

**Romans Chapter 2:1-16;
Lesson 1
Rom 2:1-6;
There is no Partiality with God.**



THE DOCTRINE OF SIN. 1:18-3:20;

**BECAUSE OF SIN THERE IS
A UNIVERSAL NEED OF SALVATION.**

GENTILE STATE OF SIN –1:18-32;

JEWISH STATE OF SIN – 2:1-3:8;

CONCLUSION

“none righteous no not one.” 3:10;

**“every mouth may be stopped and
the whole world held accountable.” 3:19;**

**“all have sinned and
fallen short of the glory of God.” 3:23;**

THE DOCTRINE OF SIN. 1:18-3:20;

Paul has just said that **salvation is available to both Jew and Gentile**, but he must first establish that both Jew and Gentile are condemned and **in need of salvation**.

Beginning with **Rom 1:18**; and continuing through **Rom 3:20**; Paul endeavours to show that very thing.

The remainder of **Rom 1** is devoted to demonstrating that **the sins of the Gentiles render them lost** before a Holy God.

In **Rom 2** Paul will **now** turn his attention to demonstrating **the same thing concerning the Jews**.

THE JEWS NEED SALVATION –2:1-29;

God judges according to truth. 2:1-5;

God judges according to deeds. 2:6-10;

God judges without respect of person.

2:11-15;

God judges according to Paul's Gospel. 2:16;

God judges according to light. 2:17-25;

God judges according to the heart. 2:26-29;

THE JEWS NEED SALVATION –2:1-29;

MAN'S JUDGEMENT. 2:1;

Versus

GOD'S JUDGEMENT. 2:2-16;

Some judgements are necessary. John 7:24;

“Do not keep judging according to appearances; let your judgement be according to what is right.”

Rom 2:1; “Therefore you have no excuse,
everyone of you who passes judgment,
for in that which you judge another,
you condemn yourself;
for you who judge practice the same things.”

2 “Now we know that God's judgment against
those who do such things is based on truth.”

The religious paradox!

Why is religious
self-righteousness **always**
self contradictory?

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

Romans chapter 2 shows up the hypocrisy of people who condemn others but commit the same or similar sins themselves.

The second half of the chapter deals specifically with the guilt and hypocrisy of the Jews

ROMANS 2 OUTLINE.

- 1. The guilty may condemn others but God's judgment is what counts. (Rom 2:1-16;)**
- 2. Jews guilty too. (Rom 2:17-24;)**
- 3. Circumcision is profitable if the Law is kept. (Rom 2:25-29;)**

“Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

And we know that the judgment of God rightly falls upon those who practice such things.

But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?” Rom 2:1-3;

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

To what does the word **“therefore”** in 2:1 refer?

Paul is telling these Roman Christians that **religious people who rely on their special law for righteousness** are really no better off **than the horrible Gentile sinners** he described in chapter 1?
How could that be?

What is the judgment Paul warns against?

How could they be condemning themselves by condemning (judging) these Gentile sinners?

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

At first glance, the beginning of this chapter with
"O man, whoever you are"
seems to mean anyone, anywhere, anytime.

However, upon **closer examination,** it appears that
Paul addresses Jews. (see verse 10, 13, 17, 24, 28, 29).

In Romans 1:18-22; Paul showed that Gentiles were without excuse. Although not strictly identifying them, **Paul now shows Jews are in the same lost condition. They too are without excuse.**

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

At least **some Jews** were known to be judges of others (Mt 7:1, 2; Lu 6:37, 41; 18:9-14).

They considered Gentiles vile and inferior.

They criticized and judged them harshly.

When they called them "**sinners of the Gentiles,**" (Gal 2:15;) they spoke the truth but

Paul will show that Jews are sinners too.

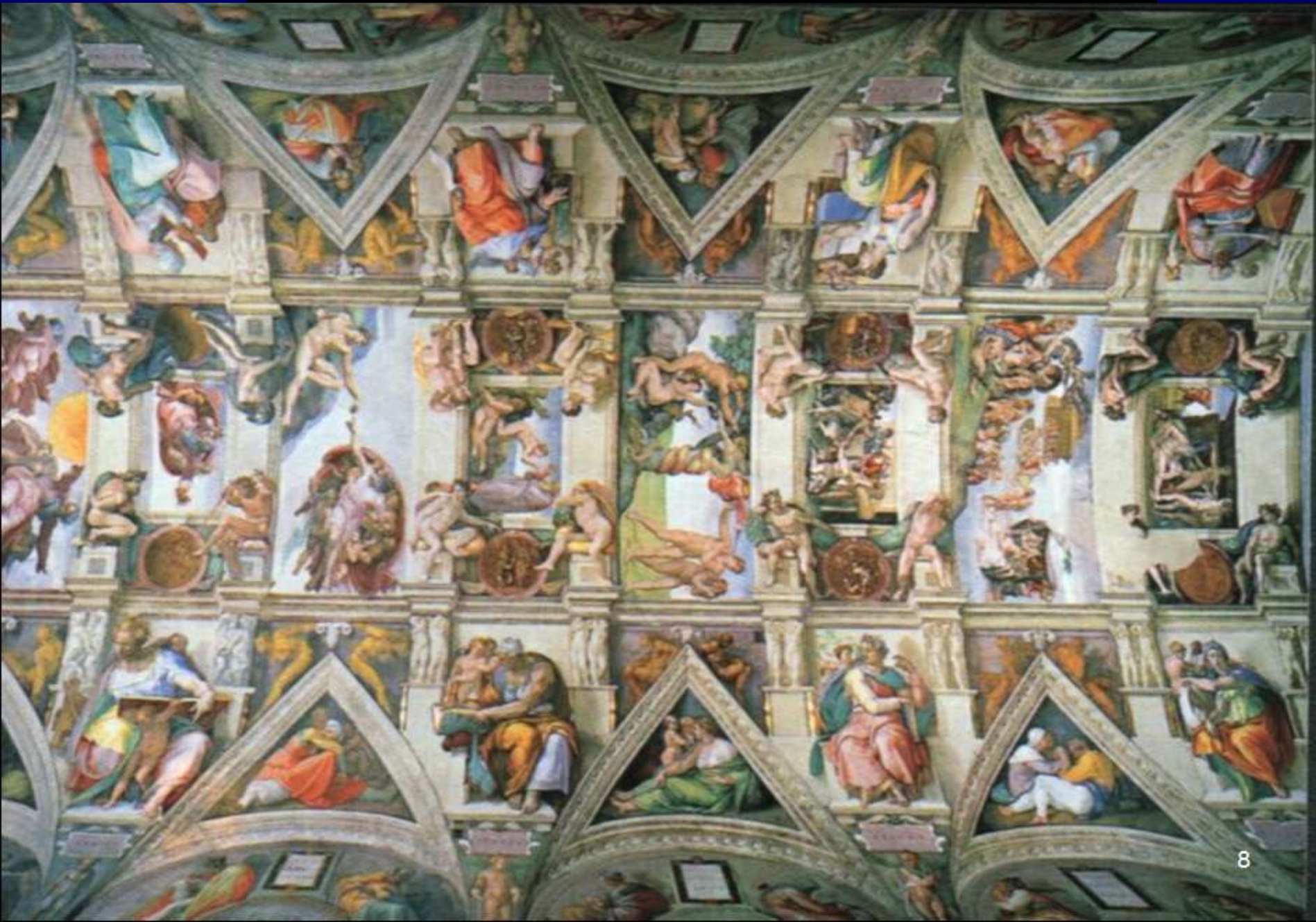
The Jews had many privileges (see Rom 3:1-2;)

Did they think Gentiles should be condemned because they did not have as many advantages?

They rated Gentiles as unworthy associates.

(Acts 10:28; 11:2-3; compare Matt 9:11;)

Ceiling, Sistine Chapel – Rome.



Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

**You judge those people
as evil & deserving
of condemnation;
but you are equally guilty:
equally condemned.**

**When you **do the same
sins**, God sees you **the
same way** He sees them:-
guilty! condemned!**

WE FIND OURSELVES GUILTY

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

Hard-hearted sinners deserve God's wrath (verse 5;)
Contentious and disobedient **Jews as well as**
Gentiles earned their punishment. (verses 8-9;)

It is easy to rationalize or excuse one's own sinful behaviour
and, at the same time, condemn others.

An example of this kind of mercurial thinking
is seen in David's attitude after he committed adultery
with Bathsheba and had Uriah killed.

When **Nathan** talked to him **he angrily judged a rich man**
who stole a ewe lamb from a poor neighbour.

By comparison, **David was guilty of a worse sin.**
(2Sam 12:1-7; compare Rom 14:22). At first he excused
himself. However, when Nathan pointed his finger at him,
he saw his error and quickly repented (see Ps 51;)



I Am

Thou shalt have no other gods before me.

Thou shalt not make any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day, to keep it holy.

Honor thy father and thy mother.

*the Lord
thy God*

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

The OT history is replete with narratives of **God's judgment against sin**. These accounts were pretty well known by many of the Jews.

Consider what happened to Adam and Eve, to Cain, the punishment of people in the flood, His displeasure at the tower of Babel, when the Israelites worshipped the golden calf and at the sins that led to the Assyrian and Babylonian captivities.

Paul had previously reminded his readers of a fact that most should have known about. (Rom 1:18;)
The Gentiles had **heard** of God's dealings with sinful men. **The Jews**, however, **had an inspired record** of the terrible events.

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

James 2:8-11; “If you really keep the royal law found in Scripture, “Love your neighbour as yourself,” you are doing right. But if you show favouritism, you sin and are convicted by the law as lawbreakers.

“For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.”

“For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery **but** do commit murder, you have become a lawbreaker.”

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

James 4:11-12; “Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it.”

“When you judge the law, you are not keeping it, but sitting in judgment on it. There is only one Lawgiver and Judge, the one who is able to save and destroy.”

“But you-who are you to judge your neighbour?”

Law-keeping.

**Can a person keep all the laws
except one and be righteous?
(James 2:8-11; 4:11-12;)**

**Is a sinner a sinner even if
he has only broken one law?**

**Why can a person not live a perfect life
after breaking a single law
and thus make himself righteous?**

**Why was a different system for
making a person righteous **necessary**?**



Three responses to guilt:- (1)

reject the standard

NO absolutes

all guilt is false guilt

We reject the idea of true moral guilt.

Our real problem is moral judging!

Nobody wants to be told

“what they should do!”

WE WANT to decide what's good for US.

This often leads to an

UNQUALIFIED TOLERANCE for others.

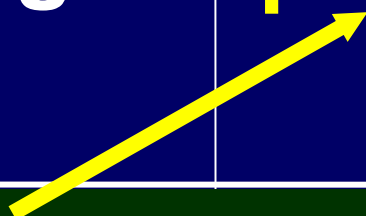
Three responses to guilt:- (1)

reject the standard

NO absolutes

all guilt is false guilt

psychologized guilt



Guilt is a feeling to be resolved
it comes through allowing people
to “Tell you **what you should do**”

**The key to dealing with guilt
is to appreciate and accept yourself.**

How well does this work?

**There is a high price found in “no fault” living.
Whether managing symptoms
or addressing real problems?
how can relationships survive?**

**If selves are defined by their preferences,
but those preferences are arbitrary, then
each self constitutes its own moral universe,
and there is finally no way to reconcile
conflicting claims about what is good in itself.**

**All we can do is refer to chains
of consequences and ask if our actions
prove useful or consistent
in light of our own value systems.**

Three responses to guilt:- (1)

All we can appeal to in relationships with others is their self interest, likewise enlightened, or their intuitive sympathies.

Where sympathy or already congruent values are **not enough** to **resolve moral disagreements** between ourselves and others, **we have no recourse except to WITHDRAW** from them.

Do you detect some hypocrisy?

Rom 2:1; “Therefore you have no excuse,
everyone of you who passes judgment,
for in that which you judge another,
you condemn yourself;
for **you who judge practice the same things.**”

2. “And we know the judgment of God rightly
falls on those who practice such things.”

3. “Do you suppose this, O man, when
you pass judgment on those who practice
such things and do the same yourself,
that you will escape the judgment of God?”

Rom 2:3; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”



Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

How is **writing people off** different than judging them?

What about the **arbitrary addition of rules** like:-

If you FEEL like it DO IT?

Or “as long as it doesn’t hurt someone else,” etc.?

Three responses to guilt:- (2)

<i>reject the standard</i> all guilt is false guilt	NO absolutes psychologized guilt
<i>religion</i> guilt is someone else's problem.	us and them

Three responses to guilt:- (2)

**2:17. “If you bear the name “Jew,”
and rely on the Law, and boast in God,”**

***18. “and know His will,
and approve the essential things,
being instructed out of the Law,”***

**19. “and are confident that you are a guide
to the blind, a light to those in darkness,”**

**20. “a corrector of the foolish,
a teacher of the immature, having in the Law
the embodiment of knowledge of the truth”**

Three responses to guilt:- (2)

2:21. “you, therefore, who teach another, do you not teach yourself? You who preach that no one should steal, do you steal?”

22 “You who say no one should commit adultery, do you commit adultery?....”

23. “You who boast in the Law, through your breaking of it, you dishonour God.”

Three responses to guilt:- (2)

<i>reject the standard</i> all guilt is false guilt	NO absolutes psychologized guilt
<i>religion</i> guilt is someone else's problem.	us and them omission vs commission

Three responses to guilt:- (2)

“well, at least I’m not like!...” Managing moral self-image COMPARISONS are always good!
I’m sure God sees it that way too!

“the weighing that day is true;
He whose scales are heavy —
they are the ones who prosper,
and He whose scales are light —they have
lost their souls for wronging Our signs.”
Koran, 7:8-9;

“Whoever keeps the whole law
and yet stumbles in one point
has become guilty of all.” James 2:10:

Three responses to guilt:- (2)

<i>reject the standard</i> all guilt is false guilt	NO absolutes psychologized guilt
<i>religion</i> guilt is someone else's problem.	us and them omission vs commission self-deception

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

what is **“law-keeping”**
“no known volitional sins.”

“Woe to you, scribes and Pharisees, hypocrites! You tithe mint, dill, and cummin, but **neglect the weightier provisions of the law:**
justice and mercy and faithfulness.”
Matthew 23:23;

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

**Nothing deceives like
religious self-righteousness.**

**“If we say we have no sin,
we are deceiving ourselves,
and the truth is not in us.”**

1 John 1:8;

Three responses to guilt:- (3)

<i>reject the standard</i> all guilt is false guilt	NO absolutes psychologized guilt
<i>religion</i> guilt is someone else's problem.	us and them omission vs commission self-deception
<i>repentance</i> guilt is my problem	owning real guilt

2:4. “Do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?”

Guilt is a condition of the soul!

It is a state of being, not feelings or limited to particular actions.

It **impacts** deep **attitudes** of the heart,
Impacts patterns in our relationships
and **impacts** our emotional habits.

Three responses to guilt:- (3)

Guilt often **destroys** our relationships.

Handicaps our children.

And **impacts** aspects of our work.

guilt is a condition of the soul!
that **cannot** be purged **by feeling bad.**

No good wallowing in self-recrimination.

**No good saying you're sorry and
resolving to do better next time.**

Three responses to guilt:- (3)

<i>reject the standard</i> all guilt is false guilt	NO absolutes psychologized guilt
<i>religion</i> guilt is someone else's problem.	us and them omission vs commission self-deception
<i>repentance</i> guilt is my problem	I need to accept I am really guilty I Need to trust in God ⁴⁰

Three responses to guilt:- (3)

The promise of repentance brings:-

The opportunity for genuine *healing*.

True moral guilt vs False guilt.

Under grace we can face tough stuff in our life in the security of complete acceptance.

The promise of repentance brings:-

The opportunity to cultivate true humility

**We are not shocked or offended by sin
able to accept the reality of failure-
“log & speck” principle.**

Three responses to guilt:- (3)

To repent means to **change our mind.**
To give up self-justification.

It means **to trust in God's kindness.**

Grace:- Is God's love
for the truly undeserving.

Three responses to guilt:- (3)

The promise of repentance means:-

“I rejoice, not that you were made sorrowful, but that you were sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us.

For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death.” 2 Corinthians 7:9-10;

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

The promise of repentance means:-

**An opportunity for genuine *healing*
true moral guilt vs false guilt.**

**Under grace we can face tough stuff in our
life in the security of complete acceptance.**

The promise of repentance means:-

**With transparent *honesty* we can seek
“to be a guide to the blind,”**

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

The promise of repentance means:-
We are aware of the danger of self-deception.

A dynamic Christian community
does not FOCUS on sin,
but is never BLIND to it.

Rom 2:1; “Therefore you have no excuse,
everyone of you who passes judgment,
for in that which you judge another,
you condemn yourself;
for you who judge practice the same things.”

2 “Now we know that God's judgment against
those who do such things is based on truth.”

God is NOT judging
with a relative standard.



Rom 2:2; “Now we know that God's judgment against those who do such things is based on truth.”

Human Judgement!



Divine Judgement!

Man often judges
hypocritically,
forgetting his own
sinfulness. v 1-3;

Man also judges
others **based**
on his opinions.
Mt 15:1-9 Lk 14:1-6;

God always judges
patiently (hoping
for our repentance)
and fairly (equitably.)
2:4, 6-11;
Acts 10:34-35; Gal 2:6;
Eph 6:9; Col 3:25;
1 Pet 1:17;

Rom 2:1; “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

God's judgment is done only in accordance with fact, done correctly and without partiality or bias. His commandments are righteousness. (Ps 119:172;)

His judgment is according to the truth of His revealed word (John 5:45; 12:48;). In other words, God's judgment will not be misjudgement. (see Mark 4:22- 24; Rev 15:3;)

He is coming to judge the earth. With righteousness He shall judge the world, and the peoples with equity. (Ps 98:9; compare Acts 17:31;)

Rom 2:2; “Now we know that God's judgment against those who do such things is based on truth.”

Human Judgement!



Divine Judgement!

Man often judges
hypocritically,
forgetting his own
sinfulness v 1-3

Man also judges
others based on his
opinions
Mt 15:1-9 Lk 14:1-6

**God's judgment is based
on Truth,
not on lineage or race.**

Rom 2:3; “Do you imagine, **you a mere man**, that when you judge those who do such things and **yet do them yourself**, you will escape the judgment of God?”

Jesus: “Why do you look at **the speck** in your brother's eye, but **do not notice the log in your own eye?** Or how can you say to your brother, ‘Let me take **the speck** out of your eye,’ and **behold, the log is in your own eye?**” (Mat. 7:3-5;)

“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.”
(Mat 7:3-5;)

Rom 2:3; “Do you imagine, you a mere man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?”

When God judges, He does so from a position of perfection.

When we judge, we do so from the same position as the other person.

Judging others is usually hypocritical because the act and attitude of judging is, itself, a sin.

But there ARE permissible types of judgment.

Religious Judging

Holding the other
in contempt!

Arrogantly
claiming to know
another's motives.

Good Judgment

Knowing right
from wrong
in order to help
the other person.

Reserved on
issues we cannot
know for sure.

Religious Judging

**Put others down
to lift self up**
Mat 7:2;

**Focuses on
chosen sins
of commission.**
Mat 23:23-24;

Good Judgment

**Admits own sin
without acting
superior.**

**Includes all sins,
even of omission**
James 4:17;
**Knowing true
teaching from
false.** 1Tim 6:3-4;

Rom 2:3; “Do you imagine, **you a mere man**, that when you judge those who do such things and **yet do them yourself**, you will escape the judgment of God?”

Basically, **Jews were guilty of the same sins as Gentiles**. The name of God was being blasphemed among the Gentiles because of the sins of the Jews. (verses 21-24;).

As sons of Abraham, they thought they were special favourites of heaven and, as such, looked down upon Gentiles. (Mt 3:8-9;)

In fact, some of the Jews believed that **Gentiles were bound for hell**. At the same time, **they also believed that it was impossible for Jews themselves to be eternally lost**.

It was written that:- Abraham sits before the gate of hell, and **does not allow that any circumcised Israelite should enter there**. Akedah Jizehak (54.2;)

Rom 2:3; “Do you imagine, **you a mere man**, that when you judge those who do such things and **yet do them yourself**, you will escape the judgment of God?”

GOD’S JUDGEMENT V MAN’S JUDGEMENT.

1. Demands a STANDARD!

v2 GOD judges according to REVEALED TRUTH

2. IT IS INESCAPABLE v3;

**3. God’s Judgement is on an INDIVIDUAL BASIS:-
RESPONSIBILITY & ACCOUNTABILITY.**

**4. God’s JUDGEMENT SEEN IN THE LIGHT
OF ETERNITY NOT TIME. v5;**

5. We are EXAMINED BY DIVINE JUSTICE. v6;

6. There are REWARDS and REGRETS. v7-10;

7. GOD judges WITHOUT PARTIALITY. v11;

Rom 2:3; “Do you imagine, **you a mere man**, that when you judge those who do such things and **yet do them yourself**, you will escape the judgment of God?”

**“Though they join forces, the wicked will not go unpunished; but the posterity of the righteous will be delivered.”
(Prov 11:21;)**

“Therefore thus says the LORD: "Behold, I will surely bring calamity on them which they will not be able to escape; and though they cry out to Me, I will not listen to them”(Jer 11:11;)

“In flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.” (2Thes 1:8;)

“Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot?” (Heb 10:29).

Rom 2:3; “Do you imagine, **you a mere man**, that when you judge those who do such things and **yet do them yourself**, you will escape the judgment of God?”

“Much more shall we not escape if we turn away from Him who speaks from heaven.” (Heb 12:25;)

“What will be the end of those who do not obey the gospel of God?” (1Pet 4:17;)

"God is not mocked" (Gal 6:7;) His judgment is as true as His righteousness (Acts 17:30-31;) and as certain as death." (Heb 9:27;)

“For if our heart condemns us, God is greater than our heart, and knows all things.” (1John 3:20;)

Rom 2:4; “Don't you realize how patient he is being with you?
Or don't you care? Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”

PRINCIPLES OF GOD'S JUDGMENT. Rom 2:1-8;

- 1. He is self-condemned who practices what he condemns in others. (Rom 2:1;)**
- 2. Will be according to truth. (Rom 2:2;)**
- 3. God's kindness is not approval but leads to repentance. (Rom 2:4;)**
- 4. According to works. (Rom 2:6;)**
- 5. Wrath and indignation upon those who obey not the truth. (Rom 2:8;)**
(Coffman 58)

Rom 2:4; “Don't you realize how patient he is being with you?
Or **don't you care?** Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”

The Jews practiced evil even while God was so good to them.
They continued in sin and seemed to expect God's
goodness to continue in spite of their failure to repent.

In this, they despised and thought lightly
of His goodness. **For example,** they worshipped
a golden calf soon after being divinely delivered
from Egyptian bondage. That was a great sin.
(Ex 32:30; John 19:11; compare Luke 20:47;)

In like manner, people today are guilty of great sins
when they disdain, reject or neglect the gospel.
To do so is to **make light of that which cost God**
His Son. It is an affront to Divine mercy.

Rom 2:4; “Don't you realize how patient he is being with you?
Or **don't you care?** Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”

Peter uses "**patience**" or "**longsuffering**" with
reference to God's delaying the day of judgment.

**“The Lord is not slack concerning His promise, as
some count slackness, but is longsuffering toward
us, not willing that any should perish but
that all should come to repentance.” (2Pet 3:9;)**

**The great judgment day, though appointed by God
(Acts 17:30-31;) may have been deferred in order to give
sinners opportunity to repent. This in no way implies
that the terrible day will never come (see 2Pet 3:10;)**

**It is implied here that ignorance of the purpose of God's
longsuffering is highly displeasing to Him. (see verse 5).**

Rom 2:4; “Don't you realize how patient he is being with you?
Or **don't you care?** Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”


**Paul uses the present tense to explain that God
continues to lead by His goodness.**

He continues to lead His people in this manner.

**God's kindness and longsuffering toward sinners
in the past were intended to lead men and women
to repentance. His continued goodness
is for the purpose of giving more people
an opportunity to turn their hearts to Him.**

**His patience in not immediately punishing sin
should not be taken as acceptance of sin or
pretermission. **To misapply His longsuffering
in this way is to despise His goodness.****

Rom 2:4; “Don't you realize how patient he is being with you?
Or **don't you care?** Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.”




The unforgiving servant. Matt 18:23ff;

“so the **kingdom of Heaven** may be **compared to**
a king who decided to settle his accounts with his servants.
In the process, **one of his debtors** was brought in
who **owed him ten thousand talents**. [A talent was worth
more than fifteen years' wages of a labourer.]

“The man could not repay. So, the master ordered that his
wife, children, and **everything he owned be sold to pay.**”

27; “So the slave (fell to the ground) and prostrated
himself before him, saying, ‘Have patience with me
and I will repay you everything.’ And **the lord**
of that servant, being moved with compassion,
released him, and forgave him the debt.

Rom 2:4; “Don't you realize how patient he is being with you?
Or **don't you care?** Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”



The unforgiving servant. Matt 18:23ff;

**28; “However, the same servant went out and found
another servant who owed him three months' wages.
He grabbed that servant and began to choke him,
saying, ‘Pay me what you owe me!’”**

**Surely God being willing to forgive us of so
much should encourage us to forgive others.**

Rom 2:4; “Don't you realize how patient he is being with you?
Or don't you care? Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”

Repentance!

Paul is writing to Christians but He
is talking about Jews or anyone who relies
on law-keeping for their salvation.

The idea is that just because a person is a Jew
and has a special law that defines righteousness in
terms of moral perfection - **just having that law does
not make him righteous. He must keep it perfectly.**

If he doesn't he needs another way to become
righteous. This requires **a change in thinking,
a change of attitude and action. (repentance).**

Rom 2:4; “Don't you realize how patient he is being with you?
Or don't you care? Can't you see that he has been waiting all this time
without punishing you, to give you time to turn from your sin?
God's kindness is meant to lead you to repentance.?”

The **repentance** Paul is talking about
is the change of mind that **will bring a Jew to Jesus**
to accept a different kind of righteousness that
doesn't depend upon perfection in law-keeping.

This idea is **thoroughly developed** in chapters 5-10.

Those who **depend on law-keeping**
for salvation will incur the wrath of God
at the final judgment.

Rom 2:5-; “But because of **your stubbornness** and **unrepentant heart** there is going to come a day of wrath when God will be the just Judge of all the world. **6** For he will repay everyone according to what that person has done:”

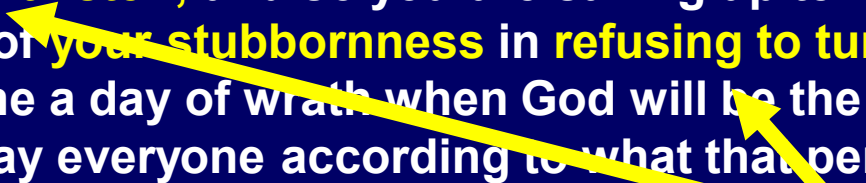


**A repentant heart
is a broken heart!**

**An unrepentant
heart is an
arrogant heart!**

**Unrepentance / Arrogance
(pride) is a sin!**

Rom 2:5-; “But no, **you won't listen**; and so you are saving up terrible punishment for yourselves because of **your stubbornness in refusing to turn from your sin**; for there is going to come a day of wrath when God will be the just Judge of all the world. **6** For he will repay everyone according to what that person has done:”



**When we ought to be repenting, our arrogance puts us in contempt of God's loving grace!
The Pharisee and the Publican. (Luke 18;)**

“Two men went up to the temple to pray,
one a Pharisee and the other a tax collector.

The **proud Pharisee** `prayed' this prayer: `Thank God, **I am not a sinner like everyone else**, especially like that tax collector over there! For I never cheat, I don't commit adultery, I fast twice a week and I give ten percent of everything I make!”

13 “But **the corrupt tax collector** stood at a distance and dared not even lift his eyes to heaven as he prayed, but beat upon his chest in sorrow, exclaiming,
`God, be merciful to me, a sinner.'”

Rom 2:5-; “But no, **you won't listen;** and so you are saving up terrible punishment for yourselves because of **your stubbornness** in **refusing to turn from your sin;** for there is going to come **a day of wrath** when God will be the just Judge of all the world. **6** For he will repay everyone according to what that person has done:”

TREASURES OF WRATH. Rom 2:5;

1. Wrath against all ungodliness and unrighteousness. (Rom 1:18;)

2. Treasure of wrath in the day of wrath. (Rom 2:5;)

3. As surely as one neglects salvation in Christ, just that surely he will share the treasures of wrath. (Heb 2:3;)

Rom 2:5-; “But no, **you won't listen**; and so you are saving up terrible punishment for yourselves because of **your stubbornness** in **refusing to turn from your sin**; for there is going to come a day of wrath when God will be the just Judge of all the world. **6** For he will repay everyone according to what that person has done:”

These words apply in a remote and indirect sense to anyone with a hard heart such as "**conceited Christians.**" It is implied verses 17, 22, 28-29; that they **apply primarily to the Jews.**

One may lay up for himself treasures in heaven by giving to the poor. He may store up wrath by stubbornly refusing to obey God.

Rom 2:5-; “But no, **you won't listen**; and so you are saving up terrible punishment for yourselves because of **your stubbornness** in **refusing to turn from your sin**; for there is going to come a **day of wrath** when God will be the just Judge of all the world. **6** For **he will repay everyone** according to what that person has done:”

GOD'S PAY DAY. Rom 2:6;

1. According to deeds.

(Rom 2:6; compare Ps 62:12; Prov 24:12;)

2. Eternal life to those who by patient continuance in doing good seek for glory, honour and immortality. (Rom 2:7;)

3. But to those who are self-seeking and do not obey the truth, but obey unrighteousness,- Indignation and wrath (Rom 2:8;)

4. But glory, honour, and peace to everyone who works what is good. (Rom 2:10;)

5. In the day when God will judge the secrets of men by Jesus Christ, according to my gospel. (Rom 2:16)

Rom 2:6; “For he will repay everyone according to what that person has done:”

GOD'S RIGHTEOUS JUDGEMENT. (Rom 2:6;) (A)

- 1. The LORD executes righteousness and justice for all who are oppressed. (Ps 103:6;)**
- 2. Honest weights and scales are the LORD'S; all the weights in the bag are His work. (Prov 16:11;)**
- 3. A just God and a Saviour;
there is none besides Me. (Isa 45:21;)**
- 4. The Lord is righteous. Every morning He brings His justice to light; he never fails. (Zeph 3:5;)**
- 5. With what judgment you judge,
you will be judged.
(Matt 7:2;)**

Rom 2:6; “For he will repay everyone according to what that person has done:”

GOD'S RIGHTEOUS JUDGEMENT. (Rom 2:6;) (B)

1. That servant who knows his master's will and does not get ready or does not do what his master wants will be beaten with many blows. 48 But the one who does not know and does things deserving punishment will be beaten with few. (Luke 12:47-48;)

2. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me (John 5:30;)

3. He who rejects Me, and does not receive My words, has that which judges him, the word that I have spoken will judge him in the last day. (John 12:48;)

Rom 2:6; “For he will repay everyone according to what that person has done:”

GOD'S RIGHTEOUS JUDGEMENT. (Rom 2:6;) (C)

1. Appointed a day on which He will judge the world in righteousness. (Acts 17:31;)
2. The judgment of God is according to truth. (Rom 2:2;)
4. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. (2Cor 5:10;)
5. Manifest evidence of God's righteous judgment. (2Thess 1:5;)

Rom 2:6; “For he will repay everyone according to what that person has done:”

GOD'S RIGHTEOUS JUDGEMENT. (Rom 2:6;) (D)

1. “And to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.”

“These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.” (2Thess 1:7-9;)

2. “Who shall not fear You, O Lord, and glorify Your name? For You alone are holy. For all nations shall come and worship before You, for Your judgments have been manifested.” (Rev 15:4).

SEVEN CLASSES OF WORKS. (Rom 2:6;)

- 1. Works of men: building tower of Babel. (Gen 11:1-9)**
- 2. Works of human righteousness. (Mt 15:9; Rom 10:3;)**
- 3. Works of moral goodness: rich young ruler, Cornelius. (Mt 19:16-22; Acts 10:1-2)**
- 4. Works of Satan: especially lying and murder. (John 8:44;)**
- 5. Works of the law of Moses. (Rom 3:20;)**
- 6. Works of the flesh. (Gal 5:19-21;)**
- 7. Works of faith. (1Thess 1:3;). (Coffman 68, 69)**

Rom 2:6; “For he will repay everyone according to what that person has done:”

EIGHT THINGS GOD WILL REPAY. (Rom 2:7)

1. Eternal life. (Rom 2:7;)

2. Wrath. (Rom 2:8;)

3. Indignation. (Rom 2:8;)

4. Tribulation. (Rom 2:9;)

5. Distress, anguish. (Rom 2:9;)

6. Glory (Rom 2:10;)

7. Honour (Rom 2:10;)

8. Peace (Rom 2:10;)

“For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.” (Matt 16:27;)

**Romans Chapter 2:1-16;
Lesson 1
Rom 2:1-6;
There is no Partiality with God.**

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**Next in the series:-
Lesson Rom 2:7-16;
There is no Partiality with God.**

**Romans Chapter 2:1-16;
Lesson 2
Rom 2:7-16;
There is no Partiality with God.**



Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”



Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

Glory. The pre-incarnate condition of Christ was one of glory (John 17:5, 22;) When He ascended He once again entered into His glory .(Luke 24:26;) In the future life, Christians too will enter glory.

“For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory.”
(2Cor 4:17;)

To behold the Lord in heaven will be glory for Christians.
(John 17:24; 1Pet 1:11-12; 1John 3:1;)

Not only that but Christ:-

Will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.
(Phil 3:21; 1Co 15:42, 50;)

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

HEAVENLY GLORY. (Rom 2:7;) (A)

**1. You will guide me with Your counsel,
and afterward receive me to glory. (Psa 73:24;)**

**2. If indeed we suffer with Him,
that we may also be glorified together. (Rom 8:17;)**

**3. The riches of the glory of His inheritance
in the saints. (Eph 1:18;)**

**4. When Christ who is our life appears, then
you also will appear with Him in glory. (Col 3:4;)**

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

HEAVENLY GLORY. (Rom 2:7;) (B)

1. The **salvation** which is in Christ Jesus with eternal glory. (2Tim 2:10;)

2. That the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of Jesus Christ. (1Pet 1:7;)

3. A partaker of the glory that will be revealed. (1Pet 5:1;)

Seeking for honour and glory from God is another way of saying seeking to go to heaven. Paul calls the outcome of that "eternal life."

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

WHAT IS ETERNAL LIFE? (Rom 2:7;)

**1. Eternal life . . . treasure in heaven.
(Matt 19:16, 21;)**

2. Entrance into life. (Matt 19:17;)

**3. The kingdom of heaven, kingdom of God.
(Matt 19:23-24;)**

4. Glory, honour and immortality. (Rom 2:7;)

**5. Eternal salvation to all who obey Him.
(Heb 5:9; compare Matt 19:25;)**

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

PERSUADED TO BE UNRIGHTEOUS. (Rom 2:8;) (A)

1. By one's own deceitful heart. (Jer 17:9;)

2. Smooth words and flattering speech. (Rom 16:18;)

3. By evil company. (1Cor 15:33;)

**4. By a mixture of truth and error—
“handling the word of God deceitfully.” (2Cor 4:2;)**

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

PERSUADED TO BE UNRIGHTEOUS. (Rom 2:8;) (B)

- 1. By self-conceit. (Gal 6:3;)**
- 2. Every wind of doctrine. (Eph 4:14;)**
- 3. By "empty words." Eph 5:6;)**
- 4. Philosophy, empty deceit,
basic principles of the world. (Col 2:8;)**
- 5. By lust. (Jas 1:14-15;)**
- 6. Sorcery. (Re 18:23;)**

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

When Paul was writing about some who would believe a lie because they received not the love of the truth, he added:-

**“And for this reason God will send them strong delusion, that they should believe the lie, 12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.”
(2Thess 2:11, 12;)**

Notice that the selfishly-ambitious, factious self-seekers are the very ones persuaded to obey unrighteousness. Persuasion to sin comes through lust.

Rom 2:7-8; “To those who by persistence in doing good seek glory, honour and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”

“For all that is in the world-- the lust of the flesh, the lust of the eyes, and the pride of life- is not of the Father but is of the world.” (1John 2:16;)

The three avenues of temptation divide into many sins. (see chart 23 SINS OF THE GENTILES at Romans 1:29;)

“if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.” (Heb 10:26-27; compare 12:29; 2Thess 1:8-9; Heb 10:30; Rev 14:10;)

Rom 2:9; “There will be trouble and pain for every human being who does evil. This is true, first for a Jew, then also for a non-Jew.”

PRINCIPLES OF GOD'S JUDGEMENT. (Rom 2:9-16;)

**1. Greater privileges bring greater responsibility.
(Rom 2:9-11;)**

2. God is no respecter of persons. (Rom 2:11;)

3. Tempered by the light men have. (Rom 2:14-15;)

4. According to the gospel. (Rom 2:16;)

**5. Through Jesus Christ. (Rom 2:16;)
(Coffman 59)**

Rom 2:9; “There will be trouble and pain for every human being who does evil. This is true, first for a Jew, then also for a non-Jew.”

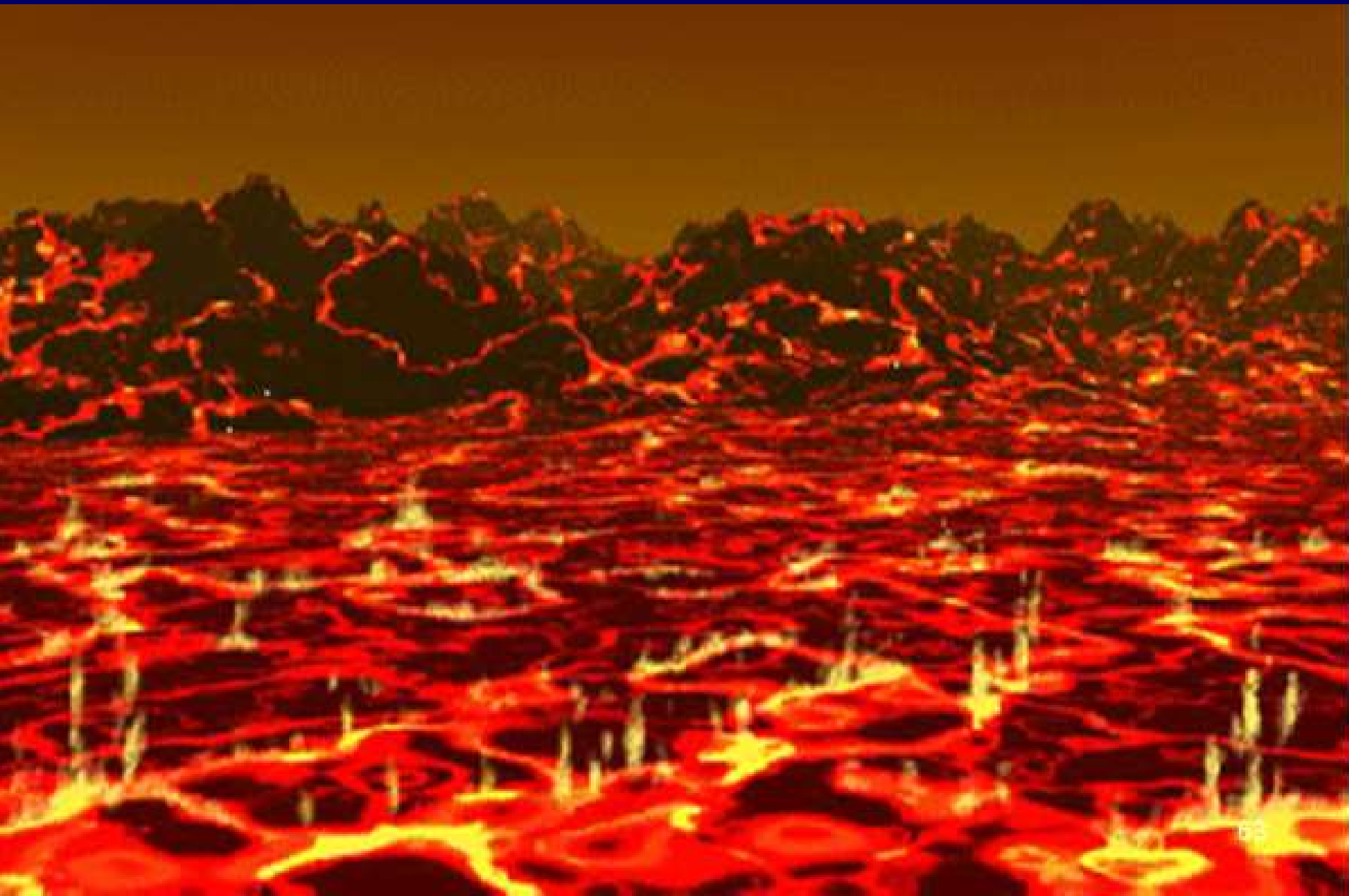
Wrath, anger, trouble & distress for the **Gentiles?**

Does that mean Glory, honour, and peace
for the **Jews?**

He not only **judges** the **Jews**
along with the **Gentiles**,
but **He judges the Jews first!**

Aren't **self-righteousness** and **pride**
evil?

Rom 2:9; “There will be trouble and pain for every human being who does evil. This is true, first for a Jew, then also for a non-Jew.”



Rom 2:9; “There will be trouble and pain for every human being who does evil. This is true, first for a Jew, then also for a non-Jew.”

Is it true that **the religious** are **good enough** to **earn** salvation?

Are **religious people** really **selfless**?

Is it true that **the religious** are **better** than **every one else**?

Rom 2:10; “but glory and honour and peace to everyone who does good,
to the Jew first and also to the Greek.”

DOING GOOD. (Rom 2:10;)

- 1. Those who have done good [the good things]
unto the resurrection of life. (John 5:29;)**
- 2. Do good. (Rom 2:10; 13:3; Gal 6:10; 1Pe 3:11;)**
- 3. Prove what is good. (Rom 12:2;)**
- 4. Cleave to that which is good. (Rom 12:9;)**
- 5. Overcome evil with good. (Rom 12:21;)**
- 6. Follow after that which is good. (1Thess 5:15;)**
- 7. Hold fast that which is good. (1Thess 5:21;)**
- 8. Imitate that which is good. (3John 11;)**

Rom 2:10; “but glory and honour and peace to everyone who does good,
to the Jew first and also to the Greek.”

Do verses **2:7-11**; say that people will be saved
by doing works of righteousness and people
will be lost because they were selfish and evil?

The idea is that **if you could maintain perfection
in law-keeping** it would bring such a reward
and law-breaking will bring such a punishment.

But, as Paul shows in chapter 3, **everyone
sins and falls short of the glory of God.**

When **Habakkuk** said (2:4;)
“the just shall live by faith”
that **includes US!**

Summary of 1:18-3:20; All people stand condemned.

Gentiles; They rejected God’s revelation to them.

1:18-23;

Jews: **2:1-3:8;**

1. By your works.
2. God is not partial to you.
3. You do not obey the Law He gave you.
4. You do not believe in His Scriptures.

***There is
no partiality
with God.
2:11;***

Everyone is guilty...everyone is condemned:- 3:9-20;

Rom 2:11; “There is no favouritism with God.”

There is no **preference, partiality or favouritism** in **the gospel call**. It is for **"whosoever."**

(John 3:16; Acts 2:21; 10:43; Rom 10:13; Rev 22:17;

“Then Peter opened his mouth and said:

"In truth I perceive that God shows no partiality.

But in every nation whoever fears Him and works righteousness is accepted by Him.” (Acts 10:34-35;)

Elihu recognized the impartiality of God's judgment:-

“Is it fitting to say to a king, 'You are worthless,' and to nobles, 'You are wicked'? Yet **He is not partial to princes, nor does He regard the rich more than the poor; for they are all the work of His hands.**”

(Job 34:18-19;)

Rom 2:11; “There is no favouritism with God.”

Moses declared that God does not show partiality:-

“For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe. 18 He administers justice for the fatherless and the widow, and loves the stranger giving him food and clothing”

Moses instructed the judges:-

“You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment is God's. The case that is too hard for you, bring to me, and I will hear it.”

(Deut 1:17; compare Lev 19:15; Deut 10:19; 16:19-20; 24:17-18; 2Ch 19:7; Psa 82:3; 103:6; Prov 16:11; 21:3; 24:23; Isa 45:21; 56:1; note on Gal 2:6;)

Rom 2:11; “There is no favouritism with God.”

In punishment as well as blessing there is no partiality with God. Christians also must strive to be completely impartial. To show respect of persons is to commit sin. (Jas 2:9;)

Regardless of racial or personal advantages and disadvantages, God will somehow perform the seemingly impossible task of judging everyone fairly according to the word of Christ.
(John 12:48; Gal 6:7-8;)

The immediate context implies that God is no respecter in blessing or punishing Jew or Greek. (verses 9-10;)

“For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.”
Rom 10:12;

PROTECTED SEED LINE THOUGH ISRAEL.



Rom 2:11; “There is no favouritism with God.”

God's Son had to come in human flesh.

That is why God chose a person in every generation to carry down the **“seed”** from Eve to Mary.

He created a **special nation, Israel**, to insure the isolation and **protection of the seed line** so it could not be cut off by worshippers of false gods. (Gal 3:19;)

Gal 3:19; Why **the Law** then? **It was added because of transgressions**, having been ordained through angels by the agency of a mediator, **until the seed would come** to whom the promise had been made.

This law was not just a religious law but a civil law for the Jewish nation.

THE LAW:- RELIGIOUS AND CIVIL.



Paul lumps all sinners together here.

In Old Testament times, **a Gentile** who did not have the Law of Moses but broke what he believed to be a law of God was **just as guilty as a Jew** who had that law and broke it. **All were sinners.**

No one is saved by keeping any law that defines righteousness as **law-keeping** or **moral perfection.**

Paul thus shows that Jews were no better off as far as sin is concerned by having their law.

The righteousness that is **based on law-keeping** will save a person **IF he never breaks a single law.**

NOT SAVED BY LAW KEEPING, MORAL PERFECTION OR TICKING BOXES.

And God spake all these words,
saying,

A

- I. Thou shalt have no other gods before me*
- II. Thou shalt not make unto thee any graven image*
- III. Thou shalt not take the name of the LORD thy God in vain*
- IV. Remember the sabbath day, to keep it holy*
- V. Honour thy father and thy mother*

Ω

- VI. Thou shalt not kill*
- VII. Thou shalt not commit adultery*
- VIII. Thou shalt not steal*
- IX. Thou shalt not bear false witness against thy neighbour*
- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,...nor any thing that is thy neighbour's*

The Ten Commandments

Rom 2:11; “There is no favouritism with God.”

But if man does break **even one law** he will have to find another way to become righteous.

MAN cannot provide that way for himself but **God can and did - in His Son.**



Jews Righteousness was Dependent on the Animal Sacrifices!

While Jews were under their special law they still had to depend on the sacrificial system they had, that all people including Gentiles had, before the Law of Moses was given to the Jews.

No one could be righteous, or have their sins truly forgiven by offering animals. (Hebrews 10:4;)

When Jesus died on the cross all those sins were forgiven and remembered against the sinner no more forever.

Rom 2:11; “There is no favouritism with God.”

Imperfect Law, Imperfect Sacrifices!



The sacrificial system that already existed before the law of Moses, was included and regulated in greater detail by Moses as an accompaniment to the law.

It was an alternate system of righteousness, something all people already had but was imperfect.

**Animal sacrifices were conditional.
Only Christ's death could ever really take away even one sin.
(Hebrews 10:1-10;)**

Rom 2:11; “There is no favouritism with God.”

Imperfect Law, Imperfect Sacrifices!



Rom 2:11; “There is no favouritism with God.”

Heb 10:1-18;

The law is only a shadow of the good things that are coming- **not the realities** themselves.

For this reason it can **never**, by the same sacrifices repeated endlessly year after year, **make perfect** those who draw near to worship.

If it could, would they not have stopped being offered? For the worshippers would have been **cleansed once for all**, and would no longer have felt guilty for their sins.

Rom 2:11; “There is no favouritism with God.”

Imperfect Law, Imperfect Sacrifices!



Rom 2:11; “There is no favouritism with God.”

But those **sacrifices** are an **annual reminder** of sins, because it is **impossible** for the **blood of bulls and goats to take away sins.**

Therefore, when Christ came into the world, **he said:**

"Sacrifice and offering you did not desire,
but **a body you prepared for me;**
with burnt offerings and sin offerings
you were not pleased."

“Then I said, '**Here I am-**
it is written about me in the scroll-
I have come to do your will, O God.'”

Rom 2:11; “There is no favouritism with God.”

Imperfect Law, Imperfect Sacrifices!



Rom 2:11; “There is no favouritism with God.”

“Day after day **every priest** stands and performs his religious duties; again and again he offers the same sacrifices, **which can never take away sins.**”

“But when **this priest** had offered **for all time one sacrifice for sins,**
He sat down **at the right hand of God.**”

“Since that time
He waits for his enemies to be made **His** footstool,
because **by one sacrifice**
he has made perfect forever
those who are being made holy.”
Heb 9:28;

Rom 2:11; “There is no favouritism with God.”

The Holy Spirit also testifies to us about this.

First **He says**:- Heb 10:16;

"This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds."

Then **The Holy Spirit** adds:- Heb 10:17;

**“Their sins and lawless acts
I will remember no more.”**

**And where these have been forgiven,
there is no longer any sacrifice
for sin.”**



**The sacrificial system merely held all sins
In abeyance until the Lamb of God Who takes
away the sins of the world was sacrificed.**

**We could say their (sins)
were kept “on the books”
until Jesus’ blood erased them.**

**Now we will get into
the details of Paul’s arguments.**

Rom 2:11; “There is no favouritism with God.”

Jesus The True Lamb of God!



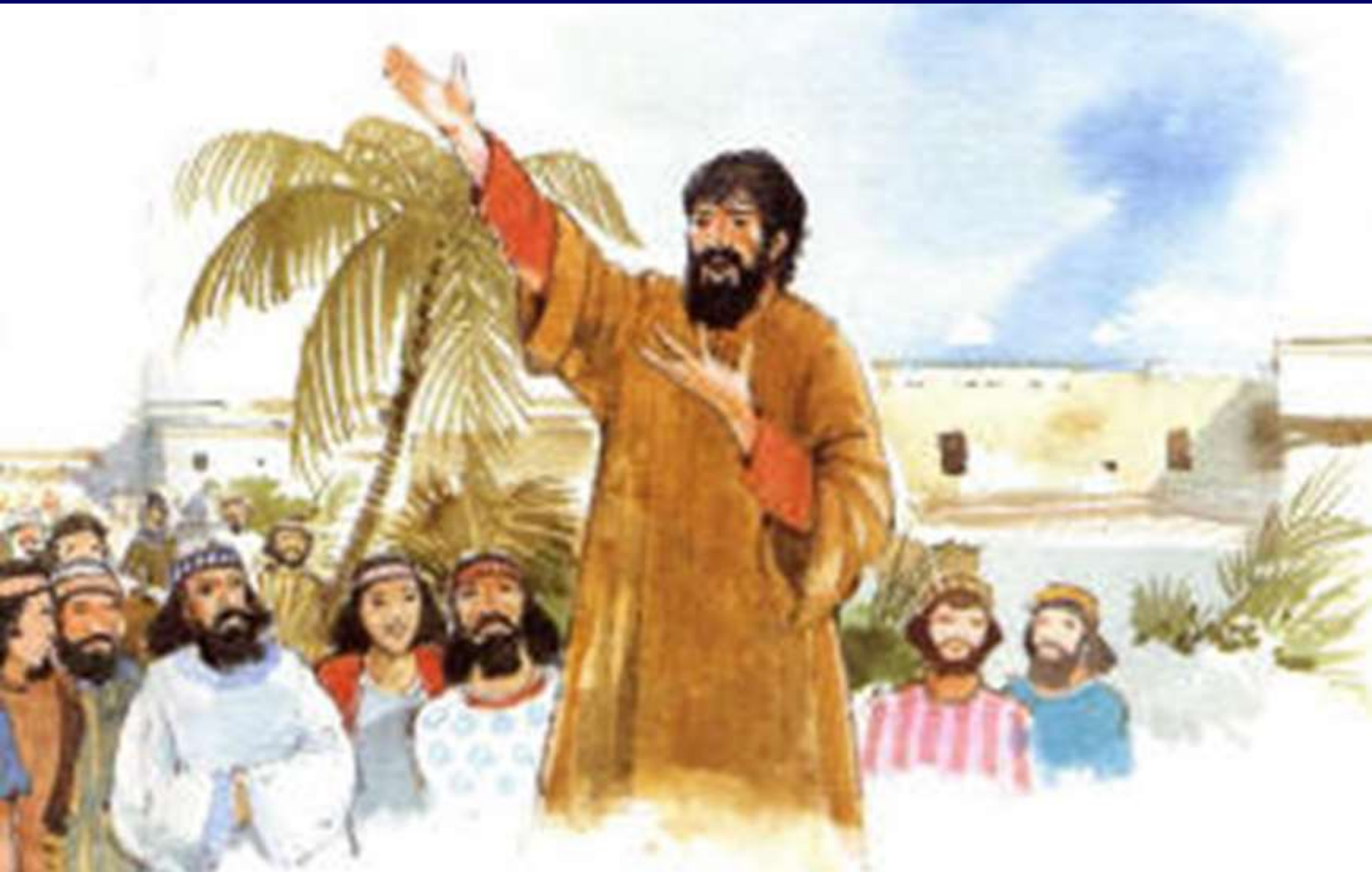
**Would it be any comfort to the Jew
who rejects Jesus as the Righteousness of God
to know that he will be judged
by his special Jewish law?**

**What about Gentiles who lived in Old Testament
times who did not have a law from God
other than the one they got through Noah?**

Could any of them saved?

Rom 2:11; “There is no favouritism with God.”

Jonah Preaches in Nineveh!



Rom 2:12; “He will punish sin wherever it is found. He will punish the Gentiles when they sin, even though they never had God's written laws, for down in their hearts they know right from wrong.”

God's laws are written within them;
their own conscience accuses them,
or sometimes excuses them.

And God will **punish the Jews** for sinning
because **they have his written laws**
but don't obey them.

They **know what is right but don't do it.** After all, **salvation is not given to those who know what to do, unless they do it.** Living Bible.

Rom 2:11; “There is no favouritism with God.”

GOD’S JUDGEMENT IS UNIVERSAL! 2:12-15;

JEW & GENTILE JUDGED

by written law or by oral law

- Works written on hearts and Conscience.

ETERNAL CONDEMNATION

because of sin without Christ

CONDEMNATION – for GENTILES

Because of sin without the law. 2:14-15;

NO CONDEMNATION IF IN CHRIST 2:14;

by Nature = by virtue of long practice.

2:13; “It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous.”

2:14; “When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves.”

2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

2:13; “It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous.”

Jews who attended synagogue and heard the Law explained regularly **were not righteous in the sight of God for just listening to it.** (compare the parable of the two sons. Mt 21:28-30;) The **law of Christ is that through which sinners are now justified:**

“Since there is one God who will justify the circumcised by faith and the uncircumcised through faith.” (Rom 3:30;)

“To those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law.”
(1Cor 9:21;)

2:14; “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.”

There were two ways to be justified:-

- 1. Keep the Law perfectly.**
- 2. Be forgiven through Christ.**

No human ever achieved the first.

(Rom 3:23;)

Therefore all must seek the second.

2:14; “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.”

In the present context, Paul discusses the Mosaic Law. The Gentiles as a rule did not have it.

The Gentiles had law. They were a law unto themselves. They had the law of conscience. They **also had civil law** such as the code of Hammurabi.

When Paul said the Gentiles "**do not have the law**" he meant that **they did not have the Mosaic Law.**

“do instinctively.” Peter spoke of those in **every nation who work righteousness.** (Acts 10:35; compare Rom 1:19; 2:15;).
Many of these were Gentiles.

2:14; “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.”

The Gentiles **did not have the Law of Moses** but they were not totally without some kind of law.

They were under the patriarchal law during the time when Jews were under the Law of Moses.

Both Jews and Gentiles
now need to respond to the gospel.
(Mk 16:15-16; Acts 17:31-32;) and
are **under "the perfect law of liberty."** (Jas 1:25;)

2:14; “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves.”

Paul does not say Gentiles would be saved by keeping the law of nature or Moses' Law.

His point is to show that both the **Jews and Gentiles are lost without Christ.**

The conscience can be educated.

If one has the Law in his heart, he desires to obey it. His conscience bears witness with that Law.

The **Nazis** argued that they were **innocent** of crime because **they were simply obeying orders.**

The prosecutor correctly argued **there was a higher law** than the transient and the provincial by which their crimes should be judged.

Rom 2:11; “There is no favouritism with God.”

Elijah and the Widow of Zarephath! (not a Jew!)



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

How were Gentiles Saved after the Law of Moses was Given to the Jews?

What law were Gentiles under while the Jews were under the Law of Moses?

Was there a system of **righteousness by faith** for Gentiles at that time?

Were there laws defining right and wrong?

**Will Gentiles be judged
by the law of their conscience?**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Written on Their Hearts!



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Written on Their Hearts!

Does it mean that someone
who knows nothing of Moses or Christ,
but who have **high moral standards**
and **live up to** those standards
will be considered **as if they knew**
and obeyed the teachings of Moses and Christ?”

I believe the Bible makes clear that a person
will be judged by **what he is able to learn**
and by how he lives up to that knowledge.

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Written on Their Hearts!

**The Bible teaches that man has no excuse
for not believing in a Supreme Being
Who created all things and Who is kind and good.**

**God has always expected man to worship Him
to the best of his knowledge and ability.**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

In Romans 1:18-20; Paul has already said:-

“The wrath of God is being revealed from heaven against all the godlessness and wickedness of men **who suppress the truth** by their wickedness,”

“since what may be known about God is plain to them, because God has made it plain to them.”

“For since the creation of the world God's invisible qualities-his eternal power and divine nature-have been **clearly seen, being understood** from what has been made, so that men are without excuse.”

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

View from Hubble Telescope.



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

In **Acts 17:24;** speaking to the Athenians on the Areopagus or Mars’ Hill, Paul said:-

“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.”

“And He is not served by human hands, as if He needed anything, because He himself gives all men life and breath and everything else.”

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

**“From one man He made every nation of men,
that they should inhabit the whole earth;
and He determined the times set for them
and the exact places where they should live.”**

**“God did this so that men would seek him
and perhaps reach out for him and find him,
though he is not far from each one of us.”**

**“For in him we live and move and have our being.
As some of your own poets have said,
‘We are his offspring.’”**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

This indicates that at one time **God overlooked man's ignorance** about some aspects of His nature and His detailed requirements for worship of Him

God allowed man to search in his own way to have a spiritual relationship with Him.

The inference from these scriptures is that people who did not have the Law of Moses could and did find God **by ‘reaching out for Him.’**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Another time after Paul healed a man in Lystra, the people of the village thought he and Barnabas were gods and tried to offer them sacrifices, then Paul told them:-

“Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to **turn from these worthless things** to the living God, who made heaven and earth and sea and everything in them.”

“In the past, God let all nations go their own way.”

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Naaman the Leper, Commander of the Syrian Army.



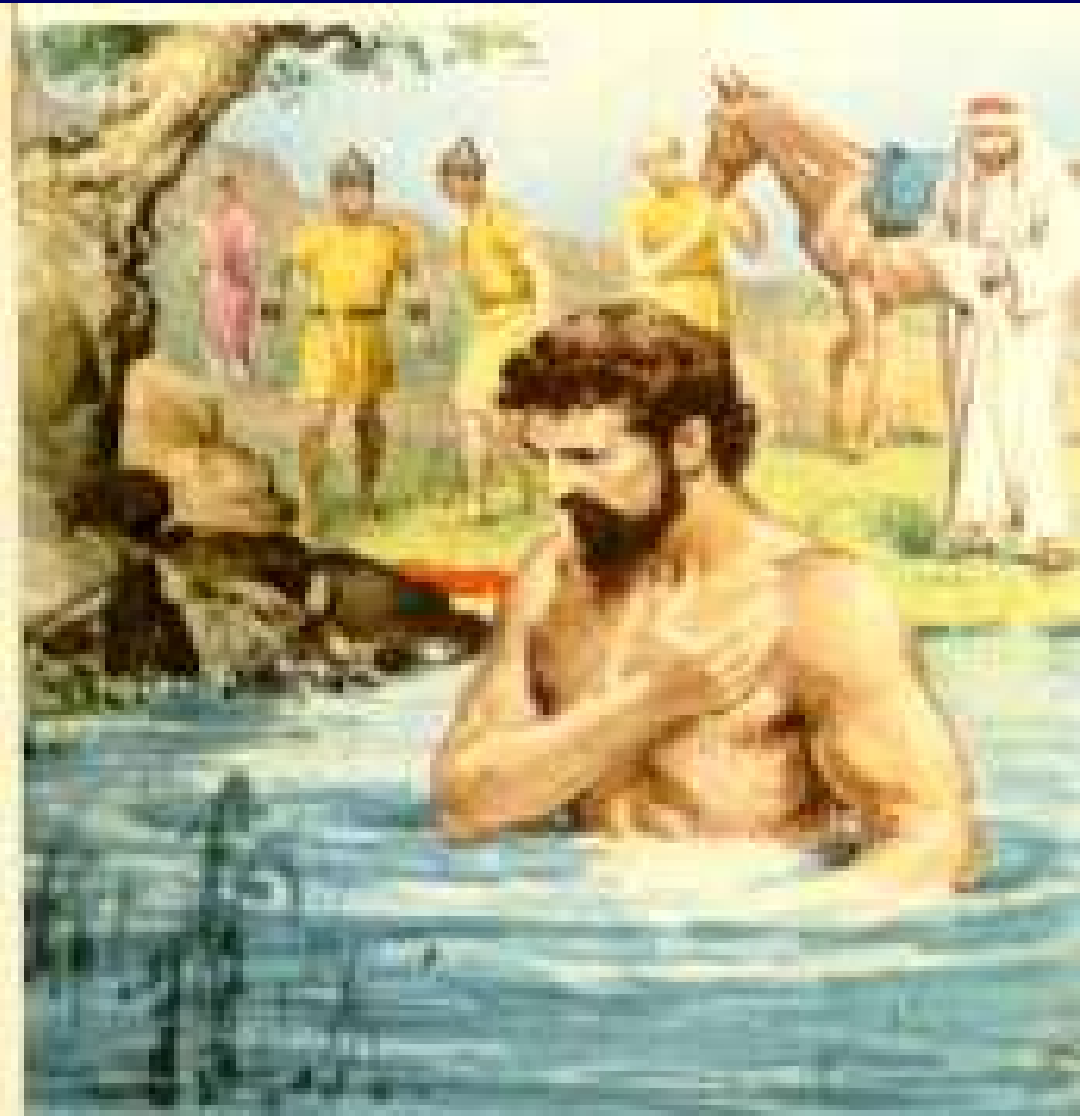
Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

**“Yet He has not left himself without testimony:
He has shown kindness by giving you rain from
heaven and crops in their seasons; He provides you
with plenty of food and fills your hearts with joy.”
(Acts 14:15-18;)**

**There’s a story in the Old Testament about
Naaman the Commander of the Syrian army
who was healed of his leprosy by Elisha.
After his healing he said these words:**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Naaman the Leper, Commander of the Syrian Army.



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

“Please let me, your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD.

“But may the LORD forgive your servant for this one thing:”

When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow there also-when I bow down in the temple of Rimmon, may the LORD forgive your servant for this.’ (2 Kings 5:17-18;)

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

The prophet Elisha and Naaman the Syrian General. (artist's concept.)



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

“Note the words of Elisha in verse 19; **‘Go in peace,’** Elisha said. Now Elisha could have told Naaman that he had the wrong idea about God.

God was not the God of a particular stretch of soil and that God could **never accept sacrifices from Naaman in Syria**, but only in Jerusalem according to the Jewish law.

He could have informed him that he could not go into an idol’s temple and even pretend to worship with his master, the king of Syria.

But Elisha said nothing except, “Go in peace.”

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Was Naaman Saved?

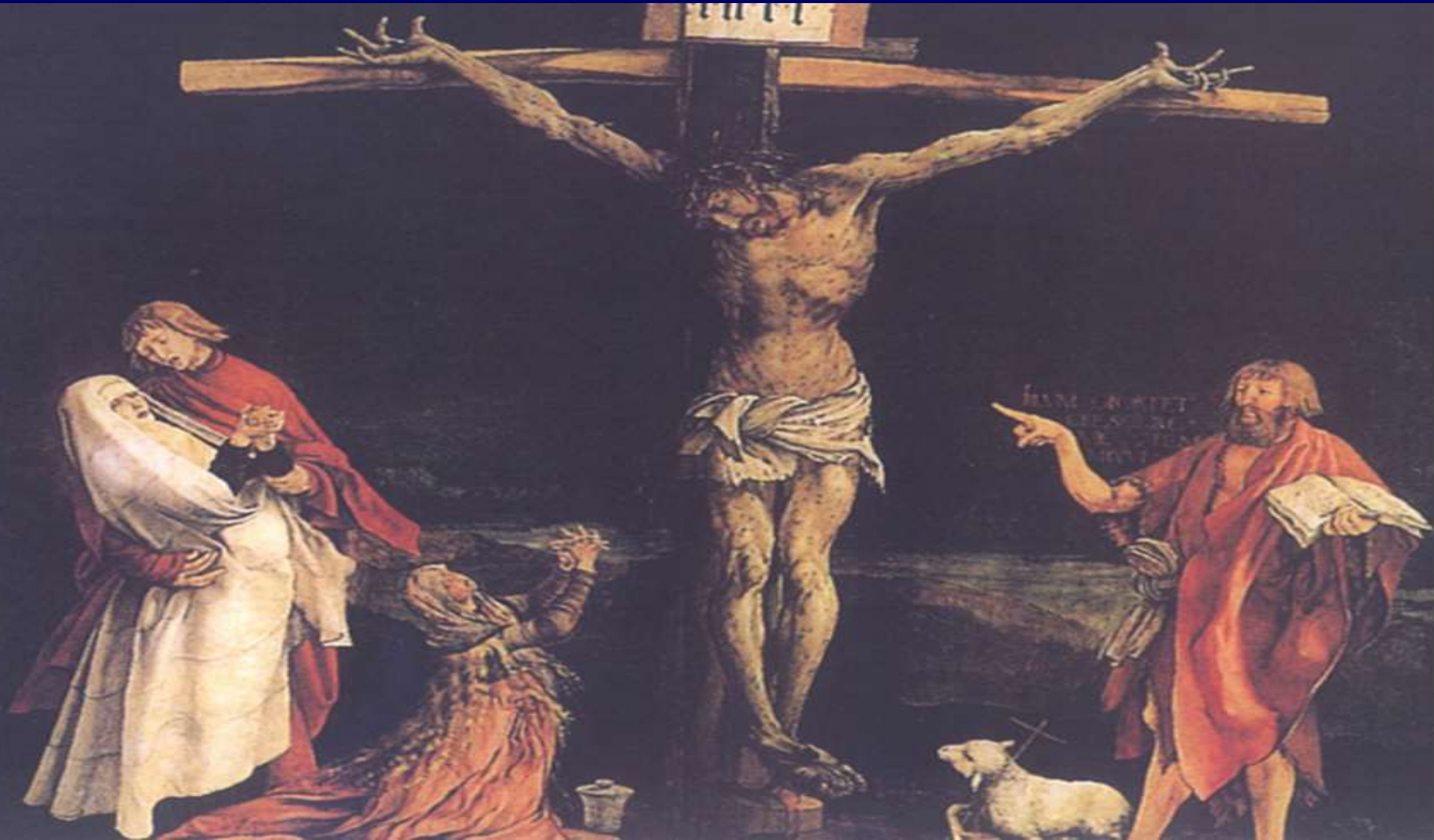
He believed that Yahweh was the only true God.
He was going to offer Him sacrifices
and pray to Him alone.

Is it possible that he and many Gentiles like him
were saved **when Jesus died on the cross.**

We must remember that **no one was ever saved
without the death, burial and resurrection of Jesus.**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Was Naaman saved



2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

**Gentiles will be judged by a different standard,
but judged, none-the-less.**

**Rightness with God is based
on obeying, not just knowing.**

**Gentiles will be judged on God's requirements
of them, even tho' they have no part
in the Law God gave to the Jews.**

**If Jews who obeyed the Law will be counted righteous;
if Gentiles managed to keep their conscious clear,
won't they also be counted as righteous?**

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

The idea of the **Gentiles’ consciences** having a part in their salvation is the similar to our conscience having a part in our continued salvation.

We are Christian’s, **we pray for forgiveness when we sin** but will God forgive us **if we deliberately continue to go against our conscience?**

Our **continued salvation** depends on our **applying Jesus’ sacrifice** through the **obedience of our faith.**
Rom 1:5; 16:26;

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

So if people who did not have the Jewish law were to be saved, **how would that be possible?** They were sinners and **the penalty for sin, one sin, is death.**

There is absolutely **no salvation offered** without **the atoning sacrifice of Jesus on the cross.**

So the real question is
‘How was the Gentile sinner saved by faith?’

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Noah was not an Israelite. (Not a Jew)



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

There were TWO SYSTEMS at Work to bring righteousness to man, And they are:-

“The Law that defines right and wrong and what righteous acts God expects of man. This law guides us and our conscience to improve our lives and avoid evil.

The other law is the obedience of faith that responds to the saving grace of God.

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

The two trees in the garden of Eden
gave a choice and **therefore introduced Law.**

God through Moses gave the **laws for the Jewish nation** from Mount Sinai.

The Gentiles had their idea of **what God required,** and in the “**times of this ignorance,**” an ignorance that **God overlooked.** (Acts 17:30),

God judged them by their understanding of what they believed His law of right and wrong to be.

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

Noah giving thanks for his deliverance.



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

The other system of righteousness is the system that imputes God’s righteousness by grace through faith. This is called “salvation by faith.”

“Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.”

None were saved by the first because would not or could not keep it. ALL who were saved were saved by the last.

Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

**God's righteousness
is imputed or given through forgiveness.**

The Christian must conscientiously strive to live up to God's standard of legal righteousness (Christ's New Law) while at the same time accepting God's forgiveness (By Faith) when he fails to do so perfectly.

So the **two systems of law and faith work together** to develop the character of the believer and to maintain his saved state.

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

The Jewish Sacrificial System.



Rom 2:15; “Their actions show that the law is written in their hearts. Their consciences prove this is true, because their thoughts sometimes accuse them and sometimes even excuse them.”

There has **always been a system of sacrificial atonement** for sin.

It is this system that **tests the faith** of the sinner and connects him to the **sacrifice of Jesus on the cross.**

Some did not understand or know as much about this system as **the Jews** did of course, not having the **detailed revelation of the laws of Moses.**

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

Naaman the Leper obeys God. 2 Kings 5:1ff;



Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

Naaman understood that he must act in faith according to the best information about God that he had. And this is the key.

**It seems that God in times past allowed
A wide flexibility in the methods,
kinds and places of these sacrifices,**

**God did forgive sin on the basis of the faith,
ability and opportunity of the worshipper
which was ultimately accepted
and dealt with by the Blood of Jesus.**

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

GENTILES WORSHIP IN ANCIENT TIMES.



**This gospel sandwich that was hard
for the Jewish Christians to swallow!**

Jews are without excuse. 2:1;

He will give to **each person according to
what he has done...there is **no partiality with God.**
2:6,11.**

Gentiles are without excuse. 1:20;

But he is a Jew who is one inwardly, 2:29;

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

Verses 13 through 15 are within a parenthesis.
Omitting the parenthesis for direct connection,
we read:-

“And as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.”

While at Athens, Paul spoke of this very day.
“Because He has **appointed a day** on which He will **judge the world in righteousness** by the Man whom He has ordained. He has given assurance of this to all by **raising Him** from the dead.” (Acts 17:31;)

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

The gospel is that by which **Paul received grace.** (Rom 1:5; compare Tit 2:11-12[]). He now emphasizes it that by which men will be judged. **Paul also indicates the certainty of universal judgment.**

Secrets of men are such things as private thoughts, words uttered inside one's car and imaginations of sinful assignments.

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

It is Jesus who will judge all men. John 12:48;
"He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."

So in Romans 2:12-16; Paul says all who sin and who are not under the law (the Jewish law) will perish apart from the law, etc.

The fact is that ALL have sinned and deserve the penalty of death by making the wrong choices and deliberately rebelling against the Creator and Ruler of the Universe.

GOD'S WRATH REVEALED AGAINST UNGODLINESS

Romans 1:18-32

THAT WHICH MAY
BE KNOWN OF ...

CONSCIENCE

God manifest in them
v. 19

REVELATION God
showed it unto them
v19

CREATION

Creation shows His
power/dailty
v. 20

(1)

THE GLORY OF GOD

v. 21

REVELATION

They gave no
glory or thanks
to God
v. 21

RESULTS:
Empty reason-
ings and dark-
ened hearts
v. 21

PHILOSOPHY

PHIL 2:11

(2)

THE IMAGE OF GOD

v. 23

They corrupted
the concept of
God
v. 23

RESULTS:
Their hearts
and bodies were
ruled by their
lusts
v. 24

COL 1:15

(3)

THE TRUTH OF GOD

v. 25

They changed
the truth of God
into a lie—
they worshiped
the creature
v. 25

RESULTS:
Sexual disorder
and bondage
vv. 26-27

JOHN 14:6

(4)

THE KNOWLEDGE OF GOD

v. 28

They abhorred
the idea of the
true God in their
minds
v. 28

RESULTS:
Their minds
became repro-
bate—sin
filled their lives
vv. 29-32

JOHN 17:3

THIS IS A PATTERN OF SIN AND BONDAGE

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

PAUL'S GOSPEL. (Rom 2:16;)

- 1. Received it from Jesus Christ. (Gal 1:12;)**
- 2. Was committed to his trust. (1Tim 1:11;)**
- 3. Preached it by divine commission.
(1Cor 15:1; 2Cor 4:3; Gal 1:11; 2Tim 2:8;)**

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

JUDGEMENT BY CHRIST. (Rom 2:16;)

1. God will judge by Christ. (Acts 17:31;)
2. All authority given to Him. (Matt 28:18;)
3. All judgement committed to Him. (John 5:22;)
4. His word is basis of judgement. (John 12:48;)
5. His commandment was **"through your apostles."**
(2Pet 3:2; compare 1Cor 14:37;)

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

GOD'S JUDGEMENT V MAN'S JUDGEMENT?

**THE QUESTION IS NOT
WHO ARE YOU?**

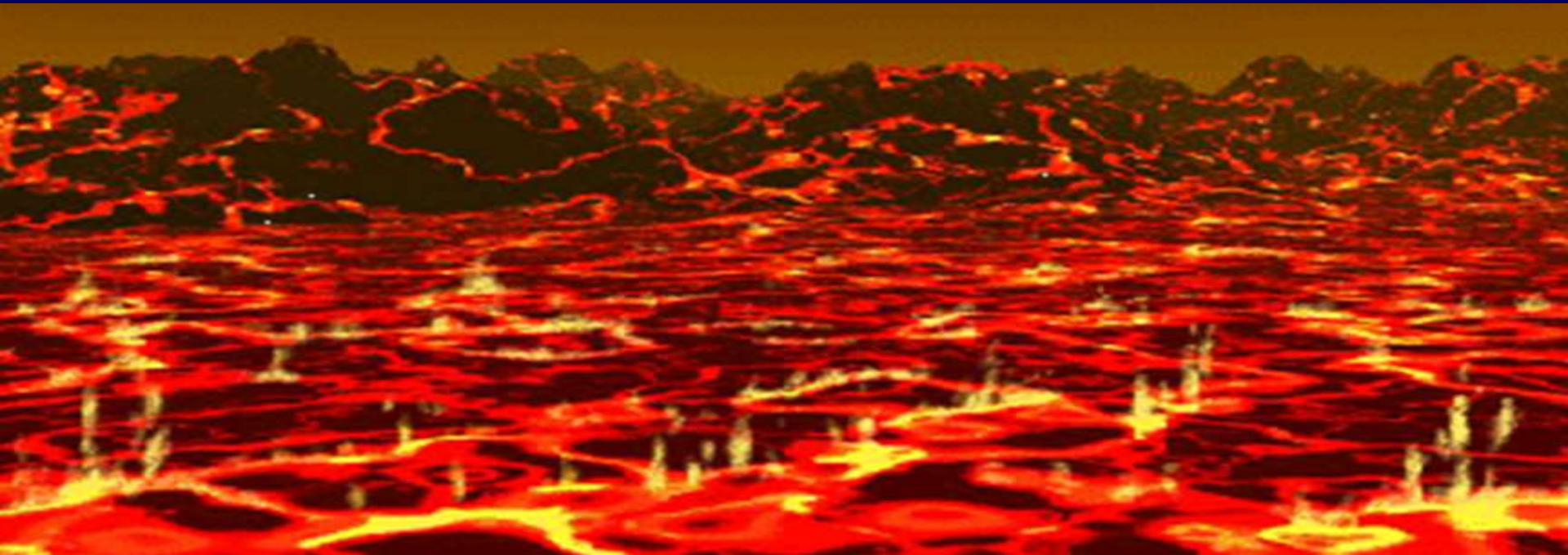
**BUT WHAT HAVE YOU DONE
WITH JESUS IN YOUR LIFE?**

**JUDGEMENT BY CHRIST AS
TAUGHT IN THE GOSPELS! John 12:48;**

Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

So conscience or no conscience, no amount or kinds of good works will save a sinner, Jew or Gentile, from the penalty of their sin.

Which is spiritual death or eternal separation from God and His spiritual blessings.



Rom 2:16; “The day will surely come when at God's command Jesus Christ will judge the secret lives of everyone, their inmost thoughts and motives; this is all part of God's great plan which I proclaim.”

To sum up so far:-

The Gentiles did have a law and a covenant throughout history. It was Noah's law.

The law of Moses was given only to the Jews but Gentiles were under the covenant and laws given first to Adam, and later revised and expanded as it was given to Noah.

So all sacrifices offered in faith to the best concept of God a person had, put his sins on “the Lamb of God Who takes away the sins of the world.” (John 1:29;)

**Romans Chapter 2:1-16;
Lesson 2
Rom 2:7-16;
There is no Partiality with God.**

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**Next in the series:-
Romans Chapter 2:17-29;-
Circumcision of the Heart.**