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Romans 2 verses 17 through 24. These are the words of God, indeed. You are called a Jew and rest on the law and make your post in God, and know, his will and approve. The things that are excellent Being instructed out of the law and are confident that you yourself are a guide to the blind a life, to those who are in darkness, an instructor of the foolish, a teacher of babes, Having the form of knowledge and truth in the law.

You therefore, who teach another Do you not teach yourself you who preach that? A man should not steal. Do you steal you who say do not commit adultery to you? Commit adultery. You who abhor idols. Do you Rob Temples you who make your boast in the law? Do you dishonor?

God through breaking the law for the name of God is blasphemed among the Gentiles because of you as it is written So far, the reading of God's inspired and inherent work. The believer has great privileges. Several of them are mentioned here and we're gonna see again and chapter three and he asks, what advantage?

Then has the Jew. He's going to name very briefly and advantage and then later on in the book he's going to come back to the subject But whatever advantages they had believers. Christians believers in the administration. Under the Lord Jesus have the same but better. And so, as he is instructing, The Jews here, and correcting the Jews here.

He's identifying things that apply to us every bit as much and to some extent even more than to them. The two great things that they had was that they were identified with God and that they were instructed by God. But these are the great privileges. The purpose, however, was so that they could bring honor to God.

Sadly, they were not using The vast majority of them were not using their privileges. Their identity with God or their instruction from God in order to bring honor to God. They tried to have honor in and of themselves by their identity with God and their instruction from God, and they ended up dis honoring God.

Now, If you are a believer, Then one of the things that you treasure is the honor of God. In fact, if you have begun to honor him in this life, you cannot imagine how great your joy will be in honoring him in eternity and the converse is true. If You have not yet begun to love the honor of God, then you are no believer and you cannot imagine how great will be your misery in the presence of his brightness and glory forever.

That has been one of the subjects in this second chapter of Romans in a couple of weeks. Since since we have been together in Romans And so We haven't, We haven't had it in a while. We perhaps don't remember or have the intensity of the day when God will judge the secrets of men by Jesus Christ.

According to my gospel, remember that the day of wrath, that if we haven't been, if we haven't responded to the riches of God's goodness, God's kindness by the repentance that his goodness is meant to provoke than we are. Instead storing up wrath for ourselves against the day of wrath.

So we have great privileges, how ought we to respond to them in order to fulfill our great purpose or since it does take up really the bulk of the passage and we only get how we should respond by inference, What should we be aware of? And wary is the, is the word I was looking for, What should we be, wary of what should we be watching out for in our hearts and minds?

When we think about our identity with the Lord. So, the first thing that we'll see as the sort of person that this passage addresses from the introduction, you won't be surprised that it's a sort of person who has been identified with God and instructed by God. And yet the particular sort of person that this passage is addressing are those who are misusing this identity with God and instruction from God.

And then We have In the second place. What they should have done with God's Word and you find that especially in verse 21 and 22. And then and the third place, we'll see what they did. Instead what they did instead and that was that is to bring dishonor to God What they should have done teach themselves and examine themselves so that they would be able to help others to help others truly, but what they did, instead not teach themselves or examine themselves, but rather bring dishonor to God.

So in the first place, the sort of person this passage addresses

Indeed, you are called a Jew, The Jew, of course is the word is descended from the tribe of Judah which ended up being the southern kingdom, the part, the half of Israel. That was ruled by David's line. Those who looked forward to the Christ. It's a good thing to be called a Jew to be identified, not just with the people of God generally but very specifically with the promised King the forever king from the line of David.

It's It is for us as if he was to say you who are called a Christian for indeed. The Christ. The anointed is the Son of David and the names are not so far apart after all. So they are called Jew and they rest on the law. And in particular here, It's probably the ceremonial law.

The, the law that gave all of the rules and regulations for being kept separate from the world, and being kept clean for the worship of God. Have this for us would not be so much that we rest on the law. But that we rest on the fact that Christ has set us apart to himself that he is washed us in his blood that He is indwelt us with his spirit.

It's nothing to be ashamed of to be separate and distinct from the world that, you know, one of the words that we use for that as holy or consecrated or sacred. The world is constantly trying to shame you for being separate and different and holy, But don't you let them?

It is a blessed thing. It's a privilege to be set apart, unto God to have places. We won't go and things. We won't watch and things that we prefer to spend our time. On other things that you might do on a midweek evening, our culture, perhaps more than any in the history of the world has options for things to do on a midweek evening.

But it's good to be gathered apart, unto God, with His people, hearing his word, calling on his name, coming through the sacrifice of Christ in which he is atoned for consecrated. All of our worship and called a Jew, rest on the law, make their boast in God. Maybe They say that they are making their boast in God, but we find in verse 23, perhaps closer to the truth, they're making their boast in the law and saying, God is the one who has made me better than you or even worse.

I am better than you because of how devoted I am to God. And yet, if you're both is in, the laws will hear again and probably repeat. When we get there to verse 23, if you're both is in the

law, you may be able to project a superficial superiority to those around you, but God can see the truth.

And if we were ever to come to him with a haughty spirit saying look Lord how well I have kept your law or even like the Pharisee. Remember and the publican I thank you. God, that I'm so much better than everyone else that keeping your law, and this is to dishonor.

God, It doesn't recognize his perfection, His holiness or the demands of his law as we'll hear about, especially in the second point, But it would be a good thing to boast. In God. Right. To say I have only weakness in myself When I am weak, then I am strong.

So I will boast and weakness because then I'm boasting, only in Christ, only in who He is and what he has done, how great and powerful he is and how good he is and I'm not full of how great I am, or how good I am. In fact, it makes us laugh to say such things out loud.

I am rejoicing that even someone so low. As I am, can have such a great Christ to be my greatness. For me someone so wicked and sinful. As I am, can have such a good Christ to be. My goodness, for me, It's a good thing to boast in God, but you can know that it's a good thing and think that you're doing it while really, we're boasting and ourselves.

So, the first aspect of the sort of person that this passage addresses is that it is someone who is identified, with, with God, identified with God's people, governed by God's code and even identified with God himself In the second place. If you continue now in verse 18, the sort of person that this is addressing is someone who's instructed by God, and know, His will and approve, the things that are excellent.

These are actually two things that we're going to be told to do in chapter 12. When when we have, when we're not conformed to the world, but we are transformed by the renewing of our mind. What's the purpose? So that we may prove or or show by testing, what is that?

Good and acceptable and perfect will of God. It is a good thing to know. His will It is a good thing to to see that the things that he commands and the things that he has planned and is doing and has done that. Those things are excellent and how do we know His will?

How do we learn to approve the things that are excellent? The probably every child who has family worship on a regular basis or who attends the Catechism class, or sometimes in a Sabbath school, Sometimes, even from the sermon. Where can we learn children? Where, what the will of God is Where can we find out?

What are the excellent things? And the answer, of course, is the Bible. We we ask it over and over again and the children think that perhaps we are repetitive to a point of silliness. But eventually as they grow, they will discover that we need to keep being reminded that we find the will of God and the Bible and that we find out what is excellent in the Bible.

And so, he says, being instructed out of the law. So so far so good. Someone identified with God, someone instructed by God. However, they're not boasting in God so much or even boasting in the loss. So much verse 23. But in verse 19 and our confident that you yourself.

Are you look at the things that they think about themselves? Guide light instructor teacher. No, there are people whom God calls to be light and salt. They're called Christians. There are people who are supposed to speak the truth and loved one. Another, They're called Christians. However, those who are called and gifted by God.

And there are those who have particular teaching offices as well. Aren't there. There are shepherds elders. Pastors preachers overseers. Those who the Lord has set over us? Who speak the words to us dads but where we know that they've gone off. The rails is guide and light and instructor and teacher here are not viewed.

As callings from God, their viewed as a contrast to those worst people, blind darkness, foolish and babies. The kind of thing. That Jesus tells us in Matthew chapter 5, if you have hostility of heart and you're in a moment of conflict with somebody, and one of those things comes out of your mouth, that you may be liable to the council, or even to hell for the murder that just escaped your heart because it came out in an instant and a birth.

Well, there is that burst of flame of murder, but there's also the slow burn of murder in which we despise others. And look down upon them, by comparison to ourselves. And suddenly, we're not singing Psalm 119 saying, you have blessed me to be a guide and a light, and an instructor, and a teacher by the goodness of your law.

O. Lord, You're saying, oh, By comparison to those blind, dark in darkened, foolish babies. I am a guide and a light and instructor and a teacher. You see how in the couplets there. The apostle is exposing that this is no love for truth or desire to help others in truth.

This is a desire to use knowledge for puffing up. And so they've been puffed up by their own knowledge and despised and despising of others and their lack of knowledge. Is that how we should use a respond to being instructed by God or even like being identified with God?

Where we not always were. We not all strangers to him at the first by nature children of Wrath. Even when we came into the world, if we were in a covenant family and we weren't without the gospel still, we were without life to believe. At first, we had to be resurrected.

We were stillborn spiritually. And so we ought not. We must respond to being identified with God and instructed by God by despising others. So we not desire that he take more prisoners, as it were from the other side and bring more from out from under the power of the devil and into the family of God, adopted by the Father in the Son, through the work, or the application, the applying work of the Holy Spirit.

So what should they have done? Well, the opposite be humble? Okay. Well, let's how do you be humble? Well you therefore who teach another Do you not teach yourself. See the very first thing to do with the Bible. The very first person you need to instruct from the Bible, is you, And once you've been brought low by realizing how little, you know, and how lightly you knew it and the more, you know, and learn the more you're awed by God and humbled about yourself.

So that when you teach another, you are, as the old saying goes one, beggar telling another one where he found the bread.

And so the first thing we find by scriptures that we are still comparatively blind and in darkness and foolish and babies, Often we come to the Bible and we find something in the Word of God. And we're amazed that it's been there the whole time, and we had never seen it.

One of the things, one of my favorite Psalms, for instance, Psalm 73 and was reading it again today and thinking upon it and noticing how at the beginning of the Psalm, He talks about seeing the wicked and envying him. And then he goes to the sanctuary for worship. And he sees there end how Well by hearing, If we live by eyesight, it leads to envy.

But if we live by ear sight, that leads to contentment with God and the knowledge that all that stuff that the wicked had in the first half of the Psalm is just to vapor. It's an illusion That man is

in a slippery place and he's going to suddenly and and devastatingly fall and don't know how many times red and taught preached and sung that song never seen that the Lord humbles me and says Don't you see how much you are living by eyesight instead of by ear sight and suddenly half a dozen situations in my life or before the eyes of my mind and thanking God for redirecting.

Every one of those things to his word like a baby like my toddler that I have to take by the hand when she said or done something wrong. And and discipline part is over. And we prayed for for her soul and all of those things. And then, if you have extra time, shouldn't be that way.

Thank God. He's giving us repentance, Then you take the time to go back to the scene and you're recreate it and you explain from the Bible one step at a time. The Lord is teaching us like that out of His Word all the time. How can we think ourselves great when we find ourselves still babies before him?

So first teach yourself, humility and gratitude are affections of instructed people. If you come to the Bible thinking that it's going to confirm what you already suspected, how much smarter you are than everyone else. The illogically. You are not going to come away with humility and gratitude to God Except for maybe that I thank you God of the Pharisee from the parable that we heard earlier referenced earlier The second thing is examine yourself you who preach that a man should not steal.

Do you steal you who say do not commit adultery? Do you commit adultery? You who have poor idols? Do you rob temples and every pharisaical, Judaistic person of the kind that this passage is addressed to answers to every one of those questions. Of course, I don't steal. Of course, I don't commit adultery.

Of course, I don't rob temples.

Has an understood, the law. Has he? Because as Jesus opens up in Matthew chapter 5, the law goes to our very heart. And the more we understand the law, if you remember, recently, going through the Ten Commandments and in the evening services, every one of those things, Every one of those commandments had to do with the honor of God who he is, who we are, what we were created to be and to do.

And so there is the loving of the Lord with all our heart soul, mind and strength in every one of the commandments, which is why you shall not murder includes loving your neighbor as yourself and valuing them from the heart. And not being quick to angry and not lashing out with your words and not looking down upon others.

And despising them, which is why you shall not commit. Adultery even goes to the lustful. Look, or the desire of the heart.

And so if I, if I answered you who preach that a man should not steal. Do you steal? And I said no that, I need to ask myself the question again. And think about God, who has assigned each one's property in his providence, and the respect that I have for it even from the heart.

Not just do I not touch and damage and make things, right? And act with integrity and all of those things, You see, every time we come before God's Word before God's law, there's something more to be cleaned off of our hearts, heat the gold back up and a little bit more.

Impurity comes to the top and you skim it off.

What they should have done with God's Word was teach themselves and examine themselves, but what did they do instead?

You who make your boast in the law? Do you dishonor God, through breaking the law? And again, this one, the answer has to be yes because if you've made your post in the law rather than in Christ Then you have taken your perfect righteousness or your non-righteousness. At all.

If you're unconverted, or maybe you're just an immature believer, you've taken your infinitesimal righteousness. And you have said, this is good enough for God's perfect righteousness. You've taken God's offering of his own righteousness in Christ saying, I don't need that. Have my own. You've taken Christ's sacrifice on the cross and said, really didn't need to be a toned for it was pretty good.

Any think you? You cannot think how great is the dishonoring of God to say or think that our righteousness has satisfied for his perfection. Or that Jesus has obedience wasn't necessary for me or that Jesus is atonement wasn't necessary for me. That's where this entire section of Romans is going.

Isn't it to the end of chapter 3? Where by the time he gets to chapter 3 and verse 20, he said here's the right use of the law. Shut your mouth by the laws, the knowledge of sin. And we all have our mouths shut because the only thing that can be for us that can avail for us, as Jesus is righteousness.

Jesus is sacrifice.

Pride and arrogance are offensive to men, you know, that don't you? It's almost Well. We won't try and compare One of the most unbearable people you can be around, is the one who's always full of himself. Well, if it's offensive to men, Then how offensive is spiritual pride to God, when He's given his son, to be the righteousness of God for us, and the atonement to absorb all of the wrath, for our sin.

He made him who knew no sin to be sin, so that we might become the righteousness of God in him.

If we are puffed up, we dishonor. God. And it's not just God. Who can see it? However, clever. We think we are the arrogant person is usually blinded by his arrogance, but most people can sniff it pretty easily. And the more, he spouts the name of God off, spouts off as doctrine and spouts off as theology.

If he's arrogant, all he does, is bring a block eye of shame to the God that he proclaims and to the theology that he professes. And then, the more accurate is theology was the worse. It is that he's bringing dishonor upon the god of that theology. So the passage concludes sadly, for the name of God is blasphemed among the Gentiles, because of you as it is written, real love for God, produces a desire, that others would honor him.

And we're glad if they would know how badly we needed that righteousness and sacrifice and how lovingly God gave it even over against our resistance and how perfect it is that it really does pay for sin and earn our heaven. There's no way to tell the gospel of the glorious, grace of God, and Christ without telling people that you are a wretched sinner and that the only good that is in.

You now is good that came from him because you are forgiven not that you offered to him in order to be forgiven.

You see a Christian is the kind of person who love for God to be honored. Do you love for God to be honored?

When people talk, or when you think about a situation as your desire, not so much that they would think well of you, but they would think well of him. God has been richly. Merciful to identify with sinners and to instruct us. So let us not repay him. So oppositely has to be puffed up.

Dishonor him to his face and bring dishonor up on him before others let us teach ourselves. What does examine ourselves and then we'll be able to help a brother because we'll have had good practice on those logs in our eyes and then we can attend to our brother and he'll know that it is in love that we help him with his spec.

Let's pray, Father, thank you for this portion of your word. Thank you for refusing to flatter us so that we might have our delusions shattered and are illusions removed and not think highly of ourselves. We pray that you would help us. Every time we come to your word to instruct ourselves, first to examine ourselves first, Pray that you would work in us by your spirit, in such a way.

That brings you honor that honors you to your face. Coming through Christ abandoning hope in ourselves. Clinging only to him that you would be glorified for your wisdom and goodness in the gospel that he would be glorified as a sufficient righteousness, and atonement for us and Lord, If others despise us, grant that it would be because we belong to you trust in you and not because we're proud or arrogant.

We ask that you would be honored tonight that this portion of your word, you would use to stir up our hearts towards you for our time of praying. Now, all of which we ask in Christ's name, Amen.