

# ROMANS CHAPTER I

## **CHAPTER 1**

Quick review previous week

How'd the church get started there? Acts 8 “And how is it that we hear, each in our own language in which we were born? 9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes.” Acts 2

The straight-line distance between New York City and Los Angeles is 2,445 miles

### **I. Introduction: The Gospel of God (1:1–17)**

“He gets us” campaign. No He doesn't. Need for propitiation and establishing relationship post fall. Everything is not OK between God and you.

Great focus on populism and political solutions today - context of Romans will teach us to eschew political solutions and focus on *the righteousness of God*.

Great architecture but all faulty building materials - you have a building that will not stand - same as great political solutions but all men are sinners doing right in their own eyes.

1. V1. “That a mere salutation should contain so much weighty teaching of any kind; but it is still more remarkable when we think about what that teaching is and the early date at which it was penned.” *Richard N. Longenecker*,

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*The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

Acts 22:28 tells us that Paul claimed to have been born a Roman citizen, which implies that his family had been granted Roman citizenship in Tarsus at some time before his birth. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

Paul introduces himself to the Roman church with three parallel designations:

- a. *Servant*
  - b. Called as an *Apostle* - Sent - Ἀπόστολος in the NT connotes personal, delegated authority. It speaks of being commissioned to represent another. It is used broadly for anyone sent by another.
  - c. *Separated* “to” not “from”
2. V2. Further defines the gospel as something promised in the OT. In a manner typical of Paul’s emphasis throughout Romans, he draws a line of continuity between the new work of God in his Son, the content of the gospel (vv. 3–4), and the OT - or as some may say *The First Testament*.
- a. Paul will emphasize throughout the entire letter: that the Christian gospel is integrally related to what God has done redemptively throughout the course of salvation history at earlier times. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

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- b. And he believed in the Lord, and He accounted it to him for righteousness. Genesis 15:6
- 3. V3. Focuses on the Son of God coming into human existence. This clause assumes the preexistence of the Son.

Earliest Jewish believers in Jesus used the ascription σπέρματος Δαβίδ - whether understood as a title (“Seed of David”) or simply as signaling lineage (“descended from David”) - would have carried with it ideas about Israel’s promised Messiah. For the expectation that the Messiah would be the true descendant of David and thus the “Seed of David” as well as the “Son of David” was firmly rooted in Jewish thought. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

- 4. V4.
  - a. Ὁρισθέντο - **declared** - designated, appointed, or marked out as the Son of God with power through His resurrection from the dead. The term implies God’s authoritative determination rather than just a verbal proclamation.
  - b. Jesus’ earthly life (His life in “the realm of the flesh”), He was the Davidic seed, the Messiah. But while true and valuable, this does not tell the whole story. For Christians, Jesus is also, in “the realm of the Spirit,” the powerful, life-giving *Son of God*.
  - c. “Messiah” and “Son of God” are explicitly brought together as christological titles at a number of places in the N.T. Peter’s

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confession in Matt 16:16: “You are the Christ [‘the Messiah’], the Son of the living God.”

- d. Caiaphas’s question in Matt 26:63: “Are you the Christ ‘the Messiah’, the Son of God?”

*Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

## 5. V5 three aspects of his apostleship

- a. “obedience of faith.” Faith as the basis for, or motivating force of, obedience. Also of great importance for Paul are the themes of “faith” and “obedience.” The expression ὑπακοὴν πίστει, “the obedience that comes from faith” *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*
- b. Second prepositional phrase specifies the arena of Paul’s apostolic labors: “among all the Gentiles”
- c. Third modifier of “grace and apostleship”

## 6. V6 Paul is sent to “all the Gentiles”; and the Romans are “among” the Gentiles.

## 7. V7. “to all in Rome.” Not much should be made of Paul’s failure to address himself to the “church” in Rome, the importance of Christology in this opening paragraph should not be missed. Paul shares with his Roman audience the conviction that Jesus is the heart of the gospel. He is the promised Messiah of Israel (“seed of David”), the Son of God, the Lord.

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Confessing the gospel in our own day requires that we subscribe to Paul's exalted view of Jesus:

- a. "Jesus is just alright with me." Doobie Brothers
  - b. Ours is an age not too much interested in theology; but correct theology- in this case, the person of Jesus i.e., Christology - is vital to salvation and to Christian living. See *Survey of Christian Theology*.
  - c. No Christian today, however, has the precise apostolic role in God's salvific plan that Paul had. Nonetheless, all Christians are called by God not only into relationship with HIM through the work and person of Christ Jesus, but also to minister on HIS behalf to people "for the sake of his name". Of great importance to Paul was the centrality of the gospel message in all of Christian proclamation and Christian living. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*
8. V8. Faith through the whole world.

How far is your faith spoken of?

What Paul means here is that the Christian faith of believers at Rome had been proclaimed "far and wide," particularly in "the microcosmos of the Christian 'world.'" Certainly reports of a Christian presence at Rome, the capital city of the Roman Empire, would have been newsworthy for Christians throughout the empire. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

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9. V9. Paul's unceasing prayer for the Romans (v. 9b) has a more personal focus: his own desire to minister personally to them. Perhaps there were some in the church who felt slighted that the "Apostle to the Gentiles" had not yet visited the capital of the Gentile world.

What is your prayer life like for your brothers & sisters - even those whom you have not met?

How to pray: Colossians 1:9-12 "For this reason we also, since the day we heard it, do not cease to pray for you:

- ☐ to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;
- ☐ that you may walk worthy of the Lord, fully pleasing Him,
- ☐ being fruitful in every good work
- ☐ increasing in the knowledge of God;
- ☐ strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;
- ☐ giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

But Paul was not just a theologian. Nor was he just a missionary evangelist. He was also a "pray-er" who earnestly sought God's will in his life and ministry and who asked for God's blessings for his converts, for believers in Jesus everywhere, and for all people in their various situations and circumstances.

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10.V10. Paul's reticence to claim any authority over the Romans is again evident in his lack of spelling out any specific petitions for the Christians there.

11.V11 Paul really advances only one reason, which he delineates in three roughly parallel purpose statements: "to share some spiritual gift" (v. 11); "to have a harvest" (v. 13); "to preach the gospel" (v. 15).

a. Gifts to "establish" you.

b. στηρίζω - establish - to set fast, strengthen, support

12.V12

13.V13 Plans have been hindered - probably by the demands on Paul of his ministry in the eastern Mediterranean. Never come to Rome - such as, (1) that he was a loner who chose to remain personally aloof from the Jerusalem apostles and from the believers in Jesus at Rome, (2) that he was disinterested in the state of the Christian faith in the capital city. *Richard N. Longenecker, The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

14.V14. His sense of missionary "obligation."

"Barbarian" is an onomatopoeic word (a word that sounds like what it means), mocking the way "uncouth" foreign languages would sound to the educated Greek ears. Βάρβαροι ("barbarians," "stammerers," "stutterers," "those with unintelligible speech and inferior culture") *Richard N. Longenecker,*

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*The Epistle to the Romans, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2016)*

We are called to share the gospel with those even when a bit difficult to be around them - like the barbarians

15.V15. But, recognizing the appeal of Christianity to the lower classes and the influx of foreigners into Rome.

16.V16 “For” shift in Paul’s focus. Let’s get into this

Paul, you don’t come to Rome and treat the people like that. This isn’t cappadocia. These people are military men, they run commerce, they are builders, this is ROME. You should get to know people in Rome - you know do as the Romans - then introduce the gospel.

- a. “Not ashamed of the Gospel.
- b. Not ashamed - rendering it as a straightforward positive statement: “I have great confidence in the gospel.” And in the context of Rome’s modern society - “You’ll meet your match here!” - Paul says: “I am not ashamed of my belief.”
  - i. ἐπαισχύνομαι - ashamed - to feel shame, to be embarrassed, or to shrink back due to fear of disapproval, personal reluctance or internalized fear of dishonor.
  - ii. 1 Corinthians 1:23 “but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,”



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To the Jews, the idea of a crucified Messiah was a stumbling block (σκάνδαλον, skandalon), meaning an offense or something that causes them to reject the message.

To the Greeks (Gentiles - the sophisticated people of Rome), it was foolishness (μωρία, mōria - moron), feeble-minded persons, meaning something absurd or intellectually ridiculous.

- c. God's salvific power is available "to everyone who believes." The object of faith, but that the language of faith has become so tied to what God has done in Christ that further specification is not needed.
- d. Intellectual assent cannot be excluded from faith, but the Pauline emphasis is on surrender to God as an act of the will.
- e. "all who believe." This phrase occurs four times in Romans:
  - i. Romans 3:22 "Even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;"
  - ii. Romans 4:11 "And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,"
  - iii. Romans 10:4 "For Christ is the end of the law for righteousness to everyone who believes."

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- iv. Romans 10:11 "For the Scripture says, 'Whoever believes on Him will not be put to shame.'"

Takeaway - God desires ALL to come to know His Son as Saviour!

- f. Paul clearly accords some kind of priority to the Jew. Some suggest that no more is involved than the historical circumstance of the apostolic preaching, which, according to Acts, began with the Jews and moved to the Gentiles.
  - g. The gospel is "power" the explosive power of God
- 17.V17 "The righteousness of God" The phrase is especially important to the argument of Romans - Paul's nine uses of the phrase, eight occur in this letter.
- i. Romans 1:17 "For in it the righteousness of God is revealed from faith to faith; as it is written, 'The just shall live by faith.'"
  - ii. Romans 3:5 "But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak as a man.)"
  - iii. Romans 3:21 "But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets."

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- iv. Romans 3:22 "Even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference."
  - v. Romans 3:25 "Whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed."
  - vi. Romans 3:26 "To demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus."
  - vii. Romans 10:3 "For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."
  - viii. 2 Corinthians 5:20, 21 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
- b. God's righteousness on display in the gospel - not your righteousness. Isaiah 40–66 is universally identified as a key source of Paul's language and theology. Righteousness language is quite pervasive in these chapters:

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- i. Christ Centered Prophecy – Isaiah 53 is a direct prophecy of Jesus Christ as the suffering servant who atones for sin.
  - ii. Salvation by Faith – Emphasizes justification by faith, not works or rituals.
  - iii. God's Sovereignty – Affirms that God controls history and fulfills His promises.
  - iv. The Future Kingdom – Points to the millennial reign of Christ and the ultimate new creation.
- c. Forensic vis-à-vis Ethical righteousness. How God sees me vis-à-vis how my neighbor sees me. Our job is to get the second lined up with the first. Faith for both.
- d. "is being revealed" - apokalyptō - is an important biblical term. Meaning "uncover," this verb and its cognate noun, "revelation," are typically used by Paul to refer to the eschatological disclosure of various aspects and elements of God's redemptive plan.
- e. Righteous only if you are seen through Christ.
- f. From faith to faith. Starts and ends with faith.
- i. "As you therefore have received Christ Jesus the Lord, so walk in Him," Colossians 2:6

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- ii. Walking in Him – This means living out the Christian faith daily by following His teachings, depending on His strength, and resisting worldly influences.
- iii. Christian life is not just about conversion by faith - but daily submission by faith to Christ's lordship.

## II. God's Righteousness Revealed in Condemnation (1:18–3:20)

Sin is presented as very real in every person's life. Paul's (God's) indictment of humanity (1:18–3:20). *"Everything is not OK between us!"*

- a. For only if sin is seen to be the dominating force that Paul presents it to be in this section (see 3:9) will it become clear why God's righteousness can be experienced only by humbly receiving it as a gift - in a word, by faith. "Only those who are prepared to acknowledge that they are unworthy can put faith in the Giver of grace."
- b. Paul argues "from plight to solution." He paints a bleak picture of the plight of humanity so that the righteousness of God and the glory of God's solution in Christ can be fully appreciated.
- c. Paul indicts all humans: all are under sin's power to such a degree that only God's power, unleashed in the good news of Jesus Christ, can rescue them.

18.V18 "Wrath of God revealed" Each generation grows up in sin. Sin tends to escalate in a person's life and in a society causing that society to descend.

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- a. It's not so much about God's wrath as it is our sin
- b. Every person is "without excuse" because every person - whether a first-century pagan or a twenty-first-century materialist - has been given a knowledge of God and has spurned that knowledge in favor of idolatry, in all its varied manifestations.

All therefore stand under the awful reality of the wrath of God, and all are in desperate need of the justifying power of the gospel of Christ. We will never come to grips with the importance of the gospel, or be motivated as we should be to proclaim it, until this sad truth of sin has been fully integrated into our worldview. *Douglas J. Moo, The Epistle to the Romans, 2nd ed., New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2018)*

- c. God's wrath is necessary to the biblical conception of God: "As long as God is God, He cannot behold with indifference that His creation is destroyed and continues to destroy itself - His holy will trodden underfoot. We've broken fellowship with God due to sin and we've broken His heart due to sin.
- d. Wrath revealed - not with a shower of meteors - but giving society over to what they so desire and society can hopefully observe what sin is doing to them and thus repent.

19.V19 - "God has shown it to them". To counter Paul's indictment of them, the Gentiles might well claim to have had no chance to make things right with God; thus Paul insists that all people have some knowledge of God and

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of his will for them. Moreover, Jews might well claim exemption from judgment by virtue of their covenant privileges; so Paul shows that these privileges, though real, do not help them in the judgment because they have broken that covenant through disobedience. *Douglas J. Moo, The Epistle to the Romans, 2nd ed., New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2018)*

20.V20 - “They are without excuse” Psalm 19 “I Haven't met you before but feel like I already know you because I have seen all of your works”.

Paul criticizes Gentiles for not recognizing “the craftsman while paying heed to His works”

- i. Natural revelation - refers to knowledge of God derived from creation and reason (Psalm 19:1–6; Romans 1:19–20). While general revelation renders humanity without excuse, it is insufficient for salvation due to sin’s noetic effects (Romans 1:21–23). Grounded in the 1689 London Baptist Confession, this view asserts that Scripture alone provides the necessary, authoritative revelation of God. Natural theology affirms God’s existence and moral order
- ii. Conscience
  1. Guilt Culture (Western societies) – internal conscience and personal responsibility. Moral transgressions lead to guilt, requiring repentance or restitution. Ethical behavior is governed by an individual’s internalized sense of right and wrong. Can lead to depression.

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2. Shame Culture ( East Asian but more prevalent recently in all societies due to social media) – Social harmony and reputation are paramount. Wrongdoing results in public disgrace rather than internal guilt. Restoration requires communal approval or regaining honor. Can lead to anxiety.
3. Fear Culture (Common in tribal or authoritarian contexts) – Behavior is regulated by fear of external punishment. Can be a precursor to paranoia.

21.V21 - “Foolish hearts were darkened” Proverbs “Fool has said in heart there is no God. ἐσκοτίσθη meaning "to darken" or "to obscure." The passive voice indicates that this darkening is a condition that has come upon them, suggesting a loss of spiritual light or insight.

Everything in the Universe is *contingent* so to explain existence you need a beginning, a designer, One who is self existence. The Bible Says you are a fool if you believe that there is a continuous chain of unexplainable contingent beings.

- a. In the NT, “heart” is broad in its meaning, denoting “the thinking, feeling, willing ego of man, with particular regard to his responsibility to God.”
- b. “Futile in their thinking”: ματαιόω To make empty, vain, foolish, or useless. To become vain or futile in reasoning or thinking. To be



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devoid of force, truth, success, or worth. Latin root *futilis*, which means "pouring out easily, vain, useless, or worthless, leaky."

Refers to mindsets that elevate human wisdom above God's revealed truth, leading to confusion and moral decay. In modern Western society, the influence of the phrase "your truth"—which implies that truth is personal and subjective rather than absolute—has shaped many of these futile ways of thinking:

- i. Moral Relativism ("Your Truth is Your Reality") – The belief that morality is individually or culturally defined rather than rooted in God's eternal standards.

Isaiah 5:20 Woe to those who call evil good, and good evil;  
Who put darkness for light, and light for darkness; Who put  
bitter for sweet, and sweet for bitter!

- ii. Self-Sufficiency Without God ("Live Your Own Truth") – The idea that fulfillment and purpose are found within oneself rather than through a relationship with God. This leads people to seek meaning in careers, relationships, or personal achievements, only to find them ultimately empty apart from Christ

John 15:5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

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- iii. Redefining Marriage and Gender ("Be Who You Say You Are")
  - The belief that identity, marriage, and sexuality are based on personal decisions/feelings rather than God's design. This rejects the biblical revelation/understanding that God created male and female with intentional purpose and established marriage as a covenant between one man and one woman.

Societies throughout history do not operate well without a nuclear family led by a husband and his wife.

ChatGPT:

1. United States - Rise of Single-Parent Households & Social Issues. Since the 1960s, the U.S. has seen a decline in two-parent households, particularly in lower-income communities. Studies link the rise in single-parent families with higher poverty rates, lower educational outcomes, and increased crime rates among children raised in such environments.

2. Soviet Union (Post-Revolution Family Policies). The Soviet Union in the early 20th century attempted to weaken the traditional family by promoting communal child-rearing and discouraging marriage through liberalized divorce laws. This led to increased rates of fatherless children, homelessness, and juvenile crime, prompting Stalin to reinstate pro-family policies in the 1930s to stabilize society.

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3. Sweden - Welfare State & Declining Birth Rates. Sweden's progressive policies weakened traditional family structures by making the welfare state a substitute for the nuclear family.

While this improved gender equality and economic participation, it also contributed to low birth rates, increased loneliness among the elderly, and social fragmentation.

4. China - One-Child Policy & Family Breakdown. The Chinese Communist Party's policies limiting family size led to gender imbalances, elder care crisis, and social instability. The decline of multi-generational nuclear families left a massive aging population without adequate family support.

5. Black Communities in the U.S. Post-Great Society Programs. Prior to the 1960s, Black American families had high marriage rates, but the introduction of welfare policies that discouraged marriage contributed to the rise of single-parent homes. This shift correlated with higher crime rates, lower economic mobility, and increased dependence on government aid.

Matthew 19:4-6 4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So then, they are no longer two

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but one flesh. Therefore what God has joined together, let not man separate.”

- iv. Political Utopianism Through Human Means ("We Can Create a Better World Without God") – The expectation that politics, technology, or ideologies (such as socialism, transhumanism, or extreme environmentalism) will bring about a perfect society. The Bible teaches that human nature has fallen and that true hope lies not in human efforts but in Christ's kingdom.
- v. Radical Individualism ("You Define Your Own Meaning") – The exaltation of personal autonomy over community, family, and faith. This mindset dismisses accountability to God and others, leading to isolation and spiritual emptiness. In contrast, the Bible teaches that people are created for relationship and interdependence

Hebrews 10:24-25 And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

- vi. The Exaltation of Science Over God ("Do You Believe the Science?") – The belief that only empirical evidence matters and that religious faith is outdated. While science is a valuable

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tool for understanding God's creation, it cannot replace divine revelation or answer life's deepest questions

- vii. Pursuit of Pleasure Over Holiness ("Do What Makes You Happy") – The cultural obsession with entertainment, material wealth, and self-indulgence, often justified by the idea that personal happiness is the highest goal. Scripture warns that worldly pleasure is fleeting and that true joy is found in knowing and obeying God
- viii. The Quest of Becoming the *Best Version of Yourself* Without God ("Unlock Your Full Potential") – The widespread self-help movement and modern psychology promotes self-improvement through discipline, success, and personal development without acknowledging God. While growth and excellence are valuable, they are ultimately meaningless. True transformation comes not through human effort but through surrender to Christ, who renews the heart and mind

2 Corinthians 5:17 Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.

22.V22. Paul concentrates first on people's rejection of God (vv. 19–27) and then on the sin and disruption of human relations that flows from this rejection.

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- a. Suppress - κατέχω - To hold down, restrain, hinder. Sinful humanity actively resists and suppresses the truth of God that is clearly revealed in creation. This suppression is not passive ignorance but a deliberate rejection of God's truth due to human depravity. The English verb "suppress" originates from the Latin term "to press down" or "to subdue." Combination of sub- ("under") and premere ("to press").
- 23.V23 - The atheist (of which there are actually none) ultimately becomes a hater of God or an idolater in some cases many cases both
- 24.V24 - "God gave them up" this first does not tell us that God causes sin but that God judges sin by allowing an individual to descend further into that very sin. God's purpose is to show them how futile and damaging sin is and in His patience He hopefully waits for the results in life of sin will bring them to repentance and cry out to Him.
- a. "Lust of your heart" - it's already in you
  - b. James 1:14 "But each one is tempted when he is drawn away by his own desires and enticed."
  - c. God's "handing over" of human beings is his response to their culpable rejection of the knowledge of himself that he has made generally available (vv. 21–23). Paul's use of the verb "hand over" to describe this retribution has its roots in the OT, where it is regularly used in the stereotyped formula according to which God "hands over" Israel's enemies so that they may be defeated in battle. *Douglas J.*

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*Moo, The Epistle to the Romans, 2nd ed., New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2018)*

- d. Balanced with the human side, presented in Eph. 4:19, where Paul says that Gentiles “gave themselves up” to licentiousness, leading to all kinds of “uncleanness.”
  - i. Ephesians 4:19 “Who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.”

25.V25 Exchanged the truth - next passage is about homosexuality

- a. Paganism at its finest - THE LIE is serving ourselves; we are self sufficient and do not need God.

26.V26 “God gave them up” Also used back in 24 also. “He who sins is a slave of sin Jesus”

- a. Vile passions - degenerate sexual desires. Outside the bonds of marriage.
- b. The gross sexual immorality that the Jews found rampant among the Gentiles was traced to idolatry.
- c. EXCHANGE God for the lie end up exchanging Gods/natures design for the human body
- d. It is clear that Paul depicts homosexual activity as a violation of God’s created order, another indication of the departure from true knowledge and worship of God.

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- e. Lesbianism passage is clear as it defines what women AND men do.
  - f. Natural use - gender roles - “from the beginning He created man and women and should cleave to his wife.
- 27.V27 - Sin of homosexuality, judgment comes in conjunction with the act of the sin. It's insightful to us that Paul uses the sin of homosexuality as his first example. In this passage of Romans as to how sin manifests itself in a person's life and in society. The perversion of homosexuality on the human level is analogous to the perversion of idolatry on the spiritual level. We see in the book of Ephesians that Paul uses marriage as analogous for Christ's love for the church - and this is parallel/opposite to homosexuality. The sin of homosexuality is more serious than even many Christians believe because it's a complete perversion of God's created order and the design of a love for a man and a woman and an example of Christ's life for the church.
- a. Likewise - same degeneracy by men and women
  - b. Homosexuality is the judgment by God on the earlier sin of believing the lie - I am self sufficient and do not need God - I worship myself.
  - c. “Born that way” “I cannot change who I am” OR “gender fluidity”  
They cannot have the logic both ways. Homosexuality - the depth of sinful society. Transgender - mental illness if not possession -  
“trapped in the wrong body” and cutting himself Mark 5:1-17
- Running off the cliff - is the final result of sin.



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- d. The plumbing of the human body is not designed for men with men. If you “believe the science” then you should not accept homosexuality. It is harmful in many ways as a lifestyle.
- e. “Same sex is marriage” is not marriage.
- f. No one is born gay - no one is designed by God to live sexually with another man. You cannot be a “gay christian”
- g. But if two people love each other, who are you to question this? The issue is if God designed us a certain way male and female desiring each other, who are we to change that.
- h. “If you loved me you would not judge me” Then you would never as a parent correct a child when it is about to harm themselves.  
  
Best love you can express is to lovingly point out sin and the need for faith in Jesus Christ!
- i. As christians we NEVER hate or ridicule others. But realize we will be judged for holding to the truth of Romans 1 and not sharing it with others.
- j. As we go through the “list” of sins - we remember that judgment begins in the house of God - his Church!

1 Corinthians 5:12-13 For what have I to do with judging those also who are outside? Do you not judge those who are inside? 13 But

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those who are outside God judges. Therefore “put away from yourselves the evil person.”

28.V28 - “debased mind” a mind with no conscience or sense of judgment

- a. “brought low, reduced in value, morally corrupt.” ἀδόκιμος  
“unapproved, rejected after testing, worthless.” Often used for metals that fail quality testing—metaphorically, a mind that fails God’s standard.
- b. People who have refused to acknowledge God end up with minds that are disqualified from being able to understand and acknowledge Him

29.V29

- a. Unrighteousness ἀδικία A state of moral corruption and rebellion against God’s law, rejecting His righteousness.
- b. Sexual immorality πορνεία pornography All forms of illicit sexual behavior outside biblical marriage, including fornication, adultery, and homosexuality.

“You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.  
Matthew 5:27-28

# ROMANS CHAPTER I

- c. Wickedness *πονηρία* A deep-rooted evil disposition that seeks to pervert truth, harm others, and oppose righteousness.
- d. Covetousness *πλεονεξία* A greedy desire for more, often at the expense of others. It is idolatry of wealth, power, or possessions, showing a heart discontent with God's provision.
- e. Maliciousness *κακία* A deliberate intention to harm others, either physically or emotionally.
- f. Envy *φθόνος* A resentful longing for what belongs to another, leading to bitterness and division. It reflects a lack of trust in God's sovereign distribution of blessings.
- g. Murder "You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry ..." Matthew 5:21-22a
- h. Strife *ἔρις* Contentious quarreling and division driven by pride and selfish ambition. It opposes the unity and peace God desires among His people.
- i. Deceit *δόλος* Crafty dishonesty intended to manipulate or mislead for personal gain.
- j. Evil mindedness *κακοήθεια* A depraved, twisted way of thinking that assumes the worst about others and plots wrongdoing.

# ROMANS CHAPTER I

- k. Whisperers ψιθυριστής Gossipers who secretly spread harmful rumors to slander others. It sows discord and destroys relationships.

## 30.V30

- a. Backbiters κατάλαλος Those who speak evil of others behind their backs, slandering and defamation with malicious intent.
- b. Haters of God θεοστυγής Those who despise God, His authority, and His moral law. Their rejection of God leads to willful rebellion.  
“You are dead to me”
- c. Violent ὑβριστής A person who is arrogant and abusive, using force or cruelty to dominate others. Physical and verbal
- d. Proud ὑπερήφανος A self-exalting person who considers themselves above others and defies God’s authority. Pride is the root of downfall and opposition to God's will.

We have a whole month on this sin!

- e. Boasters ἀλαζών Those who make grand claims about themselves, exaggerating their abilities or status.
- f. Inventors of evil things εὑρετής κακῶν Those who devise new ways to commit sin, corrupting society by promoting wickedness. Their intelligence and creativity is used for destruction.

# ROMANS CHAPTER I

- g. Disobedient to parents ἀπειθήs γονεῦσιν Children due to a rebellious heart reject parental authority, dishonoring the God-ordained structure of the family. V31

## 31.V. 31

- a. Undiscerning ἀσύνετος A mind that refuses to acknowledge or submit to God's truth, resulting in moral and spiritual blindness - those who lack the ability to distinguish between righteousness and sin, rejecting divine wisdom and embracing foolishness - leads to corrupt thinking. Isaiah - bitter sweet and sweet bitter. "My truth"
- b. Untrustworthy ἀσύνετος A person who does not keep their word, breaking covenants and lacking integrity.
- c. Unloving ἄστοργος Without natural affection, particularly toward family
- d. Unforgiving ἄσπονδος Refusing reconciliation, holding grudges, and being unwilling to make peace.
- e. Unmerciful ἀνελεήμων Showing no compassion or pity, lacking the kindness that reflects God's mercy and ignore the suffering of others.

Begin to see the root cause of mental illness in our society - sin

- 32.V32 You know what you are doing when you go into sin. The fact we all sin makes it no better - society would become worse.

# ROMANS CHAPTER I

- a. The above list should make us very humble as a christian and quote the verse of the old hymn

“Oh to grace how a great a debtor daily I’m constrained to be”

- b. Paul appears to suggest that “commending” evil is worse than doing it.
  - i. “approve” συνευδοκέω composed of σύν – meaning “with” or “together” εὐδοκέω – meaning “to think well of,” “to be pleased with,” or “to approve”
  - ii. We use this phrase “I am right there with you on that”!

## 33.CLOSE

Therefore you are inexcusable, O man Romans 2:1