

# ROMANS - #1C

## ANTIOCH BIBLE CLASS

### LESSON TOPIC

## A CATALOG OF SINS

### SCRIPTURE TEXT: ROM. 1:29-32 (AND OTHERS)

MEMORY VERSE: ROM. 6:15. What then? Shall we sin because we are not under the law but under grace? God forbid.

### INTRODUCTION

I have in my possession a book entitled: "WHATEVER BECAME OF SIN". This is a very applicable title for a society that knows no sin. In Judges 17:6, there is a description of a society where everyone did that which was right in their own eyes. The guiding philosophy of much of today's world is "tolerance" and "diversity", with an application towards allowing any kind of conduct anyone desires. It tends to support the misguided notion that there are no absolute truths (or sins) but every man judges right and wrong on the basis of their own perspective of life. In other words, it may be wrong to you but it may not be to me. The impetus for this kind of thinking is our personal lusts and desires that makes one free from the obligation and guilt of sin. To support this we craftily use phrases like "who are you to judge" or "judge not that you be not judged". Never mind that sin and ungodliness has swept across the world like a tsunami, destroying everything in its wake.

In addition in many instances, the church has abrogated its responsibility as a bastion of truth and righteousness. Many pulpits pompously declare that "we are saved by grace", plus nothing (and they do mean nothing). Good works, we are told are legalism; only a substitute for and a subversion from the grace of God. Another will affirmatively declare that salvation by grace does not have a list of "does and don'ts". And just like society uses the notion of personal relativity to free itself from any "chains" of character and purity, so also the church claims that grace – minus every personal commitment to righteousness and purity – is the sole arbiter of salvation and the attempt at identifying any specific sins which we must crucify (abstain from) is a breach of the grace of God.

Therefore the question arises as to whether or not the Bible (N.T.) specifically condemns certain practices at the risk of voiding the effects of the grace of God? Is there, after all, a list of does and don'ts for the Christian to observe? While we may not obtain salvation by "good works", is it possible to maintain salvation without them? Is the Christian community so bereft of a desire to "be like Christ" that it will risk not embracing, advocating and upholding every characteristic of Christ to the

satisfying of a theology built on unscriptural self will? Have we drifted so far from the righteousness of God that we would denounce the very idea of “works of righteousness”?

The purpose of this lesson, in addition to considering Rom. 1:29-32, will be to include many other N.T. scriptures which emphasize “a list of sinful characteristics” which should be taught and refrained from. Even in so doing, our list will not be exhaustive and our motive will probably be classed as “works” or “legalism”. So be it! Our point will be to show that there are specific results from the lusts of the flesh that should be condemned and crucified.

Holiness of life is a virtue of God to be reproduced in the Christian experience.

### DAILY SCRIPTURES AND THOUGHTS

#### MONDAY. ROM 1:29-32. ALL UNRIGHTEOUSNESS IS SIN.

##### SCRIPTURE

V29. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, 30. Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, 31. Without understanding, covenant breakers, without natural affection, implacable, unmerciful; 32. 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.

##### COMMENTS

In verse 28 Paul describes how that those who would not retain God in their knowledge (experience, desires and practices) were turned over to a reprobate mind. Thus all restraint from evil propensities being gone, they are left to the indulgence of every imaginable, despicable passion and sin. In these verses Paul lists 23 “don’ts” which is not an exhaustive list. Other N.T. scriptures will extend the list. The actual “list” of unrighteous deeds continually extends, following the exponentially growing evil of the depraved human heart. Here is a look at the “list” which Paul describes in these verses to the Romans.

- All unrighteousness. A “catch-all” phrase for everything not acceptable to God.
- Fornication. Illicit extra-marital affairs.
- Wickedness. Hearts that seek and pursue evil devices and practices.
- Covetousness. Desiring that which you should not desire and doesn’t belong to you.
- Maliciousness. Depravity, evil, malice, hate, vengeance and the like.
- Full of envy. Provoked to jealousy and passionate desire for what another has.
- Murder. Killing someone out of anger or greed; even in the heart.
- Debate. Contention, strife, quarrelsome, disagreeable.
- Deceit. Pretension or hypocrisy; attempting to mislead on purpose or unintentional.

- **Malignity.** Bad character, mischievousness. Cancerous evil disposition.
- **Whispers.** Secretly spreading gossip or fabricated tales.
- **Backbiters.** Slanderers, back talk, contrary criticism or behind the back deceit.
- **Haters of God.** No use for God, godliness or any authority. Despises God's ways.
- **Despiteful.** Contrary, spite-work, doing things out of hate, jealousy or envy.
- **Proud.** Inflated opinion of yourself, your persona.
- **Boasters.** Always better than others or anything. One ups-man-ship.
- **Inventors of evil things.** Makes up evil imaginations, especially about others.
- **Disobedient to parents.** Rejects parental advice; stubborn, unruly.
- **Without understanding.** Ignorant, know-it-all, does not search out anything.
- **Covenant breakers.** Dishonest, unfaithful; will not keep their word.
- **Without natural affection.** Hard, unfeeling, un-touchable, calloused.
- **Implacable.** Not capable of being appeased or changed, especially in controversy.
- **Unmerciful.** Judgmental, harsh, unbending, without compassion, no heart.

Who can doubt the utter sinfulness of these abhorrent characteristics? Thank God there is grace for every sinner who wishes to be delivered from the spirit of lust and pride that leads us into these carnal, depraved spirits.

#### **TUESDAY. GAL. 5:19-21. THE WORKS OF THE FLESH.**

##### **SCRIPTURE.**

V19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before as I have also told you in time past, **that they which do such things, shall not inherit the kingdom of God.**

##### **COMMENTS.**

“WORKS OF THE FLESH”. It is to the Galatians that Paul emphasizes the power of grace above the deeds of the law. It is also to the Galatians that he emphasizes the despicable works of the flesh and glorifies the fruits of the Spirit. Many of this list of fleshly works are the same as those of Romans 1:29-32, and we will note such.

The works of the flesh are demonstrated to be such as the following:

- **Adultery.** Marital infidelity primarily in sexual matters.
- **Fornication.** See Rom. 1.
- **Uncleanness.** Body and soul filth of carnal things, especially of the mind and heart.
- **Lasciviousness.** Lewd sensual lustfulness in carnal things.
- **Idolatry.** Anything we give priority above God and his kingdom.
- **Witchcraft.** Sorcery, evil pronouncements of a delusional mind to seduce and control.
- **Hatred.** Mean dislike for someone or something good.

- Variance. Deviation, disagreement, dispute, discord.
- Emulations. Striving to outdo or out shine another.
- Wrath. Hatred in action towards someone.
- Strife. Sowers of discord, destroyers of peace; contentious.
- Seditious. Insurrection or causing discontent and trouble.
- Heresies. Holding dissenting views from accepted ones. They may also be truth.
- Envyings. See Rom. 1.
- Murders. See Rom. 1.
- Drunkenness. Alcoholic or drug intoxication.
- Revellings. Wild partying; pleasure mad.
- And such like. Anything of the flesh resembling ungodliness.

In verse 24 of this chapter Paul commands that they that are Christ's shall have crucified the flesh (along) with the affections and lusts. In other words, don't do these things. It seems so unnecessary to have to even identify such fleshly lusts and condemn them, especially to those who would be so deceitful as to teach that the denunciation of these works is legalism. Whatever Christ was, it is our solemn duty to emulate, by the strength of the grace he gives.

#### WEDNESDAY . EPH. 4:22-32; 5:5. THE NEW MAN

##### SCRIPTURE

V22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23. And be renewed in the spirit of your mind; 24. And that ye put on the new man, which after God is created in righteousness and true holiness. 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. 26. Be ye angry, and sin not: let not the sun go down upon your wrath: 27. Neither give place to the devil. 28. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. 31. Let all bitterness, and wrath, and anger, and clamor and evil speaking, be put away from you, with all malice: 32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ch. 5:3. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

##### COMMENTS.

For this portion, as we continue various “lists” of lustful, sinful conduct, we are not going to offer a long narrative comment. Instead we will provide the scriptures and then highlight the ungodly characteristics therein.

- V22. Don't talk as you did when you lived in sin.
- V23. Have a new mind about all things, a mind given to the will of God.
- V24. Put on the new man (Christ-likeness) created to produce righteousness and holiness.
- V25. Don't lie about anything to anyone at any time.
- V26. Get rid of your eruptions of anger.
- V27. Don't give in to sinful impulses of any kind.
- V28. Don't steal; work for a living.
- V29. Stop all profane, vulgar, indecent conversation.
- V30. Do nothing that the Holy Spirit disapproves of.
- V31. Bitterness, wrath, anger, clamor, evil talk and malice are corruptible immoralities.
- V32. Be kind, tenderhearted and forgiving.
- V5:3. Don't even think about yielding to fornication, uncleanness and covetousness
- V4. Filthy talk, foolishness and off color jesting, avoid completely.
- V5. None of these have any inheritance in the kingdom of God.

Don't practice these! Crucify their every impulse! Let holiness and righteousness rule your conduct.

#### THURSDAY. II TIM. 3:1-5. LAST DAY PERILS.

##### SCRIPTURE

V1. This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4. Traitors, heady, high minded, lovers of pleasures more than lovers of God; 5. Having a form of godliness, but denying the power thereof: from such turn away.

##### COMMENTS

The “last days” of these scriptures will fit more than one era. If you applied them to the “last days” of the Jewish national life, they would fit. If you apply them to the last dispensation for all the church age, the sins of that entire era have been so corruptible and immoral, especially of the church itself. Then you can certainly apply them to an arena surrounding and describing conditions of the “last day” of time. Inasmuch as these were written sometime around A.D. 68-67, I think they are more powerful if applied to the entire “last days” of all the church age, with particular emphasis as the age of the church closes out.

There is one special use or application we should make of these scriptures. Instead of all of the unscriptural predictions which prophecy guru's are foretelling as “end time” events, (such as the restoration of a literal kingdom of Israel or the breeding of a special red heifer) why not let these

verses be our lamp and our watch-word of the end itself. They describe an egregious and deeply spiritual bankrupt condition. Who can miss the application of the following characterizations?

- Self-lovers. “Who cares about anyone else but myself”.
- Boasters. Self-esteem and self-aggrandizement is like a tsunami wave upon us.
- Proud. It goes before destruction (prov. 16:18).
- Blasphemers. To speak against God (and good morals, holiness and decency).
- Disobedient to parents. (see Rom. 1:30)
- Unthankful. A generation of grumblers, complainers and fault-finders.
- Unholy. Not pure in desire, thoughts, words and deeds.
- Without natural affection. Gross, hard, thoughtless, totally unkind and selfish.
- Trucebreakers. Will not keep peace on any terms.
- False accusers. The poison of asps is in their tongues, imagining and speaking accusations.
- Incontinent. No self control over anger or lusts.
- Fierce. Always a brawling spirit without control; assertive in an angry way.
- Despisers of those that are good. This speaks for itself. They just don’t like goodness.
- Traitors. Cannot be trusted with anything good.
- Heady. Willful, rash, impetuous.
- High minded. Ego driven along with a superior feeling about yourself.
- Lovers of pleasure more than of God. A pleasure-mad society is the hall mark.
- Having (only) a form of godliness. Pretending to practice Christianity without genuineness.

The “last days” whenever they are, surely are a time of desperate moral bankruptcy. We must be living in their characterized time.

#### FRIDAY. PH. 4:8. LOOKING ON THE POSITIVE SIDE.

#### SCRIPTURE

V8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

#### COMMENTS.

Each scripture of this lesson thus far has pointed out things of the flesh to be abstained from. Ph. 4:8, gives us a positive command of things we can do, rather than things we should not do.

- Whatsoever is true. Truth, God’s truth, matters. We must be sure it is true.
- Whatsoever is honest. Honesty IS the best policy, still.
- Whatsoever is just. Always be fair, even to your own hurt. Don’t seek unfair advantage.
- Whatsoever is pure. Life should not be polluted with even the appearance of evil.
- Whatsoever is lovely. Grace, kindness, feelings, compassion, forgiveness, etc., should be our persona, instead of outward beauty, we should strive for inward loveliness.

- Whatsoever is of good report. It does pay to have a good report of them that are without.
- If there is any virtue. Moral excellence should be the standard.
- If there is any praise. Is it worthy of exaltation and emulation; is it commendable.

What tremendous walls to surround our lives with. Life that is built upon and surrounded by truth, honesty, justice, purity, loveliness, good reputation, moral excellence and highly commendable attributes of every kind, is a life of strength, character, beauty and usefulness. Most of all it is a life well pleasing to God. If you do these you won't have to try to remember to abstain from all the bad things which we have discussed.

### SUMMARY

Having reviewed over seventy "don'ts" in this lesson, you are bound to get the impression that the human heart is prone to a desperate moral enslavement. These are unspeakable things which the Christian should be delivered from. That, after all, is what salvation is: a deliverance from sins. In Gal. 5, where Paul describes the works of the flesh, he concluded the list with one that was "and such like". This draws attention to an endless parade of evil imaginations and immoral proclivities which the human heart is prone to pursue as it sinks ever deeper into the abyss of moral reprobation.

In many other N.T. scriptures, we are enjoined to: "Be ye holy for I am holy"; "know ye not that your bodies are the temple of the Holy Ghost"; "crucify the flesh with its affections and lusts"; "mortify the deeds of the body"; "follow after holiness"; "put on the new man"; "put off the old man"; "keep thyself pure"; and "whatever you do in word or deed, do all in the name of the Lord Jesus". Finally, I Tim. 1:5, informs us that, "the end (absolute objective) of the commandment is charity out of a pure heart, and of good conscience and of faith unfeigned". Nothing less is acceptable to God and nothing less is worthy of his name. Someone is bound to say that makes Christianity "legalistic bondage", but I declare that it is "glorious liberty". It just depends on whether or not you want to be freed from the shackles of sin and its degradation.

To be sure, Christianity has added its own "rules, rituals, regulations and false imaginations" to its theology and practice. I Tim. 4:1-3, Paul condemns a spirit which adopts petty items based upon some false interpretation of some scripture and makes them an eternal rule. Let the Bible be the sole and final guide to conduct, character and every single detail of a Christian's motive and life and you won't fall into this trap of "will worship".

We will conclude this lesson with scriptures from Paul's same letter to the Roman Church, found in ch. 6:11-18.

V11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 15. What then? Shall we sin, because we are not under the law, but under grace?

God forbid. 16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18. Being then made free from sin, ye became the servants of righteousness.

### QUESTIONS

1. List 3 “don’ts” which we have not listed in this lesson.
2. How do you determine whether a conduct is acceptable or unacceptable?
3. Can you think of one thing that you previously condemned but found out you had no basis for it?
4. From James 1:14-15, describe the progression of sin.
5. What is the only sure prohibition of the practice of sins?
6. Can you identify scriptural justification for every area of your conduct?