

6/7/10

**Hell Is Full of Evil And Moral People**  
**Rom. 2:1-16**

Paul the apostle has painted a very dark picture of man regarding his capacity and bent towards sin in chapter one.

1. The Gentiles were the primary focus.
2. The human race has turned it's back on the revealed knowledge about God through creation.

The apostle now turns to the moralist and self-righteous be he Gentile or Jew who chooses the standard of morality for their life and others, instead of the righteousness provided in Christ.

Paul will use this as his transition from chapter one and move towards the Jew as he develops his argument. Rom. 1:17-29

The entire seen is one of a diatribe like in a courtroom scene, in which the prosecuting attorney makes statements of facts, presents question to reveal obvious truth, as well as arguments to reveal the guilt of man before God on Judgment Day.  
 \* The judgment of God against the unbeliever is throughout the entire Bible, accompanied with the invitation to flee His wrath by turning to God.

Now Paul deals with the judgment of God against the self-righteous moralist, based on three things:

- I. The judgment of God is based on truth, exposing hypocrisy. vs. 1-5
- II. The judgment of God is against deeds, void of the truth. vs. 6-11
- III. The judgment of God is based on the measure of light, affirming the gospel. vs. 12-16

**I. The judgment of God is based on truth, exposing hypocrisy. vs. 1-5**

- A. The apostle Paul condemns the person for their hypocrisy. vs. 1
  1. Paul is still dealing with the wrath of God that is revealed against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. Rom. 1:18
    - a. He pointed out that the evidence of creation makes man inexcusable, regarding the existence of God. Rom. 1:20
    - b. He pointed out how though they knew God, they did not glorify Him as God, becoming unthankful and vain in their thinking and their hearts turning darker. Rom. 1:21

- c. He pointed out their degeneracy by worshipping the creation, instead of the Creator. Rom. 1:23, 25
  - d. He pointed out how God gave them up to uncleanness, vile passions and to debased minds. Rom. 1:24, 26, 28
  - e. He pointed out that their sinful rebellious practices are committed, while knowing the righteous judgment of God demands death and approving of those who practice the same things. Rom. 1:32
2. Paul now turns to expose the person who is judging those in chapter one as horrible people, while committing the same sins himself. vs. 1
- \* Paul switches from the third person to the second person.
- a. The word therefore “dio”, usually sums up the conclusion of what precedes, but in our context it would be better translated “wherefore or furthermore”, indicating a continuation, not a conclusion. vs. 1a
  - b. The charge is that he or she is inexcusable “anaplogetos”, meaning to be without defense or apology, God seeing his hidden life-style. vs. 1a
  - c. The one being addressed is identified by many as the Jew, pointing out Jews are not indicated till verse 17-29, but I

believer these are moral self-righteous hypocritical Gentile or Jews, for not all Gentiles fit into chapter one, nor did all Jews obey the Law . vs. 1b-c

- 1) The mention of Jew and Gentile in verse 9, 10 is simply states the priority of judgment, due to privilege.
  - 2) Paul confirms this by identifying the individual as, “O man” “anthropos”, a human being, without national or cultural ties.
    - \* We get our word anthropology from it, the study of man.
  - 3) Also by the word whoever “pas”, meaning each, every, any or all.
- d. Their condemnation was for judging the sins of those in chapter one. vs. 1d-e, Rom. 1:29-32
- 1) The word judge “krino” means to pick out, select or chose, describing a critical and censorious judgment of another person, appears three time in the verse .
  - 2) The problem is not in making a judgment against sin in a person’s life, but rather in condemning a sin in others, while permitting it in one’s own life.

- 3) He denies God's holy provision for righteousness, while being disgusted with man's depravity.
- 4) The result is not only that he is defenseless before God, but he condemns "katakryno" himself, pronouncing his own judgment, worthy of the same punishment.

**B.** The apostle Paul confronts the hypocrite by asking some very obvious and basic questions by this diatribe method. vs. 2-4

**1.** Paul affirms the righteous judgment of God. vs. 2

**a.** The basis of God's judgment is stated, "But we know that the judgment of God is according to truth."

**1)** The word but "de" marks the sharp contrast hypocrisy in verse one and true understanding of God's holiness needing to judge sin.

**2)** The word truth "aletheia", means what is true or the reality of the person's life of sin, God seeing past the hypocrisy and sin.

**b.** The person being judged is also stated, "against those who practice such things." vs. 2

\* The Pharisee prayed in the temple, "God I thank You that I am not like other men, extortioners,

unjust, adulterers, or even as the tax collector." Lk. 18:11

**2.** Paul confronts the hypocrite with his self-deception about God judging him for his sin. vs. 3

**a.** He rebukes him sharply for his sin against man, unrighteousness, "And do you think this, O man, you who judge those practicing such things." vs. 3a-c

**1)** The word think "logizomai" means to reckon, compute or calculate implying the process of reasoning, a key word appearing 11 times in chapter four.

**2)** The word is used when the chief priest, scribes and elders came to Jesus and asked Him by what authority He did those things and He asked them to answer Him one thing first, "Was John's baptism from heaven or from men?", and they **reasoned** among themselves knowing they were trapped and said we don't know. Mk. 11:29-33

**b.** He in amazement of such thinking warns the person of his presumptuous sin against God, ungodliness, "and doing the same, that you will escape the judgment of God?" vs. 3d-e

- 1) The word escape “ekpheugo” means to flee out of and avert the judgment of God.  
\* The word is used as a positive exhortation from Jesus for the believer to pray and watch that they be worthy to escape all the things that will come on the world in the Tribulation and Great-Tribulation. Lk. 21:36
  - 2) The judgment “krima” means the sentence of condemnation for the wrong, the judicial verdict before the Divine court-room. vs. 2, 3
  - 3) The self-righteous Gentile or Jew is as guilty as the depraved Gentile of chapter one by practicing sin in his own life.
- c. He points out the possible alternative, an arrogant contempt for God by moralist. vs. 4a-b
- 1) Or do you despise the riches of His goodness. vs. 4a
    - a) The word despise “kataphroneo”, means to disdain or think little or nothing of someone or a thing.
    - b) The phrase riches of goodness “plotos chrestotes”, means abundance of loving-kindness.

- 2) Do you despise His forbearance “anoche” patient toleration for repentance.
  - 3) Do you despise His longsuffering “makrothumia”, patient endurance and slow to avenge the wrong. vs. 4b
  - 3) Concluding God as indifferent or weak!
- d. He warned the person regarding the danger of his sin against God, “not knowing that the goodness of God leads you to repentance?” vs. 4c
- 1) The goal of God is the salvation of all sinners, a change of mind. 2Cor. 7:9-10
  - 2) The result being a New Creature. 2Cor. 5:17
3. Paul declared the condemnation of the hypocrite. vs. 5
- a. The problem is the heart, “But in accordance with your hardness and your impenitent heart.”
    - 1) Due to a hard heart “sklerotes” a callous and obstinate heart, the seat of personality where the intellect, emotions and the will interact to make moral decisions, like Pharaoh.

- 2) Being unrepentant despite the amount of evidence and opportunities God has provided..
- b. The perilous outcome is sever, “you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God.”
  - 1) The word treasuring “thesaurozo” means to gather, store up or heap up.
  - 2) The amount of wrath coming to a person will be at the unveiling of the righteous judgment of God.
  - 3) The wrath will be in direct proportion to their rejection of God’s goodness that leads them to repentance.
    - \* The holiness of God demands His wrath, therefore judgment must be executed, either through repentance or the wrath of God!
  - 4) The rich man in Hades was told that he had privilege and opportunities during life, but he bypassed them. Lk. 16:25

### Illustration

Spurgeon said, “Morality may keep you out of jail, but it takes the blood of Jesus Christ to keep you out of hell.” #5276 Vol. 1

### Application

- 1. The word hypocrite comes from the Greek word that means an actor on a stage, pretending to be someone else behind a mask, as in the old films that portrayed two masks, one of a frown and the other with a smile.
  - a. Jesus warned on the Sermon on the Mount against the self-righteous and hypocritical judgment against another, illustrating it as a person having a plank in his own eye and he is criticizing the sliver in his brothers eye. So people will judge that person by the same standard. Matt. 7:1-5
  - b. There is nothing wrong with judging sin in the life of others, when it is clear and obvious, in fact we are called to do so.
    - 1) Paul judge the young man sleeping with his step-mother and told them to put him out of the church and deliver him to the Satan. 1Cor. 5:1-5
    - 2) Paul said, “And if anyone does **not obey** our word in this epistle, note that person and do **not** keep company with him, that he may be ashamed.” 2Thess. 3:14
    - 3) Paul told Timothy, “Those who are sinning **rebuke** in the presence of all, that the rest also may fear.” 1Tim. 5:20
    - 4) Jesus also said, “Except your righteousness exceed that of the Scribes and the Pharisees you shall not enter the Kingdom of God.” Matt. 5:20

\* The one thing we can not judge is the motives of the a person!

2. The moral, ethical and good natured person is still a sinner, but their deception is to compare themselves to other worst then they or to exalt themselves to those living more depraved then they.
  - a. The invitation is to every sinner of salvation is to all, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” Jn. 3:16
  - b. The condemnation of a sinner is by their rejection of Christ, “For God did not send His Son into the world to **condemn** the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.” Jn. 3:17-18
  - c. The wrath of God is removed by believing in the Son, “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” Jn. 3:36
  - d. “It is a **fearful** thing to fall into the hands of the living God.” Heb. 10:31

*The judgment of God is based on truth, exposing hypocrisy!*

## II. The judgment of God is against deeds, void of the truth. vs. 6-11

- A. The apostle Paul declared God will hold each person responsible for the things and actions of their own decision in life. vs. 6
  1. Paul stated the actions of God towards the moralist, in the day of judgment, for his contempt towards God, , “who will render to each one.”
    - a. The word render “apodidomi”, means to pay of or discharge what is due.
    - b. This is a form of wages, the end result of what they have earned by their animosity and rejection of God.
  2. Paul states that the perfect righteous judgment of God on a person will be, “according to his deeds.”
    - a. The recompense is in proportion to the person’s doing, indicated by the word according “kata”.
      - 1) God will make no mistake, as to the things committed by a person.
      - 2) God’s verdict will be the epitome of justice, quoting Ps. 62;12.
    - b. The word deeds “ergon” simple means anything done or brought forth by an individual.
      - 1) The context is judgment of the deeds, not for salvation.

- 2) No amount of works or deeds can save a person.
- 3) These deeds are those done apart from knowing God or looking to God, condemning a person.

**B.** The apostle Paul described the two outcomes possible to people by the judgment of God. vs. 7-10

- 1. Paul identifies the individuals who submits to the righteousness God provided in Jesus Christ. vs. 7
  - a. They are the recipients of eternal life “aionios”, life that never ceases, without end. vs. 7a
  - b. They are characterized by being God-centered and God conscience, “to those who by patient continuance.” vs. 7a
    - 1) The phrase patient continuance “hupomone”, means steadfast endurance.
      - a) The idea being a person who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.
    - 2) A key word for the man of faith, appearing five other times. Rom. 5:3, 4, 8:25, 15:4, 5

- c. Their steadfastness is due to the new birth, “in doing good seek for glory, honor, and immortality.” vs. 7
  - 1) The steadfast endurance is in doing good “agathos”, that which is beneficial, excellent useful, moral and ethical, 21 times in Romans.
  - 2) Seeking the glory “doxa” of God, honor “time” from God and immortality “aphtharsia”, perpetuity with God.
- 2. Paul identifies the individuals who do not submit to the righteousness of God provided in Jesus Christ. vs. 8
  - a. They are those who are self-seeking and do not obey the truth.” vs. 8a
    - 1) The sharp contrast is marked by the word but “de”.
    - 2) They are self-centered, being self-seeking for glory.
    - 3) They do not obey “apeitheo”, not allow themselves to be persuaded to believe the truth “aletheia”, indicating the truth about God in creation, not the gospel.
  - b. They rather are those who obey unrighteousness. vs. 8b
    - 1) The word obey “peitho” means those who allow themselves to be persuaded.

- 2) The course of their actions is to unrighteousness “adikia”, injustice and wrong and evil things.
- c. The recompense of such a life is indignation and wrath, tribulation and anguish. vs. 8c-9a
- 1) Wrath “orge” anger exhibited in punishment, indicating God’s attitude towards sin.
  - 2) Indignation “thumos”, anger boiling up and soon subsiding again. Rom. 1:18, 2:5, 8, 3:5, 4:15, 5:9, 9:22, 12:19, 13:4, 5
  - 3) Tribulation “thlipsis”, meaning to press together with pressure and used for crushing grapes.
  - 4) Anguish “stenocoria” means a narrowing of space, so as to not be able to escape.
- d. The all inclusiveness of the judgment transcends national or cultural identity, “on every soul of man who does evil, of the Jew first and also of the Greek.” vs. 9b-c
- 1) The phrase every soul “pas psuche”, means every person, without exception and man “anthropos” means human being, doing evil, as in verse one.
  - 2) The greater judgment being to the Jew first, then to the Gentile, in

view of the higher privilege of being the people of God.

\* This was the division of the human race, Jew or Gentile!

- e. The confirmation of the godly recompense is restated, “but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. vs. 10
3. Paul proclaims the vindication and perfect judgment of God, imparting eternal life to one and eternal punishment to another, “For there is no partiality with God. vs. 11
- a. The word partiality “prosopolepsia” means no respect of person or literally to receive a man’s face.
 

\* Four time the word is used in the New Testament and every time is for God. Rom. 2:11, Eph. 6:9, Col. 3:25, Ja. 2:1
  - b. God is not like man, who favors those of good appearance, wealth or fame. Ja. 2:1-4

### **Illustration**

The rich young ruler believed and trust in good deeds, instead of provisions of Jesus”

“Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit eternal



life?” So Jesus said to him, “Why do you call Me good? No one is good but One, that is, God. “You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’” And he answered and said to Him, “Teacher, all these things I have kept from my youth.” Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.” But he was sad at this word, and went away sorrowful, for he had great possessions.” Mk. 10:17-27

### Application

1. The is only one work God excepts for salvation.
  - a. “The Jew asked to Jesus, “What shall we do, that we may work the works of God?” Jesus answered and said to them, “This is the work of God, that you believe in Him whom He sent.” Jn. 6:28-29
  - b. “But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we should become heirs

according to the hope of eternal life.” Tit. 3:4-7

2. God created man with the ability of choice, free-will is endowed to every person born.
  - a. If man has no free-will, then how can God hold him responsible for what he does?
  - b. If man has a free-will, God has to honor it, otherwise, the person would not really be free to choose.
  - c. If man has no free-will and everything is predetermined by God, then we must blame God for all the evil in the world.
  - d But man is a free moral agent, responsible for the choices he or she make in life.
    - 1) Ezekiel presents three cases of father and son in light of following the evil example of his father or not, for God will not hold the son responsible for the sins of his father or the father for the sins of the son. Ezk. 18
    - 2) The judgment of God is certain, for it is appointed to every person to die and then the judgment. Heb. 9:27
3. God has always provided man with remaining an enemy of God or to be reconciled to God.
  - a. “So the LORD said to Cain, “Why are you angry? And why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.” Gen. 4:6-7

- b. “I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; “that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” Deut. 30:19-20
4. God never favors any person, for He is the epitome of holiness, justice and truth.
- a. No level of morality impresses God.
    - 1) The difficulty good moral people have is excepting that they can not get into heaven based on their morality.
    - 2) They reject Jesus is the only way.
  - b. No works will impress God.
    - 1) Good works will not be able to make up for the bad works of one’s life.
    - 2) Good works will not be able to justify man.
  - c. No face will impress God.
    - 1) Male or female.
    - 2) Black, While, Yellow, Red of Brown.
    - 3) Wealthy, poor or famous.
      - \* “For the LORD your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no

partiality nor takes a **bribe**. Deut. 10:17

*The judgment of God is against deeds, void of the truth!*

### **III. The judgment of God is based on the measure of light, affirming the gospel. vs. 12-16**

- A. The apostle Paul declared the futility of any sinner having hope apart from the righteousness of Jesus Christ. vs. 12
1. Those living by their own standards will perish, “For as many as have sinned without law will also perish without law.” vs. 12a
    - a. The word sinned “hamartano” means to miss the mark, implying there is a standard, they just do not live by any standard.
    - b. The law refers to the Law of Moses, in contrast to the moral Gentile.
    - c. The moral and ethical person will be judged by the measure of light they have lived by and perish “apollumi” destroyed, put out of the way entirely, ruined.
    - d. The reason being is that no one is morally perfect and God’s standard is perfection or Christ!

2. Those living thinking they have measured up to the demands of the law will perish, “and as many as have sinned in the law will be judged by the law.” vs. 12b
    - a. The law accuses man, that he is a sinner and guilty.
    - b. The law condemns man, as a law breaker, it does not reward him.
- B.** The apostle Paul declared the vital principle of God’s law. vs. 13
1. The law demanded complete obedience, “for not the hearers of the law are just in the sight of God, but the doers of the law will be justified.” vs. 13
    - a. Paul is not contradicting himself, but simple stating that the person who looked to the Law of Moses, as the promise of future justification by faith in the Coming Messiah and lived by the provision in the law, God would honor that faith.
    - b. Abraham believed and it counted to him for righteousness. Rom. 4:3
  2. The absence of the law of Moses from the Gentiles does not excuse or free them from being accountable to God. vs. 14-15
    - a. They understand right from wrong, “for when Gentiles, who do not have the law, by nature do the things in the

law, these, although not having the law, are a law to themselves.” vs. 14

- 1) Every person and society knows it is wrong to kill without a cause.
  - 2) Every person and society knows it is wrong to lie, steal or commit adultery.
- b.** They are judged by that measure of light instilled in man, being created with a moral capacity, after the image and likeness of God. vs. 15
- 1) Their lives affirm the law of Moses, “who show the work of the law written in their hearts.” vs. 15a
  - 2) Their conscience responding negatively to their sins, “their conscience also bearing witness.” vs. 15b
    - \* Conscience “suneidesis”, means to know with, literally with knowledge and contradicting it.
  - 3) Their evil heart callouses their conscience, blaming others and justifying oneself, “and between themselves their thoughts accusing or else excusing them.”
  - 4) General revelation includes creation, conscience and history!
- C.** The apostle Paul declared God will judge all sinners one day. vs. 16

1. The day is stated, is the White-Throne Judgment of God, “in the day when God will judge the secrets of men by Jesus Christ”. vs. 16a  
 \* John records it for us. Rev. 20:11-15
  - a. The day is after the Millennial Kingdom, Jesus is the judge, “Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.” vs. 11
  - b. The ones being judged are those who rejected the righteousness of Jesus for salvation, “And I saw the dead, small and great, standing before God.” vs. 12a-b
  - c. The measure of their judgment is their recorded, thoughts, words and deeds in their lives, nothing being concealed, “and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.” vs. 12c-g
  - d. The possibility of someone escaping the judgment of God is dismissed, “The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And

- they were judged, each one according to his works.” vs. 13
  - e. The final abode everything is Gehenna, “Then Death and Hades were cast into the lake of fire.” vs. 14a
  - f. The judgment constitutes eternal separation from God, “This is the second death.” vs. 14b
  - g. The confirmation of their righteous judgment by God is the registry in heaven, “And anyone not found written in the Book of Life was cast into the lake of fire.” vs. 15
2. The judgment is just as revealed in the gospel, “according to my gospel.” vs. 16b
  - a. Jesus said, “For the Father judges no one, but has committed all judgment to the Son.” Jn. 5:22
  - b. Peter told the house of Cornelius, “And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be **Judge** of the living and the dead.” Acts 10:42
  - c. Paul told the Athenians, “because He has appointed a day on which He will **judge** the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by

raising Him from the dead.” Acts 17:31

### Illustration

There is a huge painting in the Supreme Court Building in the little country of Switzerland. It was painted by an artist named Paul Robert, and the title is “**Justice Instructing the Judges.**” In the foreground are the litigants and above them are the Swiss judges, The question asked was, how are these people going to judge the various litigations?, The artists answer is simply this: Justice, usually blindfolded, with her sword vertical as is common, **is un-blindfolded, with her sword pointing downward to a book on which is written “The Word of God.” #2809**

### Application

1. The basic problem with man is that he is a sinner, without exception.
  - a. “All have sinned and come short of the glory of God.” Rom. 3:23
  - b. All have a deceitful heart and desperately wicked. Jer. 17:9
  - c. Man’s righteousness is as filthy rags. Is. 64:6
  - d. God would rather forgive, that is His loving nature, judgment is His unusual way to act, Isaiah tells us. Is. 28:21
2. The conscience of man is described in various ways in the Scriptures.

- a. A good conscience. 1Tim. 1:5, 19
  - b. A pure conscience. 1Tim. 3:9, 2Tim. 1:3
  - c. A seared conscience. 1Tim. 4:2
  - d. A defiled conscience. Tit. 1:15
  - e. The conscience of man is not sufficient to guide him or save him, for it is marred and can be altered and indoctrinated, it must be recalibrated with and by the word of God!
    - \* “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” 2Tim. 3:16-17
3. The judgment of God will miss nothing.
    - a. Jesus said, “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Matt. 12:36
    - b. Every deed will be revealed motive and secret thing, “For God will bring every work into judgment, Including every secret thing, Whether good or evil.” Eccl. 12:14
      - \* Rejoice, O young man, in your youth, And let your **heart** cheer you in the days of your youth; Walk in the ways of your **heart**, And in the sight of your eyes; But know that for all these God will bring you into judgment.” Eccl. 11:9

*The judgment of God is based on the measure of light, affirming the gospel!*

**Conclusion**

Paul has dealt with the judgment of God against the self-righteous moralist:

- I.** The judgment of God is based on truth, exposing hypocrisy!
- II.** The judgment of God is against deeds, void of the truth!
- III.** The judgment of God is based on the measure of light, affirming the gospel!