

# Pentwater Bible Church

*Romans Message 9*

*July 17, 2022*



Solomon's Judgment by Giorgione Cir 1500-1501

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**The Book of Romans**  
**Message Nine**  
The Whole World is Guilty  
**July 17, 2022**  
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GOD IS AGAINST HYPOCRISY

Romans 2:1–11

*<sup>1</sup>Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. <sup>2</sup>But we know that the judgment of God is according to truth against those who practice such things. <sup>3</sup>And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God? <sup>4</sup>Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? <sup>5</sup>But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup>who “will render to each one according to his deeds”: <sup>7</sup>eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; <sup>8</sup>but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, <sup>9</sup>tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; <sup>10</sup>but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. <sup>11</sup>For there is no partiality with God (NKJV).*

## INTRODUCTION

After having described the fate of humans apart from God, Paul abruptly changes his focus to direct a strong written attack to a new audience. He begins this attack and attempts to destroy the ideas of the opposition in his rhetoric. This attack is a generalized diatribe to an imagined audience of Jews and Gentiles whose theological understanding and practices differ sharply from what they profess to believe and practice. It is like a mock trial. The anticipated questions or objections of the opposition are expressed and then refuted. This refutation takes the form of the several pleas that might possibly be made by the Gentiles, who did not have the law, and by the Jews who had it. He concludes with exposing the wickedness of the Jews, and demonstrating by saying that those who are properly Jews, that is, are circumcised persons, and who take the Law seriously will be following God.

He begins with an inference regarding the latter part of the first chapter. Here he concludes that both Jews and Gentiles, are inexcusable, who do the things they condemn others for doing. Although the judgment of such persons in this manner is wrong, the apostle says that in the judgment of God, the condemnation of them, is correct. He compares it to criminals, who are left without excuse, and cannot possibly escape judgment. He refutes the notion that some men might believe to have escaped it, because they were not immediately punished. Because God is longsuffering it leads to the misguided notion that their behavior is appropriate. But instead, they became more and more hardened toward repentance by continuing to do evil things. In this situation God is adding to their guilt so His wrath would be increased for them, which will be revealed in the day of judgment. At the judgment, justice

will be done to every man as his works will be truly revealed. Paul follows a description of the several sorts of persons that will be judged, and of the different things upon which they will be judged. The summary here is that eternal life will be given to good men, and God's wrath will be given to bad men, regardless of whether they be Jews or Gentiles. He ends this section by repeating the happiness of good men and explaining, that this is promised to the Jew first, and then to the Gentile. God provides an equal distribution in divine fairness, referring to the character of God, who shows no favoritism of persons, that is His judgments apply equally to all. Because God has planted the knowledge of His morality in human hearts as our conscience all are without excuse and will be judged accordingly.

Romans 2:1

*<sup>1</sup>Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things, (NKJV)?*

This is the height of hypocrisy, to do what you condemn in others. The Jews were no less guilty than the Gentiles, and they needed the benefit of the same salvation. They were in the habit of accusing and condemning the Gentiles while at the same time they excused themselves because they were the Chosen people that were given the law and oracles of God, the Bible. Therefore, they reasoned that were His favorite people and had His complete divine protection. In short, had the light of God's Law and His presence in their Tabernacle and Temple and yet they continued to commit wickedness. A person may think that they are not being hypocritical because he is not guilty of the particular sins for which he judges others. But no one is guiltless—all have sinned. By our very capacity to judge others, we demonstrate that we are responsible to judge ourselves. By judging another one presumes that they have nothing to be judged themselves. This attitude in itself reveals a sinful and hardened heart, which is sinful. The person criticizing here are the Jews and they were not guiltless. They were doing the same things but needed to be reminded or made aware of it. This is frequently the case of greed, gossip, and arrogance. Their attitude condemns others' sins but fails to recognize their sinful nature. It is easier to clearly see others sins. At the same time ignore the ones that we commit. If we look closely at ourselves, we may find that we are committing the same or similar sins. The unrighteous excuse themselves while condemning others. The truly righteous continually try to see their own faults.

Romans 2:3–4

*<sup>2</sup>But we know that the judgment of God is according to truth against those who practice such things. <sup>3</sup>And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God, <sup>4</sup>Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance (NKJV)?*

This goes right to the heart of the concept of hypocrisy. Those who practice the things they condemn in others frequently do not realize they too are culpable and will be judged according to the same Law as those they condemn. Paul is saying that substantially the same crimes which were committed among the Gentiles were also committed among the Jews. Perhaps not the exact ones but the same level of infractions in sin. The same thing for which they condemn the Gentiles, they basically condemn themselves. The Jews who condemn other nations are doing the same. Which clearly implies here, that they were guilty of offences similar to those practised by the Gentiles. The character of the leaders of the nation Israel, as given in the New Testament, is that they were “*an evil and adulterous generation*” (Matthew 12:39; John 8:7); that they were a “*generation of vipers*” (Matthew 3:7; 12:34); that *they were wicked* (Matthew 12:45); that *they were*

*sinful* (Mark 8:38). And also, that they were proud, haughty, and hypocritical, (Matthew 23) If such was the character of the Jewish nation *in general*, there is no difficulty in accepting that they practised most of the crimes specified in chapter one. It often happens, too, that people are very vigorous in opposing those offences which they themselves secretly practise and project onto others. A remarkable instance of this occurs in John 8:1, the woman caught in adultery. David readily condemned the supposed act of injustice mentioned by Nathan, to give David the insight of the sin of his adultery with Bathsheba (II Samuel 12:1–6). So too also kings and emperors have enacted severe laws against the very crimes which they have constantly committed themselves. Nero executed the laws of the Roman empire against the same crimes which he was constantly committing; and it was a common practice for Roman *masters* to commit offences which they punished with death in their slaves. Strong zeal against sin is no proof of innocence. The zeal of persecutors, and often of pretended reformers, may be far from proof that they are free from the very offences which they are condemning in others. It may all be the work of the hypocrite to conceal some sin or of the man who seeks to show his hostility to one kind of sin, in order to ease his conscience for committing some other sin. The heart is deceitful. When we judge others, we should make it a rule to examine ourselves on that very point. Such an examination might greatly mitigate the severity of our judgment, or might turn our indignation against ourselves.

One of the major aspects of this epistle is that God is a merciful God. His purposes are always including His characteristic of mercy. He is also using judgment that may seem to the casual observer to be directed against the sinner. But even God's judgments must be seen in a context of mercy; they are meant to lead people to repentance and forgiveness. God never punishes for the sake of punishment. God is longsuffering. So, before He brings out the final judgment to the unrepentant sinner, He provides them with ample opportunity to repent. This term means a change of mind, specifically a change of mind about sin. It refers to that change which comes over a sinner when he sees his sins as damnable. He turns away from it. This means abandoning the security of the old way. God's demand for repentance is a demand that we trust Him, even though it means giving up some practices that provide some human securities. In the New Testament repentance is not simply negative. It means turning to a new life in Christ, a life of active service to God. It should not be confused with remorse, which is a deep sorrow for sin (II Corinthians 7:10) but lacks the positive change in repentance. It is this life change to which God's goodness is leading people.

Romans 2:5–6

*<sup>5</sup> But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, <sup>6</sup> who "will render to each one according to his deeds" (NKJV).*

Now Paul begins to demonstrate the divine results of the attitude and decisions people make both Jews and Gentiles. Here he begins to call out the hardness of heart. Unrepentant is another word here which often has the meaning as irrevocable. It means here the whole inner life. In the case of those Paul has in mind the inner life is directed away from God. There is a hardness, a refusal to forsake sin and take God's way. This kind of person with a hard and impenitent heart has sat in self-righteous judgment of others for too long and has lived as described in verse four by showing contempt for all God has given (Deuteronomy 10:16; Jeremiah 4:4). People receive blessings but stubbornly continue in sin, refusing to repent. It is difficult for self-righteous people to repent. Proverbs 26:12 says, "*Do you see a man wise in his own eyes? There is more hope for a fool than for him*" (NKJV).

People who brag of their faith yet continued to sin are inviting divine retribution and are contributing more demerits to their own judgment when God's wrath will be poured out upon them. God gives mankind a long time to come to Him in repentance asking forgiveness. God is longsuffering or in other words very very

patient. Most expect punishment and consequences to follow immediately or closely behind sin. So many expect that suffering is the result of some sin recently committed. Suffering is not always a consequence. Passages like this make it clear that immediate punishment for sin would mean that humans would rarely live long enough to repent. Consequences occur frequently enough and intensely enough to work alongside God's patience to bring us to repentance. When we repent, we are given life, now and forever.

The day of God's wrath, is when His final righteous judgment will be revealed. This is called the Tribulation. Though we do not know the date of the day of God's wrath, we do know that no one will escape that final encounter with our Creator, and that we are called to live with this day in mind. A summary of the biblical counsel on what our attitude ought to be is "*the day of the Lord is near*" (Isaiah 13:6; Ezekiel 30:3; Acts 2:20; I Corinthians 1:8; 2 Corinthians 1:14; 1 Thessalonians 5:2). Though it is true that thousands of years have passed since these warnings were first given, the warnings are nevertheless still valid. In the end, what matters most is not exactly when in history the day of God's wrath arrives, but that it is getting closer. "*Man is destined to die once, and after that to face judgment*" (Hebrews 9:27). We do not know the day of the Lord, nor the day of our own death. We will treat both days with more respect if we call them "near." On this day, the wicked will be punished and the righteous will be rewarded.

*Who will render to every man according to his deeds* is not stating that justification is of works; the phrase here being, not on account of his works, but "according" to them. In other words, we are saved unto good works. The basis of justification (salvation) is not expressed here. What is essential to understand it that men are given reward or punishment; it is what is expressed in Hebrews 11:6 as a basic principle of faith about God, "*that He is a Rewarder of them that diligently seek him*. This is not inconsistent with the doctrine that salvation is through Christ alone by faith alone (Ephesians 2:8–9). God's judgment will be impartial, and it will be according to what people have done. Final judgment will be based upon character. The idea that if a person confesses faith in the atonement of Christ, he can sin all he wants because he is secure is heresy. It is called antinomianism. In fact, the *immediate* context expressed in verse 6 describes this day as the one in which God "*will render to every person according to his deeds*." This reminds us of Matthew 16:27, "*For the Son of man shall come in the glory of his Father, with his angels, and then shall he render to each according to his deeds*." The fact that every person will be judged "according to his deeds" is taught throughout Scripture (Ecclesiastes 11:9; 12:14; Matthew 16:27; 25:31–46; John 5:28, 29; I Corinthians 3:12–15; 4:5; II Corinthians 5:10; Galatians 6:7–9; Ephesians 6:8; Revelation 2:23; 11:18; 20:12, 13).

#### Romans 2:7–11

<sup>7</sup> *Eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; <sup>8</sup> but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, <sup>9</sup> tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; <sup>10</sup> but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. <sup>11</sup> For there is no partiality with God (NKJV).*

The truly saved of this world will continue on *by patient continuance in doing good seek for glory, honor, and immortality* from God according to His requirements for salvation and progressive sanctification.

These words describe the sort of persons, to whom God will render according to their works. It must be understood not of the Gentiles, the best and most moralized among them, because they sought after worldly things, after human wisdom, and popular applause, and not after God. They rejected His honor, glory, and the immortality, which is only obtained by the Gospel. Neither for the pharisaical Jews, who sought for righteousness by the works of the Law, and honor and glory from men, and not from God. This also does

not include any unregenerate persons, but only of such who have the true principles of grace implanted in them, whether Jews or Gentiles. Now the things which the truly saved seek after are glory, but not the glory of this world, nor any from the men of it, but the glory of God and Christ. It is a blessing to be a seeker of His glorious affirmation “*Well done good and faithful servant*” (Matthew 25:21, 23). From within ourselves through our salvation and outside ourselves by the good deeds we do because of our salvation. It is only by the grace and righteousness of Christ stated here, wherein we will enjoy eternal glory with Him hereafter.

Honor is that which abides with Christ, and which all the saints have, and shall have. Immortality spoken here is not the immortality of the soul, which is common to everybody. Some to eternal life and others to eternal damnation (Matthew 25:46). Then the truly saved will receive the incorruptible crown, and never-fading inheritance of the saints. The manner in which these things are achieved is, by patient continuance in well-doing; by doing good works, and by doing these good works well, from a principle of faith and love. It should also be to the glory of God, and by patiently enduring accusations and sufferings for well-doing, and by persevering therein. These words express the persons who seek Him. Additionally, the manner in which they seek for it, to whom God will render eternal life, which He of His rich grace promised them before the world was, and of His free favor has given to them through Christ for them. He bestows this grace on them and through Him in Jesus. Now Paul begins to describe the persons to whom God will render His justice according to their deeds.

*But unto them that are contentious*, is a description of the other sort of persons to whom God will render according to their deeds, who are of the disagreement. These are those who contend for personal victory, and not truth. They strive about words to no end, are quarrelsome, and sow discord among men (Proverbs 6:14) and in churches. They do not obey the truth and to that which may be known of God by it and neither do they regard and submit to the Gospel as revealed by Christ. This includes both the Gentiles, which did not know God, and Jews, who do not obey the Gospel or previously the Mosaic Law. They live in unrighteousness, and are servants of sin. It is to these people that God renders indignation and wrath. This is a description of their eternal destiny, of the second death, the torments of hell, the worm that never dies, and the fire that is not quenched. This is certain to come upon every soul of man that does evil. Because the soul that sins shall suffer for eternity, unless salvation is accepted for his sins by the blood of Christ, of the Jew first, and also of the Gentile. God does not regard what nation they belong. At the end of the Tribulation when the remnant passes by the dead in Jerusalem, they will make the following declaration.

Isaiah 66:24

*‘They shall go forth, and shall look upon the dead bodies of the sinners who have rebelled against my word; because their souls shall not die, and their fire shall not be extinguished; and the wicked shall be judged in Gehenna, until the righteous shall say, We have seen enough.’<sup>1</sup>*

To the truly saved who followed God unto good works He says” But glory, honour, and peace” are the words affirming the everlasting happiness of the saints. Their crown of glory does not fade away. This honor is greater than that of the greatest kings and wealthy upon earth, since we that will enjoy it will be kings and a royal priesthood, and sit with Christ on His throne to all eternity. This knowledge and promise provides comfort and a peace that surpasses all understanding. This is the final reward of God which will be rendered to every man that does good, to the Jew first, and also to the Gentile. It applies only to those in Christ, through His grace. Again, it is not that good works are causes of salvation, but are testimonies of

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<sup>1</sup> Uzziel Jonathan B., *The Chaldee Paraphrase on The Prophet Isaiah*, Published by London Society’s House London, GB 1871 pg.226

that faith, and outpouring fruits of grace, after salvation. It does not matter whether the saved be found in Jews or Gentiles; for neither grace nor salvation are special to any nation, or set of people.

Finally, we see the affirmation of *there being no respect of persons with God*. On the day of judgment, it will not matter, of what nation men are; or from what parents they are descended; nor of what age and sex persons are nor in what state and condition they have lived in this world. God does not care what denomination people have been called; or whether they have conformed to such and such externals and rituals in religion. But only He cares whether they are righteous men or sinners; and accordingly, as they are judged. This last passage respects matters of strict justice, with no wavering or plea agreements. This is like judges who are to have no regard to the faces of men, but do that which is strictly just between man and man. A judge, as such, is to regard no man's person, but to proceed in matters before him, according to the rules of law and justice. If he did otherwise, he would stand accused of being a respecter of persons. If that were true, he could rule anyway he pleases forgiving one man who is personally indebted to him, and not another. This would be a travesty of justice wherein the law did not equally apply to all.

God shows no favoritism for Jew over Gentile when it comes to judgment for sin, no matter what the Jews had come to assume or expect. This final verse deals with those who adopt Israel's mind-set that religious heritage guarantees salvation. This verse answers the most common perception on how God will judge. God does not grade on the curve. Some mistakenly believe that everyone gets a goodness grade in comparison with everyone else. Those holding this seem to think that they are somehow just above the passing line, but they have no way of really knowing. Some denominations actually affirm this too. They blatantly hope that God will show favoritism. There is no passing line. Instead, sin has created a moral barrier over which no one can personally leap by doing good works. The Gospel gives us a way to reach the other side. God offers us something far better than favoritism. He offers grace. Having Christian parents or attending the church of our ancestors does not guarantee one's salvation. Salvation is given to individuals on the basis of personal faith in Jesus Christ.

This, then should be abundantly clear. God, as a Judge, respects no man's person; yet in matters of grace He distinguishes one person from another. Besides, God is not bound to any person by any laws, but acts as a Sovereign. Further, He is not moved by anything within us. His choice is not confined to persons of any particular nation, family, sex, or condition, so neither does it proceed upon anything. The strict equal justice of God is such that no complaint can be made against His methods of grace, as meted out of His strict justice.

Next message: ROMANS CHAPTER Two continued

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