

Thou Art Inexcusable

(Rom 2:1)

- Read Rom 2:1-29
 - Remember that in Rom 1:18-2:29 Paul is showing the universal need of salvation
- I. “Therefore”- Having established the point he desired to make in 1:18-32
- A) We must remember that context is the most important part of understanding any writing or document, and the “therefore” here links this thought with the previous one, so that “universal guilt” is still the subject
 - 1. Failure to keep this context in view is what leads to the improper understanding of Rom 2:1 and the various interpretations about “judging others”
 - B) Paul has proven that God has manifested His wrath upon the Gentiles in 1:18-32, their current condition is proof. Now here he condemns the person that has given their “amen” to that truth
- II. “Thou”- Who is meant here by “thou”?
- A) Commentators are split here into 2 main views, some say the Jews are meant, and others say the moral gentiles
 - 1. But Paul defines who it is- “whosoever (Jew or Gentile) thou art that judges” the truth of ch 1 as righteous and yet misses the point concerning self
 - i. We should stop at this point and ask “what do we think Rom 1:18-32 means and to whom does it apply?”
 - 2. “Thou” refers to someone that has missed Paul’s point all together by passing judgment on it as referring to “them” and not “me”
 - B) In Paul’s day, this would have been primarily addressed to the Jews, but not exclusively, and you and I must not think in those terms either, but apply this today properly by learning from the Jews attitude then
 - 1. The Jews divided the world into 2 parties, Jew and Gentile, or the “chosen” and the “condemned”
 - i. Now this was true then and still is today, however their criteria for that division was completely false
 - a) Rom 2:9- “To the Jew 1st, and also the Gentile”
 - b) Rom 2:10- “Every man, Jew 1st and also Gentile”
 - c) Rom 2:11- “No respect of persons with God”
 - 1) This is truly the main point, as the Jew judged everything based on respect of persons

- ii. The Jew judged Gentiles condemned and themselves chosen based on completely erroneous criteria
 - a) John 8:31-34- The Jew judged himself as not in need of salvation based on his genealogy, birth and religion
 - 1) This was one of the greatest challenges to the early church, to convict the Jews of sin and their need of a Savior
 - 2) This was also true of them by sects, as the Pharisee judged himself safe and the Sadducee lost
 - (a) Now compare this to Christendom today and to denominational and doctrinal sects
- iii. The wrong reasoning of the Jew
 - a) “Paul is rightly condemning the Gentile because they are Gentiles and not Jews”
 - b) “This doesn’t apply to us because we are Jews and not Gentiles”
 - c) They thought the wrath of God came on the Gentiles because they were Gentiles, and not because of anything that had to do with their manner of living
 - d) They thought the wrath of God would not come on them because they were Jews, and therefore completely ignored their own manner of living
 - 1) “I’m safe because I am a Jew, my lifestyle matters not”
 - (a) Compare that with “I took care of that long ago, I walked the aisle, or I was baptized....”
 - e) This is all a complete misunderstanding of the gospel and of Rom 1:16-18

III. Overview of the chapter in context

- A) Rom 2:1-16- “I’m a Jew thank God and not one of those rotten Gentiles”
- B) Rom 2:17-24- “We have the law, and surely God didn’t give it to that horrible bunch”
- C) Rom 2:25-29- “I’m circumcised, you can’t count me among that group”
 - 1. Let’s be very careful not to “dispensationalize” this away
 - 2. Compare:
 - i. “I’m a Christian”
 - ii. “I read my bible”
 - iii. “I was baptized”

IV. Sin’s immense power

- A) In Rom 1:16-32, Paul details the filth and uncleanness of sin
- B) But in Rom 2:1-29 Paul illustrates the deceitfulness and subtlety of sin
 - 1. Look how quickly the Jews were to condemn others, and never consider themselves and apply the truth they said they understood to self

- i. Compare Christendom today
2. Jew thought the “universal call” of all Jews from Egypt elected and saved them finally
 - i. Compare Christendom to day and the “general call” of the gospel
3. Sin can so twist our understanding as to blind our objectivity
 - i. Compare Christendom today:
 - a) Skipping complete portions of scripture
 - b) Reading what makes us feel good
 - c) Searching for confirmation of our pet doctrines
4. Sin causes us to create schisms and divisions, and to compartmentalize and label everything
 - i. Compare Christendom:
 - a) Denominational-ism
 - b) Labels- Calvinists, Arminian, Pre-trib, etc.
5. Sin causes us to apply truth to others and not to self
 - i. Consider Christendom today:
 - a) If we follow the teaching that says that Romans chapter 2 is about the Jews only, then we fall into this exact same error
 - b) “I wish so and so had been here, he really needs to hear this”
 - c) “Boy, he was preaching right at so and so today”
6. Sin makes us always so quick to turn from justification by faith in Christ alone
 - i. This is what our sin nature is so apt always to do, to forget Christ and look to merit in everything
 - ii. The Jews trusted Nation, sect, family, morals, rituals, everything but Christ
7. Sin leads us to separate doctrine from practice
 - i. Matt 23:23- Jews split hairs on doctrine and ignored lifestyle
 - ii. Rom 2:1- “Doest the same things”
 - a) Compare Christendom when asked about salvation:
 - 1) “I walked the aisle”
 - 2) “I gave my heart to Jesus”
 - 3) “I was baptized”
 - (a) You rarely ever here someone speak about the Lord and what He did in order to sanctify them and free them from sin’s dominion
 - b) Compare how some claim salvation and then say they are not interested in any more than that, is the Holy Spirit not able to motivate them to interest?

- c) Compare the way some major on doctrine and study, obsessing over it, yet look at their lives
 - 1) John 13:17- “If ye know, happy are ye if ye do them”
 - 2) Matt 7:21- “not everyone that saith, but he that doeth”
 - 3) Tit 2:11-14- “Teaching us (doctrine) we should live (practice)
 - (a) To “redeem and purify unto Himself a people zealous of good works,” not to “educate and enlighten”
 - (b) 2 Tim 3:5- Form of knowledge” without power of it
- C) Paul refused to stop at the doctrine only, but forces us to examine ourselves and apply it
 - 1. “OK, we finished chapter 1, have you understood it?” Yes!
 - i. “But have you applied it to YOURSELVES?”
 - a) We are inexcusable if we apply it to “them” and not us
 - b) Am I not guilty of all those things?
 - 2. We must always not just study the scripture, but then meditate on it and ask, “is there any of this in me?”
 - i. We must not make bible study academic, but we must subject ourselves to the scripture and put ourselves under the authority and dominion of Christ through it