

Romans 1:8-21

Romans 1:8

πρωτον □ μιν □ FIRST, □
□ ευχαριστω □ I THANK □ τω □ θεω □ MY □ μου □ GOD □
δια □ THROUGH □ ιησου □ JESUS □ χριστου □ CHRIST □
υπερ □ FOR □ παντων □ ALL □ υμων □ YOU
□ οτι □ η □ THAT □ πιστις □ FAITH □ υμων □ YOUR □
□ καταγγελλεται □ IS ANNOUNCED □ εν □ IN
ολω □ WHOLE □ τω □ THE □ κοσμο □ WORLD

The word “first” gives the impression that Paul is beginning with a list but he never arrives at a “second.” Paul’s use of the word must then be “of primary importance” or “Let me begin. . .”

Paul offers thanks to “my” God “through” Jesus Christ.

- a) Paul recognizes God’s work among the Romans
- b) Paul recognizes God as his personal God. Paul identifies with his God.
- c) Paul uses the high priestly ministry of Jesus Christ to offer this thanks to God. Since Paul, a mere man, does not have access to God except through Jesus Christ. Paul does not approach God because he is an apostle, because he is obedient, because he is chosen. Everything comes from God to us through Jesus and everything goes from us to God through Jesus.
- d) Hebrews 13:15, "Through Jesus, therefore, let us continually offer to God a sacrifice of praise - the fruit of lips that confess his name."

Paul is thankful for “all” the believers. Not the good ones, or the mature ones or the church leaders. He is thankful for every one of them that has placed faith in Christ.

Their “faith” is “announced” all over the world.

Paul does not say their “great” faith. The fact that there are people in Rome with faith in Jesus Christ is noteworthy enough that missionaries, apostles, pastors and believers everywhere have made note of this fact.

People are probably encouraged to accept Christ because even the citizens in the city of Rome have turned to Christ.

The phrase “the whole world” is probably a hyperbole and is focused on “the whole Christian world” that has been reached with the gospel.

Romans 1:9

μαρτυς □ FOR □ γαρ □ WITNESS □ μου □ MY □ εστιν □ ο □ IS □ θεος □ GOD,
ω □ WHOM □ λατρευω □ I SERVE □ εν □ τω □ IN
□ πνευματι □ μου □ MY SPIRIT □ εν □ IN □ τω □ THE □ ευαγγελιω □ GLAD TIDINGS □
του □ OF □ υιου □ HIS αυτου □ SON, □ ως □ HOW □ αδιαλειπτως □ UNCEASINGLY □
□ μνησθαι □ MENTION □ υμων □ OF YOU □ ποιουμαι □ I MAKE,

“For” (left out of the NIV) gives more information concerning Paul’s prayer for the Romans. Besides giving thanksgiving for their faith he will say in verse 10 is to visit them. In other letters Paul also mentions praying for the recipients of his letter.

- 1) Consistency of his prayer
 - a. 1 Corinthians 1:4
 - b. Ephesians 1:16

- c. Philippians 1:4
- d. Colossians 1:3
- e. 1 Thessalonians 1:2
- f. 2 Thessalonians 1:3
- g. Philemon 4
- 2) Concern for the readers
 - a. (same as above)
- 3) Desire for their spiritual growth
 - a. Ephesians 1:16b-19
 - b. Philippians 1:9-11
 - c. Colossians 1:9-11
 - d. Philemon 6

“God. . .is my witness”

Paul uses this “call to be a witness” formula at other places where it is important to him that his readers to know what he is saying is the absolute truth.

- a) 2 Corinthians 1:23 – “I call God as my witness that it was in order to spare you that I did not return to Corinth.”
- b) Philippians 1:8, “God can testify how I long for all of you with the affection of Christ Jesus.”
- c) 1 Thessalonians 2:5, 10 – “You know we never used flattery, nor did we put on a mask to cover up greed – God is our witness. . . You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.”

But before Paul finishes his “call to be a witness” formula he digresses to affirm the sincerity and the motive for his ministry and why he would even be motivated to come to Rome.

Paul’s motive for doing anything of service to the Romans (including his prayers) is because he says it is “God whom I serve with my whole heart in preaching the gospel of his Son”.

Motivation: Service to God and his Message - Paul stands before God motivated to serve
 Production: The result is that Paul is preaching, praying and concerned about the Romans

Motivation is Vertical. toward God
 Production is Horizontal toward people

Worldly religion will reverse these:
 a) Producing to please God
 b) Motivated by people’s opinion

If we are motivated by God we can serve people.
 If we are motivated by people we cannot serve God nor will we be helpful to people.

Notice in the Greek instead of “with my whole heart” (NIV) it says “εν IN τω THE
 πνευματι SPIRIT μου OF ME”
 αδιαλειπτως UNCEASINGLY or in the NIV "constantly"

". . .I remember you in my prayers."

- αδιαλειπτως - "without interruption, unceasingly, constantly"
- Used in Greek to refer to a cough.
- Here, and in verse 10 "always", refers not to non-stop, constant prayer but to a consistent, disciplined practice of never failing to remember them in his prayers when he prays.
- This is speaking of a disciplined prayer life with set times of prayer and a consistent reference to the Romans in those consistent prayers.
- This does not mean that Paul never stops praying for the Romans every second of every minute (or once a minute, or once an hour, or once a day, or once a week, etc.)
- Paul uses this adverb "αδιαλειπτως" three other times and each time he is using it in reference to prayer:
 - 1 Thessalonians 1:2 – "We always thank God for all of you, mentioning you in our prayers. We continually remember before God . . ."
 - 1 Thessalonians 2:13 – "We also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe."
 - 1 Thessalonians 5:17 – "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus."

This could be translated:

"how constantly I make mention of you, always at my prayers asking. . ."

"how constantly I always make mention of you at my prayers, asking. . ."

The point is Paul is consistently praying for two things:

- For the Romans
- To visit the Romans

Romans 1:10

παντοτε ALWAYS επι AT

προσευχων μου MY PRAYERS δεομενος BESEECHING, ειπως IF BY ANY MEANS ηδη NOW ποτε AT LENGTH ευοδωθησομαι I SHALL BE PROSPERED εν BY τω THE θεληματι WILL του OF θεου GOD ελθειν TO COME προς TO υμας YOU

Romans 1:11

επιποθω FOR I γαρ LONG ιδειν TO SEE υμας YOU

ινα THAT τι SOME

μεταδω I MAY IMPART χαρισμα GIFT

υμιν TO YOU πνευματικον SPIRITUAL,

εις TO το THE [END]

στηριχθηναι BE ESTABLISHED υμας YE

Three reasons are listed in verses 11-15 for wanting to come to the Romans:

- Verse 11 – "to share some spiritual gift"
- Verse 13 – "to have a harvest"
- Verse 15 – "to preach the gospel"

"some spiritual gift" is not precisely known to us or even to Paul at the time of writing since he did not know what their needs were and what the Spirit would do until the moment when Paul was with the Romans.

“Spiritual Gift” - 1 Peter 4:8-11; Romans 12:6-8

“Impart” is “μεταδω” means “to share with someone”

The Holy Spirit gives the gift and the Holy Spirit gives the manifestation:

1 Corinthians 12:7, 11, “Now to each one the manifestation of the Spirit is given for the common good. . . All these are the work of one and the same Spirit and he gives them to each one, just as he determines.”

Romans 1:12

τουτοδεεστιν THAT IS,

συμπαρακληθηναι TO BE COMFORTED TOGETHER

εν AMONG υμιν YOU δια THROUGH της THE

εν IN αλληλοις ONE ANOTHER πιστεως FAITH, υμων BOTH

τε YOURS και AND εμου MINE

The phrase τουτοδεεστιν THAT IS:

- is used only here in the Greek NT.
- Implies that Paul is going to correct or clarify what he just said.
- Paul is wanting to clarify or expand his last statement “to make you strong” and add to it “that you and I may be mutually encouraged by each other’s faith.”

συμπαρακληθηναι TO BE COMFORTED TOGETHER

- Aorist Infinitive Passive
- “to encourage together, to encourage mutually.”
- Paul mentions this again in 15:32, “so that by God’s will I may come to you with joy and together with you be refreshed.”
 - “refreshed” here means “to rest together, to refresh together”
 - Or could be translated, “I may rest and refresh my spirit with you.”

“Faith” here may refer to the faith that comes with the gift. Not salvation faith, and not the doctrine of core beliefs called “the faith” but the faith (vision, purpose, manifestation) that comes with each individual gift

Romans 1:13

ου BUT θελω I DO NOT δε WISH υμας YOU

αγνοειν TO BE IGNORANT, αδελφοι BRETHREN,

οτι THAT πολλακις MANY TIMES προεθεμην I PROPOSED

ελθειν TO COME προς TO υμας YOU και AND

εκολυθην WAS HINDERED αχρι UNTIL του THE

δευρο PRESENT ινα THAT καρπον FRUIT τινα SOME

σχω I MIGHT HAVE και ALSO εν AMONG υμιν YOU

καθως ACCORDING AS και ALSO εν AMONG

τοις THE λοιποις OTHER εθνεσιν NATIONS

Paul has wanted to visit (verse 11), has prayed to visit (verse 10) Paul says here in verse 13 that he had made plans to visit Rome.

Notice the use of the “ignorant” formula – “I do not want you to be unaware (ignorant), **brothers.**” This phrase is used by Paul when he wants to disclose or reveal information.

This is also used in:

- Romans 11:25, “I do not want you to be ignorant of this mystery, **brothers**. . . . Israel has experienced a hardening in part until the full number of Gentiles has come in.”
- 1 Corinthians 10:1, “For I do not want you to be ignorant of the fact, **brothers** . . . (then Paul lists a series of OT events) . . . These things happened to them as examples and were written down as warnings for us on whom the fulfillment of the ages has come.”
- 1 Corinthians 12:1, “Now about spiritual gifts, **brothers**, I do not want you to be ignorant.”
- 2 Corinthians 1:8, “We do not want you to be uninformed, **brothers**, about the hardships we suffered in the province of Asia.”
- 1 Thessalonians 4:13, “**Brothers**, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have not hope.”

Paul wants to have a harvest among the Romans with his apostolic gift.

This would come in two basic ways:

- a) Evangelizing the Roman people and bringing in new believers
- b) Strengthening those who are currently members of the body of believers.

Paul then closes with a statement of apostolic confidence that agrees with God’s call on his life, “a harvest among you, just as I have had among the other Gentiles.”

- Paul knows his gift and knows the result of using that gift.
- In verse 12 Paul is confident of the mutual benefit he and the Romans would share from each other, but here he is focusing on their benefit from his visit.

Romans 1:14

ελληνισιν BOTH TO GREEKS και AND
 βαρβαροις BARBARIANS σοφοις BOTH TO WISE
 και AND ανοητοις UNINTELLIGENT, οφειλετης A DEBTOR ειμι I AM

From the garden of Eden the gospel was for everyone:

- Male and female – Adam and Eve heard the promise
- Wicked – Noah preached before the flood
- Canaanites – Abraham’s friends Aner and Mamre
- Egyptians – Many left with Moses to go to the promise land
- Assyrians – Jonah went to Nineveh
- Babylonians – Daniel with Nebuchadnezzar
- Sinners – Jesus taught the sinners and tax collectors
- Samaritans – Jesus and the Samaritan woman
- Romans – Cornelius and others

Peter says at Cornelius’s, “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him” (Acts 10:34,35)

Jesus plan was that through the church that the whole world would hear the gospel: “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8)

“Greeks and Barbarians”

- Notice it is not “Jews and Gentiles” but “Greeks and Barbarians”
- This is an ethnic difference
- “Barbarian”

- o referred to people who did not speak Greek
- o since they did not speak Greek they did not have access to Greek knowledge and education.
- o The word “barbarian” comes from the way the languages sounded to the Greeks: “bar, bar, bar”. It is an onomatopoeic word that sounds like what it is suppose to define.
- o Many “barbarians” where intelligent, educated and cultured, but not in Greek.
- o The word is much more negative today than it was for Paul, although it did refer to “inferior” cultures.
- o The NIV translates it as “non-greeks” which captures the meaning of “barbarian” in that they were not educated with the Greeks.
- o Greeks would include Jews among the barbarians. Paul, Philo and Josephus never did.

Paul clarifies himself with the next statement.

“Wise and Unintelligent”

- Paul is not thinking of an ethnic difference
- Paul is thinking about the difference between cultures and educational levels

In the world of this day the Greek language and the Greek culture had access to all of the historical, scientific, poetic, philosophical and drama of the past.

Anyone outside the Greek culture or without the Greek language would not be considered educated or exposed to knowledge.

Even the Romans themselves had to have a Greek education.

Paul understood the gospel was for the very educated Greeks or for the uneducated barbarians.

From the universities to the streets Paul would take the gospel.

In the church of Rome there were:

- Greeks and Barbarians
- Wise and Unintelligent

“Debtor” or “I am obligated”

- This refers to one who owes a debt.
- It was a binding obligation in the ancient world.

Paul owed them nothing personally. But, because of his coming to Christ and being placed in the body of Christ, Paul has been given an obligation. If he is going to do what he is suppose to do as a member of the church he is in debt with no way to get out but to continue to go to the world with the gospel.

1 Corinthians 9:16-17

*"Yet (Greek: εαν γαρ "For If") when I preach the gospel, I cannot boast, for I am **compelled** to preach. Woe to me if I do not preach the gospel! If (ει 1st class condition) I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me."*

εαν □ γαρ □ **FOR IF** εὐαγγελίζομαι □ I ANNOUNCE THE GLAD TIDINGS οὐκ □ ἐστίν □ THERE IS NOT μοι □ TO ME καυχῆμα □ BOASTING ἀνάγκη □ γαρ □ □ □ FOR NECESSITY μοι □ ME ἐπικείται □ □ IS LAID UPON οὐαί □ δε □ WOE BUT μοι □ TO ME ἐστίν □ IT IS εαν □ □ IF μη εὐαγγελίζομαι □ I SHOULD NOT ANNOUNCE THE GLAD TIDINGS.

- "Yet" and "if" is in the 3rd class condition and means it is possibility
- "compelled" is used to translate three words □ ἀνάγκη, □ γαρ, ἐπικείται. □ These two words are translated like this in Rotherham’s: “For, if I be telling the glad-message, it is, with me, no matter of boasting; **for, necessity, upon me, lieth**,--for it is, Woe to me, if I should not be telling the glad-message.”

- αναγκη of "compelled" does not mean fate. It means compulsion, necessity, distress, tribulation.
- επικειται of "compelled" means "to place upon, to lie upon." It is a verb in the Present Indicative Passive:
 - Present Tense - this shows continuing relevance to Paul's situation. It could be translated then as "Presses upon me"
 - Indicative Mood - the mood of reality. It means the event actually occurred as indicated
 - Passive Voice - the subject receives the action of the verb

There were times Paul did the ministry when he liked doing it. But, like everything in life there were times he did not want to do it. Paul didn't quit the ministry because he knew it was his obligation. It was not like going to work on a Monday. We go to work for a pay check. Paul went to the ministry because it was his fulfilling the obligation God had given him. Glamour, wealth, power, pride can all corrupt the true motivation for the ministry.

Paul had an obligation to the Romans who wanted to hear the gospel just like anyone would have an obligation if they saw someone in a wreck or saw a house on fire. They needed to hear the truth.

- a) Some people will ask for it. So you stop and help.
- b) Some people don't ask. They don't know their house is on fire. So do you stop and help or do you figure they would ask for help if they wanted?

Four Classes of "If" in Greek:

- 1st – If and it is true "If you are the Son of God. . ." (Mt. 4:3)
- 2nd – If and it is not true "When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, . . .'"(Lk.7:39)
- 3rd – If and I don't know "All this I will give you. . .if you will bow down and worship me." (Mt. 4:9)
- 4th – If and I wish it were, but it is not "If you are the Christ, tell us." (Luke 22:67)

Romans 1:15

ουτως□□SO □□□□□□το□□AS □κατ□□TO □εμε□□ME □
 προθυμον□THERE IS READINESS □και□□ALSO □υμιν□□TO YOU τοις□□WHO
 ARE □εν□□IN □ρωμη□ROME □□□□□□□□□
 ευαγγελισασθαι□□TO ANNOUNCE THE GLAD TIDINGS.

προθυμον means "ready, willing eager."

Concerning this "obligation" to preach the gospel, Paul says he was ready and eager to go to the Romans. It was more than an obligation for him to speak to the Romans. It was a privilege. It was a great opportunity. He wanted to do it. We read earlier that he was determined to speak in Rome. He had even planned on coming many times.

Romans 1:16

ου□FOR □□□□□□γαρ□□I AM □
 επαισχυνομαι□□NOT ASHAMED OF
 το□□THE □□□□□□□□□□□□ευαγγελιον□□GLAD TIDINGS
 του□□OF THE □□□□□□□□χριστου□□CHRIST □δυναμις□□POWER
 γαρ□□FOR □□□□θεου□□OF GOD εστιν□□IT
 IS □εις□□UNTO σωτηριαν□SALVATION παντι□ TO EVERY ONE □□□□□□□□τω□□THAT

πιστευοντι BELIEVES, ιουδαιω BOTH
TO τε JEW πρωτον FIRST και AND ελληνι TO
GREEK

“Not Ashamed”

Paul is confident and not hiding his readiness to preach the gospel because of what the gospel is. This is a literary way of saying, **"I have complete confidence in the gospel."**

His desires and the purpose he lives for will not disappoint or embarrass him in the end.

The gospel is not:

- a) an illusion
- b) an unworthy cause
- c) without effect in time nor in eternity
- d) a false hope
- e) false guarantee
- f) weak or powerless
- g) unable to stand against the world's religions and philosophies.
- h) complicated
- i) unbelievable
- j) unreasonable

δυναμις “dynamis” “power”

- where we get our word dynamite
- The use of “dynamis” here does not describe how the gospel works. It does not blow things up, explode to clear away sin, blast other religions out of the way. Paul does not say the gospel is dynamite.
- The emphasis is on the intrinsic effect of the gospel in a person's heart.
- The gospel has “power”
- The verse tells what that power involves. It is:
 - i. The power of God
 - ii. For salvation of those who believe it

People want to change, improve, have it better and have more of it.

The gospel is the power of God to:

- Change natures
- Improve life
- Have a better here and a better eternity
- To have life and have it abundantly

Man cannot change the things that the gospel can change.

Man cannot change his nature.

Man cannot be empowered by the Holy Spirit.

Man cannot understand God, nor God's plan.

Man cannot secure his eternity.

. . .the list goes on and on. . .

But, the gospel can do all of these things right now, right here today for anyone who believes.

Today unbelievers place Christianity in the same category of powerless and dead religions. Religions that are based on man's power, man's intelligence, man's ability.

Naturally, unbelievers mock Christianity as being useless.
The message of Christianity is the power of God to change everything.

Salvation

σωτηριαν

Saved to something.

Saved from something.

This salvation is both temporal and eschatological.

“Everyone who believes”

Belief is best compared to seeing or looking.

Consider Moses’ bronze serpent.

Consider Jesus discussion with Nicodemus.

“All who Believe” - Romans 3:22; Romans 4:11; Romans 10:4; Romans 10:11

“First for the Jews”

The Jews clearly are a priority in God’s plan.

Romans 1:17

δικαιοσυνη □□ RIGHTEOUSNESS □□□□□□ γαρ □□ FOR θεου □□ OF GOD □□□□□
εν □□ IN □□□□□□□□□□ αυτω □□ IT □□ αποκαλυπτεται □□ IS
REVEALED □□ εκ □□ BY □□ πιστεως □□ FAITH □□ εις □□ TO πιστιν □□ FAITH; □
καθως □□ ACCORDING AS γεγραπται □□ IT HAS BEEN
WRITTEN, ο □□ BUT □□□□□□ δε □□ THE □□□□□□□□□□ δικαιοσ □□ JUST □□□□□□□□□□ εκ □□ BY
πιστεως □□ FAITH □□ ζησεται □□ SHALL LIVE.

“Righteousness of God”

This could mean:

- “the righteous standing which God gives”
- “the righteous character which God is”
- “the righteous activity which comes from God”

The phrase "righteousness of God" is used 8x in Romans and only 1x elsewhere (2 Cor. 5:21)

“εκ” could mean “out of” which would make faith the source of salvation.

"Revealed" - to uncover

The gospel brings this salvation into existence for those who believe.

It does more than just explain it to us.

See the use of "reveal" in 1:18 and 3:21

Romans 1:18 αποκαλυπτεται □□ THERE IS REVEALED γαρ □□ FOR οργη □□ WRATH
θεου □□ OF GOD απ □□ FROM ουρανου □□ HEAVEN επι □□ UPON πασαν □□ ALL
ασεβειαν □□ UNGODLINESS και □□ AND αδικιαν □□ UNRIGHTEOUSNESS ανθρωπων □□ OF
MEN
των □□ WHO την □□ THE αληθειαν □□ TRUTH εν □□ IN αδικια □□ UNRIGHTEOUSNESS κατεχ
οντων □□ HOLD

Before Paul continues with the discussion of the Gospel he presents the world’s need for the gospel.

Part of presenting the gospel is presenting the need for the gospel.

Without a knowledge of holiness of God men will live in their darkness without knowledge of their darkness.

In 1:17 the righteousness of God was revealed.
Here in 1:18 the wrath of God is being revealed

God has revealed his righteousness through acts and words in history.
Yet God's full manifestation of righteousness has not been seen. When he returns he will reveal his righteousness and it will have an effect.
Even today we can respond to the righteousness of God already revealed.
Today God reveals righteousness for us to respond to.
This is also true of God's wrath.
God has and is revealing his wrath against sin in history.
He will continue to reveal his wrath until it ultimately and finally is revealed in the end upon his return.

God's judgment in history as time progresses not only includes his active participation but more so as described in these verses "*paradidonai*" – "to give over" (1:24)

"From Heaven" - □απ ουρανου□

There is a "wrath" that is built into the creation. When you live in rebellion to the laws that God has established things naturally punish us.
Here the wrath is described as being directly from heaven. This speaks of a wrath that is by God's direct intervention.

The object of this divine wrath is:

- 1) all the godlessness of men – this is discussed in 1:19-27
- 2) all the wickedness of men – this is developed in 28-32

"**Godlessness**" – means not having fear or reverence for God.

- a) It places man's views and values in contrast with God's plans and purposes.
- b) This can not only be passive neglect but must manifest as open rebellion.
- c) This is an attitude and an act towards God.

"**Wickedness**" – is injustice and is expressed in the way men treat each other

- a) This is an attitude and an act toward mankind.

From the giving of the Law of Moses through Jesus teaching these are the focus of right living:

- 1) Fear God
- 2) Kindness to Men

Which is the greatest command? (Matthew 22:36)

" 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

#1 – Deuteronomy 6:5

(Dt. 6:12 – ". . .do not forget the Lord. . .")

#2 – Leviticus 19:18

(Lev. 19:1-19 – "respect . . .leave them for the poor. . .do not steal. . .do not lie.

.
. do not defraud. . .do not hold back wages. . .do not curse the deaf. . .do not

pervert justice. . . judge fairly. . . do not spread slander. . .do not endanger your

neighbor. . .do not hate. . . rebuke frankly. . . do not seek revenge. . . do not bear a grudge. . .”)

Prophets brought the same message of fearing the Lord and performing social justice.

Immorality in life is a result in the corruption and lack of doctrine.

“**The truth in unrighteousness hold**” □την□ αληθειαν□ εν αδικια□ κατεχοντων

Suppression of the truth shows that they have knowledge of the truth.

This will be explained next in 1:19.

Truth is:

- a) Absolute and independent on people’s support
- b) Will result in action and lifestyle when believed.
- c) To suppress the truth will result in false (wrong) actions

Romans 1:19

διotti□BECAUSE το□THAT γνωστον□WHICH IS KNOWN του□□□OF
θεου□ GOD φανερον□MANIFEST εστιν□IS εν□AMONG αυτοις□ ο□THEM
γαρ□FOR θεος□GOD αυτοις□TO THEM εφανερωσεν□MANIFESTED IT

Point:

- a) men suppress the truth through unrighteous thoughts and unrighteous actions
- b) people who suffer God’s wrath are responsible for the wrath they receive

Four basic arguments for the absolute need for God to exist:

- a) Creation
 - 1) Since there is a universe it had to have a creator.
 - 2) You can not have a watch without a watch maker
 - 3) Paul uses this in Romans 1:19-20
 - 4) Plato developed this as the immovable mover.
 - 5) Follow the Kalam Cosmological Argument
- b) Design– all design implies a creator
- c) Moral law– describes what ought to be seen among men but is not always there. It is a standard of behavior that exists because of God.
- d) Being– The human concept of perfection exists, yet it is not seen in creation. Since we strive for perfection in all areas but have never seen it then perfection must exist. The concept of God encompasses the concept of perfection.

Romans 1:20

τα□ γαρ□FOR THE αορατα INVISIBLE THINGS αυτου□OF HIM
απο□FROM κτισεως□CREATION
κοσμου□OF THE WORLD τοις□BY THE ποιημασιν□THINGS MADE νοουμενα□BOTH
καθοραται□ η□ τε□ETERNAL αιδιος□ αυτου□HIS δυναμις□ POWER και□AND
θειοτης□DIVINITY εις□ το□FOR ειναι□TO BE αυτους□THEM αναπολογητους□WITHOUT
EXCUSE

God’s invisible qualities have been revealed through the physical world. This way natural man can understand qualities of the immortal God.

His invisible attributes are summed up in two phrases:

- a) **“his eternal power”** – he is divine, he is beyond our universe, he is the creator, he is the judge, he is the alpha and the omega
- b) **“his divine nature”** – his character of righteousness, holiness, justice, love are all revealed in the creation.

Romans 1:21

διοτι□BECAUSE γνοντες τον□ HAVING KNOWN θεον□GOD
 ουχ□NOT ως□ AS θεον□GOD
 εδοξασαν□THE GLORIFIED HIM η□OR
 ευχαριστησαν□WERE THANKFUL αλλ□BUT
 εματαιωθησαν□ BECAME VAIN εν□IN τοις□THEIR
 διαλογισμοις□ αυτων□REASONINGS και□AND
 εσκοτισθη□ η□WAS DARKENED THE
 ασυνετος□WITHOUT UNDERSTANDING αυτων□OF THEM καρδια□HEART

“having known” in the sense of general revelation

We are not talking about a saving knowledge and other information that is attained by special revelation through the word of God and its understanding the empowerment of the Spirit

Summary:

Section One 1:18-20 – God’s existence, his righteousness and his wrath have and are revealed.

Section Two 1:21-31 – Describes how people suppress and exchange God’s revelation of existence, his righteousness and his wrath (judgment)

Verses	People do:	God does:
1:21-24	People “exchange” the truth for idols	God “hands them over”
1:25-26a	People “exchange” the truth for a lie	God “hands them over”
1:26b-31	People “exchange” natural sexual practices for unnatural	God “hands them over”

Section Three 1:32 - Combines 1:18-20 with 21-31 to form the conclusion:

- They know requirements
- They know the penalty
- They continue to sin
- They approve of those who join with them