

GOD IS NO RESPECTER OF PERSONS
Romans 2:11-16

INTRODUCTION:

- A. Men must choose between evil and good
 - 1) Those who seek good vs. 7
 - 2) Those who seek evil vs. 8-9
 - 3) This does not teach the plan of salvation

- B. In this matter of sin, God is no respecter of persons
 - 1) Verse 6
 - 2) Verse 11
 - 3) God may choose to deal with each differently in other matters but not with regard to sin and evil.

I. Every Sinner Will Be Judged vs. 12

- A. "For the reason God is "no respecter" as many as have sinned without law shall also perish without law?"
 - 1) "without law" = anomos = a + nomos = "law as written and categorized, the law God gave to Israel through Moses"
 - 2) "perish" = appollumi = "to bring to destruction", John 3:14 - "And as Moses....."
 - 3) God will judge the Gentile as a sinner, even though he has no written law from God. He has sufficient light to find his way to the Almighty.

- B. "and as many as have sinned in the law shall be judged by the law"
 - 1) "sinned" = amartano = "to miss the mark"
 - 2) "judged" = krino = "to divide", "to judge"
 - 3) The Jew has the written law, therefore he will be judged by it. The Gentile had no written law and therefore he was not accountable to it. When a Jew is judged by the law and he is not a doer of the law then he too shall perish.

II. The Principle of Justification, By Law vs. 13

- A. "For not the hearers of the law are just before God," (a parenthetical statement)
 - 1) "hearers" = akroates = "one who hears", "the act of hearing", "willingly listening to the reading of Moses in the Synagogue each Sabbath day did not save the."
 - 2) "just" = dikaios = "fulfilling and doing all those things that God requires, absolutely no flaw or deviation is in existence, totally in perfect conformation to God's will"

- B. "but the doers of the law shall be justified"
- 1) "doers" = poietes = "one who does", "the one doing"
 - 2) "justified" = dikaios = "a person who has been set free of his guilt by a judicial decision"
- C. Hearing the law does not meet its requirement
- 1) Read the Ten Commandments
 - 2) You have heard the law, do you feel that hearing it read has justified you?
- D. Life would have been given to the doer
- 1) Deuteronomy 4:1
 - 2) Leviticus 18:5 Life is in the application of the
 - 3) John 5:39 principles, not in the hearing.

III. The Gentiles Which Have Not The Law vs. 14-15

- A. "For when the Gentiles, which have not the law, do by nature the things contained in the law....." vs. 14
- 1) "for" = otan = "whenever"
 - 2) "gentiles" = ethne
 - 3) "have not law" = me = "not" + nomon = "law"
 - 4) "have" = echonta = "having"
 - 5) "nature" = phusis = "inborn quality", "natural source or origin"
 - 6) "contained" = "the things of the law"
- B. "these, having not the law, are a law unto themselves"
- 1) "not having to themselves law"
 - 2) "are a law"
 - 3) The conscience of the Gentile did for him what the law did for the Jew. What advantage has the Jew then in his place before God? 3:1-2
- C. "Which shew the work of the law written in their hearts" verse 15
- 1) "which" = ostis = "anyone who", "whoever"
 - 2) "shew" = endeiknumi = "to point out in anything", "to display", "to demonstrate"
 - 3) "work" = ergon = "work", "deed", "that which is brought into being by labor"
 - 4) "heart" = "here it means intellect, not love"
- D. "their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another"
- 1) "conscience" = suneidesis = "a knowing with one's self" "being one's own witness"
 - 2) "bearing witness" = summartureo = "together with, in conjunction with "martureo" = "to attest anything that one knows", "to confirm"

- 3) "thoughts" = logismos = "calculating", "reasoning"
"the art of arithmetic", "computing", "the reasonings of the mind"
- 4) "accusing" = kategoreo = "to speak against before judges", "to accuse" A prosecuting attorney.
- 5) "excusing" = apologeomai = "to speak one's self off", "to plead for one's self", "defend one's self before a tribunal" A defense attorney.
- 6) "one another" = "between themselves"

E. What things did or could a Gentile know by nature, naturally?

- 1) He knew about God by seeing - 1:19-20
- 2) This has to do with moral behaviour
- 3) Read from Old Testament
- 4) How would you feel about these acts?

F. The Gentile could be condemned to perish when judged of God
God had three things as a basis for pronouncing sentences.

- 1) "The work of the law written in their hearts"
- 2) "their conscience also bearing witness"
- 3) "their thoughts the meanwhile accusing or else excusing one another"

G. Is this the case now?

- 1) Acts 17:30
- 2) "winked at" = upereidon = "to overlook", "not to regard", God looked over their ignorance.
- 3) Now we are all under New Testament truth, both Jew and Gentile. We both have law!

IV. The Judgment of Jew and Gentile vs. 16

A. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel"

- 1) "In the day" - This verse is to be connected to verse 12. Verses 13, 14, and 15 are parenthetical. It teaches us that God will judge the world, the world for which Christ died. The Jew will be judged by the law which he had and Gentile will be judged by the revelation he had.
- 2) "judge" = krino = "come to a decision"
- 3) "secrets" = kruptos = "hidden", "concealed"
- 4) "by Jesus Christ" = God has appointed Him
- 5) A part of Paul's preaching was to declare the fact of God's judgment of all men.

B. God has appointed a day of judgment

- 1) Acts 17:30-31
- 2) This is "ordained" for all men
- 3) It is not the same judgment time but it is the same judge

C. Jesus Christ will be judge

- 1) John 5:22
- 2) John 5:27-30

D. The saved shall be judged

- 1) Romans 14:10-13
- 2) I Corinthians 3:1-15

E. The lost shall be judged

- 1) Revelation 20:11-15

V. We Must Submit to God

A. Exodus 20:1-8; 12-17

B. Leviticus 18:6-10

C. Leviticus 19:9-14

D. Leviticus 19:16-18

E. Leviticus 20:13-16

3. The Problem of Conscience

a. In conscience two egos are in juxtaposition and opposition in one and the same person (-900,6ff.), knowing and evaluating the same facts but from different standpoints. These two egos are controlled by different immanent or transcendent orders. The one order, in virtue of its quality of truth, goodness, and beauty etc., is affirmed and is to be affirmed; it contains within itself an imperative, an "ought." The other is a factual but negated force which destroys the good order by falsehood, evil, and disorder etc. The ethical elements of tension within the one person result from the different natures and operation of the orders. But the conflict begins only when there is acquaintance with disorder. This is why the predominant factor is evaluation of the past (-901, 5ff.; 903, 47ff.). Moral conscience is not primarily concerned with preparation for approaching decisions (conscientia antecedens) but with assessing and condemning acts already committed (conscientia consequens). Hence the normal case is the bad conscience; the good conscience is an exception. Since conscience is concerned with man's reflection about himself, the accents may be placed at two different points. In the one case self-reflection is about being, so that the problem of conscience is especially one of knowledge. In the other it is reflection about action, so that the moral conscience is to the fore. The two strands are found together in the history of the group sunoida ktl, and they are materially related. It is thus as well to keep the whole phenomenon in view, though the ethical side will demand special attention, this alone being "conscience" in the narrower sense.

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A persons conscience must always yield to the Bible. Our conscience is not a Bible inside of us. When we read the word of God our consciences are made better and more trustworthy. But only if we accept it's truths by faith and submit to them. It is for this reason that being baptized gives us a "good" conscience. But this is true only if our baptism is according to His word.

I Peter 3:18-22

Being born again does not give us conscience but it dramatically affects our conscience.

