

Our God is impartial

Romans 2:12-16; 1 Peter 1:10-19

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Introduction

The fact that our God is impartial is seen in His acts of provision and providence, Psalm 145:9; Matt. 5:45. In fact God's impartial love is evidenced in the sending His Son, who is the Saviour of the world, John 3:16.

Judgment seat of Christ for believers, 1 Cor. 3:10-15; 4:4-5; 2 Cor. 5:10; Gal. 6:7-9; Eph. 6:8; 1 Tim 5:24-25; Matt. 12:36-37; John 5:28-29

Great White Throne judgment for the unbelieving, Rev. 20:11-15

You will recall that we mentioned that in Romans 2:6-11 we can be sure of the following, all sin will be addressed:

- God will judge everyone – believer and unbeliever
- God will judge everyone's works – believer and unbeliever
- God will render to everyone what they deserve – believer and unbeliever

God's impartiality illustrated, vv. 12-13

- a. for those who do not have the Law
- b. those who do have the Law

vs. 12 – first mention of the law (86x) in Romans – in this vs. it is the Law of Moses or a reference to the OT. Law is used 11 times from vv. 12-16. The word perish has a range of meaning from destroy, ruin and death.

vs. 13 – This verse makes the first mention of the just (righteous) and to justify (declared righteous or to be made righteous).

Dillow writes: "*the kind of justification mentioned in 2:13 – it is a vindication and praise, not soteriological entrance into heaven.*"¹

The language of the second part of the verse is echoed by James in his exhortation to believing Jews, cp. James 1:22-25; 2:14-26.

God's impartial judgment towards believing Gentiles, vv. 14-15

vs. 14 - The term by nature - should be understood as meaning "by birth", that is their status – without the Mosaic Law, uncircumcised, cp. Romans 2:27.

"[The gentiles who do not have the law by birthright] [do the matters of the of the law.]" – Gathercole

The phrase "law to themselves" (general use of the word law) has to do with judging themselves now that they have an understanding God's expectation of them through the exemplified life of the Lord Jesus.

¹ Joseph C. Dillow, *Final Destiny: The Future Reign of the Servant Kings, 4th Edition* (Houston, TX: Grace Theology Press, 2018).

vs. 15 – Paul is alluding to the New Covenant benefits, that the precepts of the Law is written on the hearts of these Gentile believers. The allusion is from Jer. 31:33 and is also quoted to Jewish believers in the book of Hebrews, cp. Heb. 10:16.

In Romans 10:8-10, the heart (figurative language for accepting the truth of the Word), believes, which is meant to result in living the way the Lord lived.

vs. 16 – **God’s impartial judgment towards all**

We are to be vulnerable and ask God to search our hearts, Psalm 139:23-25. Secret sins (those we don’t confess) will be revealed, cp. Psalm 90:8; 1 Cor. 14:25; 4:5; Mark 4:22.

Conclusion

Paul is challenging the believers at Rome to not judge so quickly, as we too can fall (cp. 1 Cor. 10:11-12).

Paul is challenging the imaginary objector who is quick to dismiss the Gentiles, thinking that they are in a better position.

Read 1 Peter 1:3-9