

INVERTED PARALLELISM OF ROMANS 2:6–11

STANDARDS OF RIGHTEOUS JUDGMENT FOR REPENTANT AND UNREPENTANT JEWS AND GENTILES

REWARDS AND PUNISHMENTS

Verse Layout:

- A** who will render to every man according to his deeds (2:6):
 B to those who by perseverance in doing good seek for glory and honor and immortality, eternal life (2:7);
 C but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation (2:8).
 C' There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek (2:9),
 B' but glory and honor and peace to every man who does good, to the Jew first and also to the Greek (2:10).
A' For there is no partiality with God (2:11).

Conceptual Layout:

- A** no partiality
 B rewards for doing good (in the next life)
 C wrath for the disobedient and unrighteous (in the next life)
 C' tribulation and distress for evildoers (in this life)
 B' rewards for doing good (in this life)
A' no partiality (in this life)

**Center
Point of Turning**

- *the center* emphasizes judgment in the next life and in this life
(judgment for sin is the immediate context in which this inverted parallelism is embedded)
- *the point of turning* is from receiving rewards or wrath in the next life (A–C) to receiving rewards or wrath in this life (C'–A')

Paul's Argument:

The possibility of repentance (2:4–5) creates a need to discuss righteous standards of judgment, rewards, and punishments (2:6–11). All men (2:6), both Jews and Gentiles (2:9, 10), will be judged impartially (2:11) according to their works (2:6). All who repent and do good works will find glory, honor, peace, and eternal life now and in the world to come (2:7, 10); all who do not repent, disobey the truth, and do evil will find wrath, indignation, tribulation, and distress in this life and in the next (2:8, 9).