Romans #6A Notes

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

Romans Chapter 2

Introduction

1. The title of this chapter is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Guilt is a feeling of remorse which has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ arising from a \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ commission of an offense.
3. Wrong \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and/or wrong \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is responsible for imaginary \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
4. Guilt torments and produces \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. Guilt is inexcusable for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is at hand.

6. The \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ convicts of sin.

7. Paul’s purpose in chapter 2 is to convince both Gentiles and Jews that they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.

8. God’s judgment is righteous and by this standard every “moral” or “religious” person is as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as the heathen (who did not have the Law).

9. It is easy to convince the “religious” person of the unrighteousness of the idolatrous pagans in Romans 1 because of the flagrant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their sins. On the other hand, convincing the “religious” person (one who goes to church or is a member of a church) of Jewish people of their innate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is another matter.

2.1 Guilt Inexcusable

10. The chapter begins with the word *dio* (St 1362), therefore. As a rule, this word is an illative (a word or phrase introducing an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, referrig to something that has gone before or drawing a conclusion from a preceding premise. But in this instance the word does not point backwards to the first chapter, but anticipates that which \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It could be translated, “\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you are inexcusable, O man, whoever you are who judge.”

11. In Romans chapter 1 the people know what God requires but continue to do the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and give their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to others who do the same. In Romans chapter 2, they condemn the evil actions of others while doing the \_\_\_\_\_\_\_\_\_\_\_\_ things themselves.

12. The verb *ei (St 1510)*, are, is present tense indicating that they were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without excuse. They were *anopologetos (St 379)-unexcusable.* This word pertains to not being able to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ oneself or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one’s actions.

13. In Romans 1.18-32, we are told that all the unrighteous are without excuse and in Romans 2, Paul begins to demonstrate that all the \_\_\_\_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are also without excuse. They are without excuse because of the universal facts of the external \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the internal voices of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ [God made it evident with them.] The conscience that makes you aware of imperfection in another finds written on itself the guilt of its own imperfection. When someone commits the very sins he condemns in others, he leaves himself without excuse. The sins of cultured people are essentially the \_\_\_\_\_\_\_\_\_\_\_\_ as those of the heathen.

14. Everyone should remember that 1) each of us is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of committing any sin, 2) by breaking one commandment, we are guilty of \_\_\_\_\_\_, 3) we all have at one time committed sins of thought which we may never have committed in actual deed, and these are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the Word. See MT 5.28-29

15. A good example of a “religious person” with a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ attitude is found in Jesus’ illustration of the Pharisee and the Publican where Jesus addresses the “self-righteous”, judgmental Pharisee to show him his need for \_\_\_\_\_\_\_\_\_\_’s righteousness. See Luke 18.10-14.

16. A person best understands his need for the Gospel when he/she understands he/she is guilty before God—whether \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_or moral, whether Gentile or \_\_\_\_\_\_\_\_\_\_\_. Their \_\_\_\_\_\_\_\_\_\_ may be different but their \_\_\_\_\_\_\_\_\_\_\_ is the same. For moral people to believes they are better than other people with regard to the condition of sin into which we are born is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. So, when these individuals think they are exempt from God’s judgment because they have not indulged in the immoral excesses described in Romans 1, they are mistaken and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In some ways they are worse than the pagans, because they have more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The principle of greater \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ bringing greater accountability and a more severe \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is clearly taught in Scripture. (See MT 11.20-24; JN. 20.46-47; HB 10.29)

17. “Man” is *anthrope (St 444)* and refers to a man or woman, an individual of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_

18. Judge-*krinon (St. 2919)-judging.* This word means to distinguish bweteen good and evil, right and wrong, to separate and discriminate. It means to sift our and analyze \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word is in the present tense which indicates that these people were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ passing judgment and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Present tense is the tense for every occurrence for judging in this verse.) When you judge, you are condemning yourself. Condemn is *katakrineis (St. 2632)* and means to declare reprehensible, wrong, or evil without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_and to condemn. (See MT 1.1,2)

19. The basic problem with the self-righteous Jew and the religious moralist is that they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ At the time they are looking down at others, they secretly are doing the very thing they condemn. In their condemnation of others they have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ their own sins. They practiced (*prasseis-St 4238*) the same thing. This word is in the present tense which emphasizes that this is their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2.2-3-Judgment of Guilt

20. The judgment of God is not based upon incomplete, inaccurate, or circumstantial \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is based on the truth, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ truth and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but the truth. He does \_\_\_\_\_\_\_\_\_\_\_ have one standard for the Jews and another for the Gentiles. God has one standard by which He judges and that is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

21. God judges justly, according to one’s \_\_\_\_\_\_\_\_\_\_\_\_\_, and in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of which one knows. People are only responsible for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ they have or could have.

22. “Think”-*logize (St. 3049)*-Suppose. In this context this word means to calculate, reckon, consider. It is a word that refers to reasoning. It appears often in Romans as it is suited to the argumentative style that Paul utilizes throughout this letter. This person is making a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ miscalculation regarding the fact that he is guilty of the very sins of which he accuses others.

23 The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_ is inescapable for the individual who condemns others for the very \_\_\_\_\_\_\_\_\_ he/she practices.

The capacity to judge others \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one’s own condemnation. The judgment of God is absolutely certain unless we repent and are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2.4 Cause of Guilt-Rejecting Gospel Light

24. “Despise”-*kataphroneis (St 2706)-*think down upon, scorn, hold in contempt, despise, not care for because it is thought to have no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This verb is in the present tense. This contemptuous attitude is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and not just a one time thought.Despise is in the active voice which means that this attitude/action is a personal, conscious, and willful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, this person is fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. This person despises the riches *ploutou (St 4149)-*abundance of spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Then Paul begins to enumerate some of those riches.

26. “goodness” *chrestotetos-(St 5544)—*This word pictures a tender concern and desire to treat gently. The goodness of God, remembered and believed should touch our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ our disposition \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God.

 *27. “*forebearance” *anoches-(St 463*)—and means to be patient with in regard to errors or weakeness. This word refers to a refraining from the enforcement of something that is \_\_\_\_\_\_\_\_\_. God does not punish a sinner immediately after he sins. He hold back His final judgment and gives the sinner time to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and turn to God. The importance of this word is that it points to a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Forebearance speaks of God’s deep concern for individuals. But, it is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

28. “longsuffering” *makrothumias (St 3115)-* This is a word that means patience with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is the ability to bear long in the face of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, Paul is saying to the religious ones, “Do not think that the fact that God does not punish you is a sign that He \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ punish you. The fact that His punishment does not immediately follow your sinning is not proof of His powerlessness; it is proof of His longsuffering, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

29. This section of Romans alludes to the way God demonstrates His \_\_\_\_\_\_\_\_\_\_\_\_\_ to all mankind.

30. Mankind is deceived by sin and misinterpret God’s forebearance and longsuffering as His approval. Nothing could be further from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

31. “not knowing” *agnoon (St 50)—*This word means to be unaware of or ignorant of. It also conveys the sense to \_\_\_\_\_\_\_\_\_\_\_\_ to think about or pay attention to and so to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The present tense of *agnoon* (not knowing) describes the reader’s ignorance as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or habitual condition. The active voice lets one know that the ignorance is not accidental but a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. “Goodness” *chreston (St 5543). Chreston* refers to that which is fit for use, able to be used, virtuous, pleasant. While it is not the identical word used for kindness earlier, it is obviously closely related. That which is good and kind in God is directed toward bringing people to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. Goodness refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God gives, longsuffering refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He withholds, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the duration of both.

34. *metanoian (St 3341)-*a change of \_\_\_\_\_\_\_\_\_\_, a change of mindset, a turning from and a turning to. It means a turning from your way to God’s way. (See IS. 53.6 for the definition of sin.) Thus, one could say that it means to change one’s mind, which is associated with a corresponding \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Repentance implies a radical change in one’s view of things (specifically a change of mind about sin), and a change in one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

35. Repentance is a change of \_\_\_\_\_\_\_\_\_\_\_ that results in an action of the \_\_\_\_\_\_\_\_\_\_\_. Repentance is not simply \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It means turning to a new \_\_\_\_\_\_\_\_\_\_\_\_ in Christ, a life of active \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God.

2.5-16 Results of Guilt

36. Guilt must be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. No one must live in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

37.If held, guilt will bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 2.5-6

38. “hardness” *skleroteta (St 4643)* This refers to a resistant or stubborn \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with regard to any change in behavior. Paul is describing the hard, impenitent hearts of his unsaved “religious” readers. Stubbornness is and perverse \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ attitude. This is a picture of the spiritual condition of a heart that has become \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God.

39. Hardening of the arteries may take a person to the \_\_\_\_\_\_\_\_\_\_\_\_\_, but but the hardening of one’s spiritual heart will take one to \_\_\_\_\_\_\_\_\_\_\_\_\_.

40. The \_\_\_\_\_\_\_\_\_\_ of God fell on Jesus so that it need not fall on you. But that wrath will fall on you if you fail to take refuge in Christ’s atoning work.

41. “Unrepentant” *ametanoeton (St 279)* admitting no \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of mind.

42. “heart” *kardian (St 2588) Kardian* is never used literally of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ heart in Scripture, but always figuratively of the center of human life, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The heart spoke of the wellspring of a person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Kardia* is the inner person, the seat of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the center of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It also includes the thinking processes and the \_\_\_\_\_\_\_\_\_. (see Prov. 4.23; MT 15.19)

43. “storing up” *thesaurizeis (St 2343)—*These people are treasuring up wrath as their lifelong activity. *Thesaurizeis* means to do something that will bring about a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ event or condition. These people were treasuring up wrath or future \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as if they were building up a fortune of gold or silver.

44. We must distinguish eternally worthless “human” works from “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ empowered” good works.

45. “Revelation” *apokalupseos (St 602)* Revelation conveys the idea of removing a cover so that something previously unknown is now \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and exposed to \_\_\_\_\_\_\_\_\_\_\_ view. Revelation, here, refers to something once hidden, becoming fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

46. In verse 6, Paul is not describing the basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but the basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Deeds are one of the elements or principles God employs in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The wicked will be punished both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their deeds and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to their deeds. (see MT 11.24)

 2.7

47. “Patient continuance” (endurance)-*hupomonen (St 5281)*. This word literally means “abiding under.” *Hupomonen* describes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the midst of difficult circumstances. However,he/she who abides in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and has His \_\_\_\_\_\_\_\_\_\_\_\_\_\_ abiding in him/her can abide under any conditions. *Hupomone* is the spirit that bears things with \_\_\_\_\_\_\_\_\_\_ and not with resignation. Perseverance, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the mark of the faither.

48. Eternal Life-*zoen aionion (St. 2222, St. 166).* Eternal life is not just quantitative but is also qualitative. It is the life that God gives to His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Eternal Life is the faither’s present \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and also future \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

49. “doing good”-*ergou agathou (St. 2041, St. 18).* This term refers to good work, good deeds. These are deeds or works initiated and enabled by the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Father and Son.

50. In verse 7, Paul is not talking about the \_\_\_\_\_\_\_\_\_\_\_ of salvation, but the basis for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In this passage, he is talking about deeds as one of the elements or principles \_\_\_\_\_\_\_\_ employs in judgment. Thus, he is discussing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation, not \_\_\_\_\_\_\_\_\_\_\_ of it.

51. “Seek” *zetousin (St.2212)* is a present tense, participle. Therefore, this word speaks of a habitual conduct or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

52.  *“glory” doxan (St 1391).* True faithers continually seek glory, primarily \_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_ and secondarily personal glory. *Doxan* means to give a proper opinion or estimate of something. Thus, the glory of God expresses all that He is in His \_\_\_\_\_\_\_\_\_\_\_\_\_\_, His nature, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and His acts.

53. “Honor” *timen (St. 5092)*  This word means to pay \_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is the \_\_\_\_\_\_\_\_\_\_\_\_\_ or value ascribed to a person or thing. It is that which is paid in token of worth or \_\_\_\_\_\_\_\_\_\_\_\_\_. The faither in Jesus Christ seeks not the worldly honor which most people desire, but for the honor that comes from \_\_\_\_\_\_\_\_\_\_\_\_\_.

54. “Immortality”-*aphtharsian (St 861)-Aphtharsian* is a state of not being \_\_\_\_\_\_\_\_\_\_\_\_\_ to decay or death. It speaks of an unending \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It indicates immunity to the decay that affects all of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (See 1 Cor. 15.53)

 2.8

55. “self-seeking”- *eritheias (St 2052)-*self seeking contentious, extremely selfish. These individuals desire to be number \_\_\_\_\_\_ no matter the cost. *Eritheias* describes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ gratification and \_\_\_\_\_\_\_\_\_- fulfillment above all things, which are the goals of all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ endeavors. Thus, these people are those who rise in opposition to the \_\_\_\_\_\_\_\_\_\_\_\_\_, contending inwardly against the truth and outwardly with anyone who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it.

56. “do not obey”-*apeithousi (St 544)-disobedience, refusing to be persuaded, disbelieving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and perversely.* Disobedience to the truth is another way to describe mankind’s intransigent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against God. *Apeithousi* speaks of a stubborn, stiff-necked \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It speaks of disfaith manifesting itself in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is opposed to *pisteuo,* faith. [*peith* has the meaning of trust-thus this is an attitude of trust in reverse] Disobedience is lack of faith, trust, without which no one can be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See HB. 11.6

57. obey is *peithomenois (St* 3982)-obey, be persuaded. These people manifest a lifestyle of obedience to \_\_\_\_\_\_\_\_ rather than the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. One will either serve sin or serve \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Bob Dylan was right when he penned the lyrics of this song: Gotta Serve Somebody

[Bob Dylan](https://www.google.com/search?num=100&rlz=1C1GGRV_enUS757US763&q=Bob+Dylan&stick=H4sIAAAAAAAAAONgVuLSz9U3MCwryksuXsTK6ZSfpOBSmZOYBwBNhUxBGgAAAA&sa=X&ved=2ahUKEwitiI7y0PrpAhURW60KHUlrBekQMTAAegQIaBAF)

You may be an ambassador to England or France
You may like to gamble, you might like to dance
You may be the heavyweight champion of the world
You may be a socialite with a long string of pearls

But you're gonna have to serve somebody, yes
Indeed you're gonna have to serve somebody
Well, it may be the devil or it may be the Lord
But you're gonna have to serve somebody

You might be a rock 'n' roll addict prancing on the stage
You might have drugs at your command, women in a cage
You may be a business man or some high-degree thief
They may call you doctor or they may call you chief

But you're gonna have to serve somebody, yes you are
You're gonna have to serve somebody
Well, it may be the devil or it may be the Lord
But you're gonna have to serve somebody…

58. “unrighteousness”-*adikia (St 93)-Adikia* is a lack of right conduct toward God and toward men, which is not comformable with God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of what is right. These individuals are continuously \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ unrighteousness or righteousness in reverse.

59. “Indignation”-*thumos (St 2372)-*violent motion or passion of the mind. This word pictures a passionate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by God. The day of His forbearance and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ has come to an end.

 2.9

60. “tribulation” *thlipsis (St 2347)-*this word pictures one bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by intense \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, difficult circumstances, suffering or trouble pressing upon them from without. In Scripture this word is most often used of outward difficulties, but it is also used of emotional stress and sorrows which weigh down one’s \_\_\_\_\_\_\_\_\_\_\_\_\_ and burden one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

61. “anguish” *stenochoria (St 4730)-this word means the pain of being in a narrow, confined space, being constrained. Stenochoria* pictures finding oneself in a “tight corner” with \_\_\_\_\_ way out, in a narrow straight without the possibility of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

62. Besides capital punishment \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ has long been considered the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ form of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, being the absolute, lonely confinement of a prisoner who is already strictly confined. Part of hell’s torment will be its absolute, isolated, lonely, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ confinement, with no possible \_\_\_\_\_\_\_\_\_\_\_\_\_ of release or escape.

63. “every soul of man”-this phrase expresses the equality and universality of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ dealt out by the LORD, the Righteous Judge of all mankind.

64. “does”-*katergazomenou (St 2716)-working.* This word speaks of engaging in an activity involving considerable expenditure of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to work out \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

65. “Evil”-*kakon (St 2556)-*This word speaks of lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a bad \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word defines one who is wicked, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and bad in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 2.10

66. “peace” *Eirene (St 1515)-*Peace is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of freedom from disturbance. Peace implies \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 2.11

67. “partiality” *prosopolempsia (St 4382)-*The idea behind this word is judging by appearance, and on that basis giving special \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word pertains to judging purely on a superficial level, without consideration of a person’s true merits, abilities or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In the Greek this text reads “for there is not partiality with God.” Impartiality is one of \_\_\_\_\_\_\_\_\_\_’s great attributes.

 2.12

68. “sinned” *hemarton (St 263)-miss the mark of* God’s *perfect standard. This speaks of the condition of sin from which flows sins.* One is not a sinner because he \_\_\_\_\_\_\_; he sins because he is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Hamartia* is the condition of sin into which all mankind is born. *Paraptomaton* are the \_\_\_\_\_\_\_\_\_ committed under the umbrella of the sin \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of *hamartia.*

69. God will judge men according to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Him to which they have been exposed.

70. If you disobey the truth that you have, even though you have never heard of Moses or Christ, you will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. You won’t perish simply because you didn’t hear of Moses or Christ, but because you have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ truth that you know. If you know of Moses or Christ, and you still disobey the light of that truth, you will perish also; but your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is even greater because of the greater light to which you were exposed.

71. Paul stated that even the Gentiles have a form of basic law written on their hearts, and this \_\_\_\_\_\_\_\_\_\_\_\_\_\_ forms the basis for God’s impartial and \_\_\_\_\_\_\_\_\_\_\_ condemnation.

72. Distinction in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, according to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ enjoyed is constantly seen throughout Scripture. However, Light is an absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If individuals were lost in a completely darkened building at night, the least glimmer of light seen would attract those who desired deliverance from darkness, and they would quickly go toward the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

73. There will be no \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of persons at all. Those “without the law” choosing sin shall perish and those “under the law” choosing sin shall by judged by the law and go into greater condemnation.

74. “perish” *apolountai (St 622)-* This word means to destroy but not to cause one to cease to \_\_\_\_\_\_\_\_\_\_\_\_. It means to ruin so that the person can no longer serve the use for which he/she was designed. In the context of this verse, it means to be delivered up to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 2.13-16

75. In this section Paul is not explaining the \_\_\_\_\_\_\_\_ of salvation but the \_\_\_\_\_\_\_\_\_\_\_\_ of salvation. He is declaring to both Jew and Gentile that they are without excuse and without escape unless they run to Jesus and His atoning work and take refuge in the Gospel of the \_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

 76. It is not just enough to \_\_\_\_\_\_\_\_\_\_\_\_\_; one must \_\_\_\_\_\_\_\_\_\_\_\_\_\_, act upon what is heard.

77. Merely hearing the Law, Truth, righteousifies no one [the word in this verse is *dikaioi (St 1342)]* . “Hearers*” akrotai (St 202)* was a common term used for persons who were in attendants at a lecture but not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, learners, of the lecturer. It could refer to someone auditing but not wanting to be held accountable for what he/she hears. Paul, in a sense, was saying that most Jews were “auditing” the Law, the Torah, the Teaching of God and nothing more. [\*Note that the LXX uses a different verb, *akouo,* to translate “hear” in Deut. 6.4 This word means a hearing which calls for an associated obedience.]

78. The more a person hears God’s Truth, the more he/she is responsible for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. Unless there is obedience, the greater the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the greater the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

79. Non-Jews (Gentiles) do not have the written Law of God. But, they do have \_\_\_\_\_\_\_\_’ s \_\_\_\_\_\_\_\_\_\_ within them. Their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ condemns them when they do things that are contrary to God’s Law. When they do what is right their conscience \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

80. the Jew sinned by failing to do what the \_\_\_\_\_\_\_\_\_\_\_ commanded him/her to do. The Gentile sinned by failing to do what his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ told him/her to do. Both Jew and Gentile failed to live up the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God had given. Both are condemned before \_\_\_\_\_\_\_\_\_\_.

81. Saints will stand at the Bema Judgement Seat of Christ. This will be a judgment and rewards for \_\_\_\_\_\_\_\_\_\_\_\_\_\_, according to the deeds done since salvation and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with which they were done.

82. The unsaved will be judged at the Great \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Judgment.

83. The basis of the judgment will be The Gospel. When Paul says “my gospel” he is distinguishing the message of Truth he declared from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ teaching. Paul’s assurance of the truth of the Gospel is demonstrated by his confident assertion that it will form the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of judgment. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will be the judge. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will be the prosecuting attorney. The charge will be the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the heart that no one knows except the individual and God.

84. The Son who is the Savior of all people will one day be the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of all people who refuse His gracious offer of salvation.

85. (see JN. 5.22) The idea that God will judge the secrets of men by Jesus Christ was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Christian. Judaism taught that God (the Father) Alone would judge the world, committing judgment to no one-not even the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

86. The doctrine of accountability and judgment beyond the \_\_\_\_\_\_\_\_\_\_\_ must ever accompany the proclamation of present \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.