

God Will Not Coerce Man, Will Not Violate His Free Will



ROMANS 1:24-32 TEXT, EXPOSITION AND PRACTICAL HELPS

West Los Angeles Living Word Christian Center
Centro Cristiano Palabra Viva
Dr. Eddie Idefonso, Senior Pastor
6520 Arizona Ave. Los Angeles, CA 90045
Email: Pastoreddie@Wlalwcc.org
WWW.WLALWCC.ORG

God's Case Against All Ungodliness and Unrighteousness of Men: How God Shows Wrath, [Romans 1:24-32](#)

It is inherent in the nature of man that his will must be free. Made in the image of God who is completely free, man must enjoy a measure of freedom. This enables him to select his companions for this world and the next; it enables him to yield his soul to whom he will, to give allegiance to God or the devil, to remain a sinner or become a saint.

God will take nine steps toward us, but He will not take the tenth. He will *incline* us to repent, but He cannot do our repenting for us. It is of the essence of repentance that it can only be done by the one who committed the act to be repented of. God can wait on the sinning man; He can withhold judgment; He can exercise long-suffering to the point where He appears "lax" in His judicial administration; but He cannot force a man to repent. To do this would be to violate the man's freedom and void the gift God originally bestowed upon him.... The true saint is one who acknowledges that he possesses from God the gift of freedom. He knows that he will never be cudged into obedience nor wheedled like a petulant child into doing the will of God; he knows that these methods are unworthy both of God and of his own soul. He knows he is free to make any choice he will, and with that knowledge he chooses forever the blessed will of God.

[\(Romans 1:24-32\)](#) Introduction— God's Wrath— Judgment: Scripture says "**the wrath of God is revealed from heaven**" ([Romans 1:18](#)).

This particular passage discusses the four ways that God reveals and shows His wrath.

Note three things.

1. All four ways concern judgments that come upon man. That is, the wrath of God is exercised and falls upon man because of his ungodliness and unrighteousness.

2. All four ways have to do with history, with human experience, with a moral universe.

That is, God's wrath is revealed from heaven day by day.....

- a. throughout history.
- b. in man's experience.
- c. within a moral universe.

3. Three of the judgments are present judgments; they take place today in the lives of men ([Romans 1:24-31](#)). The fourth judgment is future and is to be the final judgment upon men ([Romans 1:32](#)).

How does God reveal and execute His wrath upon man?

1. **God gave men up to do as they willed (v.24).**
2. **God gave men up to uncleanness (v.24-25).**
3. **God gave men up to vile, unnatural affections (v.26-27).**
4. **God gave men up to reprobate, depraved minds (v.28-31).**
5. **God assures final judgment: death (v.32).**

1. (Romans 1:24) Judgment— Man, Abandoned by God: God—the only living and true God—gave men up to do as they willed.

This is said three times in this passage, and each time was due to a serious sin of man (**Romans 1:24, 26, 28**). Man's sin forced God to give man up and to abandon him. The scene was terrible and frightening, for to be abandoned and left without God in this world leads to the worst possible life imaginable.

There are **two strong reasons** why God gives man up, and each issues a loud warning to man.

1. Man chooses sin over God, and when he does, two things happen.

a. Man becomes enslaved to sin. Sin actually stirs more and more sin. The more a man sins the easier it is for him to sin again. At first he may ponder the wisdom of committing the sin; but later on, after committing the sin over and over, he seldom if ever gives the sin a second thought. Sin looks good, tastes good, and feels good. It is attractive and it satisfies the human flesh and urges of man. It satisfies so much that man is naturally attracted to it. By sinning, he steadily makes himself a slave to sin. He becomes addicted. Sin becomes the terrible master and subjects man to its cruel habits and enticements that are almost impossible to break.

b. Sin *always* lies. This needs to be remembered. Sin entices, claiming to bring pleasure and stimulation and happiness, **but in reality it destroys a person's.....**

- | | |
|-------------------|----------------------|
| 1. body | 7. profession |
| 2. values | 8. family |
| 3. mind | 9. future |
| 4. friends | 10. will |
| 5. life | 11. soul |
| 6. hope | |

A terrible tragedy that is so often forgotten is this: we are not islands unto ourselves. Our sin involves others; therefore, our sin destroys others—both their lives and their souls. Sin may look, taste, and feel good to us; but it always involves and influences others. It hurts and dooms our children, spouses, friends and society.

2. Man abandons God, actually turns away from God and gives God up. This may be called *spiritual abandonment*: man *spiritually abandons* God. God has given man a free will, and if a man wills to turn away from God, he can. God cannot interfere with that choice. To do so would be to take away man's freedom. So God appeals to man spiritually, through mercy and love and grace, but He does not violate man's choice. He cannot. To do so would be to have a coerced and mechanical universe. Man would become nothing but a robot, coerced to do this and that and to do it exactly as God wills.

The result would be tragic: man would never experience love, goodness, care, concern, or feelings. Love is not love if it is coerced. It is mechanical and meaningless. The expression of any affection or virtue is meaningless unless it is freely given. Therefore, when man turns away from God, he himself makes the choice to do so, and God *cannot* interfere. The choice is man's, and man is abandoned—left all alone to himself to do exactly as he has chosen ([Hosea 4:17](#); [Ephes. 4:19](#)). Therefore, God has no choice.

He must.....

- a. give man up.
- b. let man go his own way.
- c. spiritually abandon man.
- d. leave man to live for that which he has chosen.

"So I gave them up unto their own hearts' lust: and they walked in their own counsels" ([Psalm 81:12](#)).

"Then God turned, and gave them up to worship the host of heaven" ([Acts 7:42](#)).

2. ([Romans 1:24-25](#)) Sin— Body— Judgment: God—the only living and true God—shows wrath by giving men up to uncleanness.

The word "uncleanness" (*akatharsian*) means "impurity, filthiness, immorality, defilement, dirt, pollution, contamination, infection". When men turn from God—abandon God to live unclean and immoral lives—God leaves men. He abandons them to their choice. God lets men wallow around in their filthiness. Men are judged and condemned to uncleanness.

1. The *reason* men are condemned to "uncleanness" is because of the *lusts* "in their hearts." Their hearts are filled with "*lusts*" (*epithumiais*), that is, passionate cravings, desires, and urges. They long after things that displease God and that dishonor their bodies. God cares deeply about the human body, and he judges any person who abuses the body.

In the Greek the lusts are said to be "*in [en] their own hearts.*" Sin takes place in the heart *before* it takes place by act.

"And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" ([Mark 7:20-23](#)).

2. The result of living an unclean life is idolatry. Men "**changed the truth of God into a lie and worshipped and served the creature more than the Creator.**" When men live in uncleanness, they begin to serve and **to give their lives to one of two things**.

- a. They serve themselves, giving their time and energy to their own desires, pursuits, and lusts.
- b. They serve other "**gods,**" gods that allow them to go ahead and live as they wish. They *imagine* what god is like and they worship him either in their mind or in some graven image moulded by their hands.

They conceive of a god that is.....

- | | |
|---------------------------------|----------------------|
| 1. a god of Christianity | 4. a god of men |
| 2. a god of some religion | 5. a god of creation |
| 3. a god of some part of nature | 6. a god of goodness |

The point is this. Man abandons the only true and living God and lusts after uncleanness.

He lusts and craves so much.....

- 1. that he creates a god in his own mind who allows him to satisfy his lust.
- 2. that he rationalizes and thinks that his god understands his situation and need, and that his god will not judge him for his uncleanness and immorality.
- 3. that he conceives of a god that will allow him to do what he wants.
- 4. that he matches his god to fit his morals, letting his morals determine the kind of god he is going to worship.
- 5. that he twists god to fit what he wants.
- 6. that he allows his morals (uncleanness) to control his thoughts about God.

Man serves and gives his time and energy to the god he imagines in his mind and to the idols he creates within his imagination and thoughts. He abandons God so that he can live the unclean life he craves. Therefore, God judges man and abandons man to live in his uncleanness.

"[The carnal] have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" ([2 Peter 2:15](#)).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" ([1 John 2:15-17](#)).

"And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods and worshipped the works of their own hands" ([Jeremiah 1:16](#)).

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" ([Jeremiah 2:13](#)).

"Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee; I am weary with repenting" ([Jeremiah 15:6](#)).

"And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see" ([2 Chron. 30:7](#)).

3. ([Romans 1:26-27](#)) Sin— Body— Judgment: God—the only living and true God—shows wrath by giving men up to vile, *unnatural* affections.

The term "**vile affections**" (*pathē atimias*) means "passions, dishonor, disgrace, infamy, shame, and degradation". It means passions that cannot be controlled or governed, that run loose and wild, no matter how much a person tries to control them.

1. The reason God gives men up to vile affections (*pathē atimias*) is because of their unnatural passion. Men lust and lust, craving the illegitimate and unlawful. They burn in their lust one for another.

And note what Scripture is talking about: *unnatural* affection, that is, homosexuality.

- a. Women burn and lust and exchange the "**natural use into that which is *against nature*.**" And note, it is *against nature*.
- b. Men burn in their "**lust one toward another; men with men doing that which is shameful.**"

Note again that the sin takes place in the heart. Men *burn within*, crave the sin before they commit the act. It is their burning, their lusting, their craving that sets them aflame to pursue the shameful act. Their heart burns after other men, not after God. Therefore, they stand condemned, and God is forced to judge them.

2. The result of *unnatural* affection is a totally depraved nature. When men choose a life of "**vile affections**," God gives them up to it. It is man's choice, and since it is man's choice, God can do nothing about it. God has to give man up to what he chooses. He does not override man's will.

Note a crucial fact: Scripture says men receive "**in themselves that recompense [pay back, punishment] of their error.**" The judgment for homosexuality is *within*, not *without* man. If a person burns after *unnatural affection*, he is given over to his burning; he is given over to burn and crave more and more. He is judged and condemned to live in his *unnatural passion* and to feel the shame of it. He is enslaved and held in bondage to

it, psychologically and physically. And the judgment is "**meet**," that is, fit, just, exactly what it should be. If men lust and burn after *unnatural affection*, it is only fit that they be given what they so passionately crave. Therefore, God judges men by giving men up to live in their vile affections.

"That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God" (1 Thes. 4:4-5).

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4).

4. (Romans 1:28-31) God, Wrath of— Judgment— Sin: God—the only living and true God—shows wrath by giving men up to reprobate, depraved minds.

The term "**reprobate mind**" (*adokimon noun*) means **"a mind that is rejected, disapproved, degraded, depraved; a mind that cannot stand the test of judgment"**.

1. The reason God gives men up to reprobate minds is because men reject God. They know God, but they do not **"like to retain God in their knowledge."**

They.....

- a. do not like to approve God.
- b. do not like to recognize God.
- c. do not like to acknowledge God.

They simply do not want God to have anything to do with their lives; therefore, they push Him out of their minds. They ignore and refuse to accept God's presence.

2. The result is forcibly stated. God gives men over to reprobate minds, minds that are totally depraved. Men are allowed to do exactly as *they choose*; they are enslaved more and more in their depravity and unsuitable behavior.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8).

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God" (Romans 2:5).

DEEPER STUDY #1 (Romans 1:29) "Unrighteousness" (adikia)

DEEPER STUDY #2 (Romans 1:29) Fornication (porneiai)

DEEPER STUDY #3 (Romans 1:29) Wickedness (poneria)

DEEPER STUDY #4 (Romans 1:29) Covetousness (pleonexia)

DEEPER STUDY #5 (Romans 1:29) Maliciousness (kakia)

- [DEEPER STUDY #6 \(Romans 1:29\) Envy \(*phthonos*\)](#)
- [DEEPER STUDY #7 \(Romans 1:29\) Murder \(*phonos*\)](#)
- [DEEPER STUDY #8 \(Romans 1:29\) Debate \(*eridos*\)](#)
- [DEEPER STUDY #9 \(Romans 1:29\) Deceit \(*dolos*\)](#)
- [DEEPER STUDY #10 \(Romans 1:29\) Malignity \(*kakoetheia*\)](#)
- [DEEPER STUDY #11 \(Romans 1:29\) Whisperers \(*psithuristes*\)](#)
- [DEEPER STUDY #12 \(Romans 1:30\) Backbiters \(*katalalos*\)](#)
- [DEEPER STUDY #13 \(Romans 1:30\) Haters of God \(*theostugeis*\)](#)
- [DEEPER STUDY #14 \(Romans 1:30\) Despiteful \(*hubristes*\)](#)
- [DEEPER STUDY #15 \(Romans 1:30\) Proud: \(*huperephanos*\)](#)
- [DEEPER STUDY #16 \(Romans 1:30\) Boasters \(*alazon*\)](#)
- [DEEPER STUDY #17 \(Romans 1:30\) Inventors of evil things \(*epheuretes kakon*\)](#)
- [DEEPER STUDY #18 \(Romans 1:30\) Disobedient to parents \(*goneusin apeitheis*\)](#)
- [DEEPER STUDY #19 \(Romans 1:31\) Without understanding \(*asunetos*\)](#)
- [DEEPER STUDY #20 \(Romans 1:31\) Covenantbreakers \(*asunthetos*\)](#)
- [DEEPER STUDY #21 \(Romans 1:31\) Without natural affection \(*astorgos*\)](#)
- [DEEPER STUDY #22 \(Romans 1:31\) Implacable \(*aspondous*\)](#)
- [DEEPER STUDY #23 \(Romans 1:31\) Unmerciful \(*aneleemon*\)](#)

5. (Romans 1:32) Judgment: God—the only living and true God—assures final judgment which is death, that is, eternal separation from God.

There are **two reasons** why men will be judged and condemned to death.

1. Men will be judged because they sin and take pleasure in others who sin by doing the same things (**Romans 1:29-31**). Men have appetites, desires, and lusts, and they spend their lives seeking to fulfill them. The great tragedy is that they not only **take pleasure** in their own sins, but they **take pleasure** in the sins of others. They **approve and talk about** their selfishness and exploits and that of their friends.

They focus their lives upon.....

- | | |
|-----------------------|-------------------------|
| a. extravagant living | e. position |
| b. stylish dress | f. fame |
| c. wealth | g. material possessions |
| d. power | h. sexual affairs |

As a result of such selfishness, the sins listed in the Scripture tear at the world and destroy human life (**Romans 1:29-31**); therefore, the judgment of God is assured. Those who commit such things and **take pleasure** in the sins of others shall die, that is, be separated from God eternally.

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:32**).**

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" ([Isaiah 5:20](#)).

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" ([Ezekiel 13:22](#)).

"Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or Where is the god of judgment?" ([Malachi 2:17](#)).

2. Men will be judged because they are without excuse: they know through an inner sense that the judgment of God is coming upon the world. Men sense that some higher power (God) is going to straighten out the mess in the world: that injustices and inequities will be brought to judgment, condemned and punished.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" ([Romans 6:23](#)).

"For to be carnally minded is death; but to be spiritually minded is life and peace" ([Romans 8:6](#)).

"And as it is appointed unto men once to die, but after this the judgment" ([Hebrews 9:27](#)).

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" ([James 1:15](#)).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" ([Rev. 21:8](#)).

"As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death" ([Proverbs 11:19](#)).

"The soul that sinneth, it shall die" ([Ezekiel 18:4](#)).

DEEPER STUDY #1

([Romans 1:29](#)) "**Unrighteousness**" (*adikia*): injustice, wrongdoing, evil-doing, every kind of evil.

It is the opposite of righteousness; **therefore, it is.....**

- a. mistreating God and man, acting unjustly toward both.
- b. failing to treat God and man as a person should treat them.

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

- a. grasping after everything, all the attention and possessions one can secure.
- b. ignoring and abusing others to get all one can.

DEEPER STUDY #2

([Romans 1:29](#)) “**Fornication**” (*porneiai*): a broad word including all forms and kinds of immoral and sexual acts. It is pre-marital sex, adultery, and abnormal sex—all kinds of sexual vice.

DEEPER STUDY #3

([Romans 1:29](#)) “**Wickedness**” (*ponēria*): to be depraved, to be actively evil, to do mischief, to trouble others and cause harm, to be malicious, to be dangerous and destructive. It is malice, hatred, and ill-will. It is an active wickedness, a desire within the heart to do harm and to corrupt people. It is a person who actually pursues others to seduce or to injure them.

DEEPER STUDY #4

([Romans 1:29](#)) “**Covetousness**” (*pleonexiai*): a lust for more and more, an appetite for something, a love of possessing, a cry of “**give, give**” ([2 Peter 2:14](#)). It is a grasping, a craving after and for possessions, pleasure, power, and fame. Covetousness lacks restraint. It lacks the ability to discriminate. It wants to have in order to spend in pleasure and luxury. Covetousness is an insatiable lust and craving of the flesh that cannot be satisfied. It is a lust and craving so deep that a person finds his happiness in things and pleasure instead of God. It is idolatry ([Ephes. 5:5](#)). It is an intense appetite for gain, a passion for the pleasure that things can bring. It is an active, aggressive, grasping covetousness.

DEEPER STUDY #5

([Romans 1:29](#)) “**Maliciousness**” (*kakia*): malice, viciousness, ill-will, spite, a grudge. It means that a man has turned his heart completely over to evil.

- a. He no longer has any good within—none whatsoever.
- b. He is full of viciousness and malice.
- c. He is actively pursuing evil with a vengeance.

DEEPER STUDY #6

([Romans 1:29](#)) “**Envy**” (*phthonos*): the word goes beyond jealousy.

It is the spirit.....

- a. that wants not only the things that another person has, but begrudges the fact that the person has them.
- b. that wants not only the things to be taken away from the person, but wants him to suffer through the loss of them.

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

DEEPER STUDY #7

([Romans 1:29](#)) “**Murder**” (*phonos*): to kill, to take the life of another. Murder is a sin against the sixth commandment.

DEEPER STUDY #8

([Romans 1:29](#)) “**Debate**” (*eridos*): strife, discord, contention, fighting, struggling, quarreling, dissension, wrangling. It means that a man fights against another person in

order to get something: position, promotion, property, honor, recognition. He fights in a dishonest and evil way.

DEEPER STUDY #9

([Romans 1:29](#)) “**Deceit**” (*dolos*): to bait, snare, mislead, beguile; to be crafty and deceitful; to mislead or to give a false impression by word, act, or influence. It is a man who connives and twists the truth to get his own way. He plots and deceives, doing whatever has to be done to get what he is after.

DEEPER STUDY #10

([Romans 1:29](#)) “**Malignity**” (*kakoētheia*): evil disposition, evil in nature. It is a spirit full of evil and malice and injury, a character that is as evil as it can be. It is a person who always looks for the worst in other people and always passes on the worst about them. It is the person who so often ruins other people both in reputation and body and in mind and spirit. It is a person so full of evil that he is always ruining others either by word or violence.

DEEPER STUDY #11

([Romans 1:29](#)) “**Whisperers**” (*psithuristas*): secret gossipers, secret slanderers, backbiters, murmurers.

It is a person.....

- a. who whispers behind another person's back, chewing and tearing him up.
- b. who passes on tales about others, whether true or not.
- c. who destroys the reputation of others.

DEEPER STUDY #12

([Romans 1:30](#)) “**Backbiters**” (*katalalos*): slanderers. The word differs from the quiet, secret slanderer. It is a loud, open slanderer, a person who broadcasts the tale. Again, whether the tale is true or not does not matter. The backbiting slanderer burns within to tell the gossip to everyone.

DEEPER STUDY #13

([Romans 1:30](#)) “**Haters of God**” (*theostugeis*): hating and being hateful to God.

It is a person.....

- a. who dislikes the commandments and restraints of God.
- b. who wants nothing to do with God and His restrictions and laws.
- c. who wants the license to do exactly as he wishes.
- d. who wants to be the god of his own life, doing his own thing as he wishes, determining both what he should and should not do.

DEEPER STUDY #14

([Romans 1:30](#)) “**Despiteful**” (*hubristēs*): insolent, insulting, and defying. It is a spirit of spite, of attack and assault, verbally or physically. It is despising and attacking, inflicting injury either by word or act.

It is a man who.....

- a. lives his own life as he wishes, ignoring both God and men.
- b. lives as though his rights and affairs are the only rights and affairs which matter.
- c. stands toe to toe with both God and men, acting as though he needs neither.
- d. acts so independent in life that he dares God or men to get in his way.
- e. does what he wants when he wants, even if it hurts or destroys others.

The sin of despise, of being insolent and insulting, is the spirit that hurts and harms others in order to do what one wants.

DEEPER STUDY #15

([Romans 1:30](#)) “**Proud**”: (*huperēphanous*): self-exaltation, conceit, arrogance; being haughty; putting oneself above others and looking down upon others; scorn, contempt. It means to show oneself, to lift one's head above another, to hold contempt for another, to compare oneself with others. Pride can be hidden in the heart as well as openly displayed. God resists the proud ([James 4:6](#); [1 Peter 5:5](#); [Proverbs 3:24](#)).

DEEPER STUDY #16

([Romans 1:30](#)) “**Boasters**” (*alazōn*): braggarts, pretenders, vaunters, swaggerts, boasters.

It is a person who.....

- a. boasts in what he has.
- b. boasts in what he can do.
- c. pretends to have what he does not have or pretends to have done what he has not done.

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

DEEPER STUDY #17

([Romans 1:30](#)) “**Inventors of evil things**” (*epheuretas kakōn*): inventors of new sins, of more sensational forms of excitement and vice. It is a person who is tired of the old forms of sin and who feels the need to seek out new ways and forms of vice.

DEEPER STUDY #18

([Romans 1:30](#)) “**Disobedient to parents**” (*goneusin apeitheis*) refusing to do what one's parents say; rebelling against one's parents; showing disrespect to parents; rejecting parental instruction; dishonoring parental example. A child who disobeys his parents is wide open to all forms of evil.

DEEPER STUDY #19

([Romans 1:31](#)) “**Without understanding**” (*asunetos*): senseless, foolish, without conscience.

It is a person who.....

- a. ignores experience.
- b. will not learn no matter who the teacher is.
- c. refuses to heed the truth.
- d. closes his mind and eyes to the truth.
- e. rejects conscience.

DEEPER STUDY #20

(Romans 1:31) “Covenantbreakers” (*asunthetos*): breakers of promises or agreements, untrustworthy, faithless, treacherous, untruthful. It is a man who tragically does not keep his word or promise. He is simply untrustworthy and undependable.

DEEPER STUDY #21

(Romans 1:31) “Without natural affection” (*astorgos*): abnormal affection and love, heartless, without human emotion or love, a lack of feeling for others, abuse of normal affection and love. Others become little more than pawns for a man's own use and benefit, pleasure and purposes, excitement and stimulation. Abnormal affection, sex and perversion prevail.

DEEPER STUDY #22

(Romans 1:31) “Implacable” (*aspondous*): incapable of giving in, of being appeased or purified. A person is just unwilling to make peace or come to an agreement.

DEEPER STUDY #23

(Romans 1:31) “Unmerciful” (*aneleēmōn*): without pity; unwilling to show mercy.

It is a person.....

- a. craving to have and to possess others regardless of their welfare.
- b. craving to use others as one wills regardless of hurt and shame.
- c. craving to satisfy one's own pleasure even if it means the hurt or death of others.

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