

(Slide 1) GOD'S JUDGMENT ON THE HYPOCRITE

Romans 2:1-11

Introduction: A man was on his way to a costume party one Sunday evening in his neighborhood. He was wearing a red suit with a tail and a skintight mask with horns. He looked like the popular concept of the devil. As he walking to the party, he was caught in a sudden rainstorm, so he sought shelter in a church where the service was just ending. When he ran into the building, he shocked the members, who thought he was the real thing. A flash of lightning and a clap of thunder added to the illusion. The congregation panicked and rushed for the rear exits. The man thought the church had been struck and was on fire, so he raced after them. Everyone got out except one elderly lady. Turning in fear, she stretched out her hands and pleaded for mercy. "Oh devil, please don't hurt me. I know I've been a member of this church for 30 years, but I've really been on your side all the time!"

The sin of hypocrisy can be deadly because the one committing it always feels justified in their self-righteousness. The religious leaders of Christ's day were especially guilty of hypocrisy and Christ continuously warned people of their hypocrisy. The Jewish people through the ages, because they were chosen by God to represent Him as a nation and God revealed Himself through them, let it go to their heads. They thought they were better than others, especially the Gentiles. So, when Paul, in Ch. 1, had traced the downward spiral of the human race and had shown the Gentiles immoral lifestyle, the Jews were ready to judge the Gentiles. The Jews believed all Gentiles were born in sin and under God's condemnation, but

that they were not sinners like the Gentiles. They forgot that the same principle on which God will judge the Gentile, which is sinning against the light that they have, **(Slide 2) God will also judge** the Jew as well.

Since the Gentile guilt had been dealt with in Ch. 1, Paul now turns to setting forth the guilt of the Jew in 2:1-3:8. Paul, in our passage this morning, is dealing with the “respectable” sinners, the Jews who saw themselves as better than the Gentiles. Paul shows that they are hypocrites deserving of judgment. We see in our passage that the hypocrite needs to realize **(Slide 3) 3 things in reference to God’s judgment.**

I. (Slide 4) God Judges According to Truth, vs. 1-5

A. (Slide 5) God’s Truth Leaves The Hypocrite Defenseless, vs. 1

1. Follow along as I read vs. 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. The phrase, **“you have no excuse”** means **“without a defense.”** This phrase suggests a courtroom scene where the defendant stands before the judge condemned because he has not been able to defend his actions. The self-righteous Jews were defenseless before God and would be at the final judgment as well. Paul is proving that the Jew needs the righteousness of God as much as the pagan Gentiles.
3. The phrase, **“passes judgment”** means to pass an unfavorable judgment by criticizing and condemning someone’s person and character, not just evaluating their conduct.

4. The Jews actually thought it was part of being a righteous person to condemn others. They were blind to their own sin. They would never think of doing the things that were mentioned in **1:24-32**.
5. The Jews were actually, by judging the Gentiles and declaring them worthy of death, condemning themselves to the same divine judgment for their practices. It says here: “**for you who judge practice the same thing.**” They were judging the Gentiles but actually practiced the same things.
6. These self-righteous Jews were not necessarily practicing the sins in **Rom. 1:24-32** outwardly but inwardly. They may not have committed physical adultery, but they lusted after women in their heart. They may not have been stealing, but they loved money in their heart. They may not have committed murder, but they hated in their heart.
7. Paul is saying the Jews sinned the same way the Gentiles did by sinning against the light they had. If the Gentile is without excuse, then the Jew is even more because he had God’s written revelation and sinned against a greater light.
8. **Illustration**: Everyone in the human race has turned away from God and commits sins even though they may be different in frequency, extent, and degree. If we have a cold, some of us may show it by a runny nose, others by a hacking cough, others by a nasal sound, still others by congestion in the chest, but to the Dr., our condition is the same; we all have a cold. So it is with mankind. We all come into this world with the same problem; we are all sinners. We may not all

- sin in the same way, but God sees us equally as sinners. Religious people sin as a matter of degrees and justify themselves on the basis of their conduct, not being as bad as others. God's standard is His own character and all men fall short.
9. Even though Paul is addressing the self-righteous Jew, we can learn from this. It is easy for us to fall into self-righteousness or legalism.
10. **Illustration**: John Wesley was deeply disturbed by people who seemed to enjoy criticizing others, especially those in the Lord's work. Once while he was preaching, he noticed a lady in the congregation who was known for her critical attitude. All through the service she stared at his new tie. When the meeting ended, she came up to him and said sharply, "Mr. Wesley, the strings on your bow tie are much too long. It's an offense to me!" He asked if any of the ladies present happened to have a pair of scissors in their purse. When they were handed to him, he gave them to his critic and asked her to trim the streamers to her liking. After she clipped them off near the collar, he said, "Are you sure they're all right now?" "Yes, that's much better." "Then let me have those shears a moment," said Wesley. "I'm sure you wouldn't mind if I also gave you a bit of correction. I don't want to be cruel, but I must tell you, madam, that your tongue is an offense to me – it is too long! Please stick it out. I'd like to take some off." Wesley didn't go through with his threat, of course, but he had made his point. Someone has put it this way, "We hate our own faults, especially when we see them in others." It

is easy for us today, as in Paul's day, to condemn others, yet have the very same sins in our own lives, at least mentally.

11. **(Slide 6) Why is it so easy to be critical of others?** Let me give 4 reasons:

- 1) **We tend to be blinded by our own faults.** This is the reason we need close friendships with other brothers and sisters in Christ who will be honest with us and show us, in a loving way, our blind spots.
- 2) **(Slide 7) We tend to forget our own weaknesses.** We are quick to try and erase from our mind our wrongs even when they were clearly pointed out to us. When we criticize others, we forget we have faults and weaknesses also.
- 3) **(Slide 8) We tend to cleverly call our wrongs by other names.** We are not prejudice, we have convictions. We are not defensive; we were only setting the record straight. We are not stubborn, we are only standing firm on our principles. We do not cheat on our taxes, we adjust our expense account. We are not hot-tempered; we are just loudly making our point. We don't go to dirty movies; we watch them on cable or rent them on DVD's. We don't complain, we are only stating reality, etc.
- 4) **(Slide 9) We look better when we criticize others.** If we want to try to impress someone, we look better if we make someone else look bad.

12. This is one of the most destructive sins in the body of Christ. We need to remember we are one in Christ; when one suffers, we all

suffer. When I criticize someone else, I am really hurting myself because we belong to one another. A critical spirit means a person is walking by the flesh and not the Spirit. Let's concentrate on our intimacy with the Lord and walk by His power. Let's remember that we are new creations in Christ and encourage one another in our growth in Him.

B. (Slide 10) God's Truth Assures the Hypocrite of Proper Judgment, vs. 2

1. **Look with me at vs. 2: "And we know that the judgment of God rightly falls upon those who practice such things."** The idea here is that God's judgment falls justly based on His Truth on those who condemn others and practice the same things. Truth is an essential attribute of God, so when He judges it is on the basis of truth in accord with all the facts.
2. **Illustration:** A little boy said to his father, "I'm 6 ft. tall." His father then asked him how he knew he was that tall. The boy said, "I found a stick as big as me and I divided each part into 6 equal parts, and I made each part a foot, so that makes me as tall as you dad, 6 ft." We may laugh at the little guys measurement, but, aren't we guilty of the same thing when we measure ourselves and others by our own measuring stick. The result usually is to favorably estimate ourselves and to harshly estimate others.
3. Paul points out here in **vs. 2** that in the final analysis, our human judgment whether concerning ourselves or others does not count. Only God's judgment, which is based on truth counts.

C. (Slide 11) God's Truth Guarantees The Hypocrite Will Not Escape Judgment, vs. 3

1. Look at vs. 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?”**
2. “Do you think that you, because you are a Jew, will escape God’s judgment?” The implication is **“no,”** you do not stand a chance of escaping. There is no escape ever!
3. The self-righteous, conceited Jews believed they were immune to God’s judgment. They believed they were in line for special favors just because they were born Jews. They thought the Gentiles would be judged by God and they would inherit the kingdom.
4. There were **3 reasons** they thought they were immune to God’s judgment:
 - 1) They had the Mosaic Law or God’s special revelation.
 - 2) They had the name Jew, and were God’s chosen nation.
 - 3) They were children of Abraham.
5. No one will escape God’s judgment. There are **4 ways** by which a criminal may escape punishment for an offense against human law:
 - 1) His crime may not be discovered
 - 2) He may move out of the jurisdiction in which the crime was committed
 - 3) He may never be convicted because of failure of the legal process
 - 4) He may avoid serving his sentence by escaping from prison or by being pardoned. But, when men are dealing with God, there is

absolutely no way man can escape God's punishment. No sin is unknown to God; His jurisdiction includes the whole universe, His justice is inevitable; and there is no way out of the place of eternal punishment.

6. **Illustration**: Back when a new law on drunk driving was passed in Louisiana, it became one of the toughest in the nation. There was a mandatory prison sentence for anyone convicted of driving while intoxicated. Getting it passed was a major victory for various groups against drunk driving, and they couldn't have gotten it passed if it wasn't for the help of one particular state legislator who sponsored the bill. It wasn't long after the new law took effect that the first person to be arrested for driving under the influence was brought before the judge and found guilty and was sentenced to his prison term. Who was he? The same legislator who sponsored the bill!

This man experienced the truth of verse 3!

D. (Slide 12) God's Truth Reminds The Hypocrite Of God's Purpose,

vs. 4

1. Look at vs. 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?”**
2. The self-righteous Jew had this idea: “I am a Jew, I have God's holy law. I have not been abandoned by God to a life of immorality, as God did with the Gentile in **ch.1**. Therefore, God's goodness, tolerance and patience, are still smiling on me. He must be very pleased with me since I am a Jew.” This self-confident importance of

- one's self and judgment of others only blinded the Jew to God's purpose for His goodness.
3. The word, "**goodness**": means kindness of heart, or God's gracious kindness. The word, "**tolerance**" means that God delays His punishment so they would repent. The word, "**patience**" means long-tempered or slowness in avenging and patience was to lead the self-righteous Jew to repentance.
 4. God in delaying His Divine wrath on sinful humanity is displaying the riches of His kindness, tolerance and patience when man looks lightly on it, but God keeps waiting for man to repent.
 5. God wants man to change his mind about Christ and receive Him. God's goodness, tolerance and patience do not mean God is indifferent to sin. Far from it! It is His grace to lead man to change his mind and receive Christ. Those who don't realize this rest in a false security, but God's judgment is still sure! The hypocrite thinks the favors of God are bestowed because somehow he deserves them. This is only a false security; God's grace is to lead to repentance.

E. (Slide 13) God's Truth Puts The Hypocrite Under God's Wrath, vs.

5

1. Look at vs. 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,**"
2. After years of glossing over his personal sin and guilt, the pride of the self-righteous hypocritical Jew or any religious person, will not allow

- him to admit that he needs to change his mind and trust Christ as his Savior.
3. Because of his stubbornness and unrepentant heart, it will result in God's wrath against him. It is being stored up like a great reservoir until the day when God will pour it out in His righteous judgment.
 4. The Day of Wrath and Revelation of the righteous judgment of God will be the **Great White Throne Judgment** as seen in **Rev. 20**.

II. (Slide 14) **God Judges According to Deeds**, vs. 6-10

A. (Slide 15) **The Principle Stated of God's Judgment According To Deeds**, vs. 6.

1. Look at vs. 6: "**Who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:**"
2. Everyone will be judged according to his deeds. The unsaved appear before the final judgment of God at the **Great White Throne**. Salvation is not the issue there, they are all unsaved. This judgment is to determine the degree of punishment in the Lake of Fire. He will deal out punishment in relation to their sinning against the light that they have had. Also, all their good deeds will be shown to them that they do not match up to Christ perfect righteousness.
3. We as believers will appear before the **Judgment Seat of Christ**. God will reward us according to the deeds done in the power of the Holy Spirit.

B. (Slide 16) **The Reason For God's Judgment According To Deeds**, vs.

7-8

1. Look at vss. 7-8: **“To those who by perseverance in doing good seek for glory and honor and immortality, eternal life; but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.”**

2. These verses are not dealing with how to be saved. They are dealing with God’s principles of judgment. Paul has in mind the legal sin of the Jews. They possessed knowledge but didn’t practice what they knew.
3. The question of how the saved receive righteousness is not in view in these verses. Remember, however, in connection with the words **“doing good”** that **“the work of God”** is to believe in Him whom God has sent as **John 6:29** says. No man can ever be doing good in God’s sight, if he rejects God’s beloved son, Jesus Christ.

C. (Slide 17) The Results Of God’s Judgment According To Deeds, vs. 9-10

1. Look at vss. 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, but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.”**

2. Paul here is speaking of the general system of God judging according to deeds. He punishes those who reject Christ and depend on their own deeds to be righteous. Notice in **vs. 8**, **“do not obey the truth,”** is rejecting Christ who is the Truth as their Savior. The unbeliever will experience tribulation, distress, wrath, and indignation and its ultimate expression will be in the Lake of Fire.

3. The believer will experience glory, honor, peace, and its ultimate expression will be in heaven and on the New Earth in the eternal state.
4. Paul is not dealing here with how a person is righteous in God's sight. He deals with that later in **Romans 3:21-ch. 4** and shows clearly that by the works of the Law no flesh can be justified before God, only through faith in Jesus Christ.
5. The phrase, "**of the Jew first, and also of the Greek**", repeated twice in these verses, shows again the Jews priority in reference to the gospel and also means he has priority in responsibility for rejecting it. The Jew has a much greater advantage and better opportunities of knowing God's will and therefore it makes him more responsible.
6. Even though **verse 9** is talking about unbelievers, we as believers can experience in this life an inner sense of misery when we sin and walk by the flesh, even though we will never end up in the Lake of Fire. David is an example in Ps. 32, 51 and Paul in Rom. 7. "**O wretched or miserable man that I am.**" Only as we consistently walk by the Spirit will we experience peace and abundant life here on earth and rewards at the Judgment Seat of Christ.
7. The unsaved Jewish hypocrite will experience God's judgment. Hypocrisy leads people to believe they are better than others. Christ attacked this sin directly and more severely than other sins. May we not fall prey to the same trap of hypocrisy by judging others for things we do or think ourselves. Only as we walk by the Spirit can we avoid hypocrisy.

III. (Slide 18) **God Judges According to Impartiality, vs. 11**

A. (Slide 19) **The Meaning of Impartiality**

1. Look at vs. 11: “**For there is no partiality with God.**”
2. The Greek word “**partiality**” means, “**to receive face.**” The idea is that God does not judge by the face or appearance. He doesn’t show favoritism. God deals in His condemnation of unbelievers and His salvation of believers without showing favoritism.
3. The Jews, even though they have had great advantages, they will be justly judged according to truth and their deeds and not treated as a favorite with God.

B. (Slide 20) **The Contrasting of Impartiality**

1. Man tends to judge largely by what he sees in men’s outward appearance, he does so for the sake of his own advantage. He shows favoritism to the rich, educated, the prominent, influential, while the poor, the ignorant, weak tend to be despised and neglected.
2. **Illustration:** A policeman sees a big car which is illegally parked and prepares to write a ticket. As he looks closer he recognizes it. It belongs to an influential politician. He walks past with his eyes turned away. It is no great secret that if a person has enough “pull” he can “get away” with considerably more than a traffic violation. But with God these considerations are all swept away. All men are on the same footing with Him, and He judges them without any favoritism.
3. The self-righteous Jew is shocked by vs. 11 because he considered himself deserving of special treatment because he was one of God’s

chosen people. God plays no favorites. He does not count someone holier than another because of a difference in their outward behavior or appearance. He looks upon the heart. God can make the inner distinction without relying on the external. We as believers are to be like our God and not show favoritism based on status, wealth, appearance, and influence according to the world's standards.

Conclusion: Warren Wiersbe recalled a story told by an evangelist he heard many years ago: “In a frontier town, a horse bolted and ran away with a wagon that had a little child in it. Seeing the child was in danger, a young man risked his life to catch the horse and stop it. The child who was rescued grew up to become a lawless man, and one day he stood before a judge to be sentenced for a serious crime. The prisoner recognized the judge as the man who, years before, had saved his life, so he pled for mercy on the basis of that experience. But the words from the bench silenced all his pleas: “Young man, then I was your savior; today I am your judge, and I must sentence you to be hanged.””

Jesus stands before us today as our Savior, the Lamb slain for our sins. But if we don't turn to Him in faith, He will one day stand before us as our righteous Judge. He will say: “On earth I was your Savior, but you would not believe. Here I am your Judge; depart from me to everlasting punishment.” **(Slide 21)** Those who believe on the Lamb will not have to face the Lion in judgment.

Praise God that Christ has taken our judgment for us!!