

THERE IS NO PARTIALITY

ROMANS 2:11

INTRODUCTION:

1. Paul was excited about the gospel. (Rom. 1.14-16)
2. Romans teaches us how to be right with God. (Rom. 1.17)
3. In God's eyes, all are guilty of sin and in need of the gospel.

I. TWO STANDARDS

- A. God's judgment is according to truth. (Rom. 2.1-3)
 1. **Romans 2.1:** Double standards. (cf. Rom. 1.20)
 2. **Romans 2.2:** "*But we know the judgment of God is according to truth...*" (cf. John 17.17; 12.48)
 3. **Romans 2.3:** The Jews will not escape His judgment.
- B. God's judgment is according to our deeds. (Rom. 2.4-6)
 1. **Romans 2.4:** God's goodness leads to change.
 2. **Romans 2.5:** Instead of repenting, they continued in sin.
 3. **Romans 2.6:** But God will judge our actions.

II. TWO DESTINIES

- A. Destiny #1: Eternal life. (Rom. 2.7,10)
 1. **Romans 2.7:** Heaven is for those who endure.
 2. **Romans 2.7:** Heaven is for those who do good.
 3. **Romans 2.10:** Heaven is available to everyone.
- B. Destiny #2: Eternal condemnation. (Rom. 2.8,9)
 1. **Romans 2.8:** Condemnation from God's perspective.
 2. **Romans 2.9:** Condemnation from man's perspective.

III. ONE CONCEPT

- A. **ROMANS 2.11:** "*For there is no partiality with God.*"
 1. Literally, God does not judge on appearance. (James 2.1)
 2. God judges righteously. (John 7.24)
- B. Nobody is entitled to eternal life because of who they are, "*for there is no partiality with God.*" (Rom. 2.11)

CONCLUSION: The plan of salvation is the same for everyone.

NORTHSIDE CHURCH OF CHRIST

OCTOBER 11, 2026

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"Go into all the world and preach the gospel to every creature"
-Mark 16.15

October 11, 2026

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:00 PM

The Muslim Dilemma

The Bible is the only source by which man can know God and be saved (Rom. 1.16,17; 2 Tim. 3.16,17). However, Muslims are quick to assert their own Quran as inspired. But believing in the Quran creates a dilemma that they struggle to resolve.

The Quran frequently teaches that the Bible is from God (Surah 5.44-46). It tells Muhammad to "ask those who have been reading the Scriptures before you" (Surah 10.95). According to Muslim scholars, this is teaching Muhammad that if he doubted the teaching of the Quran, he was to go to the Bible to verify that the Quran is in line with the Bible's teachings. So the Bible is presented by the Quran as coming from God.

Here is the dilemma that Muslims face. If they accept that the Bible comes from God and is true, then the Quran has to be false, because the Quran denies Jesus is the Son of God which the Bible clearly teaches. At the same time, if they claim that the Bible is false in order to accept the Quran's teaching of Jesus merely being a prophet and not the Son of God, then the Quran is also false, because the Quran itself claims that the Bible is from God.

No matter how you look at it, the Quran cannot be a message from God. Faith is Jesus as revealed by the inspired teachings of the Bible is the only way to God (Acts 4.12; John 14.6). CLP

JESUS: THE APPOINTED JUDGE

Acts 17:31

INTRODUCTION:

1. If you have ever served on a jury, you understand what it means to pass judgment. But one day we will be those who are judged.
2. In Acts 17, Paul finds himself in Athens in keeping with the instructions of Jesus. (Acts 1.8)
3. As Paul is being judged by the Areopagus, he teaches them of the One who will judge all humanity.

I. WHERE IS PAUL?

- A. **Acts 17.16:** Athens, a city overrun with idols.
- B. **Acts 17.19:** The Areopagus, the place of judgment.

II. WHY WAS PAUL THERE?

- A. He was provoked.
 1. **Acts 17.16:** “while Paul waited for them at Athens” (v. 15)
 2. **Acts 17.16:** “his spirit was provoked within him”
- B. Paul was there to reason.
 1. **Acts 17.17:** “Therefore, he reasoned”
 2. **Acts 17.17:** He went to two locations.
- C. Paul was there to preach. (Acts 17.18-21)

III. WHO WAS THERE?

- A. **Acts 17.18:** The Epicureans who believed in distance gods.
- B. **Acts 17.18:** the Stoics who believed in fate.

IV. WHAT DID THEY HEAR?

- A. They heard a message built on common ground. (Acts 17.22,23)
- B. They heard a message about God.
 1. **Acts 17.24:** God is the Creator.
 2. **Acts 17.25:** God is the Giver.
 3. **Acts 17.26,27:** God is the Ruler of nations.
 4. **Acts 17.28,29:** God is the Father.
- B. They heard a message about Jesus. (Acts 17.30,31)

V. HOW DID THEY REACT?

- A. Three reactions.
 1. **Acts 17.32:** Some mocked.
 2. **Acts 17.33:** Some delayed.
 3. **Acts 17.34:** Some believed.
- B. How do we respond to Jesus? (1 John 4.17)

CONCLUSION: Jesus is our Savior. But He will be our Judge.

Is It Right to be Angry?

Jonah was furious. Historically, the Assyrian nation was known as a powerful and brutally violent empire. Their military tactics included flaying captives alive and impaling them in the gates of their cities. It would only be another thirty to forty years after Jonah that Assyria would destroy Israel and take the Northern Kingdom into captivity. And God sends Jonah on a mission to preach a message of repentance to the capital city of this hostile nation.

What caused Jonah to be so angry? He knew God’s character. God is merciful, gracious, and abundant in lovingkindness. And Jonah did not want the heart of God to be extended toward Jonah’s enemies (Jonah 4.1-3). But God would not let Jonah off the hook. He compelled Jonah to go to Nineveh and carry out his mission, and God did indeed extend His mercy to this brutal nation. “*But it displeased Jonah exceedingly, and he became angry*” (Jonah 4.1).

God addressed Jonah’s anger by asking him a question. “*Is it right for you to be angry?*” (Jonah 4.4). Literally, God asked if Jonah’s anger was justified. Skip down a few verses, and God prepared a plant to grow and offer Jonah shade from the hot desert sun. God also prepared a worm that killed the plant and took away the shade. Once again, Jonah was angry. And once again, God asked him a question. “*Is it right for you to be angry about the plant?*” (Jonah 4.9). This time Jonah answered, “*It is right to be angry, even to death!*” (Jonah 4.10).

From this account, we might consider two critical principles when dealing with anger. First, when I am angry, I need to evaluate the cause of my anger. The Bible does not condemn anger. It condemned unjustified anger (Matt. 5.22; Eph. 4.26). So I need to ask myself if my anger is justified. Do I have a legitimate reason to be angry?

Second, when I am angry, I need to be honest with myself. Jonah was quick to say that he did indeed have the right to be angry (Jonah 4.10). But his anger did not align with God’s character. We are notorious for rationalizing sinful behavior. We may not be angry in defense of God’s holiness. Our anger might be a mask for our desire for vengeance or simply not getting our own way. And if we are not careful, we might justify our anger which we have no right to justify.

God is angry (Rom. 1.18; Ps. 7.11). Jesus was angry (John 2.13-17). And we can be angry. But we have to ask ourselves as God asked Jonah. Is it right to be angry?

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