

The Book of Romans - Part 9

Thank you for joining me today. We continue our study in the book of Romans, and we're going into Romans chapter 2. Last time, we left off with Romans 1:32. We're going slowly as we look at the book of Romans. Don't get discouraged now. This is an important book, and as we get into chapter 4, you'll see the pace picks up a little bit as Paul has laid the groundwork for us to study in the first three chapters.

In Romans chapter 2:1, we're going to start there today. Paul has clearly and convincingly shown that the heathen man is lost and without excuse before God, according to Romans 1:17-32.

And now in the first part of chapter 2, he's going to show us that the moral man is lost and without excuse. And later in chapter 2 and in chapter 3, Paul is going to show us that the religious man... the Jew... is lost and without excuse. There is a keyword found in chapter 2, and this word is "judge" or "judgment."

Now, in verse 1, we have man sitting in judgment. Starting in verse 2, we have God on the throne of judgment, which is proper and right. God is the perfect and righteous Judge, and in these first verses, we're going to discover several principles of judgment, and these important principles will help us to understand what kind of Judge God is and how He carries out and exercises His judgment.

In Romans 2:1, it says, *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.* There are certain principles of judgment involved in this

chapter, and the first judgment is that the moral man is rendered inexcusable before God, the righteous Judge.

Notice the word "inexcusable" in that verse. It means without any defense. Go back and read Romans 1:20 in connection with this. This moral man has nothing to say, and he is silenced. He is guilty and he knows it.

Romans 3:19 says, *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

Now, the second thing we notice in this verse is that it's talking about the moral person who is passing judgment on another... in other words, condemning the actions of another. Of course, there is no difference between the moral man and the heathen man. Both are without excuse.

In Romans 1:32, the heathen man approves and applauds sinful conduct, but in Romans 2:1, the moral man disapproves and judges sinful conduct. The moral man condemns another for sinful conduct, but since he himself is guilty of the same thing, he is in effect, condemning himself, and that's what Paul's pointing to here.

Verse 2 of Romans chapter 2 says, *But we are sure that the judgment of God is according to truth against them which commit such things.* The principle of judgment number two is this. God's judgment is according to truth we know. We know according to verse 2 of chapter 2, Paul is telling us.

Now, a human judge is limited when it comes to knowing the truth and ascertaining the true

facts of any case. He must depend upon the testimony of men, many of whom will lie even under oath. People may fail to tell the truth, the whole truth, and nothing but the truth, but this is no problem with God.

Secondly, the true facts of every case are naked and open before God. He needs no witnesses and no jury because He has personally witnessed every crime and every sin that has ever been committed, and God knows all the facts. According to Hebrews 4:12-13, it says, *¹²For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³Neither is there any creature that is not manifest... or seen... in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.* God never misrepresents a person's case. He knows all.

Now, the fourth thing I would have you see about verse 2 of Romans 2 is this. We can be sure that God's judgment is always according to truth, no wavering.

Verse 3: *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*

Here's principle of judgment number three. God's judgment is inescapable. The answer to the question of this verse in Romans 2:3 is obvious. The answer is no. There is no escape. If any person thinks that he will escape God's judgment, he's thinking wrong. There is no such thing as the perfect crime. God sees everything.

Secondly, just because the moral person condemns another person does not excuse him or her from personal sin. You probably know what I'm speaking of. People will point

to another person and say, "I'm not as bad as that person." Or, "Look at that person over there. I'm as good as that person." But that does not excuse the person making that statement. They're still responsible to God. They're still under condemnation if they've never trusted Jesus as Savior.

The third thing I would have you notice about verse 3 is that men may escape human justice, but they will never escape divine justice. You can compare Amos 9:1-3 and Proverbs 15:3 with this verse. Proverbs 15:3 says, *The eyes of the LORD are in every place, beholding the evil and the good.*

Verse 4: *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?* The principle of judgment Romans 2:4 is this. Men should not run away from God. According to verse 3, escape is impossible. But they should run to God. Repentance is essential. And this word "repentance" actually means a change of mind, turning away from the old thought of being able to save themselves, turning away from the old thoughts of something else being able to save other than Jesus Christ, God's Son. This is essential.

First of all, notice the word "goodness." This is kindness and generosity. God's goodness extends to all men. Matthew 5:45 and Acts 14:17 speak of this.

Notice the word "forbearance." This is holding back. God holds back His judgment. God delays His punishment. He does not judge sin immediately, and thank God for that.

Notice the third thing here in verse 4. It says "longsuffering," a long time before getting angry. God is slow to anger. And note this. When an unsaved person repents, that's turning away, that's a change of mind, turning

to Jesus, this does not mean that God never gets angry, but it does mean that He is slow to anger. His longsuffering will not last forever. Judgment is coming.

Notice verse 5 of Romans 2 now. *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.* The principle of judgment number five here is there will be a final day of judgment for the ungodly. And this final day of judgment for the ungodly is also described in II Peter 3:7 where it says, *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.* It's coming.

Notice first of all in verse 5 the word "hardness." The hearts of men get harder and harder as they refuse to respond to God's goodness and forbearance and longsuffering. Notice the word "impenitent." This describes the person who refuses to repent or have a mind change toward Jesus Christ. You can compare this to the two criminals on the cross. The one was penitent. He said, "Lord, remember me when thou comest into thy kingdom." And Jesus said, "Today shalt thou be with me in paradise. You're going to be with me today." But the other thief, hanging on the other cross, did not receive Jesus as Savior. He was unrepentant. His mind stayed upon other things.

How could a person not turn to Jesus especially in that case when he was in that situation where he was dying, and he knew it. How can a person turn away from the Savior? But this man did.

Notice number three, "treasurest up unto or for thyself wrath." Treasuring up wrath, this is misers of wrath. Instead of laying up treasures for Heaven... Matthew 6:19-20 talks about

that. Instead of laying up treasures for Heaven, these people that Paul's talking about here were treasuring up wrath from Heaven, storing it up for that final day.

And notice the principle of judgment number six is also found in verse 5. God's judgment is perfectly righteous. God makes no mistakes. The Judge of all the Earth will do right. He cannot do wrong. Every occupant of Hell will be fully deserving, according to Romans 9:14. It says there, *What shall we say then? Is there unrighteousness with God? God forbid.* God makes no mistakes.

Next time, we'll pick up with verse 6 of Romans chapter 2.

And my prayer for you today is that you know Jesus Christ as your Lord and Savior. My heart's desire is to see people come to a saving knowledge of Jesus Christ. Have you trusted Him? Have you asked Him to come into your heart? Why not do so right now?

"Lord, come into my heart. I receive You as best I know how. I trust You to save me so that I can go to Heaven. I trust You, Lord, as that thief on the cross said, 'Lord, remember me when thou comest into thy kingdom.'" If you'll do that, He'll say the same thing to you. He'll say, "Come with Me. Today, you'll be with Me." Now, that doesn't mean you're going to go immediately to be with the Lord, but that means, when it comes time for you to go, that you will be with Him, that He'll take you because you've trusted Him as your Savior. As Him to come into your heart right now.

If you are saved, you need to be living for Him. You need to trust Him to lead your life, to take care of you, and to serve Him as the saved person you are. Trust Him right now.

Be sure to look at our Website today, www.LRWM.org. On that Website, you'll be

able to listen to this program and other programs of "It's a Good Life." You'll also be able to download a transcript of this program and others.

Until the next time, may the Lord bless you richly is my prayer.