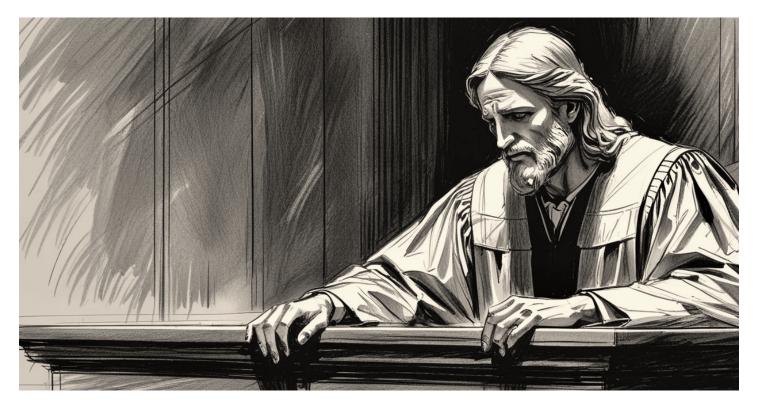


Proclaiming God's righteousness
Our New life in Christ
God's Faithfulness to Israel
& Our response to God's mercies

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 <u>due penalty</u> 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."

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.

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?

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? ⁴Or 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 vourself 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.

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?