

## The Book of Romans - Part 10

The last time we looked at the book of Romans chapter 2, we left off with verse 5, and I made a comment that you should not get discouraged as we take our time going through this book. I guess a better word might have been don't be impatient. We're looking at the Word of God, and we're not trying to rush through. When we get to chapter 4, you're going to see that it picks up a little bit, because right now we're looking at the foundation of the book as Paul the apostle is laying out a case, and we're going to get into that a little bit later on as we look in chapter 4.

Today, we're going to continue our study in Romans chapter 2, and we're going to find out a few things here about what's going on as Paul talks, once again, about judgment, the judgment of God.

We found out up to this point in Romans chapter 2 that God makes no mistakes. God sees everything. He's a righteous judge. But in Romans 2:6, it says, *Who will render to every man according to his deeds.* It's speaking of God. The principle of judgment number seven is that God's judgment is just. He makes no mistakes. Every man will get exactly what he deserves.

First of all, God will render or give back to every, and this is each person, according to their deeds or their works. God evaluates a man's or a woman's works and judges accordingly, and this means appropriately. The penalty will perfectly fit the crime, and in this verse, it talks about deeds and that is the crime.

And notice secondly here, people will be judged according to their words. Matthew 12:36-37 speaks of this, and then they'll be judged according to their works, Matthew 16:27. And

note this about Matthew 16:27 that this verse is not about the Judgment Seat of Christ where Christians will stand, the saved people, but it's speaking about the White Throne Judgment. Notice Matthew 16:27: *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.* This is speaking of the unsaved person standing at the White Throne Judgment.

The third thing about this, verse 6 of Romans chapter 2, is that God will repay. He will render. He will repay people for the evil they have done. In Romans 12:19, it says, *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

In Romans 14:11, it says, *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* Revelation 20:12 talks about the dead, small and great, speaking of the unsaved people. They'll stand at the White Throne Judgment and every knee is going to bow and they're going to name Jesus Christ as Lord, but it's too late at that point.

And, dear friend, if you've never trusted Jesus, today is the day to do it. Don't wait until the day when you are forced to recognize Him as the Savior. Recognize Him today and ask Him to come into your heart. Don't wait until He judges you at the White Throne Judgment and says, "Depart from me, you workers of iniquity. I never knew you." That's too late. Ask Him to save you today.

Thankfully, God is not only a God of justice, but He is also a God of grace. According to justice, sin must be judged and punished, and that's the reason for the White Throne

Judgment. That's the reason people go to Hell. According to grace, sin can be pardoned and forgiven. In Psalm 103:2-3, it says, *<sup>2</sup>Bless the LORD, O my soul, and forget not all his benefits: <sup>3</sup>Who forgiveth all thine iniquities; who healeth all thy diseases.*

Ephesians 1:7 says, *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* The wonderful truth of the Gospel is that God can be gracious to sinful men without compromising His justice. He is just, and He wants to save you today if you've never received Christ as your Savior.

Now, in Romans 2:7-11, it says this: *<sup>7</sup>To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: I'll stop here and remember Jesus said, "I am the way, the truth, and the life. No man comes to the Father but by Me."*

Paul says in verse 8 here of chapter 2, *But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, <sup>9</sup>Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup>But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: <sup>11</sup>For there is no respect of persons with God.*

Notice the principle of judgment number eight. God punishes those who do evil and rewards those who do good. In verse 7, you see the word "eternal." It's speaking of eternal life there. Eternal life there is how God will reward those who do good.

And notice verse 8. God will reward those who do evil with His indignation and wrath, God's punishment for sin. And number three in verse 9, it talks about tribulation. This is affliction and anguish,

extreme anxiety, or emotional torment. It's how God will reward those who do evil.

Number four in verse 10, God shows glory, He exalts, He honors, He shows great respect and provides peace, tranquility to those who do good, to the Jew first and also to the Gentile. Verses 9 and 10 show that. There is no respect of persons with God according to verse 11.

And then we see that "to the Jew first" means that the Jews had already received God's message of forgiveness. Romans 1:16 speaks of this. It says there "to the Jew first" and it's seen throughout the Scriptures. Romans 1:16 says, *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

Luke 12:48 says this: *Unto whomsoever much is given of him shall be much required.* And the Jews had been given much, but many had refused Him.

Not notice Romans 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.* Now here's principle of judgment number nine. There is no partiality with God, and verse 12 continues the thought of verse 11. God is not partial. He does not show unfair preference in judgment. All people are treated the same.

Secondly, in His judgment, God does not favor the Jews, His chosen people, over the Gentiles. Both Jews and Gentiles will be judged fairly.

Third, those who are without law are the Gentiles referred to here as we see in verse 14 in just a moment. It says, *For when the Gentiles, which have not the law, do by nature the things contained in the law, these,*

*having not the law, are a law unto themselves.* It's speaking here of the Gentile

And number four, those who had the law are the Jews. Romans 2:17-20 says this:  
*<sup>17</sup>Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, <sup>18</sup>And knowest his will, and approvest the things that are more excellent, being instructed out of the law; <sup>19</sup>And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, <sup>20</sup>An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.*

And notice according to the first part of verse 12 we've read, the Gentiles, or the heathen people who have sinned without law, will perish. And this sheds light on the question: Are the heathen lost? People perish without the truth. People perish without turning to Jesus. People perish without recognizing the things around them. And remember in chapter 1 we read how that we have the witness of nature, everything around us that God made. There is no excuse.

Now, as we look on in verses 13-15 of Romans chapter 2, it says this: *<sup>13</sup>(For not the hearers of the law are just before God, but the doers of the law shall be justified. <sup>14</sup>For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: <sup>15</sup>Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.)*

Here is principle of judgment number ten. A person is judged according to the life which he has. Once again, Luke 12:48 says, *To whom much is given, much also is required.* First, the Jew possessed the law of God in

written form, and we have that in the Ten Commandments and so forth, all through the Old Testament.

Secondly, the Jew had been given much light. The Jew will be judged by that law which he has. Third, the Gentile who does not have the law will not be judged by that law. He will not be held accountable for what he does not have, but the Gentile does have something. The Gentile has been given some light, and he will be judged according to the light which does have. The Gentiles did not have the law of Moses, but there was another law which they did have. And if you'll notice in verse 15, it says, *Which shew the work of the law written in their hearts, their conscience... speaking of the Gentiles... also bearing witness, and their thoughts the mean while accusing or else excusing one another.* People are without excuse, because God has placed within us the ability to make right decisions.

Verses 13-15 we see that it's parenthetical. The structure here is that of what's called inverted parallelism, also known as chiasm, and can be simply explained as follows: Verses 13-15 are parenthetical and verse 12<sup>a</sup> refers to the Gentiles who do not have the law. Verse 12<sup>b</sup> refers to the Jews who have the law. Verse 13 refers to the Jews. Verses 14-15 refer to the Gentiles. There are so many parallels that we can see here going back and forth between the Jew and the Gentile. But the main thing is that all are without excuse. That means, unless you receive Jesus as your Savior, you're lost.

Notice the fourth thing about these verses that we just read. When people do right, their conscience applauds and cheers. When they do wrong, their conscience condemns them and says you are guilty. The Jew sinned by failing to do what the law of Moses commanded him to do... the Jew. The Gentile

sinned by failing to do what his conscience told him to do. Both Jew and Gentile failed to live up to the light God had given, according to Paul. Both are condemned before God. We are without excuse without Jesus Christ.

Thank you for joining me today, and look at our Website, [www.LRWM.org](http://www.LRWM.org). Until the next time when you hear me say, "It is a good life," may the Lord bless you richly is my prayer.