

Romans-Chapter 1

Rom 1:1 Paul, a servant of Christ Jesus, called to be an apostle, separated unto the Gospel of God,

- servant- Gk.1401- a *slave*. Paul considered himself in submission to Christ as a slave to his master. He was aware of the difference between being owned by mere mortals and being in servitude to Deity. He also understood, as did Peter, the price with which he was bought as costly far above any earthly transaction.

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, **which are God's**. (*Emp. added*)

1Pe 1:18 Forasmuch as ye know that ye were not redeemed **with corruptible things, as silver and gold**, from your vain conversation *received* by tradition from your fathers; 19 But with the **precious blood of Christ**, as of a lamb without blemish or without spot. (*Emp. added*)

- Being owned and yet free is also how one describes being in bondage to Christ. If we are owned by God through being purchased by His Son's blood we are freed from iniquity and thus no longer would want to sin against Him.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us **lay aside every weight** (*Gk.3591- burden [hindrance]*), and the sin which doth **so easily beset us**, and let us run with patience the race that is set before us, (*Emp. added*)

1Jn 3:9 Whosoever is born of God doth not commit sin (*make a practice of sinning*); for His seed remaineth in him: and he cannot ("*of a state of mind*"- *Thayer pg.158*) sin, because he is born of God (*Jn 3:5,6*).

1Co 7:22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men.

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and **bringing into captivity every thought to the obedience of Christ**; (*Emp. added*)

Eph 4:8 Wherefore He saith, When He ascended up on high, He led captivity (*slaves to Satan*) captive (*slaves of Christ*), and gave gifts unto men.

- called- Gk.2822- *appointed*. Notice "*to be*" is not in the original text. Paul was not called to later become an apostle but was appointed one when he was given his mission from Christ. Just as we are not called to later become saints (*v. 7*).

- an apostle- Gk.652- a *delegate*; specifically as *ambassador* of the Gospel; officially a *commissioner* of Christ: -messenger, he that is sent. Paul was exclusively set apart by God for the sole purpose of taking the message of the gospel of Christ to the Gentiles.

Gal 1:15 But when it pleased God, Who separated me from my mother's womb, and called *me* by His grace, 16 **To reveal His Son in me**, that I might **preach Him among the heathen**; immediately I conferred not with flesh and blood: *(Emp. added)*

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Rom 1:2 (Which He promised afore by His prophets in the holy Scriptures,)

- which- refers back to the Gospel of God, promising it before the New Covenant via the writings concerning it since Genesis 3:15.

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed (*the offspring of Satan- Jn 8:44*) and her seed (*speaking of Christ as the offspring of Eve*); it (*He*) shall bruise thy head, and thou shalt bruise His heel.

Read also: Jn 8:56/Gen 18:1; Lk 24:44; Act 28:23/ Heb 11:13/ 1 Pet 1:10-12.

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Rom 1:3 Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

- concerning His Son- We understand that the nature of true Deity is eternal and that each Member of the Godhead had a part in the creation. Since Jesus always existed (*and always will*) what day was God referring to when the Psalmist was inspired to write “today I have begotten You”?

Psa 2:7 I will declare the decree: the LORD hath said unto Me, Thou *art* My Son; this day have I begotten (*Heb.3205- to beget: -bring forth*) Thee.

- The day of Jesus’ baptism is the day He was introduced **as** man in that He could at that point be tempted and thus the day He became the “*only*” begotten of God.

Mat 3:16 And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he (*John*) saw the Spirit of God descending like a dove, and lighting upon Him: 17 And lo a voice from heaven, saying, This is My beloved Son, in Whom I am well pleased.

Mat 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

- the seed of -

Joh 1:11 He came unto His own, and His own received Him not.

Joh 1:14 And the Word **was made flesh**, and dwelt among us, (and we beheld His glory, the glory as of the **only Begotten of the Father**;) full of grace and truth. *(Emp. added)*

- Jesus became a man through the body that was prepared for Him (*Heb 10:5*) which could experience death, but was the only Person Who would be able to raise up from the dead by His “own accord” (*Jn 10:18*) never to die again (*Rom*

6:9). The eldest child in any family is considered the “*only*” child until others are born into it thus making him then the “*firstborn*” among the rest who were born afterward. Jesus was designated the “only begotten” until after His resurrection when others who followed (*follow*) His death, burial and resurrection in the “*rebirth*” (*Jn 3:5*) to become like Him in dying no more. All who are not in Him (*Gal 3:27*) will experience “the second death” (*Rev 20:6*) [*They will be raised to die an eternal death, i.e., separation from God for all eternity.*] at the resurrection (*2 Thes 1:9*). Jesus is no longer the “only begotten of the Father” but the “firstborn of the dead” since now others can be like Him.

*Rev 1:5 And from Jesus Christ, Who is the faithful witness, and the **first begotten** of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, (Emp. added)*

Col 1:18 And He is the head of the body, the church: Who is **the beginning**, the ***firstborn from the dead**; that in all *things* He might have the preeminence (*Gk.4409- to be first [in rank or influence]*). (Emp. added)

*The “firstborn” under the Mosaic usually received a double portion of the inheritance: Deu 21:17.

Rom 8:29 For whom He did foreknow (*Gk.4267- to know beforehand, that is, foresee*), He also did predestinate (*Gk.4309- to limit in advance*) to be **conformed to the image of His Son** (*like as Jesus in that those faithful unto death will not experience the “second death”*), that He might be the **Firstborn** (*Gk.4416- first born: -firstbegotten*) **among many brethren**. (Emp. added)

- God foresaw a limited amount in advance (*not denying their free agency*), those who would be molded after the likeness of His Son making Him the first ever to take on human form to die and be resurrected to never die again.

1Co 15:20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept. (*Thayer: “Christ is ...the first one recalled to life of them that have fallen asleep”*)

Read also: Rom 6:9; Tit 3:5-6; 1 Pet 1:3; 3:21.

- The Old Testament writings concerning the gospel focused on Jesus as the Christ. Isaiah 53 is the passage Phillip used to explain Jesus to the Ethiopian eunuch in Acts 8:30-35.

- of the seed of David according to the flesh- Matt 1 lists Jesus’ genealogy according to His physical lineage from Abraham through David down to Joseph “the husband of **Mary, of whom** Jesus was born, Who is called Christ” (*v.16*). (Emp. added) Luke 3 lists Jesus’ genealogy beginning in verse 23 “(as was supposed) of Joseph” (*his ‘legal’ father via Joseph claiming Jesus as his own in order to [a] not shame Mary and [b] according to the instructions he received from the angel – Matt 1:19-21*) meaning Jesus’ lineage as being of Mary (*the physical lineage that linked Jesus to His right to David’s throne*) through David (*both Mary and Joseph were of David’s seed*) all the way back to (*the first**) “Adam,

the son of God” (v.38). The Mosaic stated that each tribe was to marry within its own unless it otherwise necessitated a change- Num 36.

**1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam (Gk.76- man) was made a quickening (Gk.2227- to [re-]vitalize:- make alive) Spirit.*

Read also: Act 2:30-31/1 Chr 29:23; Heb 2:9-10, 16-18; 10:5; 12:2.

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Rom 1:4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

- declared- Gk.3724- Thayer: (pg. 453) *that which hath been determined, acc. to appointment, decree.* (for although Christ was the Son of God before His resurrection, yet was He openly appointed [A.V. *declared*] such among men by this transcendent and crowning event). His resurrection didn’t “make” Him the Son of God. It proved He was/is Who He said He was/is (*Mat 28:18*).
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- according to the Spirit of holiness- This was prophesied by Holy Spirit through the Old Covenant prophets such as Daniel.

Dan 7:13 "I saw in the night visions, and behold, with the clouds of heaven there came one like a Son of man, and He came to the Ancient of Days and was presented before Him. 14 And to Him was given dominion and glory and a kingdom (*the church*), that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed.

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Rom 1:5 By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name:

- Not only did Paul recognize here that his appointment to be sent to the Gentiles (*the non-Jewish nations*) to preach the gospel came from Christ, stating we here shows he recognized the appointments of the others that were sent among the Jews. Thus understanding that all nations were responsible to adhere to the Gospel message for their salvation. Faith (*Gk.4102- reliance upon Christ for salvation*) without obedience cannot save!
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- Name- Gk.3686- *authority*. Christ’s authority is not just over the church.

Dan 7:14 ...all people, nations, and languages, should serve Him:...

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Rom 1:6 Among whom are ye also the called of Jesus Christ:

- called- Gk.2822- *invited*, that is, *appointed*, or (specifically) a *saint*. The Roman Christians, Gentile origin or not, were to be embraced as the true Israel of God (*Rom 2:26-29; see notes on Rev 19:7-9*).

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Rom 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.

- beloved- Gk.27- *beloved*: -dear. Since God loves every soul, to say there were only a few in Rome that He wished for the best is not what Paul had in mind. So, the KJV (*among others*) has it right by calling them “beloved” as in the original text. This word has more to do with a particular group being addressed.

1Pe 2:9 But you (*church*) are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light.

- called saints- (*‘to be’ is not in the original text*) Here showing that Paul was actually writing to believing breathing human beings. This, along with other passages where Paul greets the brethren in such a way, totally destroys those certain (*now widely accepted by many in the denominational world*) doctrines that teach the only people to receive such a title are the faithful dead.

- Since Paul was writing to a mixed group consisting of both Jew and Gentile converts, the two-fold blessing covered both grace and peace.

“The word grace was a common greeting for Greeks and would have made an impression with the non-Jews at Rome. The word peace was a Hebrew greeting. It would have been well received by Christians from a Jewish background.”
Brad Price

- from- Since Father and Son are inseparable, Paul’s message delivered to the Romans came, obviously, from, not including Holy Spirit (*v. 4 makes it clear that H.S. has a part in the inspiration*), them Both.

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

- thank- Gk.2168- *to be grateful*; specifically to *say grace* at a meal. This is a present tense verb, meaning Paul was consistently thanking God for them, remembering them in his daily devotions (*just as we offer thanks for each meal*). How do any of us feel when a fellow Christian remarks on how they are praying for us? Wouldn’t such bring that relationship somewhat closer?

- that- There was a reason Paul was thanking God through Jesus Christ for them. God because of the whole plan of redemption and how Paul himself as “the least of the apostles” was “unworthy to be called an apostle, because [he] persecuted the church of God” but by God’s “grace toward [him it] was not in vain. On the contrary, [he] worked harder than any of them” through “the grace of God that [was] with [him]” (*1 Cor 15:9-10*). And Jesus Christ as the One Who “had to be made like His brothers in every respect...to make propitiation for the sins of the people” (*Heb 2:17*). Only Jesus could, as Deity, be the best that God had to offer

since it was God Who made such a stipulation to His people Israel when they offered anything to Him voluntarily (*Lev 1:2-3*).

- for you all- the faithful at Rome [because their] faith [was being] spoken of throughout the [then known] whole world. It was through their (*the church at Rome's*) conviction and credibility that the Roman world was hearing the Gospel and because of such Paul was grateful.

"...the courage with which the truly converted confessed their faith in time of trial made a profound effect upon the non-Christian."- The Eternal Kingdom by F.W. Mattox (pg. 98)

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Rom 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;

- with my spirit- Gk.4151- mental *disposition*. Just as Jesus spoke of "God [as] Spirit, and those who worship Him must worship in spirit and truth (*Gk.4151*)" (*Jn 4:24*), Paul was doing such. He was so focused on **the Gospel** (*Gk.2098-a good message*) as it pertained to Christ that his prayer life was consumed by it.

Php 1:21 For to me to live is Christ, and to die is gain.

- without ceasing- Gk.89- *uninterruptedly*, that is, *without omission* (on an appropriate occasion). Not that we are to be forever on our knees in prayer. The idea is that we are to live lives as prayerful members of the body of Christ. Not many are able to pray as Jesus, or even as Paul, did. But that doesn't excuse not setting at least a portion of our time each day to devote to...

Col 4:2 Continue steadfastly (*Gk.4342- to be earnest towards, to persevere, be constantly diligent*) in prayer, being watchful in it with thanksgiving.

1Th 5:16 Rejoice always, 17 **pray without ceasing**, 18 give thanks **in all circumstances**; for this is the will of God in Christ Jesus for you. (*Emp. added*)

"Under no circumstance is a Christian to forget the price with which we have been bought, comparing it to whatever difficulty we may be going through, knowing there would be nothing we could go through that would compare to the sufferings of Christ on the day of His crucifixion." CFY II

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Rom 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- Gk.1189- to *beg* (as *binding oneself*), that is, *petition*. How often have we prayed with the attitude that we are somehow owed something? Or if we didn't get something we really wanted, do we wonder if He even heard us? Was it something that would bring honor to His Name? If it wasn't it may have fallen on deaf ears...

Isa 59:1 Behold, the LORD's hand is not shortened, that it cannot save, or His ear dull, that it cannot hear; 2 but your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear.

...or have been asked of Him in vain.

1Jn 5:14 And this is the confidence that we have toward Him, that if we ask anything **according to His will** He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests that we have asked of Him. (*Emp. added*)

Paul was asking for something that would have brought honor to His Name; going to Rome where his death would ultimately yield glory to God. Such would have been according to His will.

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Rom 1:11 For I long to see you, that I may impart to you some spiritual gift, to the end ye may be established; (*Gk.4741- to confirm*)

- Only an apostle could pass on or share such miraculous “gifts of the Holy Spirit distributed according to His will” (*Heb 2:4*). See also Act 19:6.

Act 8:14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit, 16 for He had not yet fallen on any of them, but they had only been baptized in the Name (*Gk.3686- authority*) of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit.

2Co 12:12 The signs of a true apostle were performed among you with utmost patience, with signs and wonders and mighty works.

And the reason Paul wanted to impart on them some (*Gk.5100- any, certain*) spiritual (*Gk.4152- supernatural*) gift (*Gk.5486- [specifically] a [spiritual] endowment*) could have been to strengthen their faith.

Mar 16:17 And these signs will accompany those who believe: in My Name they will cast out demons; they will speak in new tongues; 18 they will pick up serpents with their hands (*Act 28:3-5*); and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick (*Act 28:8*), and they will recover."

1Co 14:22 Thus tongues are a sign **not for believers** but for unbelievers, while prophecy is a sign not for unbelievers but for believers. (*Emp. added*)

Notice, believers didn't need the signs. They had faith in the message and thus the messenger.

Joh 4:48 So Jesus said to him, "Unless you see signs and wonders you will not believe."

Paul's main reason for passing on a certain spiritual gift was for the church at Rome to be able to be established further in the faith, just as he did with the Corinthian brethren...

1Co 1:7 ...so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ,

This letter to the church at Rome was as a precursor to his first visit there. Some there may already have had gifts obtained while in Jerusalem during the Feast of Pentecost when the church was first established (*Act 2:10*). But again, if only an apostle could pass on such gifts and it had been some time since Pentecost, it may have been necessary for Paul to visit them in order to "strengthen" or "establish" them for greater service. Especially if they lacked the ability to **properly** use the supernatural abilities they may have received at Pentecost. One such gift that was being used improperly (*at least in Corinth*) was the ability to speak in tongues (*languages not studied*).

1Co 14:2 For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. 3 On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.

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

- Paul had a twofold reason for visiting Rome. One was to pass on the gift mentioned in the previous verse and the other was for them to be mutually encouraged by each other's faith. Theirs by having an apostle visit them and his by seeing firsthand their strength in the faith, especially in such an immoral city as Rome.

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Rom 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.

- One problem Paul had was the same as what Daniel experienced through the angel who came to help Daniel "understand what [was] to happen to [his] people in the latter days" (*Dan 10:14*). "The prince" of Dan 10:13 was part of the behind-the-scenes "spiritual forces of evil in the heavenly places" (*Eph 6:12*) that were preventing him from delivering the understanding of Daniel's vision.

Dan 10:13 The **prince** of the kingdom of Persia (*Satan*) withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with (*fighting beside*) the **kings** of Persia, (*Emp. added*)

- Paul had oftentimes purposed to come unto them (*Act 19:21 "Paul resolved in the Spirit"*) but was let hitherto (*prevented so far*) because of "the schemes of the devil" (*Eph 6:11*) via "the Jews" who "[hindered him] from speaking to the

Gentiles that they might be saved”. He had also “endeavored the more eagerly and with great desire to see” the brethren at Thessalonica “face to face, because [he] wanted to come to [them]... again and again—but Satan hindered [him]” (*I Thes 2:16-18*). He had been so busy establishing and preaching the gospel elsewhere but soon would have the time to visit them as per the end of this epistle. Read also Rom 15:19-24.

- have some fruit- Paul wanted to “pluck some fruit” (*Gk.2590*), i.e., convert some people there with the message of the Gospel. But fruit also came in the form of encouraging the church there to continue in the faith even though they lived in such a decadent place.

- other Gentiles- He knew he would have had a difficult time converting the few Jews that may have been in Rome (*Act 18:2*) thus his apostleship of taking the good news to the Gentiles.

Act 13:46 And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you (*Jews*). Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.

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Rom 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

- In Nebuchadnezzar’s vision (*Dan 2*) of the statue consisting of gold, silver, bronze and iron, the bronze represented the Greek Empire that was brought under the Roman Empire (*iron*) once Alexander the Great was dead. Thus there was a dominant Greek presence among the non-Greeks (*Gk.915- foreigner*), i.e., Barbarians, in Rome. Paul’s first obligation was to Christ, telling the Corinthians that “His grace toward me was not in vain. On the contrary, I worked harder than any of them (*apostles*)” (*1 Cor 15:10*). He then felt indebted, since his own sins were forgiven even after he persecuted the church, to share what he received, even though he was “the least of the apostles” (*1 Cor 15:9*), with those to whom he was sent. That obligation was for even the most unintelligent soul who had the heart and ability to desire to understand the message of the gospel.

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Rom 1:15 So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

- So- Referring back to his reason to want to go to Rome in verse 14.
- ready- *Gk.4289- forward in spirit, predisposed*. Since Paul had been prevented (*v. 13*) it made him all the more ready to go to Rome. He had pretty much exposed the rest of the Middle East to the Gospel and had no desire to “build on someone else’s foundation” (*Rom 15:20*). He was now ready to share it with those to whom he had yet to visit. Why?

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Rom 1:16 For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

- Further explaining his reason, Paul then amplifies why he wanted to go there, even after becoming the subject of persecution for his boldness in spreading the message of truth. He wasn't ashamed of that message (*the reason for the death, burial and resurrection of Christ*) because it was the only message by which anyone could (*can*) be saved. Therefore he refers to it as that one and only power (*Gk.1411- force*) that God possess unto (*Gk.1519- to or into [indicating the point reached or entered], purpose*) salvation (*Gk.4991- rescue: -deliverance*). If God had another plan by which man could be saved He would have revealed it. Therefore, salvation is not given without making a sacrifice by the one wanting to receive it. And that sacrifice is so simple (*Rom 12:1*).

- everyone- According to Romans 11:26, "all Israel" are the only ones that will be saved. (*See notes.*)

Hos 1:10 Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye are not My people, *there* it shall be said unto them, *Ye are* the sons of the living God." (*Which now includes the Gentiles.*)

- believeth- Gk.4100- to entrust (especially one's spiritual wellbeing to Christ). How can a person entrust their very soul to Someone they aren't willing to obey? Belief has to be connected with obedience or all is null and void. Yes, salvation is free. But since "all have sinned and fall short of the glory of God" (*Rom 3:23*) and "the wages of sin is death... (*then*) the free gift of God is eternal life **in** Christ Jesus our Lord" (*Rom 6:23*). If we aren't willing to be "**in** Christ Jesus our Lord" by being immersed into Him (*Gal 3:27*) then we aren't genuine candidates for such a salvation.

- Jew first- Since "the Jews were entrusted with the oracles of God" (*Rom 3:2*) and "to them belong the patriarchs, and from their race, according to the flesh, is the Christ" (*Rom 9:5*) what reason could be given for them not to be first in line to hear the message of salvation? But such became moot when, seemingly, the majority of Jews rejected Jesus as the prophesied Messiah (*Act 28:28*). And besides, it was never meant that only one people were ever to be saved (*Rom 3:29*). The message today, as then, is for all races and not to the Jews only.

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

- therein- refers to the Gospel (*v. 16*)

- the righteousness (*Gk.1343- equity [of character or act]; specifically [Christian] justification*)

- of God- Since God has set up certain moral laws for man, He cannot Himself excuse the breaking of even one of them or He couldn't be the impartial Eternal Judge. So how could He be just, to acquit man of his disobedience and still Himself be righteous? Enter the one thing He has put into His Divine law (*which*

preceded the Mosaic law- Gen 3:21/Ex 30:10), the requirement necessary for man's redemption; blood!

Heb 9:22 Indeed, under the Law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

It is, therefore, only through the revealed Gospel plan in which God gave, what He Himself required of as Best (*without blemish*) that He had (*His own Son*), that pardon from transgressions can be found. Deity gave of Deity to redeem His creation from Satan who took ownership of it (*Gen 3:15, Jn 8:44*) when our first parents succumbed to his deceits. And the only way God could give a blood sacrifice was for His Son to come in "human form" (*Php 2:8*) through the "body...prepared for [Him]" (*Heb 10:5*).

Heb 2:17 Wherefore in all things it behoved Him to be made like unto *His* brethren, that He might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. 18 For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

- from faith to faith- Before anyone can "share His holiness" (*Heb 12:10*) we "must believe that He exists and that He rewards those who seek (*Gk.1567- to search out, investigate, crave, [by Hebraism] worship*) Him" (*Heb 11:6*). Thus faith (*Gk.4102- moral conviction [of religious truth]*) is the starting point at which all must begin. If a person can't believe in His existence they can never, obviously, reach the maturity that true believers reach once we advance to **the faith** (*Gk.4102- especially reliance upon Christ for salvation*).

" This means faith is the starting point to becoming righteous and faith is the ending point."
Brad Price

This faith involves obedience to the faith (*v. 5*) if any child of God seeks to mature in it thus to become of the righteous who live by it. Belief, in this context, is not merely a mental acknowledgment as much as it is a requirement to obey.

Joh 3:36 **Whoever** believes in the Son has eternal life; whoever **does not obey** the Son shall not see life, but the wrath of God remains on him. (*Emp. added*)

- as it is written-

Hab 2:4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

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Rom 1:18 For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

- Paul wrote here that both God's righteousness (*v. 17*) and His wrath have been revealed (*Gk.601- to take off the cover, disclose*). His righteousness by way of the Gospel to all who will accept it, and His wrath on those who don't, taking away any excuse anyone might have as if it was never disclosed.

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Revealing His goodness to “those who love Him” (1 Cor 2:9), God is adding His faithful “day by day” (Act 2:47) “to the kingdom of His beloved Son” (Col 1:13) along with all the benefits that are included (1 Cor 2:9). Revealing His vengeance on those who don’t love Him (*those who aren’t obedient to His plan to save them*) He exposes such to the consequence of their inaction.

2Th 1:8 In flaming fire taking vengeance on them that **know not God**, and that **obey not the Gospel** of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; 10 When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. (Emp. added)

- ungodliness- Gk.763- *impiety*, that is, *wickedness*.
- unrighteousness- Gk.93- *injustice*; moral *wrongfulness* (of character, life or act).
- hold (suppress) the truth- Whether they, Jew or Gentile, won’t accept the truth themselves or they deny it and thus keep it from others, it is by their unrighteousness that they commit such an injustice as keeping either themselves (Eph 5:29- “no one ever hated his own flesh”) or others from hearing the message of the Gospel. Jesus said to “love your neighbor as yourself” (Mat 19:19) and the gloss/definition concerning love here, according to Thayer, is “to have a preference for, wish well to, regard the welfare of” **all** others. So, to suppress the truth would be to desire that others experience the wrath of God. When we don’t teach “the truth, the whole truth and nothing but the truth” we are quashing the salvation that only the truth can reveal.

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

- Because- Paul was eager to preach the Gospel to them (v. 15), he was not ashamed of it (v. 16), and after explaining what had already been revealed, both God’s righteousness and the consequence of His wrath, Paul now gives the reason they, the ones who suppressed the truth, couldn’t deny God’s existence. It was plain to them whether through inspiration or nature, and they would be foolish to not see it because God has shown it to them.

Rom 1:20 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:

- Naming God’s invisible attributes, Paul refers to them as His eternal power and Divine Nature (of which [His Divine Nature], according to 2 Pet 1:4, “through”

God's "own glory and excellence" we might "become partakers of... having escaped from the corruption that is in the world because of sinful desire"). No man has seen God (except Jesus –Jn 6:46) and lived to tell of it (Ex 33:20). We know He exists through the things that are made, (i.e. nature) and through His inspired word. He has revealed Himself, from the creation of the world, first to Adam and Eve and to others, whether via His wrath or His righteousness, and continues to show Himself to this day through His word and through nature itself. Therefore there will be no place at the judgment for atheistic excuses pertaining to ignorance of His existence.

Speaking of nature: every design has a designer. Not that nature alone reveals the God Who created it. The things we see, the sun, moon, stars and even this planet with all its wonders should give us reason to search for the One Who made them. There's too much complexity in them to think they just came into being without the help of a Designer. And not only does nature, along with science and medicine, prove the Bible's accuracy, it establishes the reliance on it as being inspired by God. Since God desires "that all should reach repentance" (2 Pet 3:9) how would that be possible without an attempt to reveal His intangible Nature but through the tangible?

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Rom 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- here refers to the unrighteous (*v. 18*). They were familiar with the existence of the true God, whether through the things that have been made or through "prophesy of scripture" (2 Pet 1:20-21), but did not esteem Him as such. How do you give thanks to God when you don't revere Him for Who He truly is? The unrighteous think they have all the answers on any given subject, especially when it comes to God and His word. Their claim to intelligence only displays their ignorance when put to the test by anyone who has even a basic understanding of scripture and the truth that lies therein.

- vain in their imaginations- They were (*Gk.3154 with 1261*) morally *wicked* in their reasoning.

1Co 1:20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

- their foolish (*Gk.801- unintelligent; by implication wicked*) heart (*Gk.2588- thoughts or feelings [mind]*) was darkened (*Gk.4654- to obscure*).

Mat 4:16 the people dwelling in darkness (*Gk.4655- obscurity*) have seen a great light (*Gk.5457- to shine or make manifest; luminousness*), and for those dwelling in the region and shadow (*Gk.4639- darkness of error*) of death, on them a light (*Gk.5457*) has dawned."

2Co 4:3 And even if our Gospel is veiled, it is veiled only to those who are perishing. 4 In their case the god of this world has blinded (*Gk.5186- to obscure*) the minds (*Gk.3540- perception, intellect*) of the unbelievers, to keep them from

seeing the light (*Gk.5462- illumination*) of the Gospel of the glory of Christ, Who is the Image of God.

2Ti 1:10 and which now (*God's grace*) has been manifested (*Gk.5329- to render apparent*) through the appearing of our Savior Christ Jesus, Who abolished death and brought life and immortality to light through the Gospel,

With all this information from the above passages and more, **ignorance** of God and His plan to save mankind is a **choice!**

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Rom 1:22 Professing themselves to be wise, they became fools,

1Co 1:21 For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

1Co 3:18 Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him **become a fool** (*Gk.3474- stupid, to "the wisdom of the world" -1 Cor 1:20*) **that he may become wise** (*to "the wisdom of God" -1 Cor 1:24*). 19 For the wisdom of this world is folly with God. For it is written, "He catches the wise in their craftiness," 20 and again, "The Lord knows the thoughts of the wise, that they are futile." (*Emp. added*)

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Rom 1:23 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.

- Their degradation began by worshipping mere mortals, to lower beings of the creation all the way down to reptiles. And neither Jew nor Greek was innocent of this charge.

2Ki 18:4 He (*Hezekiah*) removed the high places and broke the pillars and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had made offerings to it (it was called Nehushtan [*Heb.5180- something made of copper, the copper serpent of the Desert*]).

The Beacon Bible Commentary (8:53) offers this quote from Chester Quimby: "They got God down on two legs, then down on all fours, then down on the belly!" They considered this to be *wise*. Brad Price

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Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:

- lusts- *Gk.1939- a longing* (especially for what is forbidden). It is this sinful desire that undermines any interest in things that are holy. And without that interest there would be no desire to "search the scriptures" since "in them [we] have eternal life; and it is they that bear witness about [Christ]" (*Jn 5:39*).

Mar 4:19 but the cares of the world and the deceitfulness of riches and the desires (*Gk.1939*) for other things enter in and **choke the word**, and it proves unfruitful. (*Emp. added*)

Gal 5:16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

- God also gave them up- This phrase is from two Greek words (*3860 and 846*) which together literally mean that He “surrendered” them “backward”. Paul, when writing to the Philippians, stated (*3:14*) that he “[pressed] on toward the goal for the prize of the upward call of God in Christ Jesus”. When we aren’t moving forward in our walk with God, He will allow us to fall backward. God will give up on anyone who refuses to receive His saving grace by rebellion against His will.

- Once a person goes beyond spiritual help, God will allow them to do what is abhorrent. He will allow them to dishonor their own bodies between themselves out of their own choice, which has consequences. God didn’t stop Adam and Eve. If He would have He would have gone against His gift of free-agency. Paul went on to explain what they were doing among themselves in the following verses.

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Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed forever. Amen.

- When anyone substitutes truth for a lie they are filling a void with the wrong material. They seek the tangible, something they can make from materials they hold in their hands or of living things and, out of ego and pride, claim that they “made” their own gods. In doing so they exchanged the truth that they were made by God. They served the creature which was made by the very Creator they were denying. Gods come in many forms even today (*cars, homes, etc.*) that can be exchanged for the truth about God. And the world is on the fast track toward receiving “the wrath of God” (*v. 18*) for such rebellion.

Exo 32:7 And the LORD said to Moses, "Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. 8 They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"

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Rom 1:26 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:

- Beginning his list of vile affections, Paul starts with lesbianism. It is so sad that the gender that has the most influence, historically, on good morals is truly the one then that is the most difficult to think of in this way. A woman’s influence, as mother on her children has always, for whatever reason, been stronger than that of the father’s. She has always been considered the purer of the genders because of her difference as being “the weaker vessel (*Gk.4632- [specifically a wife as contributing to the usefulness of the husband]*)” (*1 Pet 3:7*). “Weaker” here has

more to do with physical strength (*in comparison to the man in general*) than it does her mental or moral fitness. In this case the wife determines “*the usefulness of the husband*” and there’s more power in that than all that feminism has to offer (*Pro 31:23*).

- against nature- In the next verse Paul will use the term “natural relations” that refer to the actual acts involved in this type of immorality. Here it refers to her going against physical reason as it relates to procreation. If the world only consisted of women the human race wouldn’t last past the first generation. And the same goes with men.

1Ti 2:13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved **through childbearing--if** they continue in faith and love and holiness, with self-control. (*Emp. added*)

This passage has less to do with “childbearing” (*as though having a baby has anything to do with her salvation*) so much as it has to do with women knowing their place in the natural order of things. Since “the head of a wife is her husband” (*1 Cor 11:3*) how can a woman consider herself in the natural order of things if her head is another woman? And just because an immoral society accepts same gender matrimony, God, Who “[does] not change” (*Mal 3:6*), will always consider it despicable.

Heb 13:4 Let marriage be held in honor among all (*male and female*), and let the marriage bed be undefiled, for God will judge the sexually immoral (*Gk.4205- a [male] prostitute [as venal/degenerate]*) and adulterous.

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Rom 1:27 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 recompense of their error which was meet.

- This must have been a problem since even before the Exodus or God wouldn’t have had to deal with it in the past (*through Levitical laws*) as He did when the apostles were inspired to receive His laws concerning morality as we see here.

Lev 20:13 If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.

Not that we would put anyone to death for such today but it shows how degraded carnal man has become. Natural (*Gk.5446- instinctive*) and use (*Gk.5540- employment, that is, sexual intercourse [as occupation of the body]*) is with reference to...

Mar 10:6 ... the beginning of creation, [*when*] ‘God made them male and female.’ 7 ‘Therefore a man shall leave his father and mother and hold fast to his wife, 8 and the two shall become one flesh.’ So they are no longer two but one flesh. 9 What therefore God has joined together (*Gk.4801- yoked together*), let not man separate (*Gk.5563- to place room between, that is, part*).”

Putting aside the “natural” order, carnal man has corrupted the holy and made holy the corruptible. He has lost control out of not wanting controlled to begin with.

1Th 4:3 For this is the will of God, your sanctification: that you abstain from sexual immorality; 4 that each one of you know how to **control his own body** in holiness and honor, 5 not in the passion of lust like the Gentiles who do not know God; *(Emp. added)*

- that which is unseemly- Acts that are sanctioned by governments.

Isa 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! 21 Woe to those who are wise in their own eyes, and shrewd in their own sight!

- But God has destroyed many such governments since “...the Most High rules the kingdom of mankind and sets over it whom He will” *(Dan 5:21)*.

Jer 6:15 Were they ashamed when they committed abomination? No, they were not at all ashamed; they did **not know how to blush**. Therefore they shall fall among those who fall; at the time that I punish them, they shall be overthrown," says the LORD. *(Emp. added) (Read also Isa 3:9.)*

- with men- Homosexuality is protected by governments that have drifted away from morality. The air waves are being inundated by such acts that it won't take another generation until it becomes the norm. But...

Jud 7 just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued **unnatural desire**, serve as an example by undergoing a **punishment of eternal fire**. 8 Yet in like manner these people also, relying on their dreams, defile the flesh, **reject authority**, and blaspheme the glorious ones. *(Emp. added)*

So God will be their ultimate Judge. In the meantime though, we are to...

2Co 6:17 ... go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, 18 and I will be a Father to you, and you shall be sons and daughters to Me, says the Lord Almighty."

- receiving in themselves- It is a proven fact that homosexuals and lesbians have shorter life spans than others of their specific genders. Below are examples from *Citizens For Parents Rights*;

http://web.archive.org/web/20010124040800/www.cprmd.org/Myth_Fact_004.htm that I have discovered that are mild compared to the volumes of research that can be found on this vile practice. One would have to understand “the deep things of Satan” *(Rev 2:24)* to know how perverted man has become at the expense of his eternal soul.

35% of male homosexuals had seriously considered or attempted suicide and 31% of female homosexuals had seriously contemplated or attempted suicide.

Source: A.P. Bell and M.S. Wienberg, *Homosexualities: A study of Diversity Among Men and Women* (New York: Simon & Schuster, 1978),p. 450, table 21.12.

Young "gay" males face particularly high risks for sexually transmitted diseases (STDs). In a study of 29 gay or bisexual male adolescents ages 15-19, almost 50% reported having a previous STD.

Source: Gary Remafedi, " Adolescent Homosexuality: Psychosocial and Medical Implications," *Pediatrics* 79 (1987): pp. 331-337.

1Pe 3:10 For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; 11 let him **turn away from evil** and do good; let him seek peace and pursue it. (*Emp. added*)

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Rom 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;

- Speaking of those who suppress the truth (*v. 18*) who were involved in just about every sin that can be named "under the sun" (*Ecc 3:16*); since they didn't allow God the recognition due Him as Creator of all that has "been clearly perceived,.. in the things that have been made" (*v. 20*) He "*surrendered them backward*" (*see notes on v. 24*). Remember, God created man with free agency. If man has no desire to know truth "God sends them a strong delusion, so that they may believe what is false" (*2 Thes 2:11*).

- reprobate- Gk.96- *unapproved*, that is, *rejected*; by implication *worthless mind*- Gk.3563- the *intellect*. People with worthless intellects, in this context, will commit what their minds tell them to do. Many of these we might even consider intelligent according to the world's definition (*1 Cor 3:19*). As it was with Pharaoh's heart being hardened by God when he wouldn't allow the Hebrews to leave Egypt, God, knowing the hearts of man (*Lk 16:15*), honored free agency by allowing Pharaoh's heart to be hardened **before** God sent him a strong delusion. Without a basis for morality (*the Bible*) the carnal man leaves it open to everyone to decide for him or herself what is moral, thus to do those things which are not convenient (*Gk.2520- becoming*) but with a clear (*actually "seared"*- *1 Tim 4:2*) conscience. A Muslim is permitted to lie according to Qur'an 2:225 which states "Allah will not call you to account for what is futile in your oaths", and...

"Since determining what is 'better' is a very subjective evaluation, one can break any agreement with anyone at any time they choose to do so just based on one's perception of what is 'better'" - Sahih Bukhari 9:89:260.

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

The following are listed as they appear in an Interlinear

1. unrighteousness- Gk.93- *injustice*; moral *wrongfulness* (of character, life or act).
2. fornication- Gk.4202- *harlotry* (including *adultery* and *incest*).
3. wickedness- Gk.4189- *depravity*, that is (specifically) *malice*.
4. covetousness- Gk.4124- *avarice*, that is, (by implication) *fraudulency*, *extortion*.
5. maliciousness- Gk.2549- *badness*, *depravity*, *malignity*, *trouble*.
6. envy- Gk.5355- *ill will*, that is, *jealousy*.
7. murder- Gk.5408- (to *slay*).
8. debate- Gk.2054- a *quarrel*, that is, *wrangling*.
9. deceit- Gk.1388- to *decoy*: -deceit, subilty.
10. malignity- Gk.2550- *bad character*, that is, (specifically) *mischievousness*.
11. whisperers- Gk.5588- a secret *calumniator*. Webster: Calumny- *a false and malicious statement, slander*. This is a person who secretly slanders another.

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

12. Backbiters- Gk.2637- *talkative against*.
13. haters of God- Gk.2319- *hateful to God*, that is, *impious*.
14. spiteful- Gk.5197- an *insulter*, that is, *maltreater*: -injurious.
15. proud- Gk.5244- *appearing above others (conspicuous)*, that is, *haughty*.
16. boasters- Gk.213- (*vagrancy*); *braggart*.
17. inventors- Gk.2182- discoverer, that is, contriver. of evil things- Gk.2556- worthless, depraved, injurious.
18. disobedient- Gk.545- unpersuadable, that is, contumacious (Webster: *stubborn, resistance to authority*). to parents (see notes on Eph 6:1-3).

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Rom 1:31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

19. Without understanding- Gk.801- *unintelligent*; by implication *wicked*: -foolish.
20. covenant breakers- Gk.802- *not agreed*, that is, *treacherous* to compacts: -covenant breaker.

21. without natural affection- Gk.794- (as a negative particle to *cherish affectionately*); *hard hearted* towards kindred.
22. implacable- Gk.786- literally *without libation*, that is, *truce-less*. Thayer: “*that cannot be persuaded to enter into a covenant*”. It’s their way or the highway.
23. unmerciful- Gk.415- *merciless*.

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Rom 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.

- Addiction to anything evil in this context will rob a soul of eternal life. People can be so consumed with “*all that which is in the world, the desire of the flesh, and the desire of the eyes, and the vaunting of life*” even though “*the world is passing away, and the lust of it*” (*Interlinear- I Jn 2:16-17*). There are so many statistics that show how sinful behavior has ill effects on health, family, friendships, other relationships, employment and the list goes on. Satan has the world convinced that sin is exciting; it fills a hunger that, for most, cannot be filled with righteousness. The media only perpetuates the addiction. Everything Paul listed above was prevalent then, and is now, as Solomon so wisely stated (*Ecc 1:7-10*).

What people don’t realize is that nations have fallen because of immoral behavior and not because of being destroyed by other nations, unless they were the pawns God used to make a point, as He did with Israel. The decline of any empire, including Rome, first begins with the decline of the family. Nations are stronger when families are stronger and when immorality begins to decay at the core of her strength, the fall is imminent.

- What is the judgment (*Gk.1345- statute or decision*) of God pertaining to those who commit such things as it applies to the death penalty here? God has always punished sin. The Mosaic Law “through the commandment” showed how sin “might become sinful beyond measure” (*7:13*). It’s difficult to understand that a person will break any law, all along knowing that there are repercussions. No longer under the Law of Moses though, sin is still sin; murder is still murder, adultery is still adultery, etc., and the ultimate punishment is still the ultimate punishment. Those who commit such things will suffer the penalty of death, not at the hands of “those who kill the body but cannot kill the soul” but at the hands of “Him Who can destroy both soul and body in Hell” (*Mat 10:28*). The ultimate death penalty then is a spiritual death, a separation from God to “suffer the punishment of eternal destruction, away from the presence of the Lord” (*2 Thes 1:9*). And whether a person practices such evil or only approves of such behavior (*to approve receives the same punishment as to practice*), both will suffer the same fate. In this context, they not only are involved in the evil behaviors listed here, but also promote them. According to Heb 9:27, there will be no second chance.