

**Romans (8):  
God's Righteous Judgment  
(Rom. 2:1-16)**

**Introduction:**

Today we arrive to Romans 2 in which we will read and learn of God's righteous judgment that He will exercise at the end of the age. Last Lord's Day we considered Paul's indictment against idolaters, who were chiefly Gentiles, in whose lives the judicial wrath of God was being revealed. Paul painted them in very negative terms, as ones who were "at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world" (Eph. 2:12). But in these first few chapters of Romans (specifically 1:18-3:20) Paul was laying out a case that the whole world was guilty and in need of the righteousness that comes through faith only in Jesus Christ. Paul would need to show others, who may not identify themselves as guilty in the same manner as these idolaters, that they too, were in need of salvation through Jesus Christ. Paul would set forth the case that those people, who did not see themselves as those described in Romans 1, were just as guilty and just as damned. Paul therefore opens Romans 2 addressing "the moralist", the one who thought that he was immune to God's condemnation in judgment, but who was sadly mistaken.

Let us read the first 11 verses of Romans 2.

<sup>1</sup>Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. <sup>2</sup>We know that the judgment of God rightly falls on those who practice such things. <sup>3</sup>Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? <sup>4</sup>Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? <sup>5</sup>But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

<sup>6</sup>He will render to each one according to his works: <sup>7</sup>to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; <sup>8</sup>but for those who are self-seeking<sup>[a]</sup> and do not obey the truth, but obey unrighteousness, there will be wrath and fury. <sup>9</sup>There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, <sup>10</sup>but glory and honor and peace for everyone who does good, the Jew first and also the Greek. <sup>11</sup>For God shows no partiality.

There is a significant shift in Paul's writing style from what is in Romans 1 and with the onset of Romans 2. In his indictment against idolaters in chapter 1, Paul had written in the third person plural, speaking of "they" and "them."<sup>1</sup> But beginning with Romans 2:1 Paul changes his style, addressing a second person singular, "you."<sup>2</sup> This does not mean that he was leveling a direct accusation against his readers, otherwise he would have used the second person plural form "you", meaning "all of you".<sup>3</sup> Rather, Paul's use of this singular pronoun, "you", reveals a formal literary style that was common in the Roman world. It has been described as a form of *diatribe*. Paul casts his argument in the form of an imaginary dialogue with a student or opponent. The *diatribe* commonly included questions posed to the opponent, statements of

---

<sup>1</sup> Consider "their" (1:18, 24-twice, 26-twice, 27), "them" (1:19, 24, 26, 29), "they" (1:20, 21—thrice, 22, 25, 27, 28, 29—thrice, 32—twice).

<sup>2</sup> Consider "you" (2:1-four times, 3—thrice, 4—twice, 5), "yourself" (2:3, 5), "your" (2:5).

<sup>3</sup> In English the words for the second person singular ("you") is the same as for the plural ("you"). In Greek, however, these forms have different spelling, so it is easily distinguished if the writer is speaking to a single person or a group of persons. Here Paul is addressing a "single" person, but he is doing so for the sake of argument.

rejection of an opponent's possible objection<sup>4</sup>, and the direct address of the imaginary opponent. However, even though Paul's writing here is in the literary style of a diatribe, we should not assume that it was not true to life.

However, the dialogue that Paul records in this part of the letter, while imaginary, undoubtedly reflects accurately many actual debates and conversations with those to whom he was preaching the gospel. The "conversations" and indictments that we find in this section are not verbatim reports of actual dialogues, but they reflect real-life situations.<sup>5</sup>

Let us work through these verses. **Romans 2:1** reads, "*Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.*"

The first question to answer is to whom did Paul intend to address by his reference to "O man?" Most commentators believe that Paul determined to single out the typical non-Christian Jew in this section.<sup>6</sup> Others say that this should be understood as a "moralist", whether Jew or Gentile.<sup>7</sup> I think that **John Murray** had it right.

The question is not one that can be decisively determined. It may be that the apostle, while thinking particularly of Jews, frames his discourse in terms that are more general so as to strike not only at the Jew but also at others who did not consider themselves to be in the degraded moral and religious condition delineated in the previous verses.<sup>8</sup>

Paul declares that "everyone of you" are without excuse "who judges." This may easily be seen to include you and me.

The person whom Paul so accuses addressed with the second person singular in diatribe style, is "O person, each one of you who is judging." Paul invites anyone who might judge another to include himself or herself in the scope of his accusation.<sup>9</sup>

We know from the Holy Scriptures that when God created Adam and Eve, He placed within them knowledge of His will, that is, His law, or His righteousness. God has written His law upon the hearts of all people that are born into this world. It is an aspect of what it is to be made in the image of God, to have His law imprinted in our souls. But sin has defaced that knowledge, so that it is still present, but that knowledge of God's law is not as clearly recognized by us as it would be, if it were not for sin. And over time, we may diminish that intuitive sense of God's righteousness in each of us to the degree that we sin against that "knowledge" within us, and to the degree we are taught contrary to God's ways by others and by our own sinful reasoning. One of the evidences that God has placed within the soul of every human being knowledge of His law, is that all people everywhere pass judgment upon others about them. Really, therefore, Romans 2:1 can be applied to everyone who has been born into this world. The fact that we judge others for their behavior reveals that each of us has a standard of morality that we employ to make assessments of right and wrong, good and evil, truth and error.

---

<sup>4</sup> For example, in Romans alone Paul frequently answers his question with "God forbid!" (Rom. 3:3f; 5f; 31; 6:1f, 15, 7:7, 13; 9:14; 11:1, 11).

<sup>5</sup> Douglas Moo, *The Epistle to the Romans*, The New Testament Commentary on the New Testament (William B. Eerdmans, 1996), p. 126.

<sup>6</sup> This is Moo's position and it is reflected in many outlines of the Epistle to the Romans. "It is clear that Paul's main target is the Jew" (Moo, *Romans*, p. 126).

<sup>7</sup> This is Schreiner's position.

<sup>8</sup> John Murray, *The Epistle to the Romans* (William B. Eerdmans, 1965), p. 54f. Nevertheless, Murray goes on to give 4 reasons why the Jew may best be in Paul's sights (p. 55).

<sup>9</sup> Moo, *Romans*, p. 130.

There was a pastor a generation ago out in California, **Ray Steadman**, who identified four reasons to substantiate that concept of God's law resides in every human being. *First*, we know that human beings have God's law written on their conscience because *we are all proud of our good deeds*, we show that we have a *standard* of morality to which we should aspire. *Second*, when *we are critical of others*, we show that we have a standard of morality or behavior that we maintain or believe others should maintain. *Third*, *we are reluctant to admit our failures*. This shows that we know we fall short of where we should be and what we should be doing. *Fourth*, when *we suffer from depression, discouragement, and defeat*, we reveal that we have a desire to be better and we know that we should do better. If Steadman is right on his second point, then indeed, each of us are guilty, falling under the charge against the "O man" in Romans 2:1.

The Scriptures have serious warnings to God's people so that they will not be guilty of passing judgment on others. Our Lord taught His disciples,

"Judge not, that you be not judged. <sup>2</sup>For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. <sup>3</sup>Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup>Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." (Matt. 7:1-5)

It is clear that *our Lord forbid His disciples to manifest a judgmental and critical spirit*. This is totally incompatible with the Christian life.

The Scriptures tell us that we are incapable of judging the desires and motives of hearts; that is something only God can and will one day do. This is a major reason why we should avoid passing judgment upon others. Paul wrote in **1 Corinthians 4:5**, *"Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God."* Paul was forbidding was making judgments on another's motives. We simply do not have that ability.

The commandment not to judge is not a complete prohibition toward us not to make assessments and declare wrong when we see it, error when we detect it, or evil when encounter it. But when we make those judgments, we need to do it in a manner that it is not we who are passing judgment, but rather, we are attempting to declare to others God's judgment upon these matters. We are not judging, but declaring God's judgment on matters. This we should do. And so, our Lord's warning in Matthew 7:1ff is not condemning the work of judging others' beliefs and practices; rather, *it is condemning a censorious spirit, which is seen in one who, with a spirit of anger or intolerance, tries to dismiss or discredit other persons in order to damage their reputation or justify himself*. J. C. Ryle wrote,

What our Lord means to condemn is a censorious and fault finding spirit. A readiness to blame others for trifling offenses or matters of indifference, a habit of passing rash and hasty judgments, a disposition to magnify the errors and infirmities of our neighbors, and make the worst of them,--this is what our Lord forbids.<sup>10</sup>

To this kind of person the Lord says, *"Let him who is without sin cast the first stone."* A person who tries to pluck a splinter out of another person's eye, when he has a beam in his own, is to be regarded as a hypocrite (cf. Matt. 5:5), but it is not the act of trying to remove a splinter, but the fact that he is equally at fault, that reveals his hypocrisy. He is *first* to remove the log from his own eye *"then"* he will see clearly to remove the splinter that is in his brother's eye (again, 7:5). We are to be in the business of spotting and removing splinters--discerning and correcting errant belief and practice--but we are first to perform this work on ourselves.

We are told to make judgments about wrong behavior within the churches and take strong, decisive action against violators. We are to reprove, rebuke, with all long-suffering and patience. Paul rebuked the

---

<sup>10</sup> Ibid.

church at Corinth for not doing so. They prided themselves in their tolerance in overlooking sin. But Paul rebuked them and corrected them in this matter. He wrote,

<sup>1</sup>It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that a man has his father's wife! <sup>2</sup>And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. <sup>3</sup>***For I indeed***, as absent in body but present in spirit, ***have already judged***, as though I were present, ***concerning him who has so done this deed***. <sup>4</sup>In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ, <sup>5</sup>deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. <sup>6</sup>***Your glorying is not good***. Do you not know that a little leaven leavens the whole lump? <sup>7</sup>Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup>Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

<sup>9</sup>I wrote to you in my epistle not to keep company with sexually immoral people. <sup>10</sup>Yet I certainly did not mean the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. <sup>11</sup>But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, not even to eat with such a person. <sup>12</sup>For what have I to do with judging those also who are outside? ***Do you not judge those who are inside?*** <sup>13</sup>But those who are outside God judges. ***Therefore "put away from yourselves that wicked person."*** (1 Cor. 5:1-13)

Our Lord forbid his disciples to possess and manifest a judgmental and condemning spirit which dismisses and discredits others with a view of justifying themselves or condemning another based on their own subjective assessment. God alone is the judge. And we may be able to say authoritatively what His judgment is upon a matter based on His Word, but it is ***as a reporter reporting the declaration of a judge in a case***. It is forbidden us to take upon ourselves the robes of the judge and condemn another based on our own assessments.

But sadly, **there are those who judge everything, including motives. This is wrong.** These persons will tell you not only what a person is doing wrong, but specifically ***why*** he is doing it; that is, what is motivating him to do it. The Bible says that we cannot know our own hearts. But there are some who set themselves up as judges of other men's hearts claiming that they know why he or she behaves in such a manner. The Scriptures say you do not know why a person acts the way he does and you should not make specific, authoritative judgments respecting such things. That is God's responsibility that will be brought to light in the Day of Judgment.

**But again, there are those who judge nothing. This too, is wrong.** These people would never say a bad thing about anybody or any action. These people attempt to accentuate the positive and only the positive. They never saying anything negative, they never correct, never rebuke, never admonish or exhort others. Although they may have the best of intentions for others, they fail to be true help. ***"He that rebukes a man afterwards shall find more favour than he that flatters with the tongue"*** (Pro. 28:23).

In Romans 2:1 Paul gives the reason why we condemn ourselves, when we judge others: "Therefore you have no excuse, O man, every one of you who judges. ***For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.***" We are all sinners. When we condemn others, we pass judgment upon ourselves. It is not because the judgment you made is wrong, but because you do the same things that you condemn in another. You thereby condemn yourself. When Paul wrote that the one who judges "practice the very same things", he is saying that we all sin in some measure, to some degree. We read the "vice list" of Romans 1 last week. No human being can justly say of himself that he does practice some of the things listed there. Paul declared that as fallen creatures, we are

filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they (we) are whisperers, <sup>30</sup>backbiters, haters of God,

violent, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup>undiscerning, untrustworthy, unloving, unforgiving, unmerciful; <sup>32</sup>who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. (Rom 1:29ff)

Since this is the case, that we are all guilty of at least some of these things, when we ourselves pass judgment upon others, we condemn ourselves, for we do the same things.

In my days as a young Christian, in which I might describe myself as having been rather pharisaical, I would be quick to judge people in a critical and condemning sense for something they did or said. But it seemed to always happen that shortly afterward, I would find myself doing the same thing I had condemned in another. I believe the Lord was intentionally showing me that to reveal to me my error and folly. The Scriptures teach plainly that if you refuse to show mercy to another, God will refuse to show mercy to you. And, if you judge another, God will also judge you. What we are to do is to pronounce the judgment of God upon others for their beliefs and their behavior because God has said it in His Word. And so in reality, it is not we that are judging, but rather we are pronouncing God's judgment on a matter that He has set forth in His Word.

We next read in **Romans 2:2**, "***We know that the judgment of God rightly falls on those who practice such things.***" God is set forth as a just judge. His judgment is administered justly upon all alike. This was actually a statement of truth regarding God's dealings with sinners that the Jews would *not* have entirely agreed. For many of them, if not most of them, assumed that because they were God's covenantal people that God would judge them according to a different, a lesser standard than that He would administer to non-Jews. Paul is refuting this idea indirectly here, but later he will state the matter overtly respecting God's judgment upon the Jews. God is a just God and will administer His justice righteously upon all according to what they have done. Paul does not deny the special relationship the Jews had with God. What he was denying is that their relationship shielded them from the just administration of God's judgment upon the sins that people commit. God's judgment is just upon all who commit sin.

Paul next challenges directly the false notion that God will give some people (namely Jews) leniency or exoneration for the sins they commit.

**<sup>3</sup>Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? (Rom. 1:3)**

Paul implies in his rhetorical question that it is folly to think that one can practice sin in the same manner as those who will be damned by God and yet escape their fate. This would have been an assumption on the part of a Jew. Paul is increasingly directing his words to his countrymen.

Sometimes people can sin with what they perceive to be little consequences. Then they assume that if they are not punished by God for their sin, or at least in a manner in which they can discern, it means that they stand in favor with God and that God is not concerned or disturbed at them for their sin. Paul dismisses this idea in verse 4.

**<sup>4</sup>Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance.**

Paul describes God's merciful dealings with three terms. First, Paul makes reference to God's "kindness" or goodness. God is by nature kind or good to all of His creatures. He is described as having "forbearance" toward those who sin. God may postpone for a time His judgment, but postponement should not be viewed as a negation of God's intent to deal justly with His creatures. And then God is described as having "patience." God is patient in withholding His judgment upon people who deserve His wrath. Peter wrote of how patient God is toward His creatures.

<sup>8</sup>But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.” (2 Pet. 3:8f)

Peter is not saying here that the measure of time is different for God from us, that one day to us is like 1,000 years to him. Peter is speaking of the longsuffering patience with God. Where you and I might “put up” with something or someone for a day, God might patiently forebear for 1,000 years.

Nevertheless, to unrepentant sinners, when God’s mercy and kindness is perceived, it often results in a false sense of security on the part of those who think they stand in right relation with God. In actuality, however, the wrath of God abides on them.

It is this assumption that Paul, in agreement with the prophets, calls into question. As the passage unfolds, however, we will find Paul going beyond the prophets by asserting that Jews are no better off than Gentiles in the judgment. This is a radical departure from all Jewish tradition and implies not only a critique of the prevailing understanding of God’s covenant with Israel but also that a new era in salvation had dawned.<sup>11</sup>

Paul mentions the word “repentance.” “Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance?” God calls everyone everywhere to repent of their sins and turn in faith to God through Jesus Christ.

**What is repentance?** Thomas Watson gave a thorough definition and explanation in his book entitled *The Doctrine of Repentance*.

Repentance is a grace of God’s Spirit whereby a sinner is inwardly humbled and visibly reformed. For a further amplification, know that repentance is a spiritual medicine made up of six special ingredients:

1. Sight of sin
2. Sorrow for sin
3. Confession of sin
4. Shame for sin
5. Hatred for sin
6. Turning from sin.

If anyone is left out it loses its virtue.<sup>12</sup>

It might seem to be unnecessary to declare in the church that a non-Christian, if he hopes to have salvation, must repent of sin. But this needs to be stressed in these days. For there are many who call themselves evangelical, who say otherwise. They say that it is wrong to command unbelievers to repent of sin, rather they are to be told only to believe what Christ has done on their behalf. Here are the words that I found in a popular **study Bible** (Ryrie, p. 2007):

Salvation is conditioned solely on faith in Jesus Christ. . . Through the ages other requirements in addition to faith have been *wrongly* added (emphasis mine). Some of these are: *surrender to the lordship of Christ*. Christ must be Lord in the sense of Jehovah in order to be a qualified Savior (Rom. 10:9), but Christ’s personal lordship over the individual’s life is not a condition for salvation. It should be a consequence of salvation and is a condition for dedication in full discipleship... **Repentance**: this is a

---

<sup>11</sup> Schreiner, *Romans*, p. 133.

<sup>12</sup> Thomas Watson, *The Doctrine of Repentance* (Banner of Truth, 1987, orig. 1668), p. 18.

valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved.

Ryrie does not believe that repentance is the turning of someone from a life of actively sinning to a life of submission to Jesus Christ as Lord and Savior. He teaches (as do many classical dispensationalists) that repentance is nothing more than someone changing his mind, his opinion, about who Jesus Christ is. When one repents, he changes his mind from having previously thought little of the Lord Jesus, to now seeing Him as eternal God who has become flesh. Repentance has nothing to do with you turning from sin, he would argue.

In contrast to this view of repentance, consider the words of **Charles Spurgeon** penned over a century ago:

There must also be *a willingness to obey the Lord in all His commandments*. It is a shameful thing for a man to profess discipleship and yet refuse to learn his Lord's will upon certain points, or even dare to decline obedience when that will is known. How can a man be a disciple of Christ when he openly lives in disobedience to Him?

If the professed convert distinctly and deliberately declares that he knows his Lord's will but does not mean to attend to it, you are not to pamper his presumption, but it is your duty to assure him that he is not saved. Has not the Lord said, "He that taketh not up his cross, and cometh after Me, cannot be My disciple"? Mistakes as to what the Lord's will may be are to be tenderly corrected, but anything like willful disobedience is fatal; to tolerate it would be treason to Him that sent us. Jesus must be received as King as well as Priest; and where there is any hesitancy about this, the foundation of godliness is not yet laid. (*The Soul Winner*, p. 38)

Now we have tried to point out before why there is confusion in this matter and so we will not do so other than saying this: there is a confusion between the basis of our justification before God--which is faith alone--and the demands of the gospel--which are repentance from sin to God, faith in the Lord Jesus, persevering in faith and obedience through life. All of which the Scriptures set forth as essential to salvation. If there be any doubt about these matters consider the following citations from Scripture:

**Luke 5:31, 32:** "And Jesus answering said unto them, 'They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to *repentance*.'"

**Luke 24:46, 47:** "And he (Jesus) said unto them, 'Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that *repentance* and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.'"

**Acts 2:38:** "And Peter (said) unto them, '*Repent* ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and you shall receive the gift of the Holy Spirit.'"

**Acts 5:30, 31:** "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand (to be) a Prince and a Savior, to give *repentance* to Israel, and remission of sins."

**Acts 8:22:** "*Repent* therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

**Acts 11:17, 18:** "If then God gave unto them the like gift as (he did) also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted *repentance unto life*."

**Acts 17:29, 30:** “Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commands men that they should all everywhere *repent*.”

**Rom. 2:4** “Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God’s kindness is meant to lead you to *repentance*?”

**2 Cor. 7:9, 10:** “Now I rejoice, not that you were made sorry, but that you were made sorry unto repentance; for you were made sorry after a godly sort, that you might suffer loss by us in nothing. For godly sorrow *works repentance unto salvation*, (a repentance) which brings no regret: but the sorrow of the world works death.

**2 Pet. 3:9:** “The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to *repentance*.”

Repentance is an initial act that sets the soul on a path leading to glory. It is described as a “crucifying of the flesh with the affections and lusts” in Galatians 5:23. This we must strive to produce in our hearers with all the persuasion, warning, and instruction that we can impart. Nevertheless, we recognize that repentance is a gift that the Lord Jesus Christ must bestow. We command all men everywhere to repent of sin and turn to God, but we know that only the power of God as mediated through Christ can enable people to do so. We command people to repent, and yet we also tell them to look to Christ Who alone can enable them to do so.

Consider a few words about **repentance and the Christian**. Simply because we repented when we came to Christ does that mean the matter is complete? No, in no way. Christians are a repenting people. As new sins are discovered, or as strayings and defections occur, and the Spirit brings to mind these things, we repent afresh. Repentance is the way of life for the Christian. And if we are Christian we must (and we will) turn from sin toward God as we are confronted with the truth of Scripture. Again, if any think that they can be a true Christian and not repent of sin when confronted with it, consider the following verses given to churches by the Lord Jesus Himself:

**Rev. 2:5:** “Remember then from what you have fallen, *repent* and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.”

**Rev. 2:16:** “So hast thou also some that hold the teaching of the Nicolaitans in like manner. *Repent* therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit says to the churches. To him that overcomes, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receives it.”

**Rev. 2:20:** “But I have (this) against thee, that thou sufferest the woman Jezebel, who calls herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she wills not to repent of her fornication. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they *repent* of her works. And I will kill her children with death; and all the churches shall know that I am he that searches the reins and hearts: and I will give unto each one of you according to your works.”

**Rev. 3:3:** “Remember then what you received and heard; keep that, and *repent*. If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you.”

**Rev 3:19:** “As many as I love, I reprove and chasten: be zealous therefore, and *repent*.”

We see that repentance--turning from sin to God--is not merely an act of the non-Christian, but one for us all-- he commands all men that they should all everywhere repent: "inasmuch as He has appointed a day in which He will judge the world in righteousness by the man whom He has ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." We have shown that repentance is a command of Scripture, but it is also a grace of the Holy Spirit.