



PITWM VERSE BY VERSE

ROMANS 2:1-12

LESSON: GOD'S JUSTICE—August 5, 2018

INTRODUCTION:

Chapter 1:24-32 False religious systems enslave people both sensually and spiritually. Paul describes the sensual enslavement when he said, *"God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves" (1:24)*. Paul then moves on from describing sensual enslavement to describing spiritual enslavement which results from idolatry when he says that God gave up those *"who changed the truth of God into a lie, and worshiped and served the creature more than the Creator" (1:25)*. In other words, a man becomes a slave to his idols.

Paul describes the wicked behavior of the heathen (1:26-32):

1. **They become morally perverted - Widespread Homosexuality (1:26-27)**. He describes how those who turn away from God give themselves over to shameful and unnatural vices. This was true then, and is still true today as we see this becoming more blatant, more aggressive, and more evident all the time.
2. **They become mentally perverted - Total Moral Depravity (1:28-32)**. Three times in this chapter we are told that God gives up those who give Him up (1:24, 26, 28). This clearly shows what happens to a man when he leaves God out of his life.

LESSON: I. GOD'S JUDGMENT ROMANS 2:1-3

2:1 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. This verse begins with

the word **"therefore"** because the heathen *were fully aware of God's death penalty for the crimes they committed, yet they went right ahead and did them anyway, and even encouraged others to do the same (1:32)*, now comes to **"therefore."** Paul is saying this now to the self-righteous moralists who would gladly agree and say amen that what was said about the heathen was right. But, now Paul flips

this around to say O man (meaning every man), whoever it is that judges, that this is inexcusable (without excuse), because when you judge another, you are really judging and condemning yourself.

The one who judges practices the same thing as the heathen. The self-righteous or moralists—O man:

1. They judge others meaning criticize, find fault, or condemn. Anytime we judge another person, we are declaring that we...
 - are living by some rule that another person is not living by.
 - are better than someone else.
 - I am right and he is wrong, therefore, *"look at me, but ignore him."*

Very simply, judging others raises self and lowers others, exalts self and debases others; and in the eyes of God this is wrong, prideful, and thereby being a sin. The self-righteous or moralists—O man:

2. They are inexcusable; without excuse because they condemn themselves, being guilty of the same. Very simply, he fails just as the man he judges. Paul could not call him a moral man. But he was inwardly living in an identical manner as the heathen was living outwardly. Perhaps he did not commit adultery, but did he lust? Maybe he did not steal, but did he covet? Perchance he did not commit murder, but did

PITWM VERSE BY VERSE

he hate? In God's eyes, sin is the matter of the heart and mind, not just the act!

2:2 But we are sure that the judgment of God is according to truth against them which commit such things.

Paul's letter continues to express the surety that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. The point is that God is the One who knows truth, the whole truth, and nothing but the truth.

2:3 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?— The self-righteous or moralists—O man:

1. *They think they will escape.* However, he forgets that God sees the inner recesses of the human heart, and that God will judge men not only for their deeds, but for their thoughts: the lust of the flesh, the lust of the eyes, and the pride of life (1Jh.2:15-16). They fail to see that God's goodness is not a blank check to sin. He does not condone sin, and He does not overlook sin. And we will not escape the judgment of God!

II. GOD'S GOODNESS ROMANS 2:4

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?— The self-righteous or moralists:

2. *They think God is too good to punish them.* They perverted and abused the riches of God's goodness (*His kindness, grace, and love*), forbearance (*Him holding back punishment*), and longsuffering (*His patient and slowness in judging sin*). But because God hadn't come forth in judgment and cut them off, they thought that He didn't regard them as sinners. They thought God's goodness was too good to punish them, not knowing that the goodness of God is to lead one to repentance.
3. *They think that man is basically good.* They thought that man can be good enough for God to accept, for instance....
 - good works • good thoughts • good behavior • good feelings

What the self-righteous or moralists fail to understand is that God's goodness is perfect, and God can only accept perfection. No man is perfect in nature, thought, or behavior. That's why man has to go through Jesus Christ to receive salvation. He only looks at His Son Jesus Christ who is the only Perfect One! So, we need to get any thoughts out of our heads of thinking the good we've done or good behavior has made us right with God. The goodness of God made a way for us to get back to Him through the Grace of His Son Jesus, and the power of the Holy Spirit who causes us to see the riches of God's goodness, and forbearance and longsuffering that would lead us to repent.

III. GOD'S WRATH ROMANS 2:5-8

2:5 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;— There comes a "But", halting all their thoughts of goodness. The self-righteous or moralists:

4. *They will harden their heart against the judgment of God.* The reason is because they refused to repent. They cannot accept the fact that (1) they are not good enough for God to accept them and (2) they didn't think that God's goodness and love would ever condemn them.

Paul says that their **hardness** (*their rigid stiffness*) and their **impenitent** (*unrepentant; unremorseful*) heart, **treasurest** (*stored up*) **wrath** (*anger and rage*). The man who hardens his heart, and refuses

PITWM VERSE BY VERSE

to repent is storing up more and more wrath against himself in the Day of Judgment (Day of Wrath). We're still talking about the self-righteous or moralists. They failed to understand that there is a **righteous judgment** of God which means it is just, fair, impartial, correct, and exact. He will reveal to the sight of men the righteousness of His judgment against their wrath in the Day of Wrath.

2:6 Who will render to every man according to his deeds:— God will render to every man according to his deeds. What are deeds? They are acts or works in which God will pay to every man what his actions deserve. Everyone will be either rewarded or punished according to his works; according to what he has done with and for God.

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:— There shall be the well-doer's wonderful reward.

- a. Note how the well doer seeks: by patiently continuing, meaning to be steadfast and constant; to endure, persevere, stick to, and continue. The well-doer is faithful in doing good works.
 - He does not just start, he finishes.
 - He does not live an inconsistent, up and down life. He continues and keeps on doing good deeds.
 - He does not give in to hardships, difficulties, or opposition. He endures and perseveres always doing good.
- b. Note what he seeks for: He seeks for glory and honour and immortality.
 - **Glory** means to possess and to be full of perfect light.
 - **Honor** means to be acknowledged, recognized, approved, accepted, esteemed, and exalted by God.
 - **Immortality** means living forever with God.

His reward is Eternal Life!

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,— There shall be the evil-doer's terrible and severe judgment. The reasons—

- a. They are **contentious** against God; doesn't like what God says, therefore, he strives against it.
- b. They **do not obey the truth**; sees and hears and knows the truth is to be done, but he refuses to do it. He simply goes about his own life, running and controlling it as he wills.
- c. They **obey unrighteousness**, (wickedness) **indignation**, (resentment), and **wrath** (fury).

IV. GOD'S IMPARTIALITY ROMANS 2:9-12

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;— Just as the Jews were given the first opportunity to hear and respond the gospel, they will be the first to receive God's judgment if they refuse. Israel will receive severe punishment because she was given greater light and blessing. Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile).

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:— The emphasis is on "**But!**" It is just the opposite of the well-doer. Glory, honour, and peace comes to those who do good—to the Jew first, and also of the Greek (Gentile). Eternal life is said to be the inheritance of a world of glory, honor, and peace.

PITWM VERSE BY VERSE

2:11 For there is no respect of persons with God. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. I know we use this verse all the time in one purpose about ourselves, but in this context it replies to the great Day of Judgment where all will be judged by the same rule and by the same principle.

2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;—

a. The man who sins *without law* (*without knowing what you're doing*) will also perish without law.

b. The man who sins *in the law* (*knowing full well what you're doing*) will be judged by the law.

The man who sins *without the law* will perish, and the man who sins *in the law* will both be judged. Whether you didn't have the law and tried to obey, or whether you had the law and didn't obey it, both came short of the glory of God. God's judgment is impartial (fail) to both.

SUMMARY:

It is inexcusable (without excuse), for the man who judge another, for he is really judging and condemning himself. The one who judges practices the same thing as the heathen. The surety is that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. Therefore, the question comes to the self-righteous: "*So do you think you will escape?*" for those who judge, and commit such things are guilty themselves. Very simply, he fails just as the man he judges. God is the only judge! (2:1-3).

The self-righteous or moralists fail to understand God's goodness. Paul asks them if they are despising the riches of God's goodness, misinterpreting God's generosity, His patient mercy toward them as weakness on His part; and are they not realizing that His kindness is meant to lead them to repentance? God's goodness should attract us and lead us to repent (2:4).

Their hearts were hardened and unremorseful, storing up anger, against himself in the Day of Judgment. They failed to understand that there is a righteous judgment of God which means it is just, fair, impartial, correct, and exact. God will render to every man according to his deeds. To them who continue patiently in well doing, seek for glory and honor and immortality. He rewards Eternal Life. But those that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath will receive God's wrath (2:5-8)

Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile). But, on the other hand, glory, honor, and peace will be to every man who does the work of good, to the Jew first, and also to the Gentile. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. The man who sins *without the law* will perish, and the man who sins *in the law* will be judged (2:9-12).