



“God Doesn’t Play Favorites”¹ **Romans 2:6-11**

Years ago, when Isaiah was probably around 4 years-old, I was having a conversation with him at bedtime, and somehow, I brought up the fact that someday, he will not be living with mommy and daddy anymore. When I said that, I looked into his eyes, and saw tears well up. His response was utter shock, and he said something like, “I don’t want to move away from you!” Now, in that moment, I could have said something like, “Well, too bad, you can’t live with us forever.” Or, I could have been much more sensitive and tried to teach him why it’s better for him to move out. But, instead I responded by hugging him and saying something like, “Don’t worry about it now. Someday you’ll want to, and that’s ok.” I realized in that moment that all the teaching in the world wouldn’t change where he was at. He was 4 years-old, and all he could do was interpret life through the eyes of a 4-year-old – which would make it virtually impossible for him to see living on his own as a desirable option.

Age affects understanding. And our limited understanding can, at times, communicate our age. I found this to be true of myself this past week while studying for this sermon. I knew I was coming upon verses that were confusing to me. But, I stuck with my regular study plan this week, knowing God would teach me something. So, I waited until Wednesday and I began to study for this sermon. At first, I was very encouraged by what I was finding. I had a couple out-loud exclamations of joy. But then I backtracked: “Is that the correct interpretation? Maybe I’m wrong.” I involved a couple other elders in the discussion. Then I even was video chatting with Ben Jacques who was away on a business trip. I waffled between two views. But, by the end of my office day, I was confused. I then sent a video chat to Ben that night, laughing because I was seeing how God was showing me my age spiritually.

I’m a child, and I’m utterly dependent on my Father God to teach me. I pictured God looking at me as though I was a 4-year-old, and he gives me His Word and says, “Now, tell other people what this means.” And then I say, “But God, what does it mean? I don’t even understand.” I was laughing and smiling at this thought, and it reminded me even of Paul’s words when he talks of his call and says, “who is sufficient for these things” (2 Cor. 2:16)? In and of ourselves, we cannot grasp these truths. And I was feeling it. But I was also rejoicing that God was showing me *who* I am. I’m a child. But that didn’t make me hopeless. Instead, that made me more in awe of my Father. And that propelled me even further to want to know the truth of the text.

So, that night, at our Praise and Worship night, I talked more with Jonathan Wilwerding. We had come to a conclusion, so I was feeling good. I told Ben I had concluded my thoughts. But that night and then the next morning, I had a nagging feeling that I was still missing something. “Lord, please help me understand.” As of early Thursday morning, I had nothing. I even thought that I’d just have to preach both viewpoints and say, “You decide.” And while that could be kind of fun to do, I believe God, as my loving Father, was drawing me to dive deeper to see his goodness and greatness in the Word. So, I looked into other people’s thoughts, going outside of my normal commentaries I studied. I looked in a

¹ This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

couple passages of Scripture. I pondered and thought more. I talked with Jonathan again. He said he woke up with a Bible verse in his mind that led the other direction than what we had thought the night prior. Then I came into the office. David had things to share with me. And I felt *almost* convinced. I went back to Romans 2, looked at Paul's statements, and I believe finally, God put it all together for me.

So, whether or not you get anything out of this sermon, which I genuinely hope and pray you do; know that this was a text leading me into my Father's arms. It was a text leading me into the presence of other brother's in Christ. And through growing with my Father and family, this sermon comes to you today. Praise God for how he works. So, please turn in your Bibles to Romans 2, and we will read verses 5-11 together. Remember that I concluded last week's sermon with verse 5, but I'm reading it today to ensure we understand the connection with the text for today. But, before reading, let me pray for us:

⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. ⁶ He will render to each one according to his works: ⁷ to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; ⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰ but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹ For God shows no partiality. ²

As most of you know, I'm not "into" sports. It's not because I think they're inherently sinful, but 1) I don't personally get it, and 2) I'm no good at it. Many times when I think of sports, I think of my abilities with them. My mind goes back to the days of elementary, middle school and high school P.E. class. I am not exaggerating when I say that whenever there would be two captains to pick their teams, I was *always* one of the last kids chosen. And, I get it. I was no good. Now, you could say, "Well, did you try to apply yourself?" Yes, absolutely. When I was in junior high, I decided to try out for the basketball team. I made it! And I successfully kept the bench warm the whole season. I went to the practices. I did the drills. But, when even the coach recognized my inability, I thought to myself, "This isn't for me." So, I pursued other things in the fine arts.

Now, others of you might have a different story. Some of you may have always been naturally good with sports. Maybe you were the captain who chose people. If that's you, I understand you chose people on the basis of their ability and the likeliness they'd help you win. Others of you may have been poor to "okay" in a sport. And you applied yourself and climbed up the ladder, and you succeeded in moving from last picked to picked in the middle to maybe even picked first. Congratulations for you! I applaud you. But if you notice with this illustration, the only way to be more accepted and favored by a captain is on the basis of your performance.

This is actually how all of us are born thinking about each other, and we apply this logic with God. We think that if we are born into a certain family, if we go through all the religious rituals, if we are very disciplined, if we're very sacrificial in our lives; then God will favor us. But, as the title of my sermon says, "God doesn't play favorites." When he judges, and when he welcomes people into Heaven or punishes them to Hell, he's not basing any of it on their ability, their performance, their background.

² [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:5-11.

This is emphasized here in Romans 2 where Paul is talking specifically to the moral, religious Jew. Here they would be prone to condemn the Gentile world for their sins, but as we saw last week, Paul levels the Jewish unbelievers, too, because they commit the same acts as the Gentiles. While they might look more polished, more religious, they still reject God and try to get God to accept them on the basis of their pedigree and performance. But, as 2:5 says, their hearts are hard and unrepentant. They won't truly trust God and follow him. So, they're storing up wrath for themselves on the day of wrath. As I said in the illustration last week, every kindness of God is like a gold coin. And we take those coins and store them for our own miserly purposes in our attic until, at the judgment, the weight of the kindness comes crashing down on us and kills us. Paul is saying here, **"How can you continuously utterly reject God when he has been so kind. Even his kindness will speak against you someday."**

It's at this point, Paul moves on into verses 6-11 to answer a very specific point the Jews could be wondering. **Does this then mean that all humanity will only experience wrath? And, what about the necessity of obedience?** Paul answers these thoughts by simply stating verse 6, and verse 6 is the big idea of this sermon: **"He will render to each one according to his works. . ."**³ This statement could seem utterly confusing to those of us in 21st century Christianity, and it was this statement, along with other similar statements here and in chapter 2 that confused me. What is Paul saying here and why is he saying it the way he's saying it?

Well, before going any further, we ought to understand the context of these words. These words come from either Proverbs 24 or Psalm 62. Both of these texts use the phrase, so Paul could be thinking of both, but I'm going to highlight Psalm 62 because I think it fits Romans 1 and 2 very well. In this Psalm, David is crying out to the Lord because people are against him. At the very beginning of the Psalm, David says that God is his rock and salvation. His soul waits for him. He says in verse 7 that God is his salvation and glory, and then in verse 8, he calls all people to trust in the Lord at all times. Then, to conclude in verses 11-12, he says that power belongs to God, and God will render to a man according to his work. In this psalm, David is contrasting himself with the unrighteous. And then he says that in the end, God is going to make it plain who as his and who are not. How is God going to make it plain? When he renders to each man according to his work.

The Jewish person knows these verses, and what they've done with these verses is to only focus on the outward appearance. "Does it look like I'm doing good? If so, I'm fine!" But Paul takes this deeper. From the context of Psalm 62, God's rendering according to works, first and foremost, remembers that the works flow from a person who has trusted in the Lord. As a result of this trust, a person will grow in true obedience to God. So, if the religious, moral Jew wants to throw this verse up against Paul and say that the judgment will have a rendering according to works, Paul says, "Yes! There is a rendering according to works. But, when your works are rendered, they'll reveal that you don't qualify." Why? Because they're trying to get God to accept them on the basis of themselves. They're treating God like a captain of a sport's team. But God is so much more than that. He doesn't need us in his team in order to win. We need him. Therefore, we must turn to him alone as our Savior, refuse and hope. If so, good works *will* flow.

Did you know that God is going to look at your works to see if they communicate dependence on him? Some of you here today could be trusting in your own obedience, your own works, your own religiosity and morality. You're thinking, "I'm doing this because the Bible says so," and I pray for you. Many

³ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:6.

people do things merely because they're told to. The question is, "Do you want God and do you depend on him?" I pray this text will lead you to truly trust Jesus and obey him. God will render to each one according to his works.

But what does this all mean? Well, I'm glad you asked because Paul clarifies this statement with each phrase of this section. In reading this, you may have noticed Paul restating what he's already stated. What he's actually done is use a literary form called a chiasm. In this chiasm, you have verses 6 and 11 stating similar truths. Then verses 7 and 10 stating similar truths. Then you have verses 8 and 9 as almost synonymous. Most of the times, in a chiasm, the center is the main point. However, I'm not exactly sure which point is the main point. The center truths are emphasizing that a moral, religious person will be condemned by God. And the outer statements are that God judges impartially, and therefore, justly. Both of these truths are carried out throughout this chapter and the next. So, instead of trying to find the main point, let's simply see how all of these truths come together. Let's start with:

1. God will render to *each person* (vv. 7-10).

Paul agrees that there is going to be a judgment by works. And, by the way, Christian, the New Testament affirms this. Paul says in 2 Corinthians 5 that we all (speaking to Christians) must appear before the judgment seat of Christ to receive what is due for what was done in the body, whether good or evil. Paul uses another illustration with the Corinthians about how there will be a judgment of works where the wood, hay and stubble will be taken away and only what is imperishable will go on into eternity with us.

So, Paul believes each person will be judged. You may call yourself a Christian or you may say you don't believe in a God, but no matter, God will judge each person. By the way, if you're confused at this point, that's okay. So was I. I hope I can explain well here, though. In verses 7 and 10, Paul talks about the first type of person. Let's read those verses again: "7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life,"⁴ and verse 10 says, "10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek."⁵

Verse 10 describes certain people as those who do good. So, let's call them **the person who does good**. Right here, if you know where Paul's going to go in Romans, you can say, "Hold on! Romans 3:12 says, "no one does good." Not only that, Jesus says that only God is good. In another place, Jesus speaks to fathers and says, "If you, being evil, know how to give good gifts to your children. . . ." Don't these statements then contradict? In addition, in chapter 3, Paul says that no one seeks God. So, how can there be people seeking if no one seeks? Well, I think these conundrums are answered as we move along Romans. But at this point, simply remember that every word has a context. Paul here is defining what he means by good. Remember that this should all be understood in the context of Psalm 62 or Proverbs 24. And, as a result, this goodness ultimately relates to the focus of the heart of the person.

Verse 7 says that when God judges according to works, there will be people who had sought for glory and honor and immortality. Let's define these words to better understand. The word "glory" is not simply talking about self-glory. When you read in Romans, you find that glory is often connected specifically with God himself. So, in Romans 1, Paul talks about people who have exchanged the glory of God. Then, in Romans 5:2, Paul says that Christians rejoice in the *hope* of the glory of God. There, in

⁴ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:6-7.

⁵ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:10.

chapter 5, Paul talks about Christians seeking to live in and revel in the glory yet to come! Then we have the word “honor.” Honor must be given. And what honor are we wanting? Well, think back even to Psalm 62. David is waiting for the day that God will raise him up. So, I believe this word “honor” is a contrast with God’s wrath. God will either justly judge in punishment or God will honor others. Scriptures say this elsewhere. Humble yourselves under God’s mighty hand and he will exalt in due time. There will be a day when God says, “Enter into the joy of the Lord.” Then we have the word “immortality.” It’s interesting that Paul uses this word because it wasn’t a word the Jews relied upon. It was more of a Greek concept. Yet, I think when Paul uses the word “peace” in verse 10, he’s merging the terms together. The Jews taught about shalom/peace. The Greeks sought immortality. But what we long and yearn for us found only through God. Only God can give a life without end and a life without decay. Not only that, the word peace refers to “perfect well-being” (Faithlife Study Bible).

Now, ponder what Paul is saying. There will be a judgment by works, and there, all people will stand before God. There will be people who sought for God’s glory. There will be people who trusted in God’s approval. There are those who longed for a day of complete peace in God. The question you should ask is, “Is that me?” Well, before you answer that, go into the next type of person. The other type of person at the judgment is what we’ll call **the person who does evil**.

Look at verses 8-9 with me again: ⁸but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek. . .⁶

Again, Paul goes straight to the core of the person. Someone who is self-seeking. The point that Paul was making in chapter 1 and the beginning of chapter 2 and on into chapter 3 is that *every human being* is born suppressing the truth about God and they embrace a lie. As a result, they live on the basis of themselves. They are then, self-seeking. **Paul shows how the Gentile world is self-seeking through their modifying God’s moral rules. And then Paul shows how the Jewish world is self-seeking through their manipulation of God through rule-keeping.** Both responses are self-seeking.

Think about this a little more. Do you genuinely want God and his glory or do you simply obey God for your own selfish purposes? This past week, I was explaining the Fighter Verses to our children. I was trying to explain, “Let love be genuine.” So, I said something like, “If you only obey me when I offer you rewards, do you really love me?” And their answer was a resounding no. What about God? I’ve heard many times in the past people saying things like, “When you obey God, your life is better. No STD’s. More happiness. More enjoyment.” I mean, read your Bible and pray everyday and your life will be smooth sailing, friend!

What is our motivation for obeying God? Now, clearly God gives various blessings to us in our lives. But as we learned last week, his kindness is meant to cause us to run into his arms and love him more. It’s not to cause us to love the blessings more. Personally, I wonder if many people haven’t persevered in the faith because they have only viewed God as someone who is supposed to make their life *better*, and when suffering comes, they leave. Did they ever really love God or did they just want his stuff?

What about you? Do you follow God *for God*? Or do you follow God for his stuff? Do you emphasize his blessings as greater delight to you than God himself? Then, you’re self-seeking. You’re using morality to try to strong-arm God to give you what you believe is best. You’re treating him as a captain who needs

⁶ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:8–9.

to win, not realizing God has and always is winning. We need him! The gifts are meant to point us to that reality.

But when we live this way, we are not obeying the truth. The self-seeking, evil person doesn't seek the truth. As Paul said in verse 1, they suppress the truth and embrace a lie, worshipping creation. They don't worship God. They don't live in the reality that God is supremely and utterly glorious and worthy of our total allegiance and zeal. They turn to lesser things. This is evil.

Paul says no one can escape this judgment. God will reveal *every* person. Which are you? And, I'm not asking, "Which are you pretending to be?" I'm asking, "When it comes to the final judgment, what will be revealed about you?" Some of you here may have worked really hard to put on a great show of religiosity and morality. But internally, it's all a sham. You don't rest in God. You don't love Jesus. If you're honest with yourself, you have no changed desires for the Lord. Yet, when I ask, "Which type of person are you?," you resist answering. You'd rather deceive people here on this earth and have God reveal it in the judgment than be honest and transparent before the Lord and find his acceptance. You don't want God's glory and honor. You're living for this creation. I pray for you! And, I am genuinely concerned for you because,

2. God will render to each person *according to his works* (vv. 7-10).

Look at the one who does good again. What is their work? Yes, they long for God's glory and honor. But, Paul says that their longing is revealed in action. Verse 7 starts out saying, "to those who by patience in well-doing seek. . ."⁷ Think of Jesus saying to seek first the Kingdom and all these things will be added. Think of Paul saying to the Galatian church to not grow weary in well-doing.

When you read these words, you shouldn't see absolute perfection here. Instead, you should see the word patience as the idea of *perseverance*. Paul will show us later in Romans how the Christian's life will be one of perseverance, not perfection. But it's perseverance nonetheless. It's a perseverance in well-doing.

Every person who seeks after God truly as their salvation (as Psalm 62 puts it), will persevere and grow in doing good works. The good works are a fruit of the life God has given to them. Even as I say this, you could respond with, "I'm not perfect. I don't desire God as I ought to." But remember that the works include what Paul says in Romans 1 as the obedience *of* faith. Works that flow from a dependence on Jesus, not yourself. I like how one commentator put it, ". . . **the apples on an apple tree prove life, but they don't provide it. The apples are an evidence that the apple tree is alive, but the roots are what pull in the nourishment to keep it that way. In the same way, faith in Christ alone provides new life. . . ; but a change life of righteousness is what proves we have real faith**" (Keller, p. 46).

But the other type of person has different works that stem from a different heart. They obey unrighteousness and hence they do evil. Have you ever read in the book of Genesis (or anywhere else in the Old Testament) and thought to yourself, "These people are messed up?!" I've read it before and thought, "this is vile!" But then I take a step back and think, "How would God write about us in the United States of America? And what are the *high places* that the church haven't taken down in our lives? Tolerance for sexual immorality maybe? I say this because we ought to understand that the Scriptures always reveal sin as we ought to think about it. So, when God writes about people and their lives he

⁷ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:7.

shows us how we ought to feel about it. But, we're self-justifiers. Humanity doesn't think of themselves as born evil. We're born thinking we're basically good. As a result, we're not *that* bad. Working off of that, we self-justify specific sins. We call good evil and evil good. And we will not hear it when God says something is unrighteous! By the way, "unrighteous" means something is unjust. Meaning, that all sin is injustice and affects people. It hurts and harms. But we like to say it doesn't.

This is evil. Claiming to be wise, we are fools. Not only that, Paul says we're evil. And be assured of this, God will render to you according to your works. He'll reveal exactly how evil the works are that have stemmed from your heart. Everything, every thought, action and deed – and ever wish and hope – will be laid open and bare. And Paul even writes in chapter 3 that in the judgment, every mouth will be stopped. Meaning, you will finally stop making excuses and your heart will sink completely realizing you have no excuse to make. You've obeyed unrighteousness. You haven't obeyed God. So, you won't get God. You will get what unrighteousness gives you: God's just wrath. And this leads to the next point:

3. God will render *impartially* (vv. 6, 11).

As a parent, there are certain phrases you hear more than others. One of them is "Aw, that's not fair!" Other statements that are close siblings are, "Why didn't I get that?" or "Why are they getting it?" We humans think we know the best judgment. It starts when we're young, and if God doesn't break into our lives, we keep it. It's what I've been calling over the weeks to be self-justification.

When we self-justify, that means that we also have to believe anything contrary to our personal judgment is wrong. Therefore, we don't only think our parents are wrong (which, I know that parents can be wrong at times). But, we also will take our self-justifying spirit to God and even accuse him of being wrong. But Paul says clearly in verse 11 that God shows no partiality.

We hear in our culture and in different societies how judges can be paid off. When we hear that, we're appalled because someone could get let off of their crime. But justice needs to be served. When Paul says God shows no partiality, he's saying that, God doesn't accept pay-offs. Meaning, your morality, your ethnicity, your gender, your knowledge, your money, your status, your reputation, your self-discipline, and whatever else you may take pride in *will not* pay-off God as Judge. If you are self-seeking, you're self-seeking. You don't get God!

This past week, I came across a video of the Pope answering a little boy's question. The boy was in tears as he asked the Pope whether or not his father was in Heaven. You see, his father was a professed atheist. But the boy said that his father was a good man. The pope went on to say that God was a Father, and a good Father. And this boy's father was a good father. And, is God going to cast out any of his children if he's a good father – even though that boy's dad was an atheist? The boy's dad was good. So, the Pope asked the people the question, "Do you think God would be capable of leaving him far from him?" He encouraged the people to respond "No." And then the Pope continued to say, "Does God abandon his children when they are good?" The people responded "no." So, he said to the boy, "There is your answer." When I watched this I was both saddened and bothered. Two of my boys were watching with me, and they didn't fully understand what the Pope was saying, and so when they saw my reaction, they said, "What, dad?!" And, I said to one of them, "Imagine I have medicine to heal you. Imagine I say, 'Take this! It will heal you,' and you continually say 'no.'" But then, after all the "no's" you say, you say, "Can I still be healed?"

I said, so many people are upset with God for not giving them himself and they continually reject him. Heaven is where God reveals the fullness of his presence. Why would a person who rejects God *want* to be in a place where they will only love, serve and obey God? No, the works in this life are an evidence against you in the judgment.

Listen, if you reject God, you reject Heaven. This is what Paul says in Romans 2:5. You are storing up wrath for yourself! And now that's emphasized again here. The end of verse 8 and verse 9 says, "there will be wrath and fury. ⁹There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek. . ."⁸ Wrath and fury describe God's act of punishment. His punishment is complete, full and absolutely just. But it is, and please hear this, it is terrifying. Paul adds that there will be tribulation and distress. Tribulation refers to the objective reality of God's punishment. It will be horrific. But you will also agree that it will be horrible because there's distress. Hell is continual distress. Think of the story Jesus tells of the rich man, just wanting to have a drop of water on his tongue. And yet, even in Hell he corrects Abraham and tries to boss around Lazarus. Hell is full of people who are given completely over to *their* sin and they are receiving the punishment they stored up for themselves by rejecting God, even though God was profuse in showing his kindness to them. Paul adds that this is true for the Jew first and also for the Greek. In other words, the Jews thought they were first in line. Their ethnic background, their morality, the old covenant – all these things guaranteed, they were set. But Paul says that the blessings are given on that basis. Whether you're Jew or Greek, a changed heart, and faith working through love, is what matters! Condemnation will come to all who continue to love creation instead of God.

But this isn't where Paul ends. Paul says there's another kind of person. The person who does good. And for them, in verse 7, he says they'll receive eternal life. Verse 10 adds that they'll receive "¹⁰but glory and honor and peace for everyone who does good. . ."⁹ Those whose hearts have been changed will actually experience the fullness of God's glory. Read Revelation! Those who trust Jesus, will be exalted in due time. Those who have been rescued by the Lord will live under a forever reign of absolute peace – all that is good – with God forever.

And Paul states, to make very plain, this will be given to the Jew first and also to the Greek. Again, Jews and Gentiles are called to God himself. God can save *anyone*. But you could be thinking, "But I've been a liar and deceiver for so long. I don't deserve this. I haven't done enough to warrant God wanting me." Listen to me. Don't buy into the mentality that God is a captain of a team. God only calls *sinners* to himself. He's not playing favorites! If you're a sinner, you qualify for his salvation! God isn't looking to find people who will make him win. God is calling people to himself and showing them that Jesus is the Savior and our glory is wrapped up in him! As a result of this salvation, when God sees a heart for him and actions that flow from that, he will say, "Well done, good and faithful servant!"

Our hope and identity isn't found in our actions and how good we are at work and service. Our salvation isn't given upon changing our behavior. Our salvation is found in God himself! Even our actions for him are mere proofs that God is at work in us to will of his good pleasure. He's our Savior, through Jesus!

Even as we study this, remember again Paul's statement in chapter 1. The gospel is the power of GOD unto salvation to the Jew first and also to the Greek. The fact that Jesus died on the behalf of sinners,

⁸ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:8–9.

⁹ [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Ro 2:10.

rose again to conquer death, is God's message of Jesus' victory to change our hearts and impel us to honor him in this life, looking forward to the next!

I hope you see **our self-justification will not justify. We need God himself. And maybe you're here today living in self-deception. You think you're fine because you base your assurance in things you did. Now is the time to reject that and turn to Jesus as your salvation and assurance! I pray you'd want his glory!** Will you turn to him? Will you trust him?

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