

How Did We Get Here ??

Have you ever stopped to marvel at how our society, our world got to the THIS point?? The depths of corruption, the sabotage on humanity, a rebellious generation of young adults, churches in disarray, etc. I often hear people blame the world leaders, or the pastors, the schools, or even the broken family. But the fact is, this was addressed by Paul about 10-30 years after Christ's death, burial and resurrection. Probably none of the apostles could have imagined humanity could take such a stand, even being surrounded by pagan Greek & Roman cultures, but funny thing... the words still track as accurate for today.

Well, I was reading Romans one day and it struck me that this one little bit of scripture not only summarizes the entire problem but also tells the reader the options they have to continue to be on the path of problems or to choose the path of peace. And this is closely related to Sanctification, so if you have interest to study Romans 1, let's dive in and see... If you want to pause and reread Romans 1 real quick for a refresher that would be smart.

Ok I'm going to start at vs 16

Romans 1:16-17 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "*The just shall live by faith."*

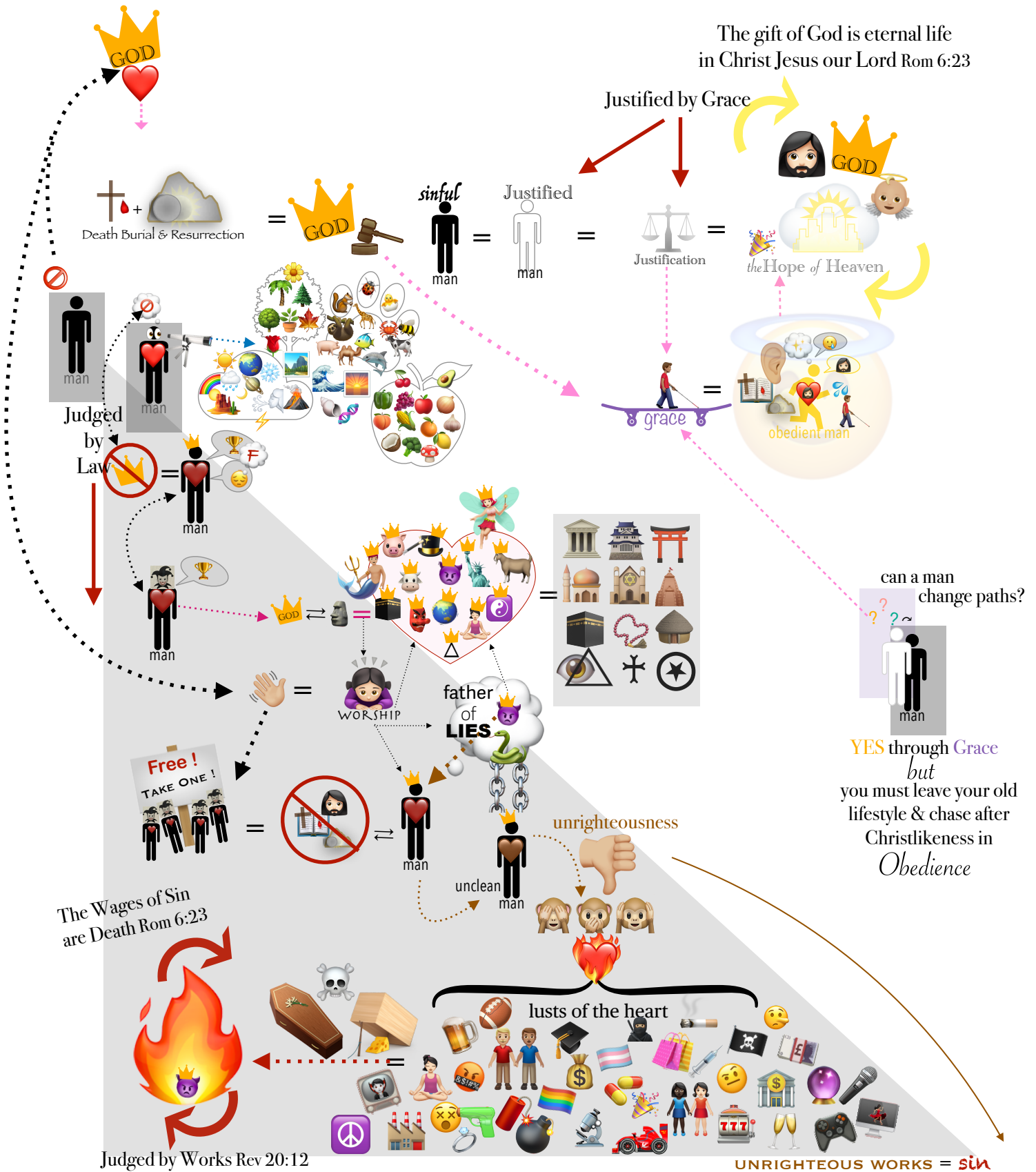
Now as a reminder, of if you haven't been dialed in to the entire Sanctification series...

The Just refers to those that through faith have believed with actionable faith that causes obedience, and this action has allowed them to be sanctified and regenerated making them Righteous and continually renewed by the Holy Spirit who lives within them, and guides them. This relationship between a person and the Holy Spirit is also called Walking in the Spirit. So the "just" that Paul are talking about are living in Righteousness and set apart for God's use and have been legally justified in a heavenly court.

Ok, the next huge chunk of Romans 1 & 2 is about God's Wrath on Unrighteousness and His Righteous Judgement.

First I'm going to give you a visual overview, then because YT is biased, I will not be able to break down the language precisely verbally because surely it would be seen as "hateful",

The gift of God is eternal life in Christ Jesus our Lord Rom 6:23



in the day of wrath and revelation of the righteous judgment of God, who "will render to each one according to his deeds Rom 2:4

I will have a downloadable version of this info via the link in the description box, or for those that this is not going to work for, I will put scrolling images of the language to music at the very end. Once the music starts, I will not be coming back, so if you'd rather download, you can shut it off at that point. The pages I will scroll will be the same thing I will be reading, but the words will be broken down from the greek and color coded so it is a bit easier to find each match for those that have interest or argument with what you hear. The definitions... this is where all of the meaning comes together. I would highly encourage you in one way or another to find a way to read these. They are hyper specific and relates 100% to today.

Ok, I am going to read Romans 1:18- 2:16 and scroll down an image I am made that explains what I am reading.

God's Wrath

Romans 1:18-19 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them.

Romans 1:20-21 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Romans 1:22-25 Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen

Romans 1:26-27 **For this reason** God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

God's Righteous Judgement

Romans 2:1 Therefore you are **inexcusable**, O man, whoever you are who **judge**, for in whatever you judge another you **condemn** yourself; for you who judge practice the same things.

Romans 2:2 But we know that the judgment of God is **according** to truth against those who practice such things.

Romans 2:3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will **escape** the judgment of God?

Romans 2:5-7 But in accordance with your **hardness** and your **impenitent** heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who "will render to each one according to his **deeds**": **eternal life** to those who by **patient continuance** in doing **good seek** for **glory, honor, and immortality**;

Romans 2:8-9 but to those who are **self-seeking** and **do not obey** the truth, but **obey** unrighteousness—**indignation** and wrath, **tribulation** and **anguish**, on every soul of man who does evil, of the Jew first and also of the Greek;

Romans 2:10-11 but glory, honor, and **peace** to everyone who works what is good, to the Jew first and also to the Greek. For there is **no partiality** with God.

Romans 2:12-15 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for **not the hearers** of the law are **just** in the sight of God, but the **doers** of the law will be **justified**; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their **conscience** also **bearing witness**, and between themselves *their thoughts accusing* or else *excusing them*)

Romans 2:16 in **the day** when God will judge the **secrets** of men by Jesus Christ, according to my **gospel**.

At this point I want to point out and Read the Words of Jesus from the Book of John... and I want to give a shout and thank you to a subscriber, called "Thank You Jesus" who pointed out how much this passage connected with "going up next 2"... the Lord used it for me to connect this Romans 1-2 study to John, Jesus own words, ... so after hearing Romans 1-2 and God's view on righteous living, in the Sanctification Lessons 2, 3, & 4, listen to these passages out of John! It concludes not only Romans 1& 2 but it also addresses the Righteousness of Walking in the Spirit that has been shown! This is amazing!!

John 14:1-20

1 "Let not your heart be troubled; you believe in God, believe also in Me.

2 In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.

4 And where I go you know, and the way you know."

5 Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

7 "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

8 Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

9 Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"

10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.

11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

12 "Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.

13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

14 If you ask anything in My name, I will do it.

15 "If you love Me, keep My commandments.

16 And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

18 I will not leave you orphans; I will come to you.

Indwelling of the Father and the Son

19 "A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

20 At that day you will know that I am in My Father, and you in Me, and I in you.

21 He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him."

John 15

1 "I am the true vine, and My Father is the vinedresser.

2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. Love and Joy Perfected

9 "As the Father loved Me, I also have loved you; abide in My love.

10 If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

11 "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

12 This is My commandment, that you love one another as I have loved you.

13 Greater love has no one than this, than to lay down one's life for his friends.

14 You are My friends if you do whatever I command you.

15 No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

16 You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.

17 These things I command you, that you love one another.

18 "If the world hates you, you know that it hated Me before it hated you.

19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

20 Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

21 But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

22 If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

23 He who hates Me hates My Father also.

24 If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

25 But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'

26 "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

27 And you also will bear witness, because you have been with Me from the beginning.

John 16

1 "These things I have spoken to you, that you should not be made to stumble.

2 They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

3 And these things they will do to you because they have not known the Father nor Me.

4 But these things I have told you, that when the time comes, you may remember that I told you of them.

"And these things I did not say to you at the beginning, because I was with you.

5 "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?'

6 But because I have said these things to you, sorrow has filled your heart.

7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

9 of sin, because they do not believe in Me;

10 of righteousness, because I go to My Father and you see Me no more;

11 of judgment, because the ruler of this world is judged.

12 "I still have many things to say to you, but you cannot bear them now.

13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

14 He will glorify Me, for He will take of what is Mine and declare it to you.

15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

Conclusion

Isn't this amaaazing?? All of Sanctification theology, & Walking in the Spirit which creates Righteous Living, that makes a person fit for being in God's presence... aka... able to go to heaven... was addressed by Jesus himself just before he gave himself up as a sacrifice on the cross for all of our sins. So anyone who chooses to live in unrighteousness and outside of the offering of Grace, is not only rejecting God's grace, and the opportunity to be led by the Holy Spirit, but they are rejecting the Truth. Jesus The Messiah's own words, which are define as Truth.

This cycles back to the beginning of Romans 1... so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.. That darkness multiplied among millions of people is how we have arrived at this foolish state of the world where people in their "own wisdom" redefine the definitions everything from how the world has been created to

what gender means to what truth and justice are. Those darkened become the loudest voices, the masses that vote, the leaders that lie and manipulate, it all comes back to the start... those that do not fully glorify God see them selves as the source of wisdom. This is the same for those outside of the church as well as inside of it. Remember back the Priesthood was set up, and sin occurred in God's presence in Leviticus The Lord spoke, "those who come near Me I must be regarded as holy; and before all the people I must be glorified"(Lev 10:3) .

So those taken off of the earth via translation or rapture is because they glorify the Lord and live in righteousness. And those left behind for either war or the great tribulation are left because they believe themselves to be more wise and esteemed than God, and this brings unrighteousness. They get their just rewards. Although even in the end times, God still offers his grace as a rescue for those that will divorce themselves from their pride and humbly come to Him. Look at the wisdom of Isaiah.

Those That Repent & are Finally Saved...

Is 57:17-19

17 For the iniquity of his covetousness
I was angry and struck him;
I hid and was angry,
And he went on backsliding in the way of his heart.

18 I have seen his ways, and will heal him;
I will also lead him,
And restore comforts to him
And to his mourners.

19 "I create the fruit of the lips:
Peace, peace to him who is far off and to him who is near;"
Says the Lord,
"And I will heal him."

The Righteous That are Taken Home...

Is 57:1-2, 13b,15

1 The righteous perishes,
And no man takes *it* to heart;
Merciful men *are* taken away,
While no one considers
That the righteous is taken away from evil.

2 He shall enter into peace;
They shall rest in their beds,
Each one walking *in* his uprightness.

13 But he who puts his trust in Me shall possess the land,
And shall inherit My holy mountain."

15 For thus says the High and Lofty One
Who inhabits eternity, whose name *is* Holy:
"I dwell in the high and holy *place*,
With him *who* has a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.

Those That Stay in Unrighteousness...

Is 57:3-6, 13a, 20-21

3"But come here,
You sons of the sorceress,
You offspring of the adulterer and the harlot!

4 Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,

5 Inflaming yourselves with gods under every green tree,
Slaying the children in the valleys,
Under the clefts of the rocks?

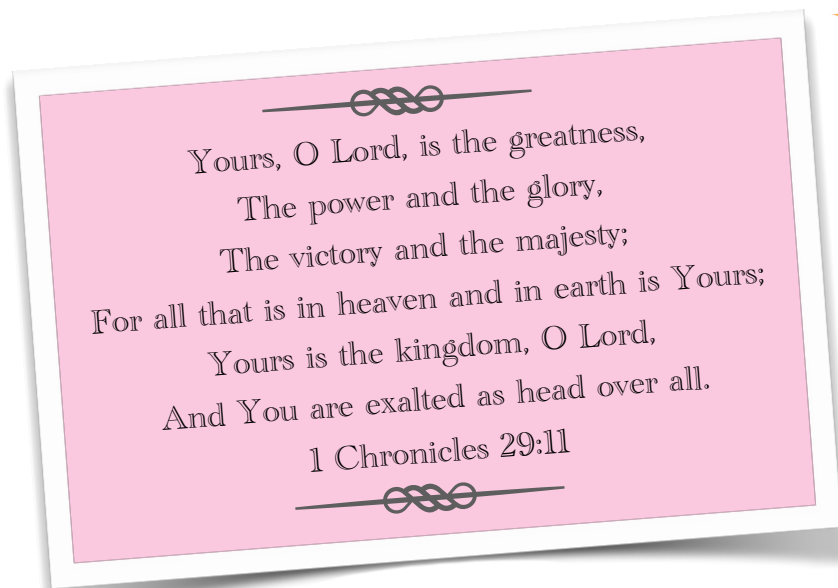
6 Among the smooth *stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink offering,
You have offered a grain offering.
Should I receive comfort in these?

13 When you cry out,
Let your collection of *idols* deliver you.
But the wind will carry them all away,
A breath will take *them*.

20 But the wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

21"*There is no peace,*"
Says my God, "for the wicked."

What can we take from all this, this entire series?? God is completely consistent from bumper to bumper from Genesis to Revelation. Humanity may change but the Lord never changes.



~Language Breakdown ~

Language has changed significantly over the years. And unfortunately in the school systems often learning the true English vocabulary has suffered some losses in America. So to help bridge the gap, I have taken the time to go into the original koine greek and write what the original words meant for the common English. The version I use here is the New King James. I have color coded this so it is easier for those that may be visually distracted by too many words on a page, if color freaks you out, just print it in black and white. Also, if a word is repeated, please refer to the first use, I did not knowingly duplicate.

God's Wrath

Romans 1:18-19 For the **wrath** of God is **revealed** from heaven against all **ungodliness** and **unrighteousness** of men, who **suppress** the truth in **unrighteousness**, because what may be **known** of God is **manifest** in them, for God has **shown** it to them.

wrath: (*orge*) justifiable anger, typically violent and passionate; vengeance, punishment, justice, retribution

revealed: (*apokalypso*) to uncover, to lay bare what has even veiled, to make known what before was unknown, to reveal, make known, manifest, disclose— this is the root of our english word "apocalypse" referring to the end of times

ungodliness: (*asebeia*) lacking reverence toward God, godlessness, sinfulness, lack of faith and toward wickedness and works of ungodliness

unrighteousness: (*akikia*) a deed violating law & justice; morally wrong character; those who practice injustice

suppress: (*katecho*) to hold back, to hinder; to hold down; to retain the troublesome condition on is in without the grace of God

known: (*gnostos*) notable, known

manifest: (*phaneros*) to be apparent, evident, made manifest, plainly recognized and known

shown: (*phaneroo*) plainly recognized and understood, to be made known by teaching; apparent

Romans 1:20-21 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

creation: (*ktiseos*) founded from/out of nothing; always used of divine works; the acts or product of creating

the world: (*kosmos*) the universe, the ordered system of universe including the world and its ornaments and the inhabitants of the earth

invisible attributes: (*aorata*) unseen, invisible

clearly seen: (*kathoratai*) to look down from on high or a high viewpoint to perceive clearly and understand

understood: (*noeo*) to ponder upon and perceive with the mind and clearly understand; to consider

made: (*poiema*) the works of God as creator, that which has been made

eternal: (*aidios*) eternal/everlasting, without end

power: (*dynamis*) the power of performing miracles; miraculous power that creates a mighty work; the powers that rest upon armies, forces, hosts

Godhead: (*theiotes*) divine in nature

without excuse: (*anapologetos*) without defense; inexcusable; that which cannot be defended

glorify: (*doxazo*) to praise, to honor and magnify, to become known and acknowledged, to celebrate

not thankful: (*e eucharisteo*) not grateful, not give thanks,

became futile: (*mataioo*) not make vain, foolish, empty; to passively become wicked, idolatrous

thoughts: (*dialogismos*) to think & dispute within oneself reasoning, hesitating, doubting, questioning what is true

foolish: (*asynetos*) unintelligent, without understanding; by implication wicked & foolish

hearts: (*kardia*) the spiritual center of a physical life; the seat of understanding, faculty and intelligence; the will and character

darkened: (*skotizo*) to cover in darkness, deprived of light; metaph. of inability to understand

Romans 1:22-25 **Professing** to be **wise**, they became **fools**, and **changed** the **glory** of the **incorruptible** God into an **image** made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also **gave them up** to **uncleanness**, in the **lusts** of their hearts, to **dishonor** their bodies among themselves, who **exchanged** the **truth** of God for the **lie**, and **worshipped** and **served** the creature rather than the **Creator**, who is **blessed** forever. Amen

professing: (*phasko*) to allege, to assert and affirm

wise: (*sophos*) wise, skilled, expert; skilled with letters and learned, used of greek philosophers, jewish theologians, christian teachers; forming the best plans and using them for their execution

fools: (*moraino*) to act foolishly, to make a thing flat and tasteless; unwise, imprudent, reckless

changed: (*allasso*) to exchange one thing for another

glory: (*doxa*) to splendor and brightness of things belonging to God, the excellence of God or Jesus, the Holy Spirit is the glory of God

incorruptible: (*aphthartos*) immortal, not liable to corrupt of decay, imperishable, uncorrupted

image: (*eikon*) an image, figure, a likeness, a statue

corruptible: (*phthartos*) decayed, perishable, corruptible mortal

gave them up: (*paradidomai*) to give into the hands of another's power, to deliver up to a judge to be condemned & punished, to give over

uncleanness: (*akatharsia*) physical or moral impurity; lustful, luxurious, wasteful living, excessive; impure motives

lusts: (*epithymia*) to lust after, to desire, craving what is forbidden especially with sexual desire

dishonor: (*atimazo*) to treat with contempt; shame; in word or deed or thought

exchanged: (*metallasso*) to exchange, to change one thing for another

truth: (*aletheia*) truth in any matter objectively true, a reality, a fact, the true notions of God, true doctrine of Jesus Christ as taught in the church; opposing the cultural pagan superstitions surrounding

lie: (*pseudos*) a conscious and intentional falsehood; deceptive precepts; perverse, awkward, deviant, warped, twisted, corrupted from the truth

worshipped: (*sebazomai*) to honor religiously, to be afraid of; to adore and venerate see as sacred

served: (*platreuo*) to pay homage to in worship; to be the priest performing sacred services to worship the true God or false god and idols; used of slaves

Creator: (*ktizo*) to make a place habitable; to found a place; God creating the worlds, to form and shape into

blessed: (*eulogetos*) blessed, be praised

forever: (*eis aion*) into an unbroken age, the perpetuity of time, the age; with no ending

Romans 1:26-27 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

vile: (*atimia*) dishonor, disgrace, the seemingly offense of a dead body

passions: (*pathos*) depraved vile passions, feelings which the mind suffers in emotion, passion, desire a sad calamity, an unjustifiable, or outrageous unrestricted lust for something

nature/natural: (*physikos*) produced by inborn nature

leaving: (*aphiemi*) to send away, to disregard, to desert wrongfully

burned: (*ekkaio*) to set on fire; metaph. to allow the fire grow of passions, of anger or lust

lust: (*orexis*) a longing for, a craving, the excitement of the mind and longing after

for one another: (*eis allelon*) into one another mutually, reciprocally and mutually

committing: (*katergazomai*) to accomplish, to perform; to perform or accomplish things that bring about a result

shameful: (*aschemosyne*) unseemliness, an improper deed including one's indecent naked body or women genitals; course and disreputable; disgraceful,

receiving: (*apolambano*) to receive what is promised; to receive in retribution

penalty: (*antimistia*) a recompense, a reward given in compensation; repayment, reparations

error: (*plane*) straying or wondering astray from the right way; errors that show the wrong opinion relative to morals, error that leads to more error, a wrong mode of acting; staying from holiness, or orthodoxy to a fraud, deceit, delusion or error

due: (*dei*) right and proper, necessary and established by the decree and counsel of God; equity

Romans 1:28-32 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

not like: (ou dokimazo) but declaring no while testing and examine metals to see if they are genuine/worthy, when a yes was expected

retain: (echo) to have/possess; to find or hold for oneself; to adhere to and cling to; to be closely joined to a person or thing

knowledge: (epignosis) precise and correct knowledge of things ethical and divine

debased: (adokimos) reprobate, not approved, not standing the test of purity for metals, worthless, rejected, unfit

mind: (nous) the intellectual capability of understanding; the capacity for spiritual truth; the faculty of perceiving divine things and recognizing good and hating evil; the power of judging soberly and calmly

not fitting: (kathoko) not becoming, not tasteful

filled: (pleroo) full, compete, to supply liberally

all: (pas) individually, collectively, some of all types

unrighteousness: (adikia) injustice of a judge; unrighteousness of a heart and life; a deed that violates law & justice; injustice morally, wrongfulness of character or a life

sexual immorality: (pornia) illicit sexual intercourse including: adultery, fornication, homosexuality, lesbianism, bestiality, incest; also metaphorically of defilement by idol worship and pagan practices; pornia is the root for our english word pornography

wickedness: (poneria) depravity, corruptness, perversion, spitefulness, iniquity, wickedness, sin, evil

covetousness: (pleonexia) a greedy desire to have more, fraud and extortion

maliciousness: (kakia) ill-will, naughtiness, wickedness without shame of breaking laws, depravity, evil in nature, trouble

full of: (mestos) full in reference to the mind being filled with emotions

envy: (phthonos) jealousy, spite, envy, covetousness with resentment and discontent; to crave that of another

murder: (phonos) to slaughter, to murder

strife: (eris) contention, strife, wrangling, debate, conflict, disharmony,

deceit: (dolos) trick, guile, craftiness, slyness

evil-minded: (kakoetheia) bad character, depravity of heart and life; malicious craftiness

whisperers: (psithyrisetes) a secret slanderer; one who gossips to defame another, privately spreading false accusations about another

backbiters: (katalalos) a defamer, one that is talk alive against another for vilification or character assassination; an evil speaker,

haters of God : (theostyges) hopeful toward God, exceptionally godless and profane and wicked

violent: (hybristes) an insolent hateful man, an insulting violent man

proud: (hyperephanos) arrogant, appearing above others

boasters: (alazon) braggart, one who gives them selves self importance

inventors: (epheuretes) one who brings things about, to construct, fabricate, plot

of evil things: (kakos) wretched, evil in the widest sense, inner evil, foul and rotten, poisoned, loathsome

disobedient: (*apeithes*) unbelieving, one who will not be persuaded; unwilling to be persuaded; this type of disobedience begins with the decision to reject what God prefers

undiscerning: (*asynetos*) without wisdom, foolish, lacking intellect

untrustworthy (*asynthetos*) not covenant keeping, untrue to an agreement, covenant breakers, faithless

unloving: (*astorgos*) devoid of affection, heartless

unforgiving: (*aspondos*) without a treaty or covenant, not able to be persuaded into a covenant; unappeasable; grudge holding

unmerciful: (*analeemon*) without mercy, no compassion, cruel

righteous judgement: (*dikaioma*) a judicially approved act by the Lord and the focus is on the result of the decision and is enforce of law; an act of righteousness; divine precepts

practice: (*prasso*) to perform or accomplish, what is done as a regular practice

deserving: (*axios*) suitable, matching value worth-to-worth on a scale

death: (*thanatos*) separation for the physical life; the power of death; the miserable state of the wicked dead in hell

approve of: (*syneudokeo*) to join in approval of, to consent, enthusiastic agreement to cooperate, partner with to reach solutions; to feel pleased to allow

God's Righteous Judgement

Romans 2:1 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

inexcusable: (*anpologetos*) without grounds for defense in court, having no rational or convincing argument; hopeless, in excusable

judge: (*krino*) to decide; the position to properly distinguish and separate between two parties held to an official legal standard to determining innocence or guilt; the intelligent comparison and contrast between things based God's word; the separating of the grain from the chaff

condemn: (*katakrino*) to judge properly that someone is guilty of punishment

Romans 2:2 But we know that the judgment of God is according to truth against those who practice such things.

according to: (*kata*) to come down to a lower plane from a higher plane with a terminus end point; through

Romans 2:3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

escape: (*ekpheugo*) flee away from; escape

Romans 2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

goodness: (*chestotetos*) kindness, uprightness, gentleness, goodness; refers to meeting real needs in God's way and in His time and fashion without human cruelty

forbearance: (*anoches*) a delay of punishment, patience, patient endurance; only 2x in Bible always regard to God's mercy by holding judgment back to give more time for sinners to repent

long-suffering: (*makrothymias*) patience, forbearance, to restrain passionate anger; to have staying power and waiting with ones temper

leads: (*agei*) to lead, to bring to, to induce

repentance: (*metanoian*) a change of mind, to change the inner man's purpose by repentance

Romans 2:5- 6 But in accordance with your **hardness** and your **impenitent** heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who "will render to each one according to his **deeds**":

hardness: (*skleroteta*) obstinately, stubborn; hardness of heart; perverseness; skleroteta= root wood for our word skeleton/bone– so very hard

impenitent: (*ametanoenton*) unrepentant; and unwillingness to change ones mind

deeds: (*erga*) an action that carries out or completes an inner desire

Romans 2:7 **eternal life** to those who by **patient continuance** in doing **good** **seek** for **glory**, **honor**, and **immortality**;

eternal life: (*zoen aionion*) perpetual - unending real and genuine perfected life after the resurrection; the promise of hope fulfilled

patient: (*hupomoné*) remaining patient and steadfast whole waiting within difficulties

good: (*ergou agathou*) actions carried out by internal desire that are inherently and intrinsically good and originate from God; the works that are empowered by faith and leading by God and the Holy Spirit

glory: (*doxan*) praise, glory, of what evokes a good opinion that inherent worth; splendor

honor: (*timen*) a perceived value, price, a valuing of, a value assigned to something

seeking: (*zetousin*) to search for an demand; getting to the bottom of the matter; to inquire & investigate until lone reaches a terminal and binding solution

immortality: (*aphtharsain*) incorruption, the inability to decay

Romans 2:8-9 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

self-seeking: (*eritheia*) ambition and rivalry, the seeking of followers and adherents by means of gifts and bribes; to work for hire with carnal ambition in selfish rivalry; acting only after one's own gain; placing one's own interests before what the Lord declares as right or what is best for others

do not obey: (*apeithousi*) to disobey; to rebel; to refuse conformity; to literally refuse persuasion by the Lord; *apeithousi* is the root for our word for apathy, not caring, a lack of interest, a detachment, a passive lack of involvement

indignation: (*thymos*) outbursts of anger, passion-driven behavior; holy wrath; intense rage

tribulation: (*thlipsis*) pressure that constricts by being hemmed in without options; persecution, affliction, distress; the challenge of handling external pressure of circumstances with no way of escape

anguish: (*stenochoria*) narrowness; confined; the negative inner confinements the result from living outside God's will. great distress and extreme difficulty and affliction; suffering and trouble

Romans 2:10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

peace: (*eirene*) peace of mind; properly is of wholeness, when all the essential parts are joined together there is peace, God and the person walking in the Spirit is God's gift of wholeness which brings peace through any circumstances

works what is good: (*ergazomai agathon*) to search and examine, to work, to acquire by labor, to practice, to perform, one's trade, to labor, to minister about, one's trade; to labor toward/things that originate from God like kindness & good things & living one's life empowered by God through faith/inherently good things . . . so in short for us, doing "good works" for those that are sanctified are natural outpourings of inherently good things from God that we do . . . so anyone who is truly saved, everything they do that is good is a good work, this is not talking about a check box of tasks that are good works to earn your way into righteousness, they are righteous acts that spill forth from being one of God's children

Romans 2:11 For there is no partiality with God.

no partiality: (*prosopolempsia*) showing no personal favoritism; used of not giving a judgement based on the respect of the person over the law

Romans 2:12-15 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)

hearers: (*akroatai*) a listener to; one who merely listens

not just: (*ou dikaios*) factually no or not correct or just in the eyes of God, not approved by God; not approved by a judge; just in this sense is defined as righteousness, righteous living

doers: (*poietai*) a maker, a doer, a performer, an author, a poet, one who obeys and fulfills the law

justified: (*dikaiothesontai*) to be declared righteous; to be approved and shown in a legal sense to be conformed to the proper standard; acquitted from a sentence; ie. not guilty or innocent

conscience: (*syneideseos*) a proper knowing; the God given capacity to know what is morally right or wrong that joins the moral and spiritual awareness

bearing witness: (*symmartyrouses*) to testify together with

thoughts: (*logismon*) reason, think in, the ability to reason numbers or thoughts and get to the "bottom line"; personal reckoning

accusing: (*kategorounton*) to accuse or to prosecute while standing before a judge; to be the plaintiff and charge someone with an offense

excusing (*apologoumenon*) to give an account of oneself, to defend oneself especially with compelling evidence and sound logic in court

Romans 2:16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

the day: (*en he hemera*) on THAT day, this refers to a predetermined day of judgement, ie. the world will not go on forever and ever, there is an end to humanity

secrets: (*krypta*) hidden/concealed secret thing on ones inner nature; often refers to concealed hidden things of darkness speaking of thought, feelings, desires, things done that others do not know; krypta is the base our words cryptic, cryptology etc regarding secret messages

gospel: (*euaggelion*) the good news of the common Messiah; the glad tiding of Jesus Christ the founder of this kingdom who by God's grace suffered death on a cross, was buried and on the 3rd day arose fully restored o life conquering death and is seated at the right hand of God, allowing those who so choose to believe and follow Him into eternal salvation; the grace of God

