

Rooting Through Romans Pt 7 Romans 2:1-11, Righteous Judgment

A sermon series by Pastor Byron Chesney at Porchlight Baptist Church,

Romans 2:1-11

- 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.
- 2 But we are sure that the judgment of God is according to truth against them which commit such things.
- 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?
- 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- 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;
- 6 Who will render to every man according to his deeds:
- 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
- 11 For there is no respect of persons with God.

All of Romans Chapter 1 was focused on God's wrath upon the lost Gentile pagans. Paul wrote that they knew God (not in a salvation way) but they knew him and understood the truth yet they did not want to retain the truth and rejected it. We saw because of this, God;

1. Gave them up to uncleanness
2. Gave them up to their vile affections
3. Gave them over to a reprobate mind

In other words, they lost their chance with God and ever being saved and were condemned to die and go to hell for their sins.

Make no mistake about it friends, God will not allow sin to go unnoticed or unpunished. The Bible says in **Romans 6:23a For the Wages of Sin is death...** Always has been, always will be.

But here in Chapter 2, he changes gears and takes his focus off the Gentile pagan lost and turns it upon God's chosen people, the Jews.

The term **Jew** is a shortened version of **Judaite**. It refers to those who are **descendants of Judah**. The name **Judah** means "**praise**."

Judah's father was Jacob, whom God renamed to **Israel**, which means **God Prevails**.

Israel was the **son of Isaac**, who was the **son of Abraham** which was a **descendant of Eber** – **Eber** is believed to be where the name **Hebrew** comes from. The word Hebrew means "**one who crosses over**," or "**one from the other side**," in other words an "**immigrant**." Abraham was the first person in the Bible to be called a Hebrew – he certainly was an immigrant in the Land of Canaan and certainly was one who "crossed over."

Abraham, Isaac, and Jacob were never called Jews, they were called **Hebrews**. Their descendants were called **Israelites** and after the Exodus, 40-years in the wilderness, then into the Land of Canaan, the **Land of Judah** was established and people were called **Judaites**, and later in the Roman era they were referred to as **Judeans** – in short Jews.

Whether you want to call them Hebrews, Judaites, or Jews, they all mean the same thing – **God's chosen people**. This is the people in whom Paul is directing his attention to here in Chapter 2. We know this because starting in Verse 12 he directly speaks to those who hold and practice the Law in contrast to the Gentiles who do NOT practice the Law. And, in **Romans 2:17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,**

So, there is no question that in this chapter, Paul is mainly speaking to the Jew, in which Paul himself is one and fully understands their mindset. The Jews assumed that their **heritage, knowledge, ceremonies, circumcision, and laws** assured their salvation.

One thing to keep in mind when reading and studying the Bible, some parts are written specifically for the Jew, some are specifically for the Gentile, and some are specifically for both. While this section is with the Jew in mind, the truths behind what is being said is certainly for Jew and Gentile alike, meaning **US**, and when we get down to the last part of this chapter we will see that.

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.

I hate to use this tired old cliché' but remember, whenever you see the word "**therefore**," you ask yourself **what it is THERE for?** In this case it is there because of what he said in the previous chapter concerning God's righteous judgment against the unbelieving Gentiles.

It would have been very easy for the Jew to read Chapter 1 and say "*oh, well, they are Gentiles, they are dogs, they are not of the Circumcision, they are not Abraham's seed, so naturally God would pour out his wrath upon them. But not me – I'm of the seed of Abraham, I am of the Tribe of Judah or Benjamin, or Levi, or...*"

And that would be the mindset of the average Jew. They feel they are protected because they are God's "**chosen people**."

But he is dealing with judging. No doubt you have heard many people throw out the old "**Judge not lest ye be judged**" anytime someone points out the sin of others. They are quoting what the Lord Jesus said in **Matthew 7:1 Judge not, that ye be not judged**. In fact, I've always said, that is the lost man's favorite Bible verse to quote.

The problem with taking that verse and applying it to every single time someone points out the sin of others, goes against everything else the Bible teaches. There are some that say a Christian has no place to judge anyone that judgment entirely belongs to God. But is that true?

Well, when it comes to judging someone's heart and whether or not they can stand before God with the righteousness of Christ, that is true. No one but God can make that type of judgment, but that is not what this is referring to. That's not what Paul is saying and that's not what the Lord Jesus is saying.

The condemnation against judging someone is whether or not you are committing the same sin or same types of sin as someone else is committing while you yourself are guilty of the same.

Think of it like this. Imagine I was sitting in a restaurant watching some 400-lb man stuffing his face with food like it's going out of style and I say "**look at that big ol fat guy over there stuffing his face, doesn't he know the reason he's so fat is because he is a glutton and gluttony is a sin???**"

But, there I sit, 100-lbs overweight stuffing my face with food and eating well past the point of being full. What did I just do?

1. It is true the 400-lb man is committing gluttony.
2. It is true that eating like that is probably what has caused him to become obese.
3. But who am I to judge him when I am guilty of the same?

Well, as Paul says in our opening text, I would be "**inexcusable.**" Because I **doest the same thing.**

I just used gluttony as an example but the same thing applies to ALL sin.

Have you ever been with a group of friends and sat around talking and the subject comes up of someone that everyone knows that is the office gossip? So, you sit there and talk about that person and how bad they are and you would never be like that... but wait, you are like that because you are sitting around gossiping about that person. It's inexcusable because you **doest the same thing.**

It is really easy to find fault in others but the hardest thing is to see your own fault. The Jewish religious leaders condemned Jesus' disciples for not washing their hands before they ate, yet they had no problem with lying and paying people to lie against Jesus so they could murder him.

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

In this case, it is God who will judge all men according to their sin and their defiance of his Laws. I'm not talking about the Levitical Laws that were written for the Jews about their holy days and diet restrictions and such, I'm talking about the Holy Law of God. We are all bound to the Holy Law of God and we are all guilty of breaking it.

One of the problems with pulling one verse of Scripture out of the Bible and using it apply to everything you want to, is that you are pulling it out of context and not rightly dividing the Word of Truth.

In the case where Jesus said **Judge not that ye be not judged**, we must also read what he said after that to find out why he said it. Look at it with me:

Matthew 7:1-6

- 1 Judge not, that ye be not judged.
- 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
- 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

It is the same exact thing Paul is writing in Romans. The truth is **we ARE to judge.** How else can we discern from right and wrong? We have to make decisions based upon our judgement of the events that are occurring.

But our text is not dealing with that kind of judgment, keep looking:

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? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 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; 6 Who will render to every man according to his deeds:

It is very clear that none of us can escape God's judgement. We stand before God bare naked with our sin exposed: **Hebrews 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The condemnation is that if you have the ability to judge someone else's sin then you can judge your own. The reason you do not judge your own sin is because you are self-righteous.

We become self-righteous when we minimize God's holy standard. We think if we can control our external actions by doing some kind of work then that makes us superior. We somehow think that when WE sin it isn't so bad, but when others sin it is a HORRIBLE crime against God and our job to point it out.

But, just because someone is committing a sin that you have never committed or ever will commit doesn't excuse you. We have **ALL sinned.** That's what the Bible says in the very next Chapter in **Romans 3:23 For all have sinned, and come short of the glory of God;**

He goes on to say in **Romans 3:10-12 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

The truth is none of us have any righteousness in us. We are carnal by nature, sold under sin.

The Bible says in **Isaiah 64:6-7 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.**

Let's read Romans 3:23 again but this time let's read what it says in the next verses after it:

Romans 3:23-26

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

So, the only righteousness that we can claim is the righteousness of Christ which has been “**imputed**” to us by God. That word “**imputed**” means “**to ascribe to, charged to the account of.**”

Let’s say you go out to eat with someone and it comes time to pay your bill but you realize that you don’t have any money. What are you going to do? You cannot pay your bill. Well, fortunately for you, the person you went out to eat with has money and he says to the waiter “**put his bill on my account.**” He imputed you with his account.

It’s the same with us being able to stand before God. We are empty. We are bankrupt. We do not have an account of our own. We have come up empty and cannot pay our sin bill. But Christ stands up and says “**I got this.**” We are made “**justified,**” which means “**to be rendered righteous,**” by the righteousness of Christ.

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Now he describes two types of people:

Those who are saved – they practice *well doing, glory, honour, immortality* – these will see **eternal life**. This does not mean that one has to do works to be saved or continue works to continue being saved, but rather those that are truly saved will live in this fashion.

Those that are lost – they are: *contentious, and do not obey the truth, but obey unrighteousness*. These people, God will pour out his; *indignation and wrath, Tribulation and anguish*. And, it doesn’t matter if they are **Jews or Gentiles**, God will judge both by their evil deeds. God’s judgment is always based upon one’s deeds in life.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

Here again we find that these truths are not only for the Jew, but the Gentile alike. This would be a hard pill to swallow for those Jews in which Paul is writing to. The Jews in that day believed that they were the only ones that God would save. They couldn’t imagine that a Gentile would have the same standing before God as they did.

Because **God is no respect of persons**. That means he does not show partiality. It doesn’t matter if you are:

1. Rich or Poor
2. Young or Old
3. Fat or Skinny
4. White or Black
5. Smart or Dumb
6. Outgoing or Shy
7. Able or Disabled
8. Jew or Gentile

I am glad God does not choose us based on any of those things but gives us all, not only equal judgement but equal love.