

**INTRODUCTION: Romans 1:28-32** 28..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; 29.being filled with all unrighteousness, sexual immorality, <sup>F3</sup> wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31.undiscerning, untrustworthy, unloving, unforgiving, <sup>F4</sup> unmerciful; 32. 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. Last week, we began a study of what people are like when they do not have the restraining influence of god in their lives. The consequences of sin not only include physical and spiritual death (as outlined in Genesis 1), but the death of joy, happiness, peace, love, contentment and fulfillment. Last week, we looked at the first three consequences and this morning we should take a detailed look at the fourth consequence (refer to last week's sermon outline). As we look, we should realize that each condition in the following list is a symptom of the disease called sin; it is a judgmental consequence of rejecting God's rule and influence in one's life.

**IV. FOURTH CONSEQUENCE OF LIFE WITHOUT GOD ROMANS 1:28**  
And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, "like" = dokimazo = to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals/ recognize as genuine after examination, to approve, deem worthy. Debase = reprobate in kjv = adokimas = not standing the test, not approved, properly used of metals and coins. The judgment referred to is that men and women lose the ability to make proper judgments as to what is right, wrong, ugly, beautiful, genuine and counterfeit. In addition, their mind is no longer able to pass God's test. It is unapproved. In the Greek, there is an obvious play on words that is missing in the English translation.

The word translated as "like" is used 21 times in the New Testament. Here are two examples of its usage: 1 Corinthians 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Corinthians 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

**THERE ARE 23 SYMPTOMS IN THIS LIST.** If any of these symptoms are present in your life then you are diagnostically sick with a condition called sin and you need either salvation, if you are not saved, or revival if you are saved. Time will not permit me to detail each symptom, but we shall take a look at a few.

God uses one word to describe the 23 items in the list. "not fitting" = "not convenient" i.e., None of these conditions fit in heaven, in happiness etc.

**1. unrighteousness:** = [adikia](#) = a deed violating law and justice. In Mexico, a bishop said that any act of stealing from large organizations, like Walmart, is not a sin. We've known of children who were trained by their guardians to steal items. They were taught how to remove the item from its package and stuff them in their pants while in the restroom.

**2. "sexual immorality" = fornication** = [porneia](#) = sexual activity outside of marriage: adultery, incest, homosexuality, sex with animals, shacking up, living together, common-law. Our word for pornography comes from this word, porneia. Tell story of young catholic woman who moved in with a homosexual man and two girl friends. She was married to another man when she did this. Supposedly, they were just room-mates saving money by sharing the rent on a nice big house. But they all shared the same bed, at times and the homosexual got her pregnant. Her family forced her to have a divorce. Now, she is very depressed and wants her estranged husband back.

**3. wickedness** = [poneria](#) = evil purposes and desires. **Wickedness** - The word used here denotes a desire of injuring others; or, as we should express it, malice. It is that depravity and obliquity of mind which strives to produce injury on others. (Calvin.)

**4. covetous** = [pleonexia](#) = greedy desire to have more. Rome was particularly desirous of the wealth of other nations, and hence, its extended wars, and the various evils of rapine and conquest.

**5. maliciousness** = [kakia](#) = malignant malice, ill will, a desire to injure. **Licentiousness** - [kakia](#). This word denotes evil in general; rather the act of doing wrong than the desire which was expressed before by the word "wickedness."

**"Full of"** i.e., their minds are full of the following:

**6. envy** = [phthoos](#) = **Mathew 27:18** For he knew that for **envy** they had delivered him. **Full of envy** - "Pain, uneasiness, mortification, or discontent, excited by another's prosperity, accompanied with some degree of hatred or malignity, and often with a desire or an effort to depreciate the person, and with pleasure in seeing him depressed"

**7. murder** = [phonos](#) = **Murder** - "The taking of human life with premeditated malice by a person of a sane mind." This is necessary to constitute murder now, but the word used here denotes all manslaughter, or taking human life, except what occurs as the punishment of crime. It has prevailed in all communities, but it was particularly prevalent in Rome. at took place on such an occasion in the reign of Probus (281 a.d.). During his triumph, near **700 gladiators** were reserved to shed each other's blood for the amusement of the Roman people. But "disdaining to shed their blood for the amusement of the populace, they killed their keepers, broke from their place of confinement, and filled the streets of

Rome with blood and confusion.” The fondness for this bloody spectacle continued until the reign of **Constantine the Great**, the first Christian emperor, by whom they were abolished about six hundred years after the original institution. “Several thousand, victims were annually slaughtered in the great cities of the empire.”

**8. debate = contention, strife, arguments, verbal fights connected with anger and heated zeal.** Does this describe your home? Do the kids yell at their parents and the parents yell and scream at the kids? Do the kids yell at each other.

**9. deceit = dolos = lies, deception Deceit** - This denotes fraud, falsehood, etc. That this was common is also plain. The Cretans are testified by one of the Greek poets to have been always liars. Tit 1:12 The Cretans are always liars.

**10, malignity = kakoetheia = Malignity** - This word signifies here, not malignity in general, but that particular species of it which consists in misinterpreting the words or actions of others, or putting the worst construction on their conduct.

**11. whisperers = Psithuristes =** a whisperer or secret slanderer. The original Greek word can't be said without the sound similar to the hissing of a snake! **Whisperers - Those who secretly, and in a sly manner, by hints and inuendoes, detract from others, or excite suspicion of them.** It does not mean those who openly calumniate, but that more dangerous class who give hints of evil in others, who affect great knowledge, and communicate the evil report under an injunction of secrecy, knowing that it will be divulged. This class of people abounds everywhere, and there is scarcely any one more dangerous to the peace or happiness of society.

**Rom 1:30 -**

**12. Backbiters** - Those Who calumniate, slander, or speak ill of those who are absent. Whisperers declare secretly, and with great reserve, the supposed faults of others. Backbiters proclaim them publicly and avowedly.

**13. Haters of God** - There is no charge which can be brought against people more severe than this. It is the highest possible crime; yet it is a charge which the conduct of people will abundantly justify, and the truth of which all those experience who are brought to see their true character. To an awakened sinner there is often nothing more plain and painful than that he is a hater of God. His heart rises up against Him, and his Law, and his plan of saving people; and he deeply feels that nothing can subdue this but the mighty power of the Holy One. This is a charge which is not unfrequently brought against people in the Bible; see Joh 7:7; Joh 15:18, Joh 15:24-25; Joh 3:19-20. Surely, if this be the native character of man, then it is “far gone from original righteousness.” No more striking proof of depravity could be given; and in no creed or confession of faith is there a more painful and humiliating representation given of human wickedness, than in this declaration of an inspired apostle, that people are by nature haters of God.

**14. Despiteful** - This word denotes those who abuse, or treat with unkindness or disdain, those who are present. Whisperers and backbiters are those who calumniate those who are absent.

**15. proud** - Pride is well understood. It is an inordinate self-esteem; an unreasonable conceit of one's superiority in talents, beauty, wealth, accomplishments, etc. (Webster). Of the existence of this everywhere, there is abundant proof. And it was particularly striking among the ancients. The sect of the Stoics was distinguished for it, and this was the general character of their philosophers. People will be proud where they suppose none are superior; and it is only the religion that reveals a great and infinite God, and that teaches that all blessings are his gift, and that he has given us the station which we occupy, that will produce true humility. We may add, that the system of paganism did not disclose the wickedness of the heart, and that rids was a main reason why they were elevated in self-esteem.

**16. boasters** - Those who arrogate to themselves what they do not possess, and glory on it. This is closely connected with pride. A man who has an inordinate self-conceit, will not be slow to proclaim his own merits to those around him.

**17. Inventors of evil things** - This doubtless refers to their seeking to find out new arts or plans to practice evil; new devices to gratify their lusts and passions; new forms of luxury, and vice, etc. So intent were they on practicing evil, so resolved to gratify their passions, that the mind was excited to discover new modes of gratification. In cities of luxury and vice, this has always been done. Vices change their form, people become satiated, and they are obliged to resort to some new form. The passions cease to be gratified with old forms of indulgence, and consequently people are obliged to resort to new devices to pamper their appetites, and to rekindle their dying passions to a flame. This was eminently true of ancient Rome; a place where all the arts of luxury, all the devices of passion, all the designs of splendid gratification, were called forth to excite and pamper the evil passions of people. Their splendid entertainments, their games, their theaters, their sports - cruel and bloody - were little else than new and ever-varying inventions of evil things to gratify the desires of lust and of pride.

**18. Disobedient to parents** - The feelings of pride and haughtiness would lead to disregard of parents. It might also be felt that to provide for them when aged and infirm was a burden; and hence, there would arise disregard for their wants, and probably open opposition to their wishes, as being the demands of petulance and age. It has been one characteristic of paganism every where, that it leaves children to treat their parents with neglect. Among the Sandwich islanders it was customary, when a parent was old, infirm, and sick beyond the hope of recovery, for his own children to bury him alive; and it has been the common custom in India for children to leave their aged parents to perish on the banks of the Ganges.

**Rom 1:31** -

**19. Without understanding** - Inconsiderate, or foolish; see [Rom 1:21-22](#).

**20, Covenant breakers** - Perfidious; false to their contracts.

**21. Without natural affections** - This expression denotes the lack of affectionate regard toward their children. The attachment of parents to children is one of the strongest in nature, and nothing can overcome it but the most confirmed and established wickedness. And yet the apostle charges on the pagan generally the lack of this affection. He doubtless refers here to the practice so common among pagans of exposing their children, or putting them to death. This crime, so abhorrent to all the feelings of humanity, was common among the pagan, and is still. The Canaanites, we are told [Psa 106:37-38](#), “sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan.” Manasseh among the Jews imitated their example, and introduced the horrid custom of sacrificing children to Moloch, and set the example by offering his own; [2Ch 33:6](#).

Among the ancient Persians it was a common custom to bury children alive. In most of the Grecian states, infanticide was not merely permitted, but actually enforced by law. The Spartan lawgiver expressly ordained that every child that was born should be examined by the ancient men of the tribe, and that if found weak or deformed, should be thrown into a deep cavern at the foot of Mount Taygetus. Aristotle, in his work on government, enjoins the exposure of children that are naturally feeble and deformed, in order to prevent an excess of population. But among all the nations of antiquity, the Romans were the most unrelenting in their treatment of infants. Romulus obliged the citizens to bring up all their male children, and the oldest of the females, proof that the others were to be destroyed. The Roman father had an absolute right over the life of his child, and we have abundant proof that that right was often exercised.

Romulus expressly authorized the destruction of all children that were deformed, only requiring the parents to exhibit them to their five nearest neighbors, and to obtain their consent to their death. The law of the Twelve Tables enacted in the 301st year of Rome, sanctioned the same barbarous practice. Minucius Felix thus describes the barbarity of the Romans in this respect: “I see you exposing your infants to wild beasts and birds, or strangling them after the most miserable manner.” (chapter xxx.) Pliny the older defends the right of parents to destroy their children, upon the ground of its being necessary in order to preserve the population within proper bounds. Tertullian, in his apology, expresses himself boldly on this subject. “How many of you (addressing himself to the Roman people, and to the governors of cities and provinces) might I deservedly charge with infant murder; and not only so, but among the different kinds of death, for choosing some of the cruelest for their own children, such as drowning, or starving with cold or hunger, or exposing to the mercy of dogs; dying by the sword being too sweet a death for children.”

Nor was this practice arrested in the Roman government until the time of Constantine, the first Christian prince. The Phoenicians and Carthaginians were in the habit of sacrificing infants to the gods. It may be added that the crime is no less common among modern pagan nations. **No less than 9000 children are exposed in Pekin in China annually.** Persons are employed by the police to go

through the city with carts every morning to pick up all the children that may have been thrown out during the night. The bodies are carried to a common pit without the walls of the city, into which all, whether dead or living, are promiscuously thrown. (Barrow's Travels in China, p. 113, Amos ed.) Among the Hindus the practice is perhaps still more common. In the provinces of Cutch and Guzerat alone the number of infantile murders amounted, according to the lowest calculation in 1807, to 3,000 annually; according to another calculation, to 30,000.

Females are almost the only victims. (Buchanan's Researches in Asia, Eng. ed. p. 49. Ward's View of the Hindus.) In Otaheite, previously to the conversion of the people to Christianity. it was estimated that at least two-thirds of the children were destroyed. (Turnbull's Voyage round the World in 1800, 2, 3, and 4.) The natives of New South Wales were in the habit of burying the child with its mother, if she should happen to die. (Collins' Account of the Colony of New South Wales, p. 124, 125.) Among the Hottentots, infanticide is a common crime. "The altars of the Mexicans were continually drenched in the blood of infants." In Peru, no less than two hundred infants were sacrificed on occasion of the coronation of the Inca. The authority for these melancholy statements may be seen in Beck's Medical Jurisprudence, vol. i. 18-197, ed. 1823; see also Robertson's History of America, p. 221, ed. 1821. This is a specimen of the views and feelings of the pagan world; and the painful narrative might be continued to almost any length. After this statement, it cannot surely be deemed a groundless charge when the apostle accused them of being destitute of natural affection.

**22. Implacable** - This word properly denotes those who will not be reconciled where there is a quarrel; or who pursue the offender with unyielding revenge. It denotes an unforgiving temper; and was doubtless common among the ancients, as it is among all pagan people. The aborigines of America have given the most striking manifestation of this that the world has known. It is well known that among them, neither time nor distance will obliterate the memory of an offence; and that the avenger will pursue the offender over hills and streams, and through heat or snow, happy if he may at last, though at the expiration of years, bury the tomahawk in the head of his victim, though it may be at the expense of his own life. See Robertson's America, book iv. Section lxxiii. - lxxxi.

**23. Unmerciful** - Destitute of compassion. As a proof of this, we may remark that no provisions for the poor or the infirm were made among the pagan. The sick and the infirm were cast out, and doomed to depend on the stinted charity of individuals. Pure religion, only, opens the heart to the appeals of want; and nothing but Christianity has yet expanded the hearts of people to make public provisions for the poor, the ignorant, and the afflicted.

