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Our portion. This evening is Romans 2 versus 1 through 5. These are the words of God. Therefore, you are inexcusable. Oh man, whoever you are who judge in whatever you judge another.

You condemn yourself for you who judge, practice the same things, but we know that the judgment of God is according to truth against those who practice such things. And do you think this? Oh man, you who judge those? Practicing such things and doing the same that you will escape the judgment of God, or do you despise the riches of his goodness for barons and long-suffering, not knowing that the goodness of God, leads you to repentance.

But in accordance with your hardness and your impenitent art, you are treasuring up for yourself wrath and the day of wrath and Revelation of the righteous judgment of God. So far the reading of God's inspired and generant word.

So ever since the apostle said that he was going to come and preach the gospel to the church in Rome, which was already a church that was well known for its faith. And so, he says that he's not ashamed to preach, the gospel to them as well even though they know the gospel and they believe the gospel.

He's not ashamed to preach, the gospel to them because it is the power of God for salvation. And that's not a subject that you can exhaust. And in the Gospel, the righteousness of God has shown not only the righteousness that is from faith. That is when we are counted righteous before God through faith in Jesus Christ, His sacrifice being ours of wiping away.

Our sin and his obedience, and His personal righteousness. As the god, man being ours and making us righteous not just with the righteousness of a perfect human, but counted, even with the righteousness of God himself, the righteousness of God is revealed and ever since then, he has begun opening up his argument for how desperately we need that righteousness of God.

Both the righteousness of God that has counted on our behalf through Jesus Christ, the righteousness from faith and the righteousness for faith, that righteousness of God that has worked out in us, as He conforms us to the image of Christ. And makes us righteous people, which we do not deserve to be and have no power to be.

But that is the grace of God that those whom he counts righteous. He treats as if we deserve to be made righteous in the way that we think, and the way that we live so that when you ask him, make you more. Holy, You're asking for something that before the justice and judgment of God is owed to you, for Jesus to sake.

It is, it is your right in the righteousness of Jesus and is something that God has committed himself to do. And so, we desperately need both of those things. We need that alien righteousness of Jesus that righteousness, that is not from us, but is from him to be counted for us and we need the life and goodness and power of the Lord.

Jesus worked out in us. That we might be good that we might be holy as He is holy. And so he's he began declaring. The necessity of it saying, well in the Gospel, the righteousness of

God is revealed, but already, the wrath of God has been revealed against all the unrighteousness and ungodliness of men And then we have another revelation referred to.

There's a revelation that is coming, So the revelation of God's wrath against sin has been displayed pretty much ever since the fall, the revelation of the gospel or the righteousness of God. In the gospel was displayed, almost immediately as God promised, the one who had crushed the serpent's head and clothed, the naked and guilty, man and woman and brought Adam to faith by which he believed the promise and called his wife Eve, the the mother of all the living.

And yet now the gospel has been fully revealed in the Lord, Jesus, who is God? Become man to save us as the Apostle already said in this letter, the son of David according to the flesh, but declared to be the Son of God with power by the resurrection from the dead.

And so the wrath of God has been revealed ever since the fall and the gospel of God, the righteousness of God from faith and to faith has been revealed in the gospel ever since it's beginnings, even immediately after they fell, but especially now that Christ reigns and has called not just the eleven that remained.

But now this apostle to the Gentiles who will come now to this church in Gentile, land and proclaimed to them this gospel and it's necessary because there's another revelation coming and we see it at the end of our passage for this evening. The day of wrath and revelation of the righteous judgment of God.

If you can remember back to that sermon and verse 16 and 17 of Chapter 1, that's the righteousness that Luther thought was revealed in the gospel until God gave him life and light to light to see that. It was the righteousness of God, counted for him, rather than executed upon him in wrath and judgment.

And he gave him light to see that and life to believe it and to cling to it, But that revelation that Luther was so afraid of will come in the last day. The wrath of God, as a reality, has already been revealed, but the righteous execution of that wrath.

And all that, that ends up entailing That won't be fully known. We can describe from Scripture what it is, what it is. Like we recently did that and second Thessalonians chapter 1, if you're moving through second Thessalonians devotionally, in addition to the readings, you may remember some of the greatness of the wrath and what the experience of it will be like in hell but it is impossible to know until it is seen.

And even when they just see the lamb even when they just see Jesus in the sky and they get a sense of the glory of the one who is going to judge them, who is going to punish them forever that glory, from which the destruction comes upon them forever.

And second Thessalonians chapter one. When they see him, they cry out for the mountains to fall upon them. And so it is necessary. And anticipation of that day that we see the revelation of the righteous righteousness of God. That is us from faith, and two, faith by faith, from start to finish by faith, and our justification, when we are counted righteous and by faith in our sanctification, when we are conformed to his righteousness.

And so in these five verses, the apostle, as he's listed, not only the, the lusts and uncleanness over which two men are given and the vile passions to which others are given even worse than the uncleanness previously. And then those 23 different sins that a man may be given up to he anticipates that there are some unconverted people who listen to that list and assure themselves that they are okay.

How does he know this? Because he was one of those people. He knew the law of God. Perhaps better than almost anyone on earth as one of the greatest of the Pharisees. But his understanding of the law of God didn't accuse him, He thought it excused him, He looked around and he judged with with a judgmental attitude.

All those whom. He saw breaking all of these laws of God and he felt like he was pretty excused. Now, surely in order to confess sin with many of the passages in the Old Testament, he had some form of religion in which he counted himself a sinner, but he would trust in the covenant, and he thought that the covenant, with its sacrifices that will that will save me.

My covenant membership among this people and my commitment after all, if you look at all of the covenant, people, if you look at these Jews who is committed to holiness like I am, and so as I hear things like the sins that have been listed just in the list of 23 sins that we heard last week.

If I am saw the Pharisee, I'm feeling pretty good about myself. If anybody is saved, it's gotta be me. But now, he points out that when we are judgmental towards others, when we hear this list, and we think ourselves, not desperately needy of the sacrifice and righteousness of Christ, not rejoicing over the sacrifice and righteousness of Christ.

Not repenting of whatever is left of these 23 sins in us. Remember, last week the difference between being given over to one of these sins in which you feel like it's part of your identity, but battling against these things and what remains of them, what remains of them in us?

If we are, If we are not feeling ourselves grateful for the salvation, that is in Jesus and more offended. Our remaining sin than ever than we are responding to others sins. In a way that indicates that we may still be under wrath, and we'll see that He presents to us.

That if we're judgmental towards others, we expose that. We are deserving of wrath and that the fact that we have not suffered it yet sets before us that Christ is still offering to us repentance and calling us to turn from our sin. So we'll see that in three different headings.

First God's judgment is real great and certain and yes that makes five headings but if you turn three into one, it's three God's judgment is real verse 1. God's judgment is great. Verse 2. God's judgment is certain verse 3 and yet he is giving us a genuine opportunity for repentance verse 4 which makes it a very urgent opportunity to repent of your sin to turn from your sin verse 5 First.

Then God's judgment is real. Therefore you are inexcusable. Oh man. Now it's possible. I doubt it because most of you have been inexcusable and you have mothers who like vocabulary but there might be a child here. Who doesn't know what the word inexcusable means. Inexcusable is what you feel when you have been caught and you're trying to come up with why, what you were doing, was not so wrong to mom, but she's too smart and everything.

You keep coming up with to think to say sounds too stupid because, you know, you were wrong, you have no excuse, there is nothing that can make you come out of this with anything other than being guilty and having to make up for it and having to correct. Your course, you are in excusable, you have no excuses and he says, you are inexcusable Omen.

Whoever you are who judge. And he's talking about judging on the one hand in verse one, as opposed to the right response, to the fact that God has not yet judged at the end of his war, which is repentance. So it's correct to look at sin and say it sin and it's actually unloving and hateful to someone who is about to suffer the wrath of God.

If you don't tell them that what they're doing deserves and will bring upon them, the wrath of God That too is in this passage, isn't it? Because that is what the Apostle is doing. If judging sin sinful and warning people that what they are doing, deserves the wrath of God is wrong.

Then what the Apostle Paul is doing in verses 1 through 5 would be wrong, but it is different to be repentant of your own sin so that you don't feel excused by comparison to another. That's the judging that he's talking about here. The person who is responding to the sins of others.

Not first of all, by repenting from his own sin and then urging his his brother to get his spec as well as it were. That's the point of taking the log out of your eye is so that you can see well enough to help your brother, but if instead of that repentance we feel excused by comparison, then that is the very moment in which we are inexcusable, why?

For in whatever you judge another you condemn yourself because your idea of right and wrong by which you are wrongly. Falsely feeling yourself excused by comparison to someone else. The idea of right and wrong didn't come from you, right exists. Because God exists and wrong is what free creatures do in opposition to God's character and God's law.

The idea of right and wrong. Did not come from us. It came from that knowledge of God. In verse 19 of the previous chapter because what may be known of God is manifest in them, for God has shown it to them So God has made knowledge of himself, not just visible in the creation, but known to every man, so that he has to do something with that knowledge of God, He could try to pretend it away and call it atheism, but he's not really an atheist.

He's a suppressionist suppressing the truth in unrighteousness. So we all know God and verse 32 of the last chapter who, knowing the righteous judgment of God, that those who practice, such things are deserving of death. So the idea of right and wrong that every single one of us has, However messed up our idea of right and wrong is and then a culture and a society where they call good evil and evil good.

There are a lot of messed up ideas of right and wrong, But the fact that people believe in rightness and wrongness doesn't come from God, it doesn't come from us, it comes from God, What comes from us as sin. It's the righteous judgment that comes from God. It's the unrighteousness and ungodliness that comes from man in verse 18.

And then, of course, hardness comes from us and impenitence comes from us and the treasuring up of wrath against ourselves comes from us. So God has goodness and forbearance, and long suffering verse 4. But we have hardness and impenitence and treasuring up of wrath against ourselves verse 5. So the moment that we are judgmental towards someone else, feeling excusable by comparison, we reveal that we are condemned For in whatever you judge another.

You condemn yourself. You reveal about yourself, you're expressing. However, wrongly you might be doing it, Your judgment may be way off, but the fact that there is judgment shows, you know, God You know his law, You know, that you deserve death and even though you are a sinner not just a sinner.

But practicing the same things, you think you're self-excused. This word practice is related to the idea of giving up that you see three times in the second half of chapter 1. Because it's not just talking about someone who sins, We all sin, the word practice is the word practice.

It's the root for which we get the English word, practice. He's saying someone who's response to sin is not look how patient God continues to be with me. I turn again from this horrible sin

against such a good God. And I lay hold of his his grace by faith and Jesus Christ and you're response.

If that's not your response, then you are still under sin. The judgment of God is real, The judgmental attitude. That tries to be excused this way exposed to someone as a practitioner of sin In the second place. God's judgment is great, But we know that the judgment of God is according to truth against those who practice such things.

In other words, you don't even get any credit for being offended at this sinfulness of others because you're not offended as you should be, and you're not offended in the right way. And you're not offended for the right reasons, You're offendedness is small and finite. It's not according to truth.

It's not according to the reality of that sin and how it is against the character of the Living. God, Our offendedness is too small and too impure for that. So when you look at your neighbor who is sinning and you think oh he deserves the wrath of God. You're right.

But he is going to receive the wrath of God according to God's understanding of how he deserves it, which means it's not just your neighbor who's in trouble, The wrath of God is according to his character, and his law, and his faithfulness. So it's not just infinitely worse, for those who are doing them, that we imagine it to be for them.

It is infinitely. Worse for us. Then we imagine that it is for our neighbor, unless You are clinging to the cross of Jesus Christ, and clinging to him for your righteousness because that's the place that we get a hint as to the extent of the wrath. That is indicated when he says the judgment of God.

As according to truth you say, okay, how much wrath do we truly deserve? Well enough? That God, the Son took hours to bear it on the cross.

And that was the only time that atonement for sin, whatever? Be completed that punishment for sin would ever be completed. There's no atoning value in. Hell, purgatory is just a lie, the papers made up to make money off of people so they could get them out free or get them out early for cash.

But sins will be paid for forever and never be finished and hell, You see the greatness of what our sin deserves by that it was the Son of God. Who was exhibited as a propitiation? Which we're eager to hear preached but don't get to until very late in the next chapter.

God's judgment against sin is real. We expose that, we know that whenever we're judgmental towards others and it is great. And there's also certain verse 3 or do you despise sorry, verse 3 and do you think this? Oh man, you who judge those? Practicing such things and doing the same that you will escape the judgment of God.

You know, there's two ways you could listen to a sermon like this or read a passage like this. Or think about truths like this One is by flying to Christ. Again, were for the first time, but hopefully again for the millionth time. The other way you could sit and listen to a sermon like this or read a passage like this or think about true is like this is by trying to convince yourself that he's not talking about you.

And so the answer to this question, Do you think this a man that you who judge those practicing, such things and doing the same that you will escape the judgment of God. The answer to that question is actually both yes. And no, No because when you read it, you say well of course no one can escape the judgment of God.

But yes because when we're judgmental towards others and we think ourselves excusable by comparison rather than repenting of our own sin and desiring for them to come to repentance too. We are acting like we can escape the judgment of God, apart from the repentance to, which our judgmentalness has caused called us.

That's the, it's a, do you think rhetorical question that desires us to see that? The answer is no, we cannot escape but it's also a. Do you think kids, like when you're mom, is talking through something that you've done with you? And she says, what were you thinking? Did you really think that that would go well and you're looking back on it?

You're like yeah, that's pretty stupid. Wasn't that mom hopefully with a soft heart. Thank you for helping me but in the moment that you did it, you were actually acting like you thought it would go well.

And that's what we're doing. Isn't it when our response to sin isn't to turn from it, a new and cling to Christ anew, but to think ourselves doing better than that guy. I must be okay. That's not where being okay? Comes from that's where being under real and great.

And sure wrath comes from, but praise God. He gives us a genuine opportunity, for repentance verse 4, or do you despise the riches of his goodness, That is? He's showing good that is opposite. What a whole world of sinners deserve. Remember Jesus talking about the sun, shining, and the rain falling with blessing, even upon those enemies of God who had never come to faith as an example for us loving our enemies.

As goodness has forbearance. The fact that the hell that is great infinitely greater than we can imagine. And certain has not yet been poured out that the wicked are not already. There. That we are not all already there forbearance. And then longsuffering, The willingness of God to forbear. So, the forbear is that the punishment doesn't come yet, but there's actually a willingness of God to forbear.

Why? Well, he's going to get to that in chapter 9, in a passage that we're also eager to hear preached, but it was not going to be gotten to as far as we can see in the Providence of God, for a long time. What if God wanting to show his wra and make His power known, right?

That's what the end of verse 5 is talking about that day. That is coming that he wants to come endured with much long suffering. Vessels of wrath prepared for destruction And now we can say with chapter 2, verse 4, not just endured with much long suffering but held back the wrath in much forbearance for a long time and even permitted them to enjoy of his common grace and common goodness, which would testify against them in the last day.

It's not saving grace and saving goodness, but he is riches of goodness and riches of forbearance and riches of long-suffering. That's what's going on. There's not a problem of evil in the world. There's a problem of good evil is not a problem because we know that God is and we know that He is a righteous punisher of sin.

It's days are numbered. His wrath will be poured out and infinitely more. Then we feel like it needs to be good. That's the surprise, the riches of His goodness. The riches of His forbearance The riches of his longsuffering and would we say? Huh. I guess that means I can send more.

I'm probably. Okay, hadn't happened to me yet. That's despising, isn't it? Treating a small being unaffected by being unmoved by the richest of his goodness forbearance and longsuffering. But those riches they call us to repentance, not knowing that the goodness of

God, leads you to repentance, You see. It's one thing to start to see the hatefulfulness of our sin, and that is a necessary part of real repentance.

Isn't it? Not just sorry that we might be punished for it. Not just trying to get out of the punishment, but seeing the sinfulness of it and hating that, That's a, that's a part of real repentance. If you have not hated your sin just because it's sinful, just because it's against God, then you haven't repented But it's not seeing the sinfulness.

That is most effective When God is bringing someone to repentance when God is giving someone light to see and life to believe. He shows them the riches of his goodness and seeing in the one hand, the hatefulfulness of sin. And in the other hand the goodness of God to which hand do you turn.

And when we see the hatefulfulness of the sin of another, and we realize that though, God has been working in me and there is genuine. There is genuine, a genuine difference between what I was and what I am. There's still enough of that sinfulness in me as to be despised and hated by God condemned.

By God, abominated by God infinitely more than I'm abominating it in anybody else. And I see my remaining sin and then I see how rich has been the goodness and the forbearance and the longsuffering of God. And what do you do? You look the goodness of God and you turn from your sin, not knowing that the goodness of God leads you to repentance.

Now, there's a difference between repentance and success in repenting, There's a difference between repentance and sanctification But if you've been frustrated by how little you seem to hate your sin and how weakly you turn from it, Perhaps you need to dwell upon the riches of the goodness of God.

That you may see that a God. So good is worthy of obeying is worthy of loving, being devoted to delighting it Isn't he worthy of all those things.

You see Jesus didn't say if you hate your sin you will keep my commandments. That's actually true. But he says, if you love me, you keep my commandments. I didn't say the spirit through the apostle. John didn't say We love him because we hate our sins or see. It's hatefulfulness.

That's also true, But the great motivation for loving him. The thing that produces love for him is seeing his love for us, isn't it? We love him because he first loved us.

The salvation is freely offered to all. It's a genuine opportunity for repentance. This is what we are commanded to proclaim to every creature. He says at the end of Mark, It's freely offered to you. But if instead of being moved by, God's goodness your moved not by what is in God.

But by what is in you, Then you may consider yourself excusable by comparison to another. But what that shows is that your operating out of a hardened heart and an impenitentarrant, And if that's what we're doing, then we're treasuring up for ourselves wrath than the day of wrath.

You probably remember the Lord Jesus saying don't store up treasure on earth, but store up treasure in heaven. But the apostle here is saying, is that as unbelievers continue to sin, they don't store up, treasure in heaven. They store up a measure of wrath against themselves in hell. You see the wrath of God that has not been let go upon us yet.

Just like this great big net and we walk around under it and as you the unbeliever sins, the boulders of the crushing wrath of God, displayed in his stoning fall and they're caught in the

neck And you say, oh I did something and I didn't get crushed. You try again and again and you get very accustomed to sinning.

And you haven't been crushed by the wrath of God yet. Oh, you stumble and you skin your knee. And you do. You have pain along the way and God's mercy. He doesn't let you get off entirely. It's got free, But you keep telling yourself, you must be safe. This business about the infinite wrath of God against sin.

It can't be that true, but it's the riches of the goodness and forbearance and long-suffering of God, that is holding the net. And those riches are for the sake of his showing, His mercy to vessels of mercy who are going to believe. And when the last elect person has returned from his sin and come to faith in Jesus Christ and the Lord Jesus appears in the sky.

He lets go of the net.

You see, if you're not repenting, you're not treading water or staying neutral, you're actively making things worse for yourself.

And if you're not repenting, you're not just making things worse for yourself. You're making yourself worse because it's not just an impenitent heart storing up wrath against the day of wrath. It's a hard heart. A sclerotic heart. Some of you know that words sclerosis, You don't want sclerosis of the liver, all that tissue dies and it hardens up and it can't filter blood anymore.

That's why you get the blood work done. Check those liver enzymes. See if it's distressed. Your liver can only take so much but your heart and not meaning your blood pumping muscle your heart before. God, that core of who you are from which you think and feel decide, and to choose desire, trust to bend delight.

The heart of the unbelievers hardening. You have a genuine opportunity for repentance now but you don't know how much time you have. You can't put it off and even if you were to, you're going to be less able to repent than than you are now less interested in repenting.

Then then you are now the pudding off of repentance as a giving in to heartening and it's doing. So before a god, who is every bit within his rights, he is acting righteously. When he gives sinners up to their sin, don't read your Bible and see a sin that, you know, you've been committing or have the Holy Spirit, catch you in a moment and give you a tweak of your conscience or listen to a sermon that addresses, some sin.

Don't go through any of those moments without immediately seeing both the hatefulness of sin, and especially the goodness of God and turning that, he who gives you, the turning gives you, the softening of the heart, His replaced, the heart of stone and given the heart of flesh. And yet, we have that remaining sinfulness from our original nature and every act of sin, indulges some hardening.

You know, even believers can grieve the Spirit and quench the spirit. We can have what the scriptures call a weak conscience, which is uninformed, but we can also have a bad conscience that doesn't know right from wrong enjoys. What's wrong? And you can have a seared conscience. You know, those of you who cook your steaks too hard, It's good to see her the steak, but if you push that thing with your finger, and it doesn't give you a whole bunch of spring, you just cooked the beef flavor out of it,

A believer can have a seared conscience. He's not being given up in the same way, but how does he know, How does he know?

Every opportunity for repentance is an urgent opportunity for repentance, including the opportunity that you have. When you see your neighbor or your brother sinning, and you have the option to either feel excusable by comparison, or remember, again, how hateful your own sin is before God and how richly good.

He is and worthy of turning to. So every time you're tempted to feel superior in yourself to another remind yourself, they are worse off than I think and accept for Christ. So am, I remind yourself that this moment in God's providence when that judgmentalness came out of your heart, As a reminder of the rich goodness of God, being displayed to you, even goodness towards them and goodness towards you and turn a new to your good and merciful God and Savior and go back to storing up that treasure in heaven.

Amen.