



# ONLY GOD CAN JUDGE ME

THE STUDY OF ROMANS

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## **Romans 2: 1-29**

Paul concludes his argument that God's wrath is constantly being poured out on the heathen (sinner), because they suppress God's truth and totally ignore God and disregarding His power and existence. This group, the heathen, not only denies God's existence, seek to be their own god and establish their own order of morality, righteousness, and order. Paul concludes they are under God's righteous judgement because they are godless and unrighteous.

## Romans 2: 1-29

Paul moves from addressing “the heathen or pagan to addressing another group prevalent in the church, the moral person or the “Moral man.” This group believes that one can get to heaven simply by living good and doing what they deem good deeds. These people claim that they will go to heaven based on their comparison with others who are more sinful.



## Romans 2: 1-29

In our Christian lives we can sometimes be guilty of feeling "holier-than-thou" and then becoming judgmental. In chapter two of Romans Paul, under the inspiration of the Holy Spirit, tells us what a judgmental attitude reveals.

There are at least three things:

1. It reveals we are prideful

**Romans 2:1-3 (NIV)**

<sup>1</sup>You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. <sup>2</sup>Now we know that God's judgment against those who do such things is based on truth. <sup>3</sup>So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

- a) There is a little self-righteousness in all of us, so it is easy for us to judge others. However, when we point a judgmental finger at someone, we have three fingers pointing back at ourselves.
- b) When we sit in judgment of another person we are putting ourselves in the place of God, which in itself is evidence of the sin of pride.
- c) The problem with judging others is we have very limited knowledge.



d) God's judgment is based on absolute truth because He looks at the heart (1 Sam. 16:7b). Our problem is we all have blind spots - areas of weakness and sin we don't see.

### **1 Samuel 16:7 (NIV)**

<sup>7</sup> But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

## Luke 6:41-42 (NIV)

<sup>41</sup> "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?

<sup>42</sup> How can you say to your brother, 'Brother, let me take the speck out of your eye,' when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.



e) The very fact we can see the sins of others leaves no excuse for our own sins because it reveals we know the difference between right and wrong.

### **Romans 2:3 (NIV)**

<sup>3</sup> So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

- 1) We all have a tendency to judge others and exonerate ourselves.
- 2) God says we have no business judging others because we are guilty of the same things.
  - What are these same things of which we are guilty? The sins listed in Romans 1:29-30,
- 3) If we judge others harshly, without love and mercy, God will judge us the same way.

## **Matthew 5:7 (NLT2)**

<sup>7</sup> God blesses those who are merciful, for they will be shown mercy.

## **Matthew 7:1-2 (NLT2)**

<sup>1</sup> "Do not judge others, and you will not be judged. <sup>2</sup> For you will be treated as you treat others. The standard you use in judging is the standard by which you will be judged.

## **James 2:13 (NLT2)**

<sup>13</sup> There will be no mercy for those who have not shown mercy to others. But if you have been merciful, God will be merciful when he judges you.



## 2. It reveals we don't appreciate God's forgiveness

### **Romans 2:4-10 (NIV)**

<sup>4</sup> Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? <sup>5</sup> But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

## Romans 2:4-10 (NIV)

<sup>6</sup> God "will give to each person according to what he has done." <sup>7</sup> To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. <sup>8</sup> But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. <sup>9</sup> There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; <sup>10</sup> but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

a) Judging others is wrong because it shows we despise the goodness and forbearance and longsuffering God has shown to US.

### Romans 2:4 (NIV)

4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?



b) The purpose for God's goodness and forbearance and longsuffering is to lead us to repentance.

- We win people to Christ by showing them how good and patient God has been with us, not by judging them.

**Romans 2:4 (NIV)**

4 Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

c) When we have judgmental attitudes, we are revealing our own **hard**, **unrepentant** hearts and are storing up for ourselves wrath against the day of wrath and revelation of the righteous judgment of God.

### **Romans 2:5 (NIV)**

<sup>5</sup> But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

Why did Jesus get more upset with religious Pharisees than with the woman caught in adultery?



d) Leave Judging up to God. He will Judge people According to Truth and their deeds.

### **Romans 2:6-9 (NIV)**

<sup>6</sup> God "will give to each person according to what he has done." <sup>7</sup> To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.

<sup>8</sup> But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger

2. It reveals we don't trust God to judge fairly

**Romans 2:10-16 (NIV)**

<sup>10</sup> but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. <sup>11</sup> For God does not show favoritism. <sup>12</sup> All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

## Romans 2:10-16 (NIV)

<sup>13</sup> For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. <sup>14</sup> (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law,



## Romans 2:10-16 (NIV)

<sup>15</sup> since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) <sup>16</sup> This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

a) Only God has the right to Judge.

- 1) God Will judge people according to their knowledge
- 2) God will judge people according to their deeds
- 3) God will Judge people without partiality

b) The man who sins without the law and the man who sins in the law will both be judged.

**Romans 2:12-13 (NIV)**

<sup>12</sup> All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

<sup>13</sup> For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.



c) The doers and not the hearers of the law will be justified.

### **Romans 2:12-13 (NIV)**

<sup>12</sup> All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.

<sup>13</sup> For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

d) Those who are under conscience will be judged by that standard

**Romans 2:14-15 (NIV)**

<sup>14</sup> Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, <sup>15</sup> since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.



# THE DANGERS OF RELIGION

**Romans 2:17-29**



The most difficult people in the world to reach for Christ are those who are religious because they are usually good, moral folks who feel they don't need Christ. Paul deals specifically with this problem in regard to the Jewish religion. However, the principles apply to all religions, so let's look at two **dangers of religion.**

# 1. Religion makes us self-righteous

## Romans 2:17-24 (NIV)

<sup>17</sup> Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; <sup>18</sup> if you know his will and approve of what is superior because you are instructed by the law; <sup>19</sup> if you are convinced that you are a guide for the blind, a light for those who are in the dark, <sup>20</sup> an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth--

## **Romans 2:17-24 (NIV)**

<sup>21</sup> you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? <sup>22</sup> You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup> You who brag about the law, do you dishonor God by breaking the law? <sup>24</sup> As it is written: "God's name is blasphemed among the Gentiles because of you."



- a) Taking pride in religious labels is dangerous. The Jews were proud to be called Jews and bragged about their relationship to God because of their great heritage.
- b) People believe they are spiritual and righteous because they know the Bible.
- c) The Jews bragged about their relationship to God because they considered themselves God's favorites, the true people of God.

- d) The Jews not only felt superior to others but also considered themselves guides, lights, instructors, and teachers because they had the form of knowledge and of the truth in the law.
- e) The Jews were proud teachers of the Gentiles but were themselves **breaking the commands**.

## 2. Religion gives us false security

- a) The Jews believed they were spiritually secure because they were God's chosen people through the rite of circumcision.
- b) Circumcision symbolized the covenant between God and Abraham's descendants and was a symbol of the Jew's commitment to God.

## Romans 2:25 (NIV)

<sup>25</sup> Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.



## Deuteronomy 30:5-6 (NIV)

<sup>5</sup> He will bring you to the land that belonged to your fathers, and you will take possession of it. He will make you more prosperous and numerous than your fathers. <sup>6</sup> The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.

c) The Jews thought circumcision was the covenant, but, as Paul reveals, it was only a sign or symbol of the covenant.

### **Romans 2:26 (NIV)**

<sup>26</sup> If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised?

a) in God's sight a person without any rituals can be more righteous than a person devoted to them. Living God's way is a matter of the heart—not ordinances, rites, and rituals.

### **Romans 2:27 (NIV)**

<sup>27</sup> The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.

## Matthew 15:3-9 (NIV)

<sup>3</sup> Jesus replied, "And why do you break the command of God for the sake of your tradition? <sup>4</sup> For God said, 'Honor your father and mother' and 'Anyone who curses his father or mother must be put to death.' <sup>5</sup> But you say that if a man says to his father or mother, 'Whatever help you might otherwise have received from me is a gift devoted to God,'



## Matthew 15:3-9 (NIV)

<sup>6</sup> he is not to 'honor his father' with it. Thus you nullify the word of God for the sake of your tradition. <sup>7</sup> You hypocrites! Isaiah was right when he prophesied about you:  
<sup>8</sup> "'These people honor me with their lips, but their hearts are far from me. <sup>9</sup> They worship me in vain; their teachings are but rules taught by men.'"

b) Outward circumcision is not enough to make one a Jew.

c) A true Jew is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. God has never been impressed with outward acts;

## Romans 2:28-29 (NIV)

<sup>28</sup> A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. <sup>29</sup> No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

## Colossians 2:11-12 (NIV)

<sup>11</sup> In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ,  
<sup>12</sup> having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.