

.... can deal with righteousness, he must deal with the unrighteousness of man. Men will never believe the Gospel or see a need of it until they see their own personal guilt and sinfulness under God. So, in Rom. 1, V. 18-32, Paul indicts a Mr. Pagan or Mr. Heathen man. I can imagine that maybe while he was doing this, that Mr. Religious man or Mr. Jew, was listening in and he would say 'oh yeah, the pagan, the heathen man, he really is guilty and he's in bad shape!! But we're not in this situation. We have the law; we have the O. T. We have the Ten Commandments'.

Yet, immediately after Paul indicts the heathen world, if anything, he indicts the religious, moral world even more severely. The whole second chapter of Romans is given to this. See, religion doesn't save us, morality doesn't save us. We all need to be saved and we're going to see how terribly lost the Jews were. How terribly lost a moral person can be without Christ. Let's begin at V. 1 of Chapter 2 of Romans.

V. 1(read) who is 'Thou'? In the first 16 verses, Paul is really delivering a ^{veiled} ~~XXXX~~ or kind of a concealed charge against the Jews. When he comes to V. 17, he just says 'thou art the man'. It's kind like Nathan dealing with DAVID, in which he describes his sin and then he says 'you're the man'. That's what we have here. In this context. So he's talking to the Jew there. 'Therefore, YOU are inexcusable'. Notice in Chap. 1, V. 20, he told those pagans that they were without excuse? Because of the Light that had come to them through nature? That's the same word we have here, he gives to the Jew. He says 'therefore, you are without excuse'.

'O man' is just a generic word for general summation of the Jewish race. It's what we call an ablative in language and just translate it 'O Man'. The next phrase: see, these people were ~~xxxx~~ guilty of judging their neighbors. Their heathen neighbors. This is always the sign of a self-righteous moral lost person. They'll always judge. Some who look to be worse than they are. Of course, if we look around us, we can always find somebody who is worse than

we are outwardly. And as it would appear. But we're never to compare ourselves with another person at all. But that's what the Jews did. But look at the latter part of this verse: you know psychologists have taught this for years. When we condemn evil in someone else, it's because that same evil is in us. You hear somebody condemning another person and if you'll look closely at their lives, they are grossly guilty of the very thing that they are accusing their fellowman of.

*sn - servant spoke his strongest
in vs. adulterers*

That's the reason it's so recognizable. We see in others our own sins and yet, blinded to our own sins. Now he says 'you judge but you're guilty of the same thing'. You say 'you mean the Jews were guilty of homosexuality and these terrible sins of the Gentiles'? No. But the word 'same' here is the Greek word 'autta' which doesn't mean identical but means equally as serious, in the sight of God. And as far as their relationship to God is concerned. Oh, they were not guilty of these gross fleshly sins of the ~~Jews~~ ^{Gentiles}, but what they were guilty of, was a heart filled with hatred and hypocrisy and judgment and criticism and that's just as bad in the sight of God, as fleshly immorality.

same = equally as serious

We need to keep this before us all the time. We often look at the man in the gutter as being in trouble - or being the great sinner - listen, the meanest type person in the world is not the person in the gutter. But the person who comes to church on Sunday morning, criticising the pastor, criticising everything; judging, jealous, mean, gossiping - that's not a meaner person in the world, according to God, than this. This was the Jewish temperament and so he says 'listen, you just judge yourself and you are guilty of things equally as serious.'

*sn - point 1 finger at another + you
have 3 pointing to yourself*

It's been said that if you point a finger at someone else, that you have three pointing back to your own self. Let me encourage you today, as a child of God, not to judge and criticise your brother. To be very careful with what you say. The people of God need to watch what they say. The Jews were just guilty of self righteousness and a critical judgmental attitude. But we, he says in

V. 2(read) 'we are sure' or 'we know'. Who's we? The Jews. Of course the Jews knew what he's

gonna say. We know the judgement of God is according to Truth. That was in the O.T. Scrip.
'Against them which commit such things'. Yeah, the Jews knew this and Paul was reminding them.
Listen, God doesn't judge according to the outward, but He judges according to Truth; accord-
ing to reality, according to the condition of our hearts. Not that which appears, but that
which is real. He said 'we Jews know this'.

V. 3(read) now they really thought they would. The Jews thought they would escape the judge-
ment of God. They had a saying, the Rabbis did that Abraham sat at the gates of Hades and
he let no Jew go into Hades. No matter how wicked they were! That's simply because they were
a Jew that God would immune them from any judgement. You know nothing is more serious when
a nation comes to the place that it things it's in favored status with God and nothing is more
serious in the life of a believer than when we come to a place that we feel that God will not
judge us or correct us. We should ever live in a way to realize that God is subject to
correct us and judge us at ANY time, through His Word and never say that I'm so good or so
 favored that God will not intervene.

SM - Rabbis taught ^{Ab.} sat at gates of Hades + would permit no Jew to enter
America stands in danger of her soul today and her existance because deep down in the American
psychic is the belief that God cannot judge us and will not judge us. But we do not get that
from the Bible nor from history. But there is that in the American ^{wicked} psychic that there is
something special about us; something special about us and God cannot judge us because we are
so wonderful. God has blessed this great land of ours and he raised it up to be the missionary
base ~~XXXX~~ for world evangelism. But listen, if Bailey Smith did nothing else when he was
here in Ft. Smith, he preached a sermon on Friday that the whole world should hear. He showed
a nation that had sunk in the heathen immorality and he pointed out that the Russian missiles
are pointed to all the cities in America and that God is under no obligation to save our
freedom, the way we're living!

*I'm Am. psyche is belief
God won't judge America.*

The thing that damned the Jews was that they just pulled their self-righteous robes about
them and said 'we're all right and we can't be judged and we're gonna judge everybody else and

No favored nation with God

-4-

we're the favored nation in the world'. But there's no favored nation with God. Righteousness exalts a nation but sin is a reproach to any people. And the Jews failed to see this and ~~xxx~~ Paul is telling it to them in those uncertain terms.

V. 4 (read) 'despisest' and the Greek verb means 'do you look down your nose or do you show contempt'? 'For the riches of His goodness and forbearance and longsuffering?' He says 'God has been good to you; He has forborn and He has been patient (or longsuffering). You see the word 'goodness'? That means that God has shown to the Jews many, many wonderful acts of mercy and goodness. You see the word 'forbearance'? That word means 'truce'. That God had called a Truce; that is He had not judged them for their sins but had called a temporary truce. It's the word ^{anochē} 'anachay' in Greek. It means a temporary truce.

forbearance - truce
(anochē)
Then, he says 'longsuffering and patient'. He says 'now God has shown this to you people: ^{kindness} goodness, temporary truce (just withholding His judgment) and He's been patient'. And, oh, how true that was with the Jews. My, the patience of God with the Jews. But how did the Jews take this? Look what he says there 'not knowing that the goodness of God leadeth thee to repentance'. Paul says 'you look down your nose on these things. You show contempt. You don't even realize why God's been good to you and why God's been patient with you and why God has just withheld His judgment for a time. You don't realize that it was to bring you to repentance'.
so often we take His blessings to mean we're good when His goodness is to bring us to repent.

Here's one of the greatest lessons in the world for us to learn today. So often, we take the goodness of God to mean that we're good. I've heard people say 'oh, you know God He's blessing my business. He's really blessing my business. He's blessing my family! who did not honor God one bit. Would not even come to church. Wouldn't give a penny of money. Might have their membership on the church roll. I've heard this right in Ft. Smith 'Oh, God is really with me. Oh He's really with me. Man, He's just blessing my business over and over' not realizing what God was doing! When God is good to me, it's not because I'M good; it's because He's trying to get a message across to me and to humble my heart.

You know most churches can't endure the blessings of God or the goodness of God. They get stuck up. We've been so blessed in our church until if we're not careful, we'll think it's because we're so good. When God is good to me and when God is good to you, it's to humble our hearts that we might praise His name. That's what I want to do about our class and the reason I was so cautious in my words out there this morning in the great celebration we had, is to honor Jesus. He's not been good to this class because Bill Bennett is good or because you're good but because He wants to humble our hearts that we'll reach more people in the next ten years than we've ever known.

Let's not misread the signals of God. Why has God been so good to America? He wants it to be the great missionary outpost of the world. But what has America done? Turned from God because of the goodness of God. SM STrankest thing. You see it as a pastor, you see a person living in a relatively modest home, struggling to pay his bills and rear his family; he'll generally make you a good deacon. Good S.S. teacher. He'll come on Sunday night; he'll come on Wednesday night. He'll support you. But you let that man keep moving up. Move into a big home, have a lot of money so he can take vacations; more times than not, that man will get cold on God and that which he used to do, which was a part of his life, he forgets it and gets involved in materialism.

It is so easy my friends, to let this happen and the Jews had done this. Is God good to you? If so, it's not because you're good; it's not because I'm good; He's good to us because He ~~wa~~ wants to humble us and to make us more like Jes. If we're not saved, He wants to bring us to repentance but the Jews, they said 'oh, ~~WXXXXXXXXXXXXX~~ you know we deserve all this. We have this coming to us; we're very special'. SAD! And yet, we see this in our society today and we have to check it in our own lives. But look at

V. 5 (read) 'but after' or 'because of' the hardness and impenitent heart - he says because of the hardness and that word 'hardness' there is the word ^{sc/lerotes} ~~XXXXXXXX~~ from which we get 'sc/lerosis' from it. You put arterial before it and you have a very common disease. My dad died with this. It's a terrible thing. The clogging of the arteries, through cholesterole, until

the blood can't flow and he says 'your condition is your suffering from Spiritual sclerosis until the life of God can't flow through you. You have hardened your heart and you are un-~~repentant~~ repentant' but notice he says 'you are treasuring up (or piling up) unto thyself wrath against the day of wrath and the revelation of the righteous judgment of God'.

What a statement this is. He says 'you hardened your heart; you won't repent; but what you're doing, you're making deposits of wrath in the Bank of Heaven and one day, (like a water break in a dam and the water overflowing) one day all of this wrath is gonna burst upon your souls in the judgment.' Now in last weeks lesson, we saw the wrath of God is being revealed and you know what I told you? This matter of, say, perversion? I said that 'aids' was a manifestation of the wrath of God, right now on perversion. But here he's saying something else.

He's saying 'you're not feeling it now in it's full fury, but your attitudes is storing up a bank of wrath that, in the judgment, it will suddenly all be released upon your souls'.

The question has been asked 'does God send a person to hell?' Well, I think the Bible says that He sends them to hell but I also think the Bible teaches that we send ourselves to hell.

This is saying that the impentitent heart (hard-hearted) now remember this is the religious Jews that he's talking about. This would have been unthinkable to the Jews; it would be unthinkable to MANY religious people in America today. He says 'what you're doing with this attitude. You're not guilty of adultery; you're not guilty of these terrible perversions of the pagan, but your attitude toward God and toward people and your impentitent heart means that you're depositing, day by day, wrath in Heaven and one day, it will be released upon your souls'.

What a picture this is of man himself sealing his own doom and storing up his wrath. Bailey Smith preached on Judas. He used his imagination; I think it was valid, basically. He didn't conclude with Acts 1: 25. He didn't have time, I don't guess. Where it says 'Judas went to his own place'. He did. Judas stored up his wrath. We store up our wrath. That's the sad thing of rejecting Christ; we store it up and God doesn't deliver the wrath, the day we say

*Judas spurned the goodness
of God & stored up his wrath.*

no to Jes. but just like a person who puts a little money in the bank, every week, and he keeps putting it in and keeps putting it in. At the end of life, he's got a pretty good bank account and he opens it and there's quite a good bit of money. This is the same idea you have here. This word 'treasure' is a banking term. Says you're banking up wrath and one day, you're gonna draw it all out.

A graphic picture, indeed, of the inevitable judgment of God. Look at

V. 16(read) 'who' and that goes back to God. Now in V. 2, he says that He's gonna judge according to Truth; now He's gonna judge according to the condition of our hearts. Not of what we appear to be but the condition of our hearts, He's gonna judge according to that. Then in V. 6, he says He's gonna judge according to our deeds. According to our deeds. And of course, the Bible teaches that. Not that anyone is gonna be justified by deeds or by works but God is going to judge according to Truths and He's - the inward man and He's gonna judge according to deeds - the outward life.

He's saying to the Jews 'God's gonna judge you, not on the basis of your pretention or what you think but just what you are and what you do'. We get to the end of this chapter and he's gonna accuse the Jews of the most serious sins that they detested. For instance, idolatry, and they said 'oh, anybody who would bow down before an idol, is scarcely human being and should be fuel for the fires of Hell and Paul says 'you worship yourselves'. You know that's the worst idol in the world? Is to worship ourselves. So he's really zeroing in on the Jews.

V. 7, 8, 9 & 10 he gives an evidence (or the fruits) of those who are truly saved and those who are truly lost. He says in

7-10 char. of saved + unsaved

V. 7(read) or He will give Eternal life. You need to add that for it to make good sense. To them, who, by patient continuance in well doing seek for glory and honour ~~XXXXXXXXXX~~ (and that means to God, not themselves) and immortality, God will give Eternal Life.

V. 8 (read) contentious (or factious). Bailey Smith defined the sin unto death as the contentious Xtn. Who's all the time, contending and factious. It's amazing statement he made. He says that's the person God just kills. And will not let live. He talks about this here. The Bible is full of this thing of a factious and contentious spirit. He says 'but unto them ~~xxx~~ or 'on the other hand' those that are factious (or contention) and do not obey the Truth, but obey unrighteousness there will be indignation (that's the word 'wrath') and wrath. It's just the two Greek words and it's just a different expression of Gods wrath.

The first means 'God working through His moral laws 'Orgate' and 'wrath' means just the ~~xxxxxxxx~~ outburst of His anger. In the next verse, he says

V. 9 (read) tribulation and anguish (in ~~other~~ words there will be tribulation - that would be the outward trial) the anguish (the inward agony) upon every soul of man that doeth evil of the Jew first and also of the Gentile.

V. 10 (read) 'but glory, honour and peace' or there will be glory, honour and peace (rest of verse).

V. 11 (read) and of course that was the most devastating thing that he could have ever said to the Jews. Because that's precisely what they claimed that they were a favored nation. You say 'well, they WERE chosen'. Yes, they were chosen but that did not mean that they were pets and could get by with anything. When God chooses us, that does not mean that we're better than any one else. He chooses us by His grace and uses us through His grace and yet, the Jews said the Gentiles are just fuel for the fires of hell. Looked down upon every one of them, especially the Harmartes (the people of the land).

v. 11 - god does not show favoritism

The Pharisees hated the people of the land and they're the people that Jes. really ministered to, which is the common people, really. You remember the Gospel didn't go to the Pharisees first at all. Or the Scribes or the Sadducees; it went to dispised Harmartes, the shepherds in the field. And that's where it is still going and that's where it's being received. WE

need to pray earnestly that our city will not become so sophisticated that it won't hear the Gospel of Jes. It's becoming more and more sophisticated. Bailey Smith said to me 'there are a lot of hard hearts in this town'. We need to watch this. We need to watch if there's always the danger that we will be so blessed of God until we will feel that we're special and that we really don't need what others need because of some special privilege that God has bestowed upon us.

How in the world - I just take myself - except for two weeks in my life, since I was ordained to preach, I've pastored a church and God's enabled me to go, day and night. God's given me a wife that's strong and day and night, except for two weeks, when I moved from N. Carolina, to New Orleans, I was without a church. But except for two weeks, in November 12, 1950, day and night, I have preached and taught and born the burden of people, preached funerals, married people, but how in the world could a person like me be damned? And be lost? Very easily!

All of that does not make me approved before God at all. You see, this is what we find hard to believe: that we have earned our right into Heaven, when none of us, no matter what we do, Bill Bennett could go to hell. I will go to hell, unless I know Jes. I will go to hell. But you see, that's hard on our pride, because we want to believe that it's our own merits and that God really does honour us because we're special and because we've earned our right. And yet, we haven't at all! Jes. says, in Matt. 5: 20 (read) what in the world is He saying?

How can ANY mans ^{righteousness of} righteousness exceed the/Scribes and Pharisees? Man, I'd love to have a church of Scribes and Pharisees, maybe a couple of months, but I couldn't stand them MORE than that, but I'd love to have them, because here's what I would have: I wouldn't have anybody to miss a service. They attended every service. They prayed three times a day. They fasted on Tuesday and Thursday. They gave 23½ % of everything they made. They knew the Bible from A to Z. But they all died and went to hell! How can our righteousness exceed the righteousness of the Scribes and Pharisees? Not within ourselves. Only Gods kind of righteousness in Jes. and if our righteousness doesn't exceed the Scribes and Pharisees, we certainly, will never enter into

the Kingdom of God. The Jews ~~were~~ lost in all of their righteousness and they walked around saying 'we're special' and I'm telling you - I'M TELLING YOU - I'd like to believe that everyone here is a ~~XXX~~ true born again believer, but we need to check ourselves constantly, as believers. That we don't get complacent and say that we're special and that God can't deal with us, or our church, or ~~our~~ ^{our} nation. The Jews believed that they were special and Paul says 'God is no respecter of persons' which in the original language means: He doesn't see the face of an individual; He looks at the soul.

He looks at the soul. He doesn't look at my face or my education or what I've done. He looks at my soul but He looks at more than my soul. He looks to see if Jes. is there and He is not impressed with one thing, except Jes. Do you realize that the apostle Peter preached on the Day of Pentecost and was filled with the H. S. and had such power that people were healed by his shadow, according to Acts. But he wrestled with this old prejudice in his heart of believing the Jews were better than anyone else and God had to deal with him. The 10th Chap. of Acts and it was not until Acts 10: 34 that he says 'of a truth, I perceive that God is no respecter of persons'.

Peter even believed it after the Day of Pentecost and God had to really work upon him.

V. 12(read) 'sinned without law' and that would be the Gentiles. 'Sinned IN Law' and there are the Jews. See, the Jews said 'oh, we don't have to be judged at all'. They were the ones who were going to be judged. Far more severely than the heathen. I would be a heathen in Africa who's never seen a Bible than an American who sits in a church all the time, but rejects Christ and meets God. The guiltiest person in Ft. Smith is the person who has had the most Light and rejected it. And that's not generally the man in jail or the criminal. It's often a person who's been to church a lot and sometimes a church member who never has got saved.

Hear's ~~the~~ the Gospel over and over again and has abundance of Light but will never repent and bow

his knee before Jes. and get right with God. That's the guiltiest person in the world. WE need to realize that and that's what Paul is saying.

V. 13(read) were the Jews the hearer of the law? Why, goodness, that's all they did, was to hear the Law. They wrote it on their person; they read it; they heard it all the time - was the law. But Paul says 'the doers of the Law shall be justified'. They didn't do the law, but they heard it.

V. 14(read) you see, the Gentiles didn't have the written law, but they had the law written in their hearts. They had the internal law of conscious. Do you realize there is practically no rape in Japan? Practically no rape in Japan. Sexual sins are very rare in Japan. Where did that come from, the Ten Commandments? No. Ninety eight percent of the Japanese are without any knowledge of revelation. Where did that come from? From the Inner man. The Inner man. Have you seen the book 'The Peace Child'? Tells about the savages in Guinne and one tribe will give to another tribe their little babies and they're so savage until they think murder is wonderful and they say 'treachery is wonderful'. The more treachous and the more murders you can commit, the greater you are.

No rape in Japan

But this book tells about how one tribe will give another tribe the peace - what they call 'the peace child' and when they give that little baby to this other tribe, they say 'now this means you're gonna keep your treaty and you're not gonna violate it' and they don't. They don't.

These savages know, in their hearts, KNOW in their hearts, that it's wrong to break a treaty.

The Gentiles had written in their hearts the moral law of God. Let me illustrate it like this:

suppose you're driving along the road and you see a sign on the side of the road that says

1. 'Drive Carefully'. Well, that's a type of instruction but it's left to your judgment, your inner judgement as to how you will drive.

2. That is the internal law that corresponds with the Law of the Gentile. But you go on down the road and it says 'Speed Limit - 35 Miles'. Now that's the external law the Jews had.

They had a definite; they had a definite word as to what to do. But that didn't mean the Gen-

tiles was without a law. They had to drive carefully in their hearts and in their souls and it's all over the world - people know they're not to lie; they know they're not to commit adultery, they know this. Where do they get this? This is the greatest proof in the world that man was made in Gods image and that there's a Light as John 1: 9 says in the soul of every man. God's gonna judge the Gentiles on the basis of this. They are responsible because of this inner law. But the Jews are gonna receive a greater condemnation because you had a specific word there '35 Miles An Hour', which show the law of God written in their hearts.

1. "Drive Carefully" - Gentile - inner general
2. Drive 35 mi per hr. - Jew - specific
V. 15(read) he says they have in their heart the law just like the Jews had - you have a judge, that's your conscious or reason. It just happens to be on the inside and he says 'their reasoning says 'this is right and this is wrong'. Now you have to go back to V. 12 when you get to

V. 16. When you find a parenthesis, always realize that you can skip that entire parenthesis and go to the next verse out of a parenthesis. So look at

V. 16 - this will take place on day when G. judge men's secrets
V. 12 (read) and then go to V. 16(read) 'in the day' and that's the judgement. What is he

saying? He's saying God is going to judge the Gentiles and God is going to judge the Jews and it's gonna be the secrets of men that He's going to judge. The word 'secret' means that which is hidden and cannot be seen by man but which is the reality of a mans condition, really, before God. Sometimes we wonder, 'well, is God just,' you know. How is He going to treat the Gentiles? He's going to judge them on the basis of the Light they had.

But He's going to judge the Jews on the basis of the Light they had and Jes. said 'it would be more tolerable for Sodom and Gomorrha, these wicked cities, that fire rained down upon, than it would be for Capernaum in the judgment. Because, Jes. says if Sodom and Gomorrha had had the Light of Capernaum, they would have repented but Capernaum said no. Let me tell you something: God has blessed us as no people in all the world. God has blessed some of us as individuals. God has blessed me. I didn't grow up in a home of ignorance. My daddy had a deep understanding of the Bible and called us to prayer and I've heard him teach it.

Next door to me was a large family and they were reared in heathenism. I am responsible for so much more than the people who lived next door to me. We, in this class, are responsible for a great deal because for nine years, we have heard the Word of God. When many people in this city do not know what I've said this morning at all. They go to church, but they never heard the message of God. The guiltiest person in the world is the person who's had the Light but won't live up to it.

It isn't easy to live up to the Light. It's easier to hide that Light. It would be easier for me a lot of times, not to preach what I know to be true. I came to this church in 67 with a deep conviction to preach on the H. S. and the mighty sanctifying work of the H.S. That was not popular with some people. But where am I, if I don't live up to that Light? And that's all that God requires of us. But He does require that: to live up to the Light He has given us. And when we do this, if we're lost, He will lead us to the cross of Jes. And will bring us to salvation.

But it's also true in the life of a Xtn. If we're saved; we will go into more and more Light. He will open our hearts to floods of Light as we walk in the Light He has shown us. I'll illustrate it like this: it's often in little things. It doesn't have to be in big things. This person was saved, gloriously saved. The Bible says when you're saved, you ought to make a confession of faith and be baptized. The Bible says that. Jes. said that. ~~XXXXXX~~ We ought not wait, we ought to be baptized. But this person refused to be baptized. Said 'I'm not gonna be baptized'.

SM - Person who would not be Baptized

The person started to read the Bible and came to a section of the Bible that the person could not understand. He said 'Lord, show me, I want to know what this means'. The Lord said 'I'm not going to show you anything'. The person was confused and said 'why'? Said 'you haven't done what I told you to do. You haven't taken the first step. You were saved. I told you to confess Me and I told you to be baptized'. My friends, this includes a lot of things. What God tells us to do, ~~XXXXXXXXXX~~ if it's to join this church, we ought to DO what He tells

us to do and walk in the Light that He's given us. God said 'I'm not going to show you any more Light until you walk in the Light that you have'. That's one of the greatest principles of the Xtn life. If I do not walk in the Light God has given me, I will have no Light. If you heard me preach ten years ago and heard me preach today, I would have less Light than I had ten years ago. Not only do you not have more Light; you ^{lose} lose the Light you have, unless you walk in the Light.

The guiltiest person is that person who will not walk in the Light that God has given him. May the H. S., today, teach us to walk in the Light and that means a lot. That means a lot to us who have heard so much Bible and know so much Truth. Let's be sure that we dont' just HEAR it, but that we're DOERS of it.

Let's stand.