

# The JUDGEMENT of God Over the JEWS According To PAUL

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Greetings... It is such a blessing for me to come to you today and bring you the Gospel of God's grace. Today we are talking on Romans chapter 2. We are busy in a series going through Romans verse by verse.

Before we get into that I would just like to start this with prayer:

Father, thank You for Your grace and your kindness. Thank You for the love that You have towards us. Thank You, Lord, that we can know that You care for us and that Your eternal life is a gift... and true. Thank You that we can trust in that, Lord. Amen and amen

Our internet church is all about having the focus on spreading the Gospel of God's grace. That is what it is all about. In these services you will never hear a message that is focused on what **you** need to do to try and preserve your own life by your works. In these messages you will never hear a message that will condemn you or be the root of guilt in your life. It is all focused on the death and the resurrection of Jesus which is the fulfillment of what God has promised man from before the world began... which is eternal life as a free gift.

I invite you to open your heart and say, "God, I want to know more about Your love and Your goodness."

Today we are going to start in the second chapter of Romans. I think I need to start with laying the foundation of how we interpret the Scripture.... how we interpret the Gospel.

I am going to start off by saying that nothing in the Bible can be correctly understood outside of the concept of eternal life as bodily immortality and a promise from God.

For those of you who have slotted in for the first time, our Sunday services are focused on in-depth teaching. So, when we go through Romans, we go through it verse by verse with the purpose to understand what the Apostle Paul understood and what the purpose of the letter was when he wrote it. We do that with every Sunday message. So, when things sound theological or "deep", or whatever you want to call it, it is on purpose. We want to see the depths of the Gospel. We want to understand context and all of those things.

The first thing that I am saying, I am laying as a foundation, is that nothing in the Bible can be correctly understood outside of the concept of eternal life as bodily immortality and a gift from God. Now you might say, "But what are you talking about?" Well, what we have said for many Sundays over the last four or five years is that God is the only immortal, the only one with eternal life. Man is inherently mortal. In other words, by ourselves we don't have eternal life.

God promised us eternal life. And this promise that God has made before the world began, then materialized in the death and the resurrection of Jesus, from where we will then have what God has promised as we rely upon God.

When we get into Romans chapter 2, we need to understand that it is a continuation of the logic that is found in Romans 1. Paul doesn't come and skip a beat in going into Romans chapter 2. I believe that the reason why Romans chapter 2 was placed where it was placed by the commentators and the people that were deciding to divide the Bible up into chapters and verses is because it sounds as if Paul in chapter 2 is now addressing the Jews and basically, telling them that they are now as much sinners as the Gentiles. But, in Paul's writing, it didn't put a chapter there. It was just a continuation of one thought which is very, very important. We need to understand that. It is important because we are going to lose what he wants to say, in the first verse in chapter 2, if we don't do that.

Let us first summarize what Romans chapter 1 says: The Gospel is for all of humanity... both the Jews and the Gentiles. The second point there is that the just shall live by faith and no other way proving the truth that God spoke from the beginning. So, Romans chapter 1 says that the Gospel is for both Jew and Gentile and that God, from the beginning, spoke the truth that man cannot live by himself through his own works. That is what Paul tries to say in Romans chapter 1. The third thing he is saying is this concept of life, only by trust in God and no other way, is confirmed by the wrath of God which is the obvious non-involvement of true life seen in humanity on account of Adam and Eve suppressing the truth in their unbelief.

Now what does that mean? It simply means that God, from the beginning, said, "You cannot live by your own power!" Then He said, "Should you try to live by your own power, you will truly die." That is what will take place. That is also called the wrath of God or the judgment of God. Last week we defined it as God, then, standing back and saying, "Should you want to live by your own power, it is okay. Live by your own power and then we start to see the fruit of the flesh working in the lives of the people and we see that death already starts to show its first signs in people. That is what he is basically saying. He says that the signs of man and not having eternal life by his own works is basically seen in man dishonoring their own bodies, having a reprobate mind and having joy in the things that lead to death.

We have also seen in Romans chapter 1 that the wrath of God is a revelation of the death that God knew would be in man should we try to live by our own power. In this first 10 minutes, let me just summarize what Romans 1 says because if we don't remember that, we are not going to understand what Romans 2 says.

Romans 1 is simple: Paul says that the Gospel is for both Jew and Gentile alike. All of them will have bodily eternal life by relying upon God. This is proven by the manifestation of what I would call the first fruit, or the first effect, of the wrath of God which is defined as God saying to man, "Well, if you want to live by your own power and think that you can have eternal life by yourself, where you are not seeking eternal life but where you say, "I have it by myself!", then I will say, 'Okay, live by yourself and let's see what happens!'" Then we find that man starts to show forth fruit that is worthy of death or that is equal to death or the fruits of death.

Therefore Paul comes to the conclusion in Romans chapter 1 that the Scripture says that God has promised that we can only live by Him and we also see that whenever God is not present that man dies away. When man said, referring to Adam and Eve, that “I can live by my own power!”, we found that they were dying and we find that fruit in humanity... be it the Jews or be they Gentiles. It doesn't matter. All of them suffer from the very same thing.

**Romans 1:32 Who** (Now it basically talks about Adam and Eve) **knowing the judgment of God** (The judgment of God is the opinion of God that says that if you want to live without Me, you will never be able to live forever. You will not have eternal life! That is how simple it is.) (Knowing the judgment of God), **that they which commit such things are worthy of death** (In other words, when we know that God says, “You cannot live without Me” but people get to a place where they try to live without God, when you see the first fruit of death in their lives, then that fruit is worthy of death. That word, worthy, there is very important to understand. It simply means comparable to death or having the same weight as death. It is another thing of the like value or the same worth) is **not only do the same, but have pleasure in them that do them.**

He is saying that should we not believe that eternal life is a free gift, and we stand in our own power and we start to show forth fruit, that is just another form of death or showing forth death. It is worthy or is of the same value as death itself. How can we think that we shall live forever? If you say that you can build a massive building and I say to you, “Okay, I don't think that you can build that building.” You may just be a five-year old kid. You cannot even read and write properly but you say, “I don't think you can build such a building today.” And you say, “No! I can do it!” Then what will I say? I will not argue with you anymore. I will just say, “Okay, try it.” Especially if the child says to you, “I can build it without you!” If I say to him, “You can build this but with my help.” But the child says, “No, no, no. I can build it by myself.” How long do you think that I will argue with the kid? I am not going to argue with him for a very long time. I will just tell him, “Build it!”

Then you will see that he cannot even make a phone call to order anything. He doesn't know how to draw a building plan. He knows nothing. And as you see and as he sees within the first week of trying to build a building that nothing is happening, that nothing is of the same worth as not having a building. That is what it is talking about. It is worthy of, or of the same value as, not having a building. So, his efforts in trying to build something where maybe he goes outside and takes some mud and tries to make a little brick but he is not going to build a skyscraper! His effort is already worthy of what I've already told him is going to be. It's nothing. You're going to build nothing and what you are busy with is equal to that. It is nothing.

It does not mean that whenever the child builds something, I'm going to break it down. That would be equivalent to say that God says that should you live by your own power that you will die thinking that God will kill you the moment you will try to live by your own power. God's not going to kill anybody! When we try to live by our own power, we can already see in our fruit we cannot even love one another. We cannot even be kind to one another. We are all self-seeking and all those kind of things... hatred, bitterness, drunkenness, reveling...all those kinds of things starting to take place. Which are already showing that that kind of a life cannot last forever.

The other day I wanted somebody to do some work for me. He started to work for me and then within the first week of doing it, I realized that this guy is starting to cheat me and he's starting to steal from me. Now, I will continue with my life even if he has stolen from me like Judas. Judas stole from Jesus but it didn't end the life of Jesus. Judas and his way of living brought an end to his own life. He couldn't end the life of Jesus because Jesus' life was not based in the abundance of the things he possesses or any of that. Jesus' life was based in the Father and as He trusted the Father, even when man brought the death to Him, the Father raised Him up. He cannot die because the life He has is not in His own hands. It is in the hands of the One that has eternal life.

As what Judas destroyed his own life and Jesus didn't destroy it, it is the very same way with Adam and Eve. When they didn't believe in God, they could not excuse themselves. They had no answer to death and the first signs of death was shown in them. We found that into Noah and all the people, the descendants, that this wickedness inside man was just manifesting more and more.

Taking this all together in the first chapter of Romans, we go into Romans chapter 2, verse 1. Let's read Romans 1:32 and Romans 2:1

**Romans 1:32** *Who knowing the judgment* (the righteous order) *of God, that they which commit (practice) such things are worthy of death* (or as good as dead), *not only do the same* (not only do they do them), *but have pleasure in them* (those) *that do* (practicing) *them*. He says that man has fallen away so far by his own works from life that to even love death thinking it's going to bring you life.

**Romans 2:1** *Therefore you are inexcusable* (without excuse; you don't have an answer), *Oh man, whosoever you are that judges* (everyone who judges): *for wherein you judge another, you condemn yourself; for you that judges do the same thing*.

What is Paul getting at here? He said that if you believe in the righteousness of works, according to Romans chapter one, standing under the judgment of God or the wrath of God where God is not involved in your life and you are now seeing things like hatred, bitterness and all those things manifesting in your life as we saw came through Adam. And you are now at a place where you have a law and you judge other people. You say, "Do you see that this Law here says, 'Thou shalt not... Thou shalt not... Thou shalt not' and thereby you declare other people as without God. But you, who have the Law, do the very same things!" What does that mean? It means that you are just as much in need of the Savior as them and just as much without God as them. That is what it means.

As Paul comes and as he built the case in Romans chapter 1, he says that all people are only saved by grace and not by works. That's what he says in Romans chapter 1. Then he comes into Romans chapter 2 and he is addressing the Jew who think that they are excluded from that death and that they have eternal life on the basis of God giving them the Law. They felt, "If God gave us the Law, that means that we are saved." That's what they thought. They thought that if God gave them the Law and they are circumcised it means that they are saved.

But Paul's argument is the following: God promised eternal life by Him alone and those who don't trust in God, will have the fruit in them. That is called the wrath of God or the non-involvement of God. That is a sign that what you believe, and the effort you are putting in, is not with God or that you are actually without God. And now he says that if you have a law and you can see what the fruit of death is, and you judge the Gentiles as under death, but the very fruit that is manifesting in the Gentiles is manifesting in you. It simply means that you are not going to escape, you have not escaped, the judgment of God and that you don't have any answer to death. That means that having the Law and thinking that you are a Jew and thereby saved is not an answer to death. That is what he is saying.

Let us read **Romans 2:1** again: ***Therefore, you are without excuse***

(We have seen that word, excuse, only as having an excuse not to do something. But that word, excuse, should also be seen as being excused. When you didn't have knowledge of something or if you did it ignorantly, you can be excused saying, "Okay, we excuse you from this punishment because you didn't have knowledge, you didn't know." But what Paul is saying here is that, basically, the Jews are without excuse. That word, excuse, can also mean that they don't have an answer to. It's the Greek word where we get the English word, apologetics, from, which means to answer.)

He says, "***Therefore, you are also without an answer Oh man, whosoever you are that judges*** (everyone who judges or that has the Law. For in the very thing that you judge another man): ***for wherein you judge another*** (For in the very thing that you judge another man), ***you condemn yourself; for you that judges do the same things.***

He says, "Seeing the Law as the fact that I have it." The Jews believe that just because they have the Law and God has chosen them to have the Law, they are now excused from death. He says, "You who have the Law and you judge other people, aren't you doing the very same thing as these people that you are judging? And since the judgment of God is according to truth which means that God said that if you trust Me, you will have life. If you don't trust Me, you will not have life! And now you are dying and have all the fruit of death and you are judging those Gentiles, who have the fruit of death, in saying, "Look, you have the fruit of death", thinking that because you have the Law, although you have the fruit of death, that means nothing. The fact that you have the Law means that you are saved." That's what the Jews believed. It is very technical for us but we need to understand that now, as we understand that, Romans, chapter 3 is also going to make sense to us.

If we look at what the Law's purpose was, we can see that these Jews completely missed it! They, literally, thought that the fact that God chose the Jewish people, Israel, to give the Law to them, that they were excused from death and that it was the answer. The fact that they, physically were of the descendants of Abraham and that to them were given the Oracles, or the Law, they thought that they were exempt from death and that they will surely inherit the kingdom of God. But Paul comes and he uses a completely different argument. The argument is: The just shall live by faith, but you Jews don't live by faith. You live by the physical reality of the fact that you Jews, Israelites, have received the physical Law, the temple and bodily circumcision for men, that you then excused. But he says that that is not how it works.

The principle is this: God promised Adam and Eve who did not believe and they started to die. As they started to die, that was a result of God giving them over to their own mindset which was, "I can live by myself." That is it! And we see the fruit of that in man and I believe he's literally referring to, basically, from Adam to Noah and what was going on there. Then he comes and says, "We all know that a life of all of these sexual immoralities and cheating on your wife and beating up people and drunkenness, and all those kinds of things, leads to destruction, like corruption in government. Where will it lead to? In the end it will lead to devastation. That's what it will lead to. It's as good as devastation. It weighs up to devastation. It's just an earlier manifestation of what is already there. That is what he uses. That is the argument he uses.

Then he goes on and says, "Well, since we've seen Adam and Eve not obey and then we find death in them. These actions were basically on account of life withdrawn from them and God saying, "Well, live by yourself", and all this fruit of death manifesting." Therefore, then chapter 2, "You, oh, Jewish man, Israel, that have the Law and make your boast in the fact that you are exempt from death and you will have the kingdom of God because you are a Jew and because you have the Law, you don't have an answer to death because the very things that the Gentiles do you do! In the end, you have no different life style than them." That means that the judgment of God, from the beginning, is true for the Jew as well. Having the Law and bodily circumcision is not going to excuse you, or be an answer to or keep you exempt, keep you away from dying... eternal death. You need Jesus!!"

We can see that Paul's argument for Romans chapter one is always one thing. Paul, in Romans, is addressing the contention or the true bone of contention in Romans which is that the Roman people were thinking that God has completely thrown the Jews away. But Paul is coming and is explaining the Gospel in a way that those in Rome, as well as the Jews in Rome, can all understand that the Gospel is for all people. And this is, what we are discussing now, the belief in God, and then the wrath of God wherein God is not present, where you live by yourself and you are dying, is shown as the foundation of his reason.

So what Paul is saying is this: When you believe in God, you live. When man decided, "I live by my own wisdom and not reliance upon God but I rely on my own wisdom and I am wise in my own eyes", then God gives you over to your wisdom. When God gave people over to their wisdom, we found that they were dying. They don't have eternal life by themselves and that they are actually absent from God. But the Jews did not believe that they were absent from God. They believed that God was with them. They believed that God, His presence, was throughout with them in the fact that they had the Commandments and that they had the Law. But what Paul is saying here is, "You Jews, the sign if God is with you or not is in if you have the fruit of eternal life or not. And you don't have it. You have the same fruit as the Gentiles. Now you think that you are exempt from wrath in the end or complete death. You are not."

**Romans 2:2 *But know that the judgment of God is according to truth on all who practice such things.***

He is saying that it's a difficult way of saying that those who practice such things, what God says about your system is manifested in you.

He is basically saying to the Jews is, "Listen. The fact that you have the Law doesn't save you. And the fact that your life is just as filthy as the life of people who don't believe in Me means that you are as void of life as what the Gentiles are. So don't trust in yourselves. You trusting and boasting in the flesh and in the Law is equal to the Gentile. You need belief in God.

**3 And oh man the one judging those who do such things and practice them, do you think that you shall escape the judgment of God?** That doesn't mean that God is going to kill anybody. He is saying, "If you think that you have a law..." It's like a police officer. If a police officer thinks that he has the law whereby he can catch somebody who speeds, does he think that he will be exempt from being caught speeding and having the same punishment or the same consequences as the one that he catches, just because he's got the law? The fact that you're an officer of the law doesn't mean that you are free from the law. So what Paul is saying here is, "You, Jewish people think that if you point out the sins of the Gentiles that you are okay. No, you are not okay! You don't understand what the Law truly says.

**4 Or, do you** (talking to the Jews) **despise the riches of his kindness and the forbearance and longsuffering, not knowing that the kindness of God leads you to repentance?** Right there Paul comes with a massive twist, or a change, for the Jews in understanding what the Law was all about. He says to them, "The Law is the kindness and the goodness and the forbearance of God pointing out to you that you, that are descendants of Abraham, are as much in need of salvation as what the Gentiles are and this should lead you to repentance."

Now the Law had only job and that is to show man that he doesn't have life by his own works, pointing him to the One that does have life. So, he says here, "Listen. The Law is God's goodness. It is showing you your inability so that you can repent from the system whereby you are trying to have life, pointing to what the Law actually says, which is to believe in Jesus Christ." That is what he is saying.

Let us summarize: Paul is saying in Romans chapter one that everybody is only saved by faith and not by works. And that is evident for the wrath of God is revealed, or an absence of true life is revealed, in all those who try to live by their own power. We found in Adam and Eve that they knew God but even after they have known God and then believed in their own wisdom, it could not excuse them or redeem them from death. They were without excuse. Another way of saying it is this way: Adam and Eve saw the truth but then believed something else. The other thing they believed could not answer to death. It could not be an answer to heal them from mortality. That is it. It could not. And we find that what happened into the world through Adam and Eve was utmost destruction at the end the flood and basically the death of all people.

So the works they were committing, especially if we look at Genesis 5 into 6 and onwards, looking at the flood, looking at how evil man became in their works, how they were given over to a reprobate mind. How the end of all of that was the flood and the death of all people. Paul is using that to say that those bad works are equal to death. It's just death. It weighs up to death. It is death manifesting. That is what he was saying.

He then goes on into chapter 2 and he says, "Therefore, even you who judge another by having the Law but have the same fruit of death in you, your Law does not excuse you or is an answer to solve death." That is what he is saying.

Then he goes on and says, "If you do not acknowledge that, despising the goodness and the kindness and the forbearance of God which was the giving of the Law and all the time speaking to the Jews telling them that they are dying by their own power. Don't make your boasting in the flesh!"

What did the Jews do? Abraham was circumcised. It was a sign unto faith but then they took the circumcision from then on and believed that it is not a sign of faith. It was to them a physical thing that meant that they are heirs. They don't have to have the faith of Abraham. They just believe that they are a chosen nation and that is enough. It doesn't work like that!

Now Paul comes and he says to them in **Romans 2: *But know that the judgment of God is according to truth on all who practice such things.***

He is saying to them, "I want you to know that the very thing that the Gentiles carry in them, the death that is in their bodies, even you that have the Law, you carry the same death inside you. You should read the Law for what it truly says. What the Law truly says is that you should believe upon Jesus. It is the goodness of God showing the Jewish people that they cannot rely upon their flesh. They cannot rely upon circumcision. They cannot rely upon anything of themselves. They can only rely upon God to give them eternal life. Don't make your boasting in the flesh." That is what he was basically saying.

But he says here that you are despising what the Law truly says which is to believe in Jesus and that you are as dead as anyone else. He says, "You are despising that.

***:5 But according to the hardness and impenitent heart do you treasure up for yourself in the day of wrath and the revelation of the judgment of God;***

***:6 Who will render to each man according to his works:***

***:7 Indeed to those who by patient in good works are seeking for glory and honor and incorruptibility, they will have everlasting life:***

***:8 But to those who indeed are disobeying the truth out of self-seeking and obeying unrighteousness will be anger and wrath.***

What does that mean? That sounds as if God, in the end, is going to deal with people according to their works. It looks as if God is going to say, "Well, you've done bad works. You've lied, you've cheated and you've done something wrong like that. Or you lied about your taxes or you were speeding and the traffic officer caught you and you said that you were not speeding. Or, you tried to trick the system and now God is going to keep score of that and in the last day He is going to judge you for that."

But that is not what he is saying. What he is saying here is, "You, Jewish people think that you have eternal life because you are circumcised in the flesh. You are not having eternal life! That which is in the Gentiles is as much in you. That means that the Law is actually pointing to you that you should believe upon Jesus for salvation. But your hearts have been hardened and as you are hardened to believe in Jesus but you believe in your own wisdom and you become wise in your own eyes, you are self-seeking. You are not seeking God. You are seeking yourself: "Am I a Jew or am I not a Jew?"



He says that according to that you are reaping for yourself wrath in the day of wrath. What he is actually saying is that on that system you are not going to have the resurrection in the end. You are going to have eternal death in the end. That is what he is saying. It's not God killing you but it is you thinking that by yourself and being a Jew you'll be able to raise yourself up. .. which is not possible.

Let us deal with verses 6 and 7:

**:6 Who will render to every man according to his deeds** (works): What is he talking about?

Now he is saying what the good work is **:7 To them who through patience in good works are seeking for glory and honor and incorruptibility**: Those who through good works are seeking incorruptibility... glory and honor and incorruptibility. So what are they seeking? They are saying "We are mortal. We cannot live forever. We are dying and we are longing for eternal life. There is only one that has eternal life and it is God and we are longing for that. Oh, God, please give it to us!" They were having their faith in Go.

We are now going to explain verse 7 in the light of verse 8: **But to those who indeed are disobeying that truth out of self-seeking and obey unrighteousness will be anger and wrath**. He says here that those who by patience in good work are seeking for glory... What will they have? They will have everlasting life. They are seeking for incorruptibility. What will they have? They will have everlasting life. How are they seeking it? They are seeking it through good works.

Now let's see what the bad work is and then we can define what the good work would be. The bad work is in disobeying the truth out of self seeking. So what is disobeying the truth out of self seeking? It is not to believe in God for it but you want it out of your own power. That is what he is saying and he is actually referring to the Jews by making their boasting in the flesh and in the Law as those who are disobeying the truth. What was the truth? The truth was that you cannot live by your own power. That is the truth. If you disobey the truth, you say, "No, I **can** live out of my own power. I follow these principles. I have these laws. I am a Jew or I am this. By standing in that what will happen? It says that you will have wrath in the last day... meaning death.

Let's go back to verse 7: **To those who with patience in good works...** What will they have? They will have everlasting life.

What is patience in good works? What is the good work? How will we have everlasting life? **John 3:16. For those who believe upon Jesus, it says, He gave His only begotten Son that those who believe upon Him will not perish but will have everlasting life.**

So, what is the continuance with patience? The continuance with patience is to patiently wait for the return of Jesus Christ believing on Jesus that He will give you eternal life as a free gift. Those who say, "I seek for bodily immortality in the day of the resurrection of Jesus, I rely upon Him!", they will have everlasting life. But those who are self-seeking say, "I'm not seeking the Resurrected Christ, I am seeking if I am a Jew or not. I am seeking if I can live by my own power or not."

That is Paul's context of **Romans 2**. He says, "What will they have? ***They will have anger and wrath and tribulation and anguish upon every life of man who has worked out evil.***

Paul is talking about the working out of evil is simply to say, "I don't believe that righteousness is a free gift. I don't believe that eternal life is only from God. I am an immortal, eternal being in myself. I have an eternal, immortal spirit and from this eternal, immortal spirit, I can draw enough power to live by myself." Or, you can say, "Well, I am part of the people of God in the physical so I don't trust upon God. I just look as if I am of the right ethnic group. Am I an Israelite? And if I am, Glory to myself! I'm going to make it!" That is what he is saying.

***:10 But glory, honor, and peace, to every man who works good, to the Jew first, and also to the Greek:***

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

What is he saying? Taking a very technical passage like this... taking all of Romans chapter 1 and chapter 2 into consideration up to verses 10 and 11, what is Paul trying to say? Paul is trying to say a very simplistic thing. He is trying to say that man is a mortal being, which, sadly, in the Church, we don't believe until this day. One of the biggest debates in the Church that I have seen is about, "What are we?". We are humans and that is very important to understand. I want to go so far as to say this: If you don't believe that you are a human being but you believe that you are a spirit that lives in a body, you will never be able to understand the Gospel? It is impossible! For the Gospel is not designed, it is not a message, for immortals. If you think that you are immortal, in any form or fashion, that you have eternal existence, you cannot, it is logically impossible for you to truly believe the Gospel. You cannot believe the Gospel that Paul preached! It is impossible.

You may say, "Bertie, you are missing it!" No, I am not missing it! I tell you the truth of the Gospel. The whole message from the beginning is God is the only immortal. It's all found in the story of Adam and Eve. Here is where everything begins. God made the heavens and the earth. Then the earth had become without form and void and darkness was upon the face of the deep and God said, "Let there be light!" And then there was light. Then He created this beautiful Garden of Eden. Then He took man from the dust, the corruptibility, corruptible dust. And He formed out of this corruption or the inability to live forever, and He created a man, a human being. He made him alive. He was the breath of His life. He said to him, "To you I give dominion and My life, through you, can go to you and everything. But know this one thing, oh, mortal man: "If you work evil, you shall not live forever. You are a mortal being! Please believe that.

Then the devil came to Adam and Eve and even said to them, "God is lying!" Then we find that God said, "Okay, live by yourself. Let's see." Then man started to bring forth fruit that is the same as death and then Adam eventually died. God is still saying the same to all of us. "Without Me, you cannot live forever." Then God said, "But, I can give you eternal life." He proved it in raising Christ from the dead and then appointed Him as the Adam, the last Adam, over humanity. He appointed Him as the King and the Ruler over all the earth. We that now believe upon Him and don't boast in the fact that we are eternal, immortal, beings but we rely upon Him and we seek eternal life.

Why do we seek eternal life? We seek eternal life because we don't have it! We had eternal life as a gift. Eternal life belongs to us who have believed upon the Lord. We already have that and it shall manifest in its fulness. The fact that we have this, we seek immortality. God gives us eternal life so that we can have immortality. You cannot be immortal if your life is not eternal. If your life is temporal, you cannot be immortal. That is why God gives us eternal existence and from eternal existence, our physical bodies can live forever in the day Jesus returns. This sounds like something that is foreign to the Church. But I want to tell you that as much as what not believing in God brings forth death and the fruit of death. Paul comes and he says that we have been sealed with the Holy Spirit and that we now have the fruit of love and the goodness of God inside us. And as what the fruit of death pointed to a sign of eternal death in those who don't believe in God, so now the fruit of the Spirit, love and joy and peace and longsuffering and waiting for Jesus to come back and all those kinds of things, is showing, and is a sign, and is equal to and worthy of eternal life. That is what it is talking about.

So Paul comes and he basically then says in Romans chapter 2, "You who have the Law, that don't believe in Jesus, that judges those and say, "You are without God because you are doing these wrong things". But you are doing these same wrong things. You are as much without God. God's not with you. You are with yourself, and God is standing alongside of you, talking to you, giving you a document, loving you so much that He is with you all the time. But you are not drawing your life from Him. And you are dying in the very midst of God reaching out to you because you are despising His forbearance and His kindness and His goodness to point out to you that you cannot make it. He gave a Law showing the Jews how they are also in need of a Savior and now they should not trust in their own flesh but in God.

I end off with **verse 8: *But those who indeed are disobeying the truth*** (What does that mean? It means that you are not believing that God is the One that will make you immortal, give you eternal existence, by His doing. You don't believe that but you believe that you are self-seeking, "I am an eternal being. I will just continue by my own power." And now you are obeying unrighteousness. What will you have in the end? You will have death. That is what he is saying.

God will give everlasting life to those who are seeking incorruptibility.

What are we as Christians to seek? What am I seeking? I want incorruptibility. That is what Jesus was seeking when He was walking on the earth. Do you know that Jesus was seeking incorruptibility? He was seeking that and that is why God gave Him everlasting life. Therefore incorruptibility was needed. Jesus had temporal life as a human. Then He believed upon the Father. He died and then the human Jesus, as He trusted on the Father, the Father gave Him eternal life that even if His body died, His body had access to incorruptibility.

So, we, who have believed upon Jesus, are partakers of eternal life. Therefore, we can have incorruptibility as humans because we are human beings. Belief in this brings forth the fruit of the Spirit which is against, or contrary to, the fruit of the flesh. And that is how we get it right to, basically, live a holy life.

I summarize everything: Paul is saying in Romans 1 that those who believe in Jesus will have eternal life. For it is clearly seen that if you don't believe in God but you try by yourself, that you will have a life that is worthy of death... Genesis 5 with the flood and so forth and now you (chapter 2) Jews think that because you have the Law and you can point that others are sinners but you live as they are, you think that you are excused from eternal death. You are not. The Law is no answer. The Law is God's kindness showing you Jewish people that you are just as terrible as all of them and that you can only have it for free by trusting in God. That is what it is all about. And then the trusting in God was manifested in the death and the resurrection of Jesus Christ wherein we now believe in Him to bring it forth in us. That is what this is.

Well, friends, thank you so much for allowing me to serve you with this teaching today from Romans 1 and then especially chapter 2. I trust that this has stretched your mind into a deeper understanding of what Paul was saying there. If we go through Romans verse by verse, we want to understand it the way Paul wrote it and inside its historic and its literary context. Glory to God!