

Monday, September 5, 2022 ◻ Romans 1:1–3:8

Questions from the Scripture text: Unto what was Paul separated (1:1)? Whom does this gospel of God concern (v3–4)? What does the preaching of it aim to produce (1:5)? What sort of church was the Roman church (1:8)? Why did Paul want to go there (1:11–12)? How would he do this (1:15)? What is revealed in this gospel (1:17)? What is already revealed (1:18)? What especially comprised this ungodliness and unrighteousness (1:21)? What has God done to men for this sin (1:24, 26, 28)? What should never give us comfort (2:3)? What is the right understanding of our not yet being damned, and how should we respond to it (2:4)? What doesn't justify (2:13)? What does the gospel tell us God will judge, and by what standard/Person (2:16)? What is the first thing that we should do with the law (2:21–23)? Whom do covenant membership and sign bring into blessing (2:29)? Are membership and sign profitable, even if the recipient does not ultimately come into blessing (3:1–3)? How does this reality reflect upon the righteousness of God (3:4–7)? What verdict does 3:8 render upon those who think sin is excusable if it shows God righteous?

Why do church members still need to hear the gospel? Romans 1:1–3:8 looks forward to the devotional in this week's midweek meeting. In these sixty-nine verses of Holy Scripture, the Holy Spirit teaches us that **there are people even in good churches who have not yet been counted righteous through faith in Christ, and it is by the preaching of the gospel that those who have been counted righteous continue to grow into living out the salvation that has been signified upon them.**

Since this week's midweek meeting is abbreviated for the congregational budget meeting, we'll be leaving more time for prayer by having a brief devotional instead of a sermon. And nearly the entirety of the devotional will be simply reading the portion of Romans that we have covered so far.

Paul was set apart to the gospel of God (1:1), which is the good news about the Savior Who is the Son of David (1:3), but able fully to save all of His people because He is also God, the Son of God (1:4). Now the apostle—who has been set apart to preach this gospel as the means by which God brings sinners from all the nations to justifying faith (1:5)—eagerly desires to come to the faithful church in Rome (1:8) to participate in their being built up in the faith (1:11–12) by his preaching the gospel there also (1:15).

This brings up the question of why. Why would he preach the gospel to a congregation of already-renowned faith? And the answer is that the gospel is the power of God for a salvation (1:16) that not only brings men into a standing of righteousness before God, but also proceeds to finish producing God's righteousness in those sinners' lives (1:17).

How needful sinners are of God's righteousness in both of these ways! For the wrath of God has already been revealed against their sin (1:18), and it is a wrath that is responding to their failure properly to honor and respond to God's glory (1:21). Not only has this sin made all men already un-atone-ably (by any other way) guilty, but God both displays this guilt/wrath and increases it by giving them up to their sin (1:24, 26, 28).

Yet, some take false comfort from judging other sinners (2:3), as if their own superiority is the reason that they are not now in Hell. However, the reason they are not yet in Hell is that God is being richly good—which should bring them not to arrogance but to repentance (2:4). Those who thought that the hearing of the law—which was their advantage as covenant members who had received covenant signs—would justify them (2:13) had failed to learn from the law that they themselves continuously dishonor God (2:21–23)... especially when their secrets are judged by comparison to Jesus Christ (2:16).

Though covenant membership and sign point to salvation, the possession of that salvation comes only by the inward work in the heart by the Holy Spirit—giving a righteousness (which we will soon learn is only through faith in Jesus Christ) that God Himself praises (2:29)! Though members who lack this perish, God is still righteous to have given them their advantages and to condemn them for persisting in sin against Him anyway (3:1–3). Indeed, complaining against this, or using it as an excuse for sin, is justly condemned (3:4–8).

What do you deserve for what you are and what you have done? What is your only hope to have righteousness and blessing instead of wrath? What does He ordinarily use to bring you into blessing?

Sample prayer: Lord, forgive us for sinning against Your glory. Grant that we would not presume that the privileges that You have given us make us safe or excuse us. Rather, work in us by Your Holy Spirit, so that by the life that He gives us, we will believe in Your Holy Son, Jesus, 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 1 verse 1 to 3. Verse 8. These are the words of God Paul upon servant of Jesus Christ called to be an apostle separated to the gospel of God, which he promised beforehand through his prophets in the Holy scriptures, concerning his son, Jesus Christ, our Lord. It was born of the seat of David, according to the flesh and declared to be the Son of God with power.

According to the spirit of holiness, for the resurrection from the dead Through him, we have received grace and apostleship for obedience to the faith among all nations. For his name among whom you also are the called of Jesus Christ to all who are in Rome. Beloved of God, called to be saints, grace to you and peace from God.

Our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all that. Your faith is spoken of throughout the whole world For God, is my witness, whom I serve with my spirit, and the gospel of His Son, that without ceasing. I make mention of you always in my prayers making requests if by some means.

Now at last I may find a way in the will of God to come to you for. I long to see you that I may impart to you some spiritual gift so that you may be established that is that I may be encouraged together with you by the mutual faith both of you.

And me. Now, I do not want you to be unaware brethren. That I often plan to come to you, but was hindered. Until now that I might have some fruit among you also just as among the other Gentiles, I'm a debtor, both the Greeks and Barbarians both the wise and to unwise.

So, as much as is in me, I am ready to preach the gospel to you where and Rome. Also for I'm not ashamed of the gospel of Christ. For it is the power of God to salvation. For everyone who believes for the Jew first. And also, for the Greek for in it.

The righteousness of God is revealed from faith to faith. As it is written, the just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth and unrighteousness. Because what may be known of God is manifest in them for God has shown it to them for since the creation of the world is invisible.

Attributes are clearly seen being understood by the things that are made even his eternal power and Godhead. So that they are without excuse because although they knew God they did not glorify Him as God nor were thankful, but became futile in their thoughts and their foolish hearts were darkened, professing to be wise, they became fools and change the glory of the incorruptible.

God into an image made like corruptible, man, and birds and fourfooted animals, and creeping things. Therefore God also gave them up to uncleanness in the loss of their hearts to this honor, their bodies among themselves. Who exchanged the truth of God for the lie and worshiped and served The creature rather than the Creator.

Who is blessed forever? Amen. For this reason. God gave them up to vile, passions for even their women exchange, the natural use for what is against nature. Likewise also the men leaving the natural use of the woman burned in their lust for one another men with men committing. What is shameful and receiving in themselves?

The penalty of their error which was due. And even as they did not like to retain God and their knowledge God gave them over to a debased mind to do those things which are not fitting being filled with all righteousness. All unrighteousness sexual immorality wickedness covetousness. Maliciousness full of envy murder strife.

Deceit, evil-mindedness. They are whisperers backbiters haters of God. Violent proud unloving, unforgiving, unmerciful who knowing the righteous judgment of God that those who practice? Such things are, deserving of death, not only do the same, but also approve of those who practice them. Therefore, you are inexcusable. Amen. Whoever you are.

Who judge for in whatever you judge. Another, you can dim yourself for you who judge practice the same thing, But we know that the judgment of God is according to truth against those who practice such things and do you think this? Oh man, you who judge those? Practicing such things and doing the same that you will escape the judgment of God or you 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 Your 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, eternal life, to those who by patient continuance and doing good seek, for glory, honor and immortality. But to those who ourselves seeking and do not obey the truth but obey unrighteousness, indignation and wrath Tribulation and anguish on every soul of man who does evil of the Jew first and also of the Greek.

But glory honor and peace to everyone who works, what is good to the Jew first and also to the Greek for there's no partiality with God. For as many as have sinned without the law. Also perish without the law. And as many as I've sent in, the law will be judged by the law for not the hearers of the law are just in the sight of God, but the doers of the law will be justified.

For when Gentiles who do not have the law by nature, do 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.

And the day when God will judge the secrets of men but Jesus Christ, according to my gospel Indeed you are called a Jew and rest on the law and make your boast in God, and know, His will and approve. The things that are excellent being instructed out of the law and our confident that you yourself are a guy to the blind and a light.

To those who are in darkness and 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?

Do you commit adultery? You who have poor 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 For circumcision is indeed profitable if you keep the law.

But if you are a breaker of the law, you're circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law will not his uncircumcision. Be counted as circumcision and will not the physically uncircumcised. If he fulfills the law judge, you who even with your written code and circumcision, are a transgressor of the law.

Free is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh, but he is a Jew. Who is one inwardly. When circumcision is that of the heart in the spirit, not in the letter whose praise is not from men. But from God, What advantage, then has the Jew or what is the prophet of circumcision?

Much in every way Chiefly because to them we're committed. The oracles of God, For, what if some did not believe? Well, they're unbelief. Make the faithfulness of God without effect. Certainly not indeed, let God be true. But every man a liar as it is written, that you may be justified in your words and may overcome when you are judged.

But if our righteousness demonstrates, the righteousness of God, what shall we say? Is God unjust to inflicts wrath? I speak as a man. Certainly not for then helicot. Touch the world. For if the truth of God is increased through my light to His glory. Why am I also still judged as a sinner?

And why not say Let us do evil that good may come as we are slanderously reported. And as some affirm that we say, their condemnation is just so far the reading of God's inspired and inherent work. Well, in the coming Wednesday evening, our midweek meeting is going to be abbreviated in order to have the congregational budget meeting.

And so we are going to leave more time for prayer by having a brief devotional instead of a sermon. So the plan is just to read the portion of Romans that we have had so far and the sermons and to have a brief summary. If you'll flip back to chapter 1 verse 1, you'd be able to put your finger on and look at the verse references.

As I refer to them, all begins, by telling them that he has been set apart to the gospel of God in chapter 1, verse 1. And that this gospel or good news is about the Savior, who is the son of David? According to the flesh verse 3, but for Abel fully to save all of his people because he is also God, the Son of God verse 4.

Now the apostle has been set apart to preach the good news of God. The Son becoming a man to redeem and save his people from their sins has been set apart for this preaching. Because preaching is the means by which God brings sinners from all the nations to that faith in Jesus, through which, their justified obedience right response to the preaching, which the preaching itself by the Spirit, or the spirit by the preaching produces that, right?

Response is faith and the apostle eagerly now, desires to come to the church in Rome, which is a faithful church whose faith is spoken up throughout the world. Verse 8 In order that he may participate in there being built up in the faith versus 11 through 12 for which purpose, he plans to preach the gospel.

There also verse 15 and that brings up the question of why preach the gospel to a congregation? That is already renowned for their faith. And the answer is that the gospel is the power of God for salvation. They are not God and they're renowned faith is not make them independent of or not.

84 the power of God, and this power of God. Not only brings men into a standing of righteousness before God, but also prophet proceeds to finish producing God's righteousness in those who have been justified verse 17, the righteousness that is revealed from face to faith and sinners are desperately needful of God's righteousness.

Both for their righteous standing and for they're sanctification. Because the wrath of God is already been revealed against their sin verse 18. It is a wrath that is responding to their failure to honor and respond to God's glory. As we should in verse 21, not only has the sin made all men on a tonably guilty and any other way than Christ.

But God responds to this guilt and wrath by increasing giving us over to our sin. Now, there are some who despite this revelation of God's wrath take comfort from judging other sinners chapter 2 and verse 3. As if their own superiority is, a reason that they are not yet in.

Hell, However, the reason that they're not yet in hell is not because they are superior to others but because God is being richly. Good to them which should have moved them, not to arrogance. But to repentance verse 4, those who thought that the hearing of the law which was their advantage, as covenant, members who had received covenant signs, would justify them.

Verse 13 had failed to learn from the law that they themselves continuously dishonor. God for just 21 through 23, especially when they consider that their secrets will be judged by comparison to Christ verse 16. And the day of wrath Though, covenant membership and sign point to salvation. Then They are not reason for presumption, or confidence in themselves because the possession of that salvation comes only by the inward work, in the heart, by the Holy Spirit verse 29, he gives us a righteous standing through faith in Jesus Christ.

That not only makes our standing righteous but as the life of Christ has worked out, you know, us and we start to do things that come from our new nature God himself. Praises whatever comes from Christ. In us verse 29 Though, members who lack this inward, work of the Spirit and righteous standing with God will perish.

God is still righteous to have given them the advantages of covenant membership, and also to condemn them for persisting in sin against him and refusing to believe God is true. They are the liars. Chapter 3 verses 1 through 4. Indeed, complaining against God's righteousness or using it as an excuse for sin as righteously.

Condemned by God chapter 3 verses 5 through 8. Let's pray our Father in heaven. We thank you for your word. We thank you for the book of Romans. We thank you for the portion of it that we have heard preached so far and we pray that your spirit would write its truth upon our hearts and that we would look to you and your free grace as our only hope that we would hate our sin and never have confidence in ourselves, but only in Christ and whose name we ask it.

Amen.