

ROMANS 1:18-3:39 | THE CASE REJECTED

Supplemental Resource: Romans Graphically Presented, pg. 10

ROMANS 1:18-2:1 | THE WORLD SITUATION

Verses 18-23 – see session 3

ROMANS 1:24-2:1 | THE WRATH OF GOD

Supplemental Resource: Romans Graphically Presented, pg. 13

Verses 24-25 – see session 3

VERSE 26 – BLUE

Due to the fact they changed the **truth of God into a lie** (v. 25) **God gave them up to vile affections**. This implies that God *held onto* until He was totally rejected, and then he *handed over* those who rejected Him. This is the second of the three **God gave them up** statements (v. 24, 26, 28). Each of the three speak of Gentiles. Similar statements are found in Acts 7:42 and 2 Chronicles 30:7, both times in relation to Israel.

The word **affections** is *πάθος* [*pathos*]. Pathos is always negative in the Bible, though sometimes positive or negative in other ancient Greek literature. It also always has a negative connotation in English, as the feelings of sadness. Consider, for example, the related English words: *pathology* (the study of disease), *apathy* (an absence of the emotion of pity or sadness), *sympathy* (joining a person in their sadness), and *pathetic* (arousing pity). Along with *pathos*, Paul uses the adjective *ἀτιμία* [*atimia*], literally "without honor" to strengthen the already negative noun.

Both here and v. 27, **natural** is *φυσικός* [*physicos*], thus **natural use** can be understood as the *physical* use. The change is **against nature**, for which the Greek is *παρα φύσιν* [*para physin*]. The word *physin* (from *physis*) and the word *physicos* are of the same root. The *para* (alongside) is used in the sense of a failure to be in alignment with the *physicos* and only being "along side" thus "not on target" (used in the same sense that *paranormal* is "not normal.")

VERSE 27 – BLUE

In terms of *physical purpose*, there is a **natural use of the woman** and of the man. The Bible simply accepts this plain and simple concept that men and women have "different plumbing" because it serves a "different purpose." Perhaps one reason that modern leftist ideology rejects the idea that men and women are inherently different is because it ultimately rejects the Bible and any truth reflected in Scripture.

Paul uses the word *ἄρσεν* [*arsen*] for **men**, which is a specific word meaning *male*. Likewise, he used the gender word *female* in verse 26. This clarifies that he is not talking about some problem among *mankind*, but an unnatural use of *male to male* and *female to female*. Not only is this activity **against nature** (v. 26) but also **unseemly** (that is, shameful).

Those doing such **unseemly** activity are **receiving in themselves that recompense of their error**. While we could take this as direct judgement of God, the grammar lends itself better to the argument that there is a natural **recompense** of such activity, not requiring the direct judgment of God. This **recompense** could be as simple as an inability to reproduce or even the absence of stress-free family life. Of course, it could also be diseases which affect those of a homosexual lifestyle in vastly greater proportions than those of a heterosexual or abstinence lifestyle.

Notice that **God gave them up** to these **vile affections**. Thus, the more a society rejects **the truth of God**, the greater the prevalence of homosexuality will appear in a society.

VERSE 28 - BLUE

We have a third **God gave them over** statement. This time it is not because they **changed the truth of God into a lie** (v. 25) but because **they did not like to retain God in their knowledge**. This is a *lighter* rejection of God, and comes with a *lighter* abandonment, one which is wholly toward evil but not completely against nature.

There is a play on words with **did not like to retain** and **reprobate mind**, both of which are from the root δοκιμαζω [dokimazo], which is *to make a judgement*. Because the people *made a judgment* against God, He, in turn, made them to be *without judgement* in their thinking (i.e.: **reprobate**).

The word **convenient** comes from καθήκω [katheko], where *kat* is a multiplier prefix and *heko* is "to come." With the negative qualifier, "things which will never come [to pass]." So, metaphorically, "to do things which are not based in reality." In 1611 the word *convenient* had the same meaning as the Greek *katheko*, from the Latin *con* (with) and *venire* "to come."

VERSES 29-31 – BLUE

These three verses provide a list that largely does not need explanation. It is a list, no doubt partial, of the activities of a **reprobate mind** (v. 28). When the ability to make good judgment ceases, society becomes unmanageable. Though it is not mentioned here, it is worthy to note that history proves that unmanageable societies always result in anarchy which is resolved with tyranny.

VERSE 32 – BLUE

Continuing to speak of those who **did not like to retain God in their knowledge** (v. 28), Paul says that they choose to ignore **the judgment of God**, both doing and applauding others that do the things of the representative list.

Verse number	Characteristic	Given over to...	Seen in...
24	They knew God but glorified him not (v. 21)	Empty wisdom and general lust.	Religious societies that worship false gods (Islam, eastern religions, etc).
26	They changed the truth of God into a lie (v. 25)	Homosexuality	Western atheistic society.
28	They did not like to retain God in their knowledge (v. 28)	A reprobate mind	Western secular society.

VERSE 2:1 – BLUE

Paul now moves from talking of *males* and *females* (vv. 26-27) to talking to a representative **man** (using the word that can be used of male or female). Paul speaks to the individual, stating that without God there is simply no room for judgment (for God is the standard of righteousness).

Without God, mankind in general and men in particular are all unmanageable.