**Romans #56 Notes**

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

**Romans Chapter 12**

**12.9-13**

12.9

1. “Love”-*agape St 26.* In the New Testament, this word speaks of unconditional, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, love. It is that quality that God \_\_\_\_\_\_. It is the love that God \_\_\_\_\_\_\_\_\_\_\_ to us. *Agape* is that quality of love that the Holy Spirit enables God’s children to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Biblical agape love is love of \_\_\_\_\_\_\_\_\_\_\_, the love of serving with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the highest \_\_\_\_\_\_\_\_\_\_\_ of love, the love of the \_\_\_\_\_\_\_\_\_\_. Agape love is intentional, a conscious \_\_\_\_\_\_\_\_\_\_\_\_\_. Agape love is a sure mark of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. “without hypocrisy”-*anupokritos St 505.* This word describes that which is unfeigned (no play acting). *Anupokritos* speaks of faith that is unhypocritical, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and without \_\_\_\_\_\_\_\_\_\_ or pretense.

3. Love with hyprocrisy is \_\_\_\_\_\_\_ real love at all. If we claim the commitment of Romans 12.1,2, we must love \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ hypocrisy. See JN. 13.35

4. Sham love comes from the \_\_\_\_\_\_\_\_\_\_\_\_\_. True love comes from the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. “Abhor”-*apostugountes St 655.* This word expresses a strong feeling of horror or bitter hatred regarding \_\_\_\_\_\_\_\_\_\_\_. Abhor is in the present tense so a correct rendering of this phrase could be keep \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ detesting \_\_\_\_\_\_\_\_\_\_\_.

6. “Evil”-*poneron St 4900.* This word includes evil, malignant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, that which is morally or socially \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and that which is degenerate. *Poneron* denotes determined, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and fervent \_\_\_\_\_\_\_\_\_\_\_\_ that actively \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what is \_\_\_\_\_\_\_\_\_\_\_\_.

7. “Cling”-*kollomenoi St 2853.* This word literally means to glue, cement, \_\_\_\_\_\_\_\_\_\_\_, or fasten together. This word is also in the present tense. Thus, it would be translated “clinging”. Clinging to that which is good should be the faither’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. For the Christian, there can be no neutrality in the moral realm. One must take a clear and unequivocal stand against the \_\_\_\_\_\_\_\_\_\_ and for the \_\_\_\_\_\_\_\_\_\_\_\_.

12.10

8. “Be kindly affectionate”-*philostorgoi St 5387.* This word refers to having natural family love or affection. In the context of this verse, *philostorgoi* is referring to \_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ composed of \_\_\_\_\_\_\_ faithers in Jesus Christ. *Philostorgoi* is an adjective not a verb. That is why translations such as NKJV add “be” so that the admonition makes sense in English.

9. All faithers must love one another, because we are members of \_\_\_\_\_\_\_ family. We are brothers and sisters because we have one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_.

10. “brotherly love”-*philadelphia St 5360. Philadelphia* was the love that was like that expressed between natural family members. This love is the love of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, friendship. It was this affectionate relationship among believers of differing social status and varied backgrounds in the Early Church that amazed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

11. “Brotherly Love” must be diligently cultivated because it requires difficult obligations such as bearing one another’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ others’ shortcomings and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. The use of these two words, *philostorgoi and Philadelphia* does two things. First, it emphasizes the importance of understanding the Church as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Second, it intensifies the need to develop tender \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that is appropriate among brothers and sisters.

13. “in honor”-*time St 5092. Time* refers to the worth, value, or merit of something or someone. We honor that which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to us. To \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ someone is to show genuine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and admiration for that individual. Faithers who are being transformed by the renewing of their \_\_\_\_\_\_\_\_\_\_\_\_\_\_ should be becoming more sensitive to showing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, to acknowledging the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of others, and to demonstrating genuine \_\_\_\_\_\_\_\_\_\_\_ by not being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or envious. Having honor for others is a mark of sincere faith that is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. “Giving preference”-*proegoumenoi St 4285.* This word means to show deference to the other person. This word is in the middle voice which indicates that the subject initiates the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and participates in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of that action. *Proegoumenoi* is in the present tense which indicates that faithers in Christ are to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ give preference to one another. This does not come naturally. One can only do so by being filled with and controlled by the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We rely on His adequacy, not our own.

12.11

15. “lagging”-*okneroi St 3636-*This is an adjective which means shrinking from or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to engage in something worthwhile. This word also can imply lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

16. *Okneroi* describes those who are slow to act through hesitation, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or sloth.

17. This verse admonishes one not to be \_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_ in his/her diligence.

18. “diligence”-*spoude St 4710.* This noun refers to doing something with intense \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

19. Whatever is worth doing in the Christian life should be done with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and care.

20. No follower of Christ should desire to get by with as little \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as possible. Our labor in the kingdom of God must never be seen as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or imposition.

21. “Fervent in Spirit” pneumati zeontes --“Fervent”-*zeontes St 2204-*This word pictures a person so \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ about his/her responsibilities and service that he/she can hardly contain his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. “serving”-douleuontes St 1398. This word carries the idea of one who is bound to another, completely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by another, and dutifully obeying the master’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

23. This verb is in the present tense which indicates that we serve our Master continuously. It is our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

24. “Lord”-*Kurio St 2962.* This word means lord, master, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, the one who has absolute ownership \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Jesus is referred to over 700 times as \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12.12

25. “rejoicing”-*chairontes St 5463. Chairontes* means to enjoy a state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Rejoicing is present tense which pictures faithers as living life with a habitual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of inner \_\_\_\_\_\_\_\_\_\_ and outer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is not possible naturally, but is possible supernaturally by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit.

26. “Hope”-*elpidi St 1680*. This word means the desire of some good with the expectation of obtaining it. It is the opposite of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Rejoicing in hope means that we can say, “Despite the current situation, God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and His promises are sure. Victory is mine!”

27. “patient”-*hupomenontes St 5278.* This word literally means to abide or \_\_\_\_\_\_\_\_\_\_\_\_\_\_ under but not simply with resignation, but with hope. This word describes a resisting by holding one’s ground. *Hupomenontes* refers to an active, steadfast endurance even in the face of serious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

28. *Hupomenontes* is in the present tense which indicates that this should be the continual, habitual practice of our \_\_\_\_\_\_\_\_\_\_\_\_\_.

29. A good translation of this word in this Scripture would be persevering or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

30. “tribulation”-*thlipsei St 2347.* This word means to crush, press, squeeze. It conveys the idea of being placed under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or crushed beneath a heavy weight. *Thlipsei* refers not to mild discomfort but \_\_\_\_\_\_\_\_\_\_\_\_, extreme difficulty.

31. Tribulations are a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for believers, so we must be determined to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and endure.

32. “steadfast”-*proskarterountes St. 4342.* This word means strong, steadfast, \_\_\_\_\_\_\_\_\_\_\_\_\_\_ , habitually devoted to.

33. “Prayer”-*proseuche St 4335.* This word for prayer is used only of prayer to \_\_\_\_\_\_\_\_\_\_\_.

12.13

34. “distributing”-*koinonountes St. 2841.* This word describes the sharing of one’s possessions with the implication of some type of joint \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and mutual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word is in the present tense which speaks of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sharing.

35. This word was used in Greek marriage contracts where the husband and wife would agree to a \_\_\_\_\_\_\_\_\_\_\_\_-participation in the necessities of life. The key idea is that of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, possessing things in common.

36. *Koinonountes* means sharing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of others so that we all grow together and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Lord.

37. given to “hospitality”-diakontes St 1377 (pursuing), *philoxenian St 5381* (hospitality). *Diakontes* speaks of the intensity of \_\_\_\_\_\_\_\_\_\_\_\_ leading to a pursuit with earnestness and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to lay hold of something. This should be the faither’s habitual practice in order to show hospitality. Hospitality is literally to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ after.

38. Hospitality was regarded by most nations of the ancient world as one of the \_\_\_\_\_\_\_\_\_\_\_\_ virtues.

39. Throughout the history of Christianity even within the last 100 years of our faith, it was common for Christians to have an extra guest room in their homes to provide for travelling \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on furlough.