

The Sin of Hypocrisy

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[0:00] I want you to take your Bibles and open them to Romans chapter 2.

! Romans chapter 2. I will attempt to keep my microphone over here by my mouth.! I don't know if you noticed, but that thing kept flying away from me this morning. Romans chapter 2, and we are now going to shift the focus, I would say, just slightly.

Romans chapter 1, in that chapter, we have looked at God's Word concerning His condemnation of the heathen, the heathen. And now chapter 2 is further condemnation, but this time to a slightly different group of people.

And we might call them the hypocrites. First the heathens, and now the hypocrites. The heathens who, of course, are headlong into the grossest of sins, immoral sins, flagrant sin.

The hypocrites are sinners too, but they just don't think they are. And so, this group of people, the hypocrites, we might describe them as basically moral people.

[1:45] At least outwardly. Moral. We would call them upright. Lives that, at least again, outwardly display virtue.

But they are lost people. All right? So, let's not make a mistake and think that Paul is now talking about saved people who are living sinful.

These are lost people. And I'll speak a little bit more about just who these people are. That is, initially, when Paul was writing this letter. But so, that will be our focus here in this chapter for a little while.

The hypocrites. The hypocrites. So, let me read verses 1 through 6. Therefore, you are inexcusable, O man, whoever you are who judge.

For in whatever you judge another, you condemn 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.

[2:54] And do you think this, O 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 longsuffering?

Not knowing that the goodness of God leads you to repentance. But in accordance with your hardness and your impenitent heart, you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God.

Who will render to each one according to his deeds. Alright? Now, we're going to stop right there. That's not really a good break because Paul goes on.

Kind of the thought progresses on from there. And talking about the judgment specifically. We'll get to that next Sunday night, Lord willing. But again, we're talking here.

Paul is talking here about the hypocrite. We might call it the hypocrite. He's talking about the heathen and the hypocrites are those who just deplore the lifestyle of the heathen.

[4:05] And are very outspoken in their disdain for that kind of lifestyle. And yet they're hypocrites. They're hypocrites. Now, specifically though, what group of people was Paul addressing?

Some have thought that these were Gentiles. That these were Gentiles. And they are ones who were speaking against idolatry.

And yet at the same time practicing all kinds of immorality. And they were kind of what scholars have called moralizers.

Yeah, Schofield. Some of you might have a Schofield Bible. He was a major proponent of this.

Thought they were Gentiles primarily. The other view, and the one I think is more correct, is that Paul was actually writing about Jews.

Jewish hypocrites. And I think this is probably right. That the Jews in Paul's day, in Jesus' day, in Paul's day, they saw themselves as righteous by birth.

[5:16] Righteous before God. Righteous before God just because they were Jews. They were God's chosen people. They were above then their fellow man, which they would lump under one category, Gentiles.

You see, in the Jewish mindset, you were either a Jew or you were a Gentile. And because they were Jews and above the Gentiles, then, of course, that would relegate the Gentiles somewhere down, way down there in some lower status.

Somewhere down there about even with women. I'm just, I'm speaking from a Jewish, the Jewish culture and dogs. Because, in fact, to the Jews, Gentiles were unclean people.

And so I think it's pretty clear that Paul is talking to lost people. We're still talking about lost people. Sinners. Who may on the outside have a form of righteousness.

And that certainly describes the Jews of this day. Who made sure every jot and tittle was taken care of in their life spiritually. And so outwardly they were very religious.

[6:34] Very committed to the Lord. And yet, on the inside, they were lost. They were hypocrites. Because they looked down upon those who were, they thought, beneath them.

Now, as to their salvation that every man and every woman needs, they believed it was automatic for them. Just by virtue of their birth, again.

And to suggest that it was not automatic for them. Or to hint that redemption was also available to other people who were not Jews.

Why, to the Jews, this particular group of Jews. That was anathema to them. And just, you might just notice in Acts chapter 22. How these hypocritical Jews rejected Paul and rejected his calling for one very clear reason.

In Acts chapter 22, verse 21. He was standing before the Jewish leaders. And then he said to them, depart. Or he was saying to them.

[7:44] He was giving, by the way. Let me give you a little background here. Giving his testimony. His testimony of conversion. He's done that. And also now, his testimony of God's calling upon Paul's life.

And he said to these Jewish leaders. This is what the Lord told me. He said, depart. For I will send you far from here to the Gentiles.

I'm sending you, Paul. To the Gentiles. To bring salvation to the Gentiles. And it says in verse 22. They listened to him until this word. They were with him until he came to this part.

And then they raised their voices and said, away with such a fellow from the earth. For he is not fit to live. Isn't that interesting? Why? Because he believed that salvation had come to the Gentiles also.

And so I'm just trying to identify the group that I think Paul is addressing. Or was addressing in chapter 2 primarily. And yet, you know, we'd have to admit that what he says here about the hypocrites applies to all.

[8:51] All hypocrites no matter what nationality. And so Paul is writing to them or to all hypocrites. And so then let's just see what the word of God has to say to all hypocrites.

Who think themselves better than the heathen. Think themselves better than the group described in chapter 1. But also better than others as well.

And yet at the same time find themselves falling into the same sins. They're hypocritical. Alright.

First thing I want you to notice is what the hypocrite does. And this is what all hypocrites do.

Even those who are Christians. You know that we have the, as Christians, we are capable of hypocrisy.

And some of the things, by the way, that Paul describes here about the hypocrite. We can also succumb to in our lives.

[9:53] In our outlook. And in how we evaluate sin in our own lives. And so forth. So let's not get too far away into some group of people that is so divorced.

We think so divorced from us. That what God says here does not apply to us. We can be guilty of these same things. And so, especially this first one. That is what the hypocrite does. All hypocrites do the same thing.

In regard to sin. What do they do? They evaluate sin. Their sin. By comparison. That is by comparison.

Comparing, rather. Their lives. Their sin. To the sins of other people. You understand what I'm saying? Well, look at verse one. Again. Therefore, you are inexcusable. Oh, man. Whoever you are who judge. For in whatever you judge another. You condemn yourself. For you who judge practice the same things.

[10:53] Now, I draw from this. This idea. It seems so clear. That.

We justify. A hypocrite justifies his or her sin. Or evaluates. The weight of. His or her sin. Based upon what they see others are doing. And, you know, when you do that, you can always find someone whose sin seems to be much more severe.

Much more heinous before God. I mean, it's just really easy to do, isn't it? And so we. The hypocrite then evaluates his sin by comparison. And not by the word of God.

The word of God. See? Hypocrite. Hypocrite. Believes. That the sins of others are worse. Than his or her own.

[11:54] And so the hypocrite compares. Personal sin. With. Sexually immoral people that they have heard about or know about. Or compare their sinfulness before God.

In comparison to. Thieves. Or liars. Or drunkards. Those who.

Whose lifestyle is like the lifestyle of the heathens described in chapter one. And so. Evaluating self based upon what others are doing.

Can. Often make you feel much better about yourself. And so. The sin is evaluated by comparison. And so then.

Hypocrite gets all puffed up with pride. About. His own spirituality. So called. Or maybe. His own service to the Lord. You know.

[12:51] There are plenty of hypocrites who are members of churches. You know. I. Well, we'll go there. Or maybe getting all puffed up because I belong to such and such church down there.

And on Sundays, I'm not out carousing or maybe staying in bed because I've got a hangover from Saturday night. I go to church and I give my tithe. And I'm involved in my church and so forth.

You see, the diabolical nature of the flesh. We look at other sins and we can find those who are headlong into it.

You know, compared to a harlot. Or compared to a drug addict. Or compared to an alcoholic. Or compared to the embezzler who's spending years in jail.

Well, why I'm in pretty good shape. See, and so by comparison, you know, or using the comparison method, it flatters the flesh.

[14:00] And yet the hypocrite makes a fatal mistake because he is measuring himself by the wrong standard. You see, and the hypocrite always does that.

We have a tendency to do that. Because there is a little bit of hypocrisy in every one of us. In fact, I think we might be able to evaluate the moral condition of our culture and its downward trend.

Of late, fast downward trend into immorality. We can evaluate that or understand that based upon the fact that we continue to evaluate sin based upon the current standard.

And so when the standard goes down and keeps going down, then our moral purity may be above the current standard or norm.

And as long as we're above it, then we feel pretty good about ourselves, you see. And that's hypocrisy. Because God uses his own standard. And God's standard is his word, isn't it?

[15:12] And it never changes. And this is what the hypocrite does. The sin of hypocrisy is this, as one preacher put it.

It is being indignant at others' sinfulness. And at the same time, indulgent of one's own sinfulness. Like the old little quip goes, sins in others, I can see.

Praise the Lord. There's none in me. David, I think, was a good example of it. Or kind of a case study on it. And that's why I say that even those who are the apple of God's eye, even men and women after God's own heart, can get off into sin and be a hypocrite.

And David did that. I mean, you know, don't you? Everything was going so well in the kingdom. No longer did David feel the need to have to go out with his armies and lead his armies against the enemies.

And relative peace was enjoyed in the kingdom. And so David spent a lot of time at home, didn't he? And he's up on the rooftop of his palace.

[16:38] And he looks down on the lower rooftop or courtyard of one of his captains in his army.

And yet his captain was off to battle, but his wife was at home. And there he looks and he sees Bathsheba bathing. And you know how things progressed with that?

And David committed adultery. And hid it. Or at least tried. Even calling Uriah, Bathsheba's husband, home for a time so that he might spend some time with his wife and explain why she was pregnant.

And yet Uriah was such a committed soldier, he slept on the doorstep and did not even spend time with his wife. David sent Uriah out to the front lines where he would certainly be killed.

And that would free him to have Bathsheba for himself. It's unimaginable, isn't it? For David to do such a thing. You know, Uriah does die out there.

[17:50] So David is not only lying and being deceptive. He's committing adultery and now he has murder credited to him. Is it possible for one of God's people to do such things?

Yes, it is. Well, God sent Nathan the prophet to David. You know the story. And I kind of imagine that Nathan, though he may have been a very bold prophet, he had to have been a little bit of afraid to go into the king.

He certainly wasn't going to go in and just very bluntly point out King David's sin. David might have him put to death. And so he told a little story.

Told a little story about a rich man and a poor man. And the poor man had a little lamb that was his pet. And his children loved the lamb. The rich man had a lot of lambs, but he had some company coming.

And he needed and wanted another lamb. And so he stole the lamb from the poor man and had it killed and fed it to his friends.

[19:03] And I can just kind of imagine, you know, David, he's just outraged at this. The thought of this. You know, he's indignant.

Here it is, you see. Indignant about someone else's sin. Someone who didn't even exist. And all he did was steal some poor man's pet lamb. And David said, by my will, that man will die for what he has done.

And what did Nathan say? He pointed that finger to David and said, you're the man. You see, perfect picture of hypocrisy.

Had kind of tucked his own sin away and layers of sin. And he kept putting it away. And then he looked at someone else's sin, albeit this one a fictitious sin.

And he was indignant, but he was indulgent of his own sin. It is what hypocrites do. And you and I can do it, too. We can do it as well.

[20:11] See, for wherein you judge another, you condemn yourself. That's the essence of hypocrisy. The very word hypocrisy means to play act.

To put on a face. To be a play actor. To put on a show for the benefit of others. And you might have everybody else fooled. But David, see, David discovered something.

And Paul declares it here. That the hypocrite does not deceive God. Can't deceive God. Others, yes. Himself, herself. Yeah.

But not God. Not God. Verse 2. Look at it. But we know that the judgment of God is according to truth against those who practice such things.

There's just no way to escape that. And this, alright, this is what the hypocrite does. He evaluates his sin by comparison. By comparison. Comparing his sinfulness to the sins of others.

[21:13] Second, what the hypocrite discovers. What the hypocrite discovers. What does he discover? Ultimately, either in this life or when this life is over, the hypocrite discovers that his sin always finds him out.

His sin always finds him out. Look at verse 3. And do you think this, O man, you who judge those practicing such things and doing the same, that you will escape the judgment of God?

Well, the answer is, no, you will not. So this is what the hypocrite discovers.

He finds that his sin always has a way of finding him out. Numbers 32, 23. Bet you remember this one. You have sinned against the Lord and be sure your sin will find you out.

It is the truth of Scripture. Galatians. Get Galatians chapter 6 and verse 7. Just look at that.

Galatians 6 verse 7.

[22:26] Where Paul says, do not be deceived. God is not mocked. For whatever man sows, that he will also reap.

For he who sows to his flesh will of the flesh reap corruption. But he who sows to the Spirit will of the Spirit reap everlasting life. See, the hypocrite discovers this eventually.

And I think usually before this life is over. I think that's the idea in Numbers 32. Be sure your sin will find you out. And it will every time.

Don't be deceived, Paul says. God is not mocked. Whatever man sows, that he will also reap. All right, so what does the hypocrite do? He compares his own sinfulness to the sins or with the sins of others.

And what does the hypocrite discover? That his own sin will never escape the judgment of God. His sin will find him out. Third, what the hypocrite despises.

[23 : 38] Despises. What does he despise? The intentions of God's goodness. God is good. He is good.

And in regard to the lost. Specifically. In this case, the hypocrite. God has intentions for his goodness.

And the hypocrite despises it. Look at what he says in verse 4. Or do you despise the riches of his goodness? Forbearance.

Forbearance. And long-suffering. Not knowing that the goodness of God leads you to repentance.

We can take a little history lesson from Israel.

From the children of Israel. Nebuchadnezzar. King of Babylon. Back in about 590, 560 BC. He conquered and carried into captivity.

[24 : 40] The choicest members of the Jewish community. The choicest men and women. Carried them off to Babylon. And those he allowed to remain.

A good many of them. He ruled over them by way of a puppet king. All right? And many of the Jews were left behind then.

Under the rule of Nebuchadnezzar's vassal king. And Jeremiah and Ezekiel, by the way.

Prophesied in Jerusalem during this time. And what did they prophesy? What did they say to the God's people?

They said, repent. They called upon the people to repent. That is, those who've been left behind. Allowed to stay in their homeland. Allowed to stay in Jerusalem. Allowed under the rulership of a foreign king.

But they were at home. And Ezekiel, Jeremiah, they all preached, repent, repent. But instead, the Jews began to feel somehow that they were heaven's favorites.

[25 : 42] Because they were allowed to stay there in Jerusalem and not be deported to Babylon. And so they kind of had a false sense of, you know, preference.

God was preferring them. They didn't need to repent. They were there because they were being blessed of God. And they must have been right with God. And they did not realize that the goodness of God in their behalf at that point in their life was not for preference sake.

But rather to lead them to repentance. To return to Him. But instead of doing that, they actually thought they had deserved preferential treatment.

And how wrong they were. In 11 years, 11 years later, Nebuchadnezzar would return to the land of Israel. And this time he would destroy the temple there in Jerusalem.

And he would deport the remains of the Jews to Babylon. Because they did not repent. That was the purpose, the intention of God's goodness, you see.

[26 : 48] Is that they would repent and that they would turn to Him. See, divine goodness and forbearance and longsuffering, as Paul described here, if despised, if despised, will lead to certain judgment.

And in regard to the lost in a general sense, the goodness of God is manifest every day. To the lost and the saved alike.

The very air we breathe is the goodness of God. All the benefits of this life. That's God's gift.

Life itself is according to the goodness of God. And it is meant to display His goodness so that men would repent and turn to Him.

And yet the hypocrite, really all lost people, despise the goodness of God. If it means that they must repent of sin and trust Him.

[27 : 55] See. And this is what the hypocrite does. So, the hypocrite actually despises the very notion that Paul speaks of here. The very notion that the goodness of God leadeth thee to repentance.

The final thing. One final thing. What the hypocrite does. What he discovers. And what he despises. And it's not just he, by the way.

But I get tired of saying he or she. Okay. And then one more. Fourth. What the hypocrite deposits. I'm sorry. It started with a D. And it's going to work. Just hang in there with me. What the hypocrite deposits. Look at verse 5. But in accordance with your hardness.

And your impenitent heart. You are treasuring up. Treasuring up for yourself. Wrath. In the day of wrath and revelation.

[28 : 57] Of the righteous judgment of God. Who will render to each one according to his deeds. You see. This really is very vivid.

And if you just really let this sink in. It's a grisly picture. About the ultimate end. Of the hypocrite. And here's the center.

Day after day. After day. Day by day. Year by year. The hypocrite is depositing.

There's my word deposit. Okay. Depositing. Or treasuring up. Or storing away. A fresh deposit. Of wickedness.

Day by day. By day. By day. Every day. Storing it up. For the day of judgment. That's what Paul's talking about here.

[29 : 53] And the hypocrite doesn't even realize it. Doesn't even realize it. His sins. You know. He sins. And then he just forgets about it. Kind of tucks it away. Puts it out of his mind.

And he thinks. That it's dead. And it's gone. It's over with. It's water that's gone under the bridge. And it. You know. That's all passed. And not going to have to worry about that. Never to be seen again. But he's wrong about that.

That day of judgment. Will come. It will. And when it does. God. The holy and righteous judge.

God will weigh. Everything. Every thought. Every word. Every. Every. Every. Every.

Deed. There will be sins of omission. There will be sins of commission. And all of it. Every. Bit of it.

[30 : 52] Will be considered. Also. The effect. Of. Each sin. Will be considered. I believe. The effect. On the sinner. Himself.

Or herself. The effect. Of that. Because. We sin. Against our own bodies. And. And God. In his judgment. Is going to consider that. And also. The effect. On others.

Because no man. Is an island. And all of our sin. Affects others. Around us. And the effect. That it has upon God. And his righteousness. And his righteous. Purposes. And his truth.

Here on this planet. See it's kind of like. Throwing out. A. A. A. A rock. Out into the middle. Of a pond. And. As soon as that rock. Hits that water. Little ripples.

Begin to. Appear. And. And they get bigger. And they move out. In all directions. From that. Rock. That was thrown. That sin. Moving out.

[31 : 49] In all directions. In. In. In greater circles. And many circles. Until. All those circles. Reach the shoreline. Of that little pond. That's.

The way it works. And sin. Sets. In motion. Events. Over which. The sinner. Has no control. And all of that.

Will be weighed. One day. It's what. Paul. Is talking about here. And it's God. Who will render. To every man. According to his deeds.

And so. The hypocrite. When he sets out. To judge others. He puts himself. On very thin ice. He faces the judgment.

Of God himself. Now. The difference. Obviously. Or should be obvious. The difference. Between the hypocrite.

[32 : 47] In the. Sense. Of. The lost. Man. A woman. The sinner. Difference. Between the hypocrite. Who's lost. And.

Of course. The Christian. Who. Has. The capacity. To be. To act. The hypocrite.

The difference. Is. That. God. Has already. Judged. That sin. At the cross. God. The hypocrite. The hypocrite. And yet. It is still serious. It's still serious.

Serious. In our relationship. With him. Our fellowship. With him. And God. Will judge it. That is. In the. In the. Sense.

Of. A loving. Father. The hypocrite. Who's. The lost. Man. Or woman. Not yet.

[33 : 41] Repented. And trusted. Christ. Who's living. The life. Of a hypocrite. Sinning. Day by day. And storing up. Treasuring up. Sin. Unto the day. Of judgment. His only hope.

Is. Repentance. And faith. In Christ. His only hope. Is Jesus. That's his only hope. We. Are.

People. Of hope. And our sin. Of hypocrisy. Is not going to forfeit. Our. Eternal. Destiny. But God. Will. Judge. As a father. And so. The sin. Of hypocrisy. For the Christian. Is one. To be repented. Of.

Repent. We ought to live. Our lives. Morally. By. God's. Standard. And not the standard. Of the world. And for years.

[34 : 38] Now. The church. The standard. The norm. Of morality. Accepted. Within. The body. Of Christ. Has been. Trending.

Downward. With the trends. Of the world. Because we keep. Setting. The standard. Lower. And lower. We need to get back.

To God's word. His standard. Has never. Never changed. Never diminished. We need to get back. To his word. God.

Forgive us. For the sin. Of hypocrisy. Thank you.