Romans #8 Notes

**Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_**

**Romans Chapter 3**

**3.10-20**

3.10-11

1. “It is written.” Paul is quoting from the LXX Psalm 14.1. Paul has just said that all men are under the power of \_\_\_\_\_\_\_\_. He brings his arguments to a climax by declaring that the totally sinful condition of both \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ is repeatedly confirmed by the testimony of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. Paul brings an indisputable \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against both the Jews and Gentiles. And indictment must have at least one count, one specific \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to it. The more serious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the more counts to the indictment. Paul quotes from a series of Old Testament passages demonstrating no less that \_\_\_\_\_\_ counts. Thus, he charges the whole earth with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. God speaks first as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (3.10-12). Secondly He speaks as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (3.13-15). Thirdly, God speaks as a Divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. Depravity refers both to the damaged relationship between \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of human nature so that within every human there is an ongoing tendency to \_\_\_\_\_\_\_\_\_. Total depravity refers to the extent and comprehensiveness of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin on all humans. The effects of the \_\_\_\_\_\_\_\_\_\_ extend to every dimension of human existence. We are morally ruined down to our very \_\_\_\_\_\_\_\_\_\_\_.

5. “There is none righteous.” “None” is *ouk (St 3756).* This word express direct and full \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In this section of Romans 3, Paul uses the words “none” and “all” to show the iniversality of \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6. “Righteous” is *dikaios (St 1342).* As a Judge, God describes man’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. There is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ righteous before God. There is not a single man or woman who is born right with \_\_\_\_\_\_\_\_\_\_. Sin has affected every aspect of every person: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_. Every individual that has been born has need for the gift of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, which is revealed and offered in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Righteousness is a major \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the book of Romans. The word appears in one form or another more than \_\_\_\_\_\_ times.

7. Paul uses the term “righteousness” in its most basic sense of being right before \_\_\_\_\_\_\_\_\_. Paul’s point is that there is not a single person who has ever lived, apart from the sinless God-Man, Jesus Christ, whose innermost being could be characterized as righteous by \_\_\_\_\_\_\_\_\_\_\_’s standard. That standard is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of righteousness for humanity is the righteousness that He Himself \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This righteousness was manifest in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This righteousness cannot be attained by \_\_\_\_\_\_\_\_\_\_\_\_\_; it must be given by \_\_\_\_\_\_\_\_.

8. The truth that makes the Gospel \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ is that God has provided a way for men to become perfectly righteous in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This perfection is only attainable by God’s \_\_\_\_\_\_\_\_\_\_\_\_ and a personal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ response in the finished atoning work of \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9. “Understands” *sunion (St 4920). Sunion (fr. Suniemi)-*the exercise offaculty of comprehension, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, acuteness, shrewdness. It refers to the ability to grasp \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and see the proper \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ between them. This word is in the present tense and means continuous \_\_\_\_\_\_\_\_\_\_\_\_\_\_, lifestyle, or habitual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul is saying that there is no one who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ grasps or puts together the truth about God and His absolute \_\_\_\_\_\_\_\_\_\_\_\_\_ for righteousness. Spiritual truth can only be discerned \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

10. “seeks” *ekzeton (St 1567)* This word speaks of making \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ investigation or determined \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for something. The idea is to exert \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to find out something. This word is in the present tense which speaks of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ diligent seeking as a habit one’s life. Man, on his own, does not seek for the true and living God or His \_\_\_\_\_\_\_\_\_\_\_\_\_. No one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ wants to seek God. That is because of their sin nature. If one is seeking after God, it is because God has put it in his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to seek after Him.

3.12-13

11. The Greek word *pantes (*all*) [St 3956]* means “all” with no exceptions. Every person ever born has been born “infected” with the \_\_\_\_\_\_\_\_virus.

12. Man has not only missed the \_\_\_\_\_\_\_\_\_\_\_\_; he has also perverted his \_\_\_\_\_\_\_\_\_\_\_. Blinded by sin to the perfection of God and \_\_\_\_\_\_\_\_\_\_\_\_\_, humankind has turned from the way \_\_\_\_\_\_\_\_ prescribed and chosen another way. Thus, man has lost his way by deviating from God’s prescribed route of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

13. “Gone out of the way,”-*exeklinan St 1578-*have turned away indicates a personal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. No person is open to \_\_\_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_ until he/she forsakes his/her \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_.

15. Paul makes an incredible statement stating in essence that mankind is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, unprofitable, and of no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

16. “unprofitable”-*echreothesan-(St 889)-*This word is used to translate the Hebrew word that describes \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_. This Greek word is used to describe \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. PS. 14.3 which Paul quotes, here, is translated “ all turned \_\_\_\_\_\_\_\_\_\_\_\_” or “all became corrupt” or “all have turned bad, altogether foul.” Because no one has stayed on the path to God, they have become \_\_\_\_\_\_\_\_\_\_\_\_\_\_. They cannot fulfill their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as creatures made in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

17. Good is *chrestoteta (St 5544)-*describes the quality of being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and beneficial. This word connotes genuine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and generosity of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A good work must not only conform to the commandments of \_\_\_\_\_\_\_\_\_\_\_\_\_, but that work must come from a \_\_\_\_\_\_\_\_\_\_\_\_\_ committed to honoring Him. No one habitually does this.

18. The fallen race of man, in its own energy, has not produced a single lover of \_\_\_\_\_\_\_\_, or doer of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, nor will it ever do so. Except for the \_\_\_\_\_\_\_\_\_\_\_\_\_ of God, not one human being will be found doing good in the sense of doing anything of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ value.

19. “Tomb”-*taphos-St 5028, sepulcher, grave.*  A depraved man is an open sepulcher. A sepulcher is full of loathsomeness, pestilence and \_\_\_\_\_\_\_\_\_\_\_\_\_. An open grave has all its poison gases pouring out to spread \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ all around.

20. A smooth tongue is a great \_\_\_\_\_\_\_\_\_\_\_\_\_.

21. The unregenerate man’s open throat, the foul words that come from it, reveal the \_\_\_\_\_\_\_\_\_\_\_\_\_ of his heart.

22. Paul is quoting Psalm 5.9 from the LXX. Deceit and fraud usually implies a deliberate perversion of the \_\_\_\_\_\_\_\_\_\_\_\_\_. They deceive by using trickery and falsehood.

23. This word is in the imperfect tense-repetitive, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ deceit.

24. “poison of asps under their lips”-This is a deadly allusion to the deadly Egyptian cobra, the bit of which is fatal unless the part affected is cut away at once. The poison is lodged under the lips of the serpent at the inner end of two hollow fangs. Lips-*cheile-St 5491 is the physical part of the mouth and can refer to language in some contexts.* The deadliest of all venom is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the unscrupulous. This gives a picture of the tongue used to plant poison in another’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. Because of the spiritually damning \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ doctrines and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ character of many of the religious leaders of their day, Jesus and John the Baptist described them as broods of \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. Ray Stedman in referring to this verse says, “when man refuses to bend his \_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_ of God, it begins with his talk.” One can tell it in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of his voice, in the words he \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, in the biting \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that comes forth, in the curses and bitterness, in the foulness of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, and often in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that is there.

27. Publius, a Greek philosopher said, “I have often regretted my speech, never my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

3.14-16

28. “Cursing”-*aras-St 685.* Cursing refers to wanting the worst for someone and publicly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that \_\_\_\_\_\_\_\_\_\_\_\_\_ in caustic, derisive language. Full of cursing pictures constant cursing, ready to be spilled at the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ provocation. This cursing springs from a \_\_\_\_\_\_\_\_\_\_\_\_ root.

29. “bitterness”-*pikrias-St 4088.* This word is used in a metaphorical sense to describe animosity, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, harshness, or openly expressed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Pikrias* describes a hostility that poisons the whole \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_. Bitterness leads to \_\_\_\_\_\_\_\_\_\_\_\_\_\_, which is the explosion on the outside of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on the inside.

V.15

30. Scripture frequently uses the path of ones \_\_\_\_\_\_\_\_\_\_\_\_ as a picture of one’s approach to \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

31. “Swift” denotes the readiness and eagerness of men to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ others. This also show the dreadful malice and hatred that is in them. The vengeance of \_\_\_\_\_\_\_\_\_\_\_\_ man is incredible.

v.16

32. Death and destruction is the epitome of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Wherever unregenerate men go, you can trace them by the \_\_\_\_\_\_\_\_\_\_ and trouble and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ they leave behind. The tendency of their conduct is to destroy the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of all with whom they come in contact.

33. “Destruction”-*suntrimma-St 4938* literally describes that which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into pieces and shattered, resulting in total \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is a vivid word picture of what \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ man does to all he touches.

3.17-18

34. Peace is *eirenes St 1515—*the Greek equivalent of “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

35. *“egnosan”-St 1097-*means to know or learn by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Know \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, know \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

36. Every person without Jesus Christ has the same kind of perverted, depraved \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He does not understand \_\_\_\_\_\_\_\_\_ and has been turned aside by his own wickedness. As a result, he/she is living away from \_\_\_\_\_\_\_\_\_\_\_.

3.18

37. Paul sums up and explains the universal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_ person who ever lived.

38. There is lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for God. The reckless wickedness of men proves that they are destitute of all proper \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for \_\_\_\_\_\_\_\_\_\_. Man couldn’t care less about what God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of him. The root of all the problems in human life is the fact that there is no concern for \_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in man’s life.

39. When men no longer have reverential fear of God, there is no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ upon their lusts. They feel at liberty to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ever kind of licentiousness.

40. Reverential fear of God is the beginning of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. That wisdom is connected with departing from evil, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God.

41. The more you \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Him, the more conscious you are of the dangers inherent in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Who He is.

42. Note that Paul’s list of 14 indictment counts against all mankind does not mean to convey that all the characteristics of \_\_\_\_\_\_\_\_\_\_\_ are in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in every life. Many of them lie latent in many individuals, but they all exist in seed in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and pride of the ego. The least circumstance may cause them to pass into the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state.