

# Sin and Condemnation: The World's need to get right with God

(49)

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[Romans 1:18-3:20](#)

(Continuation from 10/23/16)

## C. God's Case Against the Moralist: Judgment, [Romans 2:1-16](#)

[Romans 2:1-16 \(NASB\)](#)

<sup>1</sup>“Therefore you have no excuse, every one of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

<sup>2</sup>And we know that the judgment of God rightly falls upon those who practice such things.

<sup>3</sup>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?

<sup>4</sup>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?

<sup>5</sup>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,

<sup>6</sup>who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

<sup>7</sup>to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

<sup>8</sup>but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

<sup>9</sup>*There will be* tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

<sup>10</sup>but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

<sup>11</sup>For there is no partiality with God.

<sup>12</sup>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;

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

<sup>14</sup>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,

<sup>15</sup>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,

<sup>16</sup>on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.”

10-30-16

Series: The Book of Romans

**(Romans 2:1-16) Introduction:** this is one of the passages that covers several subjects and can be studied from the viewpoint of any one of them. It is an excellent study on **judging, criticizing others, the judgment of God, self-righteousness, the moralist, and the legalist.** It also deals with the judgment of the heathen, and answers the question so often asked: “What will happen to the heathen, to the person who never hears about Jesus Christ?” **(Romans 2:11-15).** The present study is entitled: “God’s Case Against the Moralist.”

1. **The moralist (v.1).**
2. **The judgment of God is according to truth: perfect justice (v.2-5).**
3. **The judgment of God is according to deeds: eternal reward or punishment (v.6-10).**
4. **The judgment of God is without respect of persons: absolute impartiality (v.11-15).**
5. **The judgment of God is to be executed by Jesus Christ and His gospel (v.16).**

### 1. **(Romans 2:1) Moralist— Judging Others— Criticism: the moralist.**

**Romans 2:1 (NASB)**

<sup>1</sup>“Therefore you have no excuse, every one of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

## **Clearing the Confusion About Judging**

A lady in an airport bought a book to read and a package of delicious, soft, chewy cookies to eat while she waited for her plane. After she had taken her seat in the airport terminal and was engrossed in her book, she noticed that the man one seat away from her was fumbling to open the package of cookies on the seat between them.

She was so shocked that a stranger would eat her cookies that she really did not know what to do, so she just reached over and took one of the cookies and ate it. The man did not say anything, but soon reached over and took another. Well, the woman wasn’t going to let him eat them all, so she took another, too. When they were down to one cookie, the man reached over, broke the cookie in half, and got up and left. The lady could not believe the man’s nerve, but soon the announcement came to board the airplane.

The woman boarded the plane and was still fuming at the man’s audacity to take her cookies. When she sat down in her seat, she reached into her purse for a tissue. It suddenly dawned on her that she really should not judge people too harshly, for in her purse lay her still-unopened package of cookies. I was sitting next to this lady in the airplane.

There is a lot of confusion today about the matter of judging a person and what it means to judge someone. If a church disciplines a member, or if a pastor preaches against sin or confronts someone about their sin, he is sometimes accused of judging that person when that is not the case at all. He is doing what the Bible teaches us to do. He is exercising spiritual discernment and taking steps to salvage or restore a wayward Christian.

We don't want to judge, so how do I know if I am judging someone? What does it mean to judge someone? The Bible gives the answer to this issue.

**Romans 2:1 (NASB)**

**<sup>1</sup>“Therefore you have no excuse, every one of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”**

The chapter begins with the word **“therefore.”** Anytime you find the word “therefore,” find out what it is “there for” or its purpose. “Therefore” refers to the last half of **chapter one**. It refers to those individuals described in **verses 18-20** of **chapter one**. Paul condemned homosexuals and idolaters, then he turns around to the self-righteous folks and says, “You are just as bad.”

**Romans 1:18-20 (NASB)**

**<sup>18</sup>“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, <sup>19</sup>because that which is known about God is evident within them; for God made it evident to them.**

**<sup>20</sup>For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”**

**Romans 2:1 (NASB)**

**<sup>1</sup>“Therefore **you have no excuse**, every one of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the **same things** [*autos*].”**

He says, **“You are inexcusable.”** This is the first time this word is used in the Bible. It means **“without apology or defense.”** Man, is without excuse concerning his own sin and judgmental spirit. Paul says those who judge do the **“same things.”** The word is *autos* which means **“not identical things, but things that are as bad in God's sight. They are as the awful acts of pagans.”**

The message here is, **“By the same token that you have the right to judge other people by your standards, God has the right to judge you by His standards.”** We are obnoxious in God's eyes. There is none righteous, no, not one. The self-righteous who condemn the sin of others are also filled with their own iniquity, which demands judgment by the same standard. In fact, those who are judgmental are not only wrong in assessing the moral standard of others, but are also wrong in assessing their own moral standing. They underestimate the depth of their own sin and underestimate the height of God's standard of what is righteous.

**Matthew 7:1-3 (NASB)**

<sup>1</sup>“Do not judge so that you will not be judged.”

<sup>2</sup>“For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”

<sup>3</sup>“Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?”

No matter how moral you are, you must be saved! The hypocrite feels that other men's sins are worse than his own. He compares his morals with the wickedness of society and feels pretty good about himself. The problem in doing this is the “standard” is wrong. God's standard is different than man's. All men come short of God's standard.

**Romans 3:23 (NASB)**

<sup>23</sup>“For all have sinned and fall short of the glory of God.”

The moral man says, “I don't commit adultery!” Do you lust after women? If so, you do commit adultery.

**Matthew 5:28 (NASB)**

<sup>28</sup>“But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.”

The moral man says, “I don't worship idols!” Do you covet? If so, you are an idolater.

**Colossians 3:5 (NASB)**

<sup>5</sup>“Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”

The moral man says, “I don't kill people!” Do you hate people? If so, you are a murderer.

**1 John 3:15 (NASB)**

<sup>15</sup>“Everyone who **hates** [*miseō*] his brother is a murderer; and you know that no murderer has eternal life abiding in him.”

To hate in Greek is the word *miseō* which means to detest and by extension to love less.

God's standard is much different and higher than ours. We are judged according to His standard. There is one area in which we should sit in judgment. We are to judge ourselves.

**1 Corinthians 11:31 (NASB)**

<sup>31</sup>“But if we judged [*diakrinō*] ourselves rightly, we would not be judged.”

To judge in this verse and in Greek is the word *diakrinō* which is in the indicative imperfect active voice and mood. The specific reference is that this is a verb that demands that we find ourselves continuously differentiating, discerning, withdrawing, separating ourselves from unrighteousness.

**10-30-16**

Series: [The Book of Romans](#)

**So what does it mean to judge someone else?** What is judging? What is spiritual discernment? There is a difference between the two.

First of all, a person who spiritually discerns a matter will thoroughly examine his own life before he evaluates the actions of others or confronts others about their sin.

**2 Corinthians 13:5 (NASB)**

<sup>5</sup>“Test yourselves *to see* if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you— unless indeed you fail the test?”

**1 Corinthians 11:28 (NASB)**

<sup>28</sup>“But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.”

On the other hand, a person who judges will condemn others for their outward, visible problems, but he fails to realize that his attitudes come from heart problems which he has not yet conquered in his own life.

A person who uses spiritual discernment will check the truthfulness of all the facts and related factors in a matter before reaching a conclusion.

**1 Corinthians 2:15 (NASB)**

<sup>15</sup>“But he who is spiritual appraises [**anakrinō**] all things, yet he himself is appraised by no one.”

The word “judgeth or judges or appraises” is the word **anakrinō** which means “to ask questions, scrutinize, investigate, or examine.”

**1 Thessalonians 5:21 (NASB)**

<sup>21</sup>“But **examine**, or **prove** [**dokimazō**] everything *carefully*; hold fast to that which is good.”

The word “examine or prove” is the word **dokimazō** which means “to test, examine, or discover.”

A person who judges will formulate conclusions or opinions on first impressions or hearsay, and then he will look for evidence to confirm his opinions, even though the evidence may be out of context or not there at all.

**John 7:24 (NASB)**

<sup>24</sup>“Do not judge according to appearance, but judge with righteous judgment.”

**John 7:51 (NASB)**

<sup>51</sup>“Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?”

**James 4:11 (NASB)**

<sup>11</sup>“Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge *of it*.”

**One who uses spiritual discernment will deal as privately as possible with the problems he sees.**

**Matthew 18:15 (NASB)**

**<sup>15</sup>“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother.”**

One who judges will publicly expose those whom he condemns without first trying to resolve the matter privately and restoring the erring brother. There is a concern for restoration. An irreconcilable, rebellious, unrepentant spirit is the criteria for bringing a matter before the church.

**Matthew 18:17 (NASB)**

**<sup>17</sup>“If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”**

You have a judgmental spirit if.....

- the failures of others improves the opinion of yourself.
- the failures of others decreases your concern for the faults and weaknesses in your own life.
- the failures of others gives you a desire to see they are punished.
- you are eager to tell others about the faults of others.
- the failures of others prompts you to review their past mistakes.
- the failures of others causes you to feel you cannot forgive them.

Properly dealing with sin is not judging. Sin must be dealt with or else the church becomes corrupted ([1 Corinthians 5](#)). When dealing with the sin of a brother, however, it is to be done with a spirit of humility.

**Galatians 6:1 (NASB)**

**<sup>1</sup>“Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.”**

Your authority for confronting one about sinfulness is the Word of God. Is someone erring? Do you want to restore them or do you want revenge? Do you want construction of a life or the destruction of a life? If you have been judging, repent of the sin and confess it to the Lord.