

# Romans 2:1-16

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Date: 05 March 2006

Preacher: Iain A MacDonald

- [ 0 : 00 ] Let us read again in the Gospel of Mark in chapter 9, and reading in verse 38. Mark's Gospel, chapter 9, reading in verse 38 to the end of the chapter.
- Teacher, said John, we saw a man driving out demons in your name and we told him to stop because he was not one of us. Do not stop him, Jesus said, no one who does a miracle in my name can in the next moment say anything bad about me.
- For whoever is not against us is for us. I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly lose his reward.
- And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck.
- If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life triped than to have two feet and to be thrown into hell.
- [ 1 : 13 ] And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell where their worm dies not.
- Where their worm does not die and the fire is not quenched. Everyone will be salted with fire. Salt is good. But if it loses its saltiness, how can you make it salty again?
- Have salt in yourselves and be at peace with each other. May the Lord bless that reading of his word. Let us further sing to God's praise. This time in Psalm 53 in St. Psalms.
- And that is on page 70. Sing Psalms, page 70. Psalm number 53. And we can sing down to verse 5. That is the first part of verse 5.
- The fool speaks in his heart. There is no God, he says. They are corrupt. Their deeds are vile. None walk in godly ways.
- [ 2 : 20 ] The Lord looks down from heaven upon the human race to see if any understand, if any seek God's face. They all have turned aside. Corrupt they have become. Not one of them does any good. No, not a single one.
- Will sinners never learn. My people they have devoured. As if they were consuming bread. They never seek the Lord. But see, that evil crowd. They are struck down with dread.
- Although they thought within their hearts they would have ease instead. These verses to God's praise. Psalm 53. Sing Psalms, verse 7.
- The fool speaks in his heart. The fool speaks in his heart.
- There is no God, he says. They are corrupt.
- [ 3 : 25 ] Their things are vile. Not walk in godly ways.
- The Lord looks down from heaven upon the human race.
- To see if any understand. If any seek God's face.

- They all have turned aside. The rocks they have become.  
Not one of them does any good. No, not a single one.
- [ 4 : 52 ] Will sinners never learn. My people they have devoured.  
As if they were consuming bread.  
They never seek the Lord. But see that evil crowd.  
They are struck down with dread. Although they thought within their hearts.  
They would have been. They would have been. They would have been. They would have been. As the Lord enables us.
- [ 6 : 12 ] I'd like you to turn back with me to the epistle to the Romans. The second chapter. And we could read again at the sixth verse. Romans chapter 2. Reading again at the sixth verse.  
Romans chapter 2. God will give to each person.  
According to what he has done. If you read the first chapter of the epistle to the Romans.  
Romans chapter 2. You will find that the apostle there. The apostle there. Is highlighting the sinfulness of the Gentiles. And as we come into the second chapter.  
We see that he proves there to us too. The sinfulness of the Jews. And then he comes and refers. To the punishment that is to come.
- [ 7 : 14 ] And the doctrine. The doctrine. Can be summed up. In the words of our text. God will give to each person. According to what he has done.  
Now one of the reasons why. I felt compelled in a sense to preach on this text this evening. Is that in the past two weeks.  
I have been involved. With Alpha for the forces. And. As the Scottish representative for SASRA.  
For the Soldiers and Airmen. Scriptor Readers Association. I was asked to adopt. Alpha for the courses. For the forces I should say. And as I read through the material.  
And studied the material. I was amazed. How little. There is. On the doctrine. Of repentance. What I was seeing there was a great imbalance.
- [ 8 : 13 ] In the way the Alpha course. There. Is portrayed. And. I questioned them.  
And I. After much discussion. We decided that in Scotland. We wouldn't be using Alpha for the forces. But Christianity explored. As a means of outreach.  
Because there was little. Or no. Focus. On the wrath of God. But much focus on the love of God. God.  
But how can you understand. The love of God. Unless you appreciate. What you are saved from. And God.  
Will give to each person. According. To what he has done. And I make no apology tonight. For bringing this subject before you.
- [ 9 : 12 ] Because sadly. I think there is a subject. That perhaps is neglected. In these days. In these days. Now from that text. I think. There are a number of doctrines.  
That we can notice. In the passing. As we come to look at the text itself. Firstly. There is a time. By God. Ordained.  
For judgment. Paul tells us. That there is a day. When God. Will judge. The world. The world. As the authorised version says.  
He will render. To everyone. According. To his deeds. The second doctrine. We can notice.

As we go through this. Is that nothing. Is more certain. In this world. Than that sin. Is to be finally. Dealt with.

[ 10 : 09 ] God. Will. He will. He will. My friends. You might not believe it. Men might not believe it. But they didn't believe.

And know. When Noah told them. That the flood. Was going to come. But it did come. Because God said it. He said it would.

And so it is. With the day of judgment. Thirdly. It is God. Who is going to.

Occupy the bench. On that day. Of final assizes. The previous verse. Speaks. Of the righteous judgment. Of God.

My friends. It is God. Who is going to summon. It is God. Who is going to call to account. It is God. Who is going to pass sentence. It is God. Who is going to inflict justice.

[ 11 : 08 ] Fourthly. Jews. And Gentiles. In other words. What that is telling us. That all men. Without exception. Will be summoned.

To this bench of judgment. And nobody. Will be excluded. He will render to everyone. To everyone. According to their deeds.

Or according to what they have done. Everyone will have to give account. On that day. First doctrine. We can see here. Each person.

Is going to answer. Personally. On that day. On that day. On that day. On that day. In the Greek. Each man. According to his deeds. You see.

You won't. On the day of judgment. Have the comfort. Of company. There. To help you along. You will stand. In the dock. Before God. On your very own. And you will be dealt with.

[ 12 : 10 ] Personally. Sixthly. Retribution. Will be demanded. That means. That recompense. For the life.

That you have led. In the flesh. The kind of sins. You've been committed. God is going to render justice. For that. You see. It's God's law. That has been denied.

And he will demand satisfaction. For all. These things. Seventhly. And lastly. Punishment.

Will be meted out. According. To the life. That you have lived. According to your deeds. And I believe. That what that is saying. To us tonight.

Is that in hell. There will be degrees. Of punishment. Now these great doctrines. Lead me to speak. Tonight. On a very.

[ 13 : 07 ] Solemn thing. And as I said. I make no apology. For speaking on it. And it is because. Of this theme. I believe. That preachers. Are earnest.

In the proclamation. Of the gospel. And sadly. In popular evangelism. This is a doctrine. That's becoming.

Less. And less popular. In fact. In some cases. In some cases. It is being denied. And perhaps. The reason. Why some people. Are not Christians. Is because.

They've never thought. Or considered. What the Bible. Is saying. Regarding. Final. Judgment. The doctrine. Of judgment. The doctrine.

Of judgment. And of hell. Itself. Is mentioned. Many. Times. In the new. Testament. As well as. In the old. Of course.

[ 14 : 04 ] scriptures. In the Greek. Is the word. Gehenna. And that is used. Twelve. Times. In the new. Testament. And of those. Twelve.

Times. It is used. Eleven. Times. By none. Other. Than the Lord. Jesus Christ. Himself. Now. If you compare.

That. With the number. Of times. The. The. So. I can. You can see. Surely. From that. That.

This. Is. The fact. Is. That. Christ. More. Often. On it. The. The.

The. The. The. The. The. The. The. The. The. The. The.

[ 14 : 59 ] The. The. The. It. It. The. The. Now. That. The.

The. Method. The. Dehh■■■■■■. Land. Some. The. Timothy. apped. The.

ans. Deus. Today. The. The. terror. Am. brought sometimes to death's door. This is what Elihu said in Job chapter 33 verse 22.

That his soul draws near unto the grave, and his life to the destroyer. That word destroyer, I believe, as the commentators rightly say, is destroying angels who have the power to inflict punishment and loss upon that person.

You see, the unbeliever's soul at death is immediately in the power of these demonic forces, of satanic personal influences. They are the envoys of Satan himself.

[ 16 : 12 ] And these, according to the word of God, usher the soul of that unbeliever into the region that the Bible calls hell. The wicked Solomon tells us in Proverbs 14 and verse 32, the wicked are driven in their wickedness.

In that strong language. Upon dying, the souls of men realize at once that these things that they denied, these things that they disputed, are no reality.

one of the greatest opponents of Christianity on his deathbed, cried out in the hospital ward, my God, there is a hell.

Now that testimony left these people who were listening to it. That testimony was a real testimony to them of the anguish that this man was in.

And what an impression it left. An impression that was not easily removed. You see, they realize, of course, most of them are unwilling to enter into this region of torment and punishment.

[ 17 : 31 ] Hence the scripture says they are driven in their wickedness. But you see, their complaint is of no avail. Because the angels are much more mightier than they.

Resistance, you see, is fruitless. So the unbeliever enters that region that is known as hell. It is a place, my friends.

It is a place. The scripture is abundantly clear that it is a place. Now as to where it is, God has kept that a secret for us in Providence.

He has kept that knowledge for us. But he assures us quite clearly in scripture that it is a place. Remember the story of the rich man and Lazarus again in Luke 16.

Lazarus was despised. He was a beggar. Now the word Lazarus means God is my helper. The rich man died, remember, in that story.

[ 18 : 31 ] And we have this conversation of that man in hell in Luke 16, 28. And he speaks of this place of torment. And we see that same picture again in Acts 1, 25.

When Judas, after his death, that he might go into his own place. Now the very name suggests that it is a locality. Not a mere state.

Not a mere experience. But a place, a locality. The name in the Greek, as I said, is Gehenna. Now those of you who know your history will know that Gehenna is a place.

The valley of Hinnom. That deep gorge that was on the east of Jerusalem. Where there had been terrible idolatry in Old Testament times.

And which had become, at the time of Jesus, the dumping ground for all the filth and all the rubbish that came out of Jerusalem. And there was always a fire burning in this place, Gehenna.

[ 19 : 33 ] All the filth of that city, all the refuse from that city was being burnt continually in this place, Gehenna. And when Jesus wanted to describe hell, that he said is what it's like.

He didn't say it was a condition. Jesus didn't say it was an experience. But it's like that place. My friends, there are places in the Gospel that necessitate an understanding, however baffling they might be to this modern generation, and to present religious sentiment.

The fact is, my friends, the fact is that Jesus spoke of the whole body being cast into hell. We read that in Mark's Gospel.

The whole body. Better for you to lose an arm or a leg or part of the body than to have your whole body cast into that place. What did Jesus say?

Jesus said, Fear Him who is able to destroy both body and soul in hell. If the receptacle of a body is a place, it is a locality.

[ 20 : 59 ] prepared by God. Jonathan Edwards, one of the greatest theologians of the Reformed faith in the 18th century in America, he wrote these words, Departed spirits of wicked men are doubtless carried to some particular place in this universe that God has prepared to be the receptacle of His miserable, rebellious subjects.

He has contrived a place of punishment. A place prepared on purpose to receive the filth of creation. A place where the attributes of God's avenging justice will be glorified.

A place, I say, a prison where devils and wicked men are reserved until the day of judgment. Oh, my friends, we can speak of the dreadful character of this place.

It is a filthy place ordained by God. As we see in Isaiah 30 verse 33, a place that God says has been ordained of old.

Which means there was God who decreed the place into existence. My friends, this was no afterthought on God's part.

[ 22 : 21 ] He wasn't pressed to make this place afterwards. No. This was devised and made of old. God has taken time and ordered it and he has brought it to pass.

My friends, this place has been in existence. In fact, when the angels sinned, before man sinned, the scripture tells us that the angels were cast into hell.

it was already in existence then. But we also read in Psalm 9 verse 17 that it is a vast empire of a place.

Nations who forget God. Whole continents, whole nations will populate this region. The scripture speaks of a place that is below.

Jesus speaks of it as men and women being brought down into hell. It is a place that is marvelously removed from heaven, from the happiness, from the security of heaven.

[ 23 : 35 ] The last book in the Bible, Revelation, describes it as a bottomless pit. The depth of suffering is more, my friends, than human minds can grasp.

And the conditions in that place are as bad as its character. Now, scripture speaks of hell as a three-fold condition.

First of all, Jesus speaks of it as a fire. Jesus spoke of men entering a furnace of fire, of hell fire.

and he says, unbelievers will be cast into this place. But sadly, popular theology makes this place symbolic, metaphorical, figurative.

But, my friends, that does not reflect the truth of God's word. John Stott, that great theologian of the Church of England used to proclaim this message.

[ 24 : 47 ] But I'm glad he's changed his mind on it. You see, it cannot be figurative or emblematic, as not only the soul is to be cast into hell, but the body too.

Having two hands and two feet, they shall be cast into everlasting fire. It's a fire that the soul will know, but also that the senses of the body will experience.

Which leads me to the conclusion, my friends, that we're talking here of literal fire. Because Jude speaks of these things too.

He points there to the overthrow of Sodom and Gomorrah, which we read in Genesis 18 and 19. Remember what happened there? He said they were overthrown with fire and brimstone.

Then Jude says this, and they are set apart as an example of suffering and vengeance. Eternal fire. Not a figure, but as an example.

[ 25 : 53 ] What consumed the cities of the plain, surely was a forerunner of what will consume the unbeliever in hell. My friends, the fire that will consume this world one day, it's not figurative.

Look up 2 Peter 3, which tells us that the heavens and the earth are kept in store, reserved unto fire for that great day of God.

Wherein the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burnt up. My friends, that is fire with effect.

melting the very elements that are around us. A real fire. And the Lord Jesus Christ shall come in flaming fire.

Vengeance on them that know not God, that do not obey the gospel. My friends, we don't have the liberty to say that this is a different kind of fire. We don't have that liberty in Scripture.

[ 27 : 00 ] You see, both fires are concerned with the judgment of God, and the fire in hell, and the fire in the end of the world, are the same thing. Darkness is the second condition that will be experienced in this place.

Jesus spoke of outer darkness. Jude speaks of the blackness of the darkness forever. Change of darkness, says the apostle Peter. And I believe that that darkness will be real and literal.

Not only shall we sense it, but we'll also experience it within our bodies. Jesus said he would be bound hand and foot and be cast into outer darkness.

I remember as a young soldier, when I was being promoted as sergeant, one of the courses that we were sent on down in Wales was a course to try and harden us up.

And one of the things we had to do was to go and escape an evasion exercise. And those who were captured had to go through some painful experiences. And I remember one of them that I had to suffer and that was one of darkness.

[ 28 : 12 ] I remember being placed in this dark place. And I can assure you it was not just frightening, but it was also painful. It is not something that the soul will be aware of, but something that the body will be aware of too.

And that's through the normal senses. darkness. It is awful darkness. We have an Old Testament discovery of the kind of darkness that we see here.

Remember when the plagues came in Egypt. Several plagues came. But one of these plagues was the plague of darkness. We read in Exodus chapter 10.

There was darkness over the land of Egypt. A darkness that could be felt. And they saw neither one another nor rose from any place. You see, the plagues in Egypt are examples to us of judgment to come.

Judgment upon sin. The book of Revelation describes final judgment in terms of plagues. And God has given us evidence that these plagues will be darkness.

[ 29 : 18 ] Darkness not illustrative. Darkness not figurative. But actual terrible manifest to the eye. cry. And I believe that we have further confirmation of that, have we not?

When we remembered what happened to our own Lord and Savior Jesus Christ on Calvary's cross. It was not just the darkness of abandonment of his soul.

Remember when Christ cried that unforgettable cry. My God, my God, why hast thou forsaken me? But remember along with that darkness, there was actual, literal darkness to match that inner darkness.

There was darkness over the whole land until the ninth hour. You see, Jesus was there suffering for you and I if we are Christians tonight.

Now that darkness that Jesus suffered on our behalf as Christians is a darkness that you who is not a Christian must suffer for yourself.

[ 30 : 32 ] Actual darkness within and without. Now thirdly, the condition of that region is also one of filth and one of uncleanness.

Christ spoke of the worm that dies not. One of the terrible graphic descriptions of which I must tell you just to be faithful to God's word, we find in Isaiah chapter 66 and in that last chapter of Isaiah we are told that when the scroll was read very often instead of reading that last verse they would go to the previous verse so that they would leave some hope to the people.

What we have there is a picture of something that is disgusting, something that is degrading. My friends, these are not the opinions of someone living at this point of time.

This is a place, my friend, where the glory of God is never seen and the filth and the uncleanness of that place is clearly told us in scripture.

Because in that place will be the scum of every generation from the beginning of time. these are your companions there.

[ 32 : 02 ] The Bible says that men shall receive of the things done in the body, whether good or whether evil. Oh, my friends, perhaps the worst thing about the place, the worst thing about the soul there, I think perhaps it's the state of the will.

Because once you enter hell, there is no hope of any change in hell. Because what happens there, according to scripture, is that our hearts will be hardened and never softened.

all my friends, what loss in this place. I believe one of the worst experiences of that place is that you will be able to see heaven.

Jonathan Edwards again believes and says in his works in relation to Luke chapter 13 verse 28, there shall be weeping and gnashing of teeth and you shall see Abraham and Isaac and Jacob and all of the prophets in the kingdom of God and yourselves cast out.

What a thought that is. You shall see what could have been. You shall see what should have been. Perhaps a parent, a husband, a wife, and you cast out.

[ 33 : 51 ] Those you despised, perhaps as religious fanatics, as freaks of the gospel, you shall see the glory that was on offer in the gospel, but forever denied to you.

Is that not a fearful thought? John Bunyan says you will see your friends, your acquaintances, your neighbors, maybe your father, your mother, your wife, your husband, your children, your brother, your sister, all in the kingdom of heaven, and you cast out.

Oh, what lost, my friends, to know that there will be no place for you, and as Hebrew says, depart from me, I never knew you, will be the response from God.

There will be a great gulf fixed between you and heaven. The scripture states that your situation is likened to a soul in prison. You'll sense God's anger.

The Bible says, it is a fearful thing to fall into the hands of an angry God. And my friends, what makes this place a thousand times worse is that it is eternal, never ending.

[ 35 : 21 ] Now, as I close this evening, I want to say one thing further in relation to this, and that is that there will be degrees of punishment in hell, as there are degrees of blessedness in heaven.

Let's look at our text again. God will give to each person according to what he has done. You see, God is just, God is righteous, and great sin will be punished with great punishment.

When a man sows, that shall he reap. You shall be judged according to your work. What do I mean precisely? Well, I believe from my own reading of scripture, that those of you here tonight who are under the gospel, and who continue to reject the gospel of Jesus Christ, your punishment will be so much greater.

You are sinning against the light. Great severity of judgment for those who know the truth, and reject it.

This is what Luke 12, 47 says, Jesus says, that the servant who knew the Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.

[ 36 : 57 ] My friends, this is a parable. The greater the light, the greater the punishment. Perhaps there are some people in this church tonight who have heard hundreds and hundreds of services, sermons, and they've continued to reject the gospel.

Are you stifling your conscience tonight? Oh, what great judgment you will receive. You will be damned, the Bible says.

Oh, I want you to listen to me tonight. And I want you to listen to me very carefully. Perhaps you might laugh at what this church stands for. Perhaps you reject it and you hold it in contempt.

But my friends, you're rejecting the Lord Jesus Christ. And for rejecting the Lord Jesus Christ, the Bible clearly says that you will receive all of hell's fury.

My friends, that's sore punishment. So you say to me, is there a way out? Of course there's a way out.

[ 38 : 18 ] Of course there's a way out. And the gospel, my friend, is good news. You see, Christ suffered for his people. He was smitten, afflicted.

He suffered chastisement. He appeased the justice of God. He went to the cross and suffered the torments of hell itself. The psalmist declares that for us.

He declares that the sorrow of hell compassed Christ about. And our hope is this, my friends, that God in Christ has suffered for his people.

And what we see in the suffering of Christ is the love of God. love the Father has when he sent his only begotten son into the sin sick world for sinners such as you are tonight.

And what a privileged passion you are here tonight to hear the gospel of grace. Let me ask you tonight, where do you stand?

[ 39 : 29 ] are you tonight rejecting the gospel? Because what Christ is saying to you tonight, come unto me all ye that labor and are heavy laden, and I will give you rest.

No matter what problem you've got, Christ is encouraging you to come. My friends, this is a free offer of the gospel. Jesus is welcoming you.



it is for you to come. You cannot on the day of judgment turn round and say to Christ, ah, but I never knew.

Ah, but I was waiting for a Damascus experience. No, my friends, what Jesus is saying to you tonight is repent and believe the gospel.

That's what Jesus is saying. And I would urge you tonight to flee from the wrath to come. Ah, tonight that Jesus would convince you of your sin, that he would draw you to himself, and that you might find salvation and his refuge.

[ 40 : 48 ] Oh, what a wonderful thing to know the love of Christ. Christ, I had the privilege recently to prepare a paper on the Covenanters.

I must confess that I cried buckets as I saw the love that these men had for the gospel. I want to tell you the story of one in particular, a martyr whose name was Palmer.

He was burnt at the stake, and as those who were burning him at the stake looked at him, they thought he had died, and they were about to remove the embers, but as he was about to give his life up, he cried out in his pain, Oh, sweet, sweet Jesus.

My friends, this is the response of a believer who has been delivered by the Lord Jesus Christ from the pains of hell, so that natural fire has no hold over.

My friends, I urge you tonight to come to Christ. Your only hope this evening is to know the Lord Jesus as your Savior. Turn from your sins.

[ 42 : 11 ] Plead with God on your knees tonight. When you go home tonight, go on your knees by your bedside. And plead with the Lord Jesus Christ, Lord, be merciful to me, a sinner, if you have no other prayer.

Trust in Christ tonight, my friend, and hell's fire will not touch you, and you'll be saved. Why will you be saved? Because the Bible tells us, in Romans chapter 8, verse 1, Therefore, there is now no condemnation for those who are in Christ Jesus.

My friends, what a verse! What a verse! If tonight you are out of Christ, you are condemned and lost eternally.

But if you are sheltering in the Lord Jesus Christ, you can say with Charles Wesley in his hymn, no condemnation know I dread.

Jesus and all in him is mine. Alive in him my living head, clothed with righteousness divine. Behold, I approach the eternal throne.

[ 43 : 25 ] Claim the crown through Christ my own. What confidence the believer can have in his death. My love tonight is crucified.

And I tell you that my friend, not as a preacher, but as a believer in Christ. My blessed Savior, the love of my life, is crucified.

And upon him tonight, I hang my hope for eternity, my deliverance from hell, and for my position in heaven. Oh sweet, sweet, Jesus.

Is that your hope tonight? Let us pray. Let us pray.