



The Book of Romans

How to be Right with God

(Romans 1:24-32)

Context:

- The 5 cycles of Paul's persuasive argument concerning justification.



Cycle 5: The Explanation Concerning Israel 9:1-11:32

Cycle 4: The Permanency of Justification 8:1-39

Cycle 3: The Benefits of Justification 5:1-7:25

Cycle 2: The Only Means Of Justification 3:21-4:25

Cycle 1: The Universal Need For Justification 1:18-3:20

Context:

- The 5 cycles of Paul's persuasive argument concerning justification.
- The cycle argument follows this format:
 - The cycle (theme) presented
 - The hypophora argumentation (Q and A)

The Universal Need of Justification:

Because of progressive depravity

***Read Romans 1:24-32

Outline:

1. Given over to the heart's lust toward immorality
2. Given over to the dishonorable passions
3. Given over to a worthless mind

1- Given over to the heart's lust toward immorality
vv. 24-25

- “Therefore”

The reason for wrath: v18c-23

The Chain:

The truth of God →

truth suppression →

worthless reasoning →

foolish hearted (cf. Ps. 14:1) →

darkened heart

1- Given over to the heart's lust toward immorality
vv. 24-25

- “Therefore”
- Given over v. 24b

1- Given over to the heart's lust toward immorality vv. 24-25

- “Therefore”
- Given over v. 24b
- to lusts of their heart v. 24b
- Toward immorality (my translation... prep. εἰς)
- Collective dishonoring v. 24c
- The thematic statement of the passage v. 25

2- Given over to the dishonorable passions

vv. 26-27

- For this reason v. 26 (what reason?)
- Given over v. 26a
- To vile or dishonorable passions v. 26a
- The elaboration vv. 26b-27

2- Given over to the dishonorable passions

vv. 26-27

- The elaboration vv. 26b-27:
- “Females” (my translation cf. Mt. 19:4)
- Exchanged (cf. v. 23 and v. 25)
- “natural relation for [what is] against nature”
- “likewise, the males” v. 27a
- “burned in their lust” v. 27b
- “receiving in each of themselves the necessary penalty of their delusion” (my translation)

3- Given over to a worthless mind vv. 28-32

- “just as they have determined not to recognize God”

- ἐδοκίμασαν (δοκιμάζω)

① to make a critical examination of someth. to determine genuineness, put to the test, examine

② to draw a conclusion about worth on the basis of testing, prove, approve

- ἐδοκίμασαν = have determined (aor., act., ind.,)

3- Given over to a worthless mind vv. 28-32

- “just as they have determined not to recognize God”
- Given over v. 28b
- “to a worthless mind” (my translation)
- “to do what is unnatural” v. 28
- The list: vv. 29-31

- The list: vv. 29-31 (filled with; full of; without)

Part 1: “having been filled with” (perfect tense)

1. All unrighteousness
2. Sexual immorality (*textual variant)
3. Sinfulness
4. Greediness
5. Evil

- The list: vv. 29-31 (filled with; full of; without)

Part 2: “full OF”

6. Envy

7. Murder

8. Hostility

9. Deceit

10. Malicious

11. Gossipers (malicious gossipers?)

12. Slanderers (καταλάλους = compound: to speak down)

- The list: vv. 29-31 (filled with; full of; without)

Part 2: “full OF”

13. God despisers

14. Violent

15. Arrogant

16. Boasters

17. Inventors of evil

18. Disobedient to parents

- The list: vv. 29-31 (filled with; full of; without)

Part 3: “without”

19. Unintelligent (without intelligence)

20. Unfaithful (without loyalty)

21. Unloving (without love)

22. Unforgiving (without forgiveness)

23. Unmerciful (without mercy)

3- Given over to a worthless mind vv. 28-32

- “just as they have determined not to recognize God”
- Given over v. 28b
- “to a worthless mind” (my translation)
- “to do what is unnatural” v. 28
- The list: vv. 29-31
- “who knowing” v. 32 (knowing what?)
- The righteous judgment of God (NKJV)
- The death penalty
- Not only do the same but also approve others v. 32

- “who knowing” v. 32 (knowing what?)
 - “knowing the righteous judgment of God” (NKJV)
 - “δικαίωμα” = judgment, requirement, commandment

1- Jew?

- * they know the commandment
- * they don't fit this immediate context

2- Gentile?

- * they don't know the commandment (however cf. 2:26)
- * they DO fit the immediate context

Application:

- Are we sinners because we sin? Or do we sin because we are sinners?
- Are humans as bad as they COULD be?
- What is the progression of depravity shown in this text?
- What are the societal ramifications of collective depravity?
- What are the expected judgments of collective depravity?
- Is homosexuality a sin?
- Is homosexuality only condemned in OT?
- Is it an illness? Is it normal? Is it love?