

RECAP

Though the sins addressed in 1:18-32 are characteristic of pagans – they describe the sin of idolatry – but this sin is not limited to pagans for the Prophets consistently accuse Israel of the same.

"Idolatry is idolatry, whether it manifests itself in the gross immorality of the pagan ways, or in sophisticated self-centeredness of "religion." Both manifestations are idolatry, and G-d hates them equally." T. Hegg

In the same way, to fail to love one's neighbor is a failure to love G-d. For breaking part of Torah is breaking it all.

Note also that when the Jew condemns the pagan for their evil works they sin for they put themselves in the place of G-d. To put one's self in the place of G-d is the very heart of idolatry.

(Rom 2:1 LITV) Therefore, O man, you are without excuse, everyone who judges, for in that in which you judge the other, you condemn yourself; for you, those judging, practice the same things.

In Chapter 1 Paul has given us an unparalleled portrait of the “fall”. He makes the point in detail that he will refer to in general later in;

(Rom 3:23 LITV) “ for all sinned and fall short of the glory of God,”

He showed us not only the “fall” but its cumulative nature. The key is that in **refusing to honor and give thanks to G-d as G-d** we begin journey into the ever increasing darkness of idolatry.

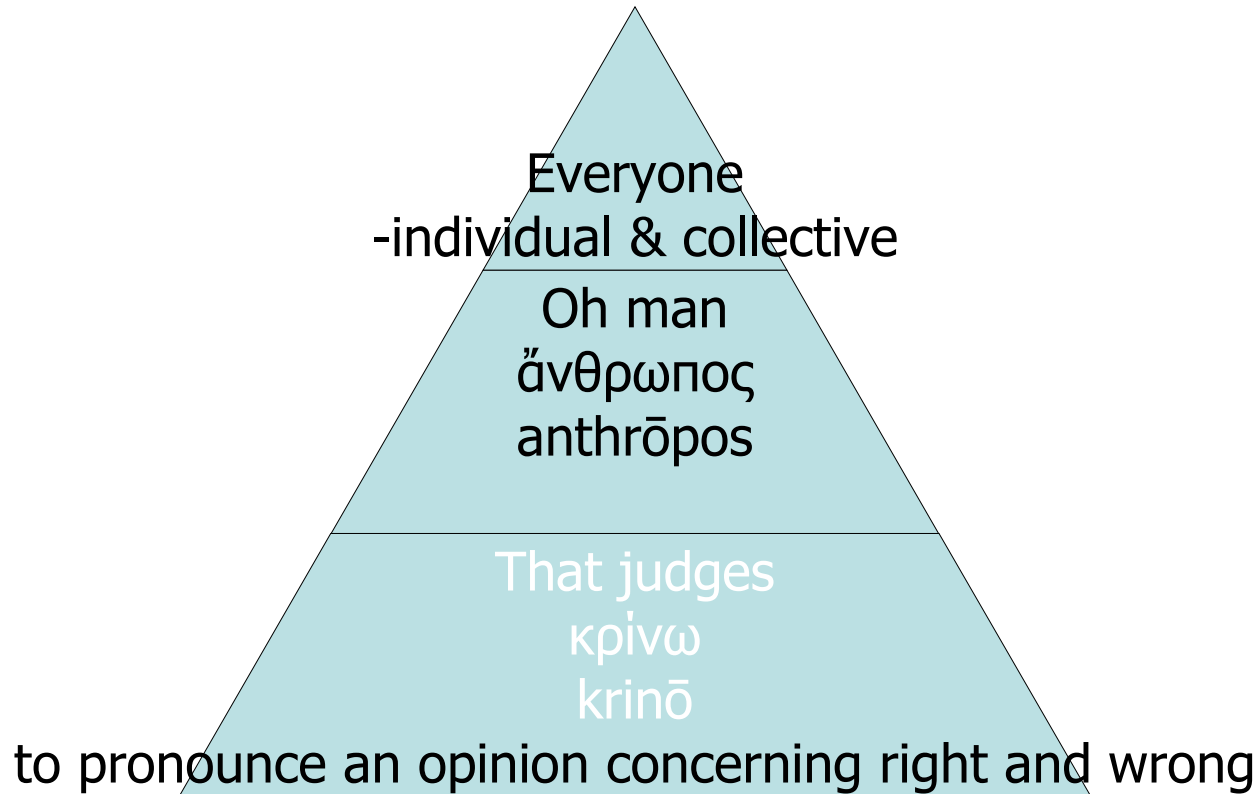
It is now, in Chapter 2, that he focuses on the “problem” in the assembly of the saints in Rome.

Romans 2:1

Note the “progression” toward his point:



Romans 2:1



Romans 2:1

(Rom 2:1 LITV) for in that in which you judge the other, you condemn yourself; for you, those judging, practice the same things.

The key here is that the one who “judges” another
is

self-condemned

Κατακρίνω katakrinō

***sentence:* - condemn, damn.**

Romans 2:2

But we know

the judgment of God

Κριμα krima

condemnation of wrong, the decision (whether severe or mild)
which one passes on the faults of others

is according to truth

The implication being that our judgments
aren't necessarily according to truth

on those that practice such things

"such things" ???? What things???
Certainly he refers to – judging/condemning others.

Rom 2:3-4 LITV

And, O man, the *one* judging those practicing such things, and doing them, do you think that you will escape the judgment of God? (4) Or do you despise the riches of His kindness, and the forbearance and the long-suffering, not knowing that the kindness of God leads you to repentance?

do you think that you will escape the judgment of God?

Or

do you despise the riches of His kindness,
and the forbearance and the long-suffering

Two evils – When we condemn another we are either not remembering our sin OR we are despising G-d's grace.

Rom 2:3-4 LITV

“not knowing” ἀγνοέω agnoeō

- 1) to be ignorant, not to know
- 2) not to understand, unknown
- 3) to err or sin through mistake, to be wrong

This ignorance would be willful, bringing culpability.

leads you to repentance

Leads = ἄγω agō

1) to lead, take with one

1a) to lead by laying hold of, and this way to bring to the

point of destination: of an animal

1b) to lead by accompanying to (into) a place

1c) to lead with one's self, attach to one's self as an attendant

1d) to conduct, bring

1e) to lead away, to a court of justice, magistrate, etc.

2) to lead

2a) to lead, guide, direct

2b) to lead through, conduct to: to something

2c) to move, impel: of forces and influences on the mind

3) to pass a day, keep or celebrate a feast, etc.

4) to go, depart

WORDS WORDS WORDS

the **riches** of His **kindness**, and the **forbearance** and the **long-suffering**

RICHES πλοῦτος ploutos

1) riches, wealth

1a) abundance of external possessions

1b) fullness, abundance, plenitude

1c) a good, i.e. that with which one is enriched

*Applies to the
other three*

KINDNESS (goodness) ρηστότης chrēstotēs

1) moral goodness, integrity

2) benignity, kindness

FORBEARANCE (holding back-Rom. 3:36) ἀνοχή anochē

1) toleration, forbearance

From the word: ἀνέχομαι anechomai –meaning to hold up; to hold one's self erect and firm; to sustain, to bear, to endure

LONGSUFFERING (Heb. 6:12) μακροθυμία makrothumia

1) patience, endurance, constancy, steadfastness, perseverance

2) patience, forbearance, longsuffering, slowness in avenging wrongs

WORDS WORDS WORDS

REPENTANCE μετάνοια metanoia (a noun)

- 1) a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done.

This word is seen ONLY here and in 2 Cor. 7:9&10; 2Tim. 2:25

The verbal form is found only in 2 Cor.12:21

Why so few times? Hegg suggests that the term had taken on such a “legal” definition according to the *halachah* of the times that he strove to avoid using it. Also it seems obvious that for Paul, repentance was a natural part of “faith.”

WORDS WORDS WORDS

REPENTANCE cont'd

The Hebrew term for repentance is the verb is "shuv."

The noun derived from it, "teshuvah." It is found in Isa 30:15 and is what we call a hapaxlegomenon:

A **word** which occurs only once in either the written record of a language, the works of an author, or in a single text. While technically incorrect, the term is also sometimes used of a word that occurs in only one of an author's works, even though it occurs more than once in that work. *Hapax legomenon* is a direct transliteration from the Greek form ἄπαξ λεγόμενον, meaning "[something] said [only] once".

There are two side to repentance: turning **away** from something and turning **toward** something.

Repentance is a sovereign act of G-d (2 Tim. 2:25) and the responsibility of the repentant to give up their evil ways and turn to G-d (Ezek. 18:32).

Rom 2:5 LITV

But according to your hardness and your impenitent heart, do you treasure up to yourself wrath in a day of wrath, and revelation of a righteous judgment of God?

your hardness and your impenitent heart

HARDNESS σκληρότης sklērotēs Deut. 9:27

1) hardness

2) obstinacy, stubbornness

This term is used to translate the Hebrew "*kashesh*" meaning "hard" or "difficult" See also Rom. 9:18

IMPENITENT (heart) ἀμετανόητος ametanoētos

1) admitting no change of mind, unrepented, impenitent

Note: the heart in Hebraic thought is the seat of moral **decision** where one make the **choice** between right and wrong. The term describes a heart that is **unwilling** to turn from unrighteousness to righteousness

Rom 2:6 LITV

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

Psa 62:12 LITV

Also mercy *belongs* to You, O Lord, for You reward a man according to his work.