

Romans



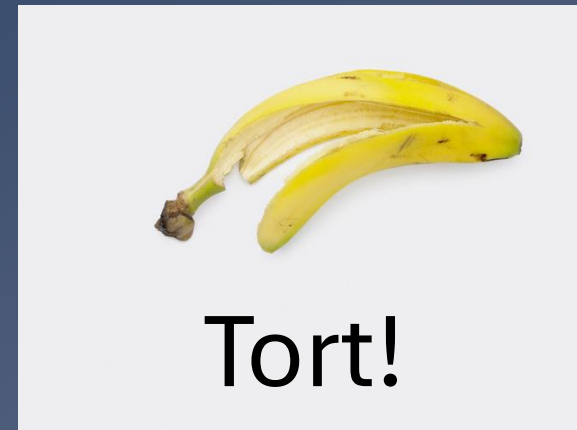
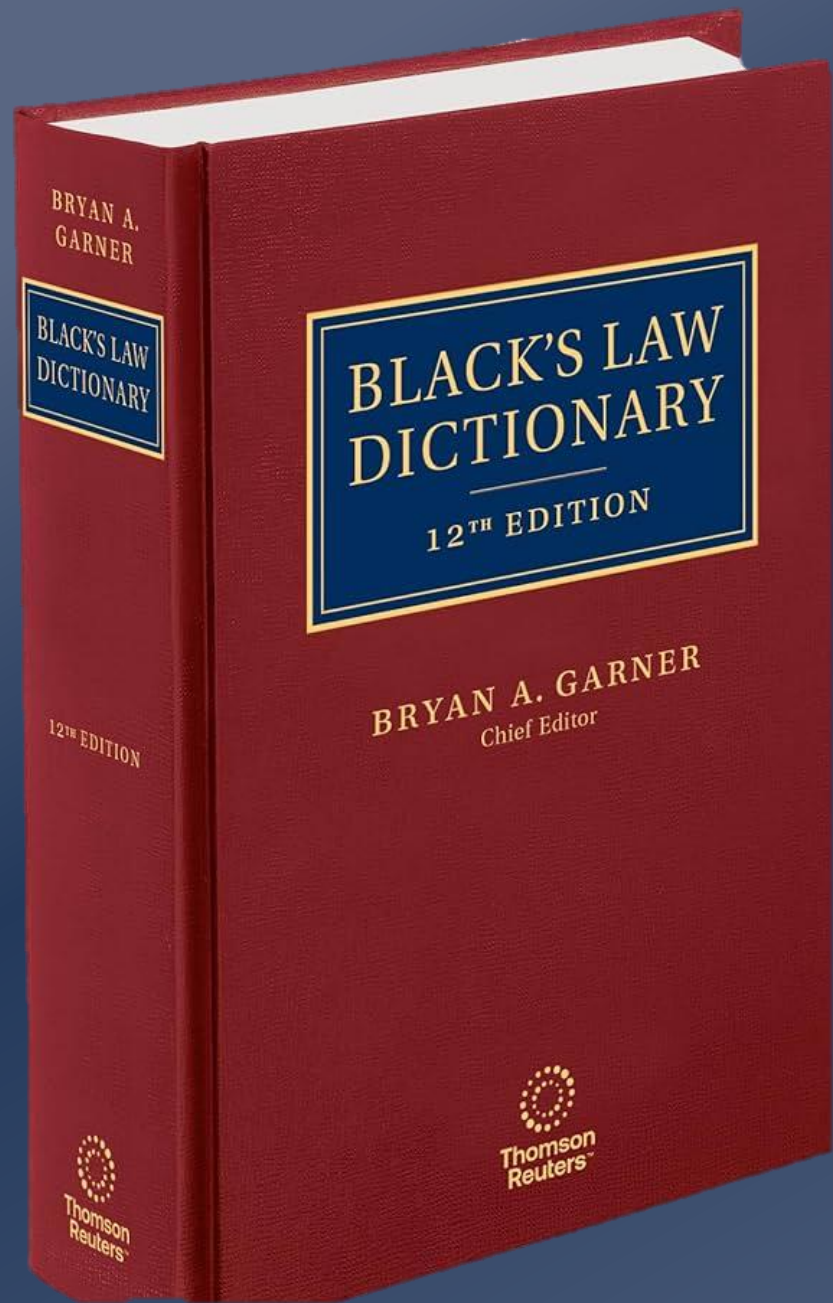


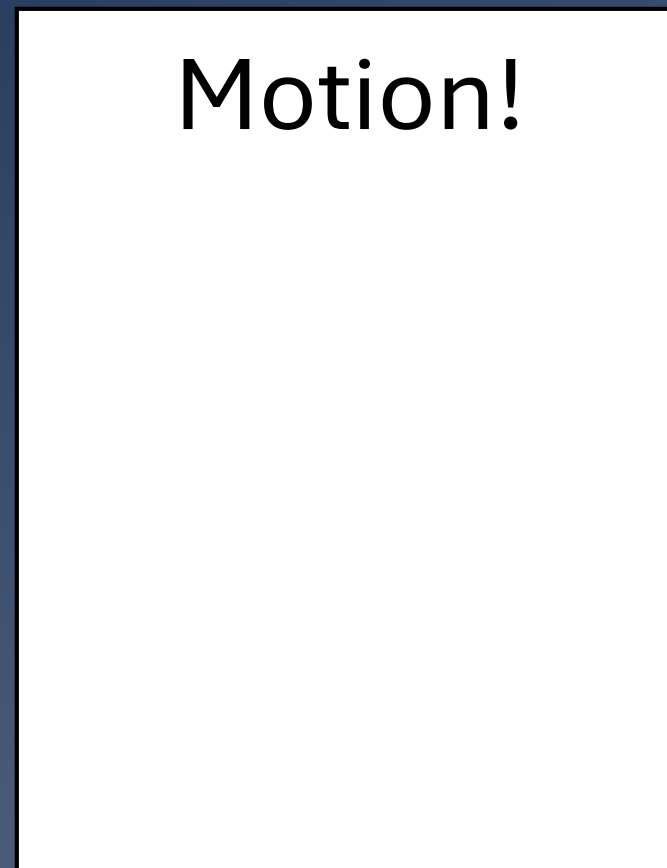
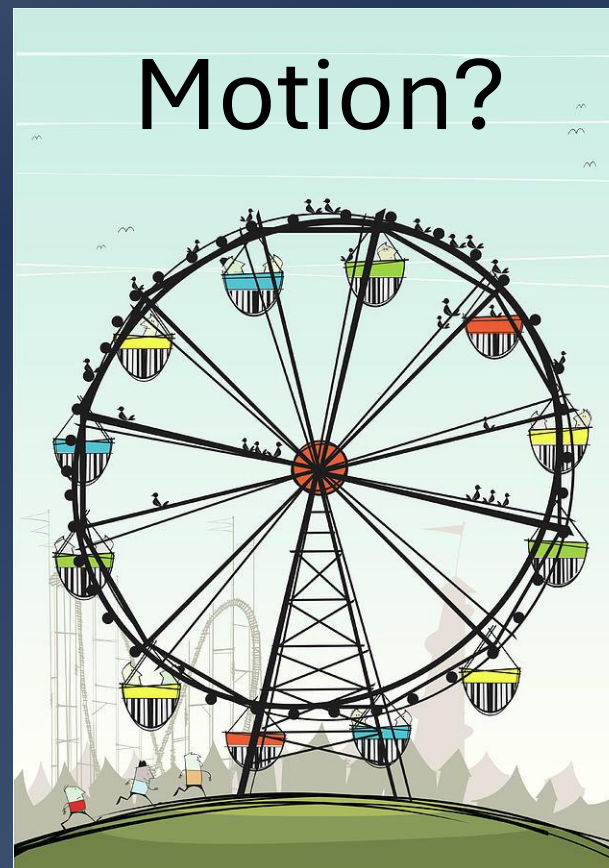
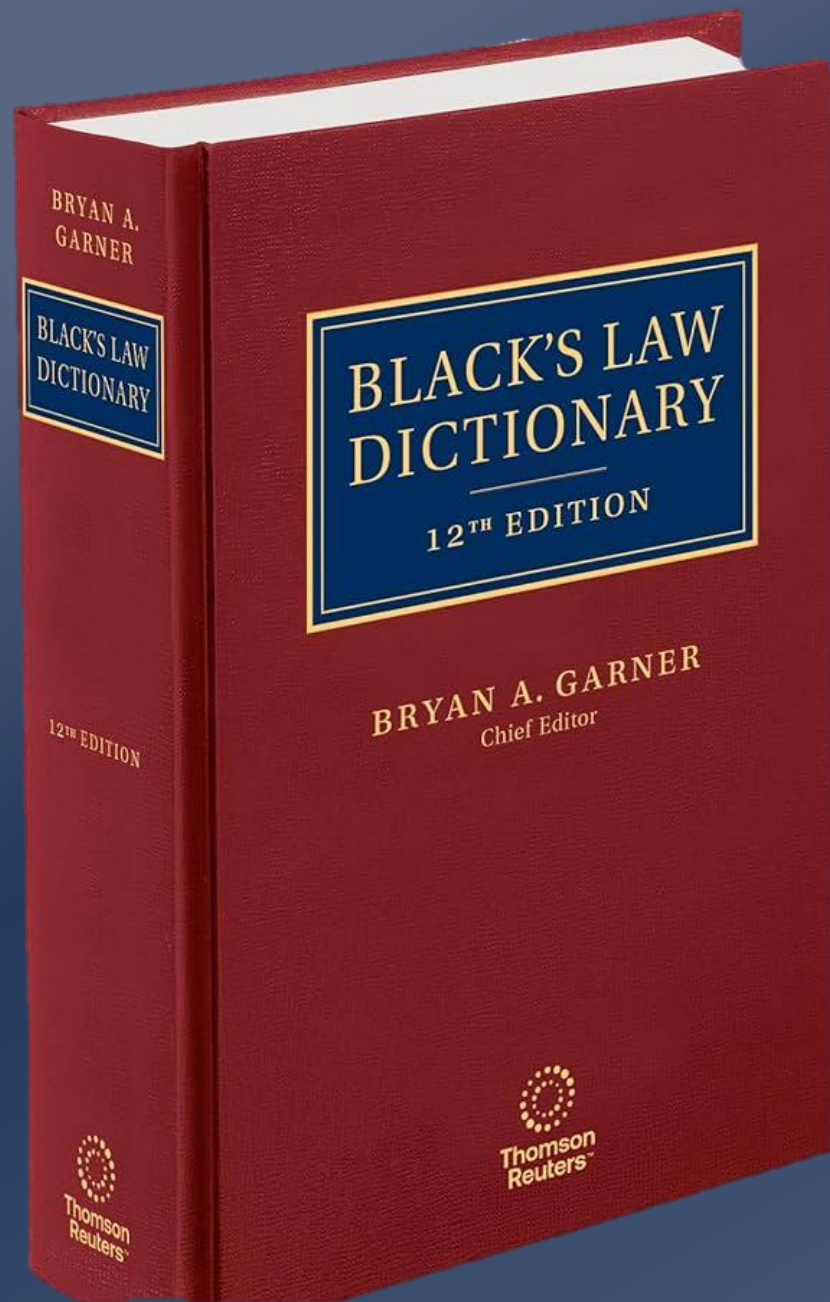


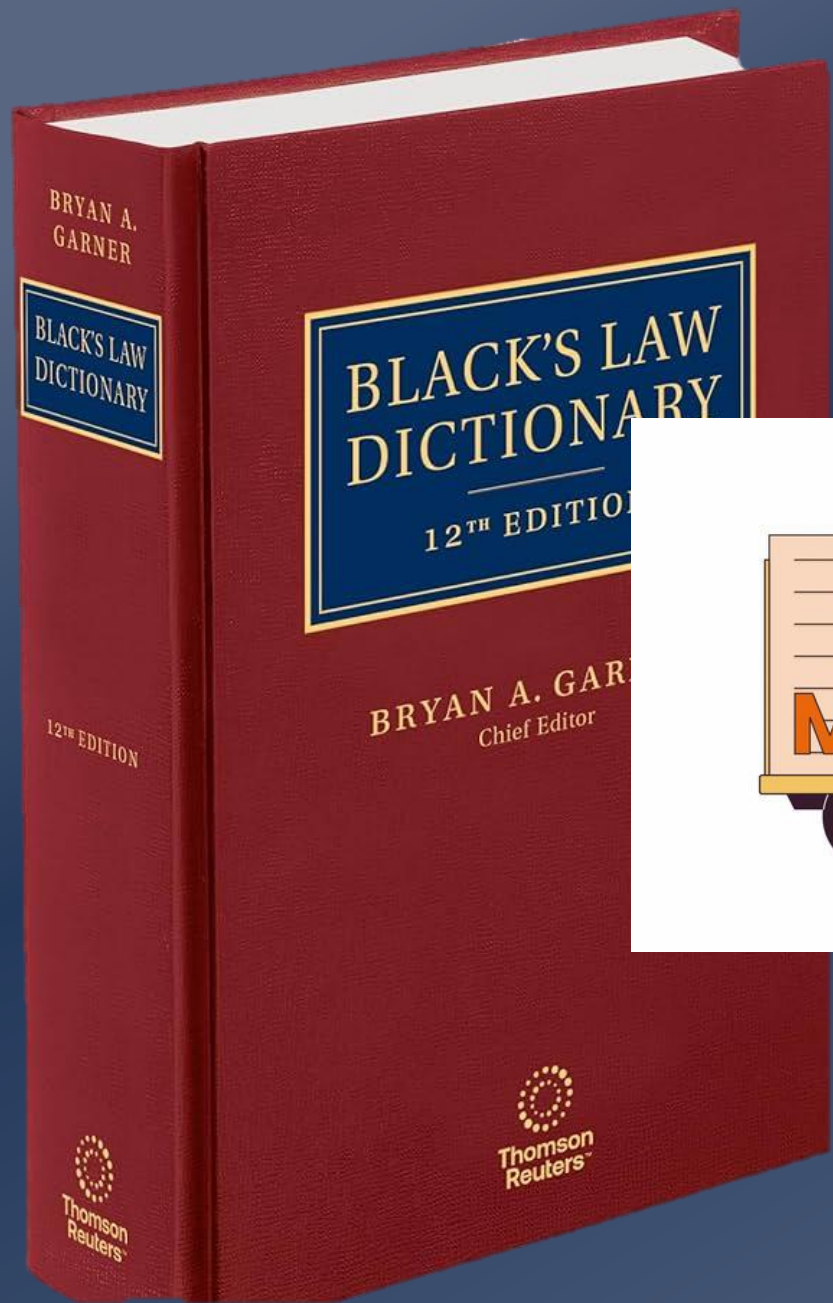
TEXAS TECH UNIVERSITY
School of Law™



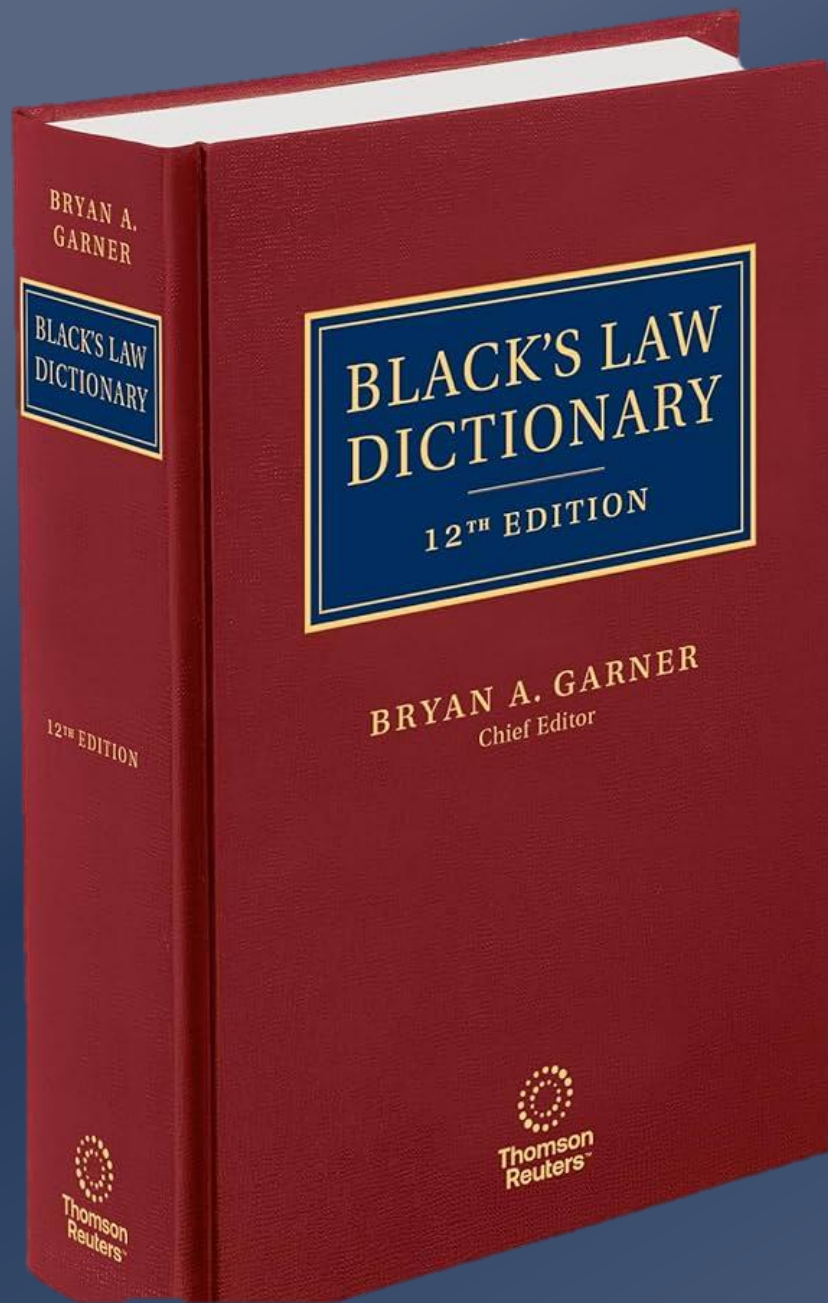
God's Principles of Judgment







Move!



Complaint

Answer

Reply

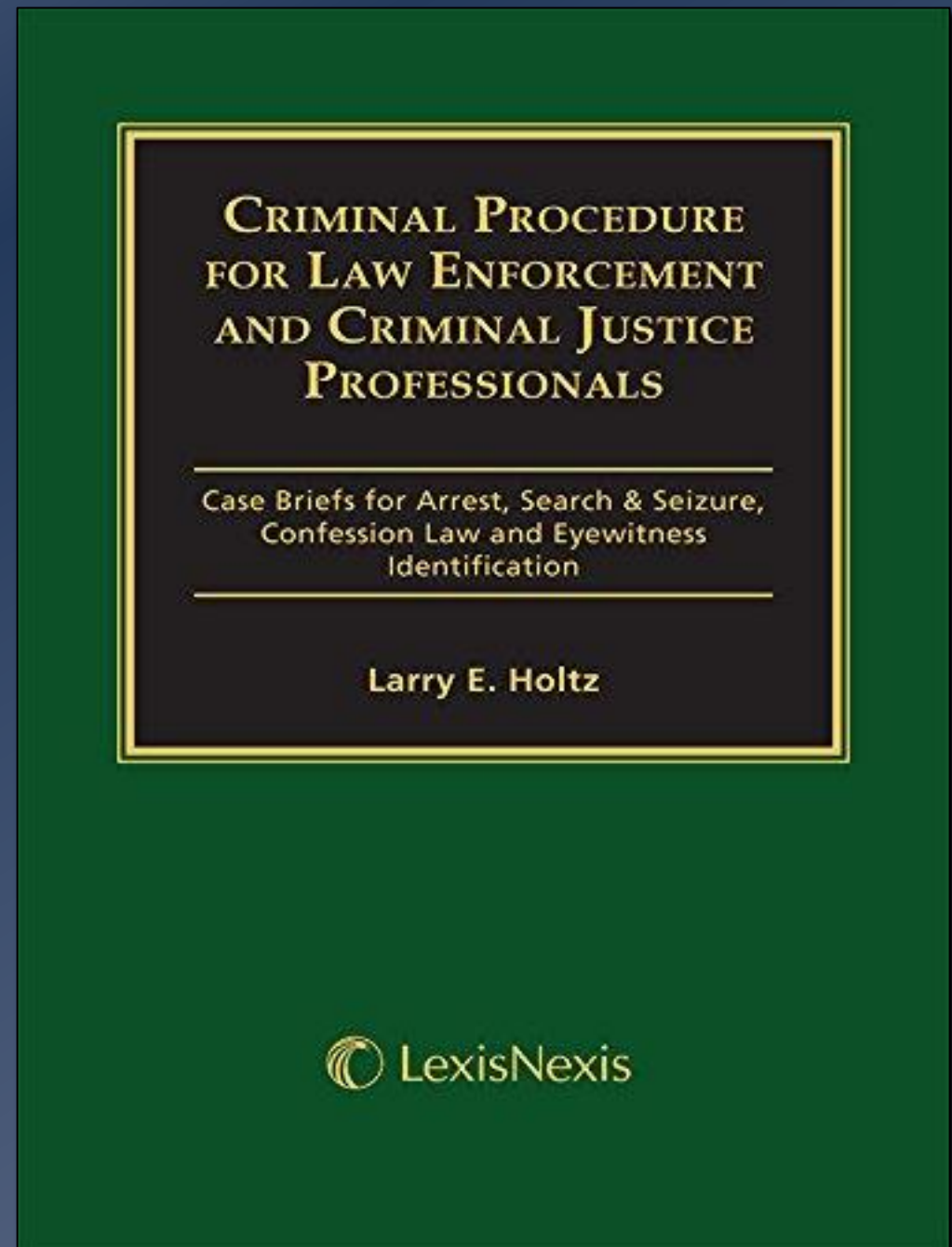
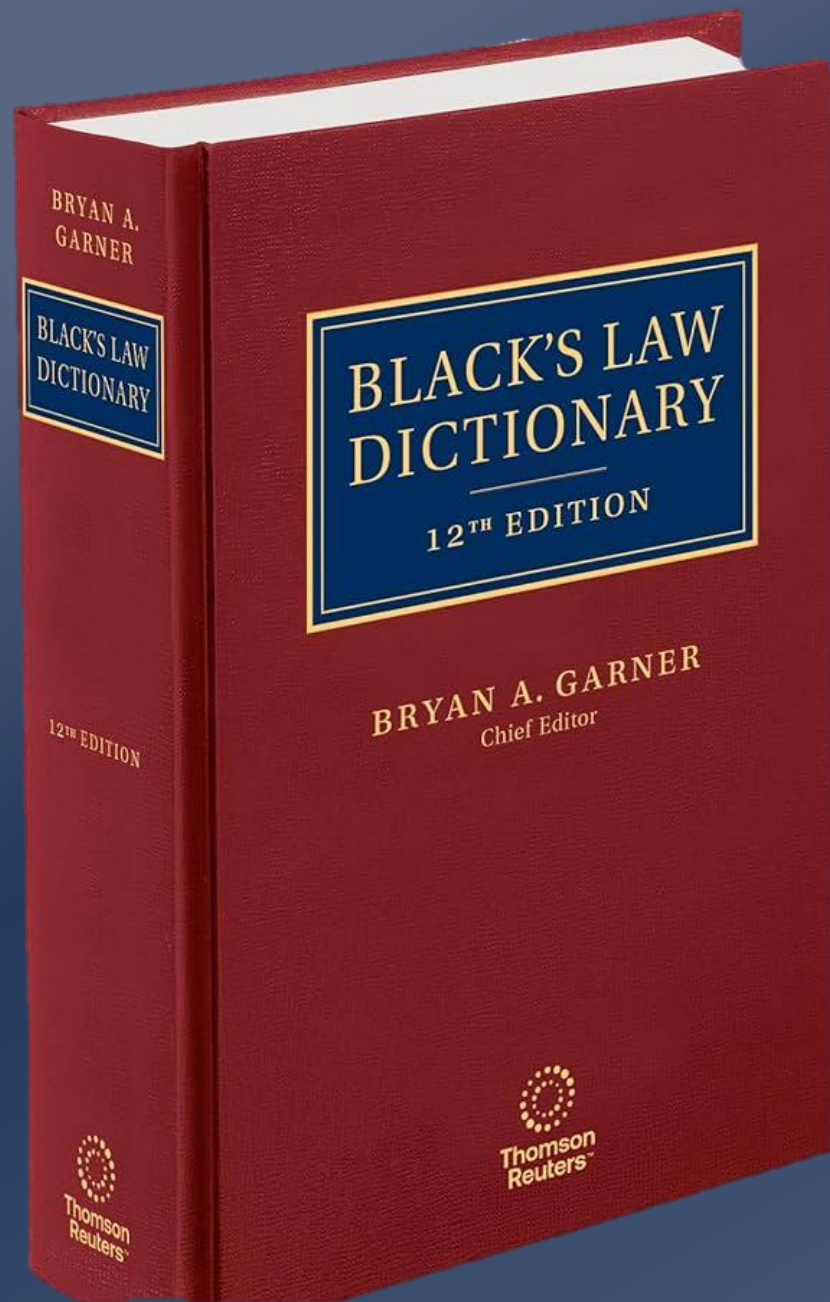
Party

Material

Instrument

Brief

Standing





ROMAN
LAW
AND THE
LEGAL
WORLD
OF THE
ROMANS

ANDREW M. RIGGSBY



Paul's legal background



Roman's 2:1-11



Points for Home

ROMAN
LAW
AND THE
LEGAL
WORLD
OF THE
ROMANS

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Paul's legal background



Roman's 2:1-11



Points for Home



Paul's Jewish legal background



“But a Pharisee in the Sanhedrin named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders” Acts 5:34



The Great Sanhedrin The Jewish Supreme Court

Since Rabban Gamaliel the Elder died, there has been no more reverence for the Torah, and purity and abstinence died out at the same time. *Mishnah* (Sotah 9:15)

The Great Sanhedrin

The Jewish Supreme Court

- Paul is student of the “Chief Judge”


- Paul is main prosecutor



Paul's Jewish legal background

The Great Sanhedrin

The Jewish Supreme Court

Two unrolled Torah scrolls with yellow wooden handles and white parchment, positioned vertically in the center of the image, overlapping the text below.

The "Torah"
The "Law"



Paul's Roman legal background



The Senate and Citizen of Rome



Paul's Roman legal background



Acts 26:1

So Agrippa said to Paul,
“You have permission
to speak for yourself.”
Then Paul stretched out
his hand and made his
defense:

Acts 26:1

Ἀγρίππας δὲ πρὸς τὸν
Παῦλον ἔφη· ἐπιτρέπεται
σοι περὶ σεαυτοῦ λέγειν.
τότε ὁ Παῦλος ἐκτείνας
τὴν χεῖρα ἀπελογεῖτο·

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τὴν χεῖρα** ἀπελογεῖτο·

Acts 16:37

But Paul said to them, “They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out.”

Acts 16:37

ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· δείραντες ἡμᾶς δημοσία ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ, ἀλλ’ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

Acts 22:25

But when they had stretched him out for the whips, Paul said to the centurion who was standing by, “Is it lawful for you to flog a man who is a Roman citizen and **uncondemned**?”

Acts 22:25

ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος· εἰ ἄνθρωπον Ῥωμαῖον καὶ **ἀκατάκριτον** ἔξεστιν ὑμῖν μαστίζειν;

Acts 25:10-11

But Paul said, “I am standing before Caesar’s tribunal, where I ought to be **tried**... I appeal to Caesar.”

Acts 25:10-11

εἶπεν δὲ ὁ Παῦλος· ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ **κρίνεσθαι**... Καίσαρα ἐπικαλοῦμαι.

ROMAN LAW AND THE LEGAL WORLD OF THE ROMANS

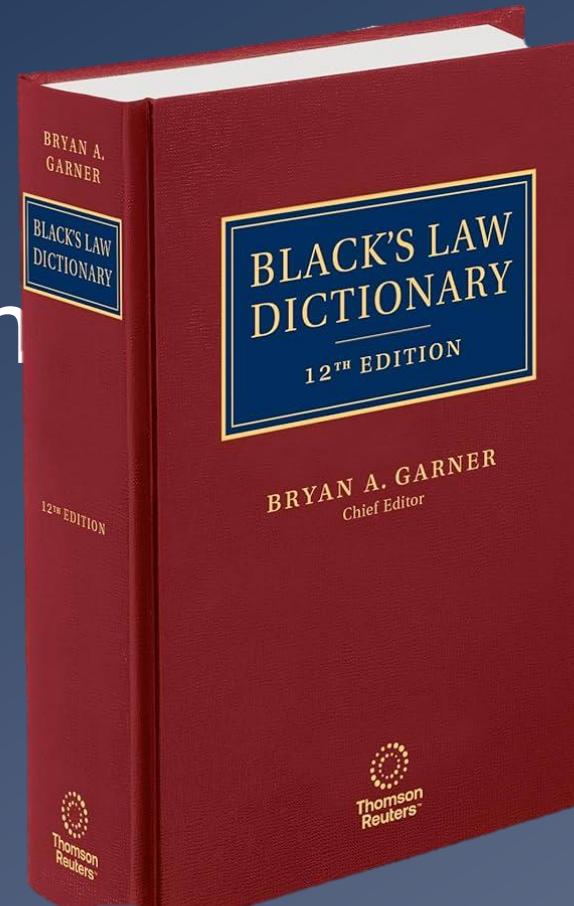
ANDREW M. RIGGSBY



Paul's legal background



Rom



We'll best understand
Romans 2...

in the context
of Romans 1



Jewish

Jewish
+ Gent.

Gentile

Gentile
+ Jewish



A detailed oil painting of the Apostle Paul seated at a wooden desk, writing a letter. He is depicted with a long, dark beard and balding head, wearing a dark green tunic and a vibrant red cloak. He holds a quill pen in his right hand, poised over an open book. His left hand rests on a large, unfolded sheet of parchment. On the desk, there is a small stack of books, a rolled-up scroll, and a few scattered pieces of parchment. The background is dark and indistinct, focusing attention on the figure and his work.

Romans 1:16-17 is
Paul's *propositio*.

Rom. 1:16

For I am not ashamed of the **gospel** [death, burial, and resurrection of Jesus], for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Rom. 1:16

Οὐ γὰρ ἐπαισχύνομαι τὸ **εὐαγγέλιον**, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

Rom. 1:17

For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Rom. 1:17

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Judgment and
darkness on Gentiles
(Rom. 1:18-32)



Rom. 2:1

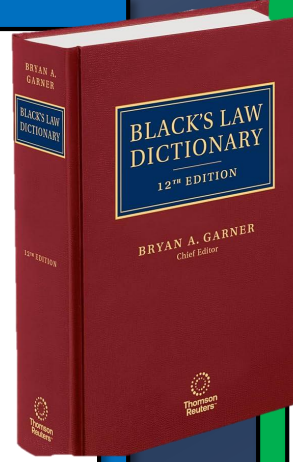
Therefore **you** have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.

Rom. 2:1

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

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apologia (ἀπολογία): A courtroom defense practice the very same things.

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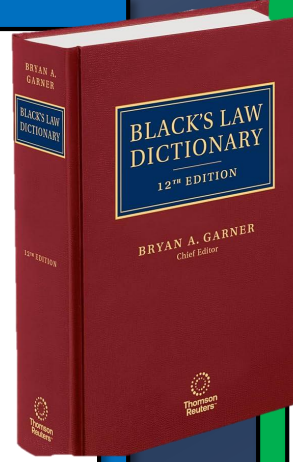
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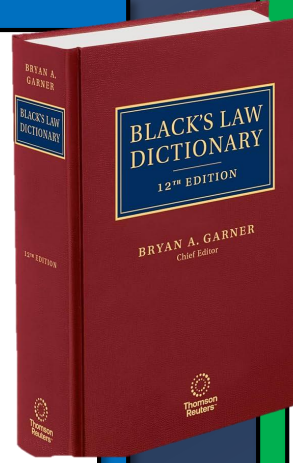
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krinō (κρίνω): A courtroom decision
practice the very same
things.

John 18:31

Pilate said to them,
“Take him yourselves
and **judge** him by your
own law.”

John 18:31

εἶπεν οὖν αὐτοῖς ὁ
Πιλᾶτος· λάβετε αὐτὸν
ὑμεῖς καὶ κατὰ τὸν νόμον
ὑμῶν **κρίνατε** αὐτόν.

Acts 25:10-11

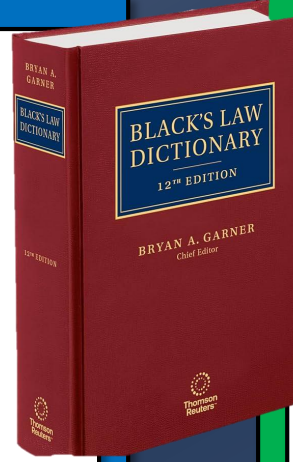
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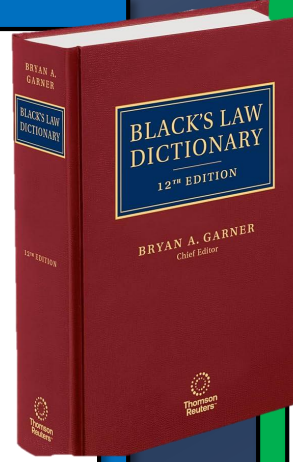
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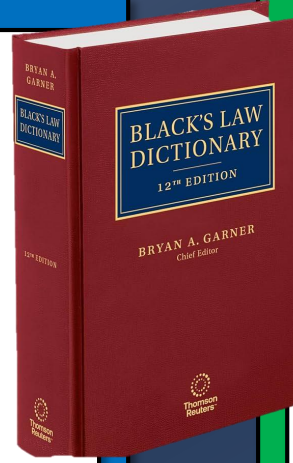
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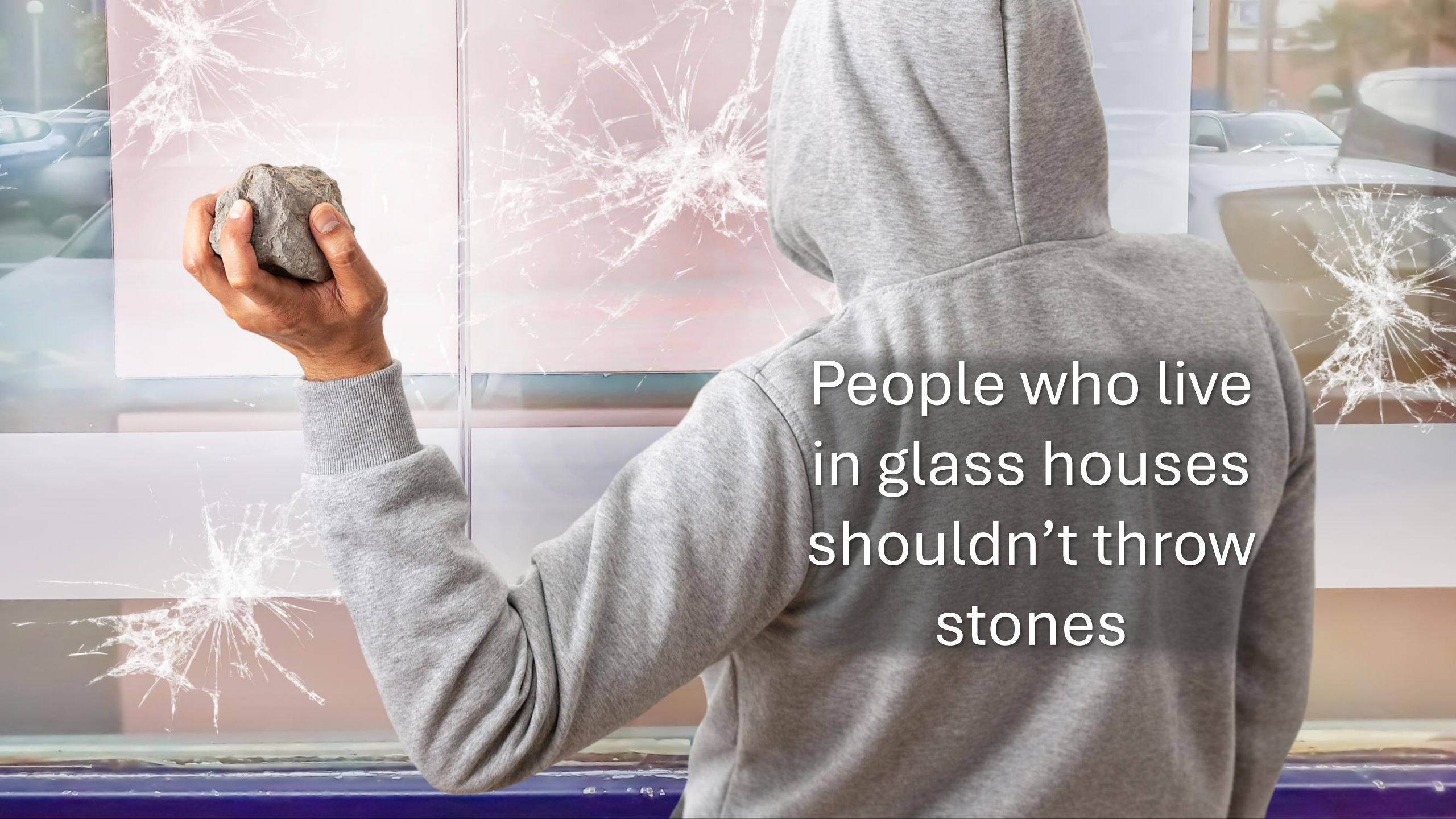
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Roman courts
often used an *iudex*



A large, dark, rounded pot sits on a fire, with a smaller kettle to its left. The fire is burning brightly, and smoke is rising from the pot. The background is a blurred forest scene with green and yellow foliage.

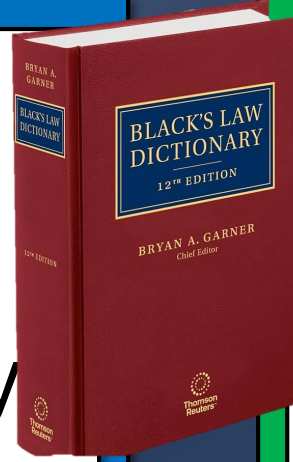
This is the pot calling the kettle black

A person wearing a grey hoodie is seen from behind, holding a dark, irregularly shaped stone in their right hand. They are standing in front of a large window that has been shattered in several places, with spiderweb-like cracks radiating from the impact points. The background outside the window shows a blurred street scene with parked cars and buildings. The overall tone of the image is somber and cautionary.

People who live
in glass houses
shouldn't throw
stones

Rom. 2:2

We know that the **judgment** of God rightly falls on those who practice such things.



Rom. 2:2

οἶδαμεν δὲ ὅτι τὸ **κρίμα** τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

krinō (κρίνω): A courtroom decision

Rom. 2:2

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Rom. 2:3

Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God who judges

Rom. 2:3

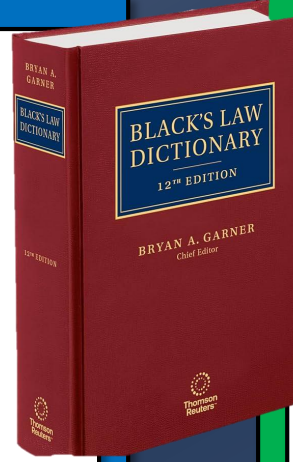
λογίζη δὲ τοῦτο, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ

logizomai (λογίζομαι): An accounting term also used in courtrooms.

“Calculating this...”

Rom. 2:3

Calculating this, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?

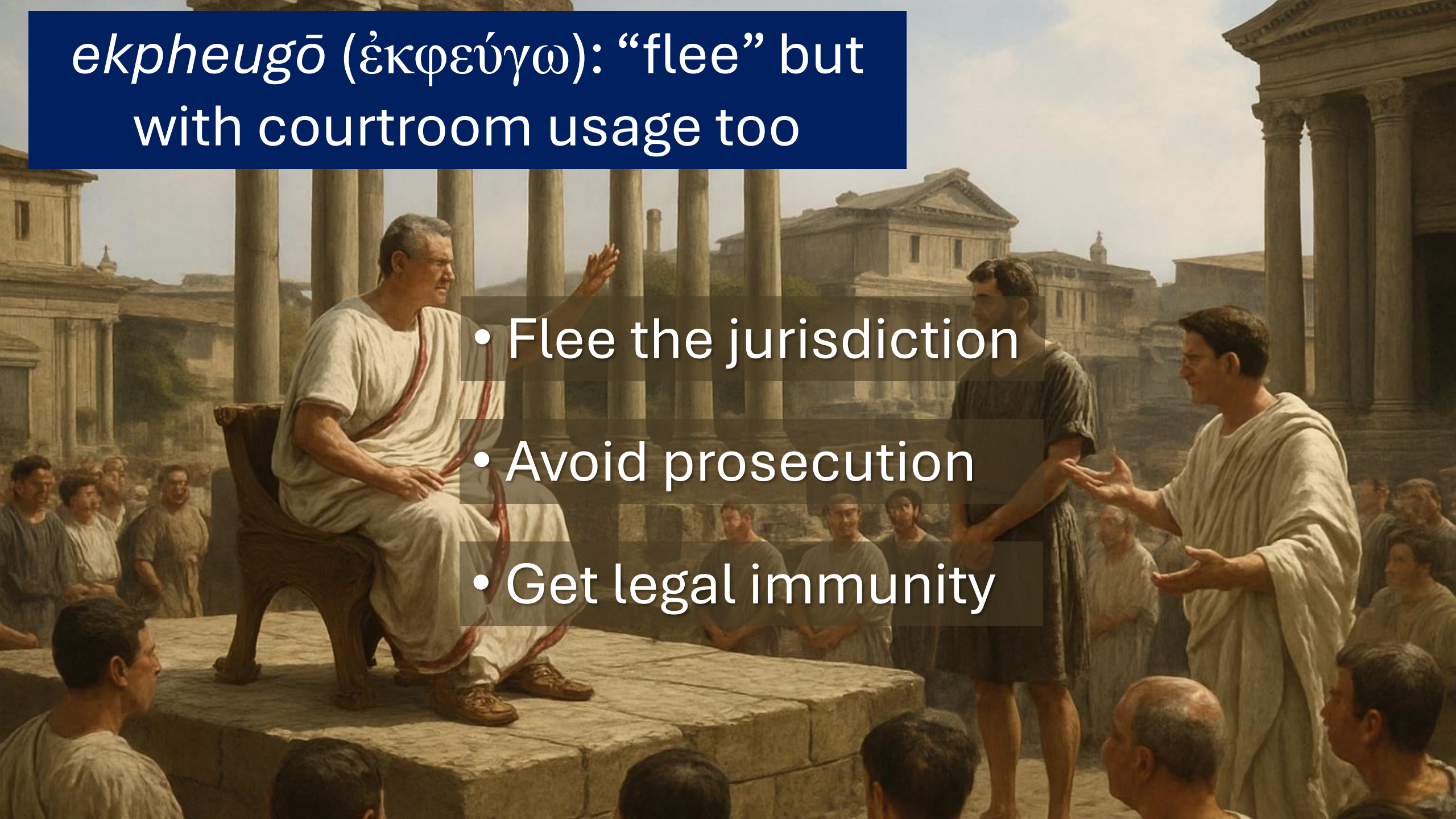


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ekpheugō (ἐκφεύγω): “flee” but
with courtroom usage too

ekpheugō (ἐκφεύγω): “flee” but
with courtroom usage too

- 
- Flee the jurisdiction
 - Avoid prosecution
 - Get legal immunity

Rom. 2:3

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Rom. 2:3

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Rom. 2:4

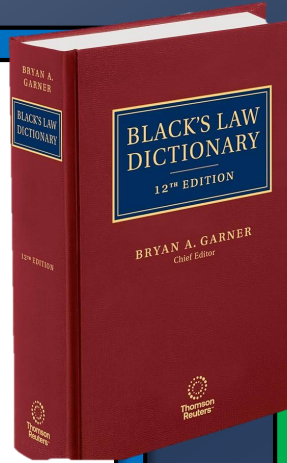
Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

Rom. 2:4

ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

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anoxē (ἀνοχή): typically “forbearance, patience, tolerance,” but with legal proceedings it is more specific

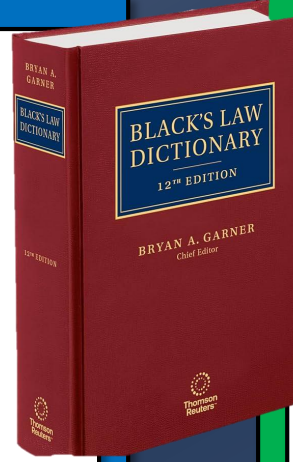
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- Legal proceedings suspended
- Legal punishment withheld
- Delayed prosecution

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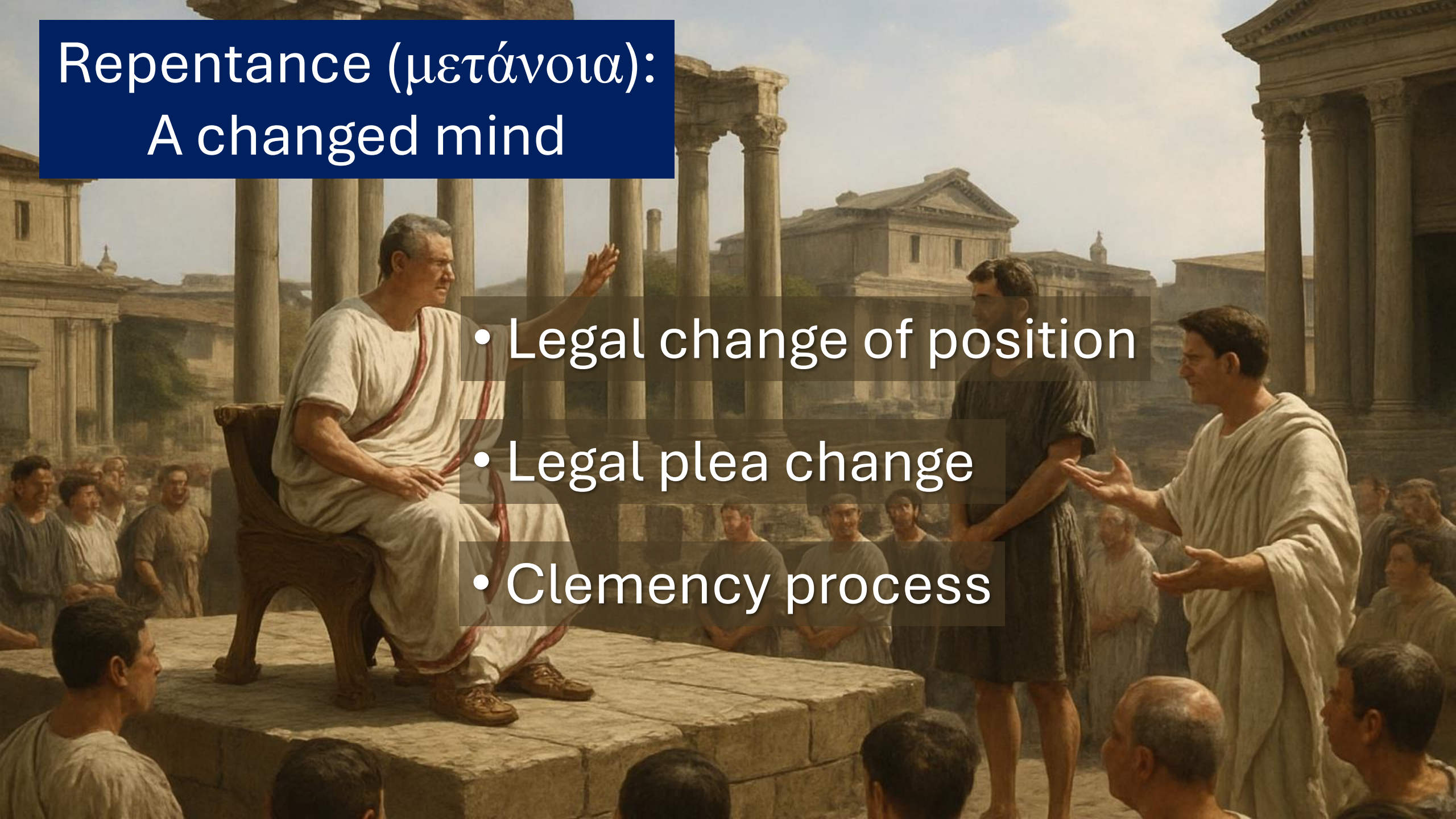


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repentance (μετάνοια): A changed mind

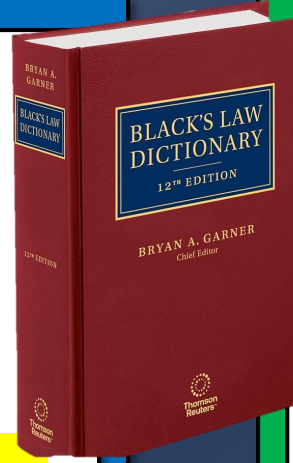
Repentance (μετάνοια): A changed mind

- 
- Legal change of position
 - Legal plea change
 - Clemency process

Rom. 2:5

But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be

re “storing up” (θησαυρίζω): used also in courts

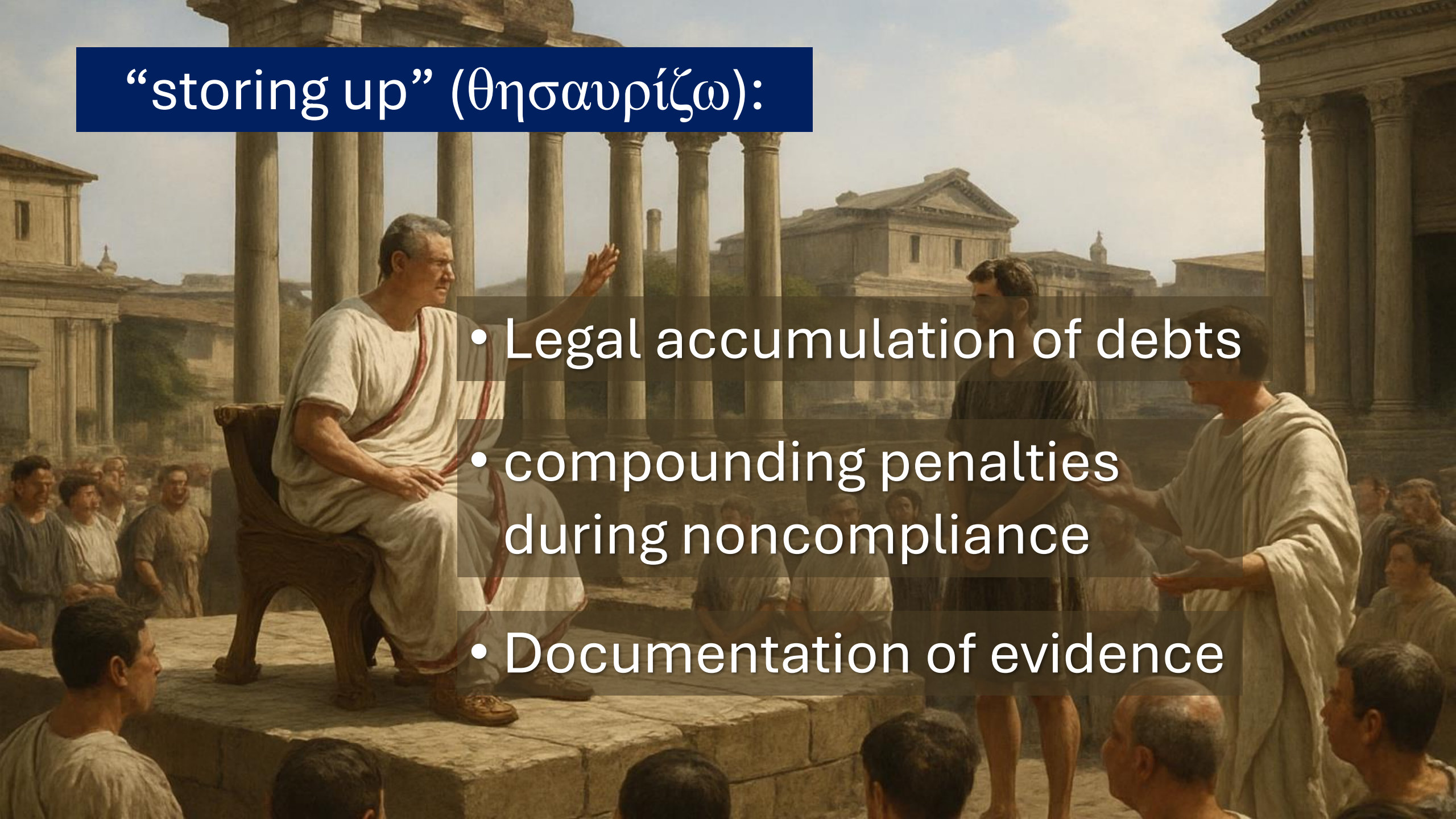


Rom. 2:5

κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν **θησαυρίζεις** σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

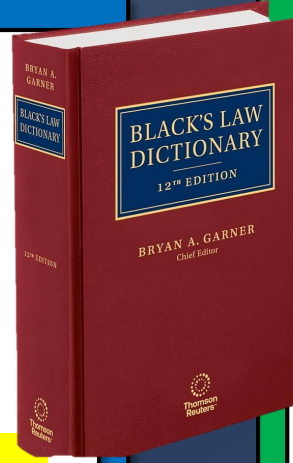
“storing up” (θησαυρίζω):

- Legal accumulation of debts
- compounding penalties during noncompliance
- Documentation of evidence



Rom. 2:5

But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.



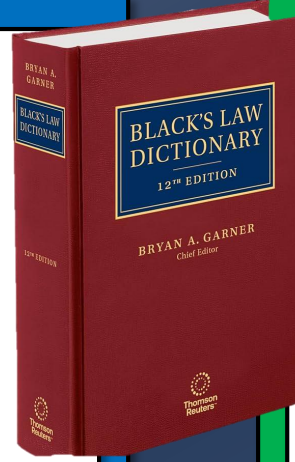
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“just verdict”

Rom. 2:6

He will render to each
one according to his
works:



Rom. 2:6

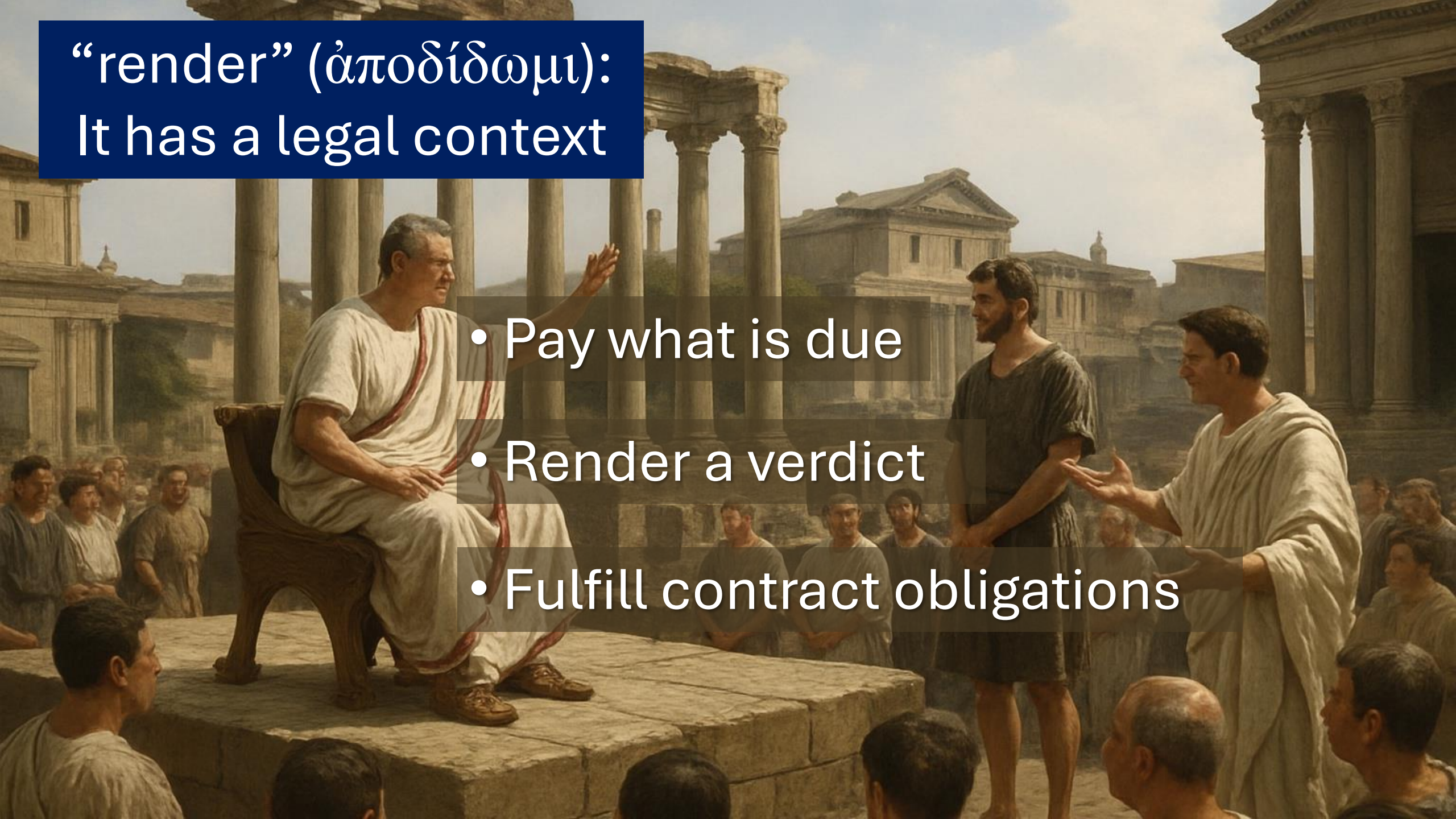
ὅς ἀποδώσει ἑκάστῳ
κατὰ τὰ ἔργα αὐτοῦ·

Psalm 62:12
(LXX 61:13)

“render” (ἀποδίδωμι): It has a legal context

“render” (ἀποδίδωμι): It has a legal context

- Pay what is due
- Render a verdict
- Fulfill contract obligations



Rom. 2:6

He will render to each
one according to his
works:

Rom. 2:6

ὃς ἀποδώσει ἑκάστῳ
κατὰ τὰ ἔργα αὐτοῦ·

Rom. 2:7

to those who by
patience in well-doing
seek for glory and
honor and immortality,
he will give eternal life;

Rom. 2:7

τοῖς μὲν καθ' ὑπομονὴν
ἔργου ἀγαθοῦ δόξαν καὶ
τιμὴν καὶ ἀφθαρσίαν
ζητοῦσιν ζωὴν αἰώνιον,

Rom. 2:8

but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.

Rom. 2:8

τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσιν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός.

Rom. 2:9

There will be tribulation
and distress for every
human being who does
evil, the Jew first and
also the Greek,

Rom. 2:9

θλίψις καὶ στενοχωρία
ἐπὶ πᾶσαν ψυχὴν
ἀνθρώπου τοῦ
κατεργαζομένου τὸ
κακόν, Ἰουδαίου τε
πρῶτον καὶ Ἕλληνας·

Rom. 2:10

but glory and honor and
peace for everyone who
does good, the Jew first
and also the Greek.

Rom. 2:10

δόξα δὲ καὶ τιμὴ καὶ
εἰρήνη παντὶ τῷ
ἐργαζομένῳ τὸ ἀγαθόν,
Ἰουδαίῳ τε πρῶτον καὶ
Ἑλληνι·

Rom. 2:11

For God shows no
partiality.

Rom. 2:11

οὐ γάρ ἐστιν
προσωποληψία παρὰ τῷ
θεῷ.

Has Paul stubbed his toe?

NO!



ROMAN
LAW
AND THE
LEGAL
WORLD
OF THE
ROMANS

ANDREW M. RIGGSBY



Paul's legal background



Roman's 2:1-11

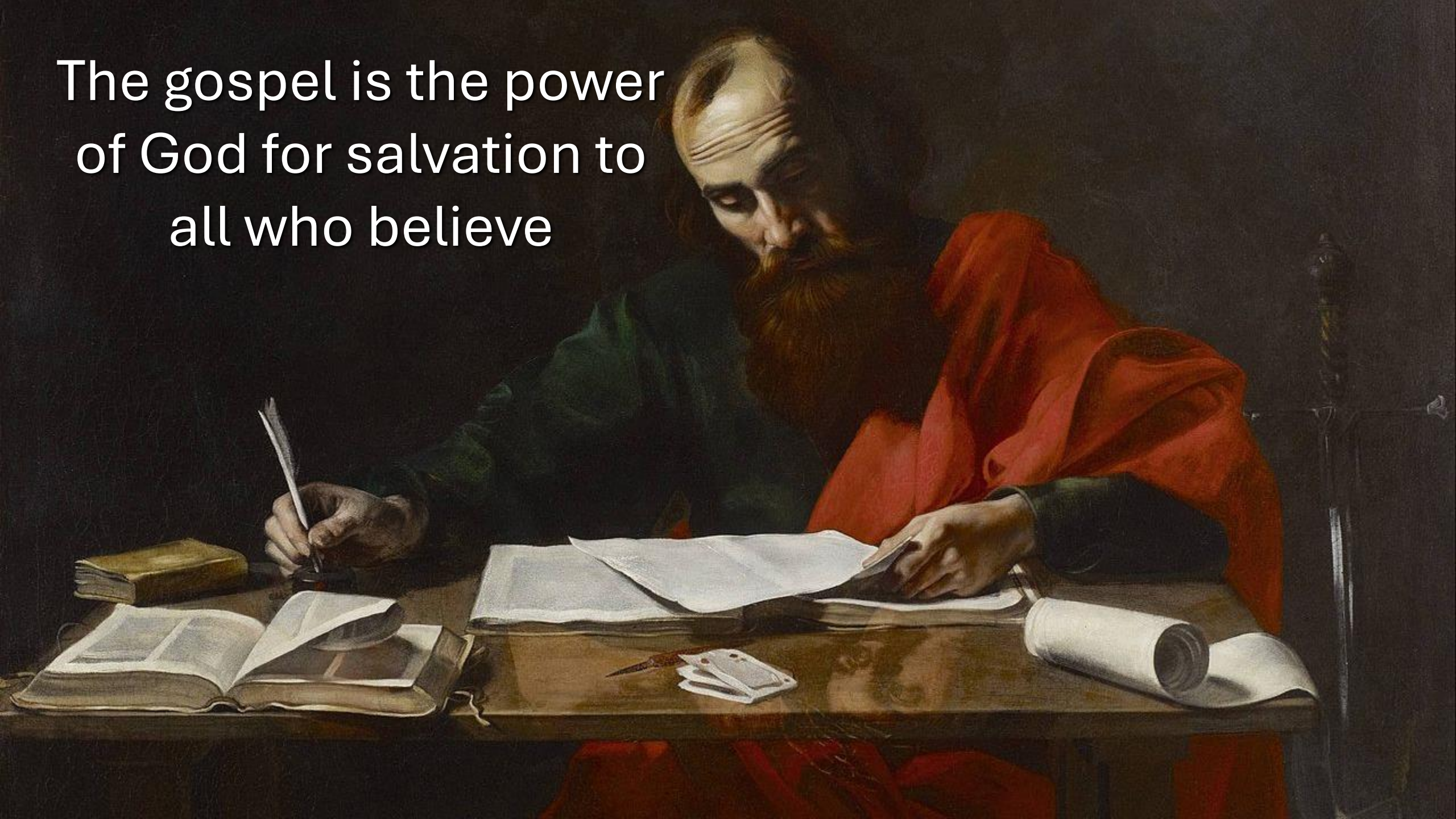


Points for Home

There but for the
grace of God go I!



The gospel is the power
of God for salvation to
all who believe



It's going to get worse!



Romans

