

Romans Chapter Two

Indictment of the Jew (vv. 1-24)

Jews Practice the Same Things (vv. 1-2)

VERSE 1 Therefore you have no excuse, everyone of you [O man] who passes judgment (Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· [*conj. dio for the same reason + adj.nom.m.s. anapologetos without excuse + pres.act.ind.2. eimi “you have” + interjection O + noun voc.m.s. anthropos man; “everyone” + voc.m.s. pas each or everyone + d.a.w/pres.act.part.voc.m.s. krino judge*], **for in that which you judge another, you condemn yourself** [ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, [*prep en + pro.loct.nt.s. hos “in that which” + conj gar for + pres.act.ind.2s. krino judge + d.a.w/pro.acc.m.s. heretos another + pro.acc.m.s. seautou yourself + pres.act.ind.2s. katakrino condemn*]; **for you who judge practice the same things** [τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων [*conj gar for + d.a.w/pro.acc.nt.p. autos “the same things + pres.act.ind.2s. prasso practice + d.a.w/pres.act.part.nom.m.s. krino “who judge”*]]).

VERSE 2 And we know that the judgment of God rightly falls upon those who practice such things (οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας [*pf.act.ind.1p. oida know + conj de and + conj hoti that + d.a.w/noun nom.nt.s. krima judgment + d.a.w/noun gen.m.s. theos + pres.act.ind.3s. eimi + prep kata according + noun acc.f.s. aletheia truth; literally: “is according to truth” + prep epi w/acc. is “against” + d.a.w/pres.act.part.acc.m.p. prasso practice + d.a.w/demon.pro.acc.nt.p. toioutos “such things”*]]).

ANALYSIS: VERSES 1-2

1. Among interpreters there is a divided opinion as to the identity of the addressee in the first part of this chapter (vv. 1-16).
2. Some think Paul speaks in general terms with respect to certain Gentiles and the Jews at large.
3. Others maintain that Paul turns his attention from the Gentiles to the Jew.
4. The following points give reasons why Paul turns his attention to his own people after the flesh.
5. First: The propensity to look down on, and judge the Gentiles for their moral and religious depravity, was a peculiarity of Jewish self-righteousness.
6. Second: The anonymous person addressed is especially an object of God's grace under the covenant (Law) privileges as verse 4 indicates.
7. Third: The express address to the Jew in verse 17 would be rather abrupt; it is more natural to expressly mention the Jew if he has been the subject all along.
8. Fourth: The use of "we" in verse 2 points to the Jew as Paul was himself trained to be self-righteous.
9. To this day there is a sense of moral superiority among the Jews.
10. "Therefore" or "for the same reason" links Jewish STA activity with Gentile STA activity.
11. The Jews, along with the Gentiles, are "without excuse" (1:20).
12. The Gentiles had a witness of God via the creation; the Jew had that witness plus special revelation (OT scriptures).
13. Paul charges the Jews with moral and spiritual guilt with his opening statement.
14. Paul addresses the Jew as "O man", not to belittle him, but to emphasize that he is a man.
15. In so doing, Paul calls out the Jews and puts the case before them as to their spiritual bankruptcy.
16. Paul employs debaters technique (cp. 9:20).
17. Paul encountered Jewish thought throughout his ministry, and rebutted their human viewpoint.
18. Paul is developing an argument that will demonstrate that both the Gentile as well as the Jew is in need of +R.
19. Jewish guilt before God is noted by the fact that the Jew judges the Gentile ("passes judgment") as unworthy, yet the Jew practices (*prasso* here and in chap. 1) "the same things."
20. The indictment against the Jewish outlook was not that he judged others for sin, but that the Jew did so with no regard for the fact that he did the very same things!
21. And in so doing, he condemned himself.
22. The religious Jew was both blind and hypocritical.
23. Blind, because he failed to judge himself by the same standard that he judged the Gentiles.
24. Hypocritical, because the Jew was operating under a double standard.
25. The Jews corporately were not idolaters, or involved in abnormal sexual practices, but were guilty of the things specified in verses 28ff. of the previous chapter.
26. Paul's purpose here is designed to convince his Jewish readership to reconsider their inconsistency; namely, the condemnation the Jew passed on himself unwittingly.
27. In v. 2 Paul draws the Jew further into his argument when he asserts that "we know" something.

28. What Paul states in 1:18 is something the Jew of his day would whole heartedly support, namely, that God's wrath is against all who suppress the truth in unrighteous and engage in STA activity.
29. As Jews they were taught to expect judgment to fall upon all who practice STA activity.
30. A tendency among Gentiles was to approve of such things, while the Jew tended to condemn such things.
31. Paul is setting up a straw man—a religious Jew who teaches others, like he once was.
32. Jewish theology taught that God judges men in the temporal realm.