

Seeing God's Patience with Us and Responding to it with Repentance

Monday, June 27, 2022 ▫ Read Romans 2:1–5

Questions from the Scripture text: What does v1 call the man it addresses? What has this man done to another? But what, then, has he done to himself? Why? Whose judgement is against all (v2)? With what does this judgement accord? What question does v3 ask? What point does the question restate about the man whom it is asking? What is the expected answer to the question? What does v4 ask him if he is despising? How much goodness? What two other things? What should the goodness of God bring a sinner to? In accordance with what two things are the self-excusers acting (v5)? What are their actions treasuring/storing up? Against the day of what two things?

What does a judgmental attitude toward others reveal about us? Romans 2:1–5 looks forward to the this week's midweek sermon. In these five verses of Holy Scripture, the Holy Spirit teaches us that though all men deserve God's righteous judgment, He is showing us mercy not that we might think ourselves better than others, but that we would turn to Him in repentance.

What judging others shows about ourselves: God's judgment against our own sin (not just theirs) is righteous (v1)! If I see someone whose behavior appears more blameworthy than mine, it is tempting to think that seeing this makes me safer from God's judgment than they are.

But there are at least two problems with this thinking. The first problem is that I can't see all of my own sin, or all of their sin. So the verse warns us "you who judge practice the same things." As Jesus taught in His discussions of the moral law (e.g. Mat 5:17–48), we are all guilty of transgressing all of God's law in our hearts.

The second problem is that our idea that someone else is guilty just reminds us that guilt is a reality. "In whatever you judge another you condemn yourself." This should not lead us to feel safer in ourselves; it should confirm for us that we are guilty before God!

God's judgment is faithful—and therefore frightful and sure (v2–3). God's judgment is "according to truth." He does not judge on a curve, as if appearing better than someone else makes us safe. All of our sins have been against His glory. How frightful, then, is the punishment that these sins deserve! It will be no comfort to someone that his suffering is a "smaller" infinity than his neighbor's. And can God deny His own glory? Of course not. Which is the same answer for the question, "Do you think that you will escape the judgment of God?" When we judge, it reminds us that God truly—fully and surely, frightfully and surely. When we see another's guilt, it should warn us about how great and sure is the judgment that we need to escape.

We ought to respond to God's patience by repentance, not arrogance toward others or false security about ourselves (v4). So, if God has not punished us yet, it is not because we are not very guilty or because His wrath is not very great. If God has not punished us yet, it is because He is showing "the riches of His goodness, forbearance, and longsuffering." He continues to give us the opportunity to turn from our sin in repentance and trust in Jesus Christ in faith. So, how are we responding to such rich goodness? Do we count such a God all the more worthy of our worship, of our repentance, and of our faith? Or are we deceived into thinking that He is somehow as tolerant of our sin as we are?

An unrepentant man stores up wrath against himself (v5). The "day of wrath" is set. On it, "the righteous judgment of God" will be revealed. It is no less frightful or less certain just for our not yet seeing it. So, either we are turning to Him in faith, or we are increasing the amount of wrath that will fall upon us when the day comes.

An "impenitent heart" has at least two problems. One is that it is "treasuring up" wrath. It is increasing what it will suffer. The other problem is that the unrepenting heart does this "in accordance with your hardness." That is to say: it is getting worse. You must not think that you will be able to take advantage of your chance to sin for a while, and then later you will repent. Can you hear how hard and stubborn this reasoning already is? Do you think that after continuing to think this way, you will be able to repent later? No. You must not think this way. God's Word forbids it.

Whom are you tempted to judge? What should this remind you of about yourself? How have you been responding to God's patiently not yet casting you into Hell? What are you storing up for yourself for the last day? What are you currently doing to your heart by the way that you think/live?

Sample prayer: Lord, You are righteous when You speak against us and blameless when You judge us. We praise You for the riches of Your goodness, forbearance, and longsuffering. Stir up our hearts to respond to Your goodness with repentance and faith. Forgive us our sins, and make us holy, in Jesus Christ, AMEN!

Suggested songs: ARP51A "God, Be Merciful to Me" or TPH51C "God, Be Merciful to Me"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Romans chapter 2. Our portion, this morning is verses 1 through 5. These are God's words. Therefore you are inexcusable. Oh man, whoever you are who judge for and whatever you judge another. You can then 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 forbearance and long-suffering not knowing that, the goodness of God, leads you to repentance. But in accordance with your hardness and your

impenitentarked, you are treasuring up for yourself.

Wrath in the day of wrath and Revelation of the righteous judgment of God.

So far the reading of God's inspired and inherent word. She says, therefore, you are an excusable, a man, whoever you are, who judge another fact of the matter is, we would be an excusable even if we weren't judging, because we are those who practice such things. And as verse 2 says, the judgment of God is according to truth against those who practice such things.

So when it says you are excuse inexcusable oh man, whoever you are, who judge? It's not just saying that our judging makes us an excusable, it's saying that our judging which we all do proves to us. That we too are an excusable that when we hear about those who do things like in the list of 23 that was in verses 29 through 31 of chapter 1 or especially when we hear about or consider those who are given over to lusts or even worse.

Vile passions a homosexuality in particular as earlier in chapter 1. We know those things are wrong and the way that we respond in our heart thinking about others saying that is wrong and that person deserves to die for those things. That's not false. That judgment is actually according to truth.

But what it reminds us of is that we are also envious or disobedient to parents, or undeserving, untrustworthy, unloving, unforgiving, and merciful, We are also subject in our hearts to the sin, in which we into, which we fell in Adam, and, in which we have been bound up until we come to faith in Jesus Christ.

And then, even after faith in Jesus Christ, although sin is no longer our master. It is always our constant companion, as we'll be hearing and thinking about in chapter 7. So one of the things that God has given us here in these verses, is the reminder that whenever someone else's sin catches, our attention, it is a reminder to us that we have no righteousness in ourselves that we deserve God's wrath.

Therefore your inexcusable. Oh man, whoever you are who judge for in whatever you judge or you condemn yourself. Why for you who judge, practice the same things? Remember what the Lord Jesus taught us about the law of God helped us to see what was taught throughout the scripture, but the Lord Jesus teaches, even more plainly in places like Matthew chapter 5 that the the desire to sin in the heart is itself.

Sinful Is it self-guilty before God? Culpable deserving a punishment. And so everything that we judge another one in, we ourselves partake of that sin in our hearts, we ourselves are condemned before the law of God. We ourselves are needy of that full atonement, that propitiation of Jesus Christ that he is going to be talking about in another chapter and a half or so in the last part of chapter 3.

So make good use of when you see someone else singing and you are rightly indignant or judging about them. And yet follow the Lord Jesus's instruction in similar context with whatever measure you judge. Another you yourself will be judged and see to it that you do not look down upon those who are guilty because you also are guilty.

And rather than looking down upon them, you would look up to Christ for his help that his blood would cover your sin. That his righteousness would be counted for you. Since you don't have righteousness of your own, Therefore your, excuse inexcusable man, whoever you are who judge for and whatever you judge another.

You condemn yourself for you judge. 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. This is bad news for the one. You were judging because you don't hate the sin as much as God does.

It is a little consequence to them that you know that they deserve to be punished by comparison to the fact that God knows that they deserve to be punished. When others are judging of you do not concern yourself so much with what they think of you. You are more guilty and deserve greater punishment than they know or could imagine.

And so when we remember that God's God's judgment against such things is righteous. Remember that from verse 32 the previous chapter who knowing the righteous judgment of God that those who practice? Such things are deserving of death. Remember that God's judgment is according to truth. It also means God doesn't judge on a scale.

So supposing, you are not given over to vial, passions, supposing. You could imagine yourself better than others or perhaps, even by the fact that you are in Christ and you are now doing from the heart, good, never unmixed with sin, but still genuine true. Good. That the Spirit is producing in you from Jesus.

You must not think that any of your good works are good enough because God doesn't judge on a scale. You can't look at another center and say well at least I'm not that guy, I must I must be kind of okay with God. No, God's judgment is according to truth.

If if you know, most of the class have a zero and someone has a 0.00001 that guy still fails and God's judgment is according to true. So, let us let us not be self-assured by looking at others, but let us remember the perfect righteousness, the perfect holiness that is God's standard.

Do you think this a man you who judged those, who practice those practicing, such things and doing the same, that you will escape the judgment of God? And so the fact that God's judgment is according to truth makes his judgment. Sure, God is not going to be unfaithful to himself or unfaithful to his justice or unfaithful to His holiness.

He cannot stop being God in order to be nice to you. That's how men work we are unjust. That's not how God works. He has to be just and the justifier of those whom he forgives and that is the genius of the gospel. Giving Jesus Christ that we might be justified through faith in Him.

So God is justifier. But Jesus making a full atonement and offering complete righteousness in our behalf. God isn't just a justifier through the of the one who believes in. Jesus God is still just he doesn't compromise his justice in order to be our justifier. So the judgment of God is sure because God is faithful to himself.

And, of course, the judgment of God is frightful horrible dreadful because the judgment of God being according to truth. We're not being judged, by how badly offended people are. We're being judged for our sin against the glory of God. When he said in the middle of the previous chapter that has wrath has revealed against all unrighteousness.

And ungodliness of men, he proceeded immediately to show that our unrighteousness and our ungodliness is a strike against a sin against His glory. And so, in the one hand, you saying that his judgment is absolutely sure. And on the other hand, he's saying that his judgment is unimaginably, massive, that it is according to truth.

And so the the hell that people deserve and will receive is as great as the glory of God. This is one of the great proofs, of course of the Divinity of the Lord Jesus. If

the judgment of God is according to truth, and the judgment of God is satisfied by the offering of Christ.

Then in receiving the sacrifice of Christ, God has declaring about His Son. My son is at least as glorious as I am, which is marvelous in the goodness of what God has done for us marvelous and the gloriousness of Jesus. But it's also be marvelous in. How, how much?

How great is the hell that all sin deserves and we should consider God's judgment dreadful? And sure it's not something to toy around with and therefore sin is not something to toy around with as if we can get into the habit of sinning a little bit and then we come back and we worship God and we enjoy over the gospel.

And then we go out and comfort ourselves about sinning because we know the gospel. God forbid, may it never be the judgment of God is according to truth. And as we're going to hear going along, God makes an actual difference in those whom, he brings to faith in Jesus Christ.

And if we're treating sin is small, then we are treating Christ as small, and we're treating hell as small and we're treating God as small. A Christian cannot must not be someone who treats his sin as small. That brings us to verse 4. One of the reasons why one of the excuses or occasions for people treating sin as small as God, not having judged us yet.

So here he asked the question do you think that you will escape the judgment of God in verse 3? And of course, the answer is no, but the answer in the way a lot of us live and think. And the way we may, each of us may often think is, oh, I act as if I think I'll escape it Why.

Well, because I'm not in hell yet. If you were cast into hell already, you would not think that you are getting away with it. And if you are considering well Christ on the cross as a believer, you would not think that you are getting away with your sin as you considered the fullness of the punishment.

That was necessary. And so he says, or do you despise do you treat as small? That's what despies means. Do you treat as a small thing, the riches of his goodness forbearance and longsuffering. Not knowing that the goodness of God leads you to repentance. So the our remaining fleshliness responds to the fact that God is not bringing upon us according to what our sins deserve yet.

Well we start to think that God is like we are that he doesn't consider sin. So very big a deal that he's not so upset with it as we might have heard or concluded from the Bible, or good Bible, teaching and preaching. Because I've been sinning a long time.

He is not, he is not judged me yet. Can then be yet. Cast me into hell yet, but this forbearance this patience of God, this long suffering of God, the riches of His goodness. As he endures patiently, This is supposed to make us, see how good God is, and how genuine is the offer of of right.

God's righteousness. Counted for us in Jesus that we would see that. The only reason God is not cast everyone to hell already is because he's saving some and he invites you to trust in the Lord Jesus to have your sin paid for to belong to Him, to be counted righteous in him and so God's patience and not having cast us into hell.

Is supposed to make us, see the goodness of God, the riches of the goodness of God, according to this verse That should lead us to repentance, isn't, isn't he worthy of you turning from that sin? That is against him. Isn't he worthy and reliable of your trusting in Him for forgiveness and salvation.

We should not be lulled into thinking that sinning is okay. Just because he hasn't brought all of the consequences upon us that we might expect from it. But if we do not turn to him in the repentance for which would, for which this patience. So, strongly calls, what will we be doing?

Verse 5 but in accordance with your hardness and your impenitent heart, you are treasuring up for yourself wrath and the day of wrath and Revelation of the righteous judgment of God. It's like there is a great net above you. And as you go along sinning, the net of God's patience is holding all of the wrath that your sin deserves and he's not let it fall upon you yet.

And you think, oh, I'm so safe as you walk along. And there's this net and every sin, you commit, commit adds. Another boulder above the net, and all that on a set day, which you do not know which when it is, the wrath of God will come and His righteous judgment will be revealed and he'll let go of the net and all that.

You have stored against yourself will fall upon you and crush you and sink. You lower than the grave and tell itself Now, what a fool that man, is who thinks that? Just because the boulders haven't crushed him yet that his sinning is no big deal. What a fool the man is who thinks oh well I'm going to be crushed for my sin anyway.

I might as well send more as he adds to what will fall upon him on the day of wrath? He says, don't do that. Every sin matters every sin has its consequence and we thank God that He has given us the Lord Jesus to bear that. Which ought to have fallen upon us.

He was wounded. He was crushed for our transgressions. Who believe in him. But no one, no one. Should think that he believes in Jesus belongs. To Jesus has been forgiven by Jesus, if he thinks that sin is no big deal, he thinks the sin is no big deal. He obviously does not know and rest in what Jesus has done for his sin.

Any and we would be greatly self-deceived. If that strong enduring patience of God that has kept it from falling upon us yet. Emboldance us in adding to what is being stored up. No, the scripture tells us store up, treasure in heaven. Now don't store up wrath against yourself the day of judgment Store up for yourself.

Treasure in heaven. Those works. That will be rewarded. Not because of how good necessarily they they were. But because Jesus is your goodness and any good that you do has come in him and is pleasing to God as sanctified cleansed by the blood of Jesus and commended unto God by the righteousness and the person of Jesus in whom it was done store that up.

Otherwise, you will find yourself crushed to the end. One more word of warning. This word hardness in and verse 5 in accordance with the with your hardness. The more the longer you persist in the harder, you become and the

The more you provoke the God, whose mercy alone can give you a soft heart. And one who persists in that sin should not comfort himself with the idea that he can turn to god. Later, you can't even turn to God. Now look to go out for repentance, Ask him to give you the soft heart, that sees your sin as it really is, and that turns from it to Jesus, who offers you full and free salvation if you would trust in him, let's pray.

Oh Lord, we pray that you would help us. Not just to remember these things. Now, as we worship you and as we consider these verses from your word, we pray. Lord that you would make us to remember and to be affected by to act upon this portion of your word.

When we come into the moment of temptation, when the thin lies before us and and we are in danger of being further, hardened, we thank you that you have

given Christ to be our full atonement. And we pray that you would make us to take our measure of the, the wickedness of sin, the harmfulness of sin from the cost at which it had to be a toned.

Help us to love you. Help us to see the riches of your goodness. Help us to be melted by the sweetness of your forgiveness and the amazingness of your patients. So that we would never want to sin against such a God, as you have been unto us will help us.

Lord, only your spirit can give such a heart give that heart to each of us. We pray and don't let us backslide or become hard. We ask it all in, Christ's name.