

Monday, August 29, 2022 ▪ Romans 3:5–8

Questions from the Scripture text: What do we have (v5)? What does it demonstrate? What two questions does the apostle ask? What qualifier does he make for asking something so irreverent? How does he answer again (v6, cf. v4)? What question does he ask to prove it? What increases through what in v7? Unto what end result? What question does a sinner then ask about this? What else do they ask (v8)? What were they suggesting that this doctrine incentivizes them to do? Whom were they reporting and affirming spoke like this? What verdict does the apostle declare about them?

If doing wickedly glorifies God by affirming His evaluation of us, why shouldn't we just do wickedly? In these four verses of Holy Scripture, the Holy Spirit teaches us that **people who think God's glory in condemning us is a good reason to keep sinning just show how righteous God's condemnation of them really is.**

God is righteous to inflict wrath, v5–6. It belongs to the extreme wickedness of man that we think that God should be grateful for how glorious we make Him look. Behind the first question in v5 is the idea that it was my unrighteousness that made God look righteous. This is utterly preposterous and irreverent, for God is righteous in Himself, and *whatever* our response to Him would demonstrate His righteousness—precisely because *He is righteous*.

Still, in our flesh, there is this horrible idea that somehow we have made Him look righteous. And even worse, there is a wicked judging of God Himself (!) to call Him unjust for pouring out His holy fury upon sinners who are doing Him such a “favor.” Indeed, it would be unjust of Him if He did *not* pour out His holy fury upon *every* sin!

This, He has done already at the cross. This, He will do again when He judges the cosmos (v6). And won't this demonstrate His righteousness then? And will it be wrong for Him to pour out that fury at that time? No, God is righteous to inflict His wrath!

God is righteous to judge as sinners those whose lies display His truth, v7. Now, v7 applies this to the situation in vv1–4. Whenever a circumcised sinner failed to believe, he showed the need for the circumcision of his heart. Whenever a baptized sinner fails to believe, he shows the need for regeneration by the Spirit and the washing away of sin by union with Christ that the Spirit gives us through faith. So, all of those who have been members of God's people (whether the commonwealth of Israel, Eph 2:12; or the household of God, Eph 2:19) and still perish end up giving the lie to their membership, while showing the truth of the sign that was put upon them for that membership. All of this the apostle described in v4 as God being true but man the liar.

Now, that same unconverted member is speaking in v7 as demonstrated by the word “my” in “my lie.” And he is judging God (!) for judging him as a sinner (!!). As long as there have been covenant signs, there have been either those who think that only the regenerate should receive them, or those who think that everyone who receives them is regenerated. But the signs themselves *are designed to tell the truth of God that this is not the case*. And the apostle here plainly condemns the one who thinks that his sinfulness is excused by the fact that his baptism says that he is a sinner.

Too often, the author of this devotional has heard the logic that we should not be so offended by sin, since our baptisms (or the gospel affirmed by our baptisms) remind us that even everyone in the church sins. God forbid! If thinking this way about circumcision and the need for God to cut away our fleshly hearts was condemned, how much more must we condemn the use of baptism to “normalize” sin! For in baptism, God affirms that only union with Christ, by Spirit-given faith, can deliver from sin's penalty, power, and presence. If this is what God says about my sin, then I must HATE being a sinner, not excuse it!

God is righteous to condemn all who justify sin, and especially those who use the gospel to do so, v8. Finally, in v8, there are those who go even beyond excusing sin by the gospel. These *promote sin* by the gospel: “let us do evil that good may come.” We should not be surprised that the response of an unregenerate sinner to the gospel of free grace is to take it as an encouragement to sin. But the wicked project such ideas onto others, and these projected it onto the apostle himself. Those who are in love with sin and accuse the gospel for their wicked love are justly condemned!

When are you tempted to feel like your sin is ok? What does God think of it? What should you think of it?

Sample prayer: Lord, we praise Your holiness and justness for Your hatred of sin. Forgive us for being so sinful that we would take Your glory, Your sign, or Your gospel as an excuse for sin. Truly, You would be righteous to condemn us. So be merciful instead, through Christ, and forgive us for His sake, AMEN!

Suggested songs: ARP51A “God, Be Merciful to Me” or TPH51C “God, Be Merciful to Me”

For more Hopewell @Home devotionals, please visit bit.ly/harpCHAH

(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 chapter 3 verses 5 through 8. These are the words of God, but if our unrighteousness demonstrates, the righteousness of God, what shall we say? Is God unjust to inflict wrath. I speak as a man. Certainly not for then. How will God judge the world for if the truth of God has 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 the sum affirm that we say there, condemnation is just

So far the reading of God's inspired and inherent truth.

Remember from verses 1 through 4 that, there were those who said about circumcision, that if circumcision said that man, is sinful and needs God to change his heart in order to save him. And then people who are circumcised didn't have their hearts changed. Well, what was the advantage in circumcision?

All it did was say and offer a heart change from God. The answer was that God truly offered it but that men are wicked and they don't receive and respond to God's offer like they should. And so, if every circumcised person ever had been lost.

God would still be true. Even if every man was a liar. And so, God has shown true. His sin is true. His assessment of us is true. We are sinful and need to be made alive by grace. We are dead in our sins, and need to be made alive by grace.

And his grace is our only hope and that's what a sign says to us. But there are those who receive the sign that says, God's grace is your only hope and then they don't turn to God. They say, oh well, I'm okay. Or they say oh well I have the sign and that gives me hope The sign doesn't say that the sign gives you hope to sign says that God gives you hope.

And so he finished by saying 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. So when someone is a member of God's church, whether they come to be a member of his church by the their birth, The Lord gives them to be born into a household.

That's part of his church or by the new birth or at least a claim of the new birth. They say they have believed in God. They say they agree. They've heard the truth of the gospel and that shirt sounds true. And even someone who's dead in his soul can agree with his mind.

And with his lips that those things are true even though they don't hate their scene, even though they don't turn from it and trust in the Lord Jesus even though a miraculous life-giving work wasn't done in their hearts, We know that this happens, all too frequently in the Lord's church and yet when God judges such a person he has justified in his words verse forces.

So verse 5 asks, the question, If our unrighteousness demonstrates, the righteousness of God, If my knots coming to repentance, might not coming. Faith is a way that God has shown righteous and true Is God, unjust just inflict wrath. It's after all, he's being shown righteous and true. Then isn't it unfair that he should be angry at me for being a sinner?

Who doesn't believe in him After all? I proved him true. I proved him righteous but that's a wicked idea, isn't it? God was true and right just whether or not we proved it and spoiler alert whatever you do. God is going to be proved true. Because he is true and he's going to be proved righteous because he is righteous.

He doesn't owe you anything. You didn't do him any favors, If you turn out to be a dead, wicked sinner, who doesn't believe in him and goes to hell. And he said you were dead and you were wicked and you deserved hell, You don't deserve anything favors for him.

Telling the truth about you. And so yes, God is righteous to inflict wrath. He is just to inflict wrath and the apostle himself says that the end of verse 5 because he realizes how blasphemous it is. Even to ask the question, I speak as a man. I'm speaking the way I've heard other people speak.

He says this God, unjust, the answer in verse 6. Of course is certainly not for then. How will God judge the world? How will God judge the cosmos? Isn't God? Gonna be shown to be true by everyone who judges isn't God? Gonna be shown to be true by everyone upon whom he inflicts were at If it was unjust for him to do.

So, How could he ever judge anyone or inflict wrath upon anyone? It doesn't make him a debtor to the one who is wicked. And the one who is judged and the one who receives the wrath, he will judge the world. Sadly, there are some who think that God isn't going to judge everyone.

Even one of the famous early church, fathers thought that the devil at last would be saved The Bible. Couldn't be more opposite that idea, But God will judge the world and he will inflict wrath upon the devil and his angels and all who know, not God or disobey the gospel.

A second, Thessalonians chapter 1 says, and will he be unrighteous when he does that? No, they will show him true. They will show him like this and he will still be righteous to inflict wrath. So, that's the first thing that we see in this passage versus five and six goddess righteous to inflict wrath.

And one day when he does so we who believe in him will be perfected in righteousness and we won't have any any qualms any uncertainties in our hearts, as we praise Him, for pouring out his wrath up on the wicked. Indeed, and we not been those who praise Him supporting out his wrath upon the righteous Lord, Jesus.

Because Jesus was one with us. Who are the wicked and in his union with us the Lord Jesus was guilty with the guiltiness of what we have done. And we bless God's name for his righteousness at the cross. Not just as mercy but his righteousness. If we have blessed His name for the righteousness of pouring wrath on Christ, in his union with us, then certainly, we will bless his name for his righteousness and supporting wrath on the ungodly, and the wicked who hate Him and are still gerging in more.

He does. So So that's the first part versus five and six. God is righteous to inflict wrath. Second part. God is righteous to judge as sinners. Those whose lies display his truth verse 7. For if the truth of God has increased through my lie Now, the apostles obviously, speaking in the place of a sinner who says, Well, why should I be judged for lying?

Why should I be judged for being a fake Jew? Whose circumcision was not matched with the inward work, the inward reality of life and faith in the promise Messiah or why should I be judged as a church member? Whose baptism was not matched by the inward. Reality of the Spirit making me alive to believe in Jesus and be joined to Jesus.

Why should I be judged as a sinner? If my lie? My fake membership showed that God is true. Even if every man is fake, You see, he's using the language from verse 4 and now he's putting in in the first person. Singular possessive my life for if the truth of God has increased as he been shun to be more faithful, he put his baptism on me, in his baptism.

Said this one is dead? This one needs the Holy Spirit to make him alive? This one is guilty. This one needs union with Christ to give him atonement for his sin. This one is unrighteous. That's what needs union with Christ to make him righteous before. God, My baptism said all those things and then when I didn't believe all those things proved true.

My lie, increased The truth of God got a wicked thing to say or to think. But verse 7, recognize it. There are people who think that way for if the truth of God has increased through my life to his glory. Why am I also still judged as a sinner?

Well, the answer is pretty easy, isn't it? Because you are a sinner because I am a sinner and I need the truth of God to be proved not through my lie in failing to believe in Jesus. I need the truth of God to be to be proved and increased at the cross of Jesus Christ, where my sinfulness met full pouring out of the wrath of God and where Jesus propitiated, the wrath of God for me.

And that's where we're going in the end of this chapter towards the end of this chapter and chapter 3 God exhibits exhibits. The Lord Jesus Christ. As a propitiation, The wicked man who doesn't believe in Jesus and was not atoned for for him. The wrath of God has not been propitiated says, why am I also still judged as a sinner?

He should be grateful that I showed even more outrun. He is. Isn't that wicked? No wonder by the time we get to the past end of the passage. He finishes verse 8 by saying they're condemnation is just oh, how awful, it is that men get tied up in these theological conversations and they think they're making a really good point.

But what they're really saying is the righteous God should be grateful. That a sinner like me came along to show how righteous he was. You shouldn't punish me for that. We don't hear how insane that sounds. And when we stand at the judgment, we won't be able to hold on to such ridiculous.

Irrational satanic wicked ideas and yet we hear them and even find them coming out of our own flesh. Just the same. No, God is righteous to judge as sinners. Those lies, those whose lies display history. Oh my children. I love you dearly. And I'm much encouraged by the Lord putting you in this family, and in this church, so that you might hear his gospel.

And I don't think that the Lord has done so in an insincere way, and even what we're doing now, and worshiping Him and using his word we're doing. So in hope, that he who has put you in this family, he has put you in this church did so because he intends to save you.

But if you use the theology that, you know, to say, well Only God is righteous and mineral sinful. So it's okay for me to be sinful. And after all my sinfulness shows his righteousness, Then when I am more sanctified on the last day, if you have died thinking that way, I will praise God as righteous for damning.

I can't even imagine such a thing right now. It's because my love for you. Is your father clouds, might judgment and blurs. My love for the Lord, as the one. True and righteous and holy God. If you think that way about him, if you don't see the hatefulness of your sin and turn from it, and trust in Jesus, then he will be righteous to judge you.

As a sinner, People won't get to ask questions. Bold rebellious questions like verse 7 at the judgment. For the truth of God has increased through my life to his glory. Why am I also still chart judges a sinner? There won't be sneaky slimy. Lawyers who get to object at the judgment.

It won't be a jury. There are only be Jesus, the one who can dance and the one who if you turn from your sin and you trust in him. Is the one who is died in his risen from the dead, and do his ascended, and who intercedes for you right now?

Who will bring a charge against God's elect. God is the one who justifies who will condemn Christ? Jesus, who died in order to take away the condemnation who rose again, because you have been justified in the condemnation is gone. Who now intercedes for you saying, they can't have any condemnation now because I have already taken it from.

Jesus won't condemn his people, but if you are not his on that day, you will be condemned and he will be righteous to do it.

God is righteous to judge us. Sinners, those, whose lies, whose false membership, false membership, as Jews, who are circumcised in the flesh, but not circumcised in the heart, false membership in the household of God, those who are baptized with water but not by the Holy Spirit.

He is righteous to judge a sinners. Those whose lies display his truth In the last place. He's righteous to condemn. All those who justify and even encourage sin. This is in verse 8. Why not? Say, let us do evil. You could end it right there, right? You could just skip to their condemnation as just anyone who says let us do.

Evil God saying they are guilty and must suffer hell forever. He is righteous to do. So He is just to do so. But even worse. Why not say let us do evil that good may come No one. Can stop good from coming. The good. God has determined in his good character to do good.

Even through what the wicked do, You didn't make the good come by. You're doing evil. God made the good come because he is good and he does good. You are responsible for what you do. And so the logic that good will come from this. If I do evil. Well, good, will come from everything because God is good and he's the one who's in control.

You intended it for evil but God intended it for good. And if this was true at the cross of Jesus Christ, the greatest evil that has ever been done and the greatest good that God has ever done us, Then surely it's true in every other situation. And so don't ever think of something like the righteous lie?

Oh well, I can lie even though God cannot lie and Satan is the father of it. But if I mean for a good outcome, if I think that my lie is the only way that God could preserve life. Oh, really God needed you to sin so that he might bring something good out of it.

Is that not an example of let us do evil that good may come. No, someone who thinks that way is condemnation is just and someone who hears the gospel that because Christ suffered for the sin for the evil that we intended and that we did. And Christ brought about the greatest good.

Not only our redemption, which phrase God, He loves us, and He decided to save us. And our redemption is a wonderful thing because of that, but the glory of God's righteousness and the glory of God's goodness, in his redeeming us, that's where so much more than the fact that we escaped hell that we enjoy heaven.

But you don't say, well, The only thing I contribute to my salvation is the sin from which I needed to be saved. That's true. So I will send much more and contribute to my salvation, all the more, it sounds sophisticated and clever, doesn't it? But it is a horrid rebellion against the Lord, and those who say that, that's what the gospel teaches that it's okay to sin.

The ministered in a church for years and which there are a group of ministers that we came to call the grace boys. Not because they actually believed in grace but because they're anti-biblical definition of what grace is. The idea that God isn't so bothered about our sin because he already took care of it.

That's basically saying that those who preach the gospel say that sin isn't really a big deal. How can you say that? God the Son became a man and died under the wrath of God for sin and then say that sin isn't a big deal. Is it really not a big deal?

When I don't love my wife, like I should, or when I don't work as hard as I should, or when I don't steward my body or the good things that God has given me in this world, not to mention all of those much, more significant areas of obedience. I tried to pick, I guess, loving, my wife isn't one of them.

I've tried to pick the smaller ones. Can you say that? Any sin, the so-called smallest. And there are some, there are more heinous than others. So there are some that are less heinous than others. Is that mean that the less heinous ones are small? Can I say that sin is no big deal or is okay, because it's normal?

So, I feel better about it because all the other Christians do it too.

He says why not say let us do evil that good may come as we are slanderously reported in the sum affirm that we say and notice he doesn't answer the question. Why not say why not say sounds like he's gonna give a theological argument about why you shouldn't say it, but the apostle inspired by the Holy Spirit assumes that you can hear by.

Now that this is the kind of thing that doesn't deserve a counter argument. He just says, why not say and he says what the other people are saying that his answer is. They're condemnation is just someone who can actually think such things out loud. Deserves the hell that he receives.

But there is a temptation, isn't there? If you've received forgiveness so many times and you've come back to the Lord, you said Lord forgive me and you hear ringing in your ears. All who call up on the name of the Lord. Jesus shall be saying, none who trusted him shall be put to shame and you're holding onto these wonderful gospel truths and then some awful thing happens as you go along as a Christian.

And having done that enough times. You start to say It's okay if I sin again I'll just come back and do that again.

As soon as you start to be the kind of Christian, you think your sin is okay. You are in danger of hearing that the last day. Your condemnation is just oh my god. Preserve. You May God preserve me from ever feeling like it's okay. If I sin again, I'll be able to come again.

Get grace. Again, that's not the way Christians think, but if your heart starts slipping into thinking like that, you should really not presume that. You're a Christian? Yes, we can. All make all sorts of errors. Remember the text Why not say let us do. Evil that good may come.

Their condemnation is just if you find yourself feeling that way about your sin that it must be okay, since you've gotten a forgiveness. So many times before. Cry out to God, he removes from you. Any idea that it's okay to do evil because good will come anyway and that he will spare you from being one of those.

Who's condemnation is just

Now isn't the mercy of God, wonderful knowing that we are inclined to think, like such things and susceptible to such arguments as these situations of thinking is this that he would tell us. So plainly warn us that plainly against it in his word. Let's ask that this spirit would write this portion of his word on our hearts.

Let's pray.

Oh Lord, I thank you for this day. Thank you for the public worship. Thank you for our family worship. Thank you for your word in which you speak to us. So plainly and warn us. So clearly Oh, help us by your spirit for we know that apart from your spirit giving us life and applying Christ to us.

Even such clear words would fall on deaf ears. As far as we are concerned. And so you are the blessed and good. Merciful God. Who offers us salvation in your gospel? Who has satisfied your own righteousness and propitiated your own wrath and our place. And we are those who apart from your continuing grace, with throw it all away.

Having heard and understood and agreed in the past and would bring ourselves down under the Declaration. Our condemnation is just what we trail going to that. The truth about you would be the prevailing truth in the reality as it concerns us. I pray Lord for my children that they would not be skilled.

Lawyers. Who can excuse sinfulness as a result of all that you have granted them to know from your word but that they would be those who see your goodness and our sinfulness and Christ attainment and your justifying and adopting and sanctifying and glorifying us and that your spirit would make them to cling to Christ and hate their sin.

Hate everything that remains of it that this to me, right? This to my wife, grant this to our dear brother. Thank you. Lord for giving us this day to come apart from our other works, to spend the day and worship of you to receive your good word as food, even as an active worship.

How generous and abundant you are and your goodness to us, grant that, that goodness would continue by what you do through with this word, in our lives, by your spirit for, we ask it through the name of Jesus. Amen.