

Romans 2 C

Rom 2:6 LITV

He "will give to each according to his works:"

One wonders if this verse contradicts the teaching that G-d gives according to His grace. But we must realize that scripture teaches us that a redeemed individual, one who believes in the One True G-d and His Messiah will indeed **do** works that are pleasing to their Redeemer.

Eph 2:8-10 LITV For by grace you are saved, through faith, and this not of yourselves; it is the gift of God; (9) **not of works**, that not anyone should boast; (10) for we are His workmanship, **created in Christ Jesus unto good works, which God before prepared that we should walk in them.**

Jas 2:17-20 LITV So also faith, **if it does not have works**, is dead being by itself.

(18) But someone will say, You have faith, and I have works.

Show me your faith

apart from your works, and **I will show you my faith out of my works.** (19)

You believe that God is One. You do well; even the demons believe and shudder.

(20) But **are you willing to know**, O vain man, that faith apart from works is dead?

Rom 2:7-9 LITV

everlasting life truly to those who with patience in good work seeking glory and honor and incorruptibility; (8) **but** to the ones **truly disobeying the truth out of self-interest, and obeying unrighteousness**, will be anger and wrath, (9) trouble and pain on every soul of man that works out evil, both of Jew first, and of Greek.

- **truly disobeying the truth out of self-interest**

- ἐριθεία eritheia: partisanship, fractiousness (someone who does not care for the sheep but for themselves)
- ἀπειθέω apeitheō: to refuse or withhold belief to refuse belief and obedience

- **obeying unrighteousness**

- πείθω peithō: to listen to, obey, yield to, comply with; to trust, have confidence, be confident

Notice here that Paul tells us that there are those who are **truly** disobeying the truth out of **self-interest** and they are obeying **unrighteousness**. To them there will be:

Anger: θυμός thumos passion, angry, heat, anger forthwith boiling up and soon subsiding again

Wrath: ὀργή orgē of punishments inflicted by magistrates

Trouble: θλίψις thlipsis metaphorically oppression, affliction, tribulation, distress, straits

Pain: στενοχωρία stenochoṛia metaphorically dire calamity, extreme affliction > literally: empty narrowness

2:9 b LITV

. . . . on every soul of man that **works out** evil,
both of Jew first, and of Greek

To work out, i.e. **to do that from which something results**; of things:
bring about, result in

Think about this – I believe this speaks to an important point. It is possible to do something that is not evil **but** that results in evil.

The idle word, the careless look. Though not “evil” in or of themselves they can result in evil.

The point I want us to take away is that it is the intention as much as the action that is evil.

Gen 6:5 LITV And Jehovah saw that the evil of man was great on the earth, and **every imagination of the thoughts of his heart was only evil** all the day long.

Rom 2:9-10 LITV trouble and pain on every soul of man that works out evil, both of Jew first, and of Greek. (10) But glory and honor and peace will be to everyone working out good, both to the Jew first, and to the Greek.

We see here a chiasmic arrangement: the first and last statements corresponding.

those who do good

those who do not obey

there will be

glory, honor and peace

tribulation, distress

to the Jew first, and to the Greek

Responsibility accompanies revelation

As the Jew (Israel) stands first in His display of mercy so she stands first in punishment for rejecting His mercy.

We must not forget that only those whose lives are evidence of the righteousness of G-d (through Messiah) will have a place in the world He will bring.

Rom 2:11 LITV

For there is no respect of persons with God.

This is a critical verse in Romans. It adds much to the statement, "to the Jew first and also to the Greek."

It is clear that G-d chose to give His revelation to the Jewish nation first. However, G-d give no nation "special treatment" when it comes to His requirement of righteous living.

Please keep in your heart the fact that righteousness is what He requires for fellowship. This righteousness is never produces by our efforts rather it is only possible by His free gift of His mercy. The Jew, no less than the Gentile, must recognize their complete inability to have this righteousness by their own efforts and accept the free gift that He provides though Yeshua the Messiah.

. . . . no **respector of persons.**

Προσωποληψία prosōpolēpsia

This term comes from the Tanach. It is translated from the two Greek words above.

It is a construct from two words “prospon” meaning face and “lambanein” meaning to take of lift.

The Hebrew is “nasa ` panim” (See: Gen. 32:12; Deut. 10:17; 28:50; Lev. 19:15; 2 Sam. 2:22; 2 Kings 5:1; Isa. 3:3; 9:14; Mal. 2:9; Job 22:8; 32:21

The term has both a positive (show consideration for) and a negative (show partiality toward) meaning. In the Brit Hadasha it is always used **negatively.**

So we can read this verse as, “G-d does not lift up His face toward a person based upon prejudice or esteeming one better than the other.” TH

Rom 2:12 LITV

For as many as sinned without Law will also perish without Law. And as many as sinned within Law will be judged through Law.

This is a direct reference to Torah! Some debate this because there is no article in this verse. Some hold that this verse merely refers to, "the principle of the law."

However **context** must always form our view of word usage.

The Law Ó nomos in Romans	Law Ń nomos in Romans
2:14; 15; 18; 20; 23; 26;2 7	2:12; 13; 14; 17; 23 ;25; 27
3:19; 21	3:20; 21; 27; 28; 31
4:15: 16	4:13; 14; 15
7: 1; 2; 3; 4; 5; 6; 7; 14; 16; 21; 22; 23	6:14; 15
8:2; 3; 4	7:1; 2; 7; 8; 9; 12; 23; 25
10:5	8:2; 7
	9:31
	10:4
	13:8; 10

In 4:16 where the article appears.

In 4:13, 14& 15 it appear without the article

Note: In v. 15 it is found once with and once without the article.

In the **context** it is clear that Paul is referring to the Torah.

What of those who have not received Torah?

“Paul has already show that the revelation of G-d is found in a broader sphere than the Torah, and that the very creation will render all without excuse before the Judge of all. Thus, those who have received the Torah, yet have rejected its message and call for faith, will be judged accordingly. Those who on the other hand, have never received the Torah, will perish or be condemned by the very revelation which they did receive., i.e., the revelation of G-d via creation.” Tim Hegg

Rom 2:13 LITV

For not the hearers of the Law are just with God, but the doers of the Law shall be justified.

This is the main point of the whole paragraph.

The Hebrew "shema" or the Greek "akouein", in the Hebraic mindset, means much more than just hearing. Often these terms mean "to hear with the intent of obedience to what is heard."

See: Gen. 3:17; Ex. 15:26; Deut. 4:30; Josh. 1:18; Isa. 1:19; Jer. 11:3; 12:17; Mic 5:15.

In this verse (Romans 2:13) demonstrates a defective "hearing, a hearing which does not result in doing. Paul is demonstrating that there is a big difference between simply hearing Torah and **hearing** Torah.

Jas 2:22-23 LITV You see that faith worked with his works; and out of the works the faith was made perfected. (23) And the Scripture was fulfilled, saying, "And Abraham believed God, and it was counted for righteousness to him;" and he was called, Friend of God. Gen. 15:6; Isa. 41:8

What Paul is presenting here is not something new!

In Avot 1.17 Rabban Simeon, the son of Gamaliel (who was Paul's teacher) says:

"All my days I grew up among the wise and have found nothing better for one than silence; not study is the chief thing **but action** and he who multiplies words brings on sin."

In Mk. 10:20 where we read the Rich Young Rulers response to Yeshua we are seeing the arrogance of many in that day. The commentator Cranfield calls this,

"an illusion supported by a constant tampering with the Torah . . . Such a tampering with the law of God the Jewish oral law largely was – Jesus bluntly called it 'the tradition of men' [Mk 7:8]; for, instead of recognizing in the demands of the Law the absolute demand of God, by which He claims us wholly for Himself and for our neighbor, and with which men cannot live on terms of merit but only on terms of divine forgiveness, **it sought to turn them into something manageable and achievable.**"

