

**Scriptures and Doctrine :: Romans 2:**

**Romans 2: - posted by Logic, on: 2008/8/15 11:03**

**Romans 2:3** And do you think that you shall escape the verdict of God, when you do the same things of them whom you judge?

There are many meanings of "Judge"

The Greek word for "judge" is krino.

Anakrino - To Discern - God, in His Word, commands us to anakrino. It is not a right; it is not a privilege; it is not something that is advisable. We are commanded to do it. And if you do not discern, you lack wisdom.

**Diakrino - To Decide** - "dia." Diakrino means to "render a decision." - Is something right or wrong? Is someone's behavior right or wrong morally? Is it Scriptural or unscriptural? Is it of God, or is it of the flesh, or of the devil?

The Holy Spirit speaking through Paul commands that we are to diakrino

We are commanded to diakrino. It is not that judging is acceptable. Rather, to fail to judge is unacceptable.

**Kritikos - To Discern** - We may do this

**Krites - The Judge of All** - We do not krites and we especially do not hupokrites.(do you recognise this word?)

Judge not? What does the Bible say?

We never judge from our opinions.

1. We are commanded to anakrino -- we always seek to discern: "Is this of God, or is it of the flesh, or of the devil?"
2. We are commanded to diakrino -- to render a decision as to whether something is morally right or wrong.
3. We do not krisis -- the Lord alone decides who goes to heaven and who goes to hell.
4. We are sometimes appointed to krites -- but we are to remember that the Lord is the Judge of all, and we are to judge righteously according to His word.
- b5. We never, ever, hupo-krites -- before we take a speck out of our brother's eye, we make sure we do not have the same speck in our own eye.
6. We always kritikos -- we draw on the Word of God to discern between the things of the soul and the things of the spirit

---

**Rom 2:5** But according to your hardness and unrepentant heart treasure up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God;

If one who has a hard heart can not repent, why then is Paul preaching to them as if they could?

As Pharaoh had a hard heart, he too, could also repent as Paul knows these in verse 5 could.

---

**Rom 2:6** Who will render to every man according to his deeds:

**Rom 2:7** To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life:

They who do such in this verse are meeting the criteria of election which not contrary to salvation. They are the obedience of repentance & faith in Christ, which is our reasonable service. Luke 17:10

Furthermore, they are nothing to boast in, for they are most humbling.

---

**Rom 2:9** Tribulation and anguish, upon every soul of man that does **THE** evil, of the Jew first, and also of the Greek; **The** evil is willfully, stubbornly rejecting the truth and not repenting, despising Christ.

---

**Rom 2:10** But glory, honor, and peace, to every man that works **THE** good, to the Jew first, and also to the Greek: **The** good is acknowledging the truth to act upon it, repenting and putting faith in/on Christ for eternal life.

**Rom 2:11** For there is no respect of persons with God.  
There is no undue bias of mind towards anyone with God.  
Romans 2:7

is how God is not partial.

God does not have an undue bias of mind towards the ones He elects, for they have obeyed the command to repent and put their faith in/on Christ. The ones which HE does not elect, have not obeyed.

Being arbitrary and partial (having undue bias toward man IS PARTIALITY)

Choosing someone who has done nothing different than the next person is the meaning of partiality, undue bias on/toward the favored.

One must meet the set requirements for salvation to be elect.

Doing that which one is responsible to do is not meritable.

Obedience is not meritable.

---

**Rom 2:13** (For not the hearers of the law are just before God, but the doers of the law shall be justified.)

Matthew 7:21, Matthew 7:24; Luke 6:47 James 1:22

Actually these "works" are of the criteria of election, they are not contrary to salvation, they are the obedience of repentance & faith in Christ, which is our reasonable service.

**Luke 17:10** Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.'