

## **The Dangers of Judging unjustly** **Romans 2:1-5; Matt. 7:1-6**

**Date:** July 4<sup>th</sup>, 2021

**Place:** Faith EBC

Who is Paul addressing in using the diatribe in Romans 2:1-5?

1. Anyone

Therefore, we have a couple of assumptions that Paul is addressing in this section which will bring us to a conclusion.

1. Those who live in sin described in Romans 1:18-32 deserve death.
2. I don't live like that and since I am either Jewish, protected under the covenant or since I'm a Christian I too have protection.

### **Definition of God's Wrath –**

God's wrath should be defined as His temporal displeasure and display of judgment against all human sin, whether performed by unbelievers or sinning believers.<sup>1</sup>

Jesus was God's message of Grace and truth towards sinners, John 1:17

The Lord Jesus made it very clear that He came to the world to save and not judge it, John 12:47.

Jesus came to seek and to save the lost, Luke 19:10.

Jesus came to serve and not to be served, Matt. 20:28.

Jesus came to destroy the works of the evil one, 1 John 3:8.

### **1. Warning you too will be judged, vv. 1-3**

#### **No excuses, no exception, vs. 1**

We have a number of passages that warn us about judging others, Psalm 34:13-14; Matt. 7:1-5; Luke 6:37; Romans 14:4, 10, 13; 1 Cor. 4:5; James 2:13.

#### **God's judgments of sin are based on truth, vs. 2**

Zane Hodges writes:

“The Apostle is not talking here about what we call “final judgment.”

Paul is continuing to discuss the theme of “the wrath of God ... revealed from heaven” (1:18). Indeed, the words, “although they know God's righteous standard, that people who do such things are worthy of death” (1:32), make clear that Paul's focus on God's temporal displeasure with sin (that can lead to death) continues from chap. 1 into chap. 2.”<sup>2</sup>

#### **Do you think you will escape His judgment, especially when you judge others unjustly?, vs. 3**

This is one of three questions in vv. 3-4.

Our sin catches up with us, Numbers 32:23.

### **2. Please know this, vv. 4-5**

God is Good, Psalm 25:7; 86:5; 119:68; 145:7-9; Romans 11:22; Eph. 2:7; Titus 3:4

God is forbearing (tolerant), Romans 3:25-26; 2 Peter 3:4-9

God is longsuffering (patient), Jer. 15:15; Romans 9:22

This being the case, the next question is “**Do you despise these current realities about God?**”

**Don't you realize that these benefits are meant to cause you to reflect?** The goodness of God, the tolerance of God and the patience of God are meant to bring you to a place of realization.

This is the only use of repentance in Romans.

Repentance is a change of mind about the way you are living, which is meant to bring you to a place where you will change the way you think, the way you act and the way you live.

Repentance has nothing to do with going to heaven when you die, but has everything to do with averting God's wrath.

That was true in the case of Nineveh, see Matt. 12:41; 1 Tim. 2:4

### **Your hardness and unrepentant heart, vs. 5**

Stubborn heart, cp. Deut. 9:27; **31:27**; Ex. 9:35; Matt. 19:8; Mark 16:14

The wrath spoken of in this verse is present day wrath which results in God's present-day judgment on your life.

There is strong support that this verse could be translated as follows:

“And by means of your hardness and your unrepentant heart are you storing up wrath against yourself in a day when God's wrathfully manifested righteous judgment of God will appear?”

### **Conclusion**

The point is this anyone who judges someone else unjustly, should beware because that person too is sinning in some way. They should take note that God's wrath is already revealed against sin. This person should take warning and appreciate the goodness, the tolerance and the patience of God. If not, this person is storing up wrath for himself, which God is quite able to manifest and thus judge that person with within their own lifetime. Read 2 Peter 3:4-9

<sup>1</sup> René A. Lopez, p. 56.

<sup>2</sup> Zane C. Hodges, *Romans: Deliverance from Wrath*, ed. Robert N. Wilkin (Corinth, TX: Grace Evangelical Society, 2013), 59.