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Romans 1 verses 28 through 32. These are God's words And even as they did not like to retain God in their knowledge, God gave them over to a debased mind to do those things which are not fitting.

Being filled with all unrighteousness, sexual immorality, wickedness covetousness. Maliciousness full of envy murder strife, deceit. Evil-mindedness.

They are whisperers backbiters haters of God. Violent proud boasters, inventors of evil things disobedient, to parents undiscerning untrustworthy on loving unforgiving on merciful, 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. So far the reading of God's inspired and inerrant work. God is the one who has existence in himself. We have existence that is from him and therefore we have existence that as for him whole things are from him and through him and therefore to him to him, belongs to glory forever.

And so our existence is all about knowing God knowing God and the things that we do. And so there are chief end is to glorify God knowing God and the things that we enjoy. And so our chief end is to enjoy God. Our existence is all about the knowing of God And yet we have sinned in our first father, Adam.

And we have fallen in him and ever since then all of his children, just who descend from him in the ordinary way that is to say everyone. But Jesus everyone, except for our blessed Redeemer for when God, the second person became a man, he, he was conceived by the power of the Holy Ghost in the womb of the Virgin Mary conceived by the Holy Spirit from her substance and sinlessly.

So, because he did not have an earthly father in whom he was federally represented and therefore he was not a sinner, But the rest of us ever since Adam have pushed down suppressed, push down upon the truth. In unrighteousness refusing to know God. In all our ways, you're familiar with that that proverb and Proverbs chapter 3 and all your ways.

And we probably grew up most of us memorizing acknowledging, But it's know him. No Him in all that you do. And we have refused to do so. So God displays his wrath against men's ungodliness, and unrighteousness, by giving us up to irrational, sin, We have refused to know him and therefore he gives us over to a debased mind.

You see that in the first part of our part of our passages evening and even as they did not like to retain God in their knowledge, God gave them over to a debased mind of mind that does not work. And this is what we've been seeing or what we saw.

Really in all three of these giving's up last week, God gave them up to the, to uncleanness in the loss of their hearts, to dishonor, their

bodies among themselves. And so God displays His wrath against men's ungodliness and unrighteousness by giving men up to self-defiling and self-dishonoring desire. And we saw that in verses 24 and 25 and then in verses 26 and 27 that God's wrath being displayed against man being especially in giving man up to self-defiling and self-dishonoring desires that this was most, especially in the self-destroying vile a natural passion of homosexuality.

And so we have that which is self-defiling and self-dishonoring in verses 24 and 25 and then that which is self-destroying and vile in a special and unique way in verses 26 and 27. And as we consider those things and we say God is righteous to give us up to those things. And in the end of the sermon last week, we said he would have been righteous to give us up to those things. What we have thought, what? We have desired, what we have spoken. What we have done would have put him within his rights to give us up to those things And yet we must not forget that.

Indeed, all of our sins come from a debased mind. All of our sins are un are unfitting. As he says here in verse 28, even as they did not like to retain God in their knowledge, God gave them up God, gave them over to a debased mind to do those things which are not fitting.

One might not be plunging into the depths of uncleanness as in verses 24 and 25 or even the vilelness of versus 26 and 27. In the first two, gave them ups but the spirit lists for us, 23 more sins to one which may to, which one may be given up as an indication of judgment. I know I said 21 last week but when I got into the list this week, I discovered that the last time I preached through Romans, I was still preaching using the critical text and so there are actually two items in the list that are missing in the critical text and the English translations from it will note them when we get there.

There are 23, more sins listed here to which one may be given up as an indication of judgment. And I think it's useful to remember that this being given up as a being handed over. It's not the same as being in battle against your sin. If you have a tendency towards one or seven or twenty-three of these sins in this list, you must cling to Jesus Christ as your righteousness and depend upon his spirit to lead you in battle against your sin.

This is what the sons of God do according to chapter 8 of this letter, They're not sinless. They, they have not ceased to produce these evidences of, of their sinfulness and of their original nature. But they are in battling against them. By the spirit, they are putting to death, the deeds of the body, They're not given up.

They, they have God as their ally. So as we go through this list and you recognize those things that the spirit pricks, your conscience about and whenever you do in your life, take your tendency toward or you're committing of one or more of these sins as an opportunity immediately to cling freshly to Jesus Christ as your righteousness to hate that thing, that his spirit has recorded for us.

That comes from a debased mind and is not suitable to those who are made in the image of God, and who are being renewed in the image of

God, by the redemption that is in the Lord Jesus. And and so use the passage as an opportunity to to hate.

And re-engage, put your hand back to the sword in battle against the sin. However, If you are not in battle against these sins, If you're tolerating one of these sins comfortable with it, even seeking to do it, coddling it as many of the old, faithful pastors have said, Then you must ask yourself, Am I in battle against the sin?

Or have I been given up to a debased mind from which I'm doing this unfitting thing? Because such being given up is an indication of still being underwrath of not having come to faith in the Lord. Jesus Christ. Not having been justified through that faith. If anyone does not have the spirit of God, the Spirit of Christ, he is none of His. As many as are led by the Spirit of God. These are the sons of God. And so we must take seriously, if we are tolerating or comfortable with or seeking any of these sins and take that opportunity again to be sent flying from that sin to repentance and flying to Christ in faith for the forgiveness that has in Him.

That we may go from being given up to being those against whom. There is no condemnation. There is not the wrath that is displayed of our being given up. And there is instead the being led by the Spirit of God by whom we put to death, the deeds of the body.

This is the great break that occurs in the relation that we have to our sin from being outside of Christ to being in Christ from not having his Spirit to having his spirit and you may pray for the Presbyterian church in America even tonight as this is a subject again at their assembly that is meeting this week, but here it is.

So clearly stated that being given up is an evidence of being under wrath, not of being in. There is now. No condemnation status or state that chapter 8 describes. So there are 23 things here that we will. I trust quite rapidly go through, particularly considering how they demonstrate a debased mind, how they are irrational, and how they are unfitting against the, what we were created to do to image.

God inappropriate to the opposite of our purpose. We have three different groups here, just looking grammatically. The the first list of five are all in in one case and their prefixed by the, the phrase being filled with all. And then we have the phrase full of or the Word full of and then five items in a different case and then we have 13 items in the last list.

Four of which at the end all have a prefix that is means opposite or absent of. And those are all identity defining, adjectives, and nouns. And we mentioned again last week, just as we were surveying those things, that this is another reminder. That the Christians identity is not in his sin.

It ought not to be the way we identify ourselves and God helping us. We ought not to be. So given over to one of these sins that someone else would identify us as being disobedient to parents or a gossip or any of the other things in that list. So, in the first group of five, these these things that are prefix at the beginning of verse 29, with being filled with all unrighteousness and we've already seen this word

twice in verse 18, you remember, it is the ungodliness and unrighteousness of man against which the wrath of God is revealed and it is in unrighteousness.

That man puts pushes down on the truth. Whenever we permit sin in our lives, being filled with all unrighteousness and unrighteousness and sin, we can use interchangeably here. Anything opposed to the law of God, anything opposed to the character of God, whenever we permit sin, we provoke God to give us over to it.

And so man was unrighteous and therefore as God gives them up to a debased mind, they become filled with all unrighteousness. That is to say, they reject God and they reject His law. The second one. And this is one of the two that are missing in the ESV is sexual immorality. The particular word here, covers all sexual sins, including lust the desire or the lust in the heart that Jesus is talking about in Matthew chapter 5 and that we mentioned last week. Therefore, Now taking unrighteousness on the one hand and the sexual immorality, on the other hand, the first two in this list of 23 summarize, all of verses 18 through 27.

They're, they're acting as a transition in the passage showing that the, this unrighteousness and, and lust and vile passion that have been the subject of versus 18 through 27, that they are a template for how all sin comes from a mind that is not functioning a knowing without knowing God, and they doing without the law of God or without the character of God.

And so the sexual immorality being a rejection of the dignity of man and especially of marriage as a holy display of God's image and marriage as God's mechanism for multiplying image. Bearers even to speak, with respect to the false philosophy, the lie of evolutionary theory, those who hold on to evolutionary theory with one hand and yet, hold on to marital infidelity.

With the other hand, make utter nonsense of themselves because it is destructive to the race. It is survival of the least fit to encourage that which harms being fruitful and multiplying and of course, it's even worse. If you reject the lie and accept the truth, that the reason we are fruitful and multiply is not by some self-propelled chain of events, that tries to keep itself going.

But because we were created to bear the image of God and to, and command it to be fruitful and multiply, and that image. So, truly debased mind. And unfitting, next, we see wickedness. This word means enjoying the wrongness or the naughtiness of something. All of your children. I know have felt the pull of that temptation just to do something because you know it's wrong And it's not just you This same apostle in this same letter is going to say a little bit later that he hardly knew.

He didn't even know what coveting was until he was told not to covet and as soon as he earned no covet, he wanted to do covet more than anything else. It was the wrongness of it and knowing the wrongness of it that appealed to him. Now, this is, this comes from a debased mind because it is provoking a God.

Whom we know is there with a law that we know is rightly enforced by death, It is utter folly to provoke. Someone who is mightier than you to inflict a penalty that you know, is immediately lethal and yet. This is what we do to get whenever we enjoy, the wrongness or naughtiness of something to a debased mind, because it provokes, the God that we know is there and unfitting, because it is enjoying exactly the opposite of what man ought to enjoy Then in the fourth place. Covetousness craving more and more of something, and you might have greed in your translation. If you have different translation, covetousness is a little bit more literal here in this case, craving more and more regardless of how it is obtained. And whether regardless of whether or not it is beneficial, Now, this is of a debased mind because if you covet more and more of something or crave more and more of something, regardless of how it is obtained, it means that you are willing to risk provoking, the wrath of God, which wrath is sure Most gamblers do not gamble on something when they're chances, zero, They may have enough irrationality and stupidity to, to risk something. That is a one in a trillion chance but you have a zero chance of getting away with something. And so to crave more and more regardless of how it is obtained, is from a debased mind, it's utterly irrational to risk provoking, the wrath of God to obtain some creaturely possession, or pleasure, or praise.

And of course, it's unfitting because it's willing to be harmed, it's craves more, even if it knows that it will hurt it Greed, then will, will seek its object. Even even if the object will harm the person and debased mind unfitting, The next one on the list. Maliciousness, This is someone who it's related to wickedness or the word translated wickedness, up above, which was enjoying the wrongness or naughtiness of something.

This, this maliciousness is taking every opportunity. It's a little bit more advanced in its debasedness or unfittingness to use the language that we have in the passage. Here it is taking every opportunity for sin. It's like combining the wickedness, which enjoys the wrongness of it with the covetousness and says, wickedness is what I can't get enough of And I will do as much of it as I can get. And therefore it demonstrates, again a debased mind, and, and doing that, which is unfitting in a way that combines those previous two things. Well, into the second mini list. The next five here, they are full of and we have envy murder, strife, deceit, and evil-mindedness. Envy is displeasure at another's.

Good, something good happens to someone or for someone, or, or unto their praise. And, and it displeases us that something good might have happened to that person, just pleasure at another's. Good leads to undermining their good. Now, this is utterly irrational. Such behavior would turn everyone into everyone else's enemy.

It's unsustainable. Even the the pragmatists which is a false philosophy that tries to survive without the knowledge of God. Even the pragmatists say, the most amount of good for the most amount of people that's their that's what they say. They have no idea what good

is, or how good actually happens but that's what they say. The invier doesn't want some good to happen. He acts as if good is a zero-sum game. That if someone else has good, then he cannot have good or perhaps. He is just so hateful that he doesn't desire someone else to have good. This of course, is irrational and it's unfitting, because we were created to enjoy God's goodness and when he is good to others, he is still good.

And we enjoy his goodness, in his being good to others. You don't have to do all of the same applications is as we have done in our family, but that's one of the reasons why we don't do the everyone gets a gift on. Everyone's birthday that and you know, we don't have the capacity for 64.

Birthday gifts a year. There are some families in which they accommodate the envy of the children by by making. Sure. Everyone gets something at every birthday. Rather than just allowing their children to learn the habit of enjoying God's goodness or mom and dad's goodness to. Someone else, This is unfitting to fail, to enjoy God's being good to another like those last workers.

Well, first workers of the day last workers to be paid in the parable who did not enjoy, how good the master was to all of those other workers. But when they received the same at the end, they were angry and envious. It is also unfitting. Because, as God's creatures, we ought we are created to be used by God in doing good to others, Man. Of course, was the agent of God's goodness to the whole creation and especially then God's goodness to his fellow man, envy comes from a debased mind, It's irrational, it's unfitting, It is opposite. The purpose for which we are made. Murder is like envy, but the good that we're talking about, in this case is another's life.

We do not want them to have any longer the life that God has given them. And of course, it is an attack on God himself and his image. The next one strife. This word, this particular word describes someone who is always contrarian oppositional quarrelsome. They might not even have personal hostility, they just enjoy arguing, they're contentious, They always have something to pick on or to argue against they. They have a insatiable desire for verbal tussling, or the word can even mean physical tossing, physically obstructive. It is the either the the verbal or physical version of the guy who just can't let someone walk past without sticking his leg out to tripping. And this is, this is something that we know that God hates those lists in Proverbs.

One of the things that God hates is a stir up of strife among the brethren, and this is obviously a proceeds from a debased mind because it enjoys. So we're sewing misery and inhibiting fruitfulness among men and if done among believers, even among the people of God and it is unfitting because it is the exact opposite of the blessed Triune God.

In whose image, we have been made, who exists in continual agreement and fellowship. So that he commands us who are renewed into his image to be of one mind to seek unity and to if at all possible, as far as

it depends upon us to live at peace with everyone, The next word that's translated to seat here is actually similar to strife but now it's not just always trying to counter people or throw them off at actively actively manipulates tricks deceives.

It is cunning of course dishonesty and lying would be included here but the word is broader than that. It the it proceeds from a debased mind it's a rational because it erodes the basis for all relationships. How are you to have a relationship with somebody? Who's only goal is to manipulate you into whatever they want you to do and of course it also erodes the basis for meaningful or useful communication.

They're not speaking to convey information, They're speaking to obtain a result. And so you instead of knowing or listening to what they say, you are listening for what they are trying to do. This is unfitting because We're created in the image of God. In Scripture says, for whom it is impossible that he lie and rather than having God, as Father, you have Satan as Father for.

He is a liar and the father of it. It's exactly the opposite. Again, of our being made in the image of God. And the last one in the second list of five evil mindedness. This one is like wickedness or militia maliciousness, but rather than being directed against God, it is incinning against God.

It's directed more in doing harm to man. This is a bookend with envy Now, it's not just displeasure at another's, good, but positively enjoying or pursuing another's harm evil mindedness. And then we have these 13 whisperers, the whispers and the backbiters go together. The whispers is not the sort of gossip that is chattered openly, but it's told into the ear, It may even appear as genuine concern or the passing on of secret knowledge.

It proceeds from a debased mind because it doesn't actually exalt or help us to demean others, The Whisperer thinks that he will demean someone else by what he says. And he does accomplish his purpose in many cases, but he also demeans demeans himself is not gained by his gossip.

It is unfitting because our mouths are made for the praise of God and therefore also for the good of others. How can we bless the name of God? When we are cursing? Our brother says James that the backbiter is the slanderer, and it's the out loud version or the public version of the of what the whisperer does secretly.

This is this demonstrates a debased mind for the same reason and even because they don't even know to be ashamed, at least the gossip knows the whisperer knows to to be ashamed and not say it out loud. And therefore is even more unfitting, even, disgusting and offensive those who openly and continually slander make display of themselves.

Haters of God is actually word. That means hateful of God. Most of the uses of this word, actually refer to someone who's hated by God. But it does mean both hating and being hated both are in view and proceeds from a device. This is someone who is unafraid to have God as his enemy.

And of course, it's unfitting because we are created to have fellowship with God. The word translated, violent means something more like insolent, someone who treats others as worthless as uncaring. What comes to them unfeeling about squashing them. Like, when you would squash a bug, unless you are feeling about squashing bugs, then your sensitivities, take away the force of the the illustration, someone who doesn't feel any compulsion about humiliating someone else.

They treat others as worthless and it comes from a debased mind because it undercuts the basis of your value of your worth. Your worth comes from being made in the image of God. If the other person has no value, then you've just taken away the basis for your own value.

The proud is the one who doesn't attach too little value to others. He attached to too much value to himself, He trusts in himself, he delights in himself. He's devoted to himself. This is obviously, this obviously proceeds from a debased mind because we're not sufficient to be our own chief and, and, of course, as the opposite.

What we are created to be. The boaster is the proud man having expressing his heart through his mouth. What what the proud man speak is thinks the boasters speaks as with the whisperer and the backbiter, he is the louder version of that, which is proceeds from a debased mind and is unfitting Inventor of evil things.

Not just seeking evil. We had the wicked and the malicious before. This one enjoys finds accomplishment and enjoyment from doing new forms of wickedness, Of course. What is actually accomplishing is self-destruction from a debased mind disobedient to parents. One of the biggest lies is that children are innocent and one of the greatest evils toward children is to treat their sin as cute or tolerable. God, put honoring parents in the Ten Commandments and he made it. The hinge that goes from the love of God, to the love of man, so that you begin your interaction with God in part significantly, through your parents and honoring him in their authority and depending on Him by your dependence upon them.

And here God includes disobedience to parents as one of the evidences of a debased mind. As one of the examples of something that is contrary to our purpose, it speaks much of how given up our culture has become that disobedience to parents is even thought of as cute in many instances.

There's not it is not surprising that certain movie houses that have been presenting it as cute to dishonor and disobey parents for generations have come now to exalt even vile. Passions, Both of those things display. A debased mind and R, unfitting, your obedience matters greatly to God. Children. He has included this in the list. Yes, to send you to Jesus in repentance and faith but also to highlight for you, how the purpose of mankind can be fulfilled and displayed in part by your obedience to your parents and how it shows the renewal of your mind to set your will aside. And to say, God made dad and mom in charge of me.

And I will do what they say, instead of what I would have done, because Jesus is giving me a new mind instead of that debased, one, that I deserved. And then we have these last five undeserting, untrustworthy, unloving, unforgiving, and unmerciful undiscerning, empty of understanding, not just lacking ability or information. But intentionally refusing to understand, untrustworthy, anticommithment, keeping not just that they can't be counted upon in their contracts and commitments, but that they can be counted upon to break their commitments, and to violate their covenants and their contracts. The word is negating particle with one of the words that may be used for covenant.

Although the New Testament almost exclusively uses the other one anticommithment

to keeping Unloving, as someone who doesn't just fail to be loving in some situations, but lacks ordinary or natural affection. The most extreme examples. Are those who who have no natural affection for husband or wife or parent or child a culture.

Full of domestic violence, a culture that even promotes a mother's heartless nest towards her children. Is the is the greatest example of this word that is translated unloving Unforgiving. This is the other one that's missing in the ESV. This isn't just someone who sometimes doesn't forgive, but they have no desire to be at peace.

It doesn't bother them to be unreconciled with others. They're happy to live with broken relationships and in hostility and without resolution. And unmerciful, This is a ruthless one Similar to violent and insulin above, but now not just that the other person doesn't matter but that very specifically the pain that someone goes through doesn't matter to them.

And so, if you think of the, the parable of the Good Samaritan, it's not just the men that we would ordinarily set, call un ruthless men, who sacked the guy, but it's the ones who can walk past him and the pain doesn't matter to them. The righteous judgment of God, is that those who practice such things?

As these 23 deserve death and the fact is according to verse 32, that all men know it, they know the righteous judgment of God and that those who practice, such things deserve death, but not all men are fighting against these things. And in fact only in the Lord Jesus Christ.

Can you have that life and that goodness by which you hate the sinfulness of the thing, out of love for God and love for righteousness. But when someone comes to consider something, in this list of 23 acceptable, he is at risk of being in the same given up category as the one who tolerates his own sin when he considers it, an acceptable in others.

It, the conclusion here is that they're not only given up to it themselves, but they approve of it and others, they not only do the same, but also approve of those who practice them. That is, they give their consent. They are unbothered. They're not like the psalmist,

whose eyes flow with tears because the law of God is broken by others. And so God grant that we would see the display of Christ as a propitiation for the wrath that is due to such sins. And that the Holy Spirit would make us to agree with God, seeing the display of Christ and make us to agree with God about the display of his wrath, that he is right to hit sin, so much that required.

Jesus to be the propitiation for it, that's where this whole section's going at the end of Chapter 3. God grant that his spirit would make us enjoy rejoice, over the display of his saving righteousness for us because just as we said last week at the end, we deserve to be given up.

Even to homosexuality, we deserve to be given up to all 23 of these things as well. But what? Romans 1 through 3 is saying, is God, who has already revealed. His wrath has in the gospel revealed, His righteousness, for sinners, through faith in Jesus, and it's that gospel. That is his power to save us, which is why we must never be ashamed of it.

Let us be ashamed of our sin but never of the gospel that says these things are sin. That's what's at stake in getting how we think about these things rightly. Because either you're ashamed of the gospel or you're ashamed of the sins and willing to call them sin. And if you're not willing to call them sin, Then however much you may say, I love the gospel or I preach the gospel.

You're being ashamed of the gospel. God, save us from that. God save his church from that.