

Judgment According to Revelation

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 September 2010

Preacher: Don Coleman

[0:00] Take your Bibles tonight and let's open them to Romans chapter 2 and verse 11 is where we're going to begin basically.

! We missed last Sunday night or I missed being able to preach in Romans and so maybe we need to get reattached to where we've been and kind of where we're going.

The theme you probably do remember because Jonathan has had such a challenge picking some music for our theme, the theme of the first few chapters of Romans and the theme is condemnation. Real warm fuzzy type of theme. Or may we put it this way, the basis for the condemnation of unbelievers.

The judgment of unbelievers. And so that's what Paul is doing here. He's detailing for us the basis upon which God judges as applied to a number of select groups.

[1:28] Albeit, I think, somewhat loosely defined and maybe we make too much of it. We preachers and commentators, Bible commentators like to compartmentalize, you know, the scripture maybe more or further than it was intended.

But I think it is safe to see some different categories of people in view here. Now, they're all unbelievers, okay? But there's some different categories.

And so let me just review those for you. We started out in chapter 1, verse 19. Actually, from verse 19 through verse 32, looking at the heathen.

The heathen, kind of the heathen in general. And the basis for condemnation of the heathen. Now, what do we mean by heathens? Talking about pagans.

What do we mean by pagans? Well, includes idolaters and other people like that. And really, we might say that in view here are the heathen both crude as well as cultured heathens.

[2:39] What do we mean by that? Well, you know, obviously, there are heathens that we would term crude in the sense that they are ignorant or maybe people who are uncivilized, living in remote areas of the world and so forth.

So there are crude heathens. There are also cultured heathens. Kind of along the kind that Paul encountered in Athens. They're heathens, pagans, but they're cultured.

And so, really, maybe we could term them in this way. Those who are involved in flagrant, unabashed, unapologetic, open, ungodliness.

The heathen. And Paul gives us in verses 19 through 32 of chapter 1 the basis for condemnation of the heathen. The second group, which is the one we're going to be finishing up tonight, is the hypocrite.

The hypocrite, both Jew and Gentile. And the hypocrite in chapter 2, 1 through 16 is primarily where we kind of see that group of people or that category of people being the focus.

[4:00] The hypocrite. And we might define these people as religious sinners. Or I like the way Boyce termed them virtuous pagans.

Now think about that for a minute. Virtuous pagans. All right. There's a difference, isn't there, between the heathen on one hand and the hypocrite on the other. They're both unbelievers. Both pagans in a sense. But one, you know, is very religious. Very religious, maybe. And in a hypocritical sense.

In fact, if you look at verse 3 of chapter 2, I think you'll understand what I'm getting at here. And do you think this old man, he says, who judge those practicing such things and doing the same, that you will escape the judgment of God?

See the flavor of hypocrisy here. Where they are committing the same kinds of sins primarily as the, quote, heathen.

[5:01] The ungodly pagans committing the same sins, but they just are hiding that or think they're hiding it.

And so they're hypocrites. And so there's the second category of people. And we're going to finish that up tonight. The third category, if I might just jump ahead and tell you where we're going, because very clearly there is a shift in emphasis to a different category of people, starting with verse 17.

And we'll call them the Hebrew, all right, because it starts with the letter H. But really, they are the Hebrews, because Paul's emphasis is going to be the Jews.

And the specific condemnation directed toward the Jews or the Hebrews. And then, in fact, he's going to continue that emphasis all the way up through chapter 3, verse 8.

And then there's a shift in chapter 3, verse 9, to all humanity. So there you have the four categories, the heathen, the hypocrite, the Hebrew, and all of humanity, starting in chapter 3, verse 9, all the way through verse 20.

[6:12] So that's where we're going. And again, the theme is what? Condemnation. Or the basis for condemnation. And that's what we're dealing with here.

And tonight, specifically, condemnation of the hypocrite. The hypocrite. Now, we've already seen, if I might continue a little bit of review so it'll bring us up to speed.

We've already seen that God judges the hypocrite according to truth. Verse 2, verse 2 of chapter 2. But we know that the judgment of God is according to truth against those who practice such things.

All right, so it's according to truth. Very clear. He is judging based upon truth. And this, as I explained several weeks ago, represents God's subjective judgment.

Subjective. In that God here is judging something invisible. Something on the inside. He is judging the invisible devotion of the heart.

[7:17] The invisible allegiance of the heart. He's judging the reality of faith. All right, so he's judging according to truth. The second, God judges the hypocrite according to works.

And again, we've already seen this. Verses 6 through 10. In fact, look at verse 6. Who will render to each one according to his, what? Deeds.

If you have the word deeds in your translation. Or works. So he judges according to works. Now, whereas judging according to truth is his subjective judgment.

Where he is judging the invisible devotion of the heart. The reality of faith in the heart. His judgment according to works is objective, obviously. Why?

Because you can see those. And, you know, now God sees all things as if they were objective. I mean, I'm not saying that somehow God is kind of making a judgment call on what's going on in the heart.

[8:20] He knows objectively what's in the heart. But I'm saying from our perspective, the inner judging of the heart is his subjective judgment. But the judging of works is objective.

And God is not judging the invisible devotion of the heart. But rather judging the visible works of the hands. If we could put it into those terms. All right.

Now, we've put all this together. God's judgment is based upon, then, the subjective reality of genuine faith. And the objective confirmation of that faith.

Which is manifested in works. Or specifically spirit-filled works. And now, there is one more basis of judgment.

Or condemnation. And this one is quite interesting. And important for us to understand. Though difficult for us to understand.

[9:22] And when we get into this, it creates a question. And we'll get to that question in a minute. But I would say thirdly, starting with verse 11 through 16, that God judges the hypocrite according to revelation.

According to revelation. Or, I might put it another way, according to the revelation one has. Or let me put it this way.

Judgment will be meted out according to each one's exposure to Scripture. Does that make any sense? Do you know where we're going here?

We're going into a difficult territory. And the question is this. Does God judge everyone equally?

It's getting real quiet in here. Does God judge everyone equally? When I was pastoring my very first church as a bivocational pastor, I was young, very inexperienced.

[10:31] And I didn't know a whole lot, really. Knew a lot about managing a Walmart store, but I knew very little about how to pastor a church.

And very little, shamefully, very little of God's work. And I knew a lot of it, but there was a lot I didn't know that I hadn't studied yet.

And I had a deacon in that church approach me and ask me this question. Pastor, are there degrees of hell? Now, there's a question.

Are there degrees of hell? And I didn't have any idea. I had never even contemplated the question. Even contemplated that thought.

Now, part of the answer, I believe, is right here in Romans chapter 2, verses 11 through 16. If you'll let me explain it. The quick answer to that question is, or to the question, does God, and maybe it would be better put in these terms, does God exact equal punishment on every lost sinner?

[11:44] Does he do that? The answer is no. He does not. In fact, verse 9, and we'll just kind of establish this at the beginning and then look at the text.

But in verse 9, where he says, Tribulation and anguish on every soul of man who does evil of the Jew first and also of the Greek. And we're thinking in terms of first they're going to get it and then the Greeks are going to get it.

When really the idea is that the greatest judgment will be upon the Jews. First, the Jews, because the greater responsibility is there.

And why is there greater responsibility on the part of the Jews? Because they have been given the revelation. They have been given God's law. And the Gentiles had not been given the same.

And so that's why he says to the Jew first and also the Greek. And if you'll look on up there to verse 5, there's another inference here to this same reality.

[12:55] But in accordance with your hardness and your impenitent heart, you are treasuring up for yourself wrath in the day of wrath. And the implication is that some are treasuring up more wrath than others.

So there is a difference here, albeit difficult to define. Let me have you look at Matthew chapter 7 and verse 24.

Look at a few places. Matthew 7 and verse 24. It's part of a parable, the ending of it.

And he says, It says, Now, the parable is teaching some pretty obvious truth here.

About what a man does, what a woman does, what a person does with the revelation. And, of course, it's fortifying the truth that Paul is giving us also in Romans chapter 2.

[14:38] That it's not the hearing of the law, but the doing of it. That's the crucial thing. And judgment will be according to the hearing or the doing of it, rather. But still, we must pull out of this parable, this reality, that those who hear it and do not do it, those who do get the law, get the word, and do not do it, their house will fall, and it will be a great fall.

Making somewhat of a distinction between those who don't hear as much. And don't do. Do you understand? Now, let's look at another passage.

Maybe one that's more clear. Matthew 11 and verse 20. Matthew 11, verse 20.

Then he began to rebuke the cities in which most of his mighty works had been done.

Because they did not repent. And this is what he said to them. He said, Woe to you, Chorazin. Woe to you, Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

[15:57] But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades, or hell.

For if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.

And why? Because they had more revelation. They saw more, had more of the revelation of God, and were therefore more responsible.

And so, because they did not repent, their judgment will be more severe. And so, yes, there are degrees. I can't define them. But there are degrees of hell.

Let me give you one other passage. Luke 12, 39. We'll just look at one more.

[17:04] Luke 12, 39. It's also the conclusion of a parable. And that servant who knew his master's will and did not prepare himself or do according to his will shall be beaten with many stripes.

But he who did not know yet committed things deserving of stripes shall be beaten with few. Now, notice. He did not escape the beating.

But his beating or the stripes were fewer for everyone to whom much is given from him. Much will be required and do much has been committed of him.

They will ask the more. All right. So, here's the bottom line in what I am arguing at this point. Is that God, God's judgment is fair.

We're going to learn that here in Romans chapter 2. Verse 11 specifically. God's judgment is fair.

That is, all are judged essentially by the same measure.

[18:09] We're going to get to that in a minute. So, it's fair. God's judgment is fair. He's impartial. But God's judgment is not equal in the sense that the punishment is the same for every unbeliever.

Now, don't misunderstand me. The seriousness is the same. Be under the judgment of God.

Eternal judgment of God is a serious thing.

But the severity is not the same. Now, the location is the same. Hell. The condition is the same.

Eternal separation from God. And so, therefore, the duration is the same. Eternity. That is, there's no end to it. But in some way, some way, the Bible just does not describe.

At least I've not been able to find it. In some way, the extent of torment or punishment will be different based upon how much revelation a person responded to and obeyed.

[19:24] All right. And we'll get this, I think, from the text. All right. So, now we'll get to the text. I hope I haven't confused anybody. I haven't made anybody mad. There are degrees of rewards in heaven.

There are degrees of punishment in hell. I believe it's pretty clear from Scripture. And I think this passage supports it. So, let me give you the outline for verses 11 through 16.

Well, let me read it first. How about if we read it first? That'd be good. Verse 11. For there is no partiality with God. For as many as have sinned without law will also perish without law.

And as many as have sinned in the law will be judged by the law. For not the hearers of the law are just in the sight of God, but the doers of the law will be justified.

For when Gentiles who do not have the law by nature do the things in the law, these, although not having the law, are a law to themselves or in themselves.

[20:28] Who show the work of the law written in their hearts for conscience, their conscience also bearing witness. And between themselves their thoughts accusing or else excusing them.

In the day when God will judge the secrets of men by Jesus Christ according to my gospel. Alright, so there's the text. Now here's the outline. Five points.

If you're taking notes. Five points. First, we want to notice the merit upon which God judges unbelievers. The merit upon which God judges unbelievers.

Second, the manner by which God judges unbelievers. Third, the measure.

The measure with which God judges unbelievers. Fourth, the moment at which God judges unbelievers. And finally, the member of the Godhead through which God judges or will judge unbelievers.

[21:38] There it is. That's what we're going to see in this text. Number one. The merit upon which God judges unbelievers. And this is ground we've already covered really. But he reiterates it here.

If you'll look at verse six again. Who will render to each one according to his deeds. So, the merit upon which God judges unbelievers is works.

His deeds. We can skip on down to verse nine. Tribulation and anguish on every soul of man who does evil. Of the Jew first and also the Greek.

And if you look there at the parenthetical statement in verse 13. For not the hearers of the law are just in the sight of God. But the doers of the law will be justified.

So, there it is again. Doers. All right. So, the merit upon which God judges unbelievers is what?

Works. Or we might say obedience to God's law.

[22:39] Obedience to God. Which manifests itself in works. In good works. In obedience to God's word.

All right. So, there it's very clear. Now, let me say something here. And I had to give this. I had to say this, I think, a couple weeks ago. To make sure we understand. That salvation is not in view here.

Salvation is not the subject. We're not talking about salvation. Here. In this sense that somehow salvation is granted because of good works.

It is not. And we know that to be true, don't we? From scripture. The idea is not salvation. Paul does not have in view people who are saved here.

And God's judgment concerning them. Now, I do believe that believers one day will be judged according to their good works. That is, their works are going to be manifest.

[23 : 37] At the judgment seat of Christ, we're not going to be judged according to our sin. But we're going to be judged according to what we've done for Christ. And I believe the gracious, merciful, omniscient gaze of the Lord Jesus Christ is going to be upon our lives.

And he's going to be looking and searching for good works. And those will be rewarded. And all of the other stuff, all those things we've done for self, all we've done in the flesh, will be burned away. So works do come into play at that final judgment or the judgment seat of Christ for believers. But that has nothing whatsoever to do with what Paul is talking about here.

In view here are unbelievers, not believers. And they're going to be judged and condemned based upon their works. We're saved based upon grace.

According to grace. Period. Period. But unbelievers, those who did not repent, those who rejected the Messiah, those who have disobeyed his laws, will be judged according to their works.

[24 : 49] And that's what we have right here. All right. So let's make sure we don't misunderstand. So when I say merit, we're not talking about God looking at the unbeliever and seeing which way it's going to go.

Whether he or she merits salvation or not. That's not the idea here. The idea is judgment. And the basis upon which God is just in his condemnation and its works.

Evil works. Is the idea here. So the merit upon which God judges unbelievers is his or her deeds. Judgment. Now, let's move on to the second one.

We'll go through these, I think, fairly quickly. The manner. The manner by which God judges unbelievers. And it is. Without partiality.

The manner by which God judges unbelievers. Without partiality. Look at verse 10 again. Especially the latter part of it. But glory, honor, and peace to everyone who works what is good to the Jew first and also to the Greek.

[25 : 55] For there is no partiality with God. I was reading, I think it was a sermon by John Piper on this particular passage.

And it was interesting. I'd already looked at the word without partiality or no partiality. And it's just one Greek word. And it's a very interesting word.

And he highlighted the reality that the New Testament invented the word. It didn't exist before. It doesn't exist in any Greek literature whatsoever.

It's a brand new word. And it literally means not a face receiver. That'll just bless your heart, won't it?

Aren't you glad to have that knowledge about the word? Not a face receiver. See, God is not a face receiver. You and I are. And when we judge people, we judge according to the face.

[26 : 52] And I don't mean literally the face. Though sometimes we do that. But I mean what we see on the outside. We are, and we can't help it. It's hopeless for us. Because of just who we are and how we're made.

Now we can get maybe a measure close to impartiality. But by and large, we have some measure of partiality. We judge people according to what we know about them.

We judge them about their appearance. We judge them according to who they are. And maybe according to whether we like them or not. Or whether they're appealing to, whatever it may be.

We receive face. But God's judgment, God is the kind of judge that does not receive face. Now we do have the concept in Scripture prior to the Old Testament.

Or New Testament, rather. It's just the word is new. But the concept runs throughout the Old Testament. In regard to character and nature of God.

[27 : 50] And possibly the most famous passage would be when Samuel visited with Jesse. Because God said that one of Jesse's sons will be the new king.

King of Israel to take Saul's place. And I don't have to tell you the whole story. You know how it worked. Samuel was someone who received face.

He was not an impartial judge. In fact, when he got there to Jesse's house. And saw his first son. His name escapes me. Somebody know it?

Huh? Well, I don't know. It doesn't matter, does it? He saw that first one. And he was. I mean, this guy surely should be king.

In fact, Samuel made the mistake of looking for the same kind of guy who was already king. Saul. Saul was a miserable king. God had rejected him.

[28:50] And Saul, the Bible says, stood head and shoulders above every other man. And so Samuel's looking for the same kind of guy. Because he receives face. And God said, he's not the one.

Goes to the next one, he's not the one. The next one, he's not the one. The next one, he's not the one. And he taught Samuel this lesson. He said, for God does not look on the face, but he looks at the heart. And that's the idea here.

And that's how God judges. Now, here comes the natural objection then. And you can almost sense it in how Paul is kind of unfolding this truth.

And here's the objection. Well, then, how can God judge impartially when not everyone has equal revelation? How can God be impartial as a judge when he looks out here and here's someone over here who's never even heard the name of Jesus?

And then there are folks over here who, I mean, they are. Living in a culture that is saturated with the truth of Jesus.

[30:03] Here are these folks in America. And then put side by side this family, these people who live over here in some remote part of Africa.

Let's just pick Africa because we always do. But there are a lot of other remote places that have no witness of the gospel. That have not even a copy of scripture.

And so how then? Here's the question. How can God then judge impartially? How can he do that? Do you have an answer for that? What about those who have never heard the gospel?

I reviewed a book some years ago for a seminar. And by the way, I've got a copy of this that I'm going to share with you up here if you'd like to have it.

But it is a kind of a chart that I found in the book. And a book that basically lays out three different views about the un-evangelized.

[31:11] What about them who've never heard the name of Jesus? Now, when I get done, you know, laying these out for you, you're still not going to feel very good about it necessarily.

Not from a fleshly basis. But here are some of the views. And I'll start with restrictivism.

Restrictivism. That's basically what the view goes by.

And here is how you would define it. God does not provide salvation to those who fail to hear of Jesus and come to faith in him before they die.

May I say that again? God does not provide, just automatically give, salvation to those who fail to hear, who never hear of Jesus and come to faith in him before they die.

Now, be careful. Be careful about reacting to that. Hmm? Because there is only one way to heaven.

[32:26] And it's in Jesus and faith in him. Now, that may sound cruel. And we'll have to take that up with God when we get there.

But I believe this is correct. I don't like the name of it, restrictivism. But we just have to trust God with that. There's only one way.

And it's through faith in the name of Jesus Christ, in Jesus Christ himself. And here's the second view. Universal opportunity before death.

Here's how this one's defined. All people are given opportunity to be saved by God's sending of the gospel, even if it's by angels or dreams.

Or at the moment of death. Or by what is called middle knowledge. Explain, pastor.

[33:28] That is middle knowledge in the sense that God knows what would have happened if that one had heard the gospel.

He knows whether or not they would have responded in faith. I can't accept that from scripture. I'm sorry. And you can pick this up and look at some of the key passages of scripture that each one of these views uses to support their view.

Here's the third one. Inclusivism. Now, they get worse as we go. All right. Inclusivism. Defined this way. The unevangelized may be saved if they respond in faith to God based upon the revelation they have.

That sound all right to you. By the way, this is John Wesley's view.

C.S. Lewis view. Here's the fourth one. Divine perseverance is what's generally known or the old term.

[34 : 46] Or you'll love this one. Post-mortem evangelism. I mean, these are bona fide views that people hold.

And support or attempt to support from scripture. You can imagine what this one would be. Post-mortem evangelism. That is, the unevangelized receive an opportunity to believe in Jesus after death.

And then the final one is the ultimate conclusion that one might come to. And that's universalism. All right.

All people will, in fact, be saved by Jesus. No one is damned forever. And there are various views within that view. But that's the universalist.

Dear people, I'm sharing this with you and contradicting something I said a moment ago. The passage here is not about salvation. So that's not the idea.

[35 : 45] But the question comes up. And so maybe we need to deal with it. What about those who have never been evangelized? There's only one way for a person to be saved.

And that is having heard the gospel and the Holy Spirit applying the gospel to the person's heart. Convicting of sin and quickening the spirit of that person.

Leading that person to respond in repentance and faith in the Lord Jesus Christ. And there's no other way to be saved apart from faith in Jesus Christ.

The only way. And we'll just have to leave it to God. Leave our questions to God. But that is clear from Scripture.

And we have no other authority but Scripture, do we? But it still, though, does not answer the question necessarily about how can God judge the unbeliever impartially when unbelievers are not equal in regard to revelation.

[36 : 55] And what they have had the opportunity to hear or to have. And that opportunity is not equal. And I think the answer comes in the third point here.

That is the measure with which God judges unbelievers. And the measure is His law. His law.

And that's what we see starting with verse 12. And here's where it gets a little bit complicated. He says, For as many as have sinned without law will also perish without law.

And as many as have sinned in the law will be judged by the law. For not the hearers of the law are just in the sight of God. But the doers of the law will be justified. Let me just point out several things here in those two verses that are very clear from the text.

Number one, there are two groups of people referred to here. Two groups. Two groups. Not so much ethnic groups.

[37 : 55] Although one of them is a clear ethnic group. And that would be Jews. The other group would be Gentiles. So the two groups of people here are Gentiles and Jews. Gentiles first and then he mentions the Jews.

See the Gentiles are those without law. What law is he referring to? The Mosaic law. Which was given to whom?

Jews. The Jews. Not to the Gentiles. And so the Gentiles are in view here. As many as have sinned. We're talking about sinners. We're talking about unbelievers. Those worthy of condemnation.

But they have sinned without law. That is, they have not had the benefit of the revelation. The law. They sinned without the law. They will also perish.

Now these will perish. That is, they will be under God's judgment. And perish. Not annihilation. Not death in. That's it. And it's all over.

[38 : 54] But perish in the sense of. They will be sent to hell. They will perish. Though without law. And then he says the Jews.

And the Jews are identified as those. That have sinned in the law. It's pretty clear. Gentiles, Jews. All right. So there are two categories of unbelievers here. Gentile and Jew.

There are also two forms of the same law. That is, the same law in the sense that it's God's law. And there are two here.

Two references to it. Two different forms of it. I get forms is the best word I can come up with. Let me explain. If I can keep my microphone on my ear.

For as many as have sinned. Look at verse 12 again there. Without law. Will also perish without law. They will perish without law.

[39 : 52] As many as have sinned in the law will be judged by the law. And then when he gets on down. And I have to skip on down to verse 14. Because we need to understand. What this law is. For the Gentiles.

For when Gentiles who do not have the law. By nature do the things in the law. These although not having the law. Are a law to themselves. Now what law is he referring to here?

Not the Mosaic law. Because the Mosaic law was given to the Jews. But it is a law. It is the moral law. The moral law that God has placed in every person.

Every person. So we have two forms of the same law. Because it's the same law in the sense that it's God's law. We have the moral law that all Gentiles have.

And therefore. That law can be used as the basis for their judgment. And then we have the Mosaic law. Which is the full revelation of God's law.

[40 : 54] And it was given to the Jews. Alright. So we have two categories of unbelievers. Gentile and Jew. We have two forms of the same law.

Moral law. Mosaic law. We have two bases for judgment. And the basis for judgment is. For the Gentiles.

The basis of the judgment will be the moral law. And not. The Mosaic law. That's what he means. When he says. For as many as have sinned without law.

Will also perish without law. That is. When the Gentile stands before. Or the one who has not heard. The one who has not been given the revelation. The one who has had no access to the revelation.

The full revelation of God. When that one stands. Before the judge. Judgment will be. On the basis of. The moral law.

[41 : 50] That is within him. But the Mosaic law. Will not be brought. To bear in judgment. And will not. He will not be judged. Based upon the Mosaic law.

Alright. Because he has. It's a different revelation. He doesn't have that revelation. So we have two bases for judgment. For the Gentiles. Because it's the moral law. And then for the Jews. Of course. It will be the Mosaic law. As many as have sinned. In the law. Will be judged by the law. What law? The Mosaic law. Alright.

We're just trying to teach the scripture here. And if you're bored. Out of your skull. I'm sorry. But. We need to get this. It's important. Then we have. Fourthly.

Out of this text. Draw from this text. Though we have two categories of unbelievers. Two forms of the same law. Two. Basis for judgment.

[42 : 48] We have only one criterion. For judgment. Judgment. And what is the criterion for judgment? The amount of revelation a person has? No.

The amount of scripture a person knows? No. Whether you're a Gentile. And you don't have a revelation. The fact that you don't have the revelation. Will the criterion of judgment be based upon that?

Or will it be based upon. Like in the Jews case. The fact that they do have the law. Do have the revelation. What's the criterion? There's only one criterion. What is it?

Obedience to the law you have. It's what you do. With the revelation you do have. The life that you have been given.

What are you doing with it? And the basis of judgment. Then. And that's why the judgment. Or rather the judgment. Will be measured. In the same way. That is according to God's law. Law. But the punishment.

[43 : 53] The punishment. That is given. Will be different. Because people have differing. Levels of. Or access. To the revelation of God. But they will be judged.

By the same criterion. And that is. Obedience to the law. That they do have. To what they have been given. And that's important to understand.

So. That's the general principle here. And then. Starting in verse 14. We have. A. Kind of the explanation of it. How this works out. Specifically for the Gentiles.

And so let's look at that. For when Gentiles. Who do not have the law. They don't have the revelation. When Gentiles.

Who do not have the law. By nature. By nature. Do. The things. In the law.

[44:49] These. Although. Not having the law. Are a law. To themselves. In themselves. What law. The moral law. Who show. They demonstrate. The work. The work of the law. Written where. In their hearts. In their hearts. Their conscience. Their conscience. Also bearing witness. And between themselves. Not only their conscience. But between themselves. Their thoughts. Accusing. Or else.

Them. You see. Put in the negative. And I. I think that's the implication here.

[45:44] Because these are people being judged. There are. Four. Really. Four. Four. Witnesses. That God will bring. To bear. At the judgment. At the judgment. Of Gentiles. Or the judgment. Of those. Who do not have the revelation. Four.

Witnesses. Number one. We've already seen. In chapter one. And it's the witness. Of creation. And he says there.

So much so. That they're without excuse. That is. They can. The things of God. Are clearly seen. In the things. That have been made. And so.

Creation. Is brought. As a witness. To judge. As the basis. For judgment. Creation. Secondly.

[46:40] And this is in this particular passage. Or in this chapter. Would be not only creation. But secondly. That.

Person's. Conduct. Conduct. He says. For when Gentiles. Who do not have the law. By nature. Do the things.

In the law. These. Although not having the law. Are a law to themselves. Now. I'm approaching this. From the negative. Because Paul's not.

Not trying to argue. That these people. Ought to be. Ought to be. Saved. That they ought to.

Somehow. Be granted. Forgiveness.

And eternal life. Based upon. Doing. The law. That's in their conscience. That's in their. Hearts.

That God placed there. The moral law. He's not trying to do that. Even though he's. He's.

[47:37] Presenting this. Somewhat. In the positive. It's the negative sense. We need to understand. Here. That God. When he judges. The. The. The hypocrite. The unbelievers. He has every right.

And he's just in judging them. Because. First of all. They had his creation. That point to him. And then there are folks over here.

Who. I mean. They are. Living in a culture. That is saturated. With. The truth. Of Jesus. Here are these folks in America.

And then put side by side. This. This. This family. These people who live. Over here. In some. Remote. Part. Of. Africa.

Let's just pick Africa. Because we always do. But there are a lot of other remote places. That have no witness. Of the gospel. That have not even a copy of scripture. And so how then.

[48:35] Here's the question. How can God then. Judge impartially. How can he do that? Do you have an answer for that? What about those who have never heard the gospel?

I. Reviewed a book some years ago. For a seminar. Are. And by the way. I've got a copy.

Of. This. That I'm going to share with you. Up here. If you'd like to have it. But. It is a. Kind of a chart. That.

I found. In. The book. And. A book. That basically lays out. Three different views. About. The un-evangelized. What about them.

Who've never heard. The name of Jesus. Now. When I get done. You know. Laying these out for you. You're still not going to feel very good about it. Necessarily.

[49:33] Not from a fleshly basis. But here. Here's some of the views. And I'll start with.

Restrictivism. Restrictivism. That's basically what the view goes by.

And here is how you would define it. God does not provide salvation. To those. Who fail. To hear. Of Jesus. And come to faith. In him. Before they die.

May I say that again? God does not provide. Just automatically give. Salvation to those. Who fail to hear.

Who never hear. Of Jesus. And come to faith in him. Before they die. Now be careful. Be careful. Be careful about reacting. To that. Hmm.

Because there is only. One way. To heaven. And it's in Jesus. And faith in him. Now that may sound cruel.

[50:42] And we'll have to take that up with God. When we get there. But I believe this is correct. I don't like the name of it. Restrictivism.

But we just have to trust God with that. There's only one way. And it's through faith. In. The name of Jesus Christ. In. In Jesus Christ himself.

And. Here's the second view. Universal opportunity. Before death. Here's how this one's defined. All people are given opportunity. To be saved. By God's. Sending of the gospel. Even if it's by angels. Or dreams. Or at the moment of death.

Or by what is called. Middle knowledge. Explain. Pastor. That is middle knowledge.

[51:40] In the sense that God. Knows what. Would have happened. If. That one had heard the gospel. He knows whether or not.

They would have responded. In faith. I can't accept that. From scripture. I'm sorry. And you can. Pick this up.

And look at. Some of the key passages. Of scripture. That each one of these views. Uses to support. Their view. Here's the third one. Inclusivism.

Now they get worse. As we go. All right. Inclusivism. Defined this way. The un-evangelized. May be saved. If they respond.

In faith. To God. Based upon. The revelation. They have. That sound. All right. To you. By the way.

[52:39] This is. John Wesley's view. C.S. Lewis. Here's the fourth one. Divine perseverance.

Is. What's. Generally known. Or the old term. Or. You'll love this one. Post. Mortem evangelism. I mean.

These are bonafide views. That people hold. And. Support. Or. Attempt to support. From scripture. You can imagine. What this one would be. Post.

Mortem evangelism. That is. The un-evangelized. Receive. An opportunity. To believe in Jesus. After death. And then.

The final one. Is the ultimate. Conclusion. That one might come to. And that's. Universalism. All right. All people. Will. In fact. Be saved. By Jesus.

[53:34] No one. Is damned. Forever. And there. Are various views. Within that view. But that's. The universalist. Dear people. Now.

I'm sharing this. With you. And. Contradicting. Something I said. A moment ago. The passage here. Is not about salvation. So that's not the idea. But the question. Comes up. And so. Maybe we need to deal with it.

What about those. Who have never been evangelized. There's only. One way. For a person. To be saved. And that is. Having heard the gospel.

And the Holy Spirit. Applying the gospel. To. The person's heart. Convicting of sin. And.

Quickening. The spirit. Of that person. Leading that person.

To respond. In repentance. And faith. In the Lord. Jesus Christ. And there's no other way. To be saved. Apart from. Faith. In. Jesus Christ. The only way.

[54:34] And. We'll just have to. Leave it to God. Leave our questions to God. But that. Is clear from scripture. And we have no. Other authority.

But scripture. Do we. But. It's still. Though. Does not answer. The question. Necessarily. About how. Can God.

Judge. The unbeliever. Impartially. When. Unbelievers. Are not equal. In. In regard. To revelation. In what they have. Had the opportunity.

To hear. Or to have. And that opportunity. Is not equal. And I think the answer. Comes. In the third point. Here. That is the measure.

With which. God judges. Unbelievers. And the measure. Is his law. His law. And that's what we see. Starting with verse 12. And here's where it gets.

[55:30] A little bit complicated. He says. For as many. As have sinned. Without law. Will also. Perish. Without law. And as many. As have sinned.

In the law. Will be judged. By the law. For not the hearers. Of the law. Are just in the sight of God. But the doers. Of the law. Will be justified. Let me just point out. Several things here. In those two verses.

That are very clear. From the text. Number one. There are two. Groups of people. Referred to here. Two. Two groups. Not so much.

Ethnic groups. Although one of them. Is a clear ethnic group. And that would be Jews. The other group. Would be Gentiles. So. The two. Groups of people here. Are Gentiles. And Jews. Gentiles first. And then he mentions. The Jews. See the Gentiles. Are those. Without. A law. What law. Is he. Referring to. The Mosaic law.

[56 : 26] Which was given to whom. Jews. The Jews. Not to the Gentiles. And so the Gentiles. Are in view here. As many as have sinned.

We're talking about sinners. Talking about unbelievers. Those. Worthy of condemnation. But they have sinned. Without law. That is. They have not had. The benefit. Of. The revelation. The law. They sinned. Without the law. They will also perish. Now these. These will perish. That is. They will. Be under God's judgment. And perish. Not. Not. Annihilation. Not. Death. And that's it. And it's all over. But perish. In the sense. Of. They will be sent to hell. They will perish. Though. Without law.

And then. He says. The Jews. And the Jews. Are identified. As those. That have sinned. In the law. It's pretty clear. Gentiles. Jews. All right. So. There are two. Categories. Of unbelievers.

[57 : 22] Here. Gentile. And Jew. There are also. Two. Forms. Of the same law. That is. The same law. In the sense. That it's God's law.

And there are two. Here. Two. References. To it. Two. Different. Forms. Of it. I guess. Forms. Is the best word. I can come up with. Let me explain.

If I can keep my microphone. On my ear. For as many as have sinned. Look at verse 12. Again there. Without law. Will also perish.

Without law. They will perish. Without law. As many as have sinned. In the law. Will be judged. By the law. And then when he gets on down. I have to skip on down. To verse 14.

Because we need to understand. What this law is. For the Gentiles. For when Gentiles. Who do not have the law. By nature. Do the things. In the law. These. Although.

[58 : 17] Not having the law. Are a law. To themselves. Now what law. Is he referring to here. Not the Mosaic law. Because. The Mosaic law. Was given to the Jews.

But it is a law. It is the moral law. The moral law. That God has placed. In every person. Every person. So. We have two forms. Of the same law. Because it is the same law. In the sense. That it is God's law. We have the moral law. That all Gentiles have.

And therefore. That law. Can be used. As the basis. For their judgment. And then we have. The Mosaic law. Which is the full. Revelation. Of God's law.

And it was given. To the Jews. All right. So we have. Two categories. Of unbelievers. Gentile and Jew. We have two. Forms of the same law.

[59 : 13] Moral law. Mosaic law. We have two. Bases. For judgment. And the basis. For judgment. Is for the Gentiles.

The basis. Of the judgment. Will be the moral law. And. Not. The Mosaic law. That's what he. Means. When he says. For as many. As have sinned.

Without law. Will also. Perish. Without law. That is. When. The Gentile. Stands. Before. Or the one. Who has not heard. The one. Has not been given. The revelation.

The one. Has had no access. To the. Revelation. The full revelation. Of God. When that one. Stands. Before the judge. Judgment. Will be. On the basis.

Of. The moral law. That is within him. But. The Mosaic law. Will not be brought. To bear. In judgment. And will not.

[60 : 08] He will not be judged. Based upon the Mosaic law. All right. Because he has. It's a different revelation. He doesn't have that revelation. So we have two bases for judgment.

For the Gentiles. It's the moral law. And then. For the Jews. Of course. It will be. The Mosaic law. As many as have sinned. In the law. Will be judged.

By the law. What law? The Mosaic law. All right. We're just trying to teach. The scripture here. And if you're. Bored out of your skull. I'm sorry. But. We need to get this.

It's important. Then we have. Fourthly. Out of this text. Draw from this text. Though we have two categories.

Of unbelievers. Two forms. Of the same law. Two. Basis. For judgment. We have only one. One criterion. For judgment. And what is the criterion.

[61 : 03] For judgment. The amount of revelation. A person has. No. The amount of scripture. A person knows. No. Whether you're a Gentile.

And you don't have a revelation. The fact that you don't have. The revelation. Will the criteria. And judgment. Be based upon that. Or will it be based upon. Like in the Jews case. The fact that they do have the law.

Do have the revelation. What's the criteria. There's only one criterion. What is it? Obedience.

To the law. You have. It's what you do. With the revelation. You do have. The life that you have been given. What are you doing with it?

And the basis of judgment. Then. And that's why the judgment. Or rather the judgment. Will be measured. In the same way. That is according to God's law. Law. But the. Punishment.

[62:01] The punishment. That is given. Will be different. Because. People have differing. Levels. Of. Or access. To the revelation. Of God. But they will be judged.

By the same criterion. And that is. Obedience. To the law. That they do have. To what they have been given. And. That's important.

To understand. So. That's the general principle. Here. And then. Starting in verse 14. We have. A. Kind of the explanation. Of it. How this works out. Specifically. For the Gentiles.

And so. Let's look at that. For when Gentiles. Who do not have the law. They don't have the revelation. When Gentiles.

Who do not have the law. By nature. By nature. Do. The things. In the law.

[62:57] These. Although. Not having the law. Are a law. To themselves. In themselves. What law?

The moral law. Who show. They demonstrate. The work. The work. The work of the law.

Written where? In their hearts. In their hearts. Their conscience. Their conscience.

Also bearing witness. And between themselves. Not only their conscience. But between themselves. Their thoughts. Accusing. Or else.

Excusing. Them. You see. Put in the negative. And I. I think that's the implication here.

[63:52] Because these are people being judged. There are. Four. Really. Four. Witnesses.

That God will bring. To bear. At the judgment. Of Gentiles. Or the judgment. Of those. Who. Do not have the revelation. Four.

Witnesses. Number one. We've already seen. In chapter one. And it's the witness. Of creation. And he says there.

So much so. That they're without excuse. That is. They can. The things of God. Are clearly seen. In the things. That have been made. And so.

Creation. Is brought. As a witness. To judge. As the basis. For judgment. Creation. Secondly.

[64:49] And this is in this particular passage. Or in this chapter. Would be not only creation. But secondly. That.

Person's. Conduct. Conduct. He says. For when Gentiles. Who do not have the law. By nature. Do the things.

In the law. These. Although not having the law. Are a law to themselves. Now. I'm approaching this. From the negative. Because Paul's not.

Not trying to argue. That these people. Ought to be. Ought to be. Saved. That they ought to. Somehow. Be granted. Forgiveness.

And eternal life. Based upon. Doing. The law. That's in their conscience. That's in their. Hearts.

That God placed there. The moral law. He's not trying to do that. Even though he's. He's.

[65:44] Presenting this. Somewhat. In the positive. It's the negative sense. We need to understand here. That God. When he judges. The. The. The hypocrite. The. Unbelievers. He.

Has every right. And he's just. In judging them. Because. First of all. They had his creation. That point to him. That's light.

That is. General revelation. And it points to God. And a person. Responding. To that light. Should respond. To that light.

That they have. But not only creation. But they have. Their conduct. And God. Can judge. Rightfully. And justly. Based upon the conduct. Because. Even.

Those. Who do not have. The word of God. Know. In their hearts. What not to do. And what to do. What is. Improper conduct. What is sin. It's.

[66:41] It's in us. It's built in us. It's created in us. And so God. Is just in judging. Because a person. Should know better. Conduct.

And then there's a third. And it's. What he calls. Conscience. Conscience. He says. Who show the work of the law. Written in their hearts. Their conscience.

Also bearing witness. Between themselves. Their conscience. It's. In fact. I believe we see that. In chapter 1.

Verse 19. As well. Same idea. Is. I think. What Paul is trying to convey here. In verse 19. Of chapter 1. Because. What may be known of God.

Is manifest. In them. For God has shown it to them. Now. He's not talking about creation. That's another matter. That's in verse 18. But in verse 19. It's what's.

[67 : 35] What God has placed in. Every creature. Every human creature. A conscience. You might have heard.

It. Conceptualized. This way. That. That everyone. Has a God shaped. Vacuum. In their heart. There is a. There is this yearning. There is this emptiness.

There is this. This thing. That only can be filled. With God. And the conscience. Has been placed. That that yearning. Would be there. And so.

God can bring that witness. Creation. Conduct. Conscience. And then there's one other. And it's rather interesting. The way it's worded here.

And it's what I would call. Conviction. Conviction. Look at how he words this. And between themselves. That is literally inside themselves.

[68 : 31] Their thoughts. Accusing. Or else. Excusing. Them. See. It's just one of those. Amazing things.

That even in. Some of the remotest. Parts of this world. The most uncivilized. In the way we would. Define civilization. Most uncivilized. Of. Of. People groups. Have laws.

Concerning murder. Where'd they get it? They don't have the Bible. Wouldn't even know what the Ten Commandments.

Are. Yet. In them. There is that moral. Law. So that when a man. Kills another man.

[69 : 31] His conscience. And. There's the conviction. That this is not right. It's not right.

Now he may. Attach. That. That sin. As. Being some sin. Committed to. Some idol. Or some other God.

He. He. He. He may not make the right. Connect the right dots. But he knows. In his heart. Not only in his conscience. That this is. Incorrect behavior. But when he commits.

Those. Sins. Those. Those. When he breaks. The law of God. He is convicted. He's convicted.

And God can bring. Those witnesses. All four. And it's the basis. Of his condemnation. And God is just in that. And therefore.

[70 : 28] He's without excuse. And then fourthly. Very quickly. I need to wrap this up. The moment. At which God.

Judges. Unbelievers. When is that? The day. I'm just going to tag. These on at the end. Because I want to get. Verse 16. In here. But. In the day.

When God. Will judge. The secrets. Of men. By Jesus Christ. God knows.

The secrets. Of the heart. The intents. And motivations. Of the heart. And. One day. And it's. Not just any day. It's a specific day.

And it is judgment day. And there is coming a day. Specific day. When all unbelievers. Will stand. In judgment.

[71 : 25] I believe it's the great white throne. Judgment. And they will be judged. It's the day. And.

Finally then. The member of the Godhead. Through which. God judges. And believers. Is Jesus Christ. Is Jesus. And one day.

Every. Knee will bow. Every knee will bow. Before him. As. Judge. And he will judge.

Justly. Accurately. Impartially. Because he knows. The secret.

Of every heart. Amen.