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Romans 2 - Part 1

Romans 1:18-20: 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of [mankind], who hold the truth in unrighteousness; 19. Because that which may be known of God is manifest in them; for God hath showed it unto them. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and [Divine nature]; so that they are without excuse:.... **Romans 2:1-2:** 1. Therefore thou art inexcusable, O man, whosoever thou art that judges^(G2919): for wherein thou judge^(G2919) another, thou condemn^(G2632) thyself; for thou that judges^(G2919) do the same things. 2. But we are sure that the judgment^(G2917) of God is according to truth against them which commit such things. God uses trees, rivers, animals, etc. as symbols, so that anyone can understand in their own language, the things that cannot be seen, as God's character and what is in their hearts. All mankind is in the same sinful condition, and not one has an excuse. Therefore, have mercy on others, share your experiences and the good news of God's love, and leave it to the Spirit to change the heart of others.

The Greek word rendered judge is the verb *krino*^(G2919) the meaning of which is *to distinguish - i.e. to decide, mentally or judicially*. Thayer expands the use: *to separate, to pick out, select, choose, to approve, esteem, to prefer, to be of opinion, to think, to judge*. So to summarize, to judge is to go through a mental process of making a decision - good or bad, then expressing that opinion, or judgment^(G2917). However, to condemn another person because we think they are sinning, we condemn^(G2632) ourselves. How is it that we judge ourselves? Because we do, or have done the same things, and were not condemned by God.

The Jew's view of sinners is with us today. **Matthew 9:10-13:** 10. *And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.* 11. *And when the Pharisees saw it, they said unto his disciples, Why eats your Master with publicans and sinners?* 12. *But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.* 13. *But go ye and learn what that means, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.* (A publican is a tax collector) They asked, why Jesus associated with who they judged to be sinners, inferring that they were better. In their own eyes, they were righteous and did not need healing. Everywhere we turn, we can see the same self righteousness today. But, *Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you* (Mt 21:31). Think about it...

The Hebrew equivalent of the Greek *krino*^(G2919) is *shapat*^(H8199). Below are examples of its use:

Psalms 96:13: *Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.* (Rom 2:2) How does the Lord judge the people of the earth? By what He teaches and by His actions: at the cross he said, *Father forgive them...* (Lk 23:34).

Psalms 98:9: *Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.* The Lord judges with equity, or evenness - *For there is no respect of persons with God* (Rom 2:11). We all carry corruption because of our thoughts.

Psalms 82:1: *God*^(H430) *stands in the congregation of the mighty*^(H410); *he judges among the gods*^(H430). God and gods are from the same Hebrew word (*elohiyim*^{H430}). Who are the gods? *I have said, Ye are gods; and all of you are children of the most High* (verse 6). The word *elohiyim* can apply to God, humans or idols. Jesus

actually quoted this verse to the Jews (Jn 10:34). The root of the word means *mighty, strong, mighty one*. It is the word *mighty* ^(H410) in the same verse. A person is *mighty* because God (the Almighty) has given man choice. As gods, we rule in our kingdom (mind) by the choices we make. Are you choosing God's way, or man's?

Psalms 141:3-6: 3. *Set a watch, O Lord, before my mouth; keep the door of my lips. 4. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties. 5. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities. 6. When their judges are overthrown in stony places, they shall hear my words; for they are sweet. Keep truth in my mouth that I not speak any evil thing. Those who condemn others are overthrown in stony places. Everyone's head is full of false spiritual concepts (stones - Mk 4:5-6, 16-17). To condemn another implies that yourself is more righteous than the person being condemned. There is a need to talk to others about their sins, but there is a right way and a wrong way. Let the Lord lead by means of your conscience.*

Isaiah 33:22: *For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us*. The Hebrew for *lawgiver* properly means *to engrave*. By implication, the word can be applied to engraving in stone to writing on papyrus, or applied to a Scribe who writes out the law. The Lord engraved ten concepts in stone, and He is the engraver of the heart of the spiritual meaning of those ten. THIS is how we are judged. Those overthrown in "stony places" are because they have not ears to hear the Spirit speaking to the conscience.

A lot of time was spent on the concept of judging because we all need to thoroughly understand how to relate to others. **Romans 2:3:** *And think thou this, O man, that judge them which do such things, and do the same, that thou shalt escape the judgment of God?* The same idea is found in: **Luke 6:36-38:** 36. *Be ye therefore merciful, as your Father also is merciful. 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38. Give, and it shall be given unto you - a good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye [measure], it shall be measured to you again.* If good or bad is measured back to the one judging, why not measure out good all the time? Why is our condemning measured back? **Job 19:21-22, 28:** 21. *Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. 22. Why do ye persecute me as God, and are not satisfied with my flesh?... 28. But ye should say, Why persecute we him, seeing the root of the matter is found in me? What we see others doing, we also have the spiritual root. It is call a sin-nature.*

Romans 2:4-5: 4. *Or despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leads thee to repentance? 5. But after thy hardness and impenitent heart treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; A person who despises the *riches of his goodness*, i.e. God's understanding, they are storing up wrath in their own heart, which in the end will destroy them, as they will not be able to stand before a holy God with a clear conscience.*

Romans 2:6: *Who will render to every man according to his deeds* ^(G2041): The Greek word for *deeds* (*ergon*) is the same word translated work 152 of 176 appearances in the N.T. Because the saying we are not saved by works is so prominent among Christians today, it needs to be discussed in more depth. The next few verses contrast two kinds of works: **Romans 2:7-11:** 7. *To them who by patient continuance in well doing seek for glory and honor and [incorruptibility] - eternal life: 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9. Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile; 10. But glory, honor, and peace, to every man that works good, to the Jew first, and also to the Gentile: 11. For there is no respect of persons with God.* First, the word *incorruptibility* was substituted for *immortality* because it is the correct translation, and which several versions of the Bible have

corrected. Notice that verses 7 & 10 are good works, where verses 8 & 9 refer to evil works. So, we are judged by works, works based on God's way of thinking and doing things or man's way of thinking. This idea will be also be covered in relation to the law as we progress through the book of Romans.

Romans 2:12-16: *12. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13. (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14. For when nations, having not the law, by nature practice the things of the law, having not the law, are a law unto themselves: 15. Who show the work of the law written in their hearts, bearing witness with their conscience, and the reasonings between one another, accusing or else defending;) 16 In a day when God shall judge the secrets of men by Jesus Christ according to my gospel. (Greek Interlinear) In chapter one, Paul points out that no one has an excuse for doing evil, as the created things are there to teach right from wrong, no matter the language one speaks. Here he brings in the law which, out of all the nations, was only given to Israel. In the next chapter (Rom 3:1-2) he asserts that having the law is an advantage. However, no one will have an excuse (Rom 12:3). Proof of what was stated above is that some of the Gentiles, who did not have the law, were keeping the law according to their conscience. Here is verse 15, re-written for clarity: *Who show the work of the law written in their hearts, their conscience witnessing with them, and the reasoning between one another - accusing or giving an account* (in defense). Everyone has a conscience, but everyone does not have a Bible, and God will speak to anyone who will listen, because He desires that all mankind be saved. Everyone is given a measure of faith (Rom 12:3).*

All N.T. teaching on the law is based on the Hebrew concept of law. The Hebrew word for law is *torah* ^(H8451). The root of the word is *yarah* ^(H3384), the proper meaning of which is *to flow, as water; transitive - to lay, to throw; figurative - to point out, to teach*. Applying the figurative meaning to the noun, *torah* = teaching, instruction. God gave the law as a means of pointing out the hidden things of the heart; and as a means of teaching us about His divine nature. **Galatians 3:23-25:** *23. But before faith (Christ's understanding) came, we were kept under the law (i.e. governed or ruled by the law), shut up [until] the faith which should afterwards be revealed. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25. But after that faith is come, we are no longer under (ruled by) a schoolmaster. Many interpret under the law as condemned by the law. **Galatians 4:21:** *Tell me, ye that desire to be under the law, do ye not hear the law?* No one desires to be condemned by he law. Remember this idea when reading or hearing the word law in these studies. The faith, or spiritual understanding of the law that we desire, is that from Jesus Christ.*

Summary: The way the Bible is read today, most are taught that since the cross 2000 years ago, we are no longer under the law. The truth is that we have to experience the concept of the cross in order to understand. How? By coming to understand the purpose for the death of the Son of God, why the Father allowed it and why there is no remission [deliverance] of sins without the shedding of blood (Heb 9:22). The law contains spiritual instructions that will enable anyone to overcome sin. In the beginning of our spiritual journey, we are governed by the letter of the law (to be discussed more in later studies) until we are brought to Christ - i.e. until we learn to listen to the still small voice for understanding. THIS is when a person is born again - i.e. born from above (Jn 3:3). **Acts 2:37-38:** *...Men and brethren, what shall we do? 38. Then Peter said unto them, Repent [change the way you think], and be baptized [immersed] every one of you in the name (character) of Jesus Christ [toward] the remission [deliverance] of sins, and ye shall receive the gift of the Holy Spirit. [Greek] (spiritual concept)* Notice the order: 1) think differently; 2) let Jesus immerse you in His understanding; 3) toward deliverance from your sins; 4) resulting in having a holy spirit, or the character of the Father like Jesus does. It is a spiritual journey; it is a narrow path which few be that enter. Do not be among those on the broad path. Amen.