

human beings judge other human beings? Will those who stand before God on the day of His righteous judgment condemn themselves out of their own mouths in the very way they condemned others during this life?

If so, this yardstick holds no promise whatever as a condition of salvation! Instead, it will turn out to be a basis for God's condemnation! So we must look further.

#### **B. YARDSTICK #2 is the overall moral direction of people's lives**

In Romans 2:6-13 and 16 Paul appears to be giving another yardstick. In verse 6 he says that God's righteous judgment will be rendered to every human being on the basis of what he or she has done.

In verses 7-10 the apostle describes two classes of human beings in terms of what they do in this life and what they will receive at God's righteous judgment.

The First Class is made up of those who persevere in doing good and seek for glory, honor, and immortality. Verse 7 speaks of "those who by persistence in doing good seek glory, honor and immortality" and verse 10 speaks of "everyone who does good: first for the Jew, then for the Gentile."

This first class of persons who persist in doing good will receive eternal life, glory, honor, and peace. Verse 7 says that to those who persist in doing good, God "will give eternal life." And verse 10 says that there will be "glory, honor and peace for everyone who does good."

The Second Class is made up of those who persevere in doing evil, who are selfishly ambitious and do not obey the truth but obey unrighteousness. Verse 9 mentions "every human being who does evil"; verse 8 speaks of "those who are self-seeking and who reject the truth and follow evil."

This second class of persons who persist in doing evil will receive wrath and indignation, tribulation and distress. Verse 8 says that for those who follow evil, "there will be wrath and anger"; and verse 9 states that "There will be trouble and distress for every human being who does evil; first for the Jew, then for the Gentile."

In verses 10b-12 Paul lays down the principle that God does not show partiality in His judgment to either Jews or Gentiles. Those who have sinned