***God's Judgment is Inescapable  
RO11-02***

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Please open your Bibles to Romans 2:2-3.

As we have come to Romans 2, we have reminded you that in this chapter, God the Holy Spirit leads the apostle Paul (the writer of this book) to take up the subject of unbelievers who are moral and self-righteous. In Romans 1, he dealt with the open, flagrant sinner – the immoral man. Now, in this chapter, he deals with the moral unbeliever – the person who is the respectable man or woman in the community. How does a person like that stand up to God?

**The Immoral Man**

Actually, the immoral person is more responsive to the gospel than is the moral unbeliever. So, the apostle Paul, before he actually picks up the full explanation in a logical way of our Christian faith (which he does beginning in chapter 3), has to dispose of various types of human beings who think they're going to make it with God.

**The Moral Man**

So, now we're dealing with the moral man – the moral unbeliever. This person is very quick to condemn the practices of the immoral unbeliever. The moral unbeliever feels that the immoral person deserves exactly what he's getting (what he has coming to him) under the divine judgments of God. He deserves to spend eternity in hell as far as the moral unbeliever is concerned. But Paul warns the moral person that, by condemning the immoral unbeliever to hell, he has passed the same judgment upon himself – the same destiny.

The reason for this is that God views all human beings with a certain innate problem with which they are born, and that thing is an old sin nature. You come into life with this old sin nature. Therefore, there is within everybody a source of evil. This evil from the old sin nature expresses itself in sins, and it expresses itself in human good. These join themselves together, and they form a stream which the Bible refers to as evil. So, if you're doing good things from the old sin nature, in the sight of God, they are evil and condemned. They carries no merit. If you're doing sins from the old sin nature, that too is evil in the sight of God and, of course, is condemned.

The same evil is to be found in the moral person as it is in the immoral person. That's what the average, respectable, churchgoing unbeliever does not understand – that the reason God's judgment is upon him is because he was born with a diseased nature (a sin nature), and even if he never committed a single sin – if from the moment he took his first breath, he never did an overtly wrong or mentally wrong thing, he's still going to spend eternity in the lake of fire unless he receives Christ as personal Savior, because he is born under the condemnation of the old sin nature. So, the respectability of the moral unbeliever is not to be equated with the absolute righteousness of God. That's what it takes to go to heaven. You have to possess the absolute righteousness of God.

The moral person (the moral unbeliever) makes the mistake of building an image of righteousness for himself by comparing his works to that of the immoral unbelievers. And, of course, when he compares himself to what other people are doing, he comes off looking pretty nice. All of us are well aware of the fact that we can always find someone against whom we can compare ourselves, so that what we do does not look quite so bad. After all, if a man puts a gun to his wife's head, and pulls the trigger, and kills her dead, that's a lot worse than the one who simply punches her in the mouth, isn't it? So, the wife-beater feels that he's not really quite as bad as the guy down the street who shoots up his wives. But it's all comparison. It's hideous in both cases. That's really the ludicrous role in which the moral unbeliever places himself in God's sight. He is comparing himself to this openly sinful person, and he says, "My goodness, I'm really not nearly as bad. As a matter of fact, I'm quite good compared to him. Therefore, God must be pleased with me."

So, Paul says, "I want to clear this up. If you make that mistake, it will cost you your soul for all eternity." Verse 2 says, "But we are sure that the judgment of God is according to truth against those who commit such things." The word "but" is the Greek particle "de." It's a contrasting word. It signals to us a contrast with verse 1. The moral unbeliever is defending his works on the standard of righteousness which he has set up for himself. He is not comparing himself to God's absolute standards of righteousness. He is comparing himself to his own relative standards of righteousness, as compared to other people. So, verse 1 has warned him that he is without excuse. Paul says, "You are inexcusable, O moral man, whosoever you are, that judges; for wherein you judge another, you condemn yourself, for you that judge do the same things." We'll see again how the moral man is doing the same things as the immoral man. The moral unbeliever does not possess the capacity to pass a true moral judgment upon himself. He uses a false criteria of the immorality of other people.

However, the apostle Paul comes along and says, "We know something for a certainty." The word "are sure" is the Greek word "oida." "Oida" is a word for knowledge. It refers to a complete understanding that a person possesses. There is another word for gaining knowledge in the Greek. It's "ginosko," and "ginosko" is the word for progressing in knowledge. You're moving ahead, and you're building up your information. "Oida" is something that you gain as a result of reasoning, or by intuition. "Ginosko" is something you gain by experience or observation.

Paul is saying, "I have something which is a settled, complete understanding. There's nothing more to be added to this particular piece of information. He got it from God. He got it because it was taught to him by the Lord directly. It was explained to him by God. So, it is important to notice that he uses this word "oida," which is telling us that Paul is not speaking about something that's going to develop, and that you are going to experience so that you understand it more and more. Paul says, "I can tell you this for a certainty." The word we use to describe that is "dogmatic." Paul is saying, "There are no ands, ifs, or buts about this. I can speak dogmatically, and I can tell you something that you better know, as a fine, respectable member of the community who is without Christ."

We may illustrate the differences between these two. In John 13:7, you have these two Greek words ("oida" and "ginosko") in contrast, and this might help to clarify their meaning. John 13:7 says, "Jesus answered and said to them, 'What I do, you do not know.’" He is saying that you do not foresee, and you do not have complete understanding. He uses this word "oida" first. Number one is "oida:" "What I do, you do not know. What I am doing, you simply do not understand," as He was washing the disciples' feet at their Last Supper together. He said, "You don't have a complete entity of knowledge about what I'm doing."

Then He says, "But you shall know hereafter." And here you have the word "know" a second time, and this time, it's "ginosko," which means that you are going to come into some information: "And as this information (which is going to be delivered to you by God the Holy Spirit) is revealed to you, then you will eventually gain an 'oida' knowledge. Through 'ginosko,' you will gain an 'oida' knowledge. You will come to where you are able to think through mentally, and come to a complete understanding as to what this meant that I am doing now, when I am going about from person to person, washing the feet of you, My disciples."

So, that's an example of the difference: "You don't know now. You don't have a complete understanding, but you will get to know” (you will develop an understanding later). "Oida" is knowledge by mental reflection or intuition; and, "ginosko" is by experience or observation. Paul has received this by direct revelation from God. So, this is, in other words, something axiomatic that he's now going to tell the moral unbeliever.

"We know" is in the perfect tense, which, in this case, is a kind of a peculiarity, because perfect, in this case, is really a present tense. It means a present tense, which means that Paul has this knowledge continually. It is active. He possesses this thing. It's indicative. It's a statement of fact: "But we know (as a complete, dogmatic fact) that." "That" is the word "hoti." This introduces the dogmatic, complete fact that Paul possesses.

**The Judgment of God**

This, first of all, is about the nature of God's judgment: We know dogmatically that the judgment of God." The word "judgment" is the Greek word "krima." This is the Greek word used to describe what a judge in a court of law passes down. When he passed sentence, the Greeks said, "The judge is now giving his 'krima'. He is giving us his judicial verdict. He is pronouncing a sentence.

So, God, here, is going to pronounce a sentence. It is called the sentence of God because he is the source of it. It has the definite article "the." It is "*the* God." Generally, in the Greek Bible, when you see "*the* God," with this definite article, it equals God the Father. So, it is God the Father, the head of the Trinity, who is passing down this verdict as the Great Judge of the universe.

"We know dogmatically that there is a judicial verdict which is going to be passed down by God the Father, which is according to." "According to" is the Greek preposition "kata." This is a word that indicates standard. It indicates the basis upon which this judgment is going to be made: *The* God is going to pass down a judgment, which is in keeping with (what he calls) the truth ("alethia"). "Alethia" is objective reality. God judges by the essence of the matter – not by appearances. The reason that you and I very often do not come to the truth about people; about situations; and, about circumstances is because we do not go to the essence of the matter. We don't go to the reality. We take an outward appearance, and we don't ask ourselves: why is this condition showing itself in this person? But God says that He passes judgments according to an absolute standard of righteousness. That absolute standard of righteousness is partly expressed in the content of doctrine, which we have in the Word of God.

Here is the truth. The truth upon which this judgment is going to be made begins, first of all, with the fact that everyone is a sinner in God's sight because he was born with the disease of the old sin nature. People practice acts of evil, consequently, because they have an old sin nature. The evil that pours from us is the old sin nature expressing itself. Therefore, when you took your first breath, you found yourself physically alive, but spiritually dead. The old sin nature ensured spiritual death. This is true of moral people; and, it is true of immoral people.

There are two ways in which the old sin nature expresses its evil. One is outwardly. We call that overt sins. The other is mental. These are internal. The immoral unbeliever generally specializes in the overt expression. That's why we know that he is a wild character. We watch him outwardly, and we see him engaging in all kinds of evil practices.

However, the moral unbeliever specializes in the mental expressions of sin from the old sin nature, and that's why the moral unbeliever can look like a very wonderful, nice person. We actually find it somewhat difficult to explain to people that that person who lives down the street from you, who is the nicest man in the world; who would help you out in any kind of a pinch; and, who is there when you need him, but who rejects Christ as Savior – that that man is going to spend eternity in the lake of fire. The reason it's hard for us to believe that is because we don't see this man in the cloak of sin in which he stands, because he's not in the habit of practicing overt sins, but you may be sure that he is in the habit of practicing a multitude of mental sins.

This causes the moral unbeliever to think that somehow he has greater favor with God than the immoral unbeliever. But the moral person is no better off than the immoral person, because both of them (and that's Paul's point here) are guilty of evil. The moral person condemns the sinful practices of the immoral person. If he condemns the open expressions of sin in the immoral person, he is condemning the old sin nature. Therefore, when he condemns what the old sin nature produces, without realizing it, he has condemned himself, because in him (in the moral unbeliever), the old sin nature is producing the secret sins of the mind.

So, the moral unbeliever really has just a relative righteousness. It's not the absolute righteousness which God requires for entrance into heaven. Righteousness, which is based thus on your own rationalizations, rather than on doctrine, is merely self-righteousness, and it's not going to cut it with God. So, while the moral unbeliever sees himself favorably when he compares himself to the immoral unbeliever, God sees them both under the guilt of the old sin nature.

The standard of this divine judgment, we are told, is the truth of God's own essence. And because of what God is, He condemns both the moral and the immoral unbeliever. So, God's judicial verdict, concerning whether a person goes to heaven or hell, is not going to be affected by who the person is. God is not a respecter of persons. The most long-haired hippie with the fattest beard you ever saw, who is a born-again person, is going to go to heaven, because, even though the Word of God condemns a man for wearing female-length hair, God does not make these decisions based upon these outward things. And the cleanest cut, pure-blooded, American boy type who is unregenerate is going to also not be respected by God for that. And he's going to be sent to the lake of fire. God's judgments are not by outward appearance, and God's judgments, therefore, can be said to be, according to the "alethia" (to the truth) – to the way things really are. This is what you are on the inside, which is evil, cleansed and born-again through the death of Christ; or, completely covered with the foulness of your own sin. God makes no mistakes.

So, Paul says, "We know dogmatically that the judicial verdict of God, as the Judge of the universe, will be according to the truth of God (that which is compatible to the essence of God), against them." And "against them" refers to those who practice evil from the old sin nature: "Against those who commit." The world "commit" is the Greek word "prasso." "Prasso" (of course, you can see) means "to practice." This one is used to describe what the immoral man does. These are his practices. Those who practice the kind of evil things that we read about in Romans 1:32. This is present tense. It's continually his practiced. It is active. He chooses to do this. And it is a participle. "Practicing such things" is the Greek word "toioutos." "Toioutos" means "of such a sort as" – these sort of things.

Now, it's important to notice that he used the word "toioutos," because God the Holy Spirit, through Paul, is not telling us that God is describing, as being under the judicial verdict of eternal death, those who do the specific things that have been described for us back in Romans 1:28-31 – this list of horrendous sins. It is not these specific sins that God is condemning. It is those who practice this sort of thing. Well, what sort of thing are these evil acts? Well, these are the sort of things that come out of the old sin nature. Out of the old sin nature flows this kind of moral garbage – this kind of moral debris. The moral unbeliever, in other words, will not commit the identical sins that the immoral unbeliever will commit. But he does the same kind of thing, in that he is performing evil which is flowing from the sin nature.

So, this is a critical word. God says, "I'm condemning you because you are doing the same sort of thing as the immoral man. You are producing evil from the old sin nature." So, the moral and the immoral are in the same boat before God, no matter what the circumstances outwardly may be of their lives.

**Who Judges?**

But will you notice who it is that is to do the judging? We know dogmatically that God is going to pass a judicial verdict, according to that which is truth (His essence), against those who do these kind of things that flow from the old sin nature. And it is God the Father who is the judge. Judgment of people is the prerogative of God alone. Only God has the character and the information in order to pass a judgment which is a true judgment. Many of God's judicial verdicts are recorded for us in the Bible. Therefore, we may pass a discernment. We can look at a person, and we can say, "I see, on the basis of the judgments that the Word of God tells me God will make, that this person, be he believer or unbeliever, is doing an evil thing." You will observe that. That's discernment. You will be able to identify it. And that will be important in order for you to guide yourself so that you can act accordingly upon this information. But it isn't your right to do something about it. It isn't your right to go talking to people about it. It isn't even your right to invade that person's priesthood, and to discuss this matter in his life with him unless that person asks you to do so.

There are certain exceptions, but in general, the principle is this – that God forbids people to judge people relative to their sins. That's the principle. God forbids people to judge other people concerning their sins. Matthew 7:1-3 tell us: "Do not judge, so that you won't be judged." This is judging other people's evil: "For with what judgments you judge, you shall be judged; and, with what measure you measure, it shall be measured to you again. Why do you behold the mote that is in your brother's eye, but you don't consider the beam that is in your own eye?"

Then verse 5: "You hypocrite: first cast the beam out of your own eye, and then you shall see clearly to cast the mote out of your brother's eye." As a matter of fact, because of your own distorted vision, you might be judging something as being evil in another person which is not evil at all.

Romans 14:4-10 tell us the same thing. This gives us the same caution: "Who are you that judges another man's servant? To his own master he stands or falls. Yea, he shall be held up, for God is able to make him stand. And each of us, as believers, is the servant of the living God. Who are you to be judging one of your Master's servants?

Verse 10: "Why do you judge your brother? Or why do you set your brother at nought? For we shall all stand before the Judgment Seat of Christ." If you see someone who is a fellow Christian (a believer) who's playing the fool, you may know for a certainty that one thing is going to happen. God, at the Judgment Seat of Christ, is going to deal with that individual. If he has been practicing evil, then he has spent a life out of temporal fellowship. Therefore, he has not stood one iota of reward at the Judgment Seat of Christ. So, the basic principle is that only God has the right to judge other people. It is a desire of the old sin nature to be rooting around in other people's business, and in other people's lives, and to be passing judgment. Most of us have all the sin we need on our own.

There are certain exceptions. There are certain people who do have divine authority to pass judgment upon the conduct of other people. Judges in the court of law have the right to pass judgment upon criminals. Employers have the right to pass judgment upon the performance of their employees. Military leaders have the right to exercise judgment upon those under their command. A pastor-teacher in a local church has the authority to pass judgments in the performance, and in the actions of the members of that flock. There are letters of commendation, for example, that various ones of us are required and called upon to fill out on people. What we are, in effect, doing is passing judgment upon the moral conduct and the character of people. All of these are legitimate areas of judging, but outside of these constituted lines of authority, judging is to be left to God. He's the only one that can do it right.

So, the rule is against judging evil in others, even if they deserve it. I'm talking about people who really are guilty of what you've seen. So, you would say, "Well, I know this is true. I saw it myself. I heard it myself. Therefore, I can pass judgment." No, you can't. It's still not your business. Be concerned with one thing: the control of your own old sin nature with your own progress in building the spiritual maturity structure in your soul.

So, in verse 2, the apostle Paul says, "To you who are moral unbelievers, I want to declare something very dogmatically that God, who acts as Judge of the universe, from His bench, and from His court, is going to hand down a verdict which is according to the reality of His own essence. Therefore, it is true. And it will be against those of you who commit the kinds of things that flow from the old sin nature, whether they be good or bad. From the old sin nature, God will judge it. Therefore, all respectable, moral unbelievers are now in trouble with the living God, relative to eternal life."

Verse 3 then begins closing the trap on the smug unbeliever. For Paul says, "And think this, O man, that judges them who do such things, and do the same, that you shall escape the judgment of God?" The word "and" here is again the Greek word "de." Here it indicates a continuation of the thing he has been talking about in verse 2. The word "think" is "logizomai." "Logizomai" means "to reason;" "to reckon;" "to suppose;" or, "to rationalize." It is in the present tense. It's a continual practice. It is middle. It is to benefit by it. The moral man rationalizes to benefit himself, and to make himself look good. It's indicative. It's a statement of fact. This word "logizomai" connotes thinking; reasoning; or, a process of rationalization. We can translate it as: "And do you reason thus?"

When it says, "O man," this is the Greek word "anthropos." "Anthropos" is the word that means mankind. It does not mean males only. We could better translate this as, "O human being" – men or women. So, it says, "Be rationalized, this, O moral unbelieving man or woman." This is called the vocative case in the Greek. It is a case for addressing a specific person. Here it is the smugly confident, self-righteous man or woman. This is a self-righteousness which is built by comparing themselves to the practices of the immoral person, instead of to the true standard of God's righteousness in Scripture. This is the case of building your righteousness on the unrighteousness of others.

So, Paul says, "Have you rationalized, O man or woman, that judges?" And the word "judge" is "krino," which here means "passing condemnation as to the righteousness of other people." It is present tense. They are constantly going around judging the immoral unbeliever. It is active. This is the personal practice of the moral unbeliever. It is a participle – a spiritual principle being stated. They are going about, constantly passing judicial verdicts "on them;" that is, the immoral unbeliever: "Who do." The word "do" is "prasso," which means to practice, as we've indicated. It is present. They are constantly practicing immoral acts. They are doing this evil activity by choice. It's a participle. It's a principle stated.

These people are actually doing these things by choice. What things? Again, we have the same word "such things." And again, we have "toioutos", which means "such sort of things." It refers again to the quality of evil which comes from the old sin nature. These are things such as in Romans 1:29-31. Moral unbelievers readily and confidently pass judgment on people who practice outwardly immoral things. The fact that the moral person does not practice these exact specific sins gives him the illusion that he has a certain ground of righteousness with God which he does not have. He matches to "prasso." He uses a different word "poieo" for the moral unbeliever. "Poieo" means "to do."

So, we almost have reflected that "prasso" speaks about the overt, outward acts of the immoral unbeliever player; and, "poieo" speaks about the mental, hidden sins of the moral unbeliever. The moral unbeliever is actually said to be doing the same thing as the immoral unbeliever.

"And think this, O human being, that passes judicial judgments on them who do such things (the immoral unbeliever), and do the same." The same what? The same expressing of evil from the old sin nature – as sins and human good. That is the same thing that the moral man does as the immoral man does. The immoral unbeliever sins outwardly. The moral unbeliever sins mentally.

You know as well as I do that in the average church, there are certain things you better not do outwardly. There are certain things that are just not acceptable outward practice that are called sins. If you do them, a lot of people will jump down on you. But you very seldom, in those same places, hear anybody saying, "Don't think certain things. Don't permit your mind to dwell in certain immoral directions. Don't permit there to be certain metal hatred, and certain metal competitions and envies – all of these things which also flow from the old sin nature, and which God equally despises.

**It Begins with the Mind**

The Word of God constantly keeps coming back to saying, "You are what you think." So, get off of looking on what you do outwardly, and get on to looking at what you think. What you think toward a person is the thing that concerns God, because what you think toward a person is what you will eventually do with that person, and to that person. It begins with the mind attitude.

The moral person, for example, practices murder outwardly. What does the moral unbeliever do? He practices murder mentally? He hates people. The Bible says, "That's murder." Or the immoral person will practice adultery outwardly and overtly. But what does the moral unbelievable do? He practices adultery mentally. God says, "There's no difference between the two. They may have consequences that are different. But as far as sin, they're the same. For this reason, in Matthew 5:21-22 and Matthew 5:27-28, the Lord pointed this out. He laid great stress upon the fact that mental attitude sins are to be equally condemned with the overt sins.

So, what Paul is doing is gradually closing in on this fine, moral, respectable person who is without Christ, and showing him that out from within his old sin nature flows the same stream of evil that expresses itself inwardly in secret mental sins, which, in the case of the immoral unbeliever, expressed itself outwardly in immoral sins that everyone could see. So, the moral unbeliever, in his respectability, is no more righteous before God than the immoral unbeliever in all of his own unrespectability. If you're respectable on the human plane, that doesn't mean that you are righteous on the divine plane. There is no basis in the Bible for self-justification before God. The only justification is by faith in Jesus Christ, and the only righteousness which is acceptable with God is the absolute righteousness that Christ gives us.

This is why we have stressed to you that having your sins forgiven is the negative part. That's taken away. But the positive part of salvation is that you have been given the absolute complete assets spiritually of Jesus Christ. That is why you can never again be lost. You possess the full, complete righteousness of Christ. So, the only righteousness that's acceptable with God, and the only righteousness that will enable you to come into heaven, is this absolute righteousness of God. It is not the fact that you're better than somebody else. That's relative, and that doesn't cut anything with the Lord.

**Will you Escape?**

So, those who believe in Christ as Savior receive this righteousness, and they are the ones who may then escape the divine judgment. So, here's the great question to close verse 3. The question begins at the first of verse 3. Paul says, "And do you think this?" Then he interrupts himself with sort of a preposition, and then he finishes the question at the end of the verse: "That you shall escape the judgment of God?" Do you (moral unbelievers) think that you will escape the judgment of God – you who think you are so fine? And in the Greek sentence, the word "you" is "su," and it comes right at the beginning in order to punch it: "You – respectable, upright member of the community, do you think you are going to escape the judgment of God when out of you (secretly – in your mind) flows the same evil of the old sin nature as flows outwardly in the immoral man? Do you think that you shall escape?"

**The Principle of No Escape**

"Ekpheugo" is the word in the Greek. Notice the little preposition "ek," which makes it particularly strong; and, "pheugo" which means "to flee out of a place;" that is, to escape. It's future. Do you think that in the future, when you face God, you will be able to escape the judicial judgment of God condemning you to the lake of fire? Do you think (it's middle voice) that you will be able to save yourself from that judgment? It's indicative. It's a statement of reality. You will not. The word "judgment" is our same word "krima" again. That is God's verdict which determines who's qualified for heaven. Because God is true to His own essence, the answer to this question is, "No." You will not be able to escape. Your respectability will not take you to heaven, because you too have not covered the disease of the old sin nature in you. This is the principle of no escape.

**Prepare to Meet your God**

All of you here in this room will someday face God. The God who gave you your life will someday be the God before whom you will stand. To meet God requires some preparation. That's Paul's point. If you fail to properly prepare to meet God, it will mean that it will cost you your soul for all eternity in hell. So, before you leave this life, you have to prepare to meet your God.

Once in a while, you drive down the highway, and somebody has put up a big highway sign that says, "Prepare to meet your God." I've been riding with folks, and they say sort of make fun of it. We kind of take that glibly and lightly. But that's a very significant statement, because you cannot meet God without preparation. I hope today, from what we have shown you concerning the old sin nature and it's twofold outward and inward expression, that you will see why it is not possible to meet God lacking the absolute righteousness of God himself. God in His Holiness has a case against all of us in our sins.

So, what Paul is telling us, through the Holy Spirit, is to settle your case out of court. Don't go to court with the case of your sins. I want to tell you right now, on the authority of the Word of God, that if you enter God's court in heaven with the guilt of the old sin nature and it's sin upon you, you're going to lose your case. There is no way that you can win.

However, I can also tell you that if you settle out of court by accepting Jesus Christ as your personal Savior, He will then become your advocate and lawyer. And thenceforth, He will keep you secure in that salvation, because every time Satan accuses you, and calls God's attention to the fact that you have sinned, He would be there to defend you. Jesus Christ, in contrast to many lawyers, never loses a case. He never has yet, and He never will. However, there is no escape from the indictment that faces us if we don't settle out of court. There is no escape from the indictment of eternal death which is against us.

So, we may paraphrase verse 3 in this way, as Dr. Donald G. Barnhouse has put it this way, in trying to convey with the Greek in verse 3 says. He put it this way. This is a paraphrase, not a translation. He said, "You dummy, do you really figure that you have doped out an angle that will let you go up against God and get away with it? You don't have a ghost of a chance." That's what Paul said in that verse, in case you've missed it up to now: "You dummy, do not really think that you figured out an angle that you're going to be able to go up against God, in your respectability, and you're going to con Him, and you're going to pull it off? You don't have a ghost of a chance." Settle out of court.

The reason people think they can get away with this before God is, in the human realm, you can beat the law in certain ways. For example, the crime that you committed might remain undiscovered. You may have stolen something, and nobody ever found out that you did. You beat the law. You may have murdered someone. No one ever found out. So, you beat the law. But we forget that God is omniscient. Therefore, with Him, this will not work. Or a criminal may flee beyond the law's jurisdiction.

As you know, following World War II, as the Nazis began to see that the Third Reich was coming to an end, and that the 1,000-year Reich of Hitler was soon going to be at an end, considerably short of its 1,000 years, they began making plans to escape to a refuge. And many of them, if not most of them, headed for South America. To this day, every now and then, the papers are announcing they found another Nazi. The Jews have an organization, and they keep snooping and snooping. They stay on it, and there he is – one Nazi after another being brought to justice. But there are also many Nazis still hiding out, and they are escaping the law, but not so with God.

Psalm 139:7: "Whither shall I go from Your spirit, or whither shall I flee from Your presence? If I ascend up into heaven, You are there. If I make my bed in Sheol, behold, You are there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Your hand lead me, and Your right hand shall hold me. If I say, 'Surely the darkness shall cover me, even the night shall be light about me.' Yea, the darkness does not hide from You, but the night shines as the day. The darkness and the light are both a light to You." There is no escape from God, no matter where you go. But on a human level, criminals get beyond the jurisdiction of the law.

So, we have the idea that we can do it with God. Or a criminal is freed on a technicality of a law. Some typist, typing up the indictment, happens to spell somebody's name wrong. So, the whole thing is thrown up on a technicality. There's a loophole in the law, and so there is an escape, but not with good. Numbers 14:18 makes this clear to us: "The Lord is longsuffering and of great mercy, forgiving iniquity and transgressions, and by no means clearing the guilty." God does not clear the guilty.

Or you may be convicted as a criminal and then escape from prison, and thus again elude the law. There are some people who think that somehow they're going to be able to break out of the prison of the lake of fire. Well, if the devil were the prison keeper, you might have a chance, because after all, he's just a creature, and if somebody distracted him, maybe some of you could beat it out. But because God is the jailer, there is not going to be any escape. John 8:21 says, "Then said Jesus again, 'Unto them I go my way, and you shall seek Me, and shall die in your sins. Where I go, you cannot come.'"

Verse 24: "I said, therefore, unto you that you shall die in your sins. For if you do not believe that I am He, you shall die in your sins." There is no escape from eternal death in the lake of fire for the unbeliever who is moral or immoral without Jesus Christ as personal Savior.

John 3:36 therefore tells us: "He that believes on the Son has everlasting life; and, he that does not believe the Son shall not see life, but the wrath of God abides upon him."

John 5:24: "Verily, verily, I say to you, he that hears My Word and believes on Him that sent me has everlasting life, and shall not come into judgment, but is passed from death unto life."

Moral or immoral – both are under the judgment of God. The only way you pass from that judgment is by receiving Christ as Savior. If you have not done that, then this is the day to do it. This is the time to stop depending on your chances of beating the rap in God's court. Settle it today out of court. That's your only chance.

Dr. John E. Danish, 1975

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[**Back to the Bible Questions index**](http://www.christiandataresources.com/allarticles.htm)