Mt. Wade Baptist Church

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**Adult Bible Study (November 2023)**

**God’s Wrath**

Part 2

**Romans 1:26-32**

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: 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. 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; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 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.

1. **God Gives Them Up**
2. God shows wrath by giving men over to **vile**, *unnatural* **affections**. The term *vile affections* (pathe atimias) means passions, dishonor, disgrace, infamy, shame, and degradation. It means passions that cannot be controlled or governed, that run loose and wild, no matter how much a person tries to control them.
3. The reason God gives men up to vile affections is because of their unnatural passion. Based on God’s creative design, the lust that control their actions was unnatural. Men lusting and craving the illegitimate and unlawful physical and sexual passions. They burn in their lust one for another of the same gender. Paul is teaching on the *unnatural* affections, that is, homosexuality.
4. Women burn and lust and exchange the “natural use into that which is *against nature*.” When God created the animals, he created them to be compatible which included sexual compatibility. In the search for man a suitable help meet, he created woman to be compatible with man, including sexual compatibility.
5. Men burn in their “lust one toward another; men with men doing that which is shameful.” The sin takes place in the heart. Paul says that men *burn within*, craving the sin before they commit the act. It is their burning, their lusting, their craving that like and out of control wild fire causing them to pursue the shameful act. Their hearts burn after other men, not after God’s truth. God’s truth, when honored and obey, will prevent such actions. Therefore, they stand condemned, and God is forced to judge them.
6. The result of *unnatural* affection is a totally depraved (*morally corrupt; wicked*) nature. When men choose a life of “vile affections,” God gives them up to it. God will not block man from committing sin. It’s man’s choice, and since it is man’s choice, God can do nothing about it. God has to give man up to what he chooses. He does not override man’s will. Question: Have you ever truly thought about the fact that your sins are your choice? Every sin we commit, we commit them by choice.
	1. Scripture says men receive “in themselves that recompence [pay back, punishment] of their error.” The judgment for homosexuality is *within*, not *without* man. If a person burns after *unnatural* affection, he is given over to his burning; he is given over to burn and crave to the point were they are completely out of control. Their burning is controlling them. Man is then judged and condemned to live in his *unnatural* passion and to **feel the shame of it**. He is enslaved and held in bondage to it, psychologically and physically. (The LGTBQ community is constantly trying to force the heterosexual community to accept them. The problem is they are psychologically uncomfortable within themselves and feel that every one else thinks about them the same way. Physically, they will always feel inadequate. This is why the seek to have a sex change, to feel adequate. It will not work.)
	2. God’s wrath upon the unnatural sin. The text teaches that the judgment is “meet,” meaning, fit, just, exactly what it should be. If men lust and burn after *unnatural* affection, it is only fit that they be given what they so passionately crave. God gives them up to be consumed by their affections. Therefore, God judges men by giving men up to live in their vile affections.
	3. **The Wrath Of God**
	4. God initiates wrath by giving men over to depraved minds. The term *reprobate mind* (adokimon noun) means a mind that is rejected, disapproved, degraded, depraved; a mind that cannot stand the test of judgment. The reason God gives men up to reprobate minds is because men reject God. They know God, but they do not “like to retain God in their knowledge.” They do this by not recognizing or acknowledging God. They simply do not want God to have anything to do with their lives; therefore, they push Him out of their minds. They ignore and refuse to accept God’s presence.
	5. Based on the grammatical structure of the words, God’s wrath is forcibly stated. God gives men over to reprobate minds, minds that are totally depraved. Men are allowed to do exactly as *they choose*; they are enslaved more and more in their moral corruption, wicked and sinful behavior.
	* “*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*” (Ga. 6:7–8).
	* “*But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God*” (Ro. 2:5). (Impenitent means not feeling shame or regret about one's actions or attitudes.)

**Romans 1:28-31**

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; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

1. **Unrighteousness** (adikia): injustice, wrongdoing, evildoing, every kind of evil. It is the opposite of righteousness; therefore, it is …
* mistreating God and man, acting unjustly toward both
* failing to treat God and man as a person should treat them

The word “*all* unrighteousness.” It is being *filled* with unjust treatment. It is focusing on oneself to the point of making oneself the center of the universe.

1. **Fornication** (porneiai): a broad word including all forms and kinds of immoral and sexual acts. It is premarital sex, adultery, and abnormal sex all kinds of sexual vice.
2. **Wickedness** (poneria): to be depraved, to be actively evil, to do mischief, to trouble others and cause harm, to be malicious, to be dangerous and destructive. It is malice, hatred, and ill-will. It is an active wickedness, a desire within the heart to do harm and to corrupt people. It is a person who actually pursues others to seduce or to injure them.
3. **Covetousness** (pleonexia): a lust for more and more, an appetite for something, a love of possessing, a cry of “give me, give me” (2 Pe. 2:14). It is a grasping, a craving after and for possessions, pleasure, power, and fame. Covetousness lacks restraint. It lacks the ability to discriminate. It wants to have in order to spend in pleasure and luxury. Covetousness is an insatiable lust and craving of the flesh that cannot be satisfied. It is a lust and craving so deep that a person finds his happiness in things and pleasure instead of God. It is idolatry (Ep. 5:5). It is an intense appetite for gain, a passion for the pleasure that things can bring. It is an active, aggressive, grasping covetousness.
4. **Maliciousness** (kakia): malice, viciousness, ill-will, spite, a grudge. It means that a man has turned his heart completely over to evil.
* He no longer has any good within—none whatsoever.
* He is full of viciousness and malice.
* He is actively pursuing evil with a vengeance.
1. **Envy** (phthonos): the word goes beyond jealousy. It is the spirit …
* that wants not only the things that another person has, but begrudges the fact that the person has them
* that wants not only the things to be taken away from the person, but wants him to suffer through the loss of them

Every thought expresses grief that another person has something, whether honor, recognition, or position.

1. M**urder** (phonos): to kill, to take the life of another. Murder is a sin against the sixth commandment.
2. **Debate** (eridos): strife, discord, contention, fighting, struggling, quarreling, dissension, wrangling. It means that a man fights against another person in order to get something: position, promotion, property, honor, recognition. He fights in a dishonest and evil way.
3. **Deceit** (dolos): to bait, snare, mislead, beguile; to be crafty and deceitful; to mislead or to give a false impression by word, act, or influence. It is a man who connives and twists the truth to get his own way. He plots and deceives, doing whatever has to be done to get what he is after.
4. **Malignity** (kakoetheia): evil disposition, evil in nature. It is a spirit full of evil and malice and injury, a character that is as evil as it can be. It is a person who always looks for the worst in other people and always passes on the worst about them. It is the person who so often ruins other people both in reputation and body and in mind and spirit. It is a person so full of evil that he is always ruining others either by word or violence.
5. **Whisperers** (psithuristes): secret gossipers, secret slanderers, backbiters, murmurers. It is a person …
* who whispers behind another person’s back, chewing and tearing him up
* who passes on tales about others, whether true or not
* who destroys the reputation of others
1. **Backbiters** (katalalos): slanderers. The word differs from the quiet, secret slanderer. It is a loud, open slanderer, a person who broadcasts the tale. Again, whether the tale is true or not does not matter. The backbiting slanderer burns within to tell the gossip to everyone.
2. **Haters of God** (theostugeis): hating and being hateful to God. It is a person …
* who dislikes the commandments and restraints of God
* who wants nothing to do with God and His restrictions and laws
* who wants the license to do exactly as he wishes
* who wants to be the god of his own life, doing his own thing as he
1. **Disobedient to parents** (goneusin apeitheis) refusing to do what one’s parents say; rebelling against one’s parents; showing disrespect to parents; rejecting parental instruction; dishonoring parental example. A child who disobeys his parents is wide open to all forms of evil.
2. **Boasters** (alazon): braggarts, pretenders, vaunters, boasters. It is a person who …

• boasts in what he has

• boasts in what he can do

• pretends to have what he does not have or pretends to have done what he has not done

Bragging may involve a job, a deal, a possession, an achievement anything that may impress others. It is a person who feels the need to push himself above others even if it involves *pretension*, *deception*, *make believe*, or *lies*.

1. **Proud**: (huperephanos): self-exaltation, conceit, arrogance; being haughty; putting oneself above others and looking down upon others; scorn, contempt. It means to show oneself, to lift one’s head above another, to hold contempt for another, to compare oneself with others. Pride can be hidden in the heart as well as openly displayed. God resists the proud (Js. 4:6; 1 Pe. 5:5; Pr. 3:24).
2. **Inventors of evil things** (epheuretes kakon): inventors of new sins, of more sensational forms of excitement and vice. It is a person who is tired of the old forms of sin and who feels the need to seek out new ways and forms of vice.
3. **Without understanding** (asunetos): senseless, foolish, without conscience. It is a person who …

• ignores experience

• will not learn no matter who the teacher is

• refuses to heed the truth

• closes his mind and eyes to the truth

• rejects conscience

1. **Covenantbreakers** (asunthetos): breakers of promises or agreements, untrustworthy, faithless, treacherous, untruthful. It is a man who tragically does not keep his word or promise. He is simply untrustworthy and undependable.
2. **Without natural affection** (astorgos): abnormal affection and love, heartless, without human emotion or love, a lack of feeling for others, abuse of normal affection and love. Others become little more than pawns for a man’s own use and benefit, pleasure and purposes, excitement and stimulation. Abnormal affection, sex and perversion prevail.
3. **Implacable** (aspondous): incapable of giving in, of being appeased or pacified. A person is just unwilling to make peace or come to an agreement.
4. **Unmerciful** (aneleemon): without pity; unwilling to show mercy. It is a person …

• craving to have and to possess others regardless of their welfare

• craving to use others as one wills regardless of hurt and shame

• craving to satisfy one’s own pleasure even if it means the hurt or death of others

It is an absence of consideration or feelings for others. What matters is one’s own pleasure and rights, not the pleasure and rights of others.

**Romans 1:32 says, “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.”**

**The Final Judgment**

God assure final judgment which is death, that is, eternal separation from God. There are two reasons why men will be judged and condemned to death.

1. Men will be judged because they sin and take pleasure in others who sin by doing the same things (vv. 29–31). Men have appetites, desires, and lusts, and they spend their lives seeking to fulfill them. The great tragedy is that they not only *take pleasure* in their own sins, but they *take pleasure* in the sins of others. They *approve and talk about* their selfishness and exploits and that of their friends. They focus their lives upon extravagant living, stylish dress, wealth, power, positions, fame, material possessions, etc. As a result of such selfishness, the sins listed in the Scripture tear at the world and destroy human life (vv. 29–31); therefore, the judgment of God is assured. Those who commit such things and *take pleasure* in the sins of others shall die, that is, be separated from God eternally.
* *“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” (Ro. 1:32).*
* *“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Is. 5:20).*
* *“Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life” (Eze. 13:22).*
* *“Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or Where is the god of judgment?” (Mal. 2:17).*
1. Men will be judged because they are without excuse; they know through an inner sense that the judgment of God is coming upon the world. Men sense that some higher power (God) is going to straighten out the mess in the world. Injustices and inequities will be brought to judgment, condemned and punished.
* “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Ro. 6:23).
* *“For to be carnally minded is death; but to be spiritually minded is life and peace” (Ro. 8:6).*
* *“And as it is appointed unto men once to die, but after this the judgment” (He. 9:27).*
* *“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Js. 1:15).*
* *“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Re. 21:8).*
* *“As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death” (Pr. 11:19).*
* *“The soul that sinneth, it shall die” (Eze. 18:4).*

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|  | **C.** **God’s Case Against the Moralist: Judgment, 2:1–16** |
| **1.** **The moralist**a. He judges othersb. He is inexcusable: He condemns himself because he is guilty of the same things | **T**herefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. |
| **2.** **The judgment of God is based on truth: Perfect justice in dealing with the moralist** | 2 But we are sure that the judgment of God is according to truth against them which commit such things. |
| a. The moralist thinks he will escape | 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? |
| b. The moralist thinks God is too good to punishc. The moralist thinks man is basically good | 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? |
| d. The moralist hardens his heart against the judgment of God1) Refuses to repent2) The result: Stores up wrath against himself | 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; |
| **3.** **The judgment of God is according to deeds: Eternal reward or punishment**a. The well-doer’s reward:***1, 2, 3*** Eternal life | 6 Who will render to every man according to his deeds:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: |
| b. The evil-doer’s severe judgment: The wrath of God***4–7*** | 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, |
| c. Every evil-doer is to be judged***8, 9*** | 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; |
| d. Every well-doer is to be rewarded | 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: |
| **4.** **The judgment of God does not show favoritism: Absolute impartiality**a. The man who sins apart from the law & the man who sins under the law will both be judged | 11 For there is no respect of persons with God.12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; |
| b. The obedient, not the listeners of the law, will be justified | 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. |
| c. The heathen have a threefold witness1) Their nature: Has some instinctive knowledge of right & wrong | 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: |
| 2) Their conscience: Bears some witness to what is right & wrong3) Their thoughts: Accuse or defend their behavior | 15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) |
| **5.** **The judgment of God is to be executed by Jesus Christ & His gospel** | 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. |