***The Impartial God
RO13-02***

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Please open your Bibles to Romans 2:9-11. Our topic is "The Impartial God."

**The Immoral Person and the Moral Person**

We have seen in this immediate context that God looks upon the immoral person as guilty in his eyes. As a hopeless creature, he can do nothing on his own to go to heaven. He is totally incapacitated by his sin. Paul also shows us that the moral person is equally guilty before God with the immoral person. The moral unbeliever also has no hope for eternal life. So, it does not matter whether you're the nicest unbeliever in the world, or you're the rattiest unbeliever in the world. Both of you are in the same boat when it comes to living forever in God's heaven.

**Judgment by the Truth**

So, Paul is giving us a list of principles by which God is going to judge every person. Paul is not quoting Scripture to these people. He is, first of all, calling attention to something that they know about themselves. In the process of pointing these things out, he is alerting them to how God is going to deal with them. So, we have learned from Romans 2:2 that God is going to judge every person according to the truth. It matters not how you think God should act. God is going to act according to the truth. And that truth has been completely and amply recorded here in the Scriptures.

**Judgment by God's Wrath**

Secondly, we have found that God is going to judge humanity according to the divine wrath which they have stored up through the negative volition. Romans 2:5 tells us this. People who are counting on their human good works don't realize how they are doing themselves in, Paul is saying, because for every good work you do, you have stored up for yourself just a little more of God's anger and wrath against you. That is because human good comes from the old sin nature, and God despises and hates everything that comes from the old sin nature. Therefore, the more human good you do, the greater the wrath of God will be upon you. If the unsaved unbeliever understood this, he would indeed recoil in considerable horror, because he is counting very heavily on his good works and his great accomplishments.

**Judgment by Their Works**

Thirdly, we have found that God is going to judge unbelievers according to their works (Romans 2:6). We found in the study of the last session that there were two kinds of works. There are human good works and there are divine good works. And all of humanity is divided in God's eyes according to this production of human good or divine good. Human good production comes from the old sin nature of the unbeliever. The divine good production comes from the indwelling Holy Spirit through the believer. So, all of humanity in God's eyes is in one group or the other, according to the kind of words you are producing. So, when judgment time comes, God is going to judge a person according to whether his works were divine good or human good. Human good works indicate that he was lost. Divine good works indicate that he was born-again.

The works of the unbeliever are in conflict with the Word of God. He is disobedient to doctrine, but instead he is obedient, Paul says, to human viewpoint. His recompense is indignation and anger. The works of the believer, we found, is a persistence in divine good production, as he seeks glory, honor, and immortality. And Paul says that his recompense will be eternal life.

So, with that review, let's begin at verse 9, where Paul says, "Tribulation and anguish upon every soul of man that does evil, of the Jew first, and also of the Greek; but glory, honor, and peace to every man that works good, to the Jew first, and also to the Greek." In verses 9 and 10, you have a summary of the works of mankind presented one against another for a contrast. Let's take a look at verse 9. It begins with the word "tribulation," which is the Greek word "thlipsis." "Thlipsis" means pressure – particularly pressure from outside of a person. The pressure here has to do with the life of the moral unbeliever in his experience.

**Both Believers and Unbelievers Practice Morality**

In verses 7-8, we found what God's attitude is going to be toward those who are unbelievers, and toward those who are believers. Verses 9-10 are going to tell us what will be the experience here on earth of those who are in each of these two categories. Remember that all of this section is talking about moral people. There are moral unbelievers in the world, and there are moral believers in the world. And Paul is trying to show his readers that there is a great difference between the two. They both practice morality, but one is going to heaven, practicing morality, and the other is going to hell practicing morality. So, there's a difference between the two groups.

**Pressures**

Those who are practicing morality, but who are unbelievers (who are lost) have upon them in their daily experience a "thlipsis" – a day-by-day pressure. This is the pressure of circumstances that come upon a person in the normal course of life. These are the pressures of antagonisms that he meets with people, and the pressures of various crises that he meets in his life. This pressure is something that he is not able to cope with. This pressure expresses itself in a number of fears – sometimes the weirdest, most unbelievable, unimaginative fears and inhibitions that fill the heart of the moral unbeliever. People are shot-through with a variety of fears. These are pressures that come upon them from outside of themselves.

If a person dies in the condition with this kind of pressure upon him, unresolved (through not having been regenerated), then this person's pressures will continue right on into eternity, and that pressure will be converted into eternal death. The moral unbeliever does not have God's care upon him. He does not have protection from pressures. Whereas, the moral believer has the hand of God standing between him and the pressures of life. What pressures do you come upon us as believers, we are fully capable of meeting. What pressures come upon the unbeliever, he is absolutely fully incapable of meeting. So, the first thing that is characteristic of the moral unbeliever is that his life is a series of pressures that he is incapable of coping with.

**Anguish**

Another thing that he has is called "anguish." This is the Greek word "stenochoria." "Stenochoria" comes from two words. We break it in half. "Steno" comes from the word "stenos," which means "narrow;" and, the last part, "choria" comes from the Greek word "hora," which means "place." So, this word actually means "a narrow place" or "a place of distress," or we would say some kind of "a boxed-in position." The daily life of the moral unbeliever is one of feeling that he is boxed into a meaningless routine.

Even Christians sometimes feel that their life is to no purpose. Even Christians will sometimes say, "I begin to feel like I'm on a treadmill." Well, this is exactly what is characteristic of the moral unbeliever. He's obeying a code of morality as an approach to God, and trying to get God's blessing. And yet, after all is said and done, in the quiet of the night, as he is lying in his bed thinking, he has the distinct impression that his life is on a treadmill. He's going exactly no place. As a matter of fact, he's boxed-in. Many ambitions that he would like to realize, he is unable to realize, often because he shouldn't have those ambitions in the first place. If he were a moral believer, he would be able to correct his ambitions, to bring them in line with God's viewpoint, and thus to be able to find fulfillment in his life.

So, life for the moral unbeliever is filled with this kind of a sense of distress from being boxed in, and from lacking freedom. If he continues on into death with this boxed-in condition upon him, this will continue forever in eternity. It will continue in this way. The extreme affliction, which is described here by this word, is a narrow space. Perhaps somebody who suffers from claustrophobia would be able to enter into the meaning of this word. Some people go bananas if they step into an elevator. The door closes, and they feel constrained in.

Sometimes we used to go camping in Tennessee where they have a lot of these underground caves. I remember how we used to crawl around through those caves, sometimes actually just on our backs, squeezing through a little opening, in order to get to another big room. And every now and then, somebody thinks, "What if I get stuck in this hole? What if I get stuck right here in this passage, and I'm never able to come out? And everybody, I noticed, used to eat less before we were going to make the tour through the caves. They seem to want to prepare to be sure they could get through. That is a frightening thing to be bound into something, or to be boxed-in, especially if you find yourself all alone, and you find yourself yelling to people, and nobody answers, and you're lost.

It's not so bad to walk in a big cave like Carlsbad Caverns, where you're walking on a path, and there's a big ceiling over you, and lots of room, but to be in a little confined area, that can be frightening. That's the idea of "stenochoria." It's to be boxed-in so that a fear develops in the heart so that there is a distress upon the soul.

**Hell is a Dark and Lonely Place**

This idea very aptly fits the condition of the unbeliever, for the Bible tells us that unbelievers are cast out into the outer darkness, which means that the lake of fire is a place of darkness. The people who are going to be suffering forever for having rejected Christ as Savior are going to be in a dark place. And it will be a place of outer darkness, meaning complete darkness. So, we have a very strong suggestion by that passage, and by this word, that unbelievers are not going to be able to see one another in hell. They will be in the lake of fire, and they will be confined without any visual contact to one another. In other words, hell is one mass of solitary confinement in the darkness by yourself. All you can hear are your own thoughts. The only contact you have are all those memories of the times that you rejected Christ, and the memories of the opportunities that could have been yours for a fruitful life (a life of fulfillment).

Instead, you spent your life under a series of unresolvable pressures, and under a series of boxed-in distresses. So, you have the pain of solitary confinement with the pain of those memories upon you. What a horror it must be to live forever under a condition like that, remembering especially, if you were the kind of a person that at one time possessed the whole world, and you were a person of wealth and of means and of possessions, and now that you have gained the world, but you have lost your own soul. There is no fulfillment for a soul which is in such outer darkness. Why? Because fulfillment can only come through God, and God is not there in that outer darkness. He cannot do for you what he would do now if you would turn to him.

So, these are rather sobering two words with which Paul begins to summarize the condition of the unsaved unbeliever: "Tribulation and anguish ("thlipsis" and "stenochoria"): pressures; and, boxed-in distress.

Who is to experience this? It says, "Upon every soul." The word "upon" is the Greek word "epi," which means "the place where" the tribulation and anguish are laid. It is laid upon "every," which is the Greek word "pas," which means "each one individually." This word points to individual persons (not groups), and it is upon, it says, "Every soul," which, as you know, is the Greek word "psuche." "Psuche" refers to the person that you really are: your mind; your emotions; and, your will. Upon you, the real person, this anguish and this boxed-in condition will apply.

It says, "Upon the soul of every man." "Man" is the Greek word "anthropos." "Anthropos" means "mankind," so it covers men and women. Men and women will equally suffer the consequences of being moral, but of rejecting Jesus Christ as personal Savior. Pressures and boxed-in distress comes directly upon every individual human being that does something: "That does." And the word "does" here is the Greek word "katergazomai." This is present middle participle. This comes from another word "ergazomai." "Ergazomai" simply means "to work." But when you add this Greek preposition "kata" to it, then it intensifies the work, meaning that a person really applies himself to it.

This is the thing that is characteristic of unbelievers. They really apply themselves to their evil practices. They don't just fool around. When people go into sin, they go into sin no-holds-barred. And once the society in which those people live say, "It's OK to turn yourself loose," then the old sin nature rises up to that opportunity, and it really breaks loose. So, interestingly enough here, in describing the unbeliever, God the Holy Spirit uses this intensive form of doing things: "katergazomai." It refers to the moral unbeliever's practice. It is present tense, which means this is his habitual practice, and here it's a practice of evil. It is middle, which indicates that the consequences of what he does comes back upon himself. He experiences the consequences of his own evil works, and it is participle, indicating that God is stating a principle to us.

**Evil**

What he is practicing is called evil, and that's our word "kakos." That's the same word that we had in the previous session. It means "evil in character." He is habitually doing what comes naturally. A few years ago there was a song, the title of which was doing "What Comes Naturally," and that was a repeated line: "Doing what comes naturally." Well, what they were describing was that which is from the old sin nature, and "kakos" refers to that which is evil in its character – evil in the fact that it is a specific expression of the old sin nature. And as a matter of fact, the Greek Bible has *the* evil, so it is speaking about a very specific expression of the old sin nature – an expression which is inherently evil, but which is very, very definite.

In other words, God is saying, as He has already told us, that He is going to deal with people according to what they do in specific works. It is important what you do. It is important, but you avoid doing it. God says, "I'm going to take the moral person who is very proud of the fact that he does not do certain things." That's the characteristic thing about a moral person. He is counting on the fact that his specifics are going to please God. And God says, "I'm going to take these specifics, which I find evil, because they originate from the old sin nature, and when they come from the old sin nature, whether it be human good or whether it be sins, they're both evil in the sight of God.

So, God says, "I'm going to take these specifics that you esteem so highly, and that you are counting on so much, and that's the basis upon which I'm going to condemn you." And then the wrath of God is going to break loose.

**The Jews**

So, first of all, Paul describes the earthly condition – the day-by-day experience of the evil, moral unbeliever in his works, even though he tries to do what is right and good – his precious and boxed-in distress. The recipients of this kind of tribulation and anguish in this life are called the Jews, on the one hand (the "ioudaios"). The "ioudaios" are a specific group of humanity – only those who are descended from Abraham. Please don't talk about the church as being spiritual Israel. That is a human invention of anti-dispensationalists, and it is not a scriptural term. The word "Israel" is never applied to members of the body of Christ. When we use the term "Jews," which came from the word "Judah," we are referring to a specific group of humanity descended from Abraham.

However, our text says more specifically, "*Of* the Jews." And "Of the Jews" is what we term grammatically here, the ablative case. So, what it is saying is: "From the source of the Jews." And what this is indicating to us is that out of the total body here of Jews, there is a group. They are the "ioudaios" who are unbelievers. He is recognizing the fact that there is a remnant. There are some Jews who do believe in Jesus Christ as Savior. So, the total body of Jewish people today are not in this category described in verse 9.

Furthermore, the Greek language sets up these two words: 'te" and "kai." These are indicating that the Jew (and then he is going to mention the gentile here) are united in God's dealings. God deals with a person, whether he is a Jew or whether he is a gentile in the same way. This is very important because the Jew has always viewed himself as having a special standing with God.

Indeed, in the Old Testament, he did. And God dealt with him in a very wonderful, special way. But once they shouted, "His blood be upon us and our children," and once they put Christ to death, that was the end of that. These two Greek words indicate to us that every Jew today is going to be dealt with by God on the same basis that every unbelieving gentile is going to be dealt with by God. The fact that he reads the Old Testament Torah is not going to make any difference to God. The fact that he's trying to rebuild the temple in Jerusalem doesn't make any difference to God. The fact that the Jews in Israel observe the Sabbath makes no difference to God. Today, He deals with Jew and gentile on an equal basis.

Therefore, when a very wonderful, kind, gracious human being like Jack Benny, who has brought laughs and smiles to the faces and the lips of thousands of people, dies, in spite of the good human being that he was, he happens to fall in the category of verse 9: a moral, Jewish unbeliever. And while the rabbi intoned the funeral service for Jack Benny, Jack Benny had discovered, as a rejecter of Jesus Christ, that he had gained the world and lost his soul, and he had entered a place where the pressures that he experienced in life, and the boxed-in condition that he experienced in life was now parlayed into an eternal condition.

So, with the word "Jew" goes the word "te." That's one side of the combination. It says, "To the Jew first," which means that the Jew had priority historically of access to salvation. So, interestingly enough, God says, "I'm going to deal judgment to the Jews first also. You were first in line for salvation, and because you have rejected My Son, you will also be first in line for My judgments upon you." The Jews place, as God's chosen people, only makes things worse for him, because God says, "You should have known better." And the moral, Jewish unbeliever doesn't have a chance – not a chance in the world.

**The Gentiles**

The word "kai" goes with the word for “Greeks:” the Greek word "hellen." "Hellen" means all those who are not born from the line of Abraham. Everyone in this auditorium who was not born through Jewish parentage someplace along the line is in the "hellen" category. Now actually, it is the word for "Greek," but it's referred, in practical effect, to gentile. So, we may refer to that as gentiles. Again, it is *of* the Greek, which again recognizes that here, of the vast gentile body of humanity, there is a small group of believers, and a large group of unbelievers. Right now, it is referring in verse 9 to this large body of unbelieving, moral gentiles.

So, it says, "Those who practice evil," because the only way an unbeliever can function, out of his old sin nature, pouring out their human God and their individual sins, is to practice evil in an intensive way. The Jews do it, and the Greeks also. So, first upon the Jew will come tribulation and anguish in an eternal sense. Secondly, upon the gentile, who practices such evil, will also come this tribulation and this eternal boxed-in anguish.

So, the case of the moral unbeliever runs something like this: He goes negative to God consciousness when he hears the gospel. His soul is hardened toward God by this act of negative volition. Anytime a person who is an unbeliever hears the gospel and says, "No" to it, even though he is an unbeliever, he too has built a callous upon his soul. The next time a person walks up to him with the gospel, he is going to be a little less sensitive to it. If he says, "No" again, another layer callous has developed upon his soul in his responsiveness; his thinking; his feelings; and, his will toward God. And if he keeps building it up, the time will come when he will have built up such a hardness toward God that it will be nigh unto impossible for him to be saved.

**God's Indignation and Wrath**

So, the unbelieving moral Jew or gentile is in the condition of a person who has come either to God-consciousness, or to gospel-hearing, and gone negative to it. So, from God's side now comes the divine judgment of indignation and wrath that we read about in verse 8. God says, "Toward these people I direct My indignation and My wrath. Remember those two words. "Indignation" meant God's smoldering anger; and, His wrath meant His explosive expression of anger at the great white throne judgment.

Now the mental attitude of God is angry. The expression of God at the great white throne is angry toward these people. That's from the God side. Now from the human side is what we have been reading in verse 9. There comes the experience pressures upon Jew and gentile moral unbeliever (boxed-in distress. The human suffering that flows from this is the suffering of having rejected the gospel. When he rejects the gospel, he opens his mind to human viewpoint. Maybe in the past he was a patriotic person. There was a time when he felt a devotion to the nation. There was a time when he respected the military establishment. There was a time when he respected morality and the rules of morality.

Now what happens is that he begins gradually to break down in those areas. If his old sin nature is strong on the lascivious side, then, because he has rejected God-consciousness and the gospel, this moral unbeliever will begin to break down in his morality. And his lascivious will lead him into immorality; into drugs; into terrorism; and, into everything else that's of a loathsome, evil kind of expression. If his old sin nature is of the ascetic type, then he will express his human viewpoint and do-goodism. He will be championing all kinds of preposterous welfare programs. He will be anti-establishment. He will seek to create equality for all people. Thus he will be sympathetic to socialistic concepts. He will be anti-military. He will not see the difference between the brutality and the imperialism of a nation like Russia, and the kindness of a nation like the United States that is ready to go with its treasurer, and with the lives of its young men, to the assistance of an ally who asks for help. They won't see the difference. They will like patriotism.

They will be drawn toward the welfare state. They will pursue the preposterous picture that we have currently with a city like New York, which has paid outlandish salaries: $25,000 a year if you're a policeman or firemen; or, $16,000 a year if you're a garbage collector, and all that you can eat. And you say, "This can't be." Now the city of New York is thundering against the federal government, and saying, "You are heartless. You're letting this city go down the drain. We're Americans too. You should help us and bail us out." And for a while, it almost looked like we even had a president that had the moral courage and the divine viewpoint to say, "No, we're not going to make the folks back in Irving pay for the fact that you've been living high-off-the-hog in New York City. You shouldn't have been having anything to do with pig meat to begin with, and we're not going to pay for it now that you have." But no, that is not to be. This kind of inanity and this kind of backward thinking possesses the liberal mentality in this country. You might say, "Where does it come from?"

Well, we already learned in Romans 1 how darkness descends upon the mind which is negative toward God. Well, he's approaching it from a different point of view here, in reference to the terms of salvation. This moral unbeliever, having turned against God, finds himself in the position where he either goes toward the lascivious direction or toward the ascetic direction. But in each direction, he is going against the thinking of God. The mind of the moral unbeliever, in short, simply loses its common sense. It's enslaved to all kinds of human viewpoint delusions. These are expressed really as the norm in all the institutions of our society today. All the institutions of our society today express human viewpoint as the normative line of thinking.

So, this person, that we're describing here in verse 9, while being very moral, is very gross and inane in what he does. The mind of the moral unbeliever really becomes filled with doctrines of demons. So, he practices all of these preposterous things.

So, with God, these two words, "te" and "kai," indicate to us that there is no issue relative to race or culture. God does not care about the color of your skin or the background from which you come. God is only concerned with one thing: What do you think about Jesus Christ, and what have you done with him? God is not racist, but I'll tell you that there is one group that is intensely racist in our country, and that's the liberals. It is the liberals who are the racists in this nation. And all you have to do is observe what they do about the welfare program, which is putting one class above another, and one race above another; and, what they are doing in handouts of various kinds, and favoritisms, and in promotion of one group above another. They are racist to the core, and yet they pride themselves in their inverted thinking of being impartial. God says, "I am impartial, and you will go to heaven or you will go to hell on the basis of these principles that I have established. And in your daily experience, you will find these principles functioning according to what your choice has been.

**The Born-Again**

Verse 10 gives us the daily experience of those who are born0again. It begins with the word "but," which is the Greek word "de," setting up a contrast. This time, the experience of the believer is something different.

**Glory**

In the day-by-day life of the believer, he receives from God (instead of precious and boxed-in distress) glory, which is the Greek word "doxa." This is the daily walk of the Christian conformed to the image of Jesus Christ. This is what 1 Peter 2:21 is referring to when he says, "For even thereunto were you called, because Christ also suffered for us, leaving us an example that you should follow His steps. This is the daily walk of the believer in the steps of the Lord Jesus Christ. This refers to the spiritual maturity structure in the soul, because that's how we reflect the glory of God. We reflect the glory of God by building this structure through doctrine within our souls. This is the glory of daily experience, and you can go all the way to the super grace level of glory.

**Honor**

Secondly, the Christian believer receives honors. The Greek word is "time." This is the divine commendation for believers who are positive to divine viewpoint. This is the blessing of God in your daily experience because of the good that you are producing – a good which God the Holy Spirit is producing. So, God says, "You are reflecting My glory, and I praise you for that. You are reflecting an honor upon Me by what you do, and I honor you by the divine good you produce.

**Peace**

The first thing then is peace, which is the Greek word "eirene." "Eirene" means "a state of harmony" in the Christian's life. This is a condition of stability – freedom from external pressures and that boxed-in distress. External pressures and boxed-in distress do not make for harmony in a person's life. So, the peace of God which passes understanding is what we possess daily as Philippians 4:7 refers to it.

Verse 10 says, "But glory, honor, and peace to every man." Again, this is the Greek word "pas," which means "everyone." Now we have the word "who works," and we have that lesser word "ergazomai," because, in the Christian life, it is not a matter of what you are doing. It is not a matter of what you are hustling. So, he uses a little less intensive word to indicate that this is simply referring to the lifestyle (the life pattern) of the moral believer. It is present, which means his continual practice as a believer. It is middle again. He benefits personally by his divine production. It is again a principle that God is laying out before us.

What does he produce? He is working good. The Greek word is "agathos." "Agathos" the word for "good" in terms of its effects, or what is beneficial. You remember that in the previous session, we had a different word for "good" but it meant good in terms of character. It is good in character. The opposite word of "agathos" is "poneros," that we spoke of in the previous session. That is the word for, again, bad in its effect, or bad in its influence. So, these are the two opposites here. We are producing, as moral believers, a divine good which has a good effect – the divine good protection of the Holy Spirit through the believer.

Again, who are the recipients of this glory, honor and peace? The Jews (the "ioudaios") – the descendants of Abraham who have received Jesus Christ as Savior, on the one hand; or, on the other hand, the gentiles who have received Jesus Christ as Savior. Again, you have that same thing: the "te;" and, the "kai," to show once more that God treats Jew and gentile alike. Here it says, "*To* the Jew." This time we have a specific group. He says, "Glory, honor, peace to everyone that works divine good to the Jews." Here he is referring not *of* the Jew, as he did before, meaning this class of the unsaved. Now he is referring to the remnant group of the Jews, and the same thing for the gentiles – that specific, small group of gentiles who is born-again. So, he says, "To this specific group." Again, "To the Jew first," as was historically the case, and then again, "To the Greek" (the "hellen") – those who are in the non-Abrahamic line of believers.

So, again, Paul says that God is in no way impressed by race or culture. The benefits of grace are equally available to all of mankind.

**God is no Respecter of Persons**

So, what does this amount to? These two verses are then summed up in verse 11. Paul says, "For." This is the Greek word "gar." It introduces an explanation of verses 9 and 10. And this is the explanation – the unity of Jew and gentile in God's dealing. He says, "There is." The Greek word is "eimi." It is present – it is constantly so with God. It is active – by God's choice. It is indicative – a statement of fact: "There is no respect of persons with God." The word "no" is "ou," that strongest of Greek negatives which means "absolutely there is not" Then the word "respect of persons" is actually one word in the Greek. The word is "prosopolenpsia," which means partiality. Literally, it means "to lay hold of a face." God does not deal with people as per who they are; what your position is; what's your rank is; what your popularity is; what your wealth is; what your family line is; what your race is; or, what your color is. God does not look at the face in making decisions. And that's what it means here when it says, "There is no partiality with God." The word "with" is "para," and that means "beside." And the word "God" is in the locative case here in the Greek, which means "presence" – the location of God.

So, what it is saying that with God (next to God, or in the presence of God), people stand as equals. That's a horrifying place to get equal, isn't it? The world thinks that it can accomplish equality through various human legislations, but they fail to realize that there is one monumental, horrifying expression of divine impartiality, and God is going to express it at the great white throne. He is expressing it today to those who are outside of the family of God. Jew or gentile – you have an equal chance to come in. We recognize this on a human level.

If you've ever been to a military cemetery, you will notice that there is something very uniform about a military cemetery, and that is that the gravestones are all identical. As you walk around, you'll notice that some of these are privates, and some of these are generals. Some of these are seamen, and some of these are admirals. It makes no difference what your rank is. The military service recognizes that in death, everybody's back to square one. Furthermore, the military part of a military funeral is identical, whether you happen to be the Commander-in-Chief as president of the United States, or the lowest private in the army. You get the identical military ceremony and honors accorded to you, because we recognize in the military that death makes everybody equal.

Humanity, however, is permeated with this concept of partiality in daily life. Of course, the military is known for the fact that when you are alive, it makes a big difference whether you're a general or a private. Then indeed rank has its privilege. But once you're dead, rank no longer has any privilege.

**Equality**

So, equality is not God's order in living. It is a great mistake to think that you can make everybody equal, because people are not equal; people do not have equal abilities; they do not have equal character; they do not have equal taste; and, they do not have equal IQ. Yet, we are constantly being pressured in our country that everybody should be equal.

So, here's a man. We give him a pound of good steel. And one man takes that pound of steel and he makes some intricate watch springs that are worth hundreds of dollars out of that steel. We give it to another man, and he makes an anchor out of it for his boat with his pound of steel. But we have labor unions in our country today that say everybody must be equal. And the guy who made all those intricate watch springs shouldn't be paid any more than the fellow who made the anchor out of the pound of steel. That's equality.

So, it is very hard for the moral unbeliever not to think in terms of equality, because all around him today, this concept is being drummed into us. But Satan's human viewpoint cannot eliminate the fact that some people are deserving of greater rewards than other people in this life. The Bible also recognizes this principle. The Bible recognizes the principle even with preachers, as you well know. For the Bible tells us that the preachers who teach and who administer should be paid more (twice, the Bible says) than the preacher who simply visits and administers, but who is poor when it comes to teaching. So, the Bible recognizes that all are not equally deserving of the same reward.

However, in Jesus Christ, everybody achieves equality. There are no favorites in the family of God. Every person has a right to equal treatment before the law. That's true. Salvation is offered equally to all, and people are treated, before God's justice, equally. If you reject that salvation, He has told you what you're going to have in this life: pressures; and, boxed-in distresses. If you accept it, you're going to have glory, honor, and peace in this life. But that is God's justice. God is just as just as any human being can imagine, because it is part of His character. So, God offers unrestricted salvation, no matter what the person's past is, or what his present is. It's only restricted by our human factors.

So, if anyone accepts God's plan of salvation (if he has met the requirements of divine justice), his case has been settled out of court; that is, out of the great white throne court. God's love for the most pathetic slave to sin cannot overcome his justice. God indeed, whether you're Jew or gentile, is going to deal with absolute justice with your case.

So, most unbelievers, however, are determined on viewing God according to their own concepts of how God should act and how God will act. And many an unbeliever has entered hell and discovered how wrong he was. God is impartial, but God lays the ground rules for the execution (the application) of that impartiality.

Here is the true case for humanity. In Matthew 19:30, we read, "But many that are first shall be last, and the last shall be first." Remember Jack Benny.

**Our God is Impartial**

1 Corinthians 1:26-29: "For you see your calling, brethren: how that not many wise men after the flesh; not many mighty; not many noble are called, but God has chosen the foolish things of the world to confound the wise. And God has chosen the weak things of the world to confound the things which are mighty; and, base things of the world, and things which are despised God has chosen; yea, and things which are not, to bring to nothing things that are, that no flesh should glory in His presence." So, I guarantee you one thing. Whatever else you think about God, He is impartial, and nobody is going to stand before God and glory in some merit. God says, "You can't do anything that pleases me or that I value. That's what grace does. Grace says, "I'm going to do it all for you, and I'm glad to give it to you, if you'll be willing to accept it." Our God is impartial. Your situation on this earth is determined by your response to that impartiality, be it good, or be it bad.

Dr. John E. Danish, 1975

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