

Paul's Discourse Concerning God's Goodness And His Judgments

Compiled/formatted by Tom Stephens

Paul explains how and why God can judge both Jew and Gentile in a completely fair manner. The principle is according to “deeds” because deeds give proof of what is in our hearts.

During the Church Age, according to God's Word, on death—or rapture—man will be judged according to their works; those who are born again will stand before Jesus at the *Judgment Seat of Christ* (Bema Judgment) and will be rewarded eternal life, but for those who, for whatever the reason, failed to receive the Savior during the church age, judgment will be indignation and wrath in the 7-year tribulation period. Then if not saved during the Tribulation period, they will be judged at the Great White Throne Judgment at the end of the thousand year Millennial Reign of Christ. To the Jew first: Unbelieving Jews will have prominence in condemnation; believing Jews will have prominence in reward.

God judges our works because “*there is no respecter of persons with God*”. He is impartial and the Law is immaterial.

Paul teaches two types of works—

- 1) Those which are **works** of the **Law** (the flesh), and
- 2) Those which are **works** of righteousness (**faith**).

Note A Few Examples: (KJV)

- He therefore that ministereth to you the Spirit, and **worketh** miracles among you, [doeth he it] by the **works** of the **law**, or by the hearing of **faith**? (Galatians 3:5).
- Even so **faith**, if it hath not **works**, is dead, being alone (James 2:17).
- Yea, a man may say, Thou hast **faith**, and I have **works**: show me thy **faith** without thy **works**, and I will show thee my **faith** by my **works**. (James 2:18).
- But wilt thou know, O vain man, that **faith** without **works** is dead?” (James 2:20).
- Was not Abraham our father justified by **works**, when he offered Isaac upon the altar? Seest thou how faith wrought with his **works**, and by **works** was faith made perfect? (James 2:21,22).
- Ye see then how that by **works** a man is **justified** and not by **faith only**. (James 2:24).
- For as the body without the spirit is dead, so **faith** without **works** is dead also. (James 2:26).

Bible Texts: Romans 2:4-11—(KJV, Amplified Bible)

⁴Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? ⁵But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶Who will render to every man according to his deeds: ⁷To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹For there is no respect of persons with God.
Rom 2:4-11 - KJV

⁴ . . . are you unmindful or actually ignorant [of the fact] that God's kindness is intended to lead you to repent (^ato change your mind and inner man to accept God's will)? ⁵But by your callous stubbornness and impenitence of heart you are storing up wrath and indignation for yourself *on that day of wrath* and indignation, when God's righteous judgment (just doom) will be revealed. ⁶For He will render to every man according to his works [justly, as his deeds deserve].^(A) ⁷To those who by patient persistence in well-

doing [^bspringing from piety] seek [unseen but sure] glory and honor and [^cthe eternal blessedness of] immortality, He will give eternal life. ⁸But for those who are self-seeking and self-willed and disobedient to the Truth but responsive to wickedness, there will be indignation and wrath. ⁹[And] there will be tribulation and anguish and calamity and constraint for every soul of man who [habitually] does evil, the Jew first and also the Greek (Gentile). ¹⁰But glory and honor and [heart] peace shall be awarded to everyone who [habitually] does good, the Jew first and also the Greek (Gentile). ¹¹For God shows no partiality [^dundue favor or unfairness; with Him one man is not different from another].—Rom. 2:4-11 - *Amplified*

Misunderstanding the goodness of God: (v. 4) *the riches of his goodness.* The more we sin without repentance, the more carnal we become. Ungodly thoughts of His goodness are the resources of sin. When we willfully sin, we become more contemptible of the goodness of God. His *goodness* becomes of “non-effect” in us as we are *more bold in our sin*, not considering His patience, his forbearance and long-suffering (Eccl. 8:11). *The goodness of God leads (us) to repentance.* It is not enough for us to know God's goodness leads to repentance; we must know that it *leads us, specifically.* Notice God's methods here in bringing sinners to repentance. He leads them, not drives them like cattle, but leads them like He would “within the willingness” of men. (Hos. 2:14); and it is His goodness that leads, (Hos. 11:4; also Jer. 31:3). The consideration of the goodness of God, his common goodness to all (the goodness of his providence, of His patience, and of His offers), should be effectual to bring us all to repentance; and the reason why so many continue unrepentant because they *do not know and/or do not consider this.*

Provoking the wrath of God (Comments): (v. 5). The rise of this provocation is a *hard and impenitent heart*; and the ruin of sinners is their walking after such a heart, being led by it. To sin is to walk in the way of the impenitent heart; and when the heart is hard for a time, our provocation against God is *treasuring up* wrath against us! (vs. 5-9). A treasure indicates abundance that will abide with the sinner into eternity, never-ending; and yet sinners are still adding to it as to a treasure. Every willful sin adds to the “bringing of a *branch to their wrath*” (Eze. 8:17). A treasure denotes secrecy. The treasury of wrath is the heart of God himself, in which it lies hid, as treasures in some secret place sealed up. (Deut. 32:34; Job 14:17). But withal it denotes reservation to some further occasion; as the treasures of the hail are reserved against the day of battle and war, Job 38:22, 23. These treasures will be broken open like the fountains of the great deep. (Gen. 7:11). They are treasured up *against the day of wrath.* Though the present day is a day of patience and forbearance towards sinners, yet there is a day of wrath coming—wrath, and nothing but wrath. Every day is to sinners a day of wrath, for God is *angry with the wicked every day* (Ps. 7:11)

But there is the *great day of wrath* coming. (Rev. 6:17). And that day of wrath will be *the day of the revelation of the righteous judgment of God.* The wrath of God is not like our wrath, a heat and passion; no, fury is not in him (Isa. 27:4): but it is a righteous judgment, his will to punish sin, because he hates it as contrary to his nature. This righteous judgment of God during and following the Great Tribulation period, is now many times concealed in the prosperity and success of sinners, but shortly it will be manifested before all the world, and the heavens shall declare his righteousness. (Psalm 50:6). *Therefore judge nothing before the time.*

Paul describes the measures by which God proceeds in his judgment. Having mentioned the righteous judgment of God in v. 5, he here shows righteous judgment, and shows what we may expect from God, and by what rule he will judge the world. His sorting out our justice is the dispensing of frowns and favors with respect to righteousness and no respect to persons: This is the righteous judgment of God.

He will render to every man according to his deeds: (v. 6), a truth often mentioned in scripture, to prove that the Judge of all the earth is the Judge of righteousness in dispensing his favors. This is mentioned twice here, both in v. 7 and v. 10. *For he delights to show mercy.*

The objects of his favor: *Those who by patient continuance.* By this we may try our interest in the divine favor, and may be directed what course to take. Those whom the righteous God will reward are, **First**, those who *seek for glory, and honor, and immortality*;—acceptance with God here and forever. There is a holy ambition among we who love Jesus and are committed to His service. This seeking for more of Him implies a desire to receive Him. **Secondly**, Make a “U-turn” to the right direction: *A patient continuance in well-doing.* **1.** There must be good works, v. 10. It is not enough to know well, and speak well, and profess well, and promise well, but we must do well; **2)** a *continuance* in well-doing. We must endure to the end: it is perseverance that wins the crown. **3.** A *patient continuance.* This patience respects not only the *time* of the work, but the *difficulties, oppositions* and *hardships* we may meet with in it. Those that will do well are patient.

The outcome of his favor: He will render to such eternal life. Heaven is life, eternal life, and it is the reward of those that patiently continue in well-doing; and it is called (v. 10) *glory, honor, and peace.* Those that seek for glory and honor (v. 7) shall have them. Those that seek for the vain glory and honor of this world often miss them, and are disappointed; but those that seek for immortal glory and honor shall have them, and not only *glory and honor*, but *peace.* Worldly glory and honor are commonly attended with trouble; but heavenly glory and honor have peace with them, undisturbed everlasting peace.

The objects of his frowns (Vs 8, 9). In general those that do evil, are described to be *such as are contentious and do not obey the truth.* Contentious against God. Every willful sin is rebellion against God; it is *striving with our Maker* (Isa. 45:9), the most desperate contention. The Spirit of God strives with sinners (Gen. 6:3), and unrepentant sinners strive against the Spirit, rebel against the light (Job 24:13), hold fast deceit, strive to retain that sin which the Spirit strives to part them from. *Contentious, and do not obey the truth.* The truths of His Words are not only to be known, but to be obeyed. Disobedience to the truth is interpreted as fighting against it. *But obey unrighteousness*—do what unrighteousness bids them do. Those that refuse to be the servants of truth will soon be the slaves of unrighteousness.

The products of these frowns: *Indignation and wrath, tribulation and anguish.* These are the wages of sin, and these wages of sin are judgment, death and destruction. This initial judgment allows the evil of mankind into the Great Tribulation to be eventually cast into hell; then into the eternal lake of fire. *Indignation and wrath* the causes—*tribulation, anguish, eternal death*—the necessary and unavoidable effects *upon the soul*; souls are the vessels of that wrath, the subjects of that tribulation and anguish. Sin qualifies the soul for this wrath. The soul is that in. . . or of man which is alone immediately capable of this indignation, and the impressions or effects of eternal anguish. Hell is eternal tribulation and anguish, the product of wrath and indignation. This comes of contending with God, of setting briers and thorns before a *consuming fire.* (Isa. 27:4). Those that will not bow to his golden sceptre will certainly be broken by his iron rod. Thus will God render to every man according to his deeds.¹

There is no respect of persons with God: (v. 11). As to the spiritual state, there is a respect of persons; but not as to outward relation or condition. Jews and Gentiles stand upon the same level before God. This was Peter's remark upon the first taking down of the partition-wall (Acts 10:34), that God is no respecter of persons; and it is explained in the next words, that *in every nation he that fears God, and works righteousness, is accepted of him.* God does not save men with respect to their external privileges or their knowledge and profession of the truth, but according as their state and disposition really are. In dispensing both his frowns and favors it is both to Jew and Gentile. If to *the Jews first*, who had greater privileges, and made a greater profession, yet *also to the Gentiles*, whose want of such privileges will neither excuse them from the punishment of their ill-doing nor bar them out from the reward of their well-doing (see Col. 3:11); for shall not the Judge of all the earth do right?

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¹ Matthey Henry's Commentary. Pgs. 1143-1146; Fleming H. Revell Company; Old Tappan, New Jersey. (No date, No © shown).

As a result of the first six seal judgments in Rev. 6:1-17, most unbelievers will seek after death and hide from God, but will not find it. The Great day of His wrath is the day of the Lord, the predicted time of God's Judgment of the earth and inhabitants (Joel 1:15; 2:1, 11, 31). The day of wrath is contrasted to the present "day of Grace". "Is come" means God's day of judgment "is here"—it has finally arrived, having begun with these first six seals. More doom and terror will follow as the full 21 judgments and woes are completed during this terrible time of Tribulation.

The Great Day of Wrath "God's Righteous Judgment"

Biblical Statements Denoting The 7-Year Great Tribulation Period.

Below are the exact phrases.

That the wicked is reserved to the **day of** destruction? They shall be brought forth to the **day of wrath**. (Job. 21:30).

Riches profit not in the **day of wrath**: but righteousness delivereth from death. (Prov. 11:4).

That **day** [is] a **day of wrath**, a **day of** trouble and distress, a **day of** wasteness and desolation, a **day of** darkness and gloominess, a **day of** clouds and thick darkness, (Zeph. 1:15).

But after thy hardness and impenitent heart treasurest up unto thyself **wrath against the day of wrath** and revelation **of the righteous judgment of God**; (Rom. 2:5).

Here are the remaining matches.

The increase of his house shall depart, [and his goods] shall flow away in the **day of His wrath**. (Job 20:28).

The Lord at thy right hand shall strike through kings in the **day of His wrath**. (Psa. 110:5).

Behold, the **day of the LORD** cometh, cruel both with **wrath and fierce anger**, to lay the land desolate: and he shall **destroy the sinners thereof out of it**. (Isa. 13:9).

Therefore I will shake the heavens, and the earth shall remove out of her place, in the **wrath of** the LORD of hosts, and in the **day of his fierce anger**. (Isa. 13:13).

They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the **day of the wrath of** the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block their iniquity. (Eze. 7:19).

For in my jealousy [and] in the **fire of My wrath** have I spoken, Surely **in that day** there shall be a great shaking in the land of Israel; (Eze. 38:19).

Neither their silver nor their gold shall be able to deliver them in the **day of the LORD'S wrath**; but the whole land shall be devoured by the **fire of his jealousy**: for he shall make even a speedy riddance of all them that dwell in the land. (Zeph. 1:18).

For the great **day of His wrath** is come; and who shall be able to stand? (Rev. 6:17).

Repent therefore, and come to Christ, that you not be found guilty when standing before the Lord Jesus Christ on Judgment day.

Blessings to you—

23) "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, **24)** The Lord bless thee, and keep thee: **25)** The Lord make His face shine upon thee, and be gracious unto thee: **26)** The Lord lift up his countenance upon thee, and give thee peace. **27)** And they shall put My name upon the children of Israel; And I will bless them." (Numbers 6:23-27).

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