

Study Notes For Romans

(Chapter One)

Introduction Thoughts:

- The Gospel was first preached to people from Rome, Italy in Acts 2 (**Acts 2:10**).
- I am not aware of an exact Scripture of when congregations were started in Rome, but we can look at **Acts 18:1-3** and know the saints in Rome were familiar with Aquila and Priscilla (**Romans 16:3-5**).
- Paul planned on going to Rome (**Acts 19:21**), but went to Macedonia (**Acts 20:1**), various other cities, Ephesus (**Acts 20:17**), various other places (**Acts 21:1-8**), and then to Jerusalem (**Acts 21:17**). There he was arrested and the trip, by the will of the Lord (**Acts 23:11**), to Rome began and ultimately therein he ended up in Rome (**Acts 28:16**). He taught there and remained teaching under a form of house arrest for two whole years (**Acts 28:17-31**).
- As we study through this epistle, you will notice correction to Jews who thought they were special because they were God's people of old and you will find Gentiles corrected because of their thinking they were special.
- Keep this in mind, Jewish Christians had an advantage over Gentiles (**Romans 3:1**). Such was abused though and not just in Rome (**Acts 15:1-31**).
- We see whole areas wherein congregations went back to certain aspects of the Law of Moses (**Galatians 1:1-9**, **Galatians 5:1-6**, and **Galatians 6:11-15**).
- We will see circumcision as an issue in Rome (**Romans 2:25-29**, **Romans 3:30**, **Romans 4:9-10**, and **Romans 15:8**).
- Remember how HUGE circumcision was for a Jew (**Genesis 17:1-14**, **Genesis 17:23-24**, **Genesis 21:4**, and **Leviticus 12:1-3**).
- Also, and this is very important to remember as we get into Romans chapter four, remember how highly Abraham was esteemed among first century Jews (**Matthew 3:1-9**, **John 8:31-33**, **John 8:53**, **Hebrews 7:1-6**, and **James 2:21-23**).
- Jesus even used such (their view of Abraham) in teaching (**Luke 13:10-17** and **Luke 19:1-10**).
- While they loved Abraham, they also clung hard to the Law of Moses (**John 9:24-28** and **Acts 6:11-14**) which came after Abraham for a reason (**Galatians 3:19-24**) and it was taught incorrectly in the first century (I **Timothy 1:3-11**).
- The division ignored the promise (**Genesis 22:18**) and fulfillment to Abraham (**Galatians 3:26-29**).
- In this letter we will see the point made that Abraham lived under faith, before the LAW OF MOSES (**Romans 4-5**). We will see that the Law of Moses was put away (**Romans 7:1-6**). The divisions in Rome over Jew vs. Gentile might well have ceased if these things were realized. This is most often "the law"

that we will talk about throughout this letter (**Romans 2:12, Romans 2:13, Romans 2:15, Romans 2:17, Romans 2:18, Romans 2:20**, etc.). *over 60 times. Remember that, for misunderstanding this can result in major confusion (i.e. **Romans 6:14**; but we are under a law - **Galatians 6:2, James 1:25**, etc.).

Romans 1:1 *“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,”*

- Paul, formerly known as Saul (**Acts 13:9**), is the penmen of this letter.
- Paul was moved by the Spirit in what he did (**Acts 16:1-10**; cf. **John 16:1-13**).
- He was also led by the Spirit in what said/wrote (**I Corinthians 2:1-13** and **Ephesians 3:1-7**)
- The same was true concerning what other inspired speakers/penmen said and wrote (**2 Samuel 23:2** [cf. **Mark 12:36** and **Acts 1:16**], **Jeremiah 1:9, Matthew 10:16-20, I Corinthians 14:37, Galatians 1:10-12, II Timothy 3:15-17**, and **II Peter 1:20-21**).
- When Paul taught of his own words and clarified such and did such with the Lord’s approval (**I Corinthians 7:1-11**).
- The Greek word “δούλος” [δούλος] translated “servant” in the KJV is defined as: “1) a slave, bondman, man of servile condition; 1a) a slave; 1b) metaphorically, one who gives himself up to another’s will those whose service is used by Christ in extending and advancing his cause among men; 1c) devoted to another to the disregard of one’s own interests; 2) a servant, attendant” (Thayer; Strong’s # 1401).
- Paul held the office of an Apostle (**Acts 9:1-18, I Corinthians 1:1, 2 Corinthians 1:1**, etc.) and had authority as such (**Acts 2:42, I Corinthians 12:28**, and **Ephesians 2:19-20**).
- Yet, he identified himself as a servant showing that he knew his place (**Romans 1:9, I Corinthians 3:1-7, I Corinthians 9:18, I Corinthians 11:1-3, I Corinthians 15:1-11, II Corinthians 4:1-7, Philippians 1:1**, and **Titus 1:1**).
- Think about why that is so important (**Matthew 10:24, Matthew 18:23, Matthew 20:20-28, Matthew 24:45-46, Luke 17:7-10**, and **John 13:16**).
- The word translate “apostle” can have meaning beyond one holding that office. The word can just mean “a delegate, messenger, one sent forth with orders...” (Thayer; Strong’s # 652). See: **II Corinthians 8:23** [“messengers”] or **Hebrews 3:1** in reference to Christ [cf. **John 20:21**].
- Separated unto the Gospel in the sense of his work (**Acts 13:1-5, Acts 20:24**, and **Galatians 1:11-16**).
- There is also another way in which Paul was separated unto the Gospel that applies to all saints (**I Thessalonians 2:12** and **II Thessalonians 2:13-14**).

Romans 1:2 *“(Which he had promised afore by his prophets in the holy scriptures,)”*

- “He” is in reference to God the Father (vs. 3).

- The Gospel (vs. 1) promise (**Acts 26:13-23**) made through the prophets (**Deuteronomy 18:15-19** [Acts 3:18-26], **Psalms 41:9** [John 13:18], **Isaiah 53:1-12** [Acts 8:29-39], **Jeremiah 31:31-34** [Hebrews 8:1-13], etc.).
- Even as it relates to the Gospel going to the Gentiles (**Isaiah 42:1-9** and **Isaiah 49:5-7** [Matthew 12:15-21 and Luke 2:25-32]) of which Paul played a significant part (**Acts 13:32-49**, **Romans 11:13**, and **II Timothy 1:8-12**).
- That DOES NOT mean Paul was the only Apostle that preached to the Gentiles (**Acts 11:1-18** and **1 Peter 2:10**). The Apostles were to preach the Gospel to ALL nations (**Matthew 28:16-20**, **Mark 16:14-20**, and **Luke 24:44-47**).
- In this letter, the “scripture” or “scriptures” will be referenced multiple times (**Romans 4:3**, **Romans 9:17**, **Romans 10:11**, **Romans 11:2**, **Romans 15:4**, and **Romans 16:26**). Think on that (**II Timothy 3:15-17**; cf. **Matthew 22:29**).

Romans 1:3 *“(Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;”*

- God the Father of Jesus (**Matthew 3:13-17**, **Matthew 8:28-29**, **Mark 1:1**, **Luke 1:26-35**, **John 1:29-34**, and **I John 4:15**).
- Jesus our Lord (**Acts 2:36**, **Acts 10:36**, and **Philippians 2:3-11**). *Scriptures state such hundreds of times.
- Think about the word “Lord” as seen here and again in verse 7: “1) he to whom a person or thing belongs, about which he has power of deciding; master, lord; 1a) the possessor and disposer of a thing; 1a1) the owner; one who has control of the person, the master; 1a2) in the state: the sovereign, prince, chief, the Roman emperor; 1b) is a title of honour expressive of respect and reverence, with which servants greet their master; 1c) this title is given to: God, the Messiah” (Thayer; Strong’s # 2962).
 - We belong to Jesus (**Romans 14:7-9** and **II Corinthians 5:14-17**).
 - He is the owner (**Colossians 1:18**; **3:24**).
 - He is the Master (**Matthew 23:8-10**).
 - He is sovereign [supreme in authority] (**Matthew 28:18**, **Ephesians 1:19-21**, and **I Peter 3:20-21**).
 - He is to be revered; respected (**Luke 20:9-18**).
- Made of the seed of David according to the flesh (**Jeremiah 23:5-6**, **Jeremiah 33:15**, **Matthew 1:1**, **Luke 1:31-32**, and **II Timothy 2:8**).

Romans 1:4 *“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”*

- The word “declared”: “1) to define; 1a) to mark out the boundaries or limits (of any place or thing); 1b1) that which has been determined, acc. to appointment, decree; 1b2) to ordain, determine, appoint” (Thayer; Strong’s # 3724).
 - “Determined” (**Luke 22:22**, **Acts 11:29**, and **Acts 17:26**).
 - “Determinate” (**Acts 2:23**).

- “Ordained” (**Acts 10:42** and **Acts 17:31**).
 - “Limiteth” (**Hebrews 4:7**).
- The word “power” :1) strength power, ability; 1a) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; 1b) power for performing miracles; 1c) moral power and excellence of soul; 1d) the power and influence which belong to riches and wealth; 1e) power and resources arising from numbers; 1f) power consisting in or resting upon armies, forces, hosts” (Thayer; Strong’s # 1411).
- The message is essentially - “determined the Son of God with miraculous power down; according [down; through] the Spirit” (**John 5:36**, **John 10:37-38**, **John 14:1-11**, and **Acts 2:22**; cf. **Hebrews 2:1-4**).
- It is not that the miracles convinced everyone (**Matthew 11:20-24** and **John 12:36-43**).
- According to the Spirit of holiness or in other words, the Holy Spirit (**Acts 10:38**) as was prophesied (**Isaiah 61:1-3** and **Luke 4:16-21**).
- Further, related evidence - the resurrection (**Acts 2:23-36** [cf. Psalms 16:10] and **Acts 10:38-43**).
- The resurrection being the cornerstone of our faith (**I Corinthians 15:1-24**).
- The Spirit and the resurrection (**I Peter 3:18**).

Romans 1:5 *“By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:”*

- We have grace from both the Father and the Son (**John 1:17**, **Acts 15:11**, **Romans 16:20**, **I Corinthians 1:3-4**, **1 Corinthians 16:23**, **2 Corinthians 13:14**, **Ephesians 1:2**, **II Timothy 1:8-9**, and **Hebrews 2:8-9**).
- Thus, we can say: *“But thanks be to God, which giveth us the victory through our Lord Jesus Christ”* (**I Corinthians 15:57**).
- Apostleship (**Matthew 10:1-15**, **Acts 1:15-25**, **I Corinthians 9:2**, and **Galatians 2:7-8**) from God (**I Corinthians 15:9-10**, **II Corinthians 3:5-6**, and **Ephesians 3:1-11**).
- Paul specifically (**Acts 9:1-20** and **I Timothy 1:11-16**).
- Grace and the apostleship for obedience to the faith (**Romans 15:15-19**; cf. **Acts 6:7**).
- For all nations (**Matthew 28:16-20**, **Mark 16:14-20**, and **Romans 16:26**).
- All nations is a key point to those who were divided (**Romans 3:29-31**).
- “For his name” (**Acts 15:14-17**; cf. **Matthew 12:15-21** and **Romans 15:8-12**).
*Prophets referenced (**Amos 9:11-12**, **Isaiah 11:1-10**, and **Isaiah 49:6**).

Romans 1:6 *“Among whom are ye also the called of Jesus Christ:”*

- We talked about Paul be “called” in a different manner than this point (**Romans 1:1**).
- Those whom are addressed in this letter are included in the obedient to the faith (**Romans 1:12**, **Romans 5:6-11**, **Romans 6:1-11**, **Romans 6:17**, **Romans 12:5**, and **Romans 15:19**).

- “Called” (**I Thessalonians 2:12** and **II Thessalonians 2:14**).
- Called of Jesus Christ (**I Corinthians 1:9** and **I Peter 5:10**).

Romans 1:7 *“To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.”*

- Think about the clarity of these statements to “all”, “beloved of God”, and “called to be saints.” Not just to the Jews in Rome or just to the Gentiles in Rome. Both Jew and Gentile (**Romans 3:29**, **Romans 9:24**, and **Romans 10:12**).
- Similar wording appears in other letters Paul penned to saints (**II Corinthians 1:1**, **Philippians 1:1**, **Colossians 1:1-2**, etc.).
- How about the fact that all the saints in Rome are “beloved of God” (**Romans 9:25** and **Colossians 3:12**)? What does that do to the idea that one group of people in a congregation is greater than another (cf. **I John 4:11**)?
- All Christians are the children of God (**II Corinthians 6:14-18**, **Ephesians 5:1**, and **I John 3:1-2**).
- What happens when that is forgotten and some idea of superiority arises among the saints (**I Corinthians 1:10-13**, **I Corinthians 3:1-3**, **I Corinthians 11:16-19**, and **James 2:1-13**).
- Furthermore, just in general, think about what other Scriptures teach about humanity in general (**Genesis 1:26-28**, **Acts 17:24-30**, and **James 3:9-10**).
- Who is my brother (**Mark 3:31-35**)?
- Called to be saints (**I Corinthians 1:2**). That should carry an expected conduct with it (**Romans 16:1-2** and **Ephesians 5:3**).
- Called by what (**II Thessalonians 2:14**)? Which was to be preached to whom (**Mark 16:15-16** and **Romans 1:14-16**)?
- Not called to be Jews or Gentiles (**Romans 12:4-5**, **Romans 12:15-16**, **Galatians 3:26-29**, and **Ephesians 4:1-6**).
- Grace and peace from the Father and only begotten Son (**1 Timothy 1:2**, **2 Timothy 1:2**, **Titus 1:4**, and **2 John 1:3**; cf. **Acts 10:36**, **Romans 5:1-2**, **Philippians 4:7**, **Hebrews 2:9-18**, and **I Peter 5:10**).

Romans 1:8 *“First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.”*

- Thankfulness for the saints (**Romans 16:3-4**, **Ephesians 1:16**, **Colossians 1:3**, **I Thessalonians 1:2**, **II Thessalonians 1:3**, and **II Thessalonians 2:13**).
- Thanksgiving through Christ (**Ephesians 5:20**, **Colossians 3:16-17**, **I Timothy 2:5-6**, and **Hebrews 13:12-15**).
- Why should we be thankful for faithful brethren besides the fact that we are shown and told to do so? Hmm... (**Romans 12:4-5**, **Ephesians 3:15**, **Ephesians 4:16**, **I Thessalonians 5:11-14**, **Hebrews 3:13**; **10:23-25**, etc.)!
- Faith by reputation (**Romans 16:19** and **I Thessalonians 1:7-8**).
- To be an example, a pattern for others to see and follow (**Titus 2:2-8**; cf. **Philippians 3:16-17**).

- We see that individuals had a “good report” in other texts (**Acts 10:22, Acts 22:12, and III John 1:12**). Yet, when one can say that an entire congregation serves as a good example, that is certainly a great compliment. It is their faith that was reputable.
- Later, we see thankfulness towards their obedience (**Romans 6:17**).

Romans 1:9 *“For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;”*

- Paul makes a similar reference later in this epistle (**Romans 9:1-3**).
- He does similarly in other epistles (**II Corinthians 1:23, II Corinthians 11:31, Galatians 1:20, Philippians 1:8, and I Thessalonians 2:5-10**).
- Remember, the author of these words is the Holy Spirit (**I Corinthians 2:13; cf. II Timothy 3:16-17**).
- God being a witness is a good reminder that He knows what’s going on in this world physically and mentally (**I Chronicles 28:9, II Chronicles 16:9, Psalms 44:21, Proverbs 5:21, Proverbs 15:3, Jeremiah 17:9-10, Hebrews 4:13, and I John 3:20-21**).
- Later in this epistle, we will see that Paul and those working with him have been slandered (**Romans 3:8**). So, God being the witness of His statements carries potentially necessary weight.
- As we addressed in verse 8, Paul was thankful for them (implication in prayer). We will discuss his praying for them further in verse 10. He prayed about brethren for sure (**Philippians 1:4 and Philemon 1:4**).

Romans 1:10 *“Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.”*

- Making request in his prayers (**Romans 1:9**).
- Requesting that God would permit him to come (**I Thessalonians 3:10-11**) to Rome because Paul went where the Spirit guided him to go (**Acts 16:1-10**).
- He had been hindered thus far (**Romans 1:13 and Romans 15:22-24**), though he had planned to get there (**Acts 19:21**), and wants their help in this request to God as well (**Romans 15:30-32**).
- Paul went where God wanted Him to go (**Acts 18:21 and I Corinthians 4:19**).
- What does the word “prosperous” mean? Defined: “To help on the road, that is, (passively) succeed in reaching; figuratively to succeed in business affairs: - (have a) prosper (-ous journey)” (Strong’s # 2137). “1) to grant a prosperous and expeditious journey, to lead by a direct and easy way; 2) to grant a successful issue, to cause to prosper; 3) to prosper, be successful” (Thayer’s Greek-English Lexicon). See: **I Corinthians 16:2 and III John 1:2**

Romans 1:11 *“For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;”*

- He longed to see them as we see with other saints (**I Thessalonians 2:17**, **I Thessalonians 3:8-10**, and **II Timothy 1:4**). Think of his mindset (**Philippians 1:22-27**). Think of seeing brethren, in person (**II John 1:12** and **III John 1:13-14**; cf. **I Corinthians 11:34**).
- Apostles laid hands to give the Spirit (**Acts 8:12-24** and **Acts 19:1-7**).
- The Spirit then gave the gifts (**I Corinthians 12:1-11**).
- Such was the temporary until the full revelation of God was revealed and made known (**I Corinthians 13:8-13** and **Ephesians 4:7-16**).
- Established: “To set fast, that is, (literally) to turn resolutely in a certain direction, or (figuratively) to confirm: - fix, (e-) stablsh, stedfastly set, strengthen” (Strong’s # 4741). Meaning strengthened (**Revelation 3:2**). Other verses wherein spiritual gifts are not even part of it... **Romans 16:25**, **I Thessalonians 3:1-2**, **James 5:8**, etc.

Romans 1:12 *“That is, that I may be comforted together with you by the mutual faith both of you and me.”*

- Comfort and edification from brethren of like precious faith (**Romans 14:19**, **Ephesians 4:1-6**, **Ephesians 4:29**, **Colossians 3:12-15**, and **I Thessalonians 5:11-14**).
- To be edified by others who are faithful (**Ephesians 1:15-16**, **Colossians 1:3-4**, **Philemon 1:4-5**, and **II John 1:4**).

Romans 1:13 *“Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.”*

- Paul intended to come to Rome (**Acts 19:21**). *Whether or not this is in reference to the same, I am not sure.
- He wanted them to know his intentions. WHY? Brethren care enough for others to know their good intentions when such doesn’t work out. Right, (**Romans 12:10**)?
- What about revealing information so that others are not ignorant [not understanding; Mark 9:32 and 2 Peter 2:12; not knowing; Romans 2:4] (**Acts 17:23**, **Romans 11:25**, **I Corinthians 10:1**, **I Corinthians 12:1**, **II Corinthians 1:8**, and **I Thessalonians 4:13**)?
- Though he oftentimes planned to come, he was “let” [prevent; forbid; forbad; hindered; kept from... # 2967] (**Romans 15:22-23**; cf. **I Thessalonians 2:14-18**).
- Just for the sake of thought, it could be God forbade him at points (**Acts 16:1-10**).
- Consider - **I Corinthians 16:12** and **Philippians 1:21-26**

- Think about those teaching having fruit among brethren (**II Corinthians 3:1-2**).
- Think about the desire to be fruitful (**John 15:1-8, Philippians 1:11, Colossians 1:10, and Titus 3:14**).

Romans 1:14 *“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.”*

- Paul felt indebted to others in that he felt he owed them the Gospel (context).
- See: **Acts 9:15** and **I Corinthians 9:16-27**
- In another sense, think about how Paul looked at himself (**I Corinthians 15:1-11, Ephesians 3:7-8, and I Timothy 1:13-16**).

Romans 1:15 *“So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.”*

- He was ready/willing to preach to the Romans (**Acts 20:20** and **II Timothy 4:1-5**).
- Remember, there is accountability on his part too (**Acts 20:26-27**; cf. **Ezekiel 3:18-21** and **Ezekiel 33:7-9**).
- However, his willingness to do so was not only out of duty or accountability (again; **I Corinthians 9:17**; cf. **II Corinthians 8:12**).
- Even when congregations mistreated Paul, he genuinely cared (**II Corinthians 12:14-15**; cf. **II Corinthians 2:1-4**).

Romans 1:16 *“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”*

- Not ashamed (**Psalms 119:46, Mark 8:38, II Corinthians 3:12, and II Timothy 1:7-12**).
- Not confusing being unashamed with understanding when not to speak (**Romans 16:17-18, I Timothy 6:3-5, II Timothy 2:14, II Timothy 2:23, and Titus 3:9-11**).
- How could we be ashamed of the Gospel of Christ that contains the promise of now and to come (**Ephesians 3:6, Colossians 1:23, and II Timothy 1:10**)?
- Not just in word, but in conduct we should show the Gospel (**Philippians 1:27** and **I Peter 3:1-7**).
- Power of God unto salvation (**Romans 10:14-17, Ephesians 1:13, Colossians 1:5-6, II Timothy 3:15-17, and James 1:21**).
- Without faith, the Gospel is of no effect (**Mark 16:15-16, II Corinthians 4:3-4, I Thessalonians 2:13, II Thessalonians 2:12, Hebrews 11:6, and Jude 1:5**).
- Jews first (**Luke 24:47, Acts 1:8, Acts 2:5, and Acts 3:25-26**).

- Then the Greek [also translated Gentile; cf. **Romans 2:9; Romans 3:9, I Corinthians 10:32**, etc.] (**Acts 13:46-47** and **Acts 18:4-6**; cf. **Matthew 28:19**).

Romans 1:17 *“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”*

- Within the Gospel the righteousness [justification; equity] of God is found (**Romans 3:20-22**).
- The righteousness of God is that ALL MEN can be saved (**Romans 3:29-30, I Timothy 2:4**, and **I John 2:1-2**) through His word (**Titus 1:1-3**).
- Consider the wording *“the word of righteousness”* (**Hebrews 5:13**).
- From the old system of faith to the new (**Luke 24:44, John 5:39, Acts 15:13-21, Acts 17:1-3**, etc.).
- As it is written (**Habakkuk 2:4**), the just shall live by faith (**Galatians 3:11** and **Hebrews 10:38**).

Romans 1:18 *“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;”*

- The wrath of God is revealed (**Romans 2:5-8, Romans 12:19, Ephesians 5:3-6**, and **Colossians 3:5-6**).
- Ungodliness (**Titus 2:11-14** and **Jude 1:15-18**).
- Unrighteousness [injustice; iniquity; unjust; wrong] of men (**Romans 1:29-32, II Thessalonians 2:12**, and **I John 5:17**).
- Salvation from the wrath of God (**Romans 5:6-11** and **I Thessalonians 5:9**).
- Hold [seize; to hold down] the truth in unrighteousness (**Luke 11:52, Acts 4:13-18**, and **I Thessalonians 2:14-16**).
- There are those that should be dependable as a source of knowledge and they have erred in that role (**Malachi 2:4-9**).
- Think of the Jews as a whole (**Deuteronomy 4:7-8, Psalms 147:19-20, Romans 3:1-2**, and **Romans 9:4**).
- Think about those in whom the Gospel is entrusted (**I Timothy 6:20**).

Romans 1:19-20 *“Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”*

- God’s work in “nature” (**Psalms 8:1-3, Psalms 19:1-6, Isaiah 40:22-26, Acts 14:15-17**, and **Acts 17:16-31**).
- The supernatural (**Genesis 41:1-42:3, Exodus 15:11-14, Joshua 2:1-10, Acts 2:22, Acts 4:16**, and **Acts 26:22-26**).

Romans 1:21 *“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”*

- They were without excuse (vs. 20), BECAUSE THEY KNEW GOD having seen His works (**Exodus 15:11**, **Joshua 2:1-14**, **Psalms 77:14-15**, **Psalms 86:8-10**, and **Daniel 6:26-28**)!
- With knowledge comes the expectation of action (**James 4:17**).
- Later, we see they didn't want to retain Him in knowledge (**Romans 1:28**).
- They did not glorify Him as God (**II Kings 17:24-41** and **Malachi 1:6-8**).
- Imaginations [Strong's # 1261], meaning thoughts (i.e. **Matthew 15:19**).
- So, their thoughts had become empty, vain, foolish (**Jeremiah 4:14** and **1 Corinthians 3:18-20**).
- Foolish hearts (**Proverbs 15:14** and **Proverbs 19:3**).
- Darkened hearts (**Ephesians 4:17-20**).

Romans 1:22-23 *“Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”*

- Professing to be wise doesn't mean a person is actually wise (**Proverbs 3:5-7**, **Proverbs 12:15**, **Proverbs 23:4**, **Proverbs 26:12**, **Isaiah 5:21**, and **I Corinthians 1:18-31**).
- Because they thought they were wise, they became fools by glorifying images likened to man and creatures of the earth (**Psalms 106:13-21**, **Psalms 115:1-8**, **Isaiah 40:18-26**, **Isaiah 44:9-20**, and **Habakkuk 2:18-19**).
- Food for thought.... What about other forms of idolatry (i.e. **Ephesians 5:5**; cf. **Psalms 49:10-19**, **Proverbs 11:28**, **Luke 12:13-21**, and **Revelation 3:14-22**).

Romans 1:24 *“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:”*

- God gave them up (**Judges 2:8-15**, **II Chronicles 30:1-7**, **Psalms 81:11-12**, **Ezekiel 14:7-10**, **Hosea 4:17**, and **Acts 7:40-42**).
- The Gentile nations had given themselves up to uncleanness (**Ephesians 4:17-19**; cf. **I Thessalonians 4:1-5**). *This context, they know God!!
- So did Israel (**Ezekiel 39:23-24**).
- God warned Israel (**Deuteronomy 23:14**).
- Through the lusts of their own hearts (**James 1:13-16**).
- Dishonoring [to render infamous, that is, (by implication) contemn or maltreat: - despise, dishonor, suffer shame, entreat shamefully] their own bodies between themselves (**I Corinthians 6:13-18**).

Romans 1:25 *“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”*

- See: **Romans 1:23**
- Serving idols is the opposite of serving God (**Leviticus 26:1**, **Psalms 96:5**, **I Corinthians 8:4-6**, and **I Thessalonians 1:7-9**).
- No lie is of the truth (**I John 2:21**).
- They created lies (**Jeremiah 10:14-15**).
- Creature or “creation” [Strong’s # 2937] (**Mark 10:6** and **Romans 1:20**).
- They served the creation is both the senses of serving themselves as created beings (**Judges 17:6**, **Judges 21:25**, and **Jeremiah 44:16-17**) and serving the idols they themselves made (**Deuteronomy 13:13**, **Psalms 97:7**, and **Jeremiah 11:10**).
- Again, God gave them up to do so (**Ezekiel 20:39**).
- God is blessed [praised] forever (**II Corinthians 11:31**).

Romans 1:26-27 *“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.”*

- As we have discussed already, God gave them up (**Romans 1:24**).
- “Vile” meaning things that are a shame (**I Corinthians 11:14-15**).
- Affections means, “inordinate affections” (**Colossians 3:5**).
- The natural vs. unnatural (**Genesis 2:18-25**, **Genesis 19:1-7**, **Leviticus 18:22**, **Leviticus 20:13**, **Judges 19:22-23**, and **I Corinthians 7:1-5**).
- All sinful lusts is of the world (**I John 2:15-17**).
- Lusts have to be handled aright (**Galatians 5:24** and **I Peter 2:11**) because of where that leads (**James 1:13-16**).
- The recompense [reward] of such was meet [necessary]. Think on that from multiple levels (**Job 4:8**, **Galatians 6:7-9**, **Hebrews 2:1-4**, **II Peter 2:6-7**, **Jude 1:7**, etc.).

Romans 1:28 *“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;”*

- Rebellious sinners, who knew God, don’t want to think about God (**Psalms 10:1-11**, **Job 21:7-15**, **Proverbs 1:24-31**, **Acts 24:24-25**, and **II Timothy 4:2-4**).
- God gave them over to a reprobate [unapproved; worthless; castaway; rejected] mind (**II Timothy 3:1-8**). Earlier in this context... Gave them up to “uncleanness” (**Romans 1:24**) and “vile affections” (**Romans 1:26**).
- How much does one’s mind matter (**Ephesians 4:17-19**, **I Timothy 6:3-5**, and **Titus 1:15**)?
- Convenient, meaning “fit” as translated in one other place (**Acts 22:22**).

- God doesn't want anyone to perish (**II Peter 3:9-15**), but understand that He will certainly allow you to choose that conclusion (**Deuteronomy 30:15-20** and **Ezekiel 18:20-32**).
- Keep this context in mind when we come to chapter three wherein we will talk about how both Jew and Gentile were sinners in the past (**Romans 3:9-23**).

Romans 1:29 *"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,"*

- Having given up, they were filled with unrighteousness (**Ecclesiastes 8:11**).
- Consider some thoughts about unrighteousness (**Isaiah 55:7**, **Romans 1:18**, and **I John 5:17**).
- Think about those who are full of unrighteousness (**Genesis 6:5**, **Proverbs 2:10-20**, and **Jeremiah 4:22**).
- Think about the lack of hope in those accustomed to do evil (**Jeremiah 4:22**).
- Fornication is to be avoided, not embraced (**I Corinthians 6:18**, **I Corinthians 7:1-2**, and **Ephesians 5:3**).
- Wickedness [iniquity; cf. **Acts 3:26**] (**Mark 7:21-23**).
- Covetousness [greedy desire for more] (**Luke 12:13-21**).
- Maliciousness [wickedness; cf. **Acts 8:22**] (**I Corinthians 14:20** and **I Peter 2:1-2**).
- Full of envy and murder (**Galatians 5:19-21**).
- Debate [strife, contention] (**I Corinthians 1:11**, **I Corinthians 3:1-3**, **2 Corinthians 12:20**, **I Timothy 6:3-5**, and **Titus 3:9-11**).
- Deceit [guile] (**Ephesians 4:25**, **I Peter 2:21-22**, and **I Peter 3:8-10**).
- Malignity [bad character] (**Proverbs 11:3** and **I Thessalonians 5:15**).
- Whisperers [secret slanderer] (**Proverbs 16:28**, **Proverbs 18:8**, and **James 4:11**). *Be careful not to mistake this and not do what verses such as **Romans 16:17-18** teach.

Romans 1:30 *"Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,"*

- Backbiters [slanderers] (**Proverbs 10:18** and **1 Peter 3:16**).
- Haters of God (**John 7:7**).
- Spiteful [injurious] (**1 Timothy 1:13**; cf. **Galatians 1:13**).
- Proud (**Proverbs 6:16-19**, **Proverbs 11:2**, **Proverbs 16:5**, and **James 4:6-10**).
- Boasters (**Luke 18:9-14**, **Ephesians 2:8-10**, and **James 4:13-16**).
- Inventors of evil things (**Ecclesiastes 7:29** and **Micah 2:1-2**).
- Disobedient to parents (**Deuteronomy 21:18-21**, **Proverbs 29:15**, and **Ephesians 6:1-4**).

Romans 1:31 *“Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:”*

- Without understanding (**Matthew 15:1-20**; cf. **Proverbs 4:7**, **Proverbs 15:14**, **Proverbs 18:2**, and **Ephesians 5:17**). Also translated “foolish” (**Romans 1:21**).
- Covenantbreakers (**Psalms 78:1-10** and **Psalms 78:34-37**).
- Without natural affection (**II Timothy 3:1-5**; cf. **Titus 2:4**).
- Implacable [of things not mutually agreed upon; Thayer] (**Amos 3:3**).
- Unmerciful (**Matthew 18:15-35** and **James 2:1-13**).

Romans 1:32 *“Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”*

- They knew the judgment of God, but did such sinful things anyway (**Psalms 50:16-17**, **Jeremiah 8:8-12**, and **Nehemiah 9:24-26**).
- In the next chapter, which ties back to this chapter, we see that they knew the judgment of God well enough to judge others hypocritically (**Romans 2:1-5**).
- Pleasure in disobedience (**Jeremiah 5:31**, **Micah 2:11**, and **Luke 12:13-21**).