

• *God repays everyone – both godly and ungodly*

General statement- godly - ungodly

1. A general statement

- *There is a judgement day for everyone*
- *Only confessed and forsaken sins will be disregarded by God*

2. The godly

- *Who persevere in doing good*
- *Who seek glory, honour and immortality*

3. The ungodly

- *Selfish ambition and disobedience*

Ungodly - godly - general statement-

4. The ungodly – again

God repays everyone. First the point is stated generally^{□1}, then it is spelled out with regard to the godly^{□2} and the ungodly^{□3}. Then Paul says the same thing again in the opposite order. He begins with the ungodly^{□4}, speaks of the godly^{□5} and ends with a general statement^{□6}. ⁶God 'will render to every person according to his deeds'. ⁷To those who – by perseverance in doing good – seek for glory and honour and immortality he will give eternal life, ⁸but to those who are selfishly ambitious and who do not obey the truth, but instead obey unrighteousness, there will be wrath and indignation. ⁹There will be trouble and distress for every human being who does evil, first for the Jew, then for the gentile; ¹⁰but there will be glory and honour and peace for everyone who does good, first for the Jew, then for the gentile. ¹¹For God does not show favouritism.

1. **A general statement**^{□1}. There is a judgement day for everyone. The 'nice' sinner will have to face the judgement of God like everyone else. God will render to every person according to his deeds. It is not so much our faith that is judged as our works. Of course our faith matters, but our faith is only the beginning. Faith enables the godly life and it is the godly or ungodly life that is judged, not the faith itself. Judgement does not have to do with eternal salvation or 'justification'. The Christian is justified already. In this sense the Christian has passed through judgement already. But in some other matters the judgement is still to come. Thoughts, hidden secrets of the heart, character, love, the way we have spoken to others, our responsiveness to the preachers of the gospel – everything – will be revealed and considered. The Lord Jesus Christ will separate out those who have been truly godly from those who have been play-acting. The only sins that will be sidestepped and disregarded will be those which have been confessed and forsaken and covered by the blood of Jesus Christ.

2. **The godly**^{□1}. The judgement day is the day when God's judgement is announced and publicized. It is not only a matter of punishment. Paul is referring here to Christians who have lived godly lives, but he is not saying yet how we get to be godly people. His main aim is to show that respectable people, including those with a Jewish background, must not think that their respectability and Jewishness will save them. Judgement is according to works. That is why everyone needs a Saviour. The godly are those who are 'doing good' – doing God's will, doing works of faith as God leads us in the ways of righteousness. They persevere in God's ways: 'To those who by perseverance in doing good'. Godly living requires perseverance. Their godliness is revealed in what they are striving for. 'To those who by perseverance in doing good seek for glory and honour and immortality'. The godly receive glory, the shining-out of holiness. Honour is the recognition of glory. In ordinary life when you receive some honour it is soon forgotten, but this will last for ever. Immortality is mentioned because our reward is given at the time of the resurrection.

3. **The ungodly**^{□1}. Next Paul turns to the ungodly. They are characterized by selfish ambition, by disobeying the truth.

4. **The ungodly – again**^{□1}. Paul continues to speak of the ungodly but he is really going back over the same topics in reverse order. For the ungodly there will be **affliction**, an agony from which there is no escape. There will be **anguish**, crushing grief. The two words together speak of punishment which hems us in and crushes. It will be a judgement for every unforgiven sinner. There will be no hiding place, no possibility of escape. The Jews will be judged first. They knew more and had the privilege of knowing God's will before anyone else. To whom much is given much is required. One notices

□1 2:6
□2 2:7
□3 2:8
□4 2:9
□5 2:10
□6 2:11

□1 2:6

□1 2:7

□1 2:8

□1 2:9

- *No escape*
- *Two alternatives with two destinies*

5. The godly again

- *Rewarded with glory, honour and peace*

in all of this that there are only two basic alternatives. There is not one destiny (as there would be if all are saved). There are two destinies. It is true that there are variations in heaven and hell, but the variations do not mean that there are three groups or four groups. It is not heaven, hell plus some other categories. There is no eternal purgatory, no limbo, no in-between place.

5. **The godly – again**^{□1}. The godly are rewarded with glory. Paul has used this term already in verse 7. It is visible holiness. The godly are rewarded with honour. Again he is repeating verse 7. The godly are rewarded with peace. Heaven will be a place of total well-being and prosperity. Again Paul reminds us that the Jew with his privileged background will be judged first. The unsaved Jewish person will be among the first to be condemned. The Jew who has become a godly person through faith in Jesus will be among the first to be given his heavenly reward. Again Paul reminds us, these rewards are based upon our works. They are for ‘everyone who does good’.

6. A general statement - again



- *Everyone will be judged fairly*
- *God will not favour anyone because of what He sees in that person*
- *There are no advantages based on social distinctions, intellectual abilities or anything else*
- *The gospel message of the blood of Jesus is the answer*

6. **A general statement – again**^{□1}. Paul’s last word is to explain why everyone will be judged fairly. He adds, ‘For God does not show favouritism.’ God is no respecter of persons. There is such a thing as God’s choice^{□2}, but this is not favouring someone because of what God sees in that person. Even God’s elect will be judged in precisely the same way as the most wicked sinner. God does not ignore sin in Israel or in the church. We cannot presume upon some relationship we have had with God, via our nationality. We cannot expect the fact that we were truly saved to mean that God will somehow close his eyes to our sins. Sins covered by the blood of Jesus will not be mentioned. But they will not be rewarded either! Sins that require confession will be exposed. There is a danger that we persuade ourselves that God will bless us despite our disobedience because of some supposed advantage. This applies to all social distinctions. People think they are special because of their morality or their intellectual ability or their doctrinal understanding or their privileges as church members. Is it possible for anyone to get these rewards in heaven? Is this entirely above us? Can anyone get there? It is not possible by sheer morality or by our own natural abilities. Paul is mainly showing the need of salvation at this point in Romans. He is wanting the Christians at Rome to know how great the need of the unconverted person is.

There is a way through. It is possible through the gospel-message of the blood of Jesus Christ to stand and even to be blessed in the judgement day. He is going to tell us about it from Romans 3:21 onwards: ‘But now . . . a righteousness from God is revealed.’

□1 2:10

□1 2:11
□2
Ephesians 1:4; Romans 8:29

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible (PTTB)</i> books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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