



**The Oaks
Baptist Church**
Grand Prairie, Texas

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Displaying the Righteousness of God A Study in Romans

Date	Lesson	Text
07/06	Introduction	
07/13	All Have Sinned	1:16-20; 3:9-20
07/20	God's Judgment	2:1-16
07/27	God's Promises	4:2-25
08/03	Justified By Faith	5:1-21
08/10	Victory in Christ	6:1-14
08/17	Life in the Spirit	8:1-16
08/24	Salvation in Christ	10:5-17
08/31	Marks of a Christian	12:1-21
09/07	Responsible Citizens	13:1-14
09/14	Do Not Judge	14:1-15:6

Food for Thought

God comforts those with **BROKEN** hearts and **HUMBLE** tears.

The Lord is close to the broken-hearted and saves those who are crushed in spirit

Psalm 34:18

(supplied by a Class Member)

GOD'S JUDGEMENT IS JUST ROM 2:1-16

In today's world we are frequently encouraged to be nonjudgmental; and to be sure, there is a kind of judgmental attitude that Christ condemned (Matt. 7:1-5). **There is one who has every right to judge and whose judgment is administered with true justice. His nature requires it.** The patriarch Abraham asked this poignant question found in Genesis 18:25: "Will not the Judge of all the earth do right?" The implied answer is yes, he will. God is the Judge without biases or limits of any kind. His judgment is flawless. **Within today's generation are those who insist that no authoritative standard of right and wrong exists. Each person has the power to decide what is right for himself or herself. Everything is relative.** As much as some may think that this is a new position, it is, of course, not new at all. (See Judges 21:25 for an example of how Old Testament Israel embraced this same philosophy.) God has established his laws, and they are to be obeyed. He is the ultimate Supreme Court before whom all are accountable (Romans 14:10). Nevertheless, the theme of judgment pervades the Bible. God brought His judgment on the people of Noah's day and on Sodom and Gomorrah. Both incidents were used by Christ to illustrate the judgment that will occur at His second coming (Luke 17:26-30). Hebrew prophets proclaimed judgment and the need to repent (Isa. 55:7; Ezek. 14:6; Amos 4:12). Christians often use the theme of judgment in an attempt to awaken within sinners the need to repent and believe. This is not to say that God's love should not be proclaimed, for it is the other side of God's wrath. In John 3:16, we have both themes. Those who reject God's love will certainly perish. John 3:36 is less familiar but states the truth in clear terms: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"

In today's text from Romans 2, Paul is taking an approach with the Christians in Rome that is similar to the disarming, yet effective, approach taken by Amos, the prophet to Israel (the northern kingdom), in the middle of the eighth century B.C. Plagued by ungodly leadership and spiritual apathy, Israel was falling apart. The people needed to understand that God's judgment was imminent. But how would this sheep farmer and fig picker from the south (Judah) get their attention? First, Amos brought up the topic of judgment in such a way as to gain the attention and the approval (maybe even cheers) of his listeners. He told them how God was going to rain down judgment on other peoples with whom the northern kingdom was often at odds. "Yes!" they shouted. "They deserve to be destroyed!" He even capped his introduction with a word of judgment against Judah, Israel's spiritual sibling and archrival. Then, before the residents of the north could stop cheering, Amos unloaded God's word of judgment against *them*. So they got the message through a very clever, "back door" method. Paul takes a very similar approach in the book of Romans. The Jews knew (as Paul confirms) that the Gentiles were vile and sinful. And they were without excuse for being so. As Paul states in Romans 1:18-32, they could see the evidence for God all around, an orderly, powerful Creator, who had not hidden himself at all. And within them was created the capacity for responding to him in faith. They simply chose to ignore the evidence and thus the source of the evidence. With the beginning of Romans 2, Paul will begin to make the case that the Jews have sinned as well. Thus they have the very same need for salvation that the Gentiles possess.

(adapted from the Bible Expositor and Illuminator and the NIV Standard Lesson Commentary)

NOTES AND CROSS-REFERENCES

JUDGMENT ACCORDING TO TRUTH (ROM 2:1-4)

Truth because it is beyond excuses (vs 1)

Beyond excuses because God makes what is right plain (Rom 1:18-19)

Beyond excuses because God judges to fit the situation (Matt 7:1-2)

Beyond excuses because God's judgments are based on what is man's own words and deeds (Luke 19:22-24)

Beyond excuses because no one is without sin (John 8:3-7)

Truth because it is against those who practice evil (vs 2-3)

Against evil because of stubbornness and unrepentant hearts (Rom 2:5-8)

Against evil because God punishes those who do not know Him and practice evil (2 Thess 1:5-8)

Against evil because sin is against God (Ps 51:4)

Truth because of God's goodness (vs 4)

God is good because He keeps no records of sin for those He has forgiven (Ps 130:3-4)

God is good because He shows His compassion through His gracious justice (Isa 30:18)

God is good because He is patient, waiting on everyone to repent (2 Peter 3:9)

God is good because even while we were sinners, He sent Jesus to pay for our sins (Eph 2:4-7)

JUDGMENT THAT IS IMPARTIAL (ROM 2:5-11)

Impartial because it is righteous (vs 5)

Righteous because when justice is needed, He does it without fail (Ps 7:11)

Righteous because God is righteous and has total integrity (Ps 7:8)

Righteous because God's judgment is founded on righteousness (Ps 94:14-15)

Righteous because Jesus relied on God's judgment (1 Peter 2:23)

Impartial because it is according to ones deeds (vs 6)

According to deeds because God judges on what the individual does, not others (Ps 62:12)

According to deeds because God examines each one's conduct (Jer 17:10)

According to deeds because that is what Jesus will judge (Matt 16:27)

According to deeds because God judges based on motives that can't be hidden (1 Cor 4:5)

According to deeds because judgment is based on what was done while in the human body (2 Cor 5:10)

Impartial because it provides eternal life to those who do good (vs 7)

Because God is good to those to whose hope is in Him (Lam 3:25)

Because God has promised to not let good works be in vain (1 Cor 15:58)

Because at the proper time, God will reward those who have not grown weary in doing good (Gal 6:9)

Because doing the will of God will be richly rewarded (Heb 10:35-36)

Impartial because it provides wrath to those who do evil (vs 8-9)

God's wrath because of suppression of truth by wickedness (Rom 1:18)

God's wrath because of not knowing God (2 Thess 1:8-9)

God's wrath because the soul belongs to God and those who sin will die (Ezek 18:4)

God's wrath to weed out sin and evil (Matt 13:41)

Impartial because God does not have any favoritism (vs 11)

No favoritism because God is God (Deut 10:17)

No favoritism because God created all (Job 34:19)

No favoritism because God accepts all who fear and obey Him (Acts 10:34-35)

No favoritism because God does not judge by the external (Gal 2:6)

JUDGMENT THAT IS THROUGH JESUS (ROM 2:12-16)

Through Jesus because no one can be justified by the law (vs 12-13)

Not justified by the law because it has been weakened by man's sinful nature (Rom 8:3)

Not justified by the law because justification is only through faith in Jesus (Gal 2:16)

Not justified by the law because the righteous will live by faith (Gal 3:11)

Through Jesus because consciences will bear witness (vs 14-15)

A conscience that has been confirmed by the Holy Spirit (Rom 9:1)

A conscience that is pure (Titus 1:15)

A conscience that has been cleansed by the blood of Jesus (Heb 9:14)

A conscience that has been judged by God (1 Cor 4:4)

A conscience that is clear toward God (1 Peter 3:21)

Through Jesus because God will judge according to the gospel (vs 16)

Because of being established through the gospel by God (Rom 16:25)

Because it is through the gospel that Christians are saved (1 Cor 15:2)

Because the gospel is given with power (1 Thess 1:4-6)

Because through the gospel Christians will share in the glory of Jesus (2 Thess 2:14)