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Portion this evening is Romans 2 verses 12 through 16. These are the words of God for as many as have sinned without the law. We'll also perish without the law. And as many as have sinned in, the law will be judged by the law for not the hearers of the law are just in the site of God, But the doers of the law will be justified.

For when Gentiles who do not have the law by nature, do the things in the law. These although not having the law are a law to themselves who show the work of the law written in their hearts, their conscience. Also bearing witness and between themselves their thoughts accusing or else excusing them in the day when God will judge the secrets of men by Jesus Christ?

According to my gospel. So, for the reading of God's inspired and inherent word, What we heard last Wednesday, last midweek from the previous section. And verses 6 through 11 is that there is no partiality with God. However, in announcing to us that there is no partiality with God, he twice first.

When it came to wrath. And then when it came to glory said for the Jew first, and also, for the Greek. So why is it that Jews go before Greeks and wrath and why is it that Jews? Go before Greeks and honor. Well, as the Apostle takes us through what will witness against a man at the judgment.

He begins in our passage tonight by saying for as many as have sinned without the law. We'll also perish without the law. And as many as have sinned in the law will be judged by the law and then he has this extended parenthesis and verses 13 through 15 giving further explanation of that.

But as he takes us through what will witness against a man at the judgment, We discover that Jews who perish in their sin Paris against more witness from God, about his holiness and wrath than Greeks. Have. And so it's not partiality. It's sin against greater witness of God's holiness and greater witness of God's righteousness and greater witness of God's wrath.

But we also discover that the Jews are the first to have the gospel that their law did not intend to justify them by how well they could keep it But that the law was a guardian to them to keep them from pursuing justification by works and to keep them for being made right with God only through the promised Savior.

And so they had the gospel first. The gospel is pointed to throughout the Old Testament. Jesus told those who thought to be justified by what they did that they were misusing their Old Testament Bibles. He said you search the scriptures because you think that in them, you have eternal life.

But it is they that speak of me and since their scriptures were the first to promise the Christ. Those who believe in the Christ have got from the scriptures and those who have for thousands of years believed in the Christ from those Scriptures have gone ahead of those Greeks to whom the gospel.

Now has also come. So that's how verses 12 through 16 relate to what comes before. It is launching off of this statement with which we concluded last week. For there is no partiality with God. And what we find is that in three different cases. There is something as big as God as it were.

That testifies, to, how inexcusable we are in our sin and how in enduring God's wrath is against our sin. So for the heathen, for the one who is neither a Jew, nor a Christian, they don't have any scriptures at all. They only have the creation and including the things that are made that they can observe and how God has made them For the heathen.

He has testimony, that his guilt is inexcusable, and the wrath that his sin deserves, there's an enduring and then the Jew has everything that the heathen has. But he also has the Old Testament here, being described or summarized under the phrase, the law and the law. Also, testifies that our sin is inexcusable and that the wrath that our sin deserves is on and durable.

And so those are the main main groups that he seems to be addressing until he gets to verse 16. When he says in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. And so what we find is that those who know that Jesus is the Christ, those who have heard, the gospel have a third and greatest reason to know that our sin is inexcusable and that the wrath that our sin deserves is unendurable.

And yet for the Jew from his scriptures and especially for the Christian who has heard the gospel, He hears not only the greatness of his guilt and the greatness of God's wrath for that guilt. But in verse 16, he hears it, especially in the greatness of the atonement that God has provided for our guilt, how in the greatness of God's grace for us.

So in the first place judgment for the heathen, He begins in verse 12 saying, for as many as have sinned without the law will also perish without the law. And he picks up that part of verse 12 in the parenthesis in verses, 14 and 15. In verse 13, in the in that interruption that parenthesis.

Meaning, interruption of the thought. Verse 13 is about the Jews. Those who have the law, which we'll consider in the second part of verse 12. But the first part of verse 12, For as many as have sinned, without law will also perish without law verse 14, 4 when Gentiles who do not have the law by nature.

Do the things in the law, these although not having the law or a law to themselves. So they don't have the law. They don't have the written word of God and what you may have heard other people say or maybe your own flesh as my own flesh has at times thought, well that's not fair, but the reason our flesh thinks that is because we too continue to have this remaining sin, This extent to which we push down on the knowledge of God in our own unrighteousness.

We would never think. Oh well, that's not fair. That those who never got the revealed in scripturated words of God would be condemned. We would never think that way if we thought rightly about the creation. If we thought rightly about the display of God's divine nature, his divine attributes and His glory in everything that he made, We wouldn't think.

Oh that's not fair. If we thought rightly about the knowledge of God that he has given every one of us and to those things that we heard about in chapter 1, which will look at in a moment, he adds this in verse 15. They show the work of the law written in their hearts, their conscience.

Also bearing witness You see when Gentiles who do not have the law by nature, do some of the things that are in the law when their conscience either accuses them, which it should

always be doing or excuses them, which it should never do. Because there are always sinning against God and yet we all have consciences.

Don't we? And our consciences are unhappy and more and more unhappy with the worst. We sin a man who gets into a habit of sin or gets trapped in a sin and then he commits another one in order to cover up for or try to make it better and he entangles himself and all of that sin, His conscience, fathers him more and more.

But sometimes we start to think of ourselves if perhaps we're not as entangled as we might have been on other situations or if we see someone else who's whose sins, at least on the surface appear to be less than hours, Then our conscience will incorrectly say. I'm pretty good.

And our conscience is not only accuse ourselves but excuse ourselves. Well, the fact that a Gentile, misuses his conscience to feel better about himself when there's more outward conformity to God's law, not recognizing that he's in this continual sin against God. The fact that he does that with his conscience, doesn't take away from the reality.

That his conscience is a testimony to the fact of a righteous God with a holy law and however hard a man tries to push down on the truth of God. In unrighteousness, He does have a sense of right and wrong. There are those who say, well, I wouldn't impose my morality on anyone else, although they are immediately imposing upon everyone.

The idea that it's immoral to impose morality on everyone else. We simply cannot escape it and then when it comes home to them and whether or not it's right for somebody to take what they have or to harm them, or abuse them, or kill them. Or someone that they love, They suddenly find that they do have a sense of right and wrong.

And that sense of right and wrong shows that however much they have pushed down on the knowledge of God however much. They have misused the knowledge of God, to feel better about themselves, they know. And that's exactly what we saw in chapter one, chapter 1 and verse 19. What may be known of God is manifest in them for God has shown it to them.

So even before he talks about the things that are made, he talks about their conscience. The work of the law is written on their hearts. Verse 15 of chapter 2. God has made himself known in them and to them. Verse 19. Have chapter 1. Indeed verse 32 of chapter 1.

Remember said that everyone knows the righteous judgment of God that those who practice. Such things are deserving death. Everyone knows And so just as men push down on the truth about who God is in their unrighteousness. So also men push down on the truth about what God requires and they're unrighteousness.

When we make ourselves one another the measure of how righteous we need to be, We are already, aren't we exchanging the glory of the incorruptible? God for an in for a corruptible man. We sin against God, even by having any standard less than him and his holiness. So they don't need the law to say that they're guilt is, inexcusable they already know it from the creation and they do not need the law to know that God's wrath against.

Their sin is an endurable because they know not only what God requires but how glorious God is So their conscience. The fact, the reality of their conscience. Testifies that they're guilt is an excusable but the things that are made testify that God's wrath against our guilt God's wrath against our sin is on endurable.

They are has it. Invisible attributes include his eternal power and Godhead verse 20 of chapter 1, They have changed, they suppress the truth and unrighteousness verse 18 of chapter 1,

They changed the glory of the incorruptible. God into an image made like corruptible man. Verse 22 of chapter 1 and then in verse 25 they exchanged the truth of God for the lie and worshiped and served the creature rather than the creator.

Who is blessed forever? Amen. So even just from the creation, not only do they see or should they see rather that they are inexcusably guilty. They should see that all of our sin is not so much against each other that we do sin against each other. But what is that compared to a sin against the infinitely?

Glorious God who has both displayed his divine attributes in the creation and made himself known to us. This is why it no longer troubles us when we realize the infinity of our sin against God's infinite glory, This is why it no longer troubles us. When we read David saying against you and you only have I sinned in Psalm 51, He had sinned against others and his sin against them was great And when their sin when they their offendedness, when the blood of Uriah like the blood of Abel cries out against David, It has a strong argument to make.

It's not that his sins against others were small. It's that the glory of the incorruptible immortal. God is so great that the wrath that we deserve for having pushed down upon the truth of that glory. In our unrighteousness is infinite unimaginable. Or as we are saying tonight, in the way we organize the passage on endurable, Since their sin is against the glory of God.

In their unrighteousness. God's glory is what is against their unrighteousness in his wrath. So the heathen is already anyone without the scriptures. That's what we're That's the way we're using the word heathen in the passage here, the ones without the law, the ones without the law, the ones without any scripture at all are already aware of their inexcusable sin and the unendurable wrath that it deserves.

Well, our Jews in a better place and the answer is no, of course, He's already said. Or we have already said tonight, that this is explaining, there is no partiality with God, in light of the fact that he said that the Jew goes first to wrath. And then the Greek.

Why? Because the Jew has everything that the one without the law already has The Jew too? Has the creation, The Jew too? Has his conscience, but the Jew has the Word of God. That tells him how to understand that creation. The Jew has the word of God that tells him about his Creator.

The Jew has the word of God that tells him why his conscience bothers him and delineates spells out as explicitly in great detail. God's moral law and the Jew has the word of God. That also gives God's ceremonial law which is Galatians 3, really Galatians 3, through 5, we don't have time to cover all of that ground together this evening Tell us, that was a guardian to keep them from trying to be justified by works.

Because Abraham had already give been given salvation by promise and God didn't renege on the deal. He gave them a law that would be a guardian in the time between the promise made and when Jesus came, and the promise was kept, and their law was supposed to keep them in line.

Keep them hoping only to be made right with God, by the promised Savior. Only by what God would do in keeping his promises. That's what the Jewish law was supposed to do for them. So they have a conscience in the created things too but they have the written Scriptures to tell them all about that creation and all about their conscience, But they don't just have the Bible.

Written, Did you notice the odd preposition in the second? Half of verse 12. As many as have seen in the law will be judged by the law. Is he? The scriptures were a covenant document. Even when we remember that summary of the moral law, that God gave at Sinai.

We hear the preface to the Ten Commandments which some of you are actually memorizing this week and God's good providence. I am the Lord thy God which have brought thee out of the house of Egypt, out of the house of bondage. That God, They received the scriptures as a covenant document as something.

That was part of God having set them apart gathered them to himself, so that they would, especially be the people to whom the promise of the Savior was made over and over again, and they would be, especially they would be the people to whom the reality of his sacrifice would be displayed and those sacrifices over and over again and they would be the people who would have all the different kinds of sacrifice to know that Jesus doesn't just atone for their sin.

But he makes peace between them and God and He gives them the ability to draw near to God and have worshiped, that's accepted by God and He gives them the ability to have their thanksgiving accepted by God. Because apart from Christ, apart from his atonement apart from his righteousness, God doesn't even accept our thanks.

Nor should he polluted and wicked as it is needing to be atoned for by the blood of Jesus, as even our Thanksgiving's or And so what is the first thing that the Jew has the Jews has? Well, I'm not in a bad shape like those Gentiles over there. I have my Bible by which he means, of course his Old Testament.

Well, what's the first thing that his Bible tells him about the creation? The thing that condemns the Gentiles. And what's the next thing that his Bible tells him about the fall and that the fall was a sin, came by a sin against the glory of God. That deserved what death?

He gets a couple for pages further into his Bible, and there's a line of the godly and he says, now we're talking the line of Seth and there's a line of the ungodlies as, oh, man, the line of Cain. And what happens turns out? Those two lines are both condemned by God the emerge together.

Every intention of the thoughts of men's hearts are only evil and that continually He says, haha. But but I'm from Noah while Noah gets off the boat. And what does what does God say? When he's putting the bow in the clouds and promising? Never to flood the earth again like he said the thoughts of men's hearts are evil from his youth and the only men on earth at that point are Noah and his family.

And so, his scriptures that the Jew thought would make him say themselves. Tell all about the infinitely. Glorious God, against whom our sin is inexcusable. Now, is it more inexcusable or less an excusable if God has given you clearer instruction? It's more an excusable And so verse 13 says, don't think that you're safe because you have heard the law.

Don't think that you are just righteous have a right standing with in the sight of God, because you've heard the law, you need to be a doer of the law to be justified. Well, we know that that can't happen by doing what the law has commanded because you'd have to do so perfectly and you could never attend for yourself and yet hearing the law, refer to the entire Old Testament.

It means that just hearing the law or having the law which tells you that you're inexcusable, which tells you that the rat that you deserve is an endurable That doesn't do anything for you.

Unless you use the law respond to the law in the way that it was given in the way that it was, that it demands that we respond.

And how does it demand that we respond? But trusting in the promise Savior, by coming to the same conclusions. That Hebrews says the Jews should have come to that. We keep having to sacrifice these bulls and goats they're not actually taking away, our sins. God says to do the sacrifice and so we have to do the sacrifice, but if we do this sacrifice and think that the slitting of the bulls throat and the burning of the bull's carcass is taking away my sin, Then we're not doing the sacrifice.

The way God has commanded it or the way God is intended. It, We're being a hearer and not a doer in that case. Galatians 3, verse 16 to 5 verse 1. Again, teaches us this role of the law as a guardian in service of the promise. Not contradicting. It God didn't promise salvation by a Savior to Abraham and then, you know, some 14, 15 years later say.

Now you're saved by circumcision and then some 400 years later to his descendants say, now, you're saved by circumcision and keeping the holiness code and keeping this religious calendar. And all of these sacrifices. God didn't go back on his promise to Abraham. The law was given to proclaim Jesus Christ.

But aren't we prone to the same thing with the scriptures? As the ones who don't have the scriptures are to how they use their consciences. Don't we tend to use the scriptures to feel better about ourselves and how well we are doing rather than being pointed to Christ. And saying in him alone is their righteousness in him alone.

Is there atonement. And that's what the Jews were doing. They're unkeepable code proclaimed. Their inexcusable guilt and the frightful and continual sacrifices proclaimed. God's unendurable wrath but both did. So as a promise of a righteous one to come of a sacrifice to come one, whom Eve, even thought when she bore her first child, One whom Eve thought would be God and one whom Isaiah proclaimed would be God.

Well, If the ones who don't have the scriptures have even from the creation and from their consciences, the fact that our sins are inexcusable and that the wrath that we deserve is unendurable and if the ones who have the Old Testament Scriptures, have that twice, then Christians have it three times because we don't just have the creation and we don't just have the Old Testament.

We have the gospel of Jesus Christ. And so he concludes in verse 16 in the day when God will judge the secrets of men By Jesus Christ. According to my gospel, You see, Christ is the standard God will judge us by Jesus Christ. And what is that standard? Absolute perfection.

Do you see the intensiveness of Christ's obedience? He was a spotless lamb. He was the reason why when you sacrificed a lamb or a bull under that guardian that was to keep us from trusting in ourselves and hope only in the atonement that God would provide in Jesus. He is the reason that it you couldn't offer a lamb or a bull or a goat with a defect in it.

Because those things pointed forward to the perfect holiness and righteousness of Christ, That's the intensiveness of Christ's obedience. How intense is his righteousness? It's absolutely perfect. Not one slip ever and how extensive? Not even the desire to slip ever. Although if you desire it's not a slip because what will God judge by Jesus Christ in verse 16?

And the day when God will judge the secrets of men by Jesus Christ, Now whenever we are feeling self-justified like we are better than our neighbors and that somehow that makes us more. Okay with God, We usually are not thinking about the secrets of our hearts. Aren't we?

We're thinking about the surface stuff, the stuff that we can sort of manage or at least manage enough to appear good to others.

But Jesus was righteous. Not only in every moment and every instance, but even to the core of his hearts, Every intention of the thoughts of his hearts of his heart was only righteous. And that continually Do you see how what God said about us fallen man in Genesis, chapter 6 is the complete inverse of what is true about.

Jesus. That's what the Apostles calling our attention to here. When he doesn't just say in the day, when God will judge men by Jesus Christ. But when he says in the day when God will judge the secrets of men by Jesus Christ, You see there may be outward marks that distinguish us from others.

But here the scripture is calling upon us to see to examine ourselves. Whether we have responded to that rich goodness of God, that we heard about two weeks ago by turning from our hateful sin and turning to this, loving God. And this divine Savior with his full atonement, and his perfect obedience, that counts as our righteousness, when the Scripture comes.

And it's telling us to examine whether we have repented of our sin and believed in Jesus Christ. It holds before us, not the superficial things, but our secret hearts. So that we will not be deceived into resting upon ourselves or feeling justified by God before God by what we are or what we do in the least bit.

So the Apostle by the Spirit says, in the day, when God will judge the secrets of men by Jesus Christ. You see, Christ's righteousness and standard and Christ's glory and suffering. Are the immensity. What will we be able to say? We have done to make up for the sins of our secret hearts.

Went in the last day, the only ones who are atoned for are ones for whom God, the Son was hung on a cross and the wrath of God against all of our sin burned upon him on his cross. And that's the atonement that God has accepting because he is the only one who is equal to the glory of God against which we've sinned.

Will anyone be able to say on the last day that their sin is atoned for in any other way?

Gone, Christ's glory, and Christ's suffering. If the creation announced to us that there's a glorious God against whom we've sinned. And if the Old Testament and all that, it proclaimed about God's holiness, and God's righteousness proclaimed to us. That there's a glorious God against him. We have sinned, how much more the gospel in which it was the Son of God himself who had to atone for our sin.

How much more does the gospel announce to us the greatness of the glory of God against Tomb? We have sent but he doesn't end on the words. Jesus Christ. Does he in the day when God will judge the secrets of men by Jesus Christ? According to my gospel. Isn't that a marvelous way for this?

Passage that triply. Increasingly announced to us that we are without excuse and triply. Increasingly announced to us, the greatness of the wrath that we deserve, but the passage ends according to my gospel, because Jesus Christ, the greatest display of what our sin deserves did. So, in the midst of atoning for that sin for everyone who believes in him, When we come to chapter 3 and verse 25 will read whom God exhibited.

It says, set forth. And in the New King James here but it's courtroom language. Like you would say exhibit a whom God exhibited as a propitiation by his blood through faith. That word

propitiation means someone who has endured the wrath completely, so that there is no curse left. There is no fury left.

There is no punishment left, but God is entirely propitious favorable. There is only the favor of God left, and Jesus is displayed in the context there. He says all of sinned and fallen short of the glory of God. Where are we going to find an atonement? That is as great as the glory of God.

And on the cross God says here is an atonement that is as great as my. Glory God displays Jesus in a way and we say it reverently that says that the son is at least as glorious as the Triune God for. He is God, the Son, the greatest display God has ever made of how inexcusable sin is and how great has wrath against that inexcusable sin, is The greatest display God has ever made of those things of those truths is in the cross of Jesus Christ.

No wonder. Then the apostle says, he's not ashamed of the gospel for it, as the power of God. For salvation, for in it is revealed the righteousness of God for us from faith and forefaith. And so whether one is a heathen or just has the Old Testament or as a Christian who hears it all proclaimed, what he knows abundantly declares his sin to be inexcusable and abundantly declares the wrath that that sin deserves an endurable.

But whether from Old Testament or New Testament, or both, you know that Christ alone as your atonement and Christ alone is your righteousness. What you know is that you're inexcusable sin has been paid for and that you're unindurable, wrath has been endured by Jesus Christ, and he himself and all his glory is your reward for you've been made, right?

With God through faith in him which of these is true about you. Are you merely a hearer of these things so that you have all of this testimony against you? Or have you turned from your sin and trusted in? Jesus. God Himself, who suffered his wrath for you. That's the gospel respond to it and faith.

Amen.