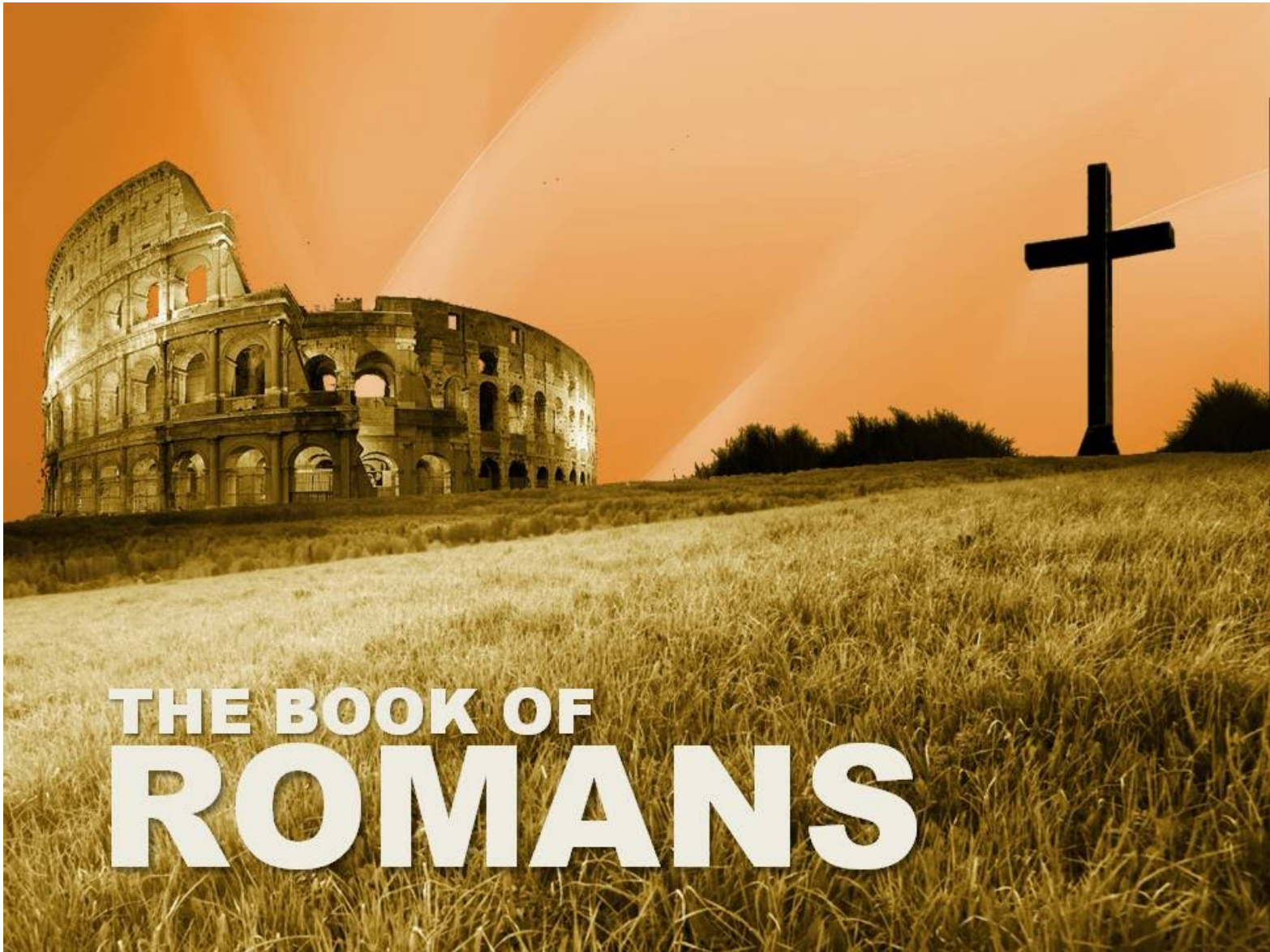


Rom 2:11-16 No Partiality with God in Judgment



Outline



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| Condemnation* of Mankind | 1:18 -3:20 |
| The Gentile World Condemned | 1:18 - 2:16 |
| Reasons for Condemnation [of mankind] | 1:18-23 |
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| Moral Man Judged According to Truth | 2:1-4 |
| Moral Man Judgment | 2:5-10 |
| No Partiality with God in Judgment | 2:11-16 |
| The Jewish World Condemned | 2:17- 3:8 |
| The Whole World Condemned | 3:9 - 20 |

* **condemn** - to give judgment against, pass sentence upon

Last Week's Verses



- ⁵ But because of your stubbornness and unrepentant hearts you are storing up wrath for yourself in **the day of wrath and revelation of the righteous judgment of God,**
- ⁶ who [God] will render to each person **according to his deeds:**
- ⁷ to those **[on one hand]** who by perseverance in doing good seek for glory and honor and immortality, eternal life;
- ⁸ but to those **[on the other hand]** who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.
- ⁹ There will be tribulation and distress for every soul of man **who does evil,** of the Jew first and also of the Greek,
- ¹⁰ **but** glory and honor and peace to everyone **who does good,** to the Jew first and also to the Greek.



What is Paul's Perspective in Chp. 2:1-16

- Paul expected the imminent return of Jesus Christ at the rapture* – 1 Thess. 4:13-18 – uses **we** 6 times
- 1 Cor 15:51 Behold, I tell you a mystery; **we** will not all sleep, but **we** will all be changed,⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and **we** will be changed.
- He knew that the Tribulation Period (“the day of wrath”) would follow the rapture.*
- So this is what Paul appears to be stating in Rom 2:5.*
- In Rom 2:6-10 he is apparently describing the judgment of the Gentile nations.
- In Rom 2:11-16 he will continue this discussion and relate it to God's impartiality in judging Gentiles and Jews.

Today's Verses



¹¹ For there is no partiality with God.

^{12a} For all who have sinned without the Law will also perish without the Law,

^{12b} and all who have sinned under the Law will be judged by the Law;

¹³ for *it is* not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.

¹⁴ For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

Rom 2:11-16 Underlying Issue's



- At the cross, it will be seen, the divine application of the law ceased even for the Jews, and *all*—Jews and Gentiles - were shut up to grace alone.*
- I. But the **Jews**, because of unbelief, still persist in the observance of the law which was given to them from God by the hand of Moses.*
- II. While **Gentiles**, because of failure to recognize the meaning of the death of Christ and the essential character of pure grace, are assuming the law obligation.*
- These two errors—that of the **Jew** and that of the **Gentile**—are clearly set forth in Scripture.* * Chafer

¹¹ For there is no partiality with God.



For there

is - eimi – state in which someone or something continually exists (present tense)

no partiality – *prosōpolēmpsia* – [no] respecter of persons

- The Greek word is made up of the word for "face" and the verb "receive" the compound word meaning, "to receive face." Wuest
- God is not influenced by the face of a person.
- Acts 10:34 Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality.
- The next - God's impartiality with Jew and Gentile in verses 12-16.



¹² For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

- Now some principles about how God is judging the unbelieving Gentile and Jew:

For all who have sinned without *the* Law

all – the Gentiles

have sinned - *hamartanō* - to miss the mark

without *the* Law – no definite article but still speaking the Law of Moses

- So men have sinned even without the Law given to Moses by God.



¹² For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

will also perish without *the* Law

- God is judging the Gentiles on the information they have received [v:14-15 will expand on this].
- **perish** - The idea is not extinction but ruin, loss, not of being, but of well-being. Vine's
- This verse speaks of the certainty of divine judgments on the Gentiles before the cross, or during the period in which the Law was divinely imposed on Israel [not the Church age].
Chafer

12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;



all who have sinned under *the* Law

all – Jews

have sinned – to miss the mark

under *the* Law – no definite article but still speaking the
Law of Moses

will be judged by *the* Law

- It is impossible to believe that this Scripture [v:12b] offers an optional choice between justification by the law and justification which is by faith alone – see Rom 3:20 below.
- By the deeds of the law there shall no flesh be justified in His sight.
- Reference here is, without question, to conditions which did obtain [exist] when the law was in force. Chafer



¹³ for *it is* not the hearers of *the* Law *who* are just before God, but the doers of *the* Law will be justified.

- Merryman says this verse is just stating a principle.
- From Rom 3:20 this verse cannot be for the Church age.
- But we do have a similar principle in the age of grace, but it's not for justification.

Matt 7:24 Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

John 13:17 If you know these things, you are blessed if you do them.

James 1:22 But prove yourselves doers of the word, and not merely hearers who delude themselves.

James 1:25 But one who looks intently at the perfect law, the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,



For when [is *hotan* – whenever]

Gentiles who do not have the Law

- That is Law as an external revelation from God. *
- Wholly refute the claim that God gave the Law to all nations.*

do instinctively the things of the Law

instinctively – *physis* – lit: by nature

- This does not mean that they are fulfilling the claims of the Law.*
- But that they are unconsciously aware, as moral beings, of what is right and wrong.*

*Newell

14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,



these, not having the Law, are a law to themselves

these, Law not at all having, to their own selves are law*

- First, that they do not at all have law, that is, external Divine enactment.*
- Next, they are by their moral constitution, not by external enactments, “law to their very selves.” *Newell
- Thus the assumption of the Law by Gentiles is revealed, and the precise effect of the law upon them [in v:15] **
- Let it never be supposed that, because of self-imposed legality and misguided conscience, there is any divine recognition of Gentiles as being under the Law. **Chafer



¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

- Now, a **law to themselves** is explained:

in that they or inasmuch as they [Gentiles]

show the work of the Law written in their hearts

demonstrate the “work of” the Law Interlinear

- **demonstrate** - to show out by their actions
- It is “a work” that is written by God in the constitution of these [Gentiles].*
- God is describing how He has constituted all men: there is a “work” within them, making them morally conscious.

* Newell



¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

- Rom 1:32a who knowing the righteous judgment of God
- So both the Immoral man of Chp.1 and Moral man of Chp. 2 have knowledge of God's righteousness.

their [Gentiles] conscience bearing witness

conscience - *syneidēsis* - a knowing with (*syn*, "with," *oida*, "to know") - a co-knowledge with oneself

bearing witness - *symmartyreō* - to bear witness with another

- Therefore you are bearing witness with oneself.
- The witness borne to one's conduct by conscience.



¹⁵ in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

and their thoughts alternately accusing or else defending them

accusing – *katēgoreō* - to speak against, accuse

defending - *apologéomai* - to defend or speak or plead for oneself before a tribunal or elsewhere

- The conscience is molded and they stand before a self-imposed condemnation - to such there is no blessing.
- All that the “legal conscience” can do is to *accuse* or *excuse* for failure.
- They are [judged], by that self-imposed law, either “self-accused” or “self-excused,” according as they have created a conscience in regard to the law. Chafer



¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

- This connects back to verse 12 [For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law].

on [in] the day when, God will judge the secrets of men

- M. R. Vincent writes: Both classes of men shall be condemned; in both the result will be perishing, but the judgment by the law is confined to those who have the law.
- the day - the Great White Throne Judgment of the great and the small
- In verse 16 his point is that God's impartial judgment will include people's secret thoughts as well as their overt acts.

Constable

¹⁶ on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.



- These two phrases tell us how God will judge:

according to my gospel

- lit: it's according to the norm and standard of my gospel
- Paul used the term “my gospel” to refer to the true gospel
- It's my gospel because: Gal 1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ [1 Cor. 15:3-4].

through Christ Jesus

- Acts 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.
- John 5:22 For not even the Father judges anyone, but He has given all judgment to the Son.

Final Thoughts*



- God here declares that there is a righteous “work” Divinely written and maintained in all men’s hearts, from which they cannot escape;
- Because their consciences “agree” with it (with this inner working).
- This “work” is evidently what lies at the root of the human conscience.
- The Law (of Moses) has never been written in the hearts of the Gentiles;
- But a Divine “work” is present in all men.
- The moral and spiritual constitution of man came 2,500 years before Moses’ Law [at creation];
- The latter [Moses’ Law] could only be the written expression of what existed before as a “work,” or witness, in man’s being, to which his conscience attested.

* Newell