

21. June 2025

LETTER TO THE ROMANS

God's judgement



Balta Lelija

Rom 2:3-11

Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? 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? But by 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. For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for every one who does good, the Jew first and also the Greek. 11 For God shows no partiality.

It is helpful that the Apostle Paul explains things so clearly to avoid confusion. We are not judges of others. That is God's prerogative alone. Of course, on many occasions, we can identify whether a person's actions are good or bad. The criteria for this discernment are given to us by Sacred Scripture, the doctrine of the Church, and the conscience formed by it. But that does not mean that we are capable of scrutinising the heart and intentions of another person.

Only the Lord can see into the depths of the human being, know their motivations and judge everything with His wisdom. That is why we must leave judgement in His hands. This is all the more important because we humans are in danger of accusing others precisely in those areas where we ourselves fail.

We must therefore avoid all obstinacy and recognise more and more the goodness and patience of the Lord. We are called to convert our hearts and allow ourselves to be

instructed by God's wisdom. If this happens, then we are on the right path. Indeed, human beings must practise what is good and strive to recognise and fulfil God's will. This is what He wants from us, and if we do so, He will not leave us without reward. On the other hand, those who do not follow the truth will have to suffer the consequences. St. Paul emphasises that this applies to both Jews and Greeks. By referring to the Greeks, he includes all those Gentiles who do not know the revelation of Israel. The Apostle insists once again that the demands of the law are written in the heart of man and that he will therefore be held accountable:

“All who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.” (Rom 2:12-16).

What lesson can we draw from these words of the Apostle to the Gentiles? They can shake us up and wake us up, whereas today we hear less and less about the seriousness of having to give account to God and be judged by our works. Instead, divine mercy is proclaimed, often in such a way that it seems as if there is no possibility of a person being condemned.

There are even false doctrines that claim to tell us that in the end even the devil himself will be saved. However, such teachings lull people to sleep and lack the seriousness necessary to shake them up and wake them up. Sacred Scripture exhorts us repeatedly to be vigilant and insists that man can be lost forever if he allows himself to be led by his evil inclinations and turns away from God.

God's mercy also lies in His patience in waiting for a person's conversion, in His inexhaustible efforts to reach him in every possible way, and in His constant willingness

to forgive him as soon as he returns to Him: *'Thou hast cast all my sins behind thy back.'* (Jer 38:17).

But if we do not take into account the other side of the coin, the proclamation remains incomplete and creates a softened and light image of the salvation of souls. This is unworthy, for in a certain sense it no longer takes seriously man's responsibility before God. Authentic proclamation, on the other hand, must present the Gospel in its entirety and without abridgement. St. Paul reminds us of this.

Meditation on the day's Gospel: <https://en.elijamission.net/carefree-in-the-love-of-god-2/>