



“Without Excuse”¹ **Romans 2:1-5**

Most of you here are familiar with the story of the prophet Nathan confronting King David. David had sinned with Bathsheba, tried to cover it up through manipulating Uriah. When that didn't work, he sent Uriah to the front lines of battle in order to die. After he dies, he might look like a compassionate king, and he takes Bathsheba as his wife. But internally, he's far from God. He's living as a hypocrite.

Enter the prophet Nathan. Nathan comes to David and tells him a story of a rich man who had large flocks of sheep, but when a visitor came to the rich man, he took another man's ewe lamb. And that's the only lamb that other man had. It was his only hope for survival. But the rich man didn't want to bother his herds. He was covetous and stole from the poor – ruining his life. The Bible tells us David's response. In 2 Samuel 12, we read, “⁵Then David's anger was greatly kindled against the man, and he said to Nathan, 'As the Lord lives, the man who has done this deserves to die, ⁶and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.'”²

David calls on God. He affirms this rich man deserves to die for essentially taking the poor man's life. This man had no pity. He was only thinking of himself. And then, upon hearing David's indictment against the rich man, Nathan says to David: “You are the man! Thus says the Lord, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul. ⁸And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. ⁹Why have you despised the word of the Lord, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites.”³ David said the rich man had no pity. And who's the rich man? David. In David's own judgment, he judged himself. And he was caught red-handed.

I tell you this story because this is precisely the same tactic that Paul is using in writing the beginning of Romans. In Romans 1, as I told you last week, he uses the word “they” to describe the Gentile world. In doing so, I believe he's creating a distinction between Jews and Gentiles. We see this as we move along in Romans 2. In verse 17, Paul says, “But if you call yourself a Jew. . . .” In chapter 2, he is talking about the law and circumcision. So, I believe in verse 1 of chapter 2, he's talking specifically to the Jewish people. Why? He is playing off of the Jew's belief that they were superior simply because they were Jews and they had better morals than the Gentiles. But just like David with Nathan, the Jews were appalled that other people would live with no pity and no regard for God. They had a self-righteous superiority about them. They would call down God's judgment on those talked about in Romans 1: “Those people live in such sin!” All the while, they are walking hypocrites.

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

² [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), 2 Sa 12:5–6.

³ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), 2 Sa 12:7–9.

But Paul plays off on this. He uses the word “they” in chapter 1 to get the Jews reeled in. And then in verse 1 of chapter 2, Paul makes his “you are the man” statement. Before I say any more, please open your Bibles to Romans 2. We will begin reading in verse 1. Before I do, let’s pray together:

2 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? ⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed. ⁴

“Therefore you have no excuse, O man. . . .” It is so easy for us to judge and condemn other people, isn’t it? Turn on any news station. Read any newspaper. Open up Facebook. Scroll through a Twitter feed. You can’t make it one minute without biting criticism. When we judge and condemn others, we tend to feel better about ourselves. We think because we’re not *as bad*, then we’re righteous enough to be in the position of God. This isn’t new to our day. This goes back all the way to Adam and Eve. God finds them in their sin. What does Adam do? He blames God for giving him the woman. Adam seeks to elevate himself at the expense of God – and he also puts his wife under the bus. Go back to Jonah. He didn’t see himself as in need of God. He saw himself as superior to the Ninevites. And then we come to Paul’s day with the Jews. Being a Jew himself, he knows the thinking. They thought they were superior in every way because they were the “covenant people.” Now, when I say Jews here, I’m not talking about Jews who trusted Jesus. I’m talking about Jews who still refuse Jesus as the Messiah. These individuals did indeed make excuses for their behavior.

The general thought of the Jews in the first century was taught in their wisdom literature. Some even think Paul here is playing off of the Jewish book called *Wisdom*. In that book, you have four chapters detailing the sins of the Gentiles, and then in chapter 15, you read, “But thou, our God, art kind and true, patient, and ruling all things in mercy. For even if we sin we are thine, knowing thy power” (Wisdom 15:1-2). The words kind and patient show up in these verses. So, essentially, the Jewish people would look down on the Gentiles who had fallen so gravely, and then they would say of themselves, “But we’re good because we’re Your covenant people.”

But are they all set? And what covenant were they under? It’s important to remember that the Jewish people were under the Mosaic covenant. This argument comes out later in chapter 2, but it’s important to remember here. The Mosaic covenant was “Do this and you shall live” (see Lev. 18:5). But they were thinking their works didn’t really matter. They were living as though God’s covenant were unconditional. And, Paul here reminds them that the covenant had conditions. And because of these conditions, they are without excuse. They will be condemned right alongside the Gentile world.

So, instead of Paul agreeing with the Jews that those Gentiles are horrible and that the Jews are superior; he gets really serious with them to shake them awake to their need for the gospel which is God’s power to

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:1–5.

salvation, and he says “Therefore, **you have no excuse**, O man. . .” This is the basic premise of the entire sermon this morning. You have no excuse.

But some of you here today could be thinking, “Well, I’m not a Jew; so, the application of this text can’t apply to me.” That’s funny to me if you think that. If you follow what Paul’s doing here in Romans 1-2, he’s ensuring that no one can say “This doesn’t apply to me.” Even in these verses, he’s showing the Jewish people how they fail just like the Gentiles fail. He doesn’t want any subsets of people within the human race to say they’re exempted. So, today, while we recognize the immediate context is Paul confronting the Jews, I am going to make applications to us that would be similar to applications with the Jews. These Jews he’s talking to were religious moralists who thought they were *fine*. But even religious moralists are without excuse: “You are the man,” Paul says! But why are we without excuse?

This morning, I’m going to jump around in this text to show you how we are without excuse. Paul gives four reasons why, and he gives these reasons by using a certain type of teaching called a diatribe. A diatribe is when someone brings in an imaginary person, and you have a conversation with them. Paul’s doing that here. He projects questions and then gives answers. You are without excuse. Why, you might say? And Paul says, “Oh, I’m glad you asked.” The basic answer to the why is that

1. God’s judgment falls on those who practice “such things” (v. 2).

While being without excuse is the basic premise of Paul, verse 2 is the foundation for his statement. How can he say they’re without excuse? Well, verse 2 says, “²We know that the judgment of God rightly falls on those who practice such things.”⁵

When he says “We know,” he’s finding common ground with his fellow Jews, and he affirms together with them what they all agree with. God’s Law says that God’s judgment rightly and justly falls on those who practice *such things*. What things are the “such things?” Well, the “such things” refer back to the end of verse 1, talking about the “same things.” But then you could say, “What are the same things the Jews practice that the Gentiles practice?” Well, if you notice the first word of verse 1, there’s a “therefore.” I’ve said it over and over again that when you see a “therefore” in the Bible, you should ask what the therefore is there for. This word connects thoughts and ideas together. Well, the “therefore” here doesn’t seem to be connecting verse 32. But instead, Paul is connecting his main idea of verses 18-32. Verse 18 says, “¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.”⁶ Then if you go to the end of verse 20, he says that the Gentile world is therefore without excuse because of this suppression of God and his truth.

Now, getting back to verse 2. Paul says God’s is right and just to judge those who practice the suppression of truth and embracing of a lie. The Jewish people in the first century would affirm that statement. But they would apply differently towards themselves. Yet maybe some would agree with him. Maybe some would hear and affirm this statement. Maybe there are some here today who need to hear this. Do you recognize that God’s just judgment falls on sinners? I am genuinely concerned that in our day, even within the church, people in my generation are so concerned about “scaring” our children with Hell, that we have almost utterly negated talking about it with our children. Do our children know that without Christ, they are without hope? I’m concerned what they will believe and teach in the years to come. Will Christianity in

⁵ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 2:1–2.

⁶ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 1:18.

America simply be like the Jewish people in the first century? Self-righteous and headed to Hell, while looking down on others and thinking we're ok?

Parents, church family, what are we teaching? Many of you have heard of the famous preacher named Charles Spurgeon. He recalled as a child, that every Sunday evening, his mother teaching the children the Bible. After that, she would make pointed statements to her children, calling them to follow Christ. Then she would pray. Spurgeon wrote, ". . .some of the words of that prayer, we shall never forget, even when our hair is grey." Spurgeon recounts one of his mother's prayers, when she said, "**Now, Lord, if my children go on in their sins, it will not be from ignorance that they perish, and my soul must bear a swift witness against them at the day of judgment if they lay not hold of Christ.**" Another time of prayer, Spurgeon states how she wrapped her arms around him and cried out to God this simple prayer: "**Oh, that my son might live before Thee!**" Years later, Spurgeon wrote of his mother, "**How can I ever forget her tearful eye when she warned me to escape from the wrath to come?**" (see <https://www.challies.com/articles/christian-men-and-their-godly-moms-charles-spurgeon/>)

Ventura, how will generations *know* God's judgment is right and just if we don't utterly believe it and teach it? We must continue to teach this and affirm this. And, I'm grateful we worship in a place where we seek to humbly embrace this. But there are subtle ways in which people in the church reject God's righteous judgment. And we must be careful. But, I would imagine, most everyone here would agree with Paul's statement. God's righteous judgment falls on those who do such things.

If we can agree with this foundational truth, then we must confess the next point:

2. The self-righteous do "such things" (vv. 1, 4, 5).

As chapter 1 showed us, the suppression of Truth leads to all manners of sins. And Paul then moves into chapter 2 and essentially says, "Just because you don't have a high population of sexual deviancy doesn't mean you're more righteous. You sin with the same intent of the heart." Paul is highlighting the inside. Remember last week when I said we aren't sinners because we sin. We sin because we're sinners. And sinners suppress the truth about God and embrace a lie. And, we know the self-righteous Jewish people were doing this because they also have to admit they have done the same things on the sin-list.

The sin list in Romans 1 was, "unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹ foolish, faithless, heartless, ruthless."⁷ Have they been perfectly righteous? Have they never coveted? Is there no strife in Jewish circles? No gossip? Do they never deal with pride? Look in the Old Testament, and you see all these sins and more. And you also see Jewish people thinking they're fine because they're the covenant people. Yet, the prophets would warn them. The prophets would speak against their arrogance. Paul is prophetically speaking to them. You do the same things!

Look at verse 1 again: "**2** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things."⁸ Some people think that the reason the Jews are without excuse is because they judge other people. While we might like it when people don't confront us in sin, making judgment calls is not always sinful. Sometimes it's

⁷ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 1:29–31.

⁸ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 2:1.

necessary for our own good. I mean, Paul is making judgment calls here. Jesus tells local churches to exercise discipline, and elsewhere, Paul tells us to judge matters between Christians. So, judgment isn't the reason for their being without excuse. The problem is that they're making *themselves* the judge, and they do the same things. In other words, they become the standard and they self-justify while putting others down.

This reminds me of a story my parents have told me in the past of the church experience they grew up in. They grew up in a denomination that taught that you could lose your salvation, and understandably, my parents were concerned to know at what point would a Christian become a non-Christian. So, one time, they had a conversation with a bishop of the church. They asked, "If I was on my deathbed and lied right before I died, would I go to Heaven?" The bishop's response was, "I don't know." But in talking about this doctrine, my dad said practically, it was used to judge others. The people declaring this doctrine weren't losing their salvation. It was *that* person over there who lost *their* salvation.

Now, how do you do this in your own life? Do you follow a pattern like the Jews to whom Paul is speaking? How do you use doctrines about God as a means to condemn other people? You read the Bible and think, "Oh that person." Or, when you see someone doing something, you assume you know exactly what they're thinking. If you remember the sermon Mike Davito preached a month ago, do you remember the story of the man in the subway? The kids were going crazy in the subway while the dad was doing nothing. Finally, someone spoke up and reprimanded the father only to find out that the man's wife had just died. Do we know what people are going through – enough so to make fully accurate and righteous judgments like God does? And, I know. Some of you could say, "But I know for sure that this person is wrong!" Ok, even if they are; do you have the right to climb up God's judgment throne and dethrone him? No!

Paul reveals here in this chapter that the Mosaic covenant applies to all in such a way that it condemns everyone – including *you*. Whenever you read God's Law in the Scriptures, you should be humbled because the Law is declaring perfection. The Law isn't like a video game where you can level up until you win. The Law is all or nothing. And it was *never* intended for you to take the role of God and help him out with condemning people to Hell.

Even as I say this, some could say, "But I'm not *that* bad." If you think that, you're missing the point of everything. You think the Law is simply intended to be a gauge of goodness or badness. That's the theology of almost every world religions. But Christianity is different. Christianity calls us to a reconciled relationship with God, and the only way it can be reconciled is by God reconciling us to him through Jesus! If you're simply focused on your works, you're missing God. And this is what Paul is clearly stating here to the Jewish audience.

Look at verses 4-5 with me again: ⁴Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. ⁹

They're using God's law to justify themselves. And the Law was never intended to justify any human being. Paul clearly says that in Romans 3:20. The law never justifies a person. Yet, here we have a group of people looking to modify the Mosaic covenant in order to justify themselves. They *presume* on the riches of God's kindness and forbearance and patience. Their hearts are hard and impenitent.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:4–5.

Hear me again in this. God summons us to a reconciled relationship with him. This is what he offers! But we don't want him. After I preached last week's message, I was thinking about how some people could listen to that sermon and say, "Well, if that's what God is like, then I don't want him!" And, actually, that's Paul's point. He would say, "Exactly! You don't want him." Now the question is, "Do you see that as a problem or not?" Here in these verses, Paul is saying, "Do you really want God?"

Look at how Paul describes God in these verses. God is the righteous Judge. As Creator over all, he has all rights over what he owns. And, not only that, every decision is perfect. In splendor he created all that we see. Then, humans, created special, unlike all other creation, rebelled against God – and every day of our existence, we seek to run from the King and create our own kingdoms of rebellion against him. Yet, God is rich in kindness, forbearance and patience.

Each word is pregnant with encouragement. The word **kindness refers to God's benefits he's given**. For the Jews, they could look around and see innumerable benefits God had given to them. Protection, food, rescue over and over again, the commands, promises, grace, mercy, Truth. For us, we can resonate with this. How much kindness have you received in your life? Well, if you know that you deserve Hell, the word kindness carries greater weight. As I've said before, I remember when my good friend had cancer around the age of 30. He had 3 or 4 kids at the time, and he once said, "I don't deserve this. I deserve Hell. Anything better than that is grace!" If we would understand how heinous our rebellion is, then even tastes of grace should amaze us. And yet, God hasn't given small hints and tastes to us here in America. God has given us a floodwater of kindness. Air conditioning, heat, homes, cars, ease to get a Bible, churches. And so much more! Forget not all his benefits! The word forbearance means what it sounds like. God is **bearing with sinners (referring to the magnitude of sin)**. So, even while people are given over to embrace sin, and that's part of God's wrath, God doesn't give them over to final judgment. He bears with them because, as Peter puts it, he's patient, not willing that any should perish but all should come to repentance. How kind and forbearing God is! Finally, we have the word patience. This word refers to **a slowness in inflicting punishment (referring to enduring long with sin)**. Sin is huge and God *bears* with sinners and is very patient. God is more kind than we could ever comprehend, hence Paul uses the term "riches of his kindness." God's kindness is a rarer and more satisfying than all the gold and diamonds in the world. Behold God!

Now, at this point, though, some people can say, "Yes, God is kind. So, I'm fine. I'll make it in Heaven." In our culture, we could say, "What's the big deal?" In the western world we assume that God has to be ok with us. We're not *that* bad, we think. But please ponder God again. He's the righteous judge. He is perfect in every way. He's infinite, eternal, unchanging. He abhors sin and in him is utter, glorious perfection. His power is unmatched, and when he appears, mountains melt, stars crumble. Behold our God! And then, we temporal, dust-like creatures shake our fists and tear apart things that are created to point to his splendor? Or, to go with Paul's application here: Through our religiosity, we manipulate the Scriptures to justify ourselves so that *we don't need God*.

You say, "Wait, where does it say that they believe they don't need God?" Let's go into the next point. The Jewish people and all moralists, are without excuse because God's judgment falls on those who do such things. The self-righteous "do such things," and

3. The self-righteous self-justify (vv. 3-4).

Verses 3-4 say, “³Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? ⁴Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?”¹⁰

“O man!” You notice that phrase is mentioned twice in this text. Also, Paul uses the pronouns “you,” “yourself,” and “your” 13 times in these 5 verses. Paul is highlighting how they have made everything about them. By the way, when you only focus on elevating you, you can’t truly love other people. Therefore, it makes sense that much of their thinking about others is condemnation. They don’t love people truly because they are only thinking of elevating themselves. But in putting themselves up, they’ve actually indicted themselves. They’re like David. He clearly sees others sins, but defending himself.

This reminds me of a story I heard recently when I was away at a conference. A man named David Platt was using this illustration. He said that sometime in the recent past, a model was at a photoshoot with a lion. Supposedly her hair was flowing on the lion, and then the lion turned, mauled and killed the woman. When the trainer was asked about how this could happen, he was dumbfounded, saying that he had trained this lion as a cub. How could this be? *It’s a lion!!!* If there’s one thing true about a lion, it’s that the lion is a predator. And yet, isn’t that how we view our sin? “Oh, well, that sin isn’t that bad. And, I have it under control. It’s just a little pride. It’s just a little lie. I can just pet it every once and a while, and it’ll stay in the corner. When I tell the sin to sit, it’s going to sit.” Listen carefully, not matter what excuse you make and now matter how fancy the excuse is, you’re believing a lie! Your excuses fall down under the weight of God’s judgment.

Verse 1 says the self-righteous Jewish people judge others, and then in verse 3, Paul lays out two options of what is going on. **Either the people are supposing that they somehow will escape God’s judgment under the mosaic covenant or they’re presuming on the riches of God’s kindness.** Which one do you think is the right answer? Paul is putting people between a rock and a hard place. They don’t want to confess that they’re ignoring the Law. And they don’t want to say they’re being presumptuous. But that’s precisely what they’re doing.

And how do we know when someone is being presumptuous? Look at the end of verse 4 again: God’s kindness is meant to lead you to repentance. This past week, I was talking with another church member about this passage and they talked about how these words radically changed everything for them. I confess the same. I remember about 10 years ago, studying on repentance because I was wondering if I had repented enough or if I had done enough to satisfy God. I kept seeing commands in Scripture, and I felt the condemnation. I heard Jesus say that his commands aren’t burdensome, but I didn’t know how that could be. I studied and studied and studied on repentance. And I kept hitting brick walls, and then God opened my eyes to this verse. I had read it before. And I had read it over and over again. And then I finally understood. Like refreshing water on a hot summer day, I saw it! God’s Law is intended to drive me to God himself. **Repentance isn’t primarily a change of behavior. It’s a change of orientation, from idols to God himself.** Repentance, like faith, is a relational term. If you view your life primarily in terms of how well you’re doing or how bad you’re doing, you’re missing it. And, more than likely, you’re in the self-justification cycle. You put others down in the hopes that maybe you’re higher in God’s esteem. But you haven’t rested in him.

I hope everyone hears this. God’s just, full and final judgment is coming someday, but today God is speaking and acting in tremendous kindness today not merely to make you a more moral person, but so that you can know, savor and love Him. Jesus himself said that eternal life is *knowing God and the One he has sent!* The

¹⁰ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 2:3–4.

Jewish people were presumptuous of God's kindness because they never turned to Jesus. They may have turned from certain sinful behaviors and decided not to do certain things, but the question is, **“Do you submit to and love God? Will you turn to him and then obey because of his grace in Jesus toward you?”**

Please keep in mind that all of what Paul is saying here flows from Romans 1:16: the gospel is the power of God unto salvation. He is showing people how the good news of Jesus' victory over sin and death, Jesus taking our condemnation, Jesus loving and obeying the Father perfectly, Jesus ascending and ruling; is superior to any other system. And here, Paul is showing how Jesus is superior to the mosaic covenant. The new covenant of Jesus taking my condemnation for my sins is greater than the mosaic covenant that says, “You have not done this, so you will not live.” Is the gospel the power of God unto salvation? Absolutely, yes! And Paul's yearning is that his own people would accept and turn to Jesus!

And the same is true for me here today, too. If you haven't trusted in Christ, let me read this. One former pastor named Timothy Keller writes of these verses, **“Any moral person who is satisfied with their spiritual state is denying the doctrine of righteousness through faith alone. They think they don't need to be given righteousness, because they have their own. They don't know they need the gospel, so they don't get the gospel”** (Keller, p. 43)! You and I were created for God. We were created to know, rejoice in and follow him. But being dead in our sins, we can't make ourselves alive! But Jesus came into this world, into the darkness, and now today, as a representative of Jesus, I'm pleading, turn to him! Do you want to know God's power? Meet Jesus! Trust and follow him! All of your rejection and suppression of God is forgiven when you go to Jesus in humility. I pray you'd accept because eternity is on the line, and that is where Paul goes next. We have no excuses because:

4) The self-righteous are under God's judgment (v. 5).

Let verse 5 sink in: ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. ¹¹

Paul's indictment is that the Jews who do not trust Jesus as Lord also are bound in their own hardness of heart. They are sinners, too. Their hearts are hard – meaning, they are not receptive to God. Their hearts are impenitent, meaning that they don't turn to God for life, hope and peace. Therefore, with every action of their lives, they are storing up wrath when God's righteous judgment will be revealed. To quote Timothy Keller again. The people here **“. . .find their self-worth in their morality; they find their savior in their rule-keeping. They worship their goodness, because their goodness will save them, right? Wrong, says Paul: ‘You are storing up wrath against yourself for the day of God's wrath’** (v 5, Keller, p. 43).

If you refuse God, but live morally, you still refuse God. And if you refuse God, you refuse Life himself! How can you expect to make it through the judgment. If you don't want God now, what makes you think you'll want God in Heaven? You won't. You're a sinner. But ponder the greater weightiness of this verse.

The phrase “storing up” was a phrase that the Jewish people would have used to refer to a storing up of blessings. But Paul turns it on its head and says they're storing up wrath. How? I like how a man named James Montgomery Boice puts it. He gives an illustration of a wealthy man who is a miser. He receives gold coins, and he hordes them for himself. He doesn't spend them how they're intended. Instead, he puts them in the attic above his bed to be safe. He does this for years. And then Boice says, “But one day, while he is sleeping and oblivious to his danger, this great weight of gold breaks through the ceiling of his bedroom,

¹¹ [*The Holy Bible: English Standard Version*](#) (Wheaton: Standard Bible Society, 2016), Ro 2:5.

comes crashing down onto his bed, and kills him. He thought of his wealth as salvation, but it was his death” (Boice, p. 220). This is how God’s kindness works. It’s meant to lead you to turn to the Lord, but you horde it on yourself, and Paul says that there will be a day where all those gifts he has given will turn on you and indict you. Oh, and by the way, Paul says here, too, that your own judgment will be used against you. You know what’s right and wrong. And with the judgment you judge others, it will be judged to you.

Someday all the weight of your sin in defiance against God’s glorious kindness will be spoken against people. Will that be you? **You are without excuse.** Will you admit it? Today, I pray that you would recognize the transcendent glory of God. That you would see the majesty of Jesus and the gospel – and I pray that you would turn to Christ. And, **if you are a follower of Jesus, I pray you wouldn’t go back to the old ways of self-justification and condemnation of others. His kindness is meant to lead you, Christian, to himself so you love and exult in him. From beginning to end, Jesus is the Savior, and the gospel truly is God’s power unto salvation.**

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