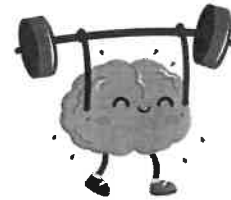


Ladies Bible Study week 5

October 7, 2025



So far in our study we have learned:

- All about Paul
- Why he is writing the letter to the Roman believers
- The power of the gospel
- Guilt of mankind
- Wrath of God
- Sinful characteristics of those who know God judges them
- How they took pleasure in doing the sinful things

This week we learned about:

- How judging others is to condemn yourself
- God is no respecter of persons
- Jew and Gentile are both under the judgment of God
- Much more

Romans 2:1 begins with "therefore". When we see this we must ask the question, "What's it _____ for?"

In Romans 1:20 we learned that the Gentiles were without excuse and now, in 2:1, we learn that the Jews are without excuse.

In verses 1-5, we see that judgment is according to God's truth.

In verses 6-16, we learn that judgment is according to man's deeds, not his status.

God's judgment of men is not according to _____, gossip, our own good opinions, or man's evaluations. It is according to TRUTH.



How easy it is for us to condemn others for their faults and have the very same sin in our own lives!

Paul is emphatically singling out and addressing the inconsistent hypocrite.

Romans 2:1b - for wherein thou judgest another, thou condemnest thyself;

This could be said as, "In the thing which you judge, decide against, and censor, you _____ yourself."

How prone man is to condemn in others the very things he does himself!

You may seek to cover you sins by pointing to your neighbor's but,

Romans 2:3 - Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

The standard by which God metes out judgment is _____.

There is nothing hypothetical, theoretical, nor relativistic about God's premise for executing judgment. God in essence is the embodiment of right and wrong. His judgment is absolute, equitable, and inevitable against those practicing the sins in chapter one.

Judgeth is in the present tense and indicates that he is _____ judging others; it's a way of life with him.

This verse implies that the judgment of a holy and righteous God will necessarily fall upon those practicing such sins, and that it is folly for the self-righteous person, regardless of whether he is a Jew or Gentile, to think that he will escape inviolable judgment.

Inviolable means:

1. Unavoidable
2. Inescapable
3. Inevitable



Romans 2:4 - Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?

In the previous verse, Paul dealt with their flippant attitude toward the judgment of God, while in this verse, he deals with their seeming _____ of the purpose of God's kindness.

A. First Paul asks the question: "despisest thou the riches of his goodness?"

Goodness:

- That which is useful and beneficial
- Kindness

To scorn the riches of His kindness is to scorn that which His kindness has provided:

THE RICHES OF HIS _____.



Ephesians 1:7 - In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:7 - That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

B. Second, Paul asks the question, "despisest thou.....his forbearance?"

Forbearance:

- To hold up
- Sustain
- Support

"Do you despise God putting up with you?"

C. Third, Paul asks the question, "despisest thou.....his longsuffering?"

Longsuffering:

- To be a long time or slow in becoming passionate or angry

This is a common characteristic of God the Father and _____, and is to be present in the lives of _____.

At the end of this verse, Paul asks, "not knowing that the goodness of God leadeth thee to repentance?"

Or in other words, "Can it be that you despise God's kindness, sustaining, and longsuffering because you do not know, or because you are ignorant of the fact that the kindness of God leads you to repentance?"

Romans 2:5 - But after thy hardness and impenitent heart, thou treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

He reminds those who feel they are better than others, that the goodness of God should lead us to _____.

Paul often uses the word heart almost synonymously with the word "mind" in contexts in which intellectual aspect is prominent.

Impenitent:

- To not change your mind
- Heart/mind which obstinately refuses to change
- Heart that is impervious to the kindness of goodness of God



We need to keep in mind that the day of wrath takes place _____ with the righteous judgment of God.

The day of wrath points to a definite future time; whereas, the righteous judgment of God describes what God will do at that time, name judge righteously.

GOD IS NOT RESPECTER OF PERSONS



Verse 5 affirmed that God will judge righteously.

Verse 6 explains the basis on which God judges, namely, _____.

Each individual will be held responsible for that which he/she has practiced; there will be no room for excuses or blame shifting.

Verse 7 is a verse that causes some confusion among Christians.

Consistently, in the Epistles of Paul, we are taught salvation by grace, through faith, apart from works. Is this one passage inconsistent with the rest? Does the Apostle contradict himself here?

NO! Of course not. God is not the author of confusion and the Bible does not contradict itself. Before explaining God's plan of salvation by grace, he must first show the basic principles of divine justice, for God does only that which is right.

God will reward the good with eternal life, if there are any who are truly good. That there are NONE to claim this reward does not _____ the basic principle.

Eternal life is obtained through a joint-relation with Jesus Christ. It is totally a gift from God, and is dependent upon the perfectly faithful person of Jesus Christ _____ at the cross.

To attempt to single out this verse and use it to support religious humanism, is to manifest gross ignorance of the context in which it is found.

Paul first sets forth the basic principle that God reward the good and punishes the evil. Then he demonstrates that there is not one truly, consistently good person on the face of the earth and that this is why we need a Savior.

Romans 2:8 - But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

When men refuse to obey _____, it is not surprising that the end up obeying _____.



To be obedient to the truth of God is to be synchronized with all that God has created.

Disobedience to God's moral laws, a lifestyle which aligns with immorality and unrighteousness - these result in self-destruction.

Out beyond this self-destruction, the disobedient have waiting for them the judgment of God - His wrath, anger, indignation, and vengeance as _____ for their evil works.

Romans 2:9 - Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

Paul says this judgment will be "upon every soul of man that doeth evil."

Romans 2:10-11 - But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Rom 2:11 For there is no respect of persons with God.

God will recompense each one according to his _____.

It is important to note that Paul is not speaking about that which good in the eyes of men, but that which is good according to God's standard.

He affirms that the Jewish segment of mankind will be first, both in judgment and in receiving rewards.

Since the gospel was first _____ to the Jews, historically speaking, they are first in judgment if they reject it, and first in rewards if they _____ it.

Romans 2:12-16 - 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;

Rom 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

Rom 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Rom 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

First, it should be noted that entirely apart from the Law, sin _____!

Secondly, those who have sinned "in" or "under" the Law, will be judged by the Law.

The Law is of NO advantage if its subjects do not _____ it.

The Gentiles know, entirely apart from the Law, that it is wrong to lie and steal and kill and commit adultery. Few of them have even heard of Moses and the Law, yet they have their own moral codes, be they ever so _____.

How do they know these things are morally wrong?

1. God created them with this knowledge for He is holy and righteous.
2. At the fall, conscience, a sense of blameworthiness for sin, came into operation.

Let's look at the two verses that precede and follow the parenthetical verses:

"For as many as have sinned without the Law shall also perish without the Law: and as many as have sinned in the Law shall be judged by the Law"

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" - Verse 12 & 16.

3 important facts are emphasized in verse 16:

1. God will judge the secrets of men.
2. He will do so BY _____; Christ will be the actual Judge.
3. He will do so according to the gospel committed to Paul.

Let's look at number one - God will judge the secrets of men:

Unsaved people, rather than proclaiming they are sinners and trusting Christ as their Savior, seek to hide their sin - yes from God. But He sees their hearts, and if they persist in their rejection of Christ their sins will all be brought to light in the day of judgment. On the throne will be a Judge with "eyes like a flame of fire" before whom no secret will remain hidden.

"Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him whom we have to do" Hebrews 4:13

"For God shall bring every work into judgment....whether it be good or whether it be evil" - Ecc. 12:14

Number 2 - God will judge the secrets of men by JESUS CHRIST:



Verse 16 has sometimes been interpreted to teach that the judgment of the unsaved by Jesus Christ was a part of Paul's gospel, but this is incorrect. Why would the Apostle designate this fact as a part of his gospel when it had been made known long before? When our Lord ministered among His own on earth, He said:

"For the Father judgeth no man, but hath committed all judgment unto the Son" - John 5:22

"And hath given Him authority to execute judgment also, because He is the Son of Man" - John 5:27.





At Athens Paul indicated that God had ordained Christ to this position before His resurrection from the dead - doubtless long before:

“Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” - Acts 17:31

Therefore, this truth that Christ would be the judge of all was _____ part of Paul’s special message.

Thirdly and finally - God will judge the secrets of men according to the gospel committed to Paul:

But how, it may be asked, can it be just to judge men of bygone ages on the basis of a message which they have never heard? If it is true that Paul’s gospel was “kept secret since the world began” (Romans 16:25), until made known to him by the glorified Lord, how can it be just to judge men of all ages according to his gospel?

The answer is that in the Pauline revelation we have the very “secret of the gospel” (Ephesians 6:19 - ie, the secret of all God’s good news down through the ages.

For example, we know from Heb 10:4 that “it is not possible that the blood of bulls and of goats should take away sins.” Yet God required from both Cain and Abel the offering of a blood sacrifice for acceptance with Him. How then was Abel actually saved? God has given us the answer in the epistles of Paul. Only instrumentally did Abel’s sacrifice save him, for essentially it was by grace, through faith. Abel was justified because he took God at His word and approached Him in the way He prescribed. This is the “obedience of faith.”

faith

“BY FAITH Abel offered unto God a more excellent sacrifice than Cain, but which he obtained witness that he was righteous, God testifying of His gifts; and by it he, being dead, yet speaketh” -Heb 11:4

But how could God require sacrifices for sin, which in themselves had no saving value, and then accept men for offering them? The answer is that Christ was to die for sin and that on _____ God could justly accept those who approached Him in the way that He had prescribed. It was because of our Lord’s death that God could justly offer anyone salvation on any terms, though this was not manifested until Paul.

Now that the glorious secret of God's good news has been made known, no works, religious or otherwise, can be required for salvation. In fact, works for salvation are now forbidden. Salvation is now "to him that worketh NOT, but believeth" Romans 4:5



This is why Paul declares "_____ the righteousness of God without the Law is manifested" - Romans 3:21

This is why he says of Christ:

"Whom God hath set forth to be a propitiation (satisfaction) through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, AT THIS TIME, His righteousness: that He might be just, and the Justifier of him which believeth in Jesus" Romans 3:25, 26

There is abundant evidence in Scripture that the unsaved will appear before the judgment of the Great White Throne. When these are condemned, it will be only because they were sinners. The very Judge on the throne will be the One who died to save sinners!

_____ has ever perfectly obeyed the Law but our Lord Jesus Christ. The only sense in which the Law will enter into the judgment of the unsaved who lived during the Mosaic dispensation is that man's response to the revealed will of God is ever the evidence of his faith or lack of it. This is an important element of the revelation committed to Paul, and it is what he teaches in Romans 2:11-16.

The Great White Throne will be presided over by the _____ who died for our sins and will proceed on the basis of the good news proclaimed by Paul, that through the death of Christ for sin, salvation is, and always has been, essentially by grace, through faith; that never in any age has salvation been denied to the one person who has taken God at His Word and has approached Him by faith in the way the HE HAS PRESCRIBED.

Only the unsaved will be judged at the Great White Throne.

