

## Romans 2:1-16 God's Wrath Suspended

Mt 7:1-3 Amplf. "7 Do not judge and criticize and condemn others, so that you may not be judged and criticized and condemned yourselves.

2 For just as you judge and criticize and condemn others, you will be judged and criticized and condemned, and in accordance with the measure you [use to] deal out to others, it will be dealt out again to you.

3 Why do you [a]stare from without at the [b]very small particle that is in your brother's eye but do not become aware of and consider the beam [c]of timber that is in your own eye?"

"I was beginning to see," confesses Jim Palmer, "that it's not so much what one does but why one does it. Catholic Mass or Pentecostal praise-athon, High Church or home church, a person's motivation can be ... fear and guilt."<sup>1</sup> ... "I've learned you can be technically right about God in seminary classes and church pews but still not really know him."<sup>2</sup>

Not understanding grace leads to

- **:1** a lack of self-awareness. Never write a law designed to get back at your enemy.
  - The favor principle: On a continuum of "All my fault" to .... "All their fault" where do we put ourselves?
- **:4** Lack of understanding grace, Paul noted is ""showing contempt for God's *kindness* i.e. grace.
- **:6** "what they have done" favor interprets to mean Santa's "naughty and nice" categories. But grace views as **:5** points out the thing not "done" is repentance.
  - How do we interpret "God will repay each..."
  - Paul who speaks loudly and emphatically about justification by faith alone [Romans 3:22] seems to make justification here dependent on how one lives. But there is no contradiction. Elsewhere also Paul agrees with Jesus that faith and faithfulness are inseparably part of a salvation experience. (Romans 14:12; 2 Corinthians 5:10; Galatians 6:7; John 5:28, 29). It is only when one pre-supposes a belief that requires no interest in following Christ or a salvation based on a good life without Christ that we fail to appreciate the meaning of Paul's words here. "God demands from him, as the recipient of grace, the fruits of grace." -Godet.
- **:7** *On the one hand those who patiently through [persevering in] good works [living righteously] seek<sup>3</sup> glory [to live a holy life, to glorify God, to be like Christ] and [seek to] honor [God, His approval]<sup>4</sup> and seek immortality [incorruptibility], [they will receive] eternal life.*
  - **Patience** is patient endurance under fire. It speaks of no option to retreat [Luke 21:19]. In Revelation 14:12, such patience is defined as "keeping the faith," no doubt a euphemism for faithfulness—keeping covenant even under oppression [2 Corinthians 6:4].
  - **Seeking** those qualities that describe righteousness. What do righteous people seek or want to attain? Glory, honor, and eternal life. These are what J. P. Lange calls "striving souls" not to have their own way; they are not contentious [verse 8].
  - [Matthew 5:6] "they ... **hunger** and thirst after righteousness." God does not hand the believer the christian life on a platter because it would be unwise. Believing is another word for "trusting" and it is in tribulation we learn trust [Romans 5:3-5].
  - [2 Timothy 4:7]. The believer who **perseveres** will be "recompensed" for their faithfulness, eternal life, which will be glorious in a body that will never degrade, get ill or old [1 Corinthians 15:53, 58].
  - **anger and fury.**" This order is significant, for anger is a slow burn or boil before it erupts unto a full blown rage. Neither word with God suggests that He is "out of control" but rather fully engaged in judging a world that has rejected Him, in harvesting the tares [Matthew 13:30, 40].

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1 Palmer, Jim. Page 158.

2 Ibid. Page 182.

3 We are urged to seek or desire these even in our human imperfection.

4 Matthew 25:21 'Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.'

- **:8 self-seeking.** "selfish passions, vain ambitions, and unrighteous prejudices, which lead a man to close his eyes to the light ..and thus produce unbelief." - Godet
- **:9 Tribulation and Anguish.** Isaiah 8:22 NLT "dark despair." they shall look unto the earth; and behold trouble and darkness. Tribulation speaks of a confinement outwardly pressure from without [confinement, restriction], a prison which is to be best taken in a literal sense, and the inward anguish of the soul it occasions.
  - **Anguish:** ion a cramped space. The "stenos" of Gibraltar: Strait of Gibraltar. LXX: σκότος "darkness" ἀπορία "at a loss, without resources" στενή "in dire straits" καὶ σκότος "so dark" ὥστε "resulting" μὴ βλέπειν "cannot see"
  - Hineh [a demonstrative particle: *surely*, **Tribulation:** obscurity [outer darkness] , pressing dark and thrust into darkness
- **:10** but glory and honor and peace [harmony] to everyone who accomplishes good [does, or lives a Godly life], both Jew and Greek;
- **:11** Grace opp. favoritism.
- **:12** No one is above the Law.
  - Jere 17:10 The heart-knower "cardiognostes" I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.
- **:13-15** Even non-Jewish persons because of their humanity sense a right from wrong the, itself, legitimizes the moral law in the Torah. They have consciences that acts like a compass to the soul.
- **:16** So, God will not use your Law to decide how to recompense our lives. He will use my Gospel!