

The First Baptist Church of Columbus
Dr. Paul Large, Pastor
Sermon Notes Outline for video posted May 30, 2021

T I T L E: THE IMPARTIALITY OF GOD

T E X T: Romans 2:11; James 2:1

I. IT IS NOT WITHIN THE NATURE OF, GOD TO SHOW FAVORITISM.

Romans 2:11 ---- For there is no partiality with God.

A. All men are subject to the grace of God in a multitude of respects beyond our ability to know, perhaps even beyond our ability to understand because it is His characteristic nature to be impartial absolutely.

1. God is impartial in terms of His love for mankind. **John 3:16**

God does not love me more than He loves you. Church sign that read God loves all men but I'm His favorite.

2. God is impartial in terms of His desire for all men to be saved.

2 Peter 3:9 ---- The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

Galatians 3:28 ---- There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

3. God is impartial when administering justice to all persons in any situation.

Colossians 3:25 ---- For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

You have heard it said that the ground is level at the foot of the cross. It is also true that the ground is level at the judgments of

Christ. That is, judgment seat as well as the great white throne judgment.

4. God is impartial in dispensing His common grace daily.

Wayne Grudem: "Common grace is the grace of God by which he gives people innumerable blessings that are not part of salvation."

John Frame: "Common grace is God's favor and gifts given to those who will not be finally saved."

John Murray: "[Common grace is] every favor of whatever kind or degree, falling short of salvation, which this undeserving and sin-cursed world enjoys from the hand of God."

John Bolt: "The doctrine of common grace is based on the conviction that prior to, and to a certain extent independent of, the particular sovereignty of divine grace in redemption, there is a universal divine sovereignty in creation and providence, restraining the effects of sin and bestowing general gifts on all people, thus making human society and culture possible even among the unredeemed."

There are certain graces from the Lord of which I have been a recipient that did not come to me as a result of my redemption.

Thus far in my life alcohol has never been a problem or a temptation. Neither has smoking... or cussing...

5. God is impartial in offering His comfort to all who will come to Him.

Matthew 11:28–30 ---- **28** "Come to Me, all who are weary and heavy-laden, and I will give you rest. **29** "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. **30** "For My yoke is easy and My burden is light."

B. Mankind because of His fallen nature struggles with the sin of favoritism, unfortunately including Christians, but this should not be, Christian or not, and his fallen nature should not be offered as an excuse but as a reason to pursue the problem biblically as a sin problem that can be resolved through confession and repentance for Christians and through genuine conversion to Christ for the unbeliever.

1. Nurturing the impartiality of God is one-way Christians can manifest the genuineness of their conversion to Christ. James 2:1
2. Nurturing the impartiality of God does not nullify the need to show respect for others in terms of relationships recognizing status, office, achievement, etc. but by no means does it mean we are to overlook their behavior or values or assign to them special treatment or onerous treatment based on their status in life especially when their behavior or values are contrary to the word of God.

MacArthur — There is, of course, a proper special respect and honor that should be shown to the elderly and to those in authority, both in the church and in society in general. Through Moses, the Lord commanded, "You shall rise up before the gray-headed and honor the aged, and you shall revere your God; I am the Lord (Lev. 19:32). Paul wrote the Thessalonians to "appreciate" and "esteem...very highly" their pastors (1 Thess. 5:12-13). The elders who rule well are to be considered worthy of double honor," Paul told Timothy, especially those who work hard at preaching and teaching (1 Tim. 5:17). Quoting Exodus 22:28, Paul apologized to unknowingly calling the high priest a "whitewashed wall" (Acts 23:3-5).

Conclusion: The point being made by James was that Christians must not accept or reject persons on the basis of partiality, being impressed by position, wealth, looks, race, or any other superficial distinction. Homer A. Kent Jr. — Grace Theological Seminary