**Round Top Church Christian Fellowship**

Sermon

*Roman Series*

*Romans 2*

 *God Judges Everyone the Same*

*Pastor ~ Matthew Diehl*

July 14th In the Year of Our Lord 2019

(Unless otherwise noted, NAS quoted)

Note: The first part of the sermon preached on July 14th was a recap and expansion of the second half of the sermon preached on June 30th. These notes below are the second half of the sermon for July 14th.

We continue our series in the New Testament with God’s Spirit directing the apostle Paul in writing a letter to that History called Romans. We must not lose sight that Paul was a Pharisee of Pharisees who holds back nothing in his letters. His recipients know exactly the way Paul sees things. Considering the congregation in Rome has never met Paul in person, they receive the full force of his words. It is astounding that Paul writes with such directness and force of authority as an apostle of the risen Lord. But, then again, a man who had been left for dead and tortured many times for being an apostle of the risen Lord, the letter to the Romans is of no surprise.

 The last section of Romans 1 contains a list of sins. It is rather a long list and somewhat condemning to those who commit such offenses. As one reads the list, a person might think, ‘I do not live like that; I may have slipped at some point in my life, but surely those sins do not represent my day-to-day life?’

 Paul knows that he is writing to a mixed group of people, some Jews and some Gentiles. It is understandable that Romans 2 is more directed at the Jewish recipients. Paul talks about the judgement of God and the righteous judgement of God, repentance, wrath and God’s revelation. All of these, a Jews audience would understand.

 Hence forth, when Romans 2 begins . . .

**Romans 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?

 These words are rather stinging and came from a man whom they had never met. Paul must have been aware that his apostleship and reputation had preceded his writing to the Romans.

 Paul knows, being a Jew himself, that many in the Jewish community believe that the fact they are a Jew God has favor on them. Paul reminds them that there is no partiality with God when it comes to sin. They, too, need to acknowledge the sin in their life and repent.

 **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?

 Paul does not let-up his stern rebuke of the Jews in the Roman congregation. From reading verse five, Paul may have had prior knowledge of the Jewish community in Rome and the way they behaved. It appears they thought that they were superior in relationship with God because they were Jews. But Paul reminds them of God’s day of wrath and God’s righteous judgment that will be revealed. Notice that they, not God, are to blame. They are the ones who are unrepentant storing-up wrath for themselves.

People who reject God are unhappy with Him, because He holds people accountable through judgement. This is the number one complaint of the H.A.S. people (Humanist, Atheist, Secularist). Understandably, people who rebel against God, who do not want to surrender to God, reject and resent God’s judgement.

 **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,

 **6** who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

 This points to the “Great White Throne Judgement” in Revelation 20:11ff. There, Jesus, sitting upon the judgement seat, opens the books of Deeds (multiple books) and the book of life (single book). As a child, when I read this passage, I thought that the road to hell is wide, and there are a lot more people who choose the wide rode, thus, there needs to be more than one book to contain all their names. Conversely, the road less traveled, the narrow way, the narrow gate, only a few choose to find.

Matthew 7:12-23 12 "In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.

 13 "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.

 14 "For the gate is small and the way is narrow that leads to life, and there are few who find it.

 15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

 16 "You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they?

 17 "So every good tree bears good fruit, but the bad tree bears bad fruit.

 18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

 19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

 20 "So then, you will know them by their fruits.

 21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.

 22 "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

 23 "And then I will declare to them, 'I never knew you; DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

 **7** to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

 NO PARTIALITY

 **8** but to those who are **selfishly ambitious** and do not obey the truth, but obey unrighteousness, wrath and indignation.

 **9** 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.**

 **11** For there is **no partiality with God.**

 **12** For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

 **13** for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

 **14** For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

 **15** in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

 **16** on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

**BUT THE JEW**

 **17** But if you bear the name "Jew " and rely upon the Law and boast in God,

 **18** and know His will and approve the things that are essential, being instructed out of the Law,

 **19** and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

 **20** a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

 **21** you, therefore, who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

 **22** You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

 **23** You who boast in the Law, through your breaking the Law, do you dishonor God?

 **24** For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," just as it is written.

 **25** For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision.

 **26** So if the uncircumcised man keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

 **27** And he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

 **28** For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh.

 **29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.**

 Romans 2 is no doubt an address to the Jews. The content and attention aimed at the Jews is undeniable. Paul has surely attained their attention. Paul knows these Jews have come from the synagogue and have brought with them many traditional understandings about God and the Law. In the book of Romans, Paul addresses the Law and justification under and by the Law. This is a point of teaching and confrontation for Paul as he travels throughout the Mediterranean World.

 Paul does not want the Jews to have a sense of superiority over the Gentile converts. It is clear, that Paul presents that the Jew and the Gentile have the same standing before God. There is not any difference.

Today, we have many denominations who have varying traditions they keep. Some may feel they are closer to God than those in other denominations. From reading Romans, we see that God views all people the same, regardless of tradition, denomination, race, culture or group affiliation. Justification comes the same way to all. At the same time, God’s righteous judgement comes to all equally.

Romans 1:14-17

14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

 15 So, for my part, I am eager to preach the gospel to you also who are in Rome.

 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."