## PART 1

## Romans 1:16-17

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. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

## Romans 1

## Romans 1:19

For what can be known about God is plain to them, because God has shown it to them.
For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

## Romans 1:21

For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

## Romans 1:24

Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,

Romans 1:26
For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature;

## THE <br> REPROBATE MIND

## PART 2

## Romans 1-2

Romans 1:28
And since they did not see fit to acknowledge God, God gave them up to a reprobate mind to do what ought not to be done.

## Romans 1:32

Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

## Romans 2:1

Therefore you have no excuse, 0 man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.

## Romans 2:3

Do you suppose, 0 man-you who judge those who practice such things and yet do them yourself-that you will escape the judgment of God?

## Romans 2:5

But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment
will be revealed.

## Romans 2:9

There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

