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The Judgment of the “Good Person” 2: 5-10

The judgment of the “good person” DIG: According to this passage, why are not even the “good person” exempted from God’s judgment? How is the Gentile idea of learning different than the Simatic idea of learning? How will the “good person” be judged? How does God show His impartiality in judgment?

REFLECT: Has God’s kindness led you toward real love for Him? Or do you now take the relationship for granted? How so? How do your deeds reflect your faith in Yeshua? How have you served others with your life? Read Psalm 14 and note how it relates to this passage.

Paul turns his attention to the “good person” who is standing in judgment over the pagan Gentile whom he has described in Chapter One.



But by your stubbornness, by your unrepentant heart, you are storing up anger for yourself on the Day of Anger, when God’s righteous judgment will be revealed (2:5). A very striking picture – **storing up wrath** for one’s self. **Paul** declares that because the “good person” is judgmental, it is as if he is water flowing downstream into a dam, storing up divine **anger** against himself. **He**

reminds **his** readers that divine **anger** is nothing less than releasing the waters of the **unrepentant heart** on the Day of Judgment in **the far eschatological future**. Therefore, **God's** patience with sin must not be confused with weakness on **His** part. Laying down the principle of judgment: The "good person" will be condemned on account of his **deeds** and according to his **deeds**. However, the righteous will be rewarded, not on account of their **deeds**, but according to their **deeds** at **the Bema Seat of Christ** (see below).

The Gentile idea of learning is merely the transfer of information; but the Semitic idea of learning is actions. We don't have to choose between **deeds** or creeds. It's not either/or, it's both/and. Our transformation is the proof of our salvation **(James 2:14-24)**. Faith has legs. **For He will pay back each one according to his deeds (Romans 2:6;** also see **Psalm 62:12** and **Proverbs 24:12).** Good **deeds** are not the *means* of salvation, but **they** are the *evidence* of salvation.[48] Good **deeds** will reveal if a person is justified, or ever saved to begin with.

To those who seek glory, honor and immortality by perseverance in doing good deeds, He will pay back eternal life (2:7). Paul didn't need a crystal ball to tell the future. **He** knew from **Yeshua** and **His** apostles that those who sought after, and followed **Him** would enjoy **eternal life**. **He** also knew that those who reject the truth and follow evil would experience **eternal** anguish. **Paul** was not exaggerating. **He** was delivering a sobering description of the way things really are. And guess what? If **he** were to sit down with you over a cup of coffee today, **he** would say the same thing. Those who place their faith/trust/belief in **Yeshua,** and what **He** has done, will receive **eternal life** (see the commentary on **The Life of Christ, to see link click Ms – The Eternal Security of the Believer**).[49]

At the end of your life on earth you will stand before **God**, and **He** is going to evaluate how well you served others. Later, **Paul** will declare: **So then, every one of us will have to give an account of himself to God (14:12).** Think about the implications of that. One day **God** will compare how much time and energy went toward ourselves compared with what we invested in serving others. At that point, all our excuses for self-centeredness will sound hollow, "I was too busy," or, "I had my own goals," or, "I was preoccupied with working, having fun, or preparing for retirement." To all these excuses **God** will respond, "Sorry, wrong answer. I created you, called you, saved you, and commanded you to live a life of service. What part of that did you not understand?" The Bible warns the "good person" . . . **God will pour out His anger and wrath on those who live for themselves (2:8 NLT),** but for believers, it will mean loss of rewards (see the commentary on **Revelation**

Cc – For We Must All Appear Before the Bema Seat of Christ).[50]

Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the Gentile (2:9). Paul wants to emphasize the absolute impartiality of **God's judgment**. If **Jews** have priority for blessing, **they** also have priority for cursing as well**. YHVH** had indeed **chosen Isra'el** above all others to be **His chosen people (Deuteronomy 6:14, 7:6** and **14:2)**. **Among all the families on earth, only you have I intimately known (Amos 3:2a).** But **God** immediately went on to say: **This is why I will punish you for all your crimes (Amos 3:2b). Isra'el** had greater light, because Torah knowledge should have made **the Jew** more aware of how **God** functions, and thus, greater blessing . . . so **the Jew** will be judged first.

*Dear Heavenly **Father**, Though it is easier to point at someone else and call them wrong, we need to realize that even the smallest of sins – even one wrong thought, will keep out of **Your** holy and perfect heaven, those who are trying to get in by their own goodness. Thank **You** that **Your Son Yeshua** took the punishment for **Your** wrath against sin, by **His** dying in the place of all who choose to love and to follow **You** as their **Lord** and **Savior. He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).***

*Praise **You** that **You** are a righteous judge who hates sin. In great **mercy and love (Ephesians 1:4-5, 2:8-9) You adopted** into your family all who would choose to have faith/trust/belief on **You** as their **Savior**. **After you heard the message of truth – the Good News of your salvation – and when you put your trust in Him, you were sealed with the promised Ruach Ha'Kodesh. He is the guarantee of our inheritance, until the redemption of His possession – to His glorious praise (Ephesians 1:13-14)!** Praise **You** that the judgement of death for sin is paid and our joyful response is to love **You** back in gratefulness. How wonderful it will be to praise and worship **You** through all the many long ages of eternity! In **Yeshua's** holy name and power of **His** resurrection. Amen*

But glory and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile (2:10). Since **ADONAI** is impartial, the criterion **He** uses in judgment is not whether one is a **Jew** or a **Gentile**, but rather, whether one has, or has not, placed their faith/trust/belief in **Yeshua Messiah** as their **Lord** and **Savior** (see **As – Paul's Gospel**).