

turned aside, together they have become useless; there is none who does good, there is not even one.' "

B. The second major strand of thought in this first section of the epistle is that of God's righteous judgment.

In Romans 1:32 Paul says that unrighteous human beings, although they know that they deserve God's condemnation for their practice of sin, not only persist in doing these sinful things, but also approve of those who practice the same thing. How do they know that they deserve God's condemnation?

Paul enlarges on this idea in 2:1-16, where he develops teaching concerning God's righteous Judgment.

In verses 1-3 Paul says four things:

- (a) Those who condemn others for practicing the sins listed in 1:29-31 commit the same sins.
- (b) Those who condemn others for practicing sins that they themselves commit condemn themselves. In condemning others they condemn themselves.
- (c) God's righteous judgment rightly falls on those who practice these sins.
- (d) Those who condemn themselves will not escape God's righteous Judgment.

In verse 4 Paul reminds all sinful human beings that God is kind and patient, and defers immediate judgment, so that they may be led to repent of their sins.

In verse 5 he tells them that their stubbornness and refusal to repent is storing up God's wrath against them; and that at the time when God's righteous judgment is revealed, His wrath will be revealed against them.

In verse 6 Paul says that God's righteous judgment will be rendered to every human being on the basis of what he or she has done.

In verses 7-10 the apostle describes two classes of human beings in terms of what they have done and of what they will receive at God's righteous judgment.

Class One

This class is composed of those who:

- (a) persevere in doing good (vss. 7, 10)
- (b) seek for glory, honor, and immortality (vs. 7)

This class will receive:

- (a) eternal life (vs. 7)
- (b) glory, honor, and peace (vs. 10)