

YOUR SPIRITUAL MRI: Romans 1:29-31 – 21 Facets of A Spiritually Depraved (Disapproved) Society – Let there be LIGHT!

Sin and Verse	Category: Sins of...	Definition: (Definitions by Thayer in italics)
Being filled with all:		
Unrighteousness (v. 29)	Corruption	ἀδικία - <i>“a deed violating law and justice, act of unrighteousness”</i> : <ul style="list-style-type: none"> Connected to the theme in Romans. God’s wrath is against our unrighteousness so we need Christ’s righteousness.
Wickedness (v. 29)	Corruption	πονηρία - <i>“depravity, iniquity, wickedness”</i> <ul style="list-style-type: none"> The religious leaders were wicked in plotting against Jesus and their hearts were full of wickedness. Used to describe the rulers of this present darkness (Eph. 6:12). So Peter preached that God calls us all to repent of this wickedness (Acts 3:26).
Greed (v. 29)	Covetous	πλεονεξία - <i>“as bad behavior, a disposition to have more than one's share greed, covetousness, avarice”</i> <ul style="list-style-type: none"> This makes it on many of the lists of sins in the Bible. It finds its way into the heart of the Western world, perhaps more than any other sin. And yet, Ephesians 5 says it should not be once seen among the Christian community. This is a mark of a false teacher. Paul mirrors the contrast ministering without covetousness.
Evil (v. 29)	Cruelty	Κακία - <i>“malignity, malice, ill-will, desire to injure”</i> <ul style="list-style-type: none"> A normal word for bad. Jesus uses the term in Matthew 6 to warn that you are going to have enough bad today to worry about future bad. (sufficient to the day is the BAD thereof Mat 6:34). Here it is someone who tries to cause that bad to others.
Full of:		
Envy (v. 29)	Covetousness	Φθόνος - <i>“envy”</i> <ul style="list-style-type: none"> This is what motivated Pharisees to betray Jesus. I want what that person has... not just money.
Murder (v. 29)	Cruelty	Φόνος - <i>“murder, slaughter”</i> <ul style="list-style-type: none"> Jesus states that whoever hates his brother has committed murder in his heart (Matthew 5:21-22).
Strife (v. 29)	Company	ἔρις, ἔριδος - <i>“contention, strife, wrangling”</i> <ul style="list-style-type: none"> Similar idea comes up often in Pastoral Epistles. Don’t fight about minor things. Word wrangling in religious settings about insignificant things can cause ruin to those who hear. This was rampant in the Corinthian church with their clicks following after specific personalities.
Deceit (v. 29)	Communication	δόλος - <i>“a lure, snare; hence, craft, deceit, guile”</i> <ul style="list-style-type: none"> Jesus saw Nathaniel as someone who had no deceit in him (John 1:47). We are commended to follow Jesus who had no deceit as He went to the cross (1 Peter 2:21-23).
Malice (v. 29)	Cruelty	κακοήθεια - <i>“bad character, depravity of heart and life”</i> <ul style="list-style-type: none"> In the list this is the only one that is mentioned just here. It is a combination word for bad and character. This is a cruel character. It is used to describe Haaman in his cruel plots against to Mordecai and Esther.

They Are:		
Gossips (v. 29)	Communi- cation	Ψιθυριστής - “ <i>a whisperer, secret slanderer, detractor</i> ” <ul style="list-style-type: none"> This may be an onomatopoeia (psithuristā) Speak rumors in silence against others.
Slanderers (v. 30)	Communi- cation	Κατάλαλος - “ <i>a defamer, evil speaker</i> ” <ul style="list-style-type: none"> Only found here. This person speaks against. They love to not speak for encouraging others, they are critical.
God haters (v. 30)	Corruption	Θεοστυγής - “ <i>hateful to God, exceptionally impious and wicked</i> ” <ul style="list-style-type: none"> Combined from hate and God The mask is off. The idea of being accountable is beyond what they can bear.
Insolent (v. 30)	Conceit	Υβριστής - “ <i>an insolent man, one who, uplifted with pride, either heaps insulting language upon others or does them some shameful act of wrong</i> ” <ul style="list-style-type: none"> Paul uses this to describe his religious life before Christ harming others by persecuting their faith (1 Timothy 1:13).
Arrogant (v. 30)	Conceit	ὑπερήφανος – “ <i>1. showing oneself above others, overtopping, conspicuous above others, pre-eminent 2. especially in a bad sense, “with an overweening estimate of one’s means or merits, despising others or even treating them with contempt, haughty”</i> ”
Boastful (v. 30)	Conceit	ἀλαζών - <i>an empty pretender, a boaster:</i> <ul style="list-style-type: none"> This along with a few others are used to describe the end times in 2 Timothy 3:2.
Inventors of Evil (v. 30)	Corruption	ἐφευρητής - “ <i>An inventor, contriver</i> ” <ul style="list-style-type: none"> Inventor of evil.
Disobedient to Parents (v. 30)	Company	γονεῦσιν ἀπειθεῖς - <i>Disobeying parents.</i> <ul style="list-style-type: none"> An indication of a depraved society. We should not take disobedience in children lightly.
Without Understanding (v. 31)	Corruption	Ἀσύνετος - “ <i>unintelligent, without understanding</i> ” <ul style="list-style-type: none"> Ignorant of God and His Gospel. Jesus asks His disciples twice - don’t you understand these spiritual things (Matthew 15:16).
Untrustworthy (v. 31)	Company	Ἀσύνθετος - “ <i>covenant-breaking, faithless</i> ” <ul style="list-style-type: none"> Someone who breaks agreements. You can’t trust what they say.
Unloving (v. 31)	Company	ἄστοργος - “ <i>without natural affection</i> ” The word for love is the normal word for love between family members. And this person has no normal affection and love for family.
Unmerciful (v.31)	Cruel	ἀνελεήμων - “ <i>without mercy, merciless</i> ” <ul style="list-style-type: none"> Mercy is not getting what is deserved. This person delights in exacting the strictest judgment without showing compassion or mercy. Judgmental, cruel.