

**God's Impartiality Revealed:
Rewards that Accord with Our Works**

Romans 2:6–11

⁶who “will render to each one according to his deeds”: ⁷eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, ⁹tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God.

Main idea: God is not partial but just and merciful; the human race is not split up into Jew and Greek, but rather good-working and evil-working.

Introduction: Something wonderful is going to be revealed in the day of wrath: the righteous judgment of a God Who will not only render unto the wicked wrath that accords with their works, but also will render unto the righteous rewards that accord with their good works.

1. There is no partiality with God (v6, 11)

- a. The rendering of rewards is not according to ethnicity, or covenant membership. Instead, it does accord with our deeds (cp. Mat 16:27).
- b. There are Jews and Greeks in both great races of humanity. Just as Jews go first in blessing, so also Jews go first in wrath. Judgment begins with the household of God.

2. Rewards for the Righteous (v7, 10)

- a. Who are these righteous? (v7)
 - i. Those who have been turned back to the Creator.
 - ii. Those whose patient continuance in doing good, and working of good (v10) proceeds from this faith.
- b. What do they receive?
 - i. Eternal life (v7a)
 - ii. Glory, honor, and peace (v10)
 - iii. Rewards according to grace, merited by Christ not them

3. Wrath for the Wicked (v8–9)

- a. Who are these wicked?
 - i. Self-seeking (v8; cf. 1:24, 26, 28) instead of God-seeking (cf. 1:23)
 - ii. They do not obey the truth (v8). Neither the truth in themselves/creation but push down on it in unrighteousness (cf. 1:18–20; 2Thess 1:8a). Nor the truth in the gospel (cf. 1:5; 16:26) but miss the righteousness of God (cf. 1:17; 2Thess 1:8b).
 - iii. Producers of evil (v9)
- b. What do they receive?
 - i. Indignation and wrath (v8, cf. 1:18)
 - ii. Tribulation and anguish of soul (v9, cp. end of 1:27)
 - iii. Hell already begun, but amplified by two things: the display of God's glory (cp. 2Th 1:9, 2:8) and the awakening of the conscience

Conclusion: There is no partiality with God. But what is there with Him? Not only justice but generous mercy!

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans 2 verses 6 through 11.

These are the words of God.

He will render to each one according to his deeds.

Eternal life to those.

Who by our patient continuance in doing good seek for glory, honor, and immortality.

But to those who are self seeking.

And do not.

Obey the truth.

But obey unrighteousness.

And wrath.

And anguish on every soul.

Of man who does evil.

Of the Jew first.

And also the greed.

But glory.

And peace.

To everyone who works, what is good?

To the Jew first.

And also to the Greek.

There is no partiality.

With God.

This ends this reading of God inspired and inerrant word.

We finished last week in verse five, hearing about how those who are unmoved by the rich goodness of God, and they don't see their sin as hateful.

But comparison to this good God, and they don't turn from that sin.

That is hateful and harmful to God, who is so rich in his goodness.

And his patient.

That those who do that are in accordance with their hardness and impenitent hearts storing up for themselves wrath in the day of Wrath.

But it's also the day when something wonderful is revealed, and if we had read.

Verse five or if you have.

Your Bible open, you can see.

At the end of verse five in the.

Day of Wrath and.

Revelation of the righteous judgment of God.

You see something wonderful is.

Going to be revealed in.

The day of wrath.

Well that's an understatement.

Many wonderful.

Things are going to be revealed in the.

Day of wrath.

Not least of which is our Lord Jesus in in his glory, and with all his hosts but him himself.

But here we learn, and the focus is on how on the day of.

Wrath the fact.

That the Lord is righteous will be put on spectacular display.

And so you have the revelation of the righteous judgment of God as one bookend right before verse 6, and then in our in that.

Last small verse or short verse of our passage.

Four there is no partiality with God and that of course is going to be the subject of the first extended part of Romans, chap.

Not remnants of acts, Chapter 10, which Lord Willing will hear on the 17th.

So one.

More of these.

Times where the.

Lord has in our just steadily going through, he's brought multiple passages to teach us the same thing.

There's no partiality with God.

The the God who judges man will do so not according to ethnicities.

He will he will.

Judge, in accord with our works.

Now that is something that many do not like to hear taught in the church is that at the judgment what we receive is going to a chord.

It's going to correspond to it's going to match how we lived.

But the Bible teaches that over and over again.

Jesus taught that in nineteen, 1627, which.

I noted in your.

Outline but we find it in the Gospel of John, and we find it in First Corinthians, and we find it in Galatians, and we find it in Ephesians, and we find it multiple times in revelation.

That the judgment, or the rewards that we receive at the judgment do correspond to our works.

Now you may be.

Asking, well, what about classification by grace alone through faith alone and the fact that our works are never good enough to merit anything, and we'll get to that in a moment, but it is valuable to us just to see that it is part of the glory of God as displayed.

In the last day that he renders to each according to his deeds.

Verse 6.

And of course, he is.

He's quoting there as well, so.

Uh, if you hear someone say that works don't matter, or that there aren't rewards for good works, or that there isn't extra punishment for bad works.

Then they are arguing against something that not only.

The Bible teaches.

Plainly, but here in this passage is the basis of that triumphant statement about God.

At the end.

There is no partiality with God, and so that's going to be the first thing that we consider.

We're going to look at.

Look at those two things.

There is no partiality with God in the rendering of the rewards according with our deeds which we've already mentioned.

And then the the fact of of the Jews and the Greeks and a argument.

He's starting now that he's going to pick up something he's telling us about for the first time in our passage tonight, but he's going to talk about it again as we go through the the Book of Romans and so that'll be the first thing we look at.

There's no partiality with God, and the 2nd is rewards for the righteous.

We see that in verse seven and verse 10.

And you can.

Tell we're we're starting on the outside for 6:00 and 11:00 and then a little further in verse seven and verse 10 rewards for the righteous and then in the center wrath.

For the wicked wrath.

For the wicked and.

When he's when he does this, he's following a pattern that we often see, especially in the Old Testament, in in Hebrew, where you put the thing that is the main point right in the middle, and it's not the main.

Point because it's the most important thing.

The most important thing is the glory of.

God there is no.

Partiality with God, but it's the main point because he's explaining this, storing up of wrath.

Against the day of Wrath that the wicked are doing, and so it's a warning.

In verse eight and nine, and it's a warning, yes, to Greece, who don't turn to God, but.

It's a warning.

To Jews who are counting on partiality with God instead of.

Counting on Jesus Christ and his sacrifice and his righteousness, they think they're just going to be saved.

Because they're Jews.

In fact, they probably think of the Gentiles as Paul Tongue in Cheek says to Peter and Barnabas, in believers do.

We're not like those gentile sinners, and of course, he says it that way.

I believe, because Peter and Barnabas understand that.

We're all sinners, and the mistake that.

They were making there.

When they when Peter came and visited.

Antioch, so those are the three places that we're going first.

Then there is no partiality with God.

We already mentioned that what we get in the last day will correspond to our deeds, and we'll see that that isn't appealing to our selfishness.

But appealing to love for the Lord, we'll see that when we get to rewards for the for the righteous.

But you notice that humanity here is split into 2 great.

2 great races are two great ethnic groups.

Will say ethnic groups, first Jew and Greek.

Because the races are not due in Greek.

The races are those who patiently do good because they are seeking glory and honor and immortality, and then those who do what is evil.

Those who do not obey the truth, but obey and righteousness.

Those are the team races and notice he.

Doesn't say Jew and Gentile, he's not.

Saying first for the.

Jews, and then for the nations.

He's talking historically about how the Jews were the first ones who received the revelation of the Gospel of Jesus.

Priced and now in the in the Roman Empire, the Greek language and the Greek culture has allowed this rapid spread.

Of of the gospel.

And yet.

And this is a.

Warning to those who are not Jewish and.

Think that's all of us?

Thanks for.

We also must not think that just because we've.

Heard the gospel.

And just because we go to a church and are part of a family.

That hears the gospel and believes the gospel.

That that somehow we are safe.

So God is impartial.

There are Jews and Greeks in the race of those who are in the last atom.

And there are Jews and Greeks in those who are in the race.

Of the 1st.

Yeah, and we're going to learn, especially to talk that way in a few chapters when we get to Chapter 5 and the sin and death that entered the world through the one man and righteousness unto life that is in the last man, the Lord Jesus Christ.

So the.

The great revelation on the day of judgment or one of.

The great revelations on the.

Day of judgement.

Is that God is impartial?

If the Jews wants to go first in blessing, let them know that they also go first in wrath.

It's wonderful that when you look at Hebrews Chapter 11 and you have this list of exemplary believers, whoever wrote Hebrews wasn't a dispensationalist, right?

Because his list of.

Exemplary believers were all of these Old Testament Saints.

It's nice saying we live by the same faith.

They did.

They are an example to us, but the same writer also gives us an example in chapter three and four.

Or opening up Psalm 95 that he gives us an example the generation.

That fell in the wilderness.

Because they didn't hear the gospel, they.

Didn't hear the word of.

God with faith.

And so the word that was preached to them did not do them any good, and they did not enter God's rest. And he said.

As when it says they didn't enter.

God's rest he's not talking about that they didn't make it into.

The promised land.

He means, generally speaking.

That generation did not enter the blessedness of God.

When they finished their works in this world.

And so you really do have done shoot this to the Jew 1st and then to the Greek, in both the blessedness of those who believe.

And the accursed hnos

Of those who do not believe.

In the Lord Jesus.

Christ, so there's no partiality with God.

There are, however, rewards for the righteous.

He renders to each one according to his deeds.

First of all, eternal life.

To those who by.

Patient continuous continuance in doing good seek.

For glory honor.

And immortality.

Now those three words should remind us of chapter one.

Because we were able to see, he tells us in chapter one the divine nature of God in the things that were made, and that God made himself known to us.

But what happened?

Man suppressed the truth, pushed down, hid from his sight.

Didn't want to think about the truth about the glorious God and said he pushed down on the truth in unrighteousness.

And so although perceiving God, he did not glorify God.

Or give thanks.

So he exchanged true glory for false glory.

He went on to say.

That in chapter one didn't that they?

They exchanged the truth of God for the lie and they worshipped creatures created things rather than the creator who is blessed forever, Amen.

They changed the glory of the incorruptible God chapter one, verse 23, into an image made like corruptible.

Or mortal man.

And birds and four footed animals and creeping things.

But they went after that which pleased themselves, even though we are mortal, corruptible, not glorious, and so when verse seven of Chapter 2 says that it is eternal life.

For those who by patient.

Continuous in doing good seek for glory, honor, and immortality.

We can just substitute one.

Word in there, can't we?

Those who seek for God.

Or more than one word, those who seek for the true and living God, those who seek for the one who made them those who want to bring him glory and honor.

Those who want to enjoy his glory, to enjoy his weightiness, to enjoy his immortality.

And so verse seven is describing those who had been turned from the wrath that we deserve.

Because you remember God's response in chapter one as he displays his laugh with what?

To give people up to give people up to seeking their own pleasure.

To give people up to be being controlled.

By their lust.

Give people up even to.

Viral passions that are contrary to all reason to give people up to all manners in as we heard about in that debased mind.

And all of those irrational self destructive sins that are don't just make no sense.

They are the.

Of since they are the opposite of reason, all 23.

Of those things.

That's what we deserved.

But remember what he had?

Just said right before.

He said the wrath of God was revealed against all unrighteousness and ungodliness of men.

If you have.

Your Bible open, you can see.

In verse 17, for in it that is in the gospel, the righteousness of God is revealed.

From faith and to faith.

So who are these righteous in verse 7?

Who get this?

Eternal life.

They are the ones who have been turned from the wrath that we deserve.

To the Lord Jesus Christ, and through faith in him we receive the righteousness of God.

Not only the righteousness of God that is counted for us, that's the righteousness by which we are made right with God.

Nothing we do ever makes us right with God.

But in addition.

To making us right with himself, God actually starts to make us righteous in our thinking.

And in our speech.

And in our living he is preparing those for whom Jesus has earned glory.

God is preparing them to enter glory, to be fit for glory.

And so you have later.

In this letter.

Those who he justified he also glorified.

And So what do you do if this?

Is your hope if?

Your hope is to see him as.

He is if.

Your hope is.

To see his glory and enjoy his glory well.

What does the apostle say?

Those who hope thus.

Purify themselves even as he is pure.

Doesn't that sound?

Exactly like patient continuance in doing good.

We're going to find out.

In Chapter 7, aren't we that it?

Takes some patience.

It takes some perseverance.

It takes rip heated.

And yet, led by the spirit of God, and knowing that it's the spirit of God who is doing it, we can persist because we know that the outcome is guaranteed by the God who gave us Christ and by the work of the Christ whom he gave.

So who are these righteous?

They are the ones.

Who have been turned back to the creator they.

Are the ones who patiently continue to do.

Good who are working and.

The the word there.

Is is one that in verse 10 is one that means.

Crafting it's our work to do good.

New creatures created in Christ Jesus to do good works, which God prepared beforehand so that we would walk in them.

So that through the rights or what do they receive, they receive that eternal life verse 7.

But what is this eternal life?

Well, Jesus answers what eternal life is.

Jesus says eternal life is to know God and Jesus Christ whom God sent.

To know God even in the face of.

Jesus Christ, as we often quote from Second Corinthians chapter four, that the Holy Spirit gives the light of the knowledge of the glory of God.

To shine in.

Our hearts in the face of Jesus Christ, and so those whom God has given a desire.

Then he will fulfill that desire.

Many, I think, have memorized and I hope you have thought of it rightly, that text from the song delight yourself.

In the Lord.

And he will give.

You the desires of your heart.

They don't.

Come to that, Solomon say alright, here's.

This list of things that I desire and if I only delight myself in God I.

Will get those states no?

The God who gives you the rights to lions changes your desires.

And then he gives you himself.

And isn't that better?

And all the other things that we desired.

God himself, and that's why the list in verse 10.

Looks so much.

Like the list.

In verse 7, gloom, honor, and peace.

And this piece isn't just the absence of strife.

Or the absence of noise.

If you've ever been trying to do your home schooling work.

At a table where.

Four or five or more children are talking at once.

You may wish for a little bit of peace in that moment, but.

This peace is peace with God.

This piece is to have God.

Himself as your ally and your friend, your benefactor means the one who, every good thing that you that he sees that you could possibly need.

He loves to give it to you, this peace.

Means that the living God.

With all of his perfect wisdom and.

All of his infinite.

Power is making sure that you get every.

Genuinely good thing.

It is describing from another angle what the word immortality, or even better, the phrase the ever blessed got from last chapter in verse 25 or the word immortality in verse seven. So what?

Did they receive they received God himself?

Now did they earn these things?

No, of course not.

The reward is the Lord is by grace because.

Jesus is the.

One who has earned it.

And Jesus is the one who has produced it in them.

And so the reward accords or corresponds.

To the words.

But the works themselves had to be.

Atoned for by Christ.

And we rejoice that we who love the light.

Rather than the.

Darkness, rejoice in the light because it shows that our deeds are done in God as John.

Chapter 3 says.

So rewards for the righteous.

But then wrath for the wicked.

But to those who are self seeking and do not obey the truth, he's reminding us of chapter.

One again, there is.

Do not obey the truths that we see in the creation, but also do not obey the truth that is revealed in the gospel.

Do not obey the truth that it is the power of God alone that can save.

Do not obey the truth, that it is the righteousness of Jesus alone that can make us right with God.

And so he starts at the beginning of his letter talking about the obedience of faith, and he's going to talk about.

At the at the end of his letter.

But obeying the gospel chapter, one verse 5 and Chapter 16 and verse 26. So these are those who do not know God and do not obey the gospel.

We see that in Second Thessalonians, chapter one, which again in God's Providence we've just been through. Jesus appears he is revealed from heaven. Second Thessalonians, one verse, seven with his mighty angels in flaming fire, taking vengeance on.

Those who do not know God.

So that's those who.

Are created with the knowledge of God.

And can see.

The truth about God in the creation and those who do not obey the gospel of our Lord Jesus Christ.

So they respond to the to the gospel.

They respond to special revelation the same way.

That they respond to Jenn.

Real revelation that's because they are self seeking.

Verse 8 instead of God seeking they exchange the glory of the incorruptible God for the image that is made like corruptible man, and perhaps.

They think they are free from religion.

There are many people who think that religion makes you a.

Slave, but you notice it doesn't say that.

They know that by anybody.

Look at verse 8 very carefully or listen to verse 8 very carefully to those who are self seeking and do not obey the truth.

But obey UN righteousness.

You see, there's no such thing as a man.

Who is not a slave.

You're either a slave of sin.

Or a slave of God.

And if you are a slave of sin, then you obey unrighteousness, do you?

Hear how he says it that.

Way unrighteousness is a wicked and depressive master.

Hard, sorry and oppressive.

Master it.

Makes you do the things you hate.

It makes you hate the thing that you are and.

It it gets for you.

Misery in this life and wrath.

And indignation in the next, and so, he says.

The same thing he.

Said in verse.

The last chapter for those who do not.

Obeys the truth.

But obey unrighteousness, what do they receive at the revelation of the righteous judgment of God?

They receive indignation and wrath.

Tribulation and anguish on every soul of man who does evil, and that phrase does evil.

It's the word for does is similar to the word for works in verse 10, but it focuses especially on the.

Product what is produced in the end rather than the the process of the working, and so they produce the fruit of evil and.

They receive in themselves.

The penalty for their sin.

We remember that from the previous chapter as well.

So who are these wicked?

There are those who are self seeking and God instead of God seeking.

They do not obey the truth, they suppress it.

In unrighteousness they are producers of evil.

And whether they receive they receive indignation and wrath, that means the hatred and fury of God, and they receive tribulation, or troubling and anguish of soul.

And so when he said in the end of verse 27 receiving in themselves the penalty of their.

Error which was due.

This is something that will continue even after the judgment, and it will be amplified.

You see what what you're saying now.

Is that the the wrath of God that has already been revealed is already a sort of hell on Earth, but it will be amplified by two things. The first is the display of God's glory and the 2nd is the awakening of the conscience.

When the Lord displays himself glorious, it is that glory in which he in which he burns upon them in their indignation and wrath.

And when he displays themselves, glorious, they're feeling and knowing, and receiving in themselves.

The misery of having rejected this God and and continuing as enemies of this God is amplified.

This is what.

This is what the scriptures focus on when it describes the experience of hell.

The Lord Jesus uses a phrase that that treats the outside and the inside the flame is not quenched, so there's the burning forever and ever from the outside.

And the worm does not die like being eaten alive forever and ever from the inside.

And so second Thessalonians.

One verse nine he describes these shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

And so the greatness of his glory, as as their perception of experience of how glorious.

The Lord is increases, so also does the.

The pain and the misery and the.

Torment of having that glory opposed to you in this indignation and wrath.

But there's also the immediate awakening of.

The conscience of the judgment.

And so that will.

Amplify the internal, the tribulation and.

Anguish of soul as we see, both of those pairs, one at the end of verse eight and one at the beginning of verse 9.

Also note that this is what was prepared for the devil and it is what comes on the man of sin and the man of lawlessness and Scripture describes it as coming on all who reject the truth.

They don't obey.

The truth, but they bear.

Unrighteousness the man of 10 second Thessalonians 2 verse eight will be consumed, he whom the Lord will consume with the breath of his mouth, and destroy with the brightness.

Of his coming.

The appearance of the glory of Jesus Christ is only good news if that glory is for you.

Not against you, so there's no partiality with God.

But what is there we've got?

Well, first of all, there's justice and wrath.

But second of all, there's mercy.

There's the provision of.

The righteousness that we need counted for us.

And the working of righteousness in us that he then goes on to reward.

In accordance with the work that he has done in US.

So no one is saved by being a Jew.

And no one is damned by.

Being a Greek.

We're all damned for our sin.

The only way not to be.

Is to have the sacrifice of righteousness of the Lord Jesus Christ.

And then, as you hope for him.

And you serve him.

You will be storing up not wrath against the day of.

Wrath, but how did Jesus describe it?

Treasure in heaven.

Treasure in heaven.

Every one of us will be fully satisfied.

With the Lord.

But we grow in our capacity.

For enjoying him.

And the more you grow in enjoying him now.

The greater your fullness will be.

When your capacity.

Is filled in the last day.

I meant.