

- Week 4 -

2:1-29

2:1-2

Paul opens with the word *therefore* (Gk. *dio*), connecting his statement here with the previous statement.

- According to the text, why are “every one of you who judges” without excuse?
- The verse “judge not lest you be judged” is often quoted out of context to avoid criticism or conviction. What does this text say about judgment and its function?
- How does Paul’s statements here line up with Jesus’s words in John 3:16-21?

2:3-5

The statement here seems to indicate that there is a group of people who look down on and judge the sinners in chapter 1.

- How can we presume upon God’s kindness, forbearance and patience?
- God’s kindness is meant to lead us to repentance. How would you define *repentance*? What is the relationship between *judgment* and *repentance* in this passage?
- What kind of imagery comes to mind when you read verse 5?
- It is easy to miss that repentance (*metanoia*) and impenitent (*ametanoōtos*) are a word and its antonym. Adding *a-* at the beginning of a Greek word makes it a negative. What kind of heart is God seeking?

2:6-11

God’s righteousness is without compromise. Therefore, we are judged not by our standard of goodness but by his.

- Paul quotes Jesus in Matthew 16:27 almost verbatim here. What is the frame for Jesus’s words in Matthew?

	The Righteous	The Unrighteous
Quality	By patience in well-doing	Self-seeking
Action	Seek for glory, honor, and immortality	Do not obey the truth but obey unrighteousness
End Result	Eternal life	Wrath and fury
Promise	Glory, honor and peace	Tribulation and distress
	Does good	Does evil

This is the second time Paul has said, “To the Jew first and also the Greek.” (see 1:16)

- How should we read this statement?

Paul’s conclusion in verse 11 is “God shows no partiality.” This is meant to bridge to the next section.

2:12-16

Paul’s argument is clearly universal in verse 12.

- Who is “with the law”? Who is “under the law”?
- What is the difference between a hearer and a doer? Who is this argument aimed at? Who are the “hearers”?

Paul’s use of the term *the law* needs some explanation. While this is usually a translation of the Hebrew word *torah*, meaning the instruction in the Pentateuch (first five books of the Old Testament), that is not the only way he uses it. The semantics are important. In the preceding passage, it is clear he means the *torah* but watch what he does in verse 14-15.

- Is the law that Gentiles have “to themselves” the same as the law in the Old Testament?
- How does this connect back to 1:18-19?
- Is this natural law sufficient to save someone from judgment and condemnation?
- How will people be judged? By their public actions or their inner being?

2:17-28

How is the Jew of verse 17 different from the Gentile of verses 13-16?

- Is Paul making specific condemnations in verses 21-23? Or is this meant to be illustrative of a greater truth?
- How might we consider the argument of the Jews and invalid circumcision in verse 25-27? What modern “science” faith might be equivalent to this?
- Based on Paul’s argument here, does anyone meet the criteria of 2:6?

Take a few minutes and right out a summary of chapter 2’s arguments. What is Paul’s big idea here?