

[Romans & Romans 2.1 Intro to God's Justice: Self Righteous 026]

Some comments on Romans from theologians:

“Have you ever thought about writing the perfect letter, a letter so profound that the reader could only sigh with awe at its incredible truths? Paul has written just that letter,...” —GR Osborne

“For the purpose of systematic theology, it is the most important book of the Bible.” —Baxter

Likely Paul wrote what he would have taught if he had gone to Rome at that time. We look at chapter two as the beginning of the next section.

We summarized the section starting in 1.18 as Mankind under God's Wrath. In 2.1 something similar: the predicament of people who are self-righteous, i.e., judge others but do the same thing themselves.

And, he is targeting a slightly different audience. The people who had this attitude: Jews who, after chapter one are saying, ‘Yes, preach it to those gentiles who are depraved.’ They could look at the list of evils in verses 29-31 as typical of gentiles. But all of a sudden the book changes, shifting to them, with a focus on a self-righteous attitude which was applicable to the Jews in the first century. By verse 17 it is clear: *But if you bear the name “Jew” and rely upon the Law and boast in God,...*

Predicament of Self-righteous	2:1
Principles of Judgment	2:2-16
Proof of Jew's Guilt	2:17-29

In 1.18-23 we have the reasons why mankind—all—are under wrath. In chapter two he also gives kind of an explanatory section, verses 2-16, where he gives the principles of God's judgment, and this is addressed to an audience who understood the OT, and the OT is full of passages dealing with God as judge and the judgment of God. There are many historical examples of God as judge.

So he lays out principles to awaken the conscience of a Jewish audience, so that they think, ‘Oh, oh. We are under God's judgment as well, not just the gentiles.’

This, then, is a new section: the guilt of the Jews, or anyone that takes the attitude of self-righteousness, those that think that somehow they are better than others or somehow will escape God's principles of judgment.

Then, a third section in chapter one has a pouring out of that wrath, the rendering of wrath, and similarly in chapter two, 17-29, we have the proof of the guilt of the Jews.

Justice of God

The predicament of the self-righteous is that they cannot escape God's judgment. First, an introduction to the subject of the justice of God and a summary of the Biblical teaching of this concept. Of course we have to start with the Old Testament. God pronounced His creation very good—no sin, no Second Law of Thermodynamics, no degeneration, no problems of issues. Then sin enters in chapter three with the fall of man which is a foundation stone upon creation.

I believe that Genesis 3.15 is a summary of the rest of world history. God is going to deal with humanity and He will resolve the problem of evil. He begins with a prediction, called by theologians the protoevangelium which means ‘first’ or ‘beginning’ and ‘evangelism’ or ‘gospel’: first announcement of the gospel. God announces that He will resolve the issue of sin and evil and it takes all of the rest of world history to resolve it. Only at the Great White Throne judgment at the end of the thousand-year or millennial kingdom that the issue of sin is totally and ultimately resolved.

So the concept of God executing justice will not be resolved until the end of world history. But God deals with it throughout history, beginning in Genesis three with the first announcement of His doing that.

Genesis 3.15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

After the fall of mankind He is basically pronouncing judgment upon them. But it also includes the serpent, the agent of satan that actually brought sin into planet earth. But it would be an ongoing struggle, not only between the woman and the one who is addressed, satan himself, or the agent at least, and between *your seed*, your descendants.

In this context I think it is broad; it includes the descendants of the woman; eventually it will focus on a particular descendant. Paul says, in the singular, a seed. But between *your seed* and *her seed* there would

be an on-going battle between evil and the source of it, and mankind and his descendants, throughout the rest of history until evil is dealt with. The 'seed' of satan probably refers to the demonic world. There was going to be an on-going spiritual battle throughout world history until the issue of sin is resolved.

Genesis 3.15 *And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.*"

He, referring to her seed, *shall bruise you*, satan, *on the head*. He is going to deal a death blow, totally resolve the issue of evil and He would crush the head of satan and everything associated with him which would be completed at the end of world history. But it will come at a price, *And you shall bruise him on the heel.*" There is, what theologians believe, not real clear from Genesis, but an allusion to Christ experiencing some damage—the crucifixion which is not final, not total, and it even anticipates, you might say, the resurrection.

That is the first announcement of the gospel: God dealing in a permanent way with the problem of evil. This is the revelation of God's justice in the garden. And there are pronouncements concerning righteousness and unrighteousness; Adam and Eve were then in the state of unrighteousness. God, the judge of the universe, is pronouncing judgment. And He is also announcing that there is a way of escape—which will come from the seed of the woman.

What follows in Genesis three? A sacrifice, a substitute, because mankind cannot atone for his own sin. So there would be a temporary sacrifice of an animal which goes through the entire Old Testament. This anticipates the ultimate sacrifice of the bruising of Him on his heel, the crucifixion which is the once-for-all sacrifice, emphasized in the book of Hebrews.

God's Justice

1. Concept: begins in Genesis.

Inwardly all of us desire for the issue of sin to be resolved. You can see it in your children: if you give one a candy bar but not to the second one, what happens? A rebellion, protests, anger, temper tantrum, whatever... That child knows something is not right; there is inequality, injustice. Even children have a sense of rightness, of justice.

But if we think about it, we know we will not escape judgment, the consequences of sin. If we think about it we see the concept all over, every day. We know that there must be a sense of justice. Women know this because if they see a little bit of mold on a piece of fruit they throw it out. If they have grace, they remove the

decaying part to preserve the rest. That is the concept of justice. Justice is God intervening to separate out that which destroys and preserve the rest.

Every judgment in the Bible has two aspects: God removing that which is destroying from that which He loves and saving some by His grace. In the Genesis flood God brought a world-wide judgment because the whole earth was corrupt, but He also gave grace to Noah and one family was preserved.

Men change the oil in their cars to remove that which destroys; it is another example of justice. And a craftsman working on something smoothes rough edges to improve the beauty and usefulness of his product.

As believers we are to judge ourselves and constantly cut away those rough edges from our personality, etc. A coach will sideline an athlete that has a wrong attitude or is not performing well enough to win games, separating out someone who is preventing success on the athletic field. A lot of young people learn discipline from this process. We actually make decisions to separate out to preserve all the time. Society also separates out those who are inclined toward crime.

Necessary

- > Housewife - decayed fruit
- > Mechanic - grimy oil
- > Craftsman - rough edges
- > Coach - attitudes
- > Society - crime

GOD has Absolute Right and Authority over His Creatures

His judgment is exercising that authority to preserve what He loves. That is the positive aspect.

"Justice is that phase of God's holiness—God's transcendence, His separateness, detachment from sin—which is seen in His treatment of the obedient and the disobedient subjects of His government."
—WGT Shedd

He is the ultimate authority, ruler, ultimate judge, and He is administering the universe, doing it in a final and absolute way. From our perspective it is taking all world history to complete it. But He does work day by day; as we saw in chapter one, the wrath of God is a present tense reality which is the working out of justice.

2. Scriptures: there are many references to God as Judge.

Justice: God as Judge

> Genesis 18.25 *“Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?”*

This is Abraham talking to God. Yes, the judge of all the earth will do right.

> Psalm 50.6 *And the heavens declare His righteousness, For God Himself is judge. Selah.*

> Isaiah 33.22 *For the LORD is our judge, The LORD is our lawgiver, The LORD is our king; He will save us—*

> Hebrews 12.23 *to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect,*

Justice: God’s Justice

> Job 8.3 *“Does God pervert justice? Or does the Almighty pervert what is right?”*

> Psalm 33.4 *He loves righteousness and justice; The earth is full of the lovingkindness of the LORD.*

> Isaiah 30.18 *Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.*

> 1Peter 1.17 *If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth;*

God as Judge

> Sovereign over all the universe

> Goodness righteousness and justice preserve what He loves

> Wisdom acts in wisdom; can discern the right amount of discipline...throughout world history

> Power can execute justice with full power; He is omnipotent. Seen in the Genesis flood, in Sodom and Gomorrah. We saw it on the cross—the ultimate judge. And there will be displayed His power in judgments yet to come.

> Righteous always according to His standard; He is the standard because He is righteous, the lawgiver, revealing what is right and what is wrong. Our culture blurs those lines.

3. Distinctions

* Retributive - God inflicting penalties—part of the executing of justice

man deserves this. Unfortunately all of us deserve the penalties because we have violated God’s righteous standards.

* Remunerative - God distributing rewards Related to His grace. believers undeserving. None of us deserves them, but yet by His grace we are recipients.

4. Principles

These principles are presented, starting in verse two.

1. Based on Truth *2 And we know that the judgment of God rightly falls upon those who practice such things.*

The omniscient can see all things, sees all attitudes, sees all motivations and sees through those that are evil. And He knows what is true and what is not true. We have seen that Paul is writing as though in a courtroom. All of the evidence will be placed before the judge of the world because He knows all, every thought or idea that passes through our minds.

2. Based on Inescapability *3-4 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? 4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?*

The Jews thought they were privileged: the called, the children of God, His nation. ‘We are going to escape what the gentiles will receive.’ Paul said no. It is inescapable; nobody escapes—because all have violated God’s standards, including Jews.

3. Based on Conduct *5-8 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, 6 who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: 7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; 8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.*

God will evaluate that data, the conduct, and it will fall short, not only for gentiles, but also for the Jew.

4. Based on Impartiality *9-10 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, 10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.*

No favoritism. Nor will anyone get excessive judgment either. The only one that is totally impartial is God Himself.

5. Based on Revelation 11-16

We have already seen the concept of revelation, in chapter one: God has revealed Himself to all mankind, Jew and gentile, with general revelation, 1.20, since the creation of the world. That makes man *accountable* to that revelation.

And the Jews had special revelation as well, the Law: 2.11-16. He explains that because the Jews have the law, they are more accountable. And there is an inward law that the Gentiles have *the Law written in their hearts*. They will be judged on that revelation. More revelation means that we are more accountable. And in verse 16 we learn that revelation is based on the gospel. When you share the gospel with an unbeliever, you are giving them revelation that will make them accountable to it. There is power in it and God can use that revelation to awaken in them the need for a Savior.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
A. Condemnation	1.18-3.20
1. Guilt of Humanity	1.18-32
2. Guilt of Jews	2.1-3.8
a. Predicament of Self-Righteous	2.1

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.

One sentence. Main independent clause:

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.

Everything else supports this clause: *you have no excuse*. But notice that he starts with *Therefore you...* It is almost as if Paul is imagining the Jewish people listening to him and thinking that this applies to gentiles, so now he is using the second person plural: all of you have no excuse. Every one of you who judges another:

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 that the judgment of God rightly falls upon those who practice such things. 3

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?

4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? 5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

These are five verses for all the Jewish people who lived in the first century and on, including today.

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.

Therefore, in the light of what you have been hearing about the gentiles, you have no excuse.

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 word for *excuse* is the word for 'defence', also the word for 'apologetics'. It is the negation of apologetics which is a defense, which can be used in a courtroom to show that you are innocent of a crime. But here it has the letter alpha before it which negates it. You have no case, nothing to bring before the judge and the jury. And in the case of spiritual things, God is both judge and jury.

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 'you' is: *everyone of you who passes judgment*. However, as Christians there are things we are to judge which are necessary and right things. So '*not judging*' is not absolute. He qualifies it in this passage as we will see. He uses a common word in the NT, found about 115 times, the verb form 'to judge':

Judgment

1. κρίνω (krino) - verb, to judge. Used:

1. To judge legally, put on trial Jesus was put on trial; the result was that He be crucified.

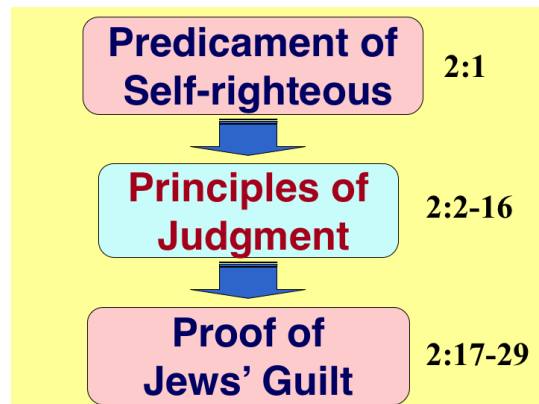
2. To make a judgment, decide Make a decision; we have to make good judgments all the time.
3. To judge in a condemning sense, In this context, however, it is to judge in a condemning sense, to hypocritically put oneself in the place of a judge. We put ourselves in the place of God and condemn others. That was the attitude of the Jewish people toward Christ, judging the Judge of the world!

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.

Judge another and you condemn yourself, practicing the same things. This is the hypocritical aspect.

[Romans 2.1 Sinful Judging 027]

For context: Paul writes to the churches in Rome. He begins a new section in chapter two writing to a different group, but they are under wrath, as in chapter one, since he starts with ‘Therefore’. He is talking to the Self-Righteous who have a Pharisaical attitude, the same kind of mindset that Jesus dealt with. Of course, neither Jesus nor Paul was ‘anti-semitic’. The Jews had put themselves in a different category than those ‘depraved gentiles’.



We are not to expect justice in this world, but we do want it, especially if we have been wronged, but sometimes we fear it. We have no righteousness in ourselves. These are the words used:

Justice

1. **δικαίος** (dee-kah-ée-os) - righteous, just (adjective)
The idea is a good, legal standing before a holy God. We are viewed from God’s perspective absolutely as righteous as Jesus Christ. When He died on the cross, and we accepted that gift, He imputed, ie, put into, our empty, actually negative, ‘account’, righteousness. Now He looks at us as if we are perfection. We are not, but the Christian life is the process of becoming more and more like Jesus Christ. He has declared us righteous and we have a legal standing of righteousness before God.
2. **δικαιοσύνη** (dee-kah-ee-o-sú-nay) - righteousness (noun)
3. **δικαιώω** (dee-kah-ee-áh-o) -to justify, declare righteous, to input to one’s account a right standing (verb)
It comes only by what Jesus did; He paid the penalty of our sin and God, as absolute judge, from His judgment seat can pronounce us as if we had not sinned.
4. **צדק** (tsahdak) - in the OT, Hebrew to be righteous
It is a common word in the OT. The Jewish people would have been very familiar with the concept, though their interpreting, etc. had left them not seeing some things clearly. But Paul clarifies later on.

Paul then has to convince us that we do not have this righteousness, that we are lost, unrighteous, starting in 1.18. And now, to a different audience, he explains it in chapter two.

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The Jews think they are ‘righteous’, but Paul starts with their not being so—just like the gentiles in chapter one.

Términos - 2.1

1. Por lo cual - **δίο** (dé-e-o)
2. Una defensa - **ἀπολογία** (ah-po-lo-gueé-ah)
This Greek word has the idea of a defense, used in a courtroom, or defending oneself from accusations or maligning like Paul did giving his testimony that he was not a criminal but simply doing what God had called him to do. It is also used for apologetics, a defense of the faith, as
1Peter 3.15 *but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, ... when you are asked, and done with gentleness and reverence;*
3. Without excuse - **ἀναπόλογητος** (ah-nah-po-ló-gay-tos)
Here it is negated: without excuse, you don't have a case. It is thrown out because it is a frivolous case, no defense. There is 'zero' evidence, so without excuse. This word is used only here in 2.1 and in 1.20. There are a lot of legal terms in this book.

Who are the ones who are without excuse? Everyone of you who passes judgment--who puts himself in the place of the judge and condemns others.

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 Judge κρίνω (krée-no) a common word used in the courts

1. To judge legally, put on trial
The Jews took Jesus through the courts and the penalty for 'blasphemy' was death. The Romans couldn't find any guilt, wanted to let Him go. It was not a judicial decision; it was a political one.
2. To make a judgment, decide
The word is also used in a common everyday sense. We make judgments all the time; we make decisions 'I want this instead of that.'
3. To judge in condemning sense, to hypocritically put oneself in the place of a judge
In this context it is more about our attitude toward other people, looking down on them, thinking we are better than they. We overlook our own sin or think it is 'not as bad' as someone else's. This is the Pharisaic idea that Jesus dealt with. Every unbeliever knows Matthew 7.1 in the Sermon on the Mount, *Do not judge so that you will not be judged.*

We need to make judgments; in fact, we are commanded to. Here are passages related to this; he is talking about judging in a critical sense and reprimands believers even for not judging.

Judging Others

1. Judging Rightly - 1Corinthians 5.1-3 *It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. 3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.*

At the church in Corinth there were some believers where a 'couple' in an incestuous relationship, ie, within a family, possibly a mother and a son. And he says: 'You did not deal with this.' Verse 3: Paul had already pronounced judgment. This is a right judgment to be made—to protect the church, and he is reprimanding them for not dealing with the situation. Paul adds:

5.7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.

They needed to get the problem out of the church.

Then, another problem: people were going to the secular courts instead of dealing with the issues in the church. Paul is judging them rightly. Judgment is separating out what destroys from what God wants to preserve. Sometimes we have to do it, but not in a self-righteous, condemning way, rather with love, with the motive to preserve them.

6.1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life? 4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? 5 I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren,

We are going to judge angels in the future! We need to be prepared to participate in God's judgment in the world.

Galatians 6.1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.

A broader one. A command to the believer: looking after one another, in a spirit of gentleness and with a loving attitude because sin destroys and we want to protect each other.

2. Judging Self - 1 Corinthians 4.4 *For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.*

We should constantly be evaluating ourselves: Am I in sin? Is this wrong? Do I need to make different decisions?

Then we see the wrong way to judge—judging sinfully, in Matthew:

3. Judging Sinfully - Mateo 7.1 *“Do not judge so that you will not be judged. 2 “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 3 “Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 “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? 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.*

Even here, he is not judging absolutely; he is identifying the kind of judgment:

Judging Sinfully

- | | |
|-------------------|----------------------------------|
| 1. Condemning | 4. Spitefully |
| 2. Hypocritically | 5. Setting oneself above another |
| 3. Without love | 6. With critical spirit |

The unbeliever has a lot of information. We need to keep this in mind when sharing the gospel:

Truth Known

1. Existence of God - Romans 1.19 *because that which is known about God is evident within them; for God made it evident to them.*

Unbelievers know of the existence of God. As we have said, there is no such thing as an atheist; he is someone who has suppressed the truth, 1.18, to the point that they have convinced themselves, deceived themselves into believing there is no God. Deep down they are suppressing the truth that God has put within them.

2. Some attributes of God - 1.20 *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

What does an atheist know about God? His *invisible attributes, His power.* They also know that that makes them accountable to God:

3. Accountability to God - 1.20 *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

With the revelation they have, they are without excuse.

4. God’s Standards - 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.*

Then God says, you have special revelation; you may be an unbeliever, but you know the standard of God. Later, he says: even the gentiles have something of the law written on their hearts. So they have God’s standards.

5. Man’s condemnation - 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.*

Also they know they stand condemned. If you go back to the very first sin, Adam and Eve, now that they were unbelievers basically, dead in their sin and trespasses.

Genesis 3 Truth

1. Need for restoration - 3.7 *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.*

They know something is wrong with them and they have to do something to solve this problem of nakedness.

2. Sense guilt - 3.8 *They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

What was the first thing they did? They hid. They knew there was a need for restoration because they also put on something for cover—totally inadequate, a self-made religion. They sense guilt.

3. Sense inadequacy - 3.7, ...10 *He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”*

They know they are inadequate in the face of God. They hide,

4. Suppress truth - 3.11 *And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat? 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.*

They also suppress the truth. The man said, ‘The woman you gave me...If you had not given me this person, I would not have sinned.’ Then the woman blames the serpent. So they are suppressing the truth, the concept that they are guilty before a holy God. The unbelievers have a sense that is designed to awaken in them the need for restoration and ultimately for the only restoration that God has provided, not anything we could provide ourselves.

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.

He gives the reason for having no excuse: because ‘you condemn yourselves’. You are aware of God’s standards, so you are not innocent, you have awareness, and you are without a case, so the result is that you condemn yourselves.

Another word: the first was ‘kríno’, *everyone of you who passes judgment*..., Then *you condemn yourself*: the same word except that is intensified with a preposition.

Judgment

1. κρίνω (krée-no) - verb, to judge
2. κατακρίνω (kah-tah-krée-no) - verb, to condemn
This is the word used when Jesus was condemned:

Condemn κατακρίνω kah-tah-krée-no)

1. Jesus condemned to death
2. God condemning as Judge
God has a right since he is absolute, sovereign over all His creatures. He has a right to condemn because we are guilty.
3. Men condemning
In this context he is talking about men condemning and is prohibiting our putting ourselves in the position of God Himself.

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.

We have all done it ourselves and condemned ourselves.

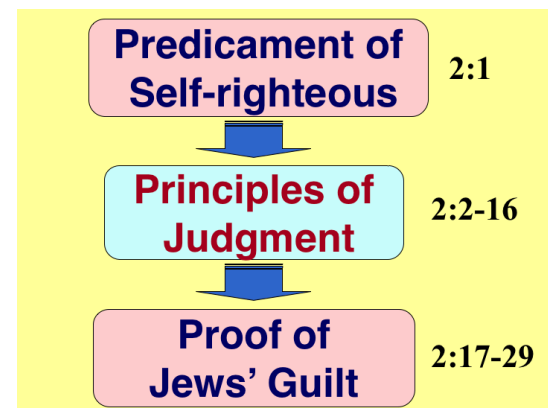
2.1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

Another reason we are judged is because we ‘practice the same things’ that we condemn. To judge correctly we need to be in fellowship with God, concerned for the other person, have a loving attitude and not a critical spirit and certainly not doing the same thing. In Matthew it says that we are trying to take out the little tiny splinter out of someone’s eyes, but you have the steel I-beam that holds up the building sticking out of your eye. That’s the wrong way of condemning.

We yearn for justice, yet cannot stand before it, but we have received GRACE!!!

[Romans 2.1-2 Judgment According to Truth 028]

Paul is writing to several house churches in Rome who had similar issues to what we can observe in the church today. Because the Bible is inspired we believe that everything in it is applicable to us, as if it were written to us.



He writes to all humanity in chapter one saying that all are under the wrath of God and then in 2.1 he lays out a self-righteous mindset addressing people of the first century of a religious background who thought the issue of judgment and wrath certainly pertained to the gentiles, the ‘others’ outside of their community. He probably was addressing the Jews who had a self-righteous attitude and with whom Jesus dealt, so then it is the condemnation of the Jews:

Justice of God

- I. Introduction 1.1-17
- II. Provision of God's Righteousness 1.18-8.39
 - A. Condemnation 1.18-3.20
 - 1. Guilt of Humanity 1.18-32
 - 2. Guilt of Jews 2.1-3.8
 - a. Predicament of Self-Righteous 2.1
 - b. Principles of God's Judgment 2.2-16

Likewise today, there is a moral attitude in the church who think they are 'OK'; an example from the NT, Nicodemus, a religious leader, had to be told that he must be born again (John 3).

The Biblical concept of evil is radically different than the unbelieving or worldly mindset of evil. In the secular mind evil is just is what is, has siempre existed, is what has always been and will always be here. We might be able to reform or implement some positives, but evil is always present. That is not the Biblical perspective; rather evil is bounded. That is unique.

Evil has a beginning, Genesis three; there was evil in the angelic realm, but on earth there was no evil until man sinned, Adam and Eve. This affected the whole universe. So it is bounded and will be ended or contained in the lake of fire which will take place in the future as a final judgment, at the Great White Throne Judgment.

And, in between, God is dealing with evil and slowly, from our perspective, resolving the issue; Jesus Christ on the cross basically, for all eternity, solved the issue of evil and made available an alternative—that is, a way of escape.

Of course we won't experience the full effect of that until we go to be with the Lord, but we receive forgiveness of sin, a new standing, righteousness before God. That is what the book of Romans is explaining. God is dealing with evil in Genesis three. We yearn for God to resolve it completely. Children and even animals expect to be treated equally!

Principles of Judgment

- 1. Based on Truth 2.2

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

We always start with a sentence. Then, looking at the essence of the next sentences, we look for a paragraph. The, how do these paragraphs fit together? These make us an outline—eventually of the whole book.

The sentences of verses 2-16 form a list of principles.

This sentence is easy: an independent clause. Subject = we
Verb = know Object = the dependent clause (rest of the sentence).

'We' are the Jews, and there are certain things that we Jews *know*. There are two or three words in Greek that are translated *know*, sometimes used interchangeably but sometimes in distinct ways. The more common one is γινώσκω (ginósko). It occurs hundreds of times in the NT and in the OT more than a hundred times. That word is not used here; it means knowing by experience or to acquire knowledge as a result of learning, more of a process.

οἶδα (oída) sometimes means to know intuitively, that is, it is inward already—you don't have to go to school to figure it out. We intuitively have a sense of justice. It is kind of 'built in'. That is what Paul is saying here; he doesn't have to demonstrate it or use a series of arguments to convince—it's inward. One of the things that we know is that there is a God, chapter one, even the atheist knows it but deceives himself into thinking that there is no God.

Know (οἶδα) (o-ée-dah)

> To know intuitively

> To know from God putting truth inside of man ('built in')

Even the gentiles have a sense of God and justice.

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

John 7.24 "Do not judge according to appearance, but judge with righteous judgment."

Jesus made a distinction of judging: the correct way is to do it *rightly, with righteous judgment*.

This is a different word for *judgment*. We have seen one already:

Judgment

- 1. κρίνω (krée-no) - verb, to judge (in a court, making a decision or making a spiritual judgment like what God does as in verse one)
- 2. **κατακρίνω** (kah-tah-krée-no)- verb, to condemn (intensified, going to the next stage of condemning as in verse one)
- 3. κρίμα (krée-ma) - noun, judgment (same idea, but noun: judgment, very often divine judgment as here in verse two)

Judgment (krée-ma)

1. Divine judgment
2. Man under condemnation: God inflicting judgment on mankind or sometimes man issuing condemnation. Here: God's judgment.

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

'Rightly falls' could be better translated 'according to ('kah-tah') truth' ἀλήθεια (ah-láy-thayee-a). This word for 'truth' occurs very frequently in the NT. It seems that it is better translated 'the judgment of God is according to truth'.

According to Truth

- > κατα ἀλήθεια (kah-tah ah-láy-thayee-a)
- > Reality - It deals with reality. In the Bible we do have absolute truth even though in our culture most people reject the idea of absolute truth. Sometimes we don't have a clear idea of what is real—sin 'fuzzies up' our thinking and our minds. But God is not fuzzy; He sees things very clearly, He sees reality because He is omniscient.
- > Truth as God sees it - in His omniscience
- > Absolute Truth - There is such a thing as absolute truth. It doesn't exist in man, only in God. What is absolute truth?

Absolute Truth

- > Eternal - always existent, an aspect of God; it is God—He is truth, so it is eternal.
- > Unchanging - It is unchanging—not like culture, laws, morality.
- > Unlimited - not confined to the material realm; it goes beyond that.
- > Ultimate Reality - only God has it
- > Perfect - Scientists do not have perfect truth; their 'truth' is only an approximation, the best we can formulate because it changes.
- > Omniscient Source - Obviously, the only Source is an omniscient one.

Absolute Truth is personal:

1. **Father** - "God is true" The Father and the Son are the embodiment of the Truth
2. **Son** - "I am...truth" Jesus is absolute truth, perfect
3. **HS** - "Spirit of truth" He is called the 'Spirit of truth'. So the Trinity embodies the truth.

Since we are finite oftentimes we don't understand it or even perceive it. The unbeliever can't see it; he is blinded by satan himself.

4. **His Word** - "...word is truth" Jesus says, '*Thy word is truth*'. John 17.17. Again we don't always understand it or interpret it correctly because we are limited and finite. But we have access to it because God has revealed it, absolute truth. God judges on the basis of absolute truth which is absolutely real, and He knows what it is.
5. **Gospel** - "...truth of the gospel" The gospel message is one part of the word of God, that revelation, that is an expression of absolute truth. So when you are explaining to an unbeliever the truth which can penetrate the hardness of mind. it can have an impact as God uses it when you share.
6. **Not man** - "...suppress the truth" What did 1.18 say about mankind? It says that by nature we are suppressors of the truth, to state it even stronger, its says in 3.4 *May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED."* 9 *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; 10 as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; ...ONE WHO SEEKS FOR GOD; 12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."*

So the truth does not come from man apart from our renewing our thinking with absolute truth.

According to Truth

- > κατα ἀλήθεια (kah-tah ah-láy-thayee-a)
- > Reality
- > Truth as God sees it
- > Absolute Truth
- > Omniscient Knowledge When God judges He is looking at reality and knows our every thought, He knows every action, every attitude and when He judges He gathers all of that data together and makes a judgment—and He doesn't make mistakes.
And satan? He is a liar from the beginning (John 8.44).

God is Truth and God Knows all Truth

He knows everything from the beginning, has a data base, a reservoir of all knowledge and from that He judges—and nothing will escape His notice.

So any Jew has to evaluate this idea that God has all the data; He knows the heart.

What happens in court? Sometimes the evidence is not good and there is not enough to bring a conviction, even though a person may be guilty, we allow for the possibility that the person may be innocent and we want to err on the side of the defendant. We don't have the complete truth, we only have the evidence that is presented in the court and the decision must be made on the basis of that. But God has all the evidence because He is omniscient and sees all things as they really are, perfectly.

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

Referring back to verse one, those who have a condemning attitude, a superiority attitude like gentiles or Jews. 'Those who practice such things', not only in their superior attitude but those who practice such things as the gentiles do.

As believers we need to strive live in TRUTH!!! (in reality) We need to renew our mind so that we can conform to God's standards. As believers we still have a sin nature and need to be learning what absolute truth is and applying it in our everyday lives so we can strive to live according to what God would have you do.