

Despising God's Goodness

(Rom 2:3-4)

- Paul has proven the guilt of the man that judges sin in others as worthy of punishment, and now goes on to address the cause and result of this
- I. Remember that in Paul's day, this "man" would have been primarily the Jew, who thought he neither needed God's mercy nor was under His wrath
 - A) But God has judged otherwise and His judgment is always true and just
 - B) Israel should have known this from their own scriptures, as although they were God's chosen people, He still HAD to judge them because of their sin, His nature demands such
 - 1. God will, and **MUST** judge sin, otherwise He is not just and righteous
 - i. Gen 2:15-17- He revealed it to Adam
 - ii. Ex 20- He revealed it in His Law
 - iii. He revealed it over and over again in His prophets (Ezek 18:4 & 20)
 - iv. He revealed it in the history of His dealing with man and Israel
 - 2. This is precisely what atonement was showing forth, the mandatory judgment of God against sin
 - i. How do we view the cross? Love? Wrath? Both?
 - a) Dispensationalism says the cross is the statement by God that He will not judge sin any longer, but nothing further from truth can be said
 - b) God did judge the sins of the believers in the person of the Lord Jesus Christ
 - 1) God does judge sin, either upon His Son or upon us
 - 2) God's righteousness demanded that He put His Son to death when His Son took our sin upon Him
 - (a) The cross is the ultimate statement of God's justice and hatred of sin, His nature demanded His Son die
 - 3. Rom 3:24-26- God just and the Justifier
 - i. Ex 12:12-13- This is exactly what the Passover blood pictured, wrath and judgment had already fallen upon the firstborn
- II. Rom 2:3- This is really just a statement concerning what has been proven in v. 1-2
 - A) Heb 2:1-4- "How shall we escape," for to do so is to circumvent the nature of God
 - 1. Psa 50:21- "Thinkest that I am as thou art?"
 - 2. Escape- "To flee out of"
 - i. Heb 12:25- Didn't escape when He spake on earth, more so then from heaven

- ii. 1 Thess 5:3- Shall not escape “sudden destruction”
 - iii. Matt 23:33- “How can ye escape the damnation of hell”
 - iv. Gen 19:17-22- Lot escapes Sodom
 - a) John 5:24- The only escape is by the method God has provided
 - b) 2 Cor 5:21- This method alone can meet all the requirements of God’s holiness
- B) John 3:18- All mankind under wrath by birth
 - 1. “Wrath to come” never becomes the “wrath that was to come” after the cross
 - 2. Heb 9:27- Appointed unto men once to die, after this the judgment
- III. Sin is so deceptive and subtle, that it allows man to almost always concoct a plan by which he shall escape judgment
 - A) John 8:30-34- “We be Abraham’s seed and were never in bondage (blind to their own scriptures and history)
 - B) Matt 7:21-23- “I’ve done this and this in your name” (seeing their good and blind to their evil works)
 - C) The most common escape for man, in and out of the church, is the “goodness of God” (seeing the love of God and blind to the justice and perfection of God)
 - 1. God is love, and could never be wrathful
 - 2. God has blessed me in many ways, now surely He wouldn’t bless someone only to curse them later?
 - i. Deut 27- Blessings and cursing of the Old Covenant
 - a) Consider the way in which Israel focused solely on the blessings and did not even realize the curses were upon them, as in Hezekiah’s day
 - D) Luke 12:54-57- Blind to the signs of the times
 - 1. Consider all that had happened, and now comes John, the the Lord Jesus Christ, then the apostles, then the gentiles, and all the signs and miracles
 - E) Rom 2:1- Sin gives a false sense of security
 - 1. The Jews believed they were in the blessed position and could not see they were at that time under His wrath (compare with us and Rom 1:18-32)
 - 2. Even today, scattered among all nations, the Jew still can’t see He has been judged by God
- IV. Rom 2:4- Despising God’s character and attributes
 - A) The most common argument against the wrath of God is the goodness of God
 - 1. Blasphemous to pit God’s love against His righteousness
 - i. Yet men today say it is blasphemy to speak about His wrath after the cross
 - a) “To speak about there being any purging or judgment on sin is to completely misunderstand the work of Christ” (Belieau)
 - 2. Because God does not immediately judge sin, men claim that He never will

- i. “If what you say about God is true, then why am I still alive?”
- 3. Because of God’s universal grace, men claim He can have wrath
 - i. “If He hates sin and will judge it as you say, then why have I been blessed with.....”
 - a) Matt 5:45- God makes it rain on just and unjust
 - ii. “Why has He blessed my ministry with such riches?”
- 4. “If God is as you say, then how has the world continued all these thousands of years?”
 - i. 2 Pet 3:3-12- “All things continue, there has never been judgment”
- B) Paul said men doing this are “despising the goodness of God”
 - 1. Notice Paul put this statement in the form of a rhetorical question for effect
 - 2. Imagine using God’s goodness as license to sin
 - i. And yet, do we not all have some of this in us, because the payment is delayed?
 - ii. When we fall into sin, don’t we often just focus on of the goodness of God and quickly excuse ourselves?
 - a) We need also to focus long and hard on God’s wrath upon sin in the person of the Lord Jesus Christ
 - iii. Paul is showing the horror of continuing in sin because God is good and longsuffering, which we have learned to be for a fact true
 - 3. To speak of and know something of His love and forbearance, and not to desire to look any deeper into it is a complete lack of regard to God
 - i. Compare the way Naaman felt when Elisha didn’t even come from his house
 - ii. To hold God’s love so low as to not count it worth consideration
 - a) 1 Pet 1:12-13- Yet the angels desired to look into this very thing
 - iii. The man that does this, and never focuses on His wrath against sin, is never brought to the point of crying out “Oh the mercy of God”

V. Terms:

- A) “Riches of His goodness”- Treasury or storehouse, abundance of supply, plenitude of grace and kindness
 - 1. Matt 5:45- Consider the grace of God towards those that curse Him and we begin to see something of His forbearance
 - i. Heb 6:4-9- Yet that blessing has an end and a consequence
 - ii. Acts 14:17- God’s supply through nature a testimony of His grace and love
 - a) Imagine a man blessed with life, health, family, peace, riches etc. and never stopping to even consider the God Who owns it all
 - b) This is to presume upon God’s grace
- B) “Riches of His Forbearance”- He bears with us in our sins

1. We owe our very life at this moment to this attribute, and also our salvation
- C) “Riches of His longsuffering”- Patient persevering endurance in suffering us who ought to be destroyed
1. 2 Pet 3:9- “Slow to anger”
 - i. Why did God not destroy all at Eden in the fall?
 - ii. Why leave any alive in Noah’s day?
 - iii. Why not leave Israel to die 100% in wilderness?
 - iv. Why save any Jews through scattering?
 - v. Why hasn’t the church imploded?
 2. To acknowledge the goodness and longsuffering of God, and then to continue on in our sins presumptively is to “despise” those very attributes
 - i. Heb 10:29- Done despite to the Spirit of grace