45-Romans-01b

0:50: Well, greetings, brethren, and welcome to another line upon line Wednesday night Bible study.
0:57: And we're just gonna go continue through the book of Romans.
1:01: In fact, what I'm hoping today, we, we've had the introduction, and then we started, chapter one last week.
1:09: God willing, I want to actually complete chapter one this week.
1:14: So, I'll open with a word of prayer, and then we'll get into the study for today.
1:18: I'll also just make sure that I am coming through loudly and clearly.
1:24: Loving Father, we pause, as is our custom before beginning our study, because we want to acknowledge you.
1:32: We want to acknowledge your kindness, your loving kindness toward us, and we also, Father, want to acknowledge that we cannot understand your word.
1:41: It's a, it's a living word.
1:43: It's not a dead word, it's a living word, and, and we cannot access the life that is in this word without your help, without the Holy Spirit, and without your grace.
1:54: And so, Father, we pray for your grace, we pray for your help, and we pray, Lord, for more of your Holy Spirit.
2:01: Please bless us, Father, especially as we see the world unraveling as it is and just falling into deeper darkness.
2:09: We just pray for this grace from you, Father.
2:11: We thank you, we praise you, we thank you that we have each other, and we ask this in Jesus' holy name.
2:16: Amen.
2:18: All right.
2:18: Let me just check and make sure I'm coming through loudly.
2:22: Great.
2:23: Sound and video are good.
2:24: Thank you very much.
2:25: Quickly see who is here.
2:27: Rose Bud is first in.
2:28: Welcome, sister.
2:30: Sister Rose Petty, welcome.
2:31: Bruce Ellis, nice to see you.
2:33: Kay Feder, nice to see you.
2:37: And let's see, first online is here.
2:39: Chaw Jaws, welcome.
2:44: Brother Nate is here.
2:45: Nice to see you.
2:46: Rick4, great to see you.
2:52: JD, nice to see you.
2:55: Did I say Jeff Flannick?
2:57: Nice to see you.

2:59: Sister Carlotta, welcome.
3:01: Judy and Chuck, welcome.
3:03: Joe Petty, welcome.
3:04: Nice to see you.
3:06: And others that are here but not checked in.
3:08: Great that you're here.
3:09: Welcome.
3:10: Let's begin.
3:12: I'll just share my scripture.
3:15: Let's begin just by going a little bit, you know, I'd like to go back over some of the content that we covered the previous week.
3:22: So I just want to go back to chapter 1, verse 13.
3:27: And, and after greeting them.
3:31: And explaining to them that he wanted to impart a spiritual gift upon them.
3:37: He makes it clear that he's made several attempts.
3:40: He's hoping to see them, but he says he doesn't want them to be unaware, he doesn't want them to be ignorant.
3:47: That he says, I would not have your ignorant brethren that how often, many times I purposed to come unto you.
3:54: That, that was I really had it in mind to come unto you, but was not allowed up to now.
3:59: It's just different things happen and I just, I can't get to you.
4:03: And the reason I want to get to you is that I might have some fruit among you also, even as among other Gentiles.
4:10: So this is a church, again, I mentioned this last week that Paul has never met.
4:14: He did not found this church, but it's a thriving church, and, and he realizes, although they are clearly converted and they're blessed and they have this grace, he realizes that they're not as mature in their understanding as they think they are, and he wants to get to them and he wants to impart this spiritual gift to them, and, and really I think this is chapters 9 to 11, that the, the, the climax of this letter is chapters 9 to 11, and often Christian churches just ignore these chapters because they're kind of inconvenient.
4:49: Because we have bought into replacement theology.
4:53: And chapters 9 to 11, knock that on the head.
4:57: In the same way that in Galatia, we saw that.
5:01: The apostle called a curse.
5:04: On anyone who preaches another gospel, chapters 9 to 11 also pronounce a curse on replacement theology.
5:12: So it's very important that we get our theology right, and Paul wants to get to them so he can impart this gift to them and, and have some fruit among you, as also among other Gentiles.
5:23: So he, through the Holy Spirit, has been bearing incredible fruit through the Gentile churches.
5:28: He wants this in, in Rome as well.
5:31: And then he goes on to say, I'm a debtor.
5:33: Both to the Greeks and to the barbarians, both to the wise and to the unwise.

5:42: Go to the cultured and the uncultured, to the educated and the uneducated, he, he, he feels a, a burden of preaching the gospel to everyone.
5:52: In fact, there's some Greeks and barbarians.
5:55: So, the Greeks are sophisticated.
5:59: So Alexander the Great was the student of Aristotle, fell in love with the Greek philosophy and culture.
6:06: And just went around conquering everywhere, to spread Greek philosophy and Greek culture.
6:12: And then the Romans conquered the Greeks, but inherited the Greek culture and the Greek language, and Greek philosophy.
6:21: And there's a philosopher, I forget who it was, but he said, you know, I thank God every day that I'm a human and not a beast.
6:30: That I'm a man and not a woman.
6:34: And that I'm a Greek and not a barbarian.
6:37: So, you know, these Roman elite were very I guess, had had a lot of advantage.
6:46: And the way that women were treated.
6:50: that he was glad for the way animals were treated, the way women were treated, and, and the, the way they looked down on barbarians.
6:57: But Paul is saying he's, he's in debt to he's, he's obligated to preach this gospel to everybody.
7:05: So, because he's obligated to preach this gospel to everyone, he says, so, as much as in me is, I am ready to preach the gospel to you that are at Rome also.
7:19: So this is quite the statement because we're in the midst of the Roman Empire.
7:24: This is the 6th beast.
7:27: In John's vision of 8 beasts in Revelation.
7:32: And this is a very powerful empire.
7:35: And you don't mess around.
7:37: Especially not with their theology and the How shall I say, the, not the authority.
7:46: But the superiority.
7:50: Of the emperor and an emperor worship.
7:54: And Christians were a problem because they would not worship the emperor.
8:00: And so the Jews were like an official religion.
8:02: That's why we have the Book of Hebrews where the Christian, the Hebrew Christians are thinking to revert back to Judaism because that's sanctioned as an official religion within Rome, but Christianity was not.
8:13: And the Christians were a problem because they would not acknowledge the emperor.
8:16: They were a problem right up until Constantine made Christianity the official religion.
8:21: And so one could think that maybe, maybe Paul is avoiding Going to Rome because that's the belly and the heart of the beast.
8:30: And he's saying, I'm, I'm absolutely ready to come to Rome and preach the gospel there.
8:36: Why Cause I'm not ashamed.
8:39: So, so preaching this gospel and and Paul is emphasizing in his preaching, the crucifixion of Christ, the cross.
8:49: Which is like the worst way of dying for any human being in the Roman Empire.

8:54: That was like the worst.
8:56: And yet Christ was crucified.
8:59: And that is supposed to be a complete shame, and Paul is saying, I'm not ashamed.
9:03: I'm not ashamed.
9:05: The crucifixion of Christ, the cross, that's what I preach.
9:08: Jesus Christ and Him crucified.
9:11: And so I'm ready to come to to to Rome and preach there, what I've preached everywhere, the power of the cross.
9:18: So I'm not ashamed.
9:19: I don't care who it is.
9:22: You can put me in front of the emperor himself.
9:25: And I will preach the gospel, for I'm not ashamed of the gospel of Christ, because the gospel of Christ, it is the power of God unto salvation to everyone that believes.
9:38: So this, this faith comes by hearing.
9:41: And, and hearing from preaching, and preaching from those sent.
9:46: So this message is the power of God, which leads to salvation.
9:53: To everyone that believes.
9:54: It's a matter of faith, and we covered that in in Galatians.
9:58: But notice the order to the Jew first.
10:02: To the Jew first, and also to the Greek or the Gentile.
10:08: Do we understand this?
10:09: Is, is this in our preaching?
10:11: If we're gonna preach, if we're gonna teach about salvation, Do we understand why Paul is saying it's to the Jew first?
10:18: Or do we go from, you know, the crucifixion of Christ to all mankind, Christ all mankind.
10:24: And we've just removed completely the Jew from their own story, from their own narrative.
10:31: When God hasn't done that.
10:33: And Paul hasn't done that.
10:35: Paul understands this plan of God, this action to bring man to salvation is to the Jew first.
10:43: Where is that in our theology?
10:45: Because if we're not preaching the gospel that Paul preached, we are accursed.
10:51: It doesn't matter who we are, even if we're an angel from heaven or an apostle, we cannot preach any other gospel.
10:57: And we're going to get to Romans 9 to 11.
11:00: Where if we become arrogant.
11:03: And dismissed the Jew.
11:07: And think that it's just Christ in us, Christ and the Gentiles, Christ in the whole world.
11:12: This is salvation.
11:13: That, that's that he gives the sternest warning he can and says you, you're gonna be broken off because that's not faith.
11:21: That's, that's believing your own thing.

11:23: Faith is believing the word of God and that's not faith.
11:29: So this is, this, this gospel is the power of God.
11:32: To everyone that believes.
11:35: For therein, that is in the gospel.
11:39: In the gospel and the preaching of the gospel and the power of God in the gospel.
11:44: Is the righteousness of God revealed.
11:48: So, so God is right.
11:51: And he is holy.
11:54: And, and he has a righteousness.
11:56: That mankind doesn't understand.
11:59: Even Israel doesn't understand, but in the preaching of the gospel, the whole understanding of God's righteousness, it's in that package.
12:08: So when we're preaching the true gospel, we understand and we make clear.
12:13: We make visible and evident the righteousness of God.
12:18: For the righteousness of God in preaching the gospel, it's revealed.
12:24: From faith to faith.
12:26: So there's a, there's a growth process.
12:29: In coming to see the righteousness of God through the preaching of the gospel, it is revealed.
12:36: And this word in the Greek, apocalyptatai, so this is the, sort of think of an apocalypse, I guess, apocalypse, so revealed, think of apocalypse.
12:48: So it's revealed from faith to faith.
12:50: We're growing in the grace and knowledge of our Lord, from faith to faith, as it is written, and we talked about this in Habakkuk.
12:59: The just shall live by faith.
13:01: There, there's gonna be calamity everywhere.
13:04: Everything is untethered now.
13:06: Except faith.
13:08: And the just shall live by faith.
13:11: This is ancient prophecy.
13:16: So the righteousness of God is revealed.
13:21: Apocalyptoti.
13:24: From faith to faith.
13:25: So we can see it, if, if, if we, if we are obedient to the gospel, we can see the righteousness of God.
13:32: He's not hiding it anymore.
13:34: You know, he hid his face from Israel, he hid his face from Jacob.
13:37: He's revealing it now.
13:40: No.
13:42: Then he says, it's in this sort of nested argument.
13:46: For the wrath of God is revealed.
13:49: And again, this apocalyptoti.
13:53: There's an apocalypse in revealing the righteousness of God, and there's an apocalypse in revealing his wrath.

14:02: So both are going to be revealed.
14:04: And in, in revealing his wrath, The just will live by faith, because he's also revealed his righteousness, and the just will have access to his righteousness through responding to the gospel.
14:18: So two revelations that are totally opposite, and you can't, you're on one side or the other.
14:24: There's no in between.
14:26: The wrath of God is revealed from heaven against all ungodliness and unrighteousness.
14:35: Of men who hold the truth in unrighteousness.
14:41: And and this word hold, it sounds like, you know, they're holding the truth, but they're holding it in unrighteousness.
14:47: This is actually not the right translation to say hold.
14:51: This word actually means to suppress.
14:54: So these are men.
14:57: That God is very angry with, because they're suppressing the truth in unrighteousness.
15:04: And I'm sure we can think of many men today, many powerful men today.
15:09: That this is what they're doing.
15:10: They're, they're, there's this sort of, all of a sudden there's a spirit of anti-Christ.
15:16: And then I say all of a sudden, it's not really all of a sudden, but it's intensified.
15:19: All of a sudden, the spirit of of Antichrist is intensified.
15:24: And they know the truth You know, it does, it doesn't take much to compare the teachings of Christ to the teachings of false prophets.
15:34: And, and, and the fruit of Christ.
15:37: To the fruit of false prophets.
15:40: And false doctrines and ideologies.
15:42: This is, this is easy for anybody with half a brain or half a brain cell.
15:47: But they don't want that, they're suppressing this.
15:51: And they're doing all they can to remove Christ's influence from society.
15:56: And so as it was in Paul's time, as it was anciently, so it is today.
16:01: There are evil men that know the truth and are suppressing it.
16:08: Catazonton To suppress it So it says here That that, so, the righteousness of God is revealed, the wrath of God is revealed.
16:21: And it's against all ungodliness.
16:25: And unrighteousness of men who are suppressing the truth in unrighteousness.
16:30: They have their lusts, they have their desires, and they're suppressing the truth.
16:37: This wrath is revealed against these men and all ungodliness, because That which may be known of God is obvious in them.
16:48: And what I want to make clear here as we go through the rest of this chapter.
16:53: is Paul, in this chapter, is speaking of mankind in general, with an emphasis really on Gentiles.
17:03: And if we were Jews, who had heard the gospel and we're in the Roman congregation, in this part of his letter, we're, we're all in.
17:14: We're like, yep, 100%.

17:16: And we are just totally condemning these, these Gentiles and these, these, these unrighteous people, because they just, they're, they're, they're Gentiles.
17:27: They don't know God.
17:30: But, but then Paul is saying, even though they don't know God.
17:34: The knowledge of God, that there is a God, and he has standards.
17:39: This is obvious.
17:40: And so as we, as we go through the rest of chapter one, think of yourself as a Jew, listening to Paul, basically telling the Gentiles how evil they are, and how evil mankind is, and how, how mankind is just ruined and needs a savior.
17:57: And then we get to chapter 2.
18:00: Paul is gonna flip the script.
18:03: And he's going to turn on the Jew.
18:05: So between chapter 1 and beginning in chapter 2, it becomes clear.
18:11: That no one is righteous, neither Jew nor Gentile, but he's starting out condemning the Gentiles.
18:17: And then he's gonna turn it on the Jews, and we'll see that before we finish tonight, God willing.
18:24: So It, this, this, this wrath is coming upon these people because That which may be known of God.
18:35: It is obvious to them, it's manifest.
18:37: So, they, they may not have full detailed knowledge of the covenant and the plan of God and, and, and the ultimate end of his plan, but they don't need to know all of that.
18:51: They can just look out into nature.
18:54: And know without any uncertainty.
18:57: That God is God.
19:00: That there is a creator, to whom we owe our gratitude and our allegiance.
19:05: And, and in this culture, The Greek, the Greek philosophy or the Greek culture.
19:11: Has really spilled over into Rome, and philosophy is the thing.
19:16: So all of a sudden they're coming out of worshiping all these different gods.
19:21: Where these big brained philosophers suddenly sprang on the scene.
19:26: And started to say, no, that's nonsense.
19:29: And they started to use logic.
19:32: And, and started to really think deeply about cause and effect and where everything comes from.
19:38: And Paul is saying in this culture, There's no excuse.
19:44: They, they could just think in terms of first cause, and they have to come to the conclusion there is a God.
19:50: And so even though they may not know the covenant, And the the intimate detailed plan of God, they have no excuse to, to be in such a state of depravity.
20:01: When they know there is a creator.
20:03: So there is something that can be known about God, and it's obvious to the in them, for God has shown it to them.
20:09: He, he hasn't hidden this part of who he is, it's just, it's in creation.
20:13: He says For the invisible things of him.

20:20: From the creation of the world.
20:22: are clearly seen.
20:24: So this, this is interesting.
20:25: So again, just sort of Paul's poetry and his writing.
20:30: So, the invisible is this is the word.
20:36: Aorrata.
20:38: And, and those that are those things that are seen.
20:42: or, or perceived.
20:44: And this is Kaharotai.
20:48: So, so he's saying there's some things that are invisible, and then there are things that are seen.
20:53: So the invisible things of God from the creation of the world, so the fact that he created the world, even though he's invisible and he's in a different dimension.
21:03: It's all the evidence of his work is in the creation and what you can see.
21:09: Being understood.
21:12: By the things that are made.
21:16: Even his eternal power and Godhead.
21:19: So his eternal power and Godhead are invisible.
21:25: But evidence of them are all around them in the creation, what is visible.
21:33: So that they are without excuse.
21:39: So, I highlighted this word Godhead.
21:45: because it's not the same as, for example, when we're in Colossians 2:9, where it says for him, for in him dwells all the fullness of the godhead bodily.
21:57: So the fullness of the godhead is dwelling in Christ.
22:01: This word for godhead is theotus.
22:05: The word for godhead here, and it's just a slight variation, there's a iota or the letter I, theotes, but there's a a a it's a different word.
22:18: This word theotes means deity, divinity, whereas this word theotetos.
22:27: Means deity, means God.
22:31: So, they don't necessarily know God.
22:37: But they should know.
22:39: Oh, divine power.
22:41: There's divine power here in the creation, the organization, the orchestration of it.
22:46: So because of the orchestration.
22:50: As evidence.
22:52: Orchestration of the creation as evidence of the creator.
22:56: He says, they are without excuse, and I wanna come back to this without excuse, Anapoletos, Anapologetos.
23:10: So, they're without this, Anapologatos.
23:15: We'll come back to this.
23:16: So they're without excuse.
23:17: There's no excuse.
23:19: So this is talking about Gentiles, or mankind in general.

23:24: So mankind in general, even though they're not in the covenant, they're still without excuse.
23:32: Because That when they knew God, And all mankind started knowing God and then moved away from Him.
23:42: They glorified him not as God.
23:45: Neither were thankful.
23:48: But became vain in their imaginations.
23:55: And their foolish heart was darkened, so it's obvious there's a creator.
23:59: And they know this, but they turn away from this.
24:02: And their foolish heart became darkened.
24:05: So this level of corruption is something they grew into it, it's a, a deterioration that they grew into.
24:15: Professing themselves to be wise, they became fools.
24:19: And this is this poetry again, where they're going from, they, they think they're wise, but they became fools.
24:27: And it's not unlike Eve, who thought she would eat from the fruit.
24:33: Of the tree of knowledge of good and evil so that she could become wise and her husband ate with her, and they became fools.
24:42: Without God, there's no wisdom.
24:45: And now They changed in that process.
24:50: They changed the glory.
24:53: Of the uncorruptible God.
24:56: Into an image made like to corruptible man and to birds and four-footed beasts and creeping things.
25:04: And I would say that Every false religion does exactly this.
25:12: it's in man to want to worship, to want to acknowledge that there's something more, more powerful, there's something greater than ourselves.
25:21: And what all these false teachers do.
25:24: is they turn men made in God's image, away from glorifying the uncorruptible God.
25:34: To glorifying corruptible men.
25:37: Where you blaspheme if you speak against a filthy man.
25:43: You blaspheme if you speak against a filthy emperor.
25:48: Or profit Or king Or they're idols, they're, they're proxies.
25:58: And all of this, they're taking what's the natural adoration and gratitude that we should have for the creator, and they're turning it.
26:07: To corruptible creation.
26:13: So that's the first, there's gonna be 3 changes.
26:16: And the result of each change is God turning them over to something.
26:23: So the first change is changing the glory of the uncorruptible God.
26:29: Into a corruptible image.
26:35: Even manmade in the image of God is, is corruptible in this state.
26:39: And so you have what, 2 billion people worshiping a man.
26:44: You have at the time of Rome, they're worshiping the emperor.
26:49: Worshiping false gods.

26:51: Bowing down to idols.
26:54: Instead of, so that's the first change, taking what belongs to God and giving it to corrupt creation.
27:00: Because of that, God also gave them up, so this is the first turnover.
27:07: He delivered them over To uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves.
27:18: It's just amazing.
27:19: It's exactly what we're seeing today and, and have been seeing all over the world for all these millennia.
27:27: So, because of this thing that they've done, Taking the glory that belongs to God and giving it to creation, corruptible creation.
27:37: The result of that, and this is why Christ said you'll know them by their fruits.
27:42: When when false teachers are teaching garbage.
27:46: They can't bear fruit.
27:47: They can't bear good fruit.
27:50: So because of this, God gave them over to uncleanness.
27:55: Through the lust of their own hearts, and so people have itching ears, because they want to satisfy their lusts, and God says, yeah, go ahead, satisfy your lusts.
28:03: So, so, evidence.
28:06: That we are cursed by God.
28:09: Is that we can't control our lusts.
28:12: And evidence that our society is incurring the wrath of God, that the wrath of God is revealed from heaven above upon our societies.
28:21: is that we live in societies that have given them that that have given themselves over, or God has given them over to their lusts.
28:30: When when you see a society that has no self-discipline and no self-control, you're living in a cursed society.
28:36: And then that's by God.
28:38: God is saying, I'll give you, you don't want to worship me, I'll give you what you want.
28:41: Go and have what you want.
28:44: And you see today, people who are part of their religion is to rape.
28:49: And to steal, and to lie, and to fulfill every possible lust, that's a curse from God.
28:56: God has given them over to their lusts.
28:59: No self-control.
29:02: So that's the first change.
29:05: And the first turnover Here's the 2nd change.
29:12: Who changed the truth of God.
29:15: Into a lie And worshiped and served the creature more than the Creator, who is blessed forever.
29:24: Amen.
29:25: So they turn away from God.
29:29: And they serve the creature.
29:32: And you have to do what the creature says.
29:35: This is the 2nd change, and you're going to see the 2nd turnover in a moment.

29:39: But what I want to talk about first, that's in the Greek that you don't see in the English.
29:46: is they changed the truth of God.
29:49: Not a truth of God, the truth.
29:53: So, this is, the truth here, Elethean, and you'll see the definite article, ta.
30:01: And in English, we just have one form of the definite article, it's the.
30:05: In Greek, they have actually eight forms of the definite article, depending on the case, whether it's the nominative, if it's the subject or the object, or if it's genitive.
30:16: So there's different or dative.
30:18: So there's different cases of how it's just grammar, how the word functions in a sentence, and depending on how the word functions in a sentence, the definite article will change.
30:29: And in fact, many times the only way to know for sure how the word is functioning in the sentence is by the definite article, because it's consistent, it doesn't, there's, there's no exceptions to it.
30:39: Whereas the noun, or the, or the adjective or, or the noun or the, let's say the noun, depending on what the, the form that it's taking in the sentence.
30:48: The ending can change.
30:49: There's sort of these irregularities.
30:51: So you might not know for sure, because the ending of the noun, how it ends, that tells you the case that it's in.
30:57: But there's all these exceptions, and so often we just look for the, the form of the definite article, the, the, how they say the, because that will tell us for sure what the case that it's in.
31:07: So, taine is the definite article, toe here and tone here and to.
31:13: And, these are all the same word, the word the.
31:17: They're just functioning that because it has to agree with the noun, it has to have a different form, depending on the case of the noun.
31:25: So what I wanted to say, all of that to say.
31:28: It's the truth.
31:30: There's only one truth of God.
31:33: But some, for some reason, unbeknownst to me, They're saying here, so you'll see here, the creature.
31:42: You'll see the creator.
31:44: So again, Tay Kitti, the creature, Tong Kisitanta, the creator, so the creature, the creator, and Tus.
31:54: A aonus, the eternity.
31:57: So the, the, the, the, the, for some reason in English.
32:02: They turned the truth of God into a lie.
32:06: But that's not what the Greek says.
32:08: The Greek says thi insu.
32:13: This is The the truth of God.
32:17: So 2, this is a definite article as well.
32:20: Again, it's a different format.
32:21: This is genitive.

32:22: So it's the truth of the god.
32:26: In the lie.
32:30: It's not a lie.
32:31: It's the lie.
32:33: The lie The same lie beginning with Eve.
32:38: There's, there's one lie.
32:40: that Satan is, it ultimately needs to deceive mankind with.
32:45: And, and we've already started to understand it with the first.
32:50: Change The lie Results in changing the glory of the uncorruptible God.
32:57: Into an image made like corruptible men and birds in creation.
33:02: So moving from God to worshiping creation, the lie results in that.
33:07: Here, they're changing the truth of God into the lie.
33:13: And we see here In Genesis.
33:17: When the woman saw that the tree was good for food.
33:20: And that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her, and he did eat.
33:31: So she fell for the lie.
33:33: She's turning away from the Creator and basically seeking autonomy from the Creator, turning away from the Creator, and in so doing, she's coming under.
33:46: The authority of the devil.
33:48: And that's, that's the lie.
33:50: Anything to turn it away from the creator.
33:53: And, and, and she thinks she's being autonomous.
33:55: She doesn't realize she's being, she's being enslaved and enslaving all of her children.
34:01: And the eyes of both of them were opened, and they knew not that they were naked, and they sewed fig trees together and made themselves aprons, and they heard the voice of the Lord God walking in the garden in the cool of the day.
34:14: And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
34:20: So this is the lie.
34:21: They've turned away from the Creator.
34:23: They're now alienated from Him.
34:26: Because Satan lied to them.
34:28: And got them to believe that they can live without God.
34:31: They don't need God.
34:33: They can turn away from God.
34:35: And, and Satan is not like, hey, turn away from God and and worship me.
34:40: He's just turned away from God.
34:42: I, I don't care how it happens, because once I get you to turn away from your creator, I've got you.
34:48: It doesn't matter what you turn to as long as you turn away from the Creator, I've got you.
34:53: And so he captured Adam and Eve, and he's been capturing mankind ever since with the lie.

34:59: And here again in, in speaking of the lie.
35:03: I'm sorry, I didn't want this verse here.
35:05: 8:39.
35:07: I wanted, let's see, I wanted 8:44.
35:12: Why did I do that?
35:18: Cause it's not Romans, it's John, that's why.
35:23: I wanted John 8:44.
35:28: There's no 44 in Romans 8.
35:30: OK, so I wanted John.
35:36: 8:44, OK.
35:38: Here Christ says, You are of your father.
35:44: Or it's really the father.
35:47: The devil, you're of your father, the devil.
35:51: He says, and the lusts, again, you're just seeing this definite article, definite article.
35:57: Greek doesn't have an indefinite article, so an indefinite article is what we saw earlier, they've turned to ally.
36:05: so, the way Greek works is if it's an indefinite article, like I'm saying, Well, go and buy, go and buy a chicken.
36:14: Go and buy a chicken.
36:16: It doesn't matter which chicken you buy, just buy a chicken.
36:18: So that's an indefinite article.
36:19: It's, I'm not being specific.
36:21: If I say, go and buy the flattened chicken that's on sale at Costco, then that's a very specific definite chicken I want you to buy.
36:31: So the definite article is when I'm being very specific.
36:34: The indefinite article is when it could be any, anything in this category.
36:38: So, Allally, if, if they meant, if, if in the Greek Paul meant ally, he wouldn't have used the definite article.
36:46: He would just leave it blank, no article, because that's the way Greek works, and then by the context, you would know that it's indefinite.
36:53: It could be a lie.
36:55: It's as long as you believe ally.
36:57: But Paul is very clear, it's the lie, and here when Christ is speaking, and he says he bowed not in again hear the truth, so Ta Althea, so the truth.
37:10: Because there's no truth in him, when he speaks here a lie, so let's find this, yeah, so here, it's, it's the lie.
37:21: It's, it's, it's not a lie.
37:23: It's when he speaks the lie.
37:26: He speaks of his own, for he is a liar and the father of it.
37:31: And so he's constantly pushing the lie.
37:33: He he has a very clear objective, and it's to push the lie.
37:39: And then here in 2 Thessalonians 2 in verse 11, for this cause, God shall send them strong delusion, and again here we're using the indefinite article, that they should believe a lie,

as long as they believe a lie, any lie, it doesn't lie, it doesn't matter, that's not what the Greek says.
38:00: Paul is saying that they should believe to Sude.
38:04: So like we say pseudo.
38:07: It's the lie.
38:09: It's always the lie.
38:11: And somehow we lose that as we translate or as the translators decide to translate it into English, and they just insert the indefinite article, but they're very clear about the definite article everywhere else, and then they insert the indefinite article for the lie.
38:26: So there's the lie.
38:28: So, that's the 2nd change, and then we see the 2nd turnover here.
38:33: For this cause, or for this reason.
38:37: God gave them up.
38:39: So this is again the same word that we're looking at delivering over.
38:44: Eriokin Berokin God gave them over.
38:49: Second, this is the 2nd turnover.
38:51: So the first one We saw here, Paidokin, God gave them over to uncleanness.
39:02: Let them have their lusts.
39:04: So he gave them over to uncleanness.
39:06: Now in the 2nd turnover or 2nd change in the 2nd turnover.
39:12: He gives them over Because of this, he gave them over, paraokin, to vile affections.
39:21: Vile affections they're called.
39:23: And today we're confused about, you know, love is love and it's all good.
39:28: No, it's not all good.
39:31: And, and, and love is love, and, and everything else is not love.
39:35: But God gave them over, it, it's called vile affections, for even their women did change, and now we see the third change.
39:45: Even their women did change the natural use into that which is against nature.
39:50: And we're seeing a lot of this in our society today, so nothing has changed.
39:56: Nothing has changed.
39:56: We can derive what the fate.
39:59: Of our society is and souls in our society, if they reject the gospel.
40:05: And evidence that they're under this curse, and if we accept the gospel, and evidence that we are not under wrath, because we're going to grow from faith to faith.
40:16: So for this reason, God gave them up unto vile affections, Paddoin.
40:22: Even for even their women to change the natural use into that which is against nature.
40:29: And likewise also the men.
40:32: Leaving the natural use of the woman or just the natural biology.
40:37: They burned in their lust, one toward another.
40:41: It's, it's like Paul is saying this is a process that you're not, you're not born, you're not born burning in your lust for someone in the same sex.
40:52: As you grow, you desire to be complete.
40:56: And all of our systems are fully complete, nervous system, muscular system, circulatory system, they're all complete.

41:05: Except the reproductive system.
41:08: Except the sexual system.
41:10: It's incomplete.
41:12: You, you need the complement, you need the opposite to come together to be complete.
41:19: And so, just by nature, as humans mature, they desire.
41:25: To meet a partner.
41:28: To, to be, to become one, that's just natural.
41:32: What is unnatural is to, to burn in your desire.
41:39: God forbid, for the same sex, but God, the, the what what Paul is revealing is because they've rejected God.
41:47: It's obvious that there's a creator.
41:49: It's obvious that there's a purpose behind everything.
41:52: And especially these Greeks with their intellect and their philosophy and philosophize him.
41:58: It's all in the society all around them.
42:01: And yet they reject God, and God gives them over.
42:05: Leaving the natural use of the woman burned in their lust one toward another, men with men working that which is unseemly.
42:15: And now today you speak against this, that the, the sin is speaking against it, but this is now a beautiful thing, and you speak against it, that's the sin.
42:25: Well, that's evidence that the society is cursed and, and the wrath of God is coming down from heaven and receiving in themselves that recompense of their error, which is appropriate.
42:35: So, when you, when you use the body, In the way that it was not designed, there, there are going to be consequences.
42:44: And even as they did not like to retain God in their knowledge, God gave them over.
42:50: Paidokin, this is the 3rd, so 3 changes, and for each change that they make, God gives them over.
42:58: And this time God gives them over to a reprobate mind.
43:02: To do those things which are inconvenient.
43:04: It's just those things that are here, the, the Greek is This is improper, unlawful.
43:19: And, and I just want, I'll come back to this knowledge later.
43:22: So they didn't want to retain God in their knowledge, that that has another consequence, I'll come back to this.
43:30: Being filled.
43:32: 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.
43:57: OK, there's a lot there.
43:58: I think there's 15 different attributes there.
44:02: What's clear in the Greek, that you don't see in the English.
44:08: These are 3 categories that you don't, we don't see this in the English.
44:12: They're filled with all unrighteousness, fornication, wickedness, covetousness.

44:18: So, if you look in the Greek, and I just want you to look at the bottom, as we look at the definition.
44:24: And You'll see here, so it's a noun, so this is Adiya.
44:34: It's a noun, it's a feminine noun, it's singular.
44:37: I just want you to notice the case.
44:39: It says DAT, that means dative.
44:43: So it's the dative case.
44:46: This is It's, it's like the end result of something.
44:50: If you put something in the date of case, it's like I threw my ball.
44:55: To John So it's, it's the end, so, so it's my ball.
45:00: I, I'm the subject.
45:02: My ball is the object.
45:04: I'm throwing my ball, so I threw my ball.
45:06: That's a sentence.
45:08: So the subject is me.
45:11: My ball is the object.
45:14: But I threw it to John.
45:15: So John would be in the date of case because he's receiving the end result of the action.
45:22: So, this category of attributes, you'll see all of them, I'm just gonna highlight them, just look at the last feminine singular also dative, also the feminine singular dative.
45:36: also feminine singular dative.
45:38: Masculine, so, so now it switches.
45:41: So after the semicolon, now we go into another case.
45:44: So the first category are all in the dative case.
45:47: The second category now are in the accusative case.
45:53: So, so now, actually, let me go back.
45:57: Yes, so we go from the dative.
46:01: Case After the semicolon.
46:05: No So here, where, where was I?
46:11: Here.
46:13: So we're in the date of case.
46:15: And then you'll see here full of envy, envy is in the genitive case.
46:21: Now we switch to a and and and in fact, murder is in the genitive case, debate is in the genitive case, deceit, genitive, malignity, genitive, so then there's a semicolon.
46:34: So the semicolon kind of gives us a hint that these are categorized.
46:39: We go from the dative sort of the the end object of it.
46:43: Then we go to the genitive, which is sort of the possessive, it's my ball, I threw my ball.
46:49: So this, this comes from me.
46:51: So, so they're now being filled with, and this is now, and first they're receiving these, these awful attributes.
46:59: Now they're filled with it.
47:01: It's coming out of them.
47:03: So now this is in, this is in the genitive case.
47:06: And then the last category is the accusative.

47:10: This is now dealing with the person.
47:13: So first we're dealing with, so I guess you could say the behavior, the end result of it, then we're dealing with the inside, what's coming out of them, and now we're in the accusative.
47:24: Now this is, this is the ball, like this is the thing, this is the, the, the, the final of the object.
47:30: So now we see these are now in the accusative case, which is what the Greek means just by the, the, the object of the sentence.
47:39: They, they, so this is really describing who they are.
47:42: They're whisperers, they're backbiters, accusative, haters of God, accusative, despiteful, accusative, proud, accusative.
47:53: so this is, this is now an adjective.
47:56: So they've gone to adjective.
47:57: So I guess you would kind of put the I wouldn't put a comma there, proud boasters, accusative, and inventors of evil things, accusative and disobedient to parents, accused disobedient accusative.
48:10: So, that's interesting.
48:12: I it was interesting to see that.
48:13: And again, you'll just notice by the case, whether, what, what, What the, sorry, the ending, what case the the words are in.
48:23: So we went from kind of the behaviors to what's inside them coming out to who they actually are.
48:32: Now, Without understanding.
48:36: Without natural affection, implacable, unmerciful.
48:40: In Greek, we put the letter A or alpha in front of a word to say not.
48:45: Alpha means not.
48:46: You say atheist and an atheist.
48:49: So once you put the alpha in front of the word, it negates it.
48:52: So all of these are good things that have been negated.
48:56: And I want to just highlight this word covenant breakers.
49:06: Because earlier, He said he's talking about Gentiles, he's talking about mankind in general.
49:13: And how could they be covenant breakers if they were never in covenant?
49:18: Well, this word here.
49:23: A synth as a A synthesis.
49:28: So synthinus is faithfulness, it's agreement.
49:33: It's you and I made an agreement, and then a synthesis is for me to betray that agreement, to not keep it.
49:39: So it's not so much covenant breakers as it is betrayers.
49:44: So covenant breakers is not the best translation.
49:47: If, faithless would be a better translation.
49:50: It's, it's speaking not of the covenant as we know it, and, and I'll show you that when Christ speaks of the covenant, for this is My blood of the new covenant, this word for covenant.
50:04: The the Greek word dietheus.

50:07: This is, this is what the word that's used for a covenant when it's dealing with God's covenant with his people.
50:13: This word asunheis.
50:15: It's just mankind in general making it, we make an agreement with each other.
50:19: We have a contract, and I just go on, I go back on my word.
50:23: That's the synthesis.
50:25: Whereas we would say aheus if it was against God's covenant.
50:32: So this is the word that's used for covenant.
50:34: So again, I'm just making the point.
50:38: He's condemning mankind, and the wrath of God is against all mankind, cause every, every, every human being should know better.
50:47: Who again here now, this is what I was saying earlier, 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.
50:59: So they do know the judgment of God, they've, they've been taught that, and here, where I had it before.
51:09: I'm sorry, but I had it before that, they didn't want to retain God in their knowledge, here it is.
51:13: So even if they did not want to return God, or retain God in their epinosis, they didn't want to keep God in their epinosis, but here, Epioco, they do know, they know better.
51:25: But they continue, and they have pleasure in them that do the same.
51:29: All of that, if we were Jews, listening to God speaking to the Romans, we would be in 100% agreement.
51:36: And then beginning in chapter two, which we will continue, God willing, next week.
51:44: He then turns to the Jew.
51:46: And he says, therefore, because of all of this, and mankind should know better.
51:52: Therefore, you, the Hebrew, he says, oh man, it's really the Jew, you are inexcusable.
52:00: Whoever you are, that judges.
52:03: So the Jew can now say, yeah, we agree, we, we know, we know the law.
52:07: And so they're agreeing and they're judging, and Paul says you're, you're without excuse.
52:12: So the same way that he said that they are without excuse.
52:17: Now he's saying the Jew is also without excuse, so both Jew and Gentile are being condemned.
52:22: You are inexcusable, old man, whoever you are the judges.
52:26: For wherein you judge another, you condemn yourself, for that you judge you that judge do the same things.
52:34: So the Jew, even though they're knowledgeable and they have the covenant, and they're judging the rest of mankind, they themselves are doing the same things.
52:43: So God's, so Paul starts with mankind in general, and now in chapter two, he's going to drill down on the Jew, and, and the condemnation of the Jew, and that the Jew is in no better position than the Gentile, and both need Christ.

53:01: And they so here this, this is where he said of the, of the Gentiles, they're without excuse, and this word is the Greek word here, napologous, napologato, and here he says that they are napologaus, same, same word, both, both sides are without excuse.
53:24: So that is the balance of Romans chapter one, so we made it, we, we got through the first chapter of Romans, and we're just gonna take our time going through this.
53:38: There's a lot here.
53:38: It's a very dense, it's a very, yeah, very dense teaching of, of Paul's theology.
53:47: And I think coming out of Galatians and understanding Galatians being written earlier.
53:52: And and Romans now, Galatians being written in a crisis.
53:56: And Romans being a much more, I would say advanced, excuse me, more advanced and developed theology.
54:04: But very, very complex, and so we're gonna try to go through the Greek and make sure we understand what he's saying, and, and also go through his logic, cause Paul's logic is remarkable.
54:14: All right, so, God willing, you're, you're blessed by that, and this Sabbath.
54:25: I'm speaking I'm speaking the Sabbath.
54:28: So hopefully, you'll be able to join us.
54:31: Deacon Jan gave us a wonderful message, last Sabbath, and so I'm up for the coming Sabbath.
54:37: We hope that you'll join us at 1:30 Eastern time.
54:40: I'll quickly just check and see if there's anything that I need to Check here.
54:48: Carlotta, I'm not sure what the conversation is there, but I'm very sorry to hear that.
54:51: Hope that, I pray that everything gets resolved quickly there.
54:55: Mr.
54:56: Rosebud, yes, very good.
55:00: Oh, look at that, Joe Petty, thank you.
55:02: The new King James says the lie for Romans 1:25.
55:06: Very good, much better translation.
55:08: And it says untrustworthy rather than covenant breakers.
55:10: Oh, that's interesting.
55:12: Very, very good.
55:13: Thank you, Sister Rosebud.
55:14: Thank you, Brother Nate and Brother Rick.
55:17: Very, very good.
55:18: So, brethren, wonderful, thanks for joining us, and God willing, you'll join us again on Sabbath.
55:24: God bless you all.