

22. The rest who are negative at God-consciousness are characterized as being “selfishly ambitious” (*eritheia* selfishness, selfish rivalry, selfish ambition; 7x: 2 Cor. 12:20; Gal. 5:20; Phil. 1:17; 2:3; Jam. 3:14, 16).
23. Those negative at God-consciousness (presented in chapter one as rejecting the witness of creation) are described in verse 8 as “those who do not obey the truth.”
24. The “truth” refers to the witness of creation, and the desire to know the Creator.
25. Instead of the truth, these types adopt a viewpoint which is in contradiction to “the truth” (a man-made religion, a philosophy, materialist, do-gooder, atheist, evolutionists, communist, etc.).
26. They obey something—“unrighteousness” which falls short of the divine standard.
27. “Wrath and indignation” parallel “glory and honor and immorality” in v. 7.
28. For the unbeliever there is only the prospect of unrestrained and unrelieved wrath forever in the LOF.
29. “Indignation” (*thumos*), though not essentially different from “wrath”, reflects the violence of it.
30. The two terms serve to emphasize the reality and intensity of the divine displeasure upon unbelievers at the last judgment.
31. Verses 7 & 8 go together and show the end result of those “who by patience seek the good thing” and “those who are selfishly ambitious”, respectively.
32. Verse 9 & 10 present in reverse order the two categories of verses 7 & 8.
33. Verse 8 sets forth the divine retribution upon “those who do not obey the truth” from God’s perspective, while verse 9 views eternal punishment from the perspective of unbelievers suffering in the afterlife.
34. “Wrath” corresponds to “tribulation” and “indignation” corresponds to “distress (*stenochoria* at Rom. 8:35; 2 Cor. 6:4; 12:10).”
35. The misery of eternal punishment is said to be “for every soul of man who does [the] evil (the def.art is present here in the Gk.).
36. “Selfishly ambitious” parallels “every soul of man who does [the] evil.”
37. “The evil” is negative volition at God-consciousness (e.g. “suppress the truth in unrighteousness”).
38. The unbeliever will receive a resurrection body (Jn. 5:29) and suffer body and soul in the LOF.
39. The unbeliever first suffers the miseries of hell prior to his resurrection (Matt. 5:29; 10:28).
40. What then is more important to the individual than his soul (Mk. 8:36)?
41. The “soul of man” refers the ‘real you’—the immortal person in which volition resides.
42. The priority of the Jew refers to eternal condemnation as well as evangelization (“to the Jew first”).
43. This runs counter to the conceit of the Jew who thinks just because of his race he is exempt from the judgment against the Gentiles.
44. The Jew’s historical privilege and priority magnifies the weight of his retribution.
45. We who have believed in Jesus Christ for eternal salvation have fled for refuge from God’s wrath (Heb. 6:18).
46. In v. 10 Paul comes back to the eternal blessedness of “everyone who does [the] good” (also has the def.art).
47. Note the contrasting parallel between “every soul of man who does [the] evil” (refuses to line up with truth) and “to everyone who does [the] good.”

48. Paul repeats the two designations of blessed of v. 7—“glory and honor” and substitutes “peace” for “immortality/eternal life.”
49. Peace is taken here in its widest sense of reconciliation and inner peace extending from Ph 2 on into Ph 3.
50. “The good” refers to the salvation adjustment as per Jn. 6:27-29.
51. “The evil” refers to negative volition at God-consciousness and Gospel hearing.
52. Paul repeats the formula “to the Jew first and also to the Greek.”

Mankind's Relationship to the Law (vv. 11-16)

VERSE 11 For there is no partiality with God (οὐ γὰρ ἔστιν προσωποληψία παρὰ τῷ θεῷ [*neg. ou + conj gar + pres.act.ind.3s. eimi + noun nom.f.s. prosopolepsia favoritism; also at: Eph. 6:9; Col. 3:25 & Jam. 2:1 + prep para with + d.a.w/dat.m.s. theos*]).

VERSE 12 For all who have sinned without the Law will also perish without the Law (ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται [*pro.nom.m.p. hosos whoever + conj gar + adv. anomos without law + aor.act.ind.3p. hamartano sin + adv amomos without law + conj kai also + fut.mid.ind.3p. apollumi perish*]), **and all who have sinned under the Law will be judged by the Law** [καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται [*conj kai + pro.nom.m.p. hosos "all who" + prep en + noun loc.m.s. nomos law + prep dia + noun gen.m.s. nomos + fut.pass.ind.3p. krino judge*])];

VERSE 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified (οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται [*neg ou + conj gar + d.a.w/noun nom.m.p. akroates hearer + noun gen.m.s. nomos law + adj.nom.m.p. dikaios just, righteous + prep para + noun gen.m.s. theos + conj alla but + d.a.w/noun nom.m.p. poietes doer + noun gen.m.s. nomos + fut.pass.ind.3p. dikaioo acquit, be justified*]).

VERSE 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 (ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος [*conj hotan when + conj gar + noun nom.nt.p. ethnos nation; Gentiles + d.a.w/noun nom.nt.s nomos + neg me + pres.act.part.nom.nt.s. echo have + noun dat.f.s. phusis nature + d.a.acc.nt.p. ta the things + d.a.w/noun gen.m.s. nomos + pres.act.subj.3p. poieo + pro.nom.m.p. houtos these +*

neg me + pres.act.part.nom.m.p. echo have + pro.dat.m.p. heautou “themselves” + pres.act.ind.3s. eimi + noun nom.m.s. nomos law]),

VERSE 15 in that they show the work of the Law written in their hearts (οἵτινες ἐνδείκνυται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, [*pro.nom.m.p. hostis who + pres.mid.ind.3p. endeiknumai demonstrate, show + d.a.w/noun acc.nt.s. ergon work + d.a.w/noun gen.m.s. nomos + adj.acc.nt.s.s graptos written + prep en + d.a.w/noun loc.f.s kardia heart + pro.gen.m.p. autos*]), **their conscience bearing witness and their thoughts alternately accusing or else defending them** [*pres.act.part.gen.f.s. summartureo give evidence, bear witness + pro.gen.m.p. autos + d.a.w/noun gen.f.s. suneidesis conscience + conj kai + prep. metazu between + ori,geb,n,o, allelon one another, each other + d.a.w/noun gen.m.p. logismos thought + pres.act.part.gen.m.p. kategoreo accuse + conj. e or + conj kai + pres.midd.part.gen.m.p. apologeomia defend onself*]),

VERSE 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus (ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ [*prep en + noun loc.f.s. hemera day + adv hote when + pres.act.ind.3s. krino judge + d.a.w/noun nom.m.s. theos+ d.a.w/adj.acc.nt.p. kruptos secret + d.a.w/noun gen.m.p. anthropos + prep kata + d.a.w/noun acc.nt.s. euangleion gospel + pro.gen.m.s. ego + prep dia + noun gen.m.s. Christ + noun gen.m.s. Jesus*]).

ANALYSIS: VERSES 11-16

1. Verse 11 constitutes a transition between what precedes and what follows.
2. Paul asserts the equity of God’s dealings with mankind.
3. No one is exempt from the requirement to make the salvation, rebound, or maturity adjustments to God.
4. Even the priority of the Jew grants him no immunity from the consequences of negative volition.
5. The criterion as to who goes into eternal blessedness and who goes into eternal torment is based on who “did the good” or “who did the evil.”

6. The Jew who does the evil deed (neg. vol. at God-consciousness) is only different from his Gentile counterpart based on the priority of privilege (“to the Jew first”).
7. The advantages given the Jew under the covenants (Abrahamic, Davidic, and New Covenant), as the chosen people, are the basis for the priority of privilege principle (“the Jew first”).
8. Abuse of this principle carries a greater measure of condemnation at the Last Judgment.
9. Any system of theology which affirms that God shows partiality is corrupt and blasphemous (Calvinism).
10. God is bound by the same canons of justice that man lives by!
11. The noun “partiality” (*prosopolempsia*) means to show favoritism.
12. It occurs in these verses as well: Eph. 6:9; Col. 3:25 and Jam. 2:1 (believers are not to show favoritism).
13. The divine attribute of justice is incompatible with partiality as well as the attribute of absolute righteousness.
14. What Paul asserts in v. 11 is taught in Deut. 10:17 “For the LORD your God is the God of gods and the Lord of lords, the great, the mighty, and the awesome God who does not show partiality (literally in the Hebrew: ‘lift up a face’) nor take a bribe.” (cf. Deut. 1:17 “You shall not show partiality in judgment, you shall hear the small and the great alike. You shall not fear man, for the judgment is God’s...”).
15. And note Acts 10:34: “Opening his mouth Peter said, ‘I most clearly understand that God is not one to show partiality’ (here racial).
16. “The Law”, in verses 12 & 13, refers to the Mosaic Covenant given Israel under Moses at Mt. Sinai (indicated as such in the NAS with capital L).
17. “Without the Law” (adv. ἀνόμως) applies the principle of equity in judgment to the Gentiles (cf. 1 Cor. 9:21 “to those who are without law, as without law, though not being without the law of God, but under the law of Christ, so that I might win those who are without law” [e.g. Gentiles]).
18. “Without law” is also used in connection with lawless anti-establishment types (Lk. 22:37; Acts 2:23; 2 Thess. 2:8; 1 Tim. 1:9; 2 Pet. 2:8).
19. “In the Law” and “by the Law” applies this principle to the Jews.
20. “Have sinned” (2x) refers to Gentile and Jewish negative volition at God-consciousness (e.g., “who does the evil” v. 9).
21. Those who reject the concept of the Creator (non-seekers) will be charged with the unpardonable/unforgiveable sin—rejection of Christ for salvation.
22. Negative volition at God-consciousness occurs “without Law” (Gentiles) and “under/in Law” (Jews).
23. The eternal consequences for the Gentile are stated as: “will also perish without Law”, and for the Jew as: “will be judged by the Law.”
24. Gentiles at the final judgment will merely “perish without Law”, while Jews “will be judged by the Law”, suggesting something more painful (emotionally at least).
25. One of the main purposes the Mosaic Law was to demonstrate that all people commit sins and are in need of forgiveness.
26. The basis for forgiveness is taught under the ritual code (Levitical) with its animal (blood) sacrifices.
27. Judaism distorted the Law into a system of salvation by works.

28. Gentiles not having this law code were nonetheless culpable to seek God through their limited, but adequate, exposure to God via creation, and the resident conscience.
29. Verse 13 is directly tied to verse 12.
30. A hearer of the Law is any Jew (or Gentile for that matter) who is exposed to oral instruction.
31. Paul refers to the reading of the OT canon commonly practiced by the Jews to this day.
32. Hearing the Law is essential (“faith *comes* from hearing, and hearing by the work of Christ” Rom. 10:17), but apart from an appropriate response there is no benefit to the hearer (cf. Jam. 1:22-25; other 3 uses of the noun *akroates*).
33. “Hearers” refers to those who are accurately taught from the Law what it takes to “be justified.”
34. Jews who are taught salvation by keeping the 10 commandments, and observance of the ritual code, are exposed to a false religion that leads to eternal wrath.
35. “The doers of the Law” refers to those who come to recognize their sinful state, and who come to understand the significance of the sacrificial code, and what it foreshadowed.
36. The doer is the one who accepts by faith what the Law teaches about the coming One (cf. Jn. 12:34).
37. Or put another way, Paul says the Law is a tutor to lead men to Christ (Gal. 3:24).
38. In v. 13 the hearer who becomes a doer is one who is justified.
39. “Justified” is a soteriological doctrine related to the imputation of +R at the point of saving faith in Christ.
40. No one is justified by keeping the commandments of the Law (Gal. 2:16).
41. Only Jesus Christ, born under the Law, kept all the commandments, and never once sinned.
42. Hence, salvation is not by works but by faith.
43. So the “doers” refers to saving faith (action).
44. Compare “doing good” (or good work) in 2:7 & “who does the good” in 2:10.
45. “Have sinned” (2x) in v. 12 refers not to personal sinning, but specifically to negative volition at God-consciousness, which will in all cases results in negative volition at Gospel hearing.
46. What about those who have never been evangelized?
47. The conclusion based on the aforementioned information is that they would not have believed.
48. God who is omniscience knows the hearts and motivations of each and every person.
49. This is based on His foreknowledge and election/predestination.
50. The names of all who come to saving faith were from all eternity written in the Book of Life (Ps. 69:28; Phil. 4:3; Rev. 3:5; 13:18; 17:8; 20:12, 15; 21:27; 22:19).