

Romans 2:11-16

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[0 : 00] We're continuing our study of Romans, chapter 2. You guys want to grab a copy of God's Word and turn to Romans, chapter 2.

! His Word reads, For God shows no partiality.

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.

For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law by nature, do what the law requires, they are a law to themselves, even though they do not have the law.

They show that the work of the law is written on their hearts, while their conscience also bears witness. And their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men, by Christ Jesus.

[1 : 28] Let's pray together. Father, You must increase and I must decrease this morning. God, I pray, I plead, that I decrease so much that there is none of me left up here this morning.

What is spoken will be Your words to Your people, to Your church. God, that if somebody is in here who does not know You, they would hear Your word for the very first time this morning.

They would repent and believe in You. God, I plead, I beg that Your Holy Spirit would continue to move in our hearts. God, that You have prepared our hearts to hear a word from You.

And the words that are spoken are Your words. And that combination leaves us different, leaves us changed this morning. We pray all this in Jesus' name. Amen. As a parent, I love justice.

I look for justice. If I'm dishing out cereal to my kids, I try to even it out. If I give them one candy bar, I'm going to give each one a candy bar. I just, I do it.

[2 : 37] And even with four or five or six kids in my house, I try to do that. I've learned it's not always going to happen. Jamie's really quick to teach me that we don't need to always be fair.

But I strive for it. If there's six Skittles, I'm giving everybody six Skittles. If there's two green, two red, two yellow, I'm going to try to do the same thing. Have you guys seen a picture of Lady Justice, a picture or a statue of Lady Justice?

There's different statues, different little pictures, but they're all about the same thing. Lady Justice has a blindfold on. Her eyes are covered. She has a scale in one hand and a sword in another.

She weighs the evidence and she's blindfolded to show that she is impartial to anything or anybody else. That what is going to decide and what is going to show justice is the evidence on the scale.

And the sword is to represent that she's going to fight to the end to proclaim justice based on evidence alone. She's a great picture of impartiality.

[3 : 44] Does not show any favoritism. Now, of course, we're in a sinful world and sinful men and women are in charge and responsible for bringing justice sometimes. So that doesn't happen all the time in our world.

But the picture is supposed to illustrate that she can be impartial. This morning, verse 11 tells us that God shows no partiality. Our Heavenly Father, who is a judge, is impartial.

He shows no favoritism. He takes no bribes. He judges based alone on His righteousness. Our God shows no partiality.

So everyone, no matter what, everyone will be judged. And of course, if you read back last week's study, we did 6 through 11 or 6 through 10.

We touched on that, that everyone will be judged. Well, this morning, all of mankind are going to be judged based on God's impartiality.

[4 : 49] And verse 12 kind of lays that out for us. For all who have sinned without the law will also perish without the law. So you have those that are without the law who sin are going to perish

without the law.

And all those who have sinned under the law will be judged by the law. So we have two groups encompassing all of mankind covered under this one sentence. Just think how big God is for that statement to be true.

That all of mankind will be judged based on whether they're with the law or without the law. Under the law or without the law.

Using that language. All of mankind, dead and alive. Throughout all of history, past to future time, today and yesterday, all of mankind will be judged.

The guy who said we're going to have a rapture yesterday will be judged. Everyone will be judged. And God will show no, or God will show no partiality to all mankind, which means you have no, show no favoritism.

[5 : 58] You cannot earn justice. His evidence or your evidence will speak for itself. The fact, the truth of verse 11, that God shows no partiality, if we are Christians, if we are believers, should humble us to know that we're under that judgment and yet still made righteous in Christ.

The grace that God has shown us. We should be humbled when we read that statement. If you're not a believer this morning, you should be scared. Can't say it any other way. You should fear what is going to happen because everyone will be judged based on a God who is impartial.

So, Paul kind of breaks it up into two groups in verse 12. Those who have sinned without the law and those who have sinned under the law. So let's go with the first part.

Those who have sinned without the law will also perish without the law. These would be the Gentiles, the pagans, everyone who is not Jewish. And I know we've touched on that before.

Paul keeps repeating it in chapter 2. He'll repeat it again in chapter 4. See, the Jews were given the law through Moses.

[7 : 16] And we talked about the law in our confessions. The law was the rule. And it was what they most zealously followed. And as we know of history, eventually, Jewish people started following the law above or in front of following God.

So they thought, if I could just follow these rules, then I would be good with God. And we know based on all of Scripture that that is not true. We know now we have to be born again.

And following the law is secondary to knowing and being a follower of Christ. So the law then becomes secondary to the primary, which is Christ.

Galatians 3.24 says, So then the law was our guardian until Christ came in order that we might be justified by faith.

It was our guardian. He kind of nudged us. The law kind of helped us, pointing us towards Christ. That was the point of the law. So we have this in the Old Testament, the law was the point as to Christ.

[8 : 24] In the New Testament, Christ and out of Christ, we follow the law. Kind of flipped it. So in the Old Testament, the law was the point to somebody who was going to fulfill the law was going to be perfect.

And that was Christ. In the New Testament, we can't follow the law without Christ. We can't do any good without Him. So if we try to do good, if we try to follow the law, we're going to fail because of our sinful nature.

And that nature loves to twist it. We love to say, okay, if I just do enough, then I'll gain Christ. If I just do enough, then I'll gain heaven. If I just do enough, then I'll gain the favor of God.

But guys, it doesn't work that way. God's Word is clear on this subject. The law does not make you righteous.

Following rules or a list will not make you a Christian. And neither will knowledge of the law.

Knowledge of the law will not make you righteous. You know, we would be part of a camp called the Reformed Theology.

[9 : 42] We have a lot of arrogance in our camp who think that if I just gain enough knowledge, I'm better than that guy. And I'm afraid that there's guys who think if I just know enough, then I will be in heaven when it's all said and done.

The reality is that's not the case. Those who practice the law, those who do religious activities, those who go to church, those who sing in the choir, it's not going to make you a Christian, those who memorize the law, memorize scripture, memorize hymns, memorize spiritual songs, memorize songs on the fish or 91.5, it's not going to do it.

But I'm afraid that the Christian church today and a lot of churches around here and everywhere is filled with people who think if I just do enough, that I'm going to be a Christian and I'm going to be in heaven, that I am going to find favor in God's eyes.

But not only any of those, but even a desire to obey the law is not going to make you a Christian, is not going to make you righteous. Having those good motives isn't going to do it.

I have good motives in the morning. I can't say all those motives get done. Desiring to obey the law isn't going to do it. So the question is down at the root of who you are.

[11:13] Down at what makes you tick. What are your desires to do? What drives you? Is it just to try to find favor in God so I continue to do good things?

Why do you do what you do? Hearing. Verse 12 will tell us hearing, or verse 13 will tell us hearing the law does not make any righteous.

No one. The word is not someone this word for hearing is not someone who just hears, but someone whose job it is to hear. Someone who's a professional listener, like a college student. Your guys' job is to sit, to listen, and to learn. And you're going to be tested based on what the professor has spoken. Most of the time, if you have a good professor, if you have a guy who just says read this, then it's up to what you read.

But for my illustration, there you go, all illustrations fall short somewhere, so that's good evidence. But this morning, a college student's professional job is to listen and learn.

[12:24] And you're going to be based and held accountable based on what you have heard. word. This is the picture here of this word that Paul uses in verse 13.

It says, for it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. Not just hearing, it's hearing and then being held accountable to what you hear. So this morning, you guys are all hearing and listening, and you're going to be held accountable for what you hear this morning. verse 13 says, though, just hearing the word does nothing.

Just hearing the word does nothing. Like any of these good things that I've listed, knowledge of the law, practicing the law, memorizing the law, desiring to do the law, hearing the law, all of these results are worthless.

They lead to nothing. Listen to what the writer of Hebrews says about those who hear the law, who know better and continue. In Hebrews chapter 10, the writer says, for if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment and a fury of fire that will consume the adversaries.

[13:55] Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. How much worse punishment do you think will be deserved by the one who has burned the Son of God and who has profaned the blood of the covenant by which he has sanctified and has outraged the spirit of grace?

For we know him who said vengeance is mine and I will repay. And again, the Lord will judge his people. It is a fearful thing to fall into the hands of the living God.

Those are scary words for those who hear the law. Matthew seven, Jesus is ending his sermon on the Mount and he ends with this.

Says everyone then who hears these words of mine, what I have taught, hears these words of mine and does them will be like a wise man who built his house on the rock and the rain fell and the floods came and the winds blew and beat on that house, but it did not fall because it had been founded on the rock.

And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand and the rain fell and the floods came and the winds blew and beat against that house and it fell and great was the fall of it.

[15:26] Can't just be hearers. The second part of verse 13 tells us, but the doers, the doers of the law who will be justified.

It is the doers who will be justified. In order to be justified, we must be doers of the law. James 1, 22 and 24 is a familiar verse, I'm sure.

But be doers of the word and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror.

For he looks at himself and goes away at once, forgets what he was like. Anyone who is a hearer but not a doer is like this man.

He's forgetful. He's lost. He has no reference. He has part of it. He looks in the mirror.

[16:26] He looks at the law. He sees it. He looks at how he's supposed to act, but he doesn't have the whole. He forgets it. He forgets what he looks like. Following the law, being doers of the law, our works, prove justification.

They don't lead to justification. And that's what Paul is basically arguing here. Our works prove justification. They don't lead to justification. This is a very important fact that we need to get. We get it in other scriptures. He's not saying do things. remember last week, verse six, he will render to each one according to his works.

That is based on Christ and Christ alone doing good. It is only with Christ that we can obey, keep and do the law.

Christ being primary and the law being secondary. It is only with Jesus Christ that we can do anything good. Jesus Christ being the indicative and everything good being the imperative.

[17:38] Turn to James chapter two. James chapter two. James is a very practical book. Very practical.

If you want to learn how to be a better Christian, read James. He lays it out for you very clearly. James chapter two, verses 20 through 26.

It's a big chunk, but I want you to see this. Do you want to be shown, you foolish person, that faith apart from works is useless?

Was not Abraham our father justified by works when he offered up his son Isaac on the altar? You see that faith was active along with his works and faith was completed by his works.

And the scripture was fulfilled. It says Abraham believed God and it was counted to him as righteousness and he was called a friend of God. You see that a person is justified by works and not by faith alone.

[18:46] And in the same way, was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? for as the body apart from the spirit is dead, so also faith apart from works is dead.

I want you to kind of underline look at verse 22 is the important verse here. You see that faith was active along with works. So faith and works went together.

And in the end that faith was completed by his works. Abraham was justified first and then did works.

Works followed his faith. So Paul raises a question back in Romans chapter 2. So we got that works being doers of the law in verse 13.

Now 14, 15, and 16 he kind of answers a question for us. And that question is how then can those who have are not under the law, who have not heard the law, how can they be found guilty?

[19:57] How is it that they can be judged fairly? Because it looks to me, and Paul has laid it out, that the Gentiles are at a disadvantage.

They don't have the law. They don't have the rules to follow. So how is it that God can judge impartially? Well, there's four things this morning that God will judge them based on.

And them being us as well, because I'm almost certain there's not any Jewish people in here. If there are, then you got the law. But we're all Gentiles, and there's four things that God judges them based on.

The first one is the rejection of God in creation. And this is found in Romans chapter 1. Paul says that they have no excuse. verses 1 or 1 chapter 1 19 and 20.

Says for what can be known about God is plain to them because God has shown it to them for his invisible attributes, namely his eternal power and divine nature have been clearly perceived ever since the creation of the world and the things that have been made.

[21:08] So they are without excuse. So God is going to judge them based on creation alone, based on what God has put there and shown them what is created and their rejection of it.

They're going to be judged on. Not only that, they're going to be judged on the conduct. Back to Romans chapter 2. Their conduct is going to condemn them.

Verse 14 and then half of the first part of 15. For when Gentiles who do not have the law by nature do what the law requires, they are a law to themselves even though they do not have the law.

They show that the work of the law is written on their hearts. Do you know the population of the world is saying estimating to be 7 billion in October of this year?

7 billion people. There's 2.8 billion unreached people groups or unreached people. 2.8 billion. 41% of that 7 billion have never heard the gospel, never read the gospel, read the Bible in their

language.

[22 : 22] All 7 billion will be judged. All 7 billion will be condemned unless they know Jesus Christ who is the way, the truth, and the life.

Now out of the 7 billion, I'm sure we can find one or two good people. I'm sure we can find one or two just good, not Christians, but good people. So let's go throughout history and I'm sure we can find a few more good people out there.

Good husbands, good fathers, good teachers, fair businessmen and women, fair judges, honest lawyers. believers. The Bible, the Bible talks about people who are pagan, who God used their good deeds as well.

Look at, don't turn there, but Daniel chapter six, you remember what happens with Daniel and the lion's den comes back the next morning and King Darius finds him and he's alive.

And then King Darius, who's a pagan, who's not a Christian, not a believer, not a follower of God, makes a decree and says, people, you will follow the God of Daniel.

[23 : 28] God used King Darius and his good deeds in Acts chapter 23. We have the Roman military protecting Paul as he's being moved and taken to different people and the Jewish people are getting angrier and angrier.

They protect him. They're not they're not believers. believers to God use their good deeds. They didn't have the law, but they had knowledge of God's law.

They had this moral law written on their hearts. Meaning the law wasn't given to them. They're not Jewish. They weren't given that that that law, but they still knew right from wrong.

And their actions prove that. if they never come to know Christ, if they never repent and believe their good lives will be witnessed against them.

Their good lives will condemn them in this courtroom, in the judgment. So for you and for me, if we do not come to know Christ, our good deeds, our good actions, our desires to do good are going to condemn us and not be in our favor.

[24 : 51] So first, there was rejection of creation. God created it and they are without excuse. Their conduct condemns them. But next, in verse 15, the middle part of verse 15, their conscience condemns them.

While their conscience also bears witness. A definition of conscience is an inner witness that judges whether or not an act is right or wrong.

And the first place we saw conscience was in the Garden of Eden in chapter three. Remember, Adam and Eve ate of the fruit and immediately they realized they were naked and immediately they realized something was wrong.

And God said, guys, where are you? And immediately what did they do? They hid from God because something in them told them they had done wrong. this conscience appeared. Now, there's a there's an African tribe.

Their practice of testing guilt to accuse a person is. I don't recommend it, but pretty fascinating. They line up suspects and they make them stick out their tongue.

[26 : 11] tongue. And what they do is they touch a hot knife onto each tongue. Now, the innocent person, the tongue will sizzle because of the saliva and there'll be very little pain.

But those that are guilty will have a dry tongue and that knife will stick and burn and vicious searing. that making of the dry mouth was the conscience.

The conscience is what makes our body do that. Like I said, I don't recommend that parents. You can use that too if you want to give parental advice.

Now, instinctively, we're built with the senses of right and wrong. we're wired so that when we do wrong, we have some sort of guilt.

Now, of course, our consciousness is very in sensitivity. You know, depending on a person's right and wrong, depending on their mental makeup, depending on a lot of things, but their sensitivity of their consciousness, their consciences, not consciousness.

[27 : 24] So as a parent, you know, one of my jobs is to teach my kids right and wrong so that they can have a sensitive conscience, so that they can know right and wrong and feel guilty and grow and become good people.

Now, of course, as a parent, as a Christian parent, my ultimate goal is to raise up godly, world changing disciples of Christ. But God can use learning right and wrong to lead them to that point.

So as an example, a person who has good knowledge of God's word, has good knowledge of right and wrong, will have a more sensitive conscience than someone who does not know. So if, you know, somebody who's really sensitive and somebody curses, you kind of feel, oh, that's, why do you do that?

Or, you know, you see it in a TV show or a movie. I didn't like that. While others might just say, eh, no big deal, just kind of, I didn't think anything of it.

sensitivity will also vary based on whether that conscience is obeyed or resisted. You know, we have lepers in the Bible and back in the days of the Bible, they thought that lepers, that the disease was that just created sores on their bodies and they just appeared and they didn't know why.

[28 : 47] Well, they eventually came to the realization or found out that the leprosy was the their bodies became insensitive to what had happened. So so they get a sore, they get a cut and they don't even know it.

They, you know, cut their arm off and they don't even feel it. There's just the way that the leprosy works. They become numb to the pain.

Their body doesn't feel it, so their body just gets worse and worse. there may come a time when a conscience is neglected so much that it never gives a warning sign.

In a right and wrong situation, our consciences become like the lepers. We just don't feel it. We just don't realize it.

Our body, our minds, our conscience becomes numb to seeing and doing and hearing things. see, God can use and uses the conscience of men to guide them towards himself.

[29 : 57] He also uses it to convict men. We've all been given some sense of right and wrong. No matter how guilty they feel, it will not save them from judgment though.

No matter how guilty you feel, no matter how sensitive you are, it's not going to save you. No matter how remorseful you feel and no matter what action you take to right the wrong, you're going to still be judged.

In those moments, those whispers, words, the moral law of God is spoken. In those moments, the guilty feelings, the moral law is spoken.

In those moments with the faster heartbeat and the what do I do? The moral law of God is spoken. And the moral law is what condemns those who are without Christ.

Listen to this quote from Charles Spurgeon. Do you imagine that if men's consciences always spoke loudly and clearly to them, they would live in the daily commission of acts which are as opposed to the right as darkness to light?

[31 : 21] No, beloved. Conscience can tell me that I am a sinner, but conscience cannot make me feel that I am one. Conscience may tell me that such and such a thing is wrong, but how wrong it is, conscience itself does not know.

Did any man's conscience unenlightened by the Spirit ever tell him that his sins deserved damnation? Even our conscience condemns us.

Even those that small voice like Pinocchio and Jiminy Cricket condemns us. So, rejection of creation condemns the Gentile.

Their conduct condemns the Gentile. Their conscience condemns. But finally, their conflicting thoughts condemn them.

The last part of verse 15. And their conflicting thoughts accuse or even excuse them. Kind of builds out of the conscience, also bears witness that statement just before that.

[32 : 34] See, not only does their conscience condemn them, the conflict that's within their head does as well. See, someone may fight crime fervently and never give credit to following the commands of Scripture.

Someone may fight world hunger and never have their lives changed by Jesus Christ. Either example, though, speaks to the evidence that they know what is right and what is wrong.

See, the picture here is a courtroom where on one side you have the accused. Okay, you've done this, this, this, you're guilty. And on the other side, you have the excuse, you have, but I've done this and I've done this and I've thought this.

That's the picture, but either way, guilt is the final verdict. See, even the hardest pagan or atheist or agnostic know what is good and what is wrong.

Think about it. There is a universal sense of remorse when you hear a story about a young child getting abused or murdered or an elderly person that way.

[33 : 50] Everybody knows right from wrong for the most part, even with our sinful nature. It is because within every human being, a conversation, a discussion, an exchange is occurring, deciding whether or not what has happened was good or bad.

What is what am I going to do is good or bad? And if it was wrong, then there is sadness and those those thoughts try to excuse that person.

Well, I felt bad for that. That was sad. There's malice. There's desire to do bad, to do evil.

And those thoughts are going to accuse. Either way, though, based on Romans chapter three, all have sinned and fall short of the glory of God. No one is righteous.

No, not one. So just because you do good things more than you do evil things does not mean that you'll be justified. And just because you know good and you know evil does not mean that as well.

[34 : 58] look at verse 16. The section ends with I'll back up to verse 15. They show they being the Gentiles being us show that the word of the law is written on their hearts while their conscience also bears witness and their conflicting thoughts accuse or even excuse them on that day when according to my gospel, God judges the secrets of men by Christ Jesus.

The scariest fact here, I think, is that God knows the hearts of men. There's the secrets of men. Scary.

The apostle John says in John chapter 2, but Jesus on his part did not entrust himself to men because he knew all people and needed no one to bear witness about man for he himself knew what was in man.

Jesus. God speaking in Jeremiah 17 says, I, the Lord, search the heart and test the mind. David says of God in Psalm 139, Oh, Lord, you have searched me and known me.

You know when I sit down and when I rise up, you discern my thoughts from afar. You search out my path and my lying down and are acquainted with all my ways.

[36 : 28] That is scary stuff. So what you do behind closed doors, what you think inside of your brain, what you desire, God knows.

Wow. God knows the heart of men and will judge based on that evidence as well. God. So what does that mean for the Gentiles then?

OK, so they're guilty. Got it. Four things God judges check. So what does that mean about us? We don't have the law. How can we be innocent then?

Well, Romans 11 talks about being grafted in to the family. That if we are believers, that we are now, if we are Christians and followers of Christ, we are now God's chosen people spiritually.

There's a spiritual thing, no longer physical, no longer just because your blood is Jewish. We have been grafted in. And so now we have the law.

[37 : 37] Ephesians 2. Turn there. Ephesians chapter 2. Ephesians chapter 2.

Start reading in verse 13. But now in Christ Jesus, you who are once far off, have been brought near by the blood of Christ. For he himself is our peace who has made us both one and has broken down in his flesh the dividing wall of hostility.

By abolishing the law of commandments expressed in ordinances that he might create in himself one new man in place of the two. So making peace and might reconcile us both to God in one body through the cross, thereby killing the hostility.

So what he's saying is that wall between Jew and Gentile has been broken down because of Christ and the cross and the death that he suffered. And he came and preached! Who Were Near For Through Him We Both Have Access In One Spirit To The Father So Then You Are No Longer Strangers And Aliens But You Are Fellow Citizens!

Of The Saints And Members Of The Household Of God Built On The Found The Apostles And Prophets Christ Jesus Himself Being The Cornerstone In Whom The Whole Structure Being Joined Together Grows Into A Holy Temple Of The Lord In Him You Also Are Being Built Together Into A Dwelling Place For God By The Spirit So Because Of Christ Then We Can Be One Spirit Because Of Christ We Can Have The Law We Can We Know Right We Are Now United Or Can Be United In Christ And God Knows The Heart And We Can Have A New Heart Because Of Him Because Of His Miraculous Work A Couple Weeks Ago I Touched Or Talked About David And Bathsheba Everybody Knows This Story I Think Maybe Not Most People Know The Story But In David

[39 : 59] And Bathsheba He Committed Adultery He Then Had Her Husband Uriah Killed He Then Married Her To Try To Cover It Up And Act Like The Child Or Try To Cover It Up With Uriah Trying To Go Home And He Would And He Was A Noble Guy So Then He Married Her Trying To Cover It

Up All These Offenses Are Major Offenses And God Could!

Easily Justly Killed David But He Didn't He Didn't Because The Basic Motivation And Direction Of David's Life What Drove David Was Not Selfish Ambition Was Not Unrighteousness But Is The Glory And Worship Of God That's What Drove David Read The Psalms He Repented He Put His Life Down The Mercy And Grace Of God Often Judas On The Other Hand Judas Had Everything Outward He Was A Disciple Of Jesus He Cared For Those That Jesus Cared For He Helped Feed The Five Thousand Although It Was Probably Against His Spirit Jesus Judas Had Everything Outward But He Was Self Centered And Evil In The End His Content Towards!

Jesus Came Out And His Betrayal And Finally In Judas Suicide See These Two Lives Are Very Different In Direction But In Both Thoughts And Actions Led To Judgment They're Going To Be Judged On Their Thoughts And Their Actions See Works Being Doers Of The Law Prove Justification They Prove Salvation They Do Not Lead To It Hear Me Clearly!

They Do Not Lead To It They Prove It So Out Of Being Saved Being Born Again We Do The Law We Are Doers Of The Law And Our Thoughts Are Evidence They're Evidence For Evidence Of Or Evidence Of Against Being Justified In Faith See David Knew This Paul Knew This John Knew This Judas Not So Much So My Question To You Is Do You Know This Does Your Conscience Condemn You Or Does It Excuse You Because Of Christ Just Because You Have Desires To Do Good Doesn't Mean You Know Christ Just Because You Have Desires To Pray Three Times A Day Doesn't Mean You Know God Let's Pray Together To