

Roamin' Thru Romans-Part 9

A detailed study/analysis of the Book—Sunday Night Series

May we stand please...

Scripture Reading: Romans 2:11—16

Prayer:

Romans 2 may be divided into four major parts as follows:

- A. The Purity in the Judgment (Romans 2:1-5)
- B. The Performance in the Judgment (Romans 2:6-10)
- C. The Parity in the Judgment (Romans 2:11-16) (today)
- D. The Privilege in the Judgment (Romans 2:17-29)

Chapter summary. Most of Paul's Jewish readers would with delight "pass judgment" on the Gentiles the apostle describes in [1:26-32](#).

But Paul quickly silences them.

The previous chapter (1) spoke of the indictment of mankind. Man was a great sinner.

Today's Subject: The Parity in the Judgment

[Def.] "**Parity**" = "The quality or state of being equal or equivalent."

God is fair. The parity and performance and purity regarding Divine judgment are all related.

If one characteristic is present in Divine judgment, the others will also be present.

I. The Communicating of Parity (Romans 2:11)

Paul declares the *parity* principle in Divine actions.

Notice TWO things with me here:

- A. **The principle of parity.** "*There is no respect of persons with God*" ([Romans 2:11](#)).

The principle says that all people are treated the same when it comes to sin and judgment.

- B. **The place of parity.** "*With God*" ([Romans 2:11](#)).

That is about the only place where *parity* exists.

"*With God*" sin is sin no matter who does it, and it will be judged accordingly.

II. The Command and Parity (Romans 2:12, 13)

Scripture illustrates two cases where *parity* is especially illustrated in judgment.

The first case focuses on the Jews—those that are under the law.

Their life was governed by Divine commands, and they will be judged accordingly.

Notice TWO things with me here:

- A. **The people judged by the law.** "As many as have sinned in the law shall be judged by the law" ([Romans 2:12](#)).

No situation is given favor over the other.

- B. **The prerequisite about the law.** "For not the hearers of the law are just before God, but the doers of the law shall be justified" ([Romans 2:13](#)).

Some translation versions put this verse in a parenthesis because it is a parenthetical exhortation to the Jews (who are under the law).

The text says that just hearing the law read does not exempt one from condemnation.

III. **The Conscience and Parity** ([Romans 2:14, 15](#))

The second class of people Paul illustrates regarding Divine *parity* are those who are under conscience and not under the Mosaic law.

Notice THREE things with me here:

- A. **The ward of conscience.** "When the Gentiles, which have not the law" ([Romans 2:14](#)).

The ward of people not given the law of Moses were the Gentiles.

- B. **The work of conscience.** "Show the work of the law written in their hearts, their conscience" ([Romans 2:15](#)).

Though the Gentiles did not have the law to guide them in knowing right and wrong and how to behave, they had something else that worked on them regarding their behavior, namely, their conscience.

- C. **The witness of conscience.** "Their conscience also bearing witness, and their thoughts... accusing or else excusing one another" ([Romans 2:15](#)).

The conscience acts like the law in that it witnesses to a person regarding the character of their conduct.

The conscience accuses or exonerates one's conduct.

IV. **The Court of the Parity** ([Romans 2:16](#))

Paul gives a brief description of the Divine court which conducts itself with *parity*.

Notice FOUR things with me here:

- A. **The schedule for the court.** "In the day when God shall judge the secrets of men" ([Romans 2:16](#)).

Divine judgment is on your schedule.

"It is appointed unto men once to die, but after this the judgment" ([Hebrews 9:27](#)).

- B. **The secrets in the court.** "God shall judge secrets of men" ([Romans 2:16](#)).

Nothing will be hidden in God's court.

Things will come out in the court of heaven that were not known to man, and all men will be treated the same, for there is parity in God's court—the famous as well as the obscure will have their secret life revealed.

- C. **The Savior in the court.** "God shall judge the secrets of men by Jesus Christ" ([Romans 2:16](#)).

Jesus Christ will conduct the court. "[God] hath committed all judgment unto the Son" ([John 5:22](#); cp. [Acts 17:31](#)).

John 5:22 (KJV)

²² For the Father judgeth no man, but hath committed all judgment unto the Son:

Acts 17:31 (KJV)

³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

This will be a rough judgment especially for those who so mistreated the Savior during His earthly sojourn.

- D. **The standard for the court.** "According to my gospel" ([Romans 2:16](#)).

"My gospel" is the Gospel message which Paul is proclaiming.

Judgment according to the Gospel means that the final judgment of people will be according to the peoples' attitude towards the Gospel—that is, the standard of judgment will be according to what people have done with Jesus Christ.

Have they heeded the Gospel message and received Him as Savior, or have they rejected Him?

Closing: So, we will stop here for today!

The ultimate issue in judgment is the Gospel.

Men may mock the Gospel, but in the end, they will face the standard of the Gospel in judgment to determine their eternal destiny.

Do you know this Gospel of Jesus that the Book of Romans so clearly teaches us about?

If not, will you accept Him today?

Are you willing to forsake your sin (of judging others) and thank God for His wonderful grace?

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*This outline borrowed from: *Analytical Bible Expositor – Romans*. Other portions of this sermon were taken from various sources and commentaries.