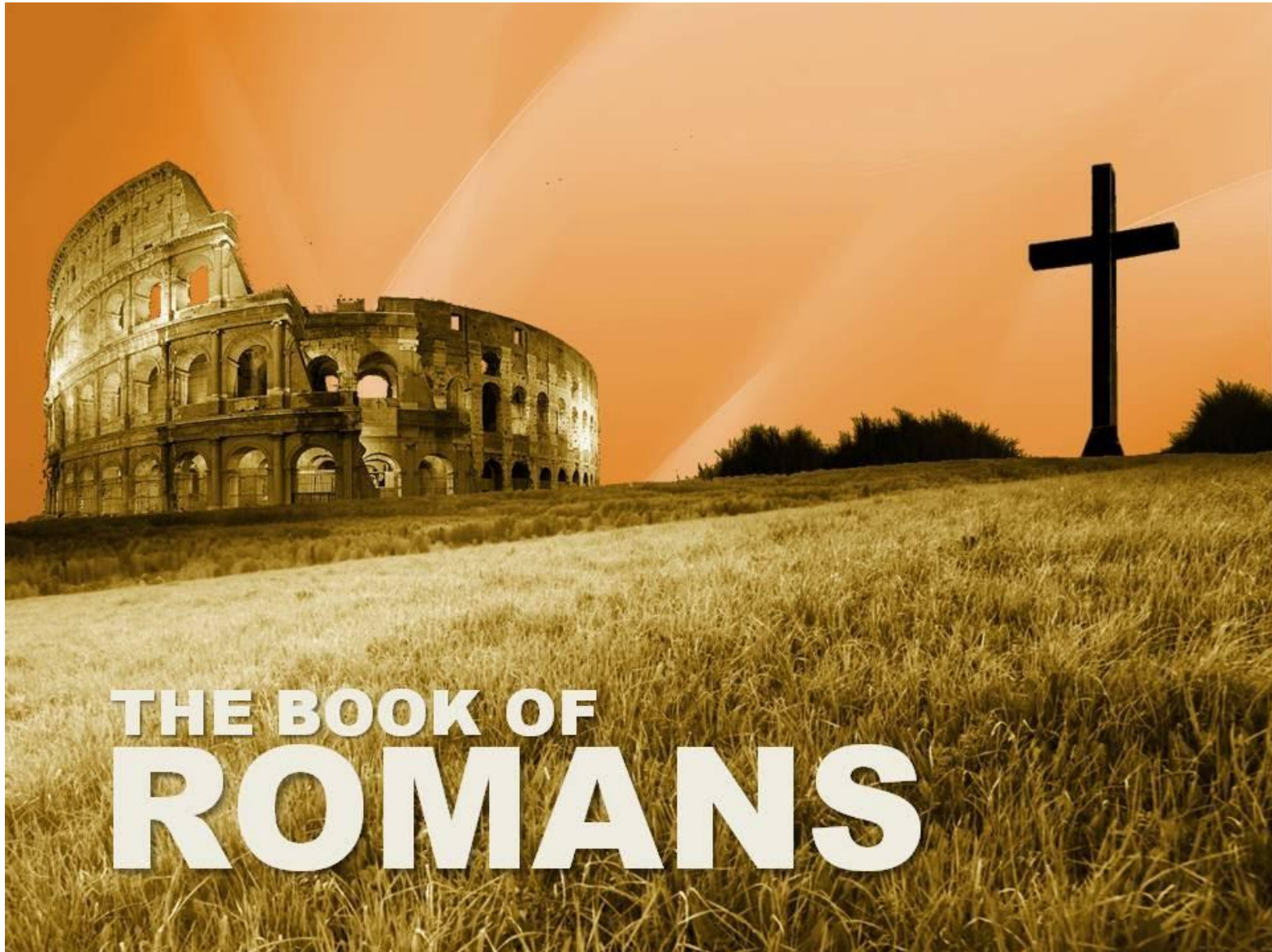


Rom 1:18-20 The Wrath of God Revealed



Outline



Condemnation of Mankind	1:18 - 3:20
The Gentile World Condemned	1:18 - 2:16
Reasons for Condemnation	1:18-23
Results of Condemnation	1:24-32
Gentiles Judged According to Truth	2:1-5
Gentiles Judged by Their Works	2:6-10
Gentiles Judged With Impartiality	2:11-16
The Jewish World Condemned	2:17- 3:8
The Whole World Condemned	3:9 - 20

Last Week's and Today's Verses



¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

¹⁷ For in it *the righteousness of God is revealed* from faith to faith; as it is written, “but the righteous man shall live by faith.”

¹⁸ For *the wrath of God is revealed* from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

¹⁹ because that which is known about God is evident within them; for God made it evident to them.

²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.



it [gospel] is the power of God unto salvation Interlinear

- unto - *eis* – this is the direction of God’s power
- The direction of God’s power is in the salvation of men which includes their justification, sanctification and glorification [i.e. past, present and future] * Merryman
- The gospel is God’s words given to Paul “through a revelation of Jesus Christ” Gal 1:12
- Power is contained in God’s Word [the gospel]
- Acts 11:13b Send to Joppa and have Simon, who is also called Peter, brought here; ¹⁴ and he will speak “words” to you by which you will be saved, you and all your household.

¹⁶ For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.



to everyone who believes

- This tells us who can receive this power of God for salvation.
- It is to everyone believing.
- You must believe God's Word about His Son.
- Anyone who believes "the gospel" is going to be included in salvation.*
- So what is the message of the gospel?

* Merryman

The origin and message of the gospel



- Gal 1:11b the gospel which was preached by me [Paul] is not according to man.
- Gal 1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.
- The core of the gospel to be believed is “that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.” 1 Cor 15:3-4
- It is the good news of salvation energized by the Holy Spirit.*
- It is a sweet and loving message of mercy and grace which the Holy Spirit in sovereign grace makes operative in the heart of the sinner.*

* Wuest

¹⁷ For in it [gospel] the righteousness of God is revealed from faith to faith; as it is written, but the righteous man shall live by faith.



Man's view vs. God's view of righteousness is totally different:*

- Man thinks that his righteousness is a lesser form of God's righteousness
- Man thinks righteousness is relative [to other men]
- But God's righteousness is absolute

God's righteousness:*

- All are guilty - none are righteous Rom 3:10
- No degree of righteousness
- When it comes to salvation it is all of God and nothing of man – look at 1 Cor 15:3-4
- You cannot mix human works with God's salvation
- We are all under sin Rom 3:9

* Merryman

17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, but the righteous man shall live by faith.



more thoughts: but the righteous man shall live by faith

- There is no other way to the righteousness of God than by faith [in the gospel] Merryman
- Salvation is totally dependent upon a righteousness procured by faith [alone] McCalley
- Righteousness comes by faith in what God has provided in the death, burial and resurrection of Jesus Christ Merryman

Overview thoughts of verses 1:18 to 3:20*



- Verses 1:16 implies a need for the salvation of men
- Verses 1:18 to 3:20 proves that man has a need for salvation
- Understanding what “the wrath of God” means is crucial
- The wrath of God is the one thing that all men deserve
- Man is righteously condemned because of God’s holiness
- You must realize you are guilty before a holy God before you can see your need for salvation
- Why does Paul focus on the wrath of God next ?

* McCalley

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,



For – *gar* – now let me explain about mankind's condition
the wrath of God is revealed (expression of His holiness)

- **Is revealed** - same as in verse 17 - to uncover, to unveil
- wrath** - *orge* – is not punishment of sin but God's attitude towards it [sin] Trench via Wuest

- It's His settled anger out from His righteousness Molloy
- It is a holy and righteous wrath (not like man's)
- John 3:36 He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,



from [apo] heaven

apo - It basically means the going forth or proceeding of one object from another. Zodhiates

- So the uncovering and unveiling of God's wrath is proceeding from heaven
- So it cannot be unholy, it must be righteous
- God has revealed His wrath as well as His righteousness from heaven in the gospel. Constable



18 For the wrath of God is revealed from heaven against
all ungodliness and unrighteousness of men who
suppress the truth in unrighteousness,

against all ungodliness and unrighteousness of men

against - *epi* – [to] press upon

all - *pas* – all, none excluded

ungodliness - *asebeia* - lack of reverence toward God,
a vertical relationship* (man to God)

- It's to live as if there is no God *

unrighteousness - *adikia* – man's righteousness,
a horizontal relationship* (man to man)

of men - shows who produces the action

- If you are not right in your relationship to God you will
not be right in relationship to men * McCalley

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,



who suppress the truth in unrighteousness

suppress - *katechō* - to hold down, to repress, to restrain,
to hinder (present active participle)

• This is the continuous action of “all men mentioned”

the truth – **What truth is Paul talking about?**

• The truth here is not the gospel, for all men do not possess a knowledge of it Wuest

• This is the revealed truth about God [i.e. invisible attributes - eternal power and divine nature]

in unrighteousness

• This is the very nature of man - Rom 3:10 as it is written, There is none righteous, not even one. Molloy

More on “suppress the truth in unrighteousness”*



- Because un-regenerative man is energized by his Adamic (sin) nature,
- It can only manifest itself in unrighteousness (internal & external)
- Therefore man can only suppress the truth about God
- Question: How is it possible then for man to not suppress the truth [of the gospel] and believe?
- John 12:32 And I, if I am lifted up from the earth, will draw all men to Myself
- John 16:8-9 And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me.

* Molloy



19 because that which is known about God is evident within them; for God made it evident to them.

because – modifies “suppress” in verse 17 and tells why they [unrighteous men] do it

that which is knowable concerning [of] God Wuest

- The core subject: **the [thing] known of God***
- **the known** - *gnōstos* - signifies known or knowable*
- with the definite article - emphatically knowable*
- **of God** - the things about God which He revealed to man*

* Molloy

is - *eimi* – state in which someone continuously exists

- **The thing known of God** continuously exists in this state
- Now we have an adjective that describes **the thing known of God**



¹⁹ because that which is known about God is evident within them; for God made it evident to them.

evident within them or manifest in them (KJV)

manifest - *phaneros* - apparent, clear, evident (adjective)

- It's the opposite to "in secret"*
- lit: to takes the lid off

in them – in [*en*] the heart and mind of man*

* Molloy

- the truth about God is very clear and plain

for – introduces additional info on how He manifests

Himself

God manifested [it**] to them

- It's emphatic - God Himself makes the knowledge of Himself totally clear to man

** the thing known of God

God has placed in all men the knowable truth about Himself

- but man suppresses that truth



• The truth of God is continually (24 x 7) and emphatically made clear to mankind - but man still continues to hold down or suppress the truth

No man can say:

- “There is no God”
- “I can’t know if there is a God”

From God’s viewpoint :

- There are no atheists
- There are no agnostics
- Sinful man holds down or suppresses his knowledge of God in his unrighteousness because that is the very state of his being

Man has a choice:

- God’s blessing - by faith (The believer is at rest)
- God’s wrath - by unbelief (The unbeliever is at unrest)

²⁰ For the invisible things of Him are clearly seen, from the world's creation being understood by the things made, both His everlasting power and divinity, for them to be without excuse.

Interlinear modified



For the invisible things of Him - subject of the verse

invisible things - aóratos – a - not and *horáōto* - to see
that which cannot be seen with the physical eyes

of Him – concerning God

Wuest

are clearly seen- *kathoráō* - to perceive clearly,
understand - apart from visual sight !
(present, indicative, passive)

What a paradox, invisible things which are visible ! Wuest

²⁰ For the invisible things of Him are clearly seen, from the world's creation being understood by the things made, both His everlasting power and divinity, for them to be without excuse.

Interlinear modified



since the creation of the universe being understood by means of the things that are made

Wuest

- This tells us we can understand about God from His creation
- These verses begin a discussion of “natural revelation”*
- Natural revelation describes what everyone knows about God because of what God has revealed concerning Himself in nature [or better creation]*
- What He has revealed about Himself in Scripture is “special revelation”*

* Constable

²⁰ For the invisible things of Him are clearly seen, from the world's creation being understood by the things made, both His everlasting power and divinity, for them to be without excuse.

Interlinear modified



both His everlasting power and divinity

- God reveals these two invisible attributes:
 - His power which is everlasting or eternal
 - His divine nature or being

so that they are without excuse

NASB

without excuse – *anapologētos* – without apology, without defense

- Every man of the human race is without defense Merryman
- However it [natural revelation] does not give sufficient information for him to experience salvation. That is why everyone needs to hear the gospel. Constable

Final Thoughts – Psalm 19:1-4



- 1 THE HEAVENS declare the glory of God; and the firmament shows *and* proclaims His handiwork.
- 2 Day after day pours forth speech, and night after night shows forth knowledge.
- 3 There is no speech nor spoken word [from the stars]; their voice is not heard.
- 4 Yet their voice [in evidence] goes out through all the earth, their sayings to the end of the world. Of the heavens has God made a tent for the sun.

1 Corinthians 2:1-2 (NASB)

¹ And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God.

² For I determined to know nothing among you except Jesus Christ, and Him crucified.

- **It is not a question of our personal experience or our needs at all, but it is a question of a Person to whom God has given testimony.**
- **We are to just believe the testimony.**
- It is the first thing we come to when we have to do with God; we must accept that Jesus is God's Anointed.
- Acts 2 tells us that God had made Him "*both Lord and Christ.*"
- This lies at the very basis of the formation of the Body of Christ; and the fact that we take the Lord's table together.

- **It is all a question of believing God's testimony, and His testimony is Jesus.**
- **God is distinguishing only one Man; He is testifying that Jesus is the anointed Man.**
- He stands alone as the anointed Man carries with it a separating power.
- It was all developed in the life and testimony of Jesus; all was an undeniable proof. *"God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good and healing all that were oppressed of the devil; for God was with him."* (Acts 10)