

Romans Session 27

Principles of God's Judgment Part 2 (3)

Listing the principles again as Paul in his letter to the Romans, has laid them out for us are:

Knowledge (v-1)

Truth (v-2-3)

Guilt (v-4-5)

Deeds (v-6-10)

Impartiality (v-11-15)

Motives (v-16)

We spent our last study on the subject of deeds both of the redeemed and the unredeemed. So we want to move on now to the next principle, that of Impartiality.

Romans 2:11-16 (NASB)

¹¹ *For there is no partiality with God.*

¹² *For 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;*

¹³ *for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.*

¹⁴ *For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,*

¹⁵ *in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,*

¹⁶ *on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.*

Here we see that the fifth element related to God's judgment is His impartiality.

The word, "*Prosopolemptes*" (**partiality**) means literally "to receive a face," that is, to give consideration to a person because of who he is.

That exact idea is seen in the popular symbolic statue of justice as a woman blindfolded, signifying that she is unable to see who is before her to be judged and therefore is not tempted to be partial either for or against the accused.

Sometimes she is also pictured with her hands tied, suggesting she cannot receive a bribe.

Unfortunately, there is partiality even in the best of human courts, but there will be none in God's day-of-judgment. Because of His perfect knowledge of every detail and because of His perfect righteousness, it is not possible for His justice to be anything but perfectly impartial.

Such things as position, education, influence, popularity, or physical appearance will have absolutely no bearing on God's decision concerning a person's eternal destiny.

The most magnificent and exalted creature God made was Lucifer, the "star of the morning, son of the dawn." And yet because of his prideful ambition, to raise himself even above his Creator, to make himself like the most High, even the high ranking majestic Lucifer was cast out of heaven by God to Sheol

Isaiah 14:12-15 (NASB)

¹² *"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!*

¹³ *"But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.*

¹⁴ *'I will ascend above the heights of the clouds; I will make myself like the Most High.'*

¹⁵ *"Nevertheless you will be thrust down to Sheol, To the recesses of the pit.*

The most exalted became the most debased.

If ever there was a being whose position merited special favor before God it was Lucifer.

But his high position instead made him more accountable for his evil rebellion and he therefore will receive the greatest punishment of any creature in hell.

When Peter saw how God was working in the life of Cornelius, he was finally able to surmount his Jewish prejudice against Gentiles and confess;

Acts 10:34c (NASB)

³⁴ *"I most certainly understand now that God is not one to show partiality,*

Like his Lord, Paul was not impressed by a person's elevated religious position;

Galatians 2:6-7 (NASB)

⁶ *But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.*

⁷ *But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised*

The quality of justice is also implied in the apostle's declaration:

Galatians 6:7 (NASB)

⁷ *Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.*

Who a person is will have no bearing at all on what he reaps at God's judgment.

Galatians 6:8 (NASB)

⁸ *For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.*

In his warning to masters to be considerate of their slaves, Paul reminds them that:

Ephesians 6:9 (NASB)

⁹ *And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.*

Paul said to the Colossian Church:

Colossians 3:25 (NASB)

²⁵ *For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.*

Peter admonishes his readers:

1 Peter 1:17 (NASB)

¹⁷ *If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth;*

God's impartiality does not exclude His taking into account the varying spiritual light that people have. Paul mentions two distinct groups of sinners:

- A. Those who have had opportunity to know God's Law
- B. And those who have not had such opportunity.

Here he is speaking of the **Law of Moses**, so it is the Jew and Gentile who are in view as he speaks.

The **Jew**, had not only the natural revelation but they also were given the **Law**. While the Gentile had only the natural revelation without the **Law**.

Each will be judged based on their knowledge and light.

¹² *For all who have sinned without the Law will also perish without the Law,*

This includes the vast majority of humanity of all times.

Even with the increased ability to distribute God's Word in the various languages of the world, and the remarkable new techniques and media for preaching the gospel, most people in the world today have never heard clear teaching from the Bible, much less grasped clear knowledge of its saving truths.

They will therefore **perish without the Law**.

Apollumi (**perish**) pertains to destruction but not annihilation.

It basically has to do with that which is ruined and is no longer usable for its intended purpose.

That is the term Jesus used to speak of those who are thrown into hell (*Matt. 10:28*)

All people are created for God's Glory, but when they refuse to come to Him for salvation they lose their opportunity for redemption, for becoming what God intends for them to be.

They are fit then only for condemnation and destruction.

As for the **Jews**, **all who have sinned under the Law will be judge by the Law**.

He will be judged according to his greater knowledge of the Lord through the Law.

Now those who not only know the Old Testament law but also of the New Testament gospel are also included in this second category of those who are judged.

For they have even a greater knowledge of God than the ancient Jews, they will be held still more accountable.

They will be like the Jewish cities of Chorazin, Bethsaida, and Capernaum, which had heard Jesus teaching and witnessed His miracles, but had rejected Him as their Messiah and King.

They not only had God's Law but had been privileged to meet God's only Son.
And the Lord scathingly told them it would therefore be better on the Day of Judgment;

Matthew 11:20-23 (NASB)

²⁰ *Then He began to denounce the cities in which most of His miracles were done, because they did not repent.*

²¹ *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.*

²² *"Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.*

²³ *"And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.*

Listen, though all unbelievers will be there, the greatest torment will be reserved for those who have wasted the greatest spiritual opportunity.

That is why it is such a fearful thing to be an apostate, that is one who has known and even acknowledged God's truth but ultimately turned his back on it.

Hebrews says:

Hebrews 6:4-6 (NASB)

⁴ *For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit,*

⁵ *and have tasted the good word of God and the powers of the age to come,*

⁶ *and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame.*

And then,

Hebrews 10:26-31 (NASB)

²⁶ *For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,*

²⁷ *but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.*

²⁸ *Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses.*

²⁹ *How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?*

³⁰ *For we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."*

³¹ *It is a terrifying thing to fall into the hands of the living God.*

James declares:

James 1:22-25 (NASB)

²² *But prove yourselves doers of the word, and not merely hearers who delude themselves.*

²³ *For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;*

²⁴ *for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.*

²⁵ *But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.*

The picture here is the difference between a college student who is attending class, listening to the instruction and then being tested on the instructions. In other words he is being held accountable for what he has heard.

Contrast that with the one who is auditing the class, he attends the class but he takes not tests and receives not grade. He listens without being held accountable for what he hears.

In many synagogues during Paul's time, teaching did not focus on Scripture but on the system of man-made traditions that the rabbis had developed over the centuries since the Exile.

Frequently God's Word in the Old Testament was merely read and listened to, without explanation, or application. Most Jews, therefore, were simply auditing the course

Hearers of the Law and nothing more.

Listen, God does not recognize auditors of His Word.

The more a person hears His truth, the more he is responsible for believing and obeying it.

Listen to the Lord:

Matthew 7:24-27 (NASB)

²⁴ *"Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.*

²⁵ *"And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.*

²⁶ *"Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.*

²⁷ *"The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."*

And so we would ask what the doing of the Word is, what does that mean?

The **doers of the Law**, are those who come to God in repentance and faith realizing that His **Law** is impossible for them to keep apart from Him and that knowledge of its places them under greater obligation to obey it.

The true **doers** of God's law are those who come to Jesus Christ in Faith, because the purpose of the law is to lead men to Him.

Galatians 3:24 (NASB)

²⁴ *Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.*

And after they come to Him in faith, their obedient lives give evidence of their saving relationship to him and of the fact that they **will be justified**.

God will judge both the Jew and the Gentile based on the light they have and the knowledge they have of Him. If they have rejected him, one will perish **with the Law** and one will perish **without the Law**, but both will perish.

Because with God there will be no partiality in His judgment.

