

Monday, July 4, 2022 ◻ Read Romans 2:6–11

Questions from the Scripture text: To whom will God render (v6)? According to what? What will be rendered to some (v7)? What deeds accord with that? But what other sorts of deeds may there be (v8)? And what reward will be rendered to those (v8–9)? Unto how many of them (v9)? Of what ethnicities? And what will be rendered to others (v10)? Of what ethnicities, in what order? Why (v11)?

What is the real distinction-maker that divides the human race? Romans 2:6–11 looks forward to the this week’s midweek sermon. In these six verses of Holy Scripture, the Holy Spirit teaches us that **the human race is not split up into Jew and Greek, but rather good-working and evil-working.**

The accord between rewards and deeds (v6). We’re in the middle of a four-chapter arc that beautifully opens up justification by faith alone. So, perhaps we are surprised to find our passage so strongly declaring that there is an “accord” between what we do in this life and what we receive on the day that was mentioned in v5.

Eternal life, with glory, honor, and peace (v7, 10). The accord between what the wicked do and what the wicked receive is obvious: they earn it. But, how can there be an accord between what the righteous do and what they received? Are their works good enough to earn something from God? Of course not. As we will hear in 6:23, eternal life is a free gift of God.

But repentance is also a gift of God. And growth in that repenting, sanctification, is a gracious work of God—and the grace-sustained life’s-work of a believer. So there is an accord between the two gifts: the righteous standing through faith alone in Christ, and the righteous living that is always worked out in the one whom God turns to Christ. vv1–5 warned us that feeling excused by comparison to others actually impairs repentance.

Now, we are reminded that the repentant need not fear the day of wrath. They “patiently continue” (persist, v7). They “seek glory, honor, and immortality.” Their delight is not in this world, but in heavenly and eternal things. Their hope is not in this world, but in heavenly and eternal things. They have turned away from creature and self to the Creator—God, Whose righteousness for us is revealed in the gospel.

Can we think that such delight and hope will not change the way that a man lives? Can we think that the divine power of God to give righteousness to a man, will not change the way that he lives? There are some who talk this way and call it “grace,” and the apostle will deal with such rubbish later, but here the point is obvious: gospel salvation makes a difference in this life. Believers “work what is good” (v10). And it makes a difference at the day of the revelation of the righteous judgment of God, in which believers will receive “glory, honor, and peace” in full measure.

Indignation and wrath, tribulation and anguish (v8–9). The opposite of a God-seeker is a self-seeker, the sort of man that we heard about in those dreadful fifteen verses that closed chapter 1. v8 says that they “do not obey the truth”: rather than obey the truth about God in the creation, they suppress the truth in unrighteousness. And the apostle now proclaims the truth of the gospel, which reveals the righteousness of God for them in Jesus, but these in v8–9 choose instead to “obey unrighteousness.”

Well, what will a man receive on the day of the “revelation of the righteous judgment of God” if he doesn’t have the righteousness of God that was revealed in the gospel? He will receive “indignation and wrath, tribulation and anguish” on his soul. This is why v5 also calls it “the day of wrath.”

There is no partiality with God (v11). vv6–10 have shown this in two ways: ethnically and morally. First, with respect to ethnicity, the Jews are first in grace (v10) as the people *from whom* Christ came, but the Greeks are also people *for whom* Christ came. There is grace for all peoples. But the Jews are not only first in grace; they are also first in wrath (v9). There is equity.

Second, with respect to morals, God will not capriciously reward people without regard to their moral condition. By uniting them to Christ through faith, He purges their sin and gives them a righteous status. By granting to them repentance from Christ and righteous character and conduct from Christ, He creates in them the righteous state that accords with the blessing that He gives them. He fits them for the reward so that by the time they receive it, the reward is fitting. His reward may be of grace, according to what Christ deserves, but it is impartial; His reward is not inconsistent but accords with the reality of what He will have made us.

How does your life reflect repentance and faith? What does it lead you to expect on the last day?

Sample prayer: Lord, truly there is no impartiality with You. You save sinners from all peoples, and You bring into a state of righteous living all whom you give a righteous status in Jesus. So, we praise You in His Name and ask You to makes us more and more like Him, in whose Name we ask it, 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 or portion this evening is verses 6 through 11. These are the words of God, He will render to each one according to his deeds, eternal life, to those here by patient continuance in doing good. Seek, for glory honor and immortality, but to those who are self-seeking and do not obey the truth, but obey on righteousness, indignation and wrath Tribulation and anguish on every soul, man.

Who does evil of the Jew first and also of the Greek. But glory honor. Peace to everyone who works. What is good to the Jew first and also to the Greek, there is no partiality with God.

So far the reading of God's inspired and inherent work Now. Jews thought that the entire human race would be split into Jews versus Gentiles or Israelites, verse Gentiles or Jews versus Greeks. And In this passage the apostle has begun to talk about the day of the revelation of the wrath, or the day of the wrath of God, and the revelation of the righteous judgment of God.

And he says when God judges on that last day to judge, is to make a distinction to make a judgment is to determine what goes in one category. And what goes in another category and the judgment is not in the way that the Jews thought it was going to go.

The judgment ends up with all those who work, one kind of deed on one side and this. And on that side, there are Jews and Greeks and all those who work the other kind of deed on the other side. And on that side, there are Jews and Greeks. So God is not going to be partial, he's not going to do the judgment according to parties where you have the Jewish party that goes into blessedness and the Greek party that goes into a cursiveness in the last day.

Rather, we see that there is an accord between rewards and deeds, he will render to each one according to his deeds. Now, this does not mean that those who go into blessing have earned they're blessedness. What it means is that he who has given himself to be their righteousness and to atone for their guilt, also gives them good working.

So that no one goes to heaven without Jesus, but no one has Jesus without being changed and without being made like Jesus. So There is an accord between the blessings of the righteous through faith in Jesus Christ. And the deeds, the works of those who behave righteously from or out of their faith.

In Jesus Christ, that is to say that they have believed the gospel, which is the power of God for salvation. You remember that almost a chapter ago and they have found that in the Gospel is revealed the righteousness of God. But from faith and for faith, that God gives both justification and Scientification.

The first party, then is those who receive or rent have rendered unto them going into verse 7, Eternal life. Now, who is it? Who receives eternal life in the last day, in the day of wrath? And the revealing of the righteous judgment of God, those who buy patient continuance in doing good, they're not practicing such things, the wicked things that were listed in those 23 things at the end of chapter 1 or they're not the practicers who cannot escape they're judgment of God.

That is described versus one through five of chapter two, they're not the practices those evil things rather. They're those who patiently continue to do good. Why? Because they're not seeking the false glories of this world that you're seeking for true glory. Remember God has revealed himself to us. He's put the knowledge of himself in us and revealed the truth about himself and the creation, and in the unrighteousness and ungodliness of men, what have they done, They have suppressed the truth and unrighteousness and they neither glorified him, nor gave thanks.

But when God brings us to faith, he makes us to seek true glory. That means he makes us to seek himself. So glory and honor that which is weighty that which matters not the false lie that that is a created thing. But the creator who is blessed forever, amen, and immortality that eternal life.

So those whom the Lord has brought to faith in Jesus Christ. And so they're hoping in Jesus to receive Jesus to receive God in Jesus Christ as they desire, glory, and honor and immortality, and they live for God and not for self, they live for eternity and not and not for this age, they demonstrate the faith that God has worked in them by their patient continuance.

In doing good. Now does our patients continue and doing good? Earn blessedness. Does it merit blessedness? No. But God rewards them with blessing by grace. He rewards them for the sake of Christ. So, in order to earn blessing by doing good, you don't have to do a good that is good enough to be worthy of the blessing because Jesus has atoned for your sin and any good that comes out of you is from Jesus and we'll be rewarded for his sake.

And there are rewards and blessedness for the righteous in the last day and those rewards accord with our deeds. And of course, there's no inconsistency at all between this and that wonderful Bible, truth of justification by grace alone, through faith alone. However, There are others who receive according to, their deeds Merced, but to those who are self-seeking and do not obey the truth, but obey unrighteousness.

Indignation and wrath. He's referring us back to chapter 1. Isn't he? Because the wrath of God is revealed against all unrighteousness and ungodliness of men who, although the truth of about God is known to them, they suppress the truth in unrighteousness. So you can hear all of that being brought back to the forefront, but brought back up when he says those who are self seeking, they do not obey the truth.

So, not only do they not obey the truth about God and the creation, but they instead of obey unrighteousness and receive indignation and draft, but they also don't obey the truth about God in the Gospel. There are people who are in the church and hear the gospel and they hear that God counts us righteous through faith in Jesus and that everyone whom he counts righteous.

He starts to make righteous in our conduct, not just in his counting. But in our conduct, he starts to make us, right? Just like Jesus. There are people who hear that, but they don't obey the truth. They push down on that truth. Also, because even though they're in the church and hearing the gospel, They are still living for themselves.

They are still obeying unrighteousness. They're even pastors They preached. What they call the gospel in such a way, that makes it sound like, sinning is okay, Well, you will not think that sinning was okay. If you spent your life, practicing sin and you come to the judgment and you discover that.

As the apostle says here, there is an accord between what you receive at the judgment and how you lived. So he says, but to those who are self-seeking and do not obey the truth, but obeyan righteousness, what will they receive? Indignation and wrath tribulation and anguish on every soul of man who does evil of the Jew.

First. And also of the Greek. So there is no partiality with God. And that's, that's true in two different ways. First of all, there's Jews in Greeks in each category So God does not have one. Ethnicity of people who go to heaven and our blessed and all the other ethnicities go to hell and her cursed.

So there's no partiality in that way. But there's also no partiality in that what God gives at the end actually corresponds to how people lived Now, when he gives the wrath and indignation to the wicked. Did they earn that? Absolutely. But when he gives the blessing, the blessedness, the reward of heaven and rewards in heaven to the righteous today or in that.

No, Jesus said that when Jesus made them righteous just like what he has earned for them. So that God's God's judging according to Christ for the righteous is not like the papists. Call it a legal fiction that God has just lying and saying that their righteous. First of all, Union with Christ is true, when you are Christ's in Christ is yours.

It's not a legal fiction, you have him and everything that belongs to him, but in the second place, the reward that you receive the Blessedness and into which you enter will actually correspond to what he has made you into what he has made. You like by the time he has done with you, just as the Apostle, says to the beginning of Philippians being confident of this very thing, he was begun to work in.

You. Well, completed there is no partiality with God. Amen. Let's pray Our Father in heaven. We pray that you would plus to us this word. I pray that you would help me as I continue to study it and prepare it and arrange it for the sermon this Wednesday. In the midweek meeting, we ask the Lord that you would already be working in the hearts of those cool attend.

And those who will hear and that you would come with power. Then on the Wednesday evening and that That this word with glorify you and benefit your people because your spirit would mix our hearing with faith. And so we pray that you would bless to us our time that we just had in it and the family worship and give us that faith.

So that the word would profit us. We ask you Jesus name. Amen.