

Romans 1:1-7
Introduction

Introduction: This book contains over 7,100 words. It is often divided into 2 simple parts: 1-8, 9-16. It can also be divided into *condemnation* (1-3), *justification* (4-5), *sanctification* (6-8), *restoration* (9-11), and *transformation* (12-16).

Another helpful way to view the book is: Good news for Jews and Gentiles (1:1-4:25); Why the Gospel is good news (5:1-8:39); God's faithfulness vindicated (9:1-11:36); Gospel life for Jews and Gentiles (12:1-15:13), and some messengers of the gospel (15:14-16:27).

See the chart by Paul Tautges on 3 phases of salvation.

Unlike many of Paul's books, the only corrective is found in chapter 14.

Listen to how S. Lewis Johnson describes this letter. "It was winter of the years AD 54–55 in the city of Corinth, the vanity fair of the ancient world. Two quiet and dignified men, guests in the house of Gaius, a Christian businessman of Corinth, sat down to engage in the work of correspondence. Paul, a man who appeared to be in his late fifties, prepared to dictate a letter to a man named Tertius (cf. Rom. 16:22). That papyrus scroll that flowed from the hand of Tertius would be sufficient to change the course of the history of the Western world."

The reading and study of this book led to the salvation of many throughout history, including Augustine, Martin Luther, John Bunyan, John Wesley, and others. Pastor Martyn Lloyd-Jones spent @ 13 years (@ 370 sermons) teaching through it nearly every Friday evening from October 1955- March 1968, and only made it to 14:17!

1) The credibility of the AUTHOR—Paul—1:1

- The first seven verses are one sentence in the original text.
 - a) His relationship—*a servant* [doulos] *of Christ* (the Messiah) *Jesus*—emphasis on his MASTER
 - i) The *doulos* was completely at the disposal of the master. He was under the complete authority of the master. It implies humility, devotion, and obedience. It also emphasizes that he represents the authority of his Master.
 - (1) Our usefulness to Jesus depends on the extent to which we will the will of God. (Francis Schaeffer)
 - ii) Many of his readers would have been slaves. Paul was not a slave by force or necessity but by choice. He exalts Christ by saying this.
 - b) His office—*a called apostle*—emphasis on the MESSENGER
 - i) As opposed to a man who called himself an apostle.
 - ii) Paul was called by Christ on the road to Damascus (Ac. 9:1-16).
 - c) His purpose—*set apart* (pf. pass. ptc.) *unto the gospel* (good news) *of God*—emphasis on the MESSAGE

- i) Remember that separation is both **negative** (from something) and **positive** (to something).
- ii) This is the first of 13 uses of the term “gospel” in Romans.
- iii) Romans tells us about God; how He acted to bring salvation, how His justice is preserved, how His purposes are worked out in history, and how He can be served by His people. (Leon Morris)

2) The credibility of the GOSPEL (in a parenthesis)—1:2-6

- a) God *promised beforehand*—1:2 (perhaps as far back as Genesis 3)
 - This means He announced with certainty in advance as to what He would do. How did he do this?
 - i) *Through His prophets*
 - (1) Moses (Acts 3:21-22), David (Acts 2:30)
 - ii) *In the holy Scriptures*—the Gospel cannot be apart from God’s Word
 - Paul will quote from the OT @ 60x in this letter plus many allusions
 - b) God’s revelation *concerning his Son*—1:3-6
 - i) Who is this Son?—1:3-4
 - (1) HIS HUMANITY—1:3 the One *who descended from* (lit. “became from the seed of”) *David according to flesh*
 - Fulfilling both the **unconditional** promise to David (2 Sam. 7:8-17) and the **conditional** promise to Solomon
 - (2) HIS DEITY—1:4 the One *who was declared* (designated by the Father) *to be the Son-of-God-in-power* [du,namij] **according to Spirit of holiness** *by his resurrection from the dead*
 - (a) Note the Tri-unity of God here.
 - (b) He does not become the Son of God, but it becomes undeniably obvious now because His deity has been veiled in flesh.
 - (3) HIS AUTHORITY—*Jesus Christ our Lord*
 - ii) *Through whom* (Jesus Christ our Lord) *we* (Paul) *have received* (from God the Father)—1:5-6
 - (1) What? *grace and apostleship*
 - (2) Why? *to bring about the obedience of faith for the sake of* [u`pe,r] *his name among all the nations, & including you who are called to belong to Jesus Christ,*
 - ❖ This tells us something about the ethnic origin of the Roman church—they were largely Gentiles
 - (a) PURPOSE—exercising faith is obedience to God’s rescue invitation
 - (i) Cf. Rom. 10:16; 2 Thess. 1:8; 1 Pet. 1:22; 4:17
 - (b) MOTIVE—this grace and apostleship for obedience unto salvation is **on behalf of His name**—He brings it about for His name’s sake; see 1 John 2:12
 - (c) SCOPE—this obedience is to be among all the nations (Mt. 28:19; Mk. 13:10; Lk. 24:47)

3) The credibility of the READERS—1:7 (completing what he started in 1:1)

- a) *To all those in Rome*—these 3 adjectives describe every believer
 - i) *Loved by God*—God will always love His children, even Gentile ones!
 - ii) *Called*—effectively called (urgently summoned) to salvation and to Jesus Christ (1:6); calling is a result of God’s love
 - iii) *Saints*—holy (set apart) ones; holiness is a result of God’s call
 - iv) These 3 truths apply to you if you are a Christian.
- b) The typical greeting/blessing
 - i) What? *Grace to you and peace*
 - (1) Real peace comes only as a result of the grace of God. (R. Mounce)
 - ii) From whom? (note their equality)
 - (1) *God our Father*
 - (a) Believing Jews and Gentiles have a common Father
 - (2) *and the Lord Jesus Christ.*

4) Things we need to remember:

- a) Who is God?
 - i) God is the SOURCE of the Gospel.
 - ii) Christ is the FOCUS of the Gospel.
- b) What does God do?
 - i) He PROMISED the Gospel. He kept His Word.
 - ii) He CALLS sinners to be believers and MAKES saints out of sinners.
 - iii) He LOVES believers, regardless of their track record.
 - iv) He GRANTS grace and peace to believers.

Next time: Romans 1:8-15

Romans 1:8-15

Paul's desire to communicate God's Word to the Roman people

Introduction: Paul had never physically been to Rome, yet his heart had gone there many times. There may have been some in Rome who felt slighted that the great "apostle to the Gentiles" had not yet visited the capital of the Gentile world.

1) Paul's grateful prayer stated—1:8

- Paul's gratitude is:
 - a) Important—**First**, *I thank*
 - b) Father-centered—**my God** (the Father)
 - c) Mediatorial—**through Jesus Christ** (cf. Heb. 7:25)
 - d) Inclusive—**for all of you_{pl}**,
 - e) Purposeful—**because your_{pl} faith is proclaimed in all the world.**
 - i) This was before telephone, television, internet, radio, newspaper, or satellite. The "all the world" was a figure of speech/hyperbole for the boundaries of the Roman Empire where Christianity has already been established.

2) Paul's grateful prayer explained—1:9-10

- a) His oath concerning incessant prayer—*For [ga,r] God is my witness ... that without ceasing I mention you_{pl} always in my prayers,—1:9-10*
 - i) Paul was *serving* God *with/in my spirit in the gospel of His Son* (cf. 1:4)
 - (1) "Serve" [latreu,w] is usually associated with priestly worship.
 - (2) Whatever we do in helping to carry out the redemptive mission of Christ is by definition an act of worship. (R. Mounce)
- b) His urgently submissive desire—*asking [de,omai] that somehow ... I may now at last succeed* (lit. "may be helped on the way") *in coming to you_{pl}—1:10*
 - i) How? *by/in [evn] God's will*—not Paul's will, but God's

3) Paul's 4 reasons to visit Rome—1:11-15

- *11 For I long [evpipeqe,w] to see you_{pl}* (cf. 15:23-24)
- a) Reason # 1: *that I may impart/share [metadi,dwmi] to you_{pl} some spiritual gift*
 - i) Paul wanted to bring some spiritual benefit to them.
- b) Reason # 2: **to strengthen you_{pl}** [sthri,zw]—spiritual determination
 - i) *12 That is, that we may be mutually encouraged by each other's faith, both yours_{pl} and mine*
 - (1) Faith in God that is active in both Paul and the Romans.
 - (2) Paul was not ashamed to say he needed encouragement from them as well.
 - ii) *13 I do not want you_{pl} to be unaware, brothers, that I have often intended to come to you_{pl}—1:13-14* (cf. Acts 19:21)
 - (1) *(but thus far have been prevented)*—Paul had other ministry responsibilities (Romans 15:19, 22-23); sometimes the prevention was from the Spirit (Acts 16:6); sometimes from Satan (1 Thess. 2:18), and

sometimes from other people (1 Thess. 2:16; 3 John 1:10). This includes time Paul spent in prison and in ministries to other communities.

- (2) The Old KJV used the word “let” here, which means hindered. Such as volleyball or tennis, when the served ball hits the net, we have a “let ball,” meaning the ball was hindered.
- c) Reason # 3: *in order that* [i[na] *I may* **reap some harvest** (lit. “have some fruit”) *among you_{pl} as well*—Paul anticipated positive results, but it was not necessarily numerical
- i) *As among the rest of the Gentiles*—indicating their background
- d) Reason # 4: ¹⁴ **I am under obligation** (debtor)
- i) *Both to Greeks and to barbarians* [ba,rbaroi]
- (1) All uncultured people groups, “superior” and “inferior” cultures or ethnicities.
- ii) *Both to the wise and to the foolish*
- (1) Educated / intelligent and uneducated / lack of intelligence
- e) Conclusion: ¹⁵ **So** (in this way) *I am eager /passionate* [pro,qumoj] *to preach the gospel* [euuaggeli,zw] *to you_{pl} also who are in Rome*
- i) There is no reluctance on Paul’s part to fulfill God’s revelation to him (Acts 9:15; 22:21; 26:16-20). Any delays have been providential.

4) Things we need to remember:

- a) Who is God in this passage?
- i) The One to whom Paul prayed
- ii) The One who knows Paul’s motives and actions
- iii) The One whom Paul served/worshiped in his spirit
- iv) The One who placed this eagerness in Paul’s heart
- v) The One who prevented Paul from coming to Rome
- b) What do God’s people do in this passage?
- i) They prayed for one another.
- ii) They served/worshiped in evangelism, which is nothing less than presenting the clear, unmistakable Gospel of Jesus Christ.
- iii) They longed to see each other.
- iv) They longed to encourage each other.
- v) They longed for fruit in ministry.
- (1) Fruit in the NT is almost always an emphasis on *quality*, not *quantity*.
- (a) Cf. John 4:34-38
- (2) Seeing results for one’s labors is not wrong, as long as the desire for fruit is that God may be glorified. This means that the *methods* used and the *motivation* behind the labor in achieving fruit should be honoring to God.

Next time: Romans 1:16-17

Romans 1:16-17
The Theme of Romans 1-8

Introduction: This section explains why Paul was eager to preach the gospel in Rome. He now begins his argument as to why the gospel is good news for both Jews and Gentiles.

1) Paul's confident attitude toward the Gospel—1:16a

- a) The explanation—*For* [ga,r] (linking to 1:15)
 - i) This is the basis for Paul's eagerness to evangelize in powerful, yet sophisticated, Rome (1:15).
- b) The confidence stated **negatively**—*I am not ashamed*
 - i) Paul can say: I suffer no guilt or remorse for the gospel. I fear no embarrassment or disgrace that my expectations of the gospel will be proven false. I have no reluctance through fear of humiliation because of the gospel.
 - ii) Up to this point in time, Paul had been imprisoned in Philippi, chased out of Thessalonica, smuggled out of Berea, laughed at in Athens, regarded as foolish in Corinth, and stoned in Galatia.
 - iii) Those who are ashamed of the gospel tend to do so for fear of suffering some harm.
 - iv) Cf. 2 Tim. 1:8, 12, 16.
- c) The gospel—*of the gospel [of Christ]* (Majority Text)
 - i) No different than the gospel of God mentioned earlier.
 - ii) The gospel is indeed good news with a note of excitement, as in, "The war is over!" "It's a boy!" "The atonement is accomplished!" "God welcomes sinners because of Christ's work!" (S.L.J.)
- d) Why might people be ashamed of the gospel?
 - i) A strange message about a Jewish teacher, condemned and crucified by a Roman governor and allegedly raised from the dead. In addition, he is called both lord and God, titles often used for the Roman emperor.
 - ii) "Our task today is to tell people — who no longer know what sin is ... no longer see themselves as sinners, and no longer have room for these categories — that Christ died for sins of which they do not think they're guilty." (David Wells)

2) Paul's explanation of why he is not ashamed of the Gospel—1:16b

- a) The reason—*for* [ga,r]
 - i) This explains why Paul was not ashamed.
- b) The potential stated **positively**—*it is the power* [du,namij] *of God*
 - i) Refers to God's potential power or inherent or intrinsic ability to accomplish His determined purpose. We refer to **dynamic** power.
 - (1) Literally, the sentence structure reads: *for the power of God it is* (emphatic).
 - ii) Wrong views of power:

- (1) Rome prided itself on its power. “We are right because we are the strongest.” Might makes right (or so they thought). This attitude was evident in their politics, military, and religion (i.e. the strongest god is the best). They worshipped power.
- (2) The Jews thought of the Law as power.
- iii) The sharing of the gospel message unleashes the omnipotence of God to overcome man’s sinful nature and give him new life. Remember that Jesus was declared the Son-of-God-with-power by the resurrection (1:4). That same power is in the gospel. See Rom. 10:17; 1 Cor. 2:4-5; 1 Thess. 1:4-5.
- c) The purpose—*unto* [eivj] *salvation*
 - i) Deliverance or rescue from (negative) danger and restoration to (positive) a former state of safety and wellbeing. There are three tenses related to salvation:
 - (1) PAST—*we have been saved and remain saved* from sin’s *penalty*
 - (2) PRESENT—*we are being saved* from sin’s *power* and *pleasure*
 - (3) FUTURE—*we will be saved* from sin’s *presence and pollution*
 - ii) We require deliverance from what we are as children of Adam.
- d) The limit—*to everyone who believes* [pres. act. ptc.] (i.e. exercising faith)
 - i) To each and every person—the appeal is *universal* (to Greeks and Barbarians), but its reception is *limited*.
 - ii) True faith is ongoing—present participle (characterized by believing)
 - (1) Faith involves the mind (understanding), emotions (embracing the truth), and will (we decide to believe what God has said).
 - (2) Faith is not something we do that impresses God. Faith is the response of our hearts to what God has already accomplished. The text says, “believes,” not “behaves.”
 - iii) There is no discrimination arising from race or culture and there is no obstacle arising from the degradations of sin. Wherever there is faith, ***there*** the omnipotence of God is operative unto salvation. (J. Murray)
- e) The order of presentation—*to the Jew first and also to the Greek/non-Jew*
 - i) The Jews are first in privilege and penalty.
 - (1) The Jews are God’s chosen nation (Ex. 19:6). Cf. Rom. 9-11.
 - (2) Jesus went to Israel first in His ministry (Mt. 15:24). So did the apostles.
 - (3) It was through Israel that salvation came to the whole world (Jn. 4:24).
 - ii) Sadly, the Jews considered salvation as applying only to themselves.

3) Paul summarizes the Gospel—1:17

- a) Why is it the power of God unto salvation for all who believe?—1:17a
 - i) The gospel alone contains the power of God unto salvation—*for* [ga,r] *in it*
 - (1) This explains why the gospel is the potent power of God.
 - ii) God’s righteousness—*the righteousness* (emphatic) *of God is [being] revealed* (found 8x; 1:17; 3:5, 21, 22, 25, 26; 10:3 (2x))
 - (1) Righteousness is conformity to an absolute standard, namely the character of God. A Godkind of righteousness, the kind of righteousness which God provides by His grace and which God accepts.

- (2) This righteousness is being revealed (present passive), not discovered by the ingenuity of people or reasoned out by philosophy. It is not something *we* bring to Him. It is something He graciously bestows upon us in justification. See Phil. 3:8-9.
- (3) The declaration that Jesus stands in the right is granted to all those who belong to him, to all those who are united with him by faith. (T. Schreiner)
- iii) Man's faith is essential—*from faith for faith*;
 - (1) Lit. “out of [evk] faith, into [eivj] faith.” Saving faith originates righteousness in our lives and consistently adds to that righteousness throughout our daily lives on this earth as we learn to trust Him more and more. Salvation comes through giving up one's own righteousness, works, knowledge, and wisdom and trusting in the finished, perfect work of Christ.
- b) This view of the righteousness of God is supported by the OT—1:17b
 - i) *as it is written, “But the righteous (person) shall live by [evk] faith.”*
 - (1) Quote from Hab. 2:4. This is first OT quote, demonstrating what Paul said earlier about the gospel being found in the prophets (1:2).
 - (2) Faith is really nothing more than “the hand of the heart.”

4) Things we need to remember:

- a) **Be reminded:** Though we are at times ashamed of Him, thankfully He is not ashamed of us—Heb. 2:11; 11:16
- b) **Be encouraged:** There is no need to be intellectually ashamed of the gospel, no matter what the world and other professing Christians may say.
 - i) Paul was not ashamed in Athens. He was not ashamed before the Jewish Supreme Court. He was not ashamed before any king.
- c) **Be faithful:** There are times when we all wrestle with the temptation to be ashamed of the gospel.
 - i) We know the gospel is unattractive and repulsive to the unsaved. We know it exposes man's sin, pride, and lostness. To the sinful heart the gospel appears to be bad news and they do not want to hear it. *The true gospel magnifies God and minimizes man.*
- d) **Be confident:** The gospel is God at work. (R. Mounce)
 - i) God saves sinful man to make His power known (Ps. 106:8).
 - ii) Salvation is available to both Jews and gentiles because the basis of covenant relationship with God (“righteousness”) is faith rather than the Mosaic law. (LCC)
 - iii) No matter how wicked you may be, no matter how nice you may think you are.

Next time: Romans 1:18-20

Romans 1:18-20
The Justness of God's Wrath

Introduction: Having established his right to speak (1:1) and his reasons for (1:14) speaking and having announced that the gospel concerns “the righteousness of God” (1:16–17), Paul now exposes the unrighteousness of human beings. (LCC)

1) God reveals His wrath—1:18

- a) *For [ga,r] the wrath of God is revealed* [pres. pass. ind. avpokalu,ptw]
 - i) The meaning of *revealed*:
 - (1) **Negatively:** This wrath could not be discovered by humanity.
 - (2) **Positively:** This wrath had to be disclosed by God Himself.
 - ii) The repetition of *revealed* from 1:17.
 - iii) The reality of *revealed*. It is an ongoing activity.
- b) This explains why salvation is available only by faith. Because of this verdict against us by an infinitely holy God, we must cast ourselves on Christ alone to be brought into a right standing with God.

2) The wrath comes from God in heaven

- a) From God's **person**: *the wrath of God*
 - i) This wrath is not from some inanimate or impersonal force.
- b) From God's **throne**: *from* [avpo,] *heaven*
 - i) Where there is no sin, where God's will is always done.

3) What is the NATURE of this wrath [ovrgh,]?

- a) Stated **Negatively**:
 - i) This is not simply an impulsive, emotional, knee-jerk response
- b) Stated **Positively**:
 - i) This is His settled anger.
 - ii) Wrath is the holy revulsion of God's being against that which is the contradiction of his holiness. (J. Murray)

4) Who is the OBJECT of His wrath?

- a) All people—*against* [evpi,] *all ... of men*
 - i) *ungodliness* [avse,beia] (lack of reverence toward God)
 - ii) *and unrighteousness* [avdiki,a] (lack of conformity to God's standard)
- b) Sinful, active rebels—*who by their unrighteousness* [avdiki,a] (attempt to) *suppress* [pres. act. ptc. kate,cw] *the truth* [avlh,qeia] (reality about God revealed in nature)
 - i) Deliberate attempts of suppressing the truth assume a knowledge of the truth. People hold down what truth they know in their desire to live as they please. (Magill)
 - ii) The history of the human race discloses a determined effort to oppose the will of God. (E. A. Blum)

- c) This is a self-imposed blindness. God's truth is replaced with idolatry. (cf. 1:21-23)

5) What CAUSES His wrath?—1:19-20 (natural/general revelation)

- This substantiates the claim that people suppress knowledge about God.
- a) Real people with real knowledge about the real God—*For [dio,ti] what can be known [gnwsto,j] about God is plain (clear, obvious, visible) [fanero,j] to them*
 - This is not saving knowledge.
 - i) God is **deliberate**: *For [ga,r] God has shown it [aor. act. ind. fanero,w] to them*
 - (1) God has taken the initiative to make Himself known.
 - ii) God is **knowable**, yet that knowledge is limited: *For [ga,r] his invisible [avo,ratoj] attributes, namely, His eternal [avi,?dioj] power [du,namij] and divine nature (Godhood, Godness) [qei0,thj], have been clearly perceived [noe,w kaqora,w], ever since the creation of the world in the things that have been made.*
 - (1) “Clearly perceived” indicates that they have thought about this truth.
 - (2) Psalm 19:1-6
 - iii) Those who suppress the truth deny what is made obvious about God through creation (vv. 19–20) and do not acknowledge God as sovereign Creator. (FSB)
- b) Indefensible before God: *So [eivj] they are without excuse [avnapolo,ghto]*
 - i) They are unable to defend themselves in God's court of law.
 - ii) No one responds correctly to God's revelation in creation on their own.
 - iii) Their condemnation is based not on their rejecting Christ of whom they have not heard, but on their sinning against the light they have. (BKC)
 - iv) This addresses the question: what about those who have never heard about the person and work of Christ?

6) Things we need to remember:

- a) People are not animals or machines. We have a conscience and we can understand God's natural revelation. What we do with that knowledge is up to us.
- b) Until people understand their peril, they will never be concerned about being rescued.
- c) Natural revelation makes people responsible, but it cannot rescue anyone.
 - i) No one can honestly say, “I did not know.”
- d) That verdict still stands, regardless of people's response.
 - i) The problem is for fallen humans, each at the center of his or her own universe, to acknowledge that they need a Savior. They will quickly acknowledge that they need a guide, that they need help, that they need greater technical expertise. But Paul wants them to see that they need a Savior. (F. Schaeffer)

Next time: Romans 1:21-32

Romans 1:21-32
The sinfulness of humanity observed

Introduction: This is what we see every day, not just in our culture but in our hearts.

1) Observed in their idolatry—1:21-23

- a) *Although they knew God ...*
 - i) They can see His existence and character in natural revelation, but what they knew, they turned away from.
 - ii) Every person has some yearning after a god of some kind.
- b) How did they respond to this knowledge?
 - i) *They did not honor [glorify] him as God*
 - ii) *Or give thanks to him*
 - (1) *But they became futile [useless] in their thinking*
 - (2) *Their foolish [unable to put it all together] hearts were darkened.*
 - iii) *They exchanged [substituted] the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.*
 - (1) *While claiming to be wise, they became fools*
 - (a) Mankind would rather have his ignorance and be at the center of his universe than have the answer and acknowledge God as Creator and himself as creature.

2) Observed in their sexual sins—1:24-27 (the result of Godless living)

- a) The ESSENCE of divine abandonment—*God gave them up in the lusts of their hearts to impurity—1:24-25*
 - i) *To the dishonoring (shameful treatment) of their bodies among themselves*
 - ii) Why?
 - (1) *Because they exchanged the truth about God for a lie (the denial of God's existence and His right to be obeyed and glorified) as explained in 1:21-23*
 - (a) When people throw away the God of truth, all truth is gone, and they are left with their own opinions. Isaiah describes it as eating ashes (Is. 44:20).
 - (2) *Because they worshiped and served the creature rather than the Creator, who is blessed forever! Amen.*
- b) The EXPRESSION of divine abandonment—*God gave them up to dishonorable passions—1:26-27*
 - i) Homosexuality, both male and female
 - ii) This too is rooted in idolatry—see 1:25 and “for this reason” in 1:26

3) Observed in various sins—1:28-32

- a) The EXTENT of divine abandonment—*God gave them up to a debased (unable to pass the test, avdo,kimoi) mind—1:28-32*
 - i) *To do what ought not to be done*
 - ii) Why? Because God was no longer acceptable to their minds—1:28

- (1) What type of things are not appropriate behaviors in the eyes of God?
See vv.28-31
 - (2) Notice how they tested [dokima,zw] God and found Him unacceptable—
v. 28
 - iii) What does mankind, who has been abandoned by God, think of such
behavior? See v. 32
 - (1) They know it is wrong before God and worthy of His judgment.
 - (2) They practice the sin themselves.
 - (3) They give hearty approval to others who practice them.
- 4) Things we need to remember**
- a) Notice how God (through Paul) passes moral judgment on man's behavior.
 - b) Notices how the unsaved will enjoy forever the horrible freedom they have
demanded and are therefore self-enslaved. They have substituted their way
for God's way.
 - i) They exchanged the truth of God for idols—1:23
 - ii) They exchanged the truth of God for a lie—1:25
 - iii) They exchanged the truth of God's design for sex for a lie—1:26
 - iv) These substitutions are at the root of the other sins listed in these verses.
One's relationship with God is at the root of one's lifestyle.
 - c) You and I have the powerful gospel of God to share with people in this
predicament. Remember when this described us? Will we be ashamed of it?

Next time: Romans 2:1-11