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The Guilt of the “Good Person” 2: 1-4

The guilt of the “good person” DIG: God is working on everyone individually. Everyone is on their own journey. So, how is God patient with the “good person” also? Is God’s patience an endorsement of the “good person’s” sin? Why isn’t God impressed by mere “religious activity?”

REFLECT: How does this passage answer the popular modern-day belief that “human beings are basically good people?” Do you see yourself as more of a gross sinner (1:18-32), or as a “good person?” Are you not as bad as “other people?” How has God been patient with you?

The very ones who were passing judgment on the pagans were also guilty. While they are not guilty of repressing the truth, they are guilty of applying it to others and not themselves.

The bad news is not over. The “good person” perceives that he is not caught-up in the mire of the pagan (**to see link click An – The Depraved Mind of the Pagan Gentile**), but feels superior, and likes to condemn them. His **sin** is pride, and **Paul** has a message for him. “Spotting the evil in others has not rooted out the evil in you!” Or as the folk saying goes, “It takes one to know one.” **Paul** accuses the “good person,” who has made himself a **judge**, less for **passing judgment** on others than for not **passing** equally severe **judgment** on himself (see the

commentary on **The Life of Christ Du – Do Not Judge, and You Will Not Be Judged**).

Knowledge: Therefore, connects **Chapter 2** with **Chapter 1**. ***Since* God’s anger** is revealed against *all* people, and *because all* people have been given knowledge of **ADONAI**, *therefore* even the person who **judges has no excuse, whoever you are, passing judgment; for when you judge someone else, you are passing judgment against yourself, Since you who are judging do the same things he does (2:1).** They condemn themselves because they obviously have a criterion by which they judge, meaning that they **know** the truth about what is right and wrong before **God**! Even the “good person” knows the basic truth about **ADONAI’s eternal power and His divine nature – have been clearly seen, because they can be understood from what he has made (1:20).** They also have a sense of right and wrong by **conscience (2:15).**

Truth: Paul now affirms the general principle that **God** is fair in **His judgment** of such practices. **We know** (Greek: *oida*, which carries the idea of *awareness of that which is commonly known and obvious*) **that God’s judgment lands impartially on those who do such things (2:2).** Everything **Ha’Shem** does is, by nature, **righteous** according to the truth. **He** is not capable of doing that which is not **righteous** or saying that which is not true. David declared that **ADONAI sits on the throne as the righteous judge . . . He will judge the world in righteousness; He will judge the people fairly (Psalm 9:4** and **8).**

Do you think that you, a mere man passing judgment on others who do such things, yet doing them yourself, will escape the judgment of God? Such people are like **whitewashed tombs, which look fine on the outside, but inside are full of dead people’s bones and all kinds of rottenness (Matthew 23:27).** “You are foolish and self-deceived,” **Paul** says, “if you think that you **will escape the judgment of God (2:3).** There is no escape. Ever. If the “good person” cannot escape his own **judgment**, how can he escape divine **judgment**? If the “good person” is forced to condemn himself, how much more will the infinitely holy **God** condemn him? The only way the “good person,” no matter how outwardly moral and religious, can escape the **judgment** of **YHVH** is to receive **Yeshua Messiah** as **Lord** and **Savior**, trusting in the provision **He** made on the cross by **His** paying the penalty all deserve.[46]

Guilt: Or perhaps you despise the riches of His kindness, His grace, **forbearance** (Greek: *anoche*, meaning *to hold back*) **and patience; because you**

don’t realize that God’s kindness, His grace, **is intended to lead you to turn from your sins (2:4).** Here **the Ruach Ha’Kodesh**, through **Paul**, affirms that **the LORD** judges on the basis of a person’s guilt, which is common to everyone. The “good person” fails to repent just like the pagan fails to repent. But even worse, this “good person” has a contempt for the **kindness** of **YHVH**, assuming that **God’s forbearance** is a result of their goodness. Little do they realize that until the inevitable moment of judgment, the **kindness,** grace, **forbearance and patience** of **ADONAI** are extended to all mankind because **He** does not wish that **anyone should be destroyed, but that everyone should turn from their sins (Second Peter 3:9).**

*Dear Heavenly **Father, You** are so loving, yet **You** are also holy and perfectly pure. Everyone is thrilled with **Your** love, but **Your** holiness is something that gets ignored. Nowadays DIY- “Do it yourself” is popular and can be good when used for such things as bed mattresses etc., but if the same idea is used for morals – the end result is disastrous for **You** are holy and cannot allow any **sin** into **Your** holy heaven. Praise **You** that **Yeshua** took the punishment for **sin** by dying as **the Lamb of God (John 1:29)** and conquering death. By **His** death and resurrection, **He** offers **His** righteousness to all who chose to love and to follow **Him (Second Corinthians 5:21).***

*An awesome gift is **God’s** righteousness, yet how sad that many will not get the gift. **He who trusts in the Son has eternal life. He who does not obey the Son will not see life, but the wrath of God remains on him (John 3:36). God**, how merciful **You** are to desire all to come to live with you in heaven, yet **You** will refuse many to enter heaven because they refuse to **repent**. **The Lord is not slow in keeping His promise, as some consider slowness. Rather, He is being patient toward you – not wanting anyone to perish, but for all to come to repentance (Second Peter 3:9).** Too often people think of themselves as **good** enough for heaven, but they need to turn away from following their own desires and choose to follow **You** as **Lord** and **Savior** of their life. That is **repentance** – turning from wrong to lovingly follow Kosher King **Jesus**. Please open the hearts of my family and friends who know about you, but who do not love **You** – to bow their knee to worship and to adore **You**. May they rejoice in accepting you as their **Savior** and **Lord**. In **Your** holy name and power of **His** resurrection. Amen*

Strangely, the “good person” does not perceive **YHVH** as being totally good! Instead of recognizing **His** gracious provision, patience, and **His** mercy, they accuse **Him** of being insensitive and unloving for allowing tragedies in this world. “How

could **God** allow that little child to die?” they ask, or, “Why does **God** allow a ‘good person’ to suffer pain and poor health and permit a crook to enjoy health and wealth?” The “good person” judges **God** from a distorted human perspective, failing to acknowledge that, if it were not for **the LORD’s** grace and mercy, no one would be alive **(Job 12:10)**.

Rather than asking why **Ha’Shem** allows bad things to happen to seemingly “good people,” we should ask why **He** allows seemingly good things to happen to obviously bad people **(Psalm 73)**. We could ask why **He** does not strike down many other people for their **sins**, including believers, as **He** did with **Ananias and Sapphira** (see the commentary on **Acts At – Ananias and Sapphira Lie to the Ruach**). We should wonder why **God** doesn’t cause the earth to swallow up apostates as **He** did with the rebellious **Korah** and **his** followers (see the commentary on **Jude Aq – They Have Taken the Way of Cain, Rushed into Balaam’s Error, and have been Destroyed by Korah’s Rebellion**)? The reason that **YHVH patiently put up with people who deserved punishment and were ripe for destruction . . .** is that **He did this in order to make known the riches of His glory to those who are the objects of His, whom He prepared in advance for glory (9:22-23).** The purpose of the **kindness of God** is not to excuse the “good person” from his **sin**, but to convict him of **it** and lead him to **repentance**.[47]