

**Sermon Series:** Book of Romans

**Sermon title:** "The Judgment of God"

**Scripture Reading:** Romans 2:1-11

Clearwater Bay International Baptist Church

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S.C. Brown, Pastor

**Opening illustration:**

One of the most famous board games ever created is a game called Monopoly. Maybe you've played it. It was originally a game called, "The Landlord's Game" created by a lady named Lizzie Maggie in 1903.

The game is an economics game where you learn to buy and sell property and hopefully get rich from it.

But the game also has some perils such as having to pay rent or taxes because you landed on someone else's property or even going to jail.

When you're in jail, it's hard to get out. You have to wait and either pay a fine or roll doubles.

But there is a great card that you can get in Monopoly that everyone wants to have stashed away.

It's called the 'Get out of jail free card'.

It's a free pass from judgment.

When it comes to the judgment of God, does anyone get a free pass? Is there any such thing as a 'get out of judgment card'?

Some think if they're good people, they get a free pass. Some think because they're Jews they get a free pass.

But what does God's word say?

### **Let's pray.**

**1** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. **2** We know that the judgment of God rightly falls on those who practice such things. **3** Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? **4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? **5** But because of 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. **6** He will render to each one according to his works: **7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;

**8** but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. **9** 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 everyone who does good, the Jew first and also the Greek. **11** For God shows no partiality.

The main point for today's message is this:

**God shows no partiality in his judgment. He will render to all according to their works.**

Here are my main points if you are taking notes:

- I. Judgment is impartial.**
- II. Judgment is inevitable.**
- III. Judgment is delayed.**
- IV. Judgment is avoidable in Christ.**

### **Lead in...**

The shift here in Chapter 2 from where we were last week seems a bit odd. Paul was talking about how sinful the Gentiles were in their idolatry and immorality and now he says, "Therefore, you have no excuse, O man, every one of you who judges."

That is quite the abrupt change.

What's going on?

Paul is anticipating someone's self-righteousness and hypocrisy. Those who don't OPENLY sin, are squeaky clean and yet inwardly are also sinners.

Like the rich young ruler who said that he had kept the commandments from birth.

Or the Pharisee who went to worship and thanked God that he wasn't a rotten sinner like the tax collector he saw.

Let's read this again to see it.

**1** Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. **2** We know that the judgment of God rightly falls on those who practice such things. **3** Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?

## **I. Judgment is impartial.**

'Practice' is mentioned several times.

Paul is laying the groundwork here.

He is making a point here to say that the judgment of God is impartial. It comes to all.

Everyone is on the same playing field. We are all judged by our works and our works are bad.

The Jew and the Greek.

The knowledgeable and the ignorant.

The one who sins openly and the one who sins privately.

No one gets a free pass.

**Verse 11**, For God shows no partiality.

**Verse 6**, He will render to each one according to his works.

So, judgment is not only impartial but.....

## **II. Judgment is inevitable.**

**5** But because of 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.

**6** He will render to each one according to his works:

**7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;

**8** but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be

wrath and fury. **9** 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 everyone who does good, the Jew first and also the Greek. **11** For God shows no partiality.

Notice **verse 5** says, "The day of wrath".

There will come a day when all people from all ages will give an account of themselves to God.

Jesus said that he would separate them like a shepherd separates the sheep from the goats.

And just as it is appointed for man **to die once**, and after that comes judgment, **Hebrews 9:27**

The question is not if judgment will come but how can we escape?

There were no doubt some Stoic philosophers in Paul's day who thought they could be good enough by their moral excellence.

There were also Jews who thought that just because they were Jews, they got a free pass, a get out of jail free card.

But this text shows us that.....God's..

**I. Judgment is impartial.**

**II. Judgment is inevitable.....and his...**

**III. Judgment is delayed.**

**III. Judgment is delayed.**

**4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

Have you ever wondered why God doesn't judge people right when the sin occurs?

Here we have our answer.

Riches of his kindness.

Forbearance.

Patience.

Kindness. (Again)

Leading you to repentance.

He doesn't have to do that.

We should not presume on the riches of his kindness by supposing that God will not settle accounts.

His delay does not mean he's indecisive.

His patience does not mean he's a pushover.

Make no mistake about it.

His judgment is impartial. It comes to all alike because of our works.

It's inevitable. We will all give an account of ourselves to God.

His judgment is delayed to give us time to turn around.

Pause.

If there is any where in your life that you know you sin willingly and aren't stopping, you should not take advantage of God's kindness and patience.

You don't know when his patience will run out.

Get off the path to wrath. Today.

So, judgment is not only impartial but inevitable.

Judgment is delayed for our good and lastly...

#### **IV. Judgment is avoidable.**

This again brings us back to the good news of **Romans 1:16-17**

[For I am not ashamed of the gospel of Christ for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."](#)

This is the best news in all the world.  
This is the gospel.

God is holy.

We are not holy but sinful.

We are therefore under his judgment due to our sin.

There is a way to be delivered or saved from the judgment of God. Jesus Christ.

### **Application:**

How do we apply this text to us today. Paul was addressing the moralists who supposed that they would not be judged because they were good people.

Beware of thinking that you are fine with God because you go to church or because you grew up in a Christian family. ["He will render to each one according to their works."](#)

Your family's reputation or your good deeds won't save you. You need a better righteousness than you have in order to be right with God.

You need the righteousness of Christ.