

Romans

THE EPISTLE TO THE

Proclaiming God's righteousness
Our New life in Christ
God's Faithfulness to Israel
& Our response to God's mercies

13 July 2025

Chapter 1:26-2:11



²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, ²⁵ because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

²⁶ For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; ²⁷ and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

²⁸ And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to

v26: homosexuality can be evidenced in Rome from lots of sources, one e.g. “the emperor Nero castrated a boy named Sporus and married him.”¹

v27: What do you think the “due penalty” relates to?

¹ Blum, E. A. (2017). [Romans](#). In E. A. Blum & T. Wax (Eds.), *CSB Study Bible: Notes* (p. 1782). Holman Bible Publishers.

be done. ²⁹ They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, ³⁰ slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, ³¹ foolish, faithless, heartless, ruthless. ³² Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

God's Righteous Judgment

2 Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.

² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?

⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

⁶ He will render to each one according to his works: ⁷ to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;

⁸ but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. ⁹ There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰ but glory and honor and peace for everyone who does good, the Jew first and also the Greek. ¹¹ For God shows no partiality.

v28-32: How do Jesus' words from Luke 13:1-5 help us better relate to the problem and the "due penalty?" What is at risk when we ignore sin?

2:1: Paul drives the point home by switching to a singular 2nd person pronoun. You!

v4: If God's kindness and mercy don't work, then what can you expect? (c.f. Matthew 18:32–35)

v6: Is this teaching works righteousness?

What is the focus of the person who is being given eternal life how is this different from the alternative in v8?

v11: What 2 large themes do you see Paul developing throughout the first part of Romans?