**Romans #28 Notes**

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

**Romans Chapter 9 (cont)**

**9.25-28**

9.25-26

1. In this section Paul refers to passages from Hosea to establish the acceptability of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. “says”-*legei St 3004-present tense.* God spoke and He is still \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. (Hosea 2.23-LXX)-“And I will sow her to me in the earth, and will love her that was not loved, and will say to that which was not my people; Thou art my people, and they shall say, Thou art the Lord my God.”) In quoting this passage, Paul is speaking about Israel’s eventual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as a \_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ betrothal to \_\_\_\_\_\_\_\_.

4. “*Lo-Ammi*”-not My people. “*Lo-Ruhamah*”-not pitied, not having obtained mercy. “*Jezreel*”-judgment. “Racham”-mercy. “Ammi”-My people. “I will sow” “*zara”*-rather than judgment, this phrase refers to planting, yielding. Thus, God will grant a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and reverse the significance of the name of Jezreel.

5. Hosea was speaking of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Israel. Paul, writing under the inspiration of the Holy Spirit, applies the same principle to God’s calling of a remnant of the\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as well.

6. Although Paul quotes an O.T. prophet’s words to Israel, in context, he applies the principle to those Gentiles who will become faithers in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. “Beloved”-*egapemenen St 25-*having been loved. This words refers to those who are loved \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, sacrificially, as can be perfectly done only by \_\_\_\_\_\_\_\_\_ Himself. *Agape* flows out of God’s \_\_\_\_\_\_\_\_\_\_\_ or unmerited \_\_\_\_\_\_\_\_\_\_\_\_\_. “Beloved” is in the perfect tense which speaks of the enduring effect of \_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_ to those who were not His beloved but now are His beloved.

8. In verse 26, Paul is quoting the LXX of Hosea 1.10. In its Old Testament context Hosea was not speaking of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ but describing Israel’s future \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God’s \_\_\_\_\_\_\_\_\_\_\_\_. Yet, under the inspiration of the Holy Spirit, Paul applies it to God’s acknowledgment of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ as His \_\_\_\_\_\_\_\_\_\_\_.

9. “living”-*zontos St 2198-*This word refers to supernatural, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life. Faith is intimately, vitally associated with *zontos* in the life of faithers who live by \_\_\_\_\_\_\_\_\_\_\_\_. *Zontos* speaks of a brand new \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of life—supernatural life in \_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_ is the source of this life.

9.27-28

9.27

10. “cries” *krazei St 2896-*This word refers to speaking or demanding in a \_\_\_\_\_\_\_\_\_\_ voice, crying out, screaming, making a vehement outcry. This word is in present tense. His cry contains the prophetic \_\_\_\_\_\_\_\_\_ of a future \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Israel.

11. remnant-*to St 3588- only the hupoleimma St 5275-remnant-*a remainder, a small surviving group. The definite article preceding *hupoleimma* in the Greek indicates this is a very \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ remnant, those who listen to the message of \_\_\_\_\_\_\_\_\_\_\_, the Gospel of salvation, and faithe in the Messiah. This is not just “a” remnant but “the” \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which is a doctrinal \_\_\_\_\_\_\_\_\_\_\_\_\_ that runs throughout the Old Testament and runs throughout Romans 9-11. The doctrine of the remnant will reach its consummation and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ fulfillment in the book of Revelation.

12. “will be saved”-*sothesetai* St 4982-This word has the basic meaning of rescuing from great \_\_\_\_\_\_\_\_\_\_\_\_. Here, this word is equated to deliverance from \_\_\_\_\_\_\_\_sin.

13. This quotation from Isaiah 10.22 makes it clear that in God’s judgment on rebellious Israel, He by sovereign \_\_\_\_\_\_\_\_\_\_\_\_\_ preserves and \_\_\_\_\_\_\_\_\_\_ a remnant. This was promise was fulfilled in the Captivity and Exile of both Israel and Judah and in the destruction of Jerusalem and will also be fulfilled in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, end-time \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Israel.

9.28-29

9.28

14. Any time For or *gar St 1063* appears in a Scripture passage, it should always prompt one to pause and ask, “what is the \_\_\_\_\_\_\_\_\_\_\_ seeking to explain.

15. A literal translation of the Greek would read, “The Lord will act by closing the account or completing the sentence, and by cutting short the time. \*Note-the text of this verse in Greek is extremely difficult. The Lord will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_settle His full account with the \_\_\_\_\_\_\_\_\_\_\_\_.

16. “short”-*suntemnon St 4932-Suntemnon* means to cut short and figuratively speaks of an allotted \_\_\_\_\_\_\_\_\_\_ cut short or abruptly brought to an \_\_\_\_\_\_\_\_, with the implication of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than expected. This word is usually in reference to a decree or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9.29

17. “said before”-*proeireken St 4280-*foretold. This word literally means to say before and so to foretell or speak of in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The perfect tense speaks of the permanence of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_, none of which have ever failed or ever will\_\_\_\_\_\_\_\_\_\_. See Joshua 21.45

18. “had left”-*enkatelipen St 1459-*This verb means to \_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_ or to \_\_\_\_\_\_\_\_\_\_\_ after a point in time. If God had judged Israel the way their \_\_\_\_\_\_\_ warranted, there would have been \_\_\_\_ seed left. They would have been destroyed. There would not have been one believer in Israel had not \_\_\_\_\_\_\_ Himself intervened. Sodom and Gomorrah were totally annihilated.

19. The nation of Israel had rejected God’s \_\_\_\_\_\_\_\_, but this did not defeat His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Israel’s rejection had not canceled God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; it had only proved that God was true to His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9.30-33

9.30

20. At this point, Paul makes a shift in emphasis from god’s sovereignty to man’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Man is responsible to pursue righteousness by \_\_ \_\_\_\_\_\_\_\_\_\_\_.

21. All of mankind can be divided into Jew and Gentile. Gentile (*goyim* in Hebrew) is a synonym for anyone who is a non-\_\_\_\_\_\_\_\_\_\_, one who is not a member of the chosen people.

22. “pursue”-*diokonta St 1377-*This word speaks of an intensity of \_\_\_\_\_\_\_\_\_\_\_\_\_ leading one to pursue with earnestness and diligence in order to \_\_\_\_\_\_\_\_\_\_\_\_. *“righteousness” dikaiosunen St 1343 [righteousness, right standing before God]. Diokonta* is in the present tense. The pursuit of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was continually **not** on the spiritual agenda of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

23. The Jews missed righteousness because they did not see the end of the \_\_\_\_\_\_\_ which results in righteousness through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Jesus Christ, the Righteous One. In short, the Gentiles did not pursue right standing with God and yet they attained it; because they \_\_\_\_\_\_\_\_\_\_\_\_\_\_, while the Jews \_\_\_\_\_\_\_\_\_\_\_ futilely in an attempt to attain it.

24. “by faith”-*ek St 1537 pisteos St 4102.* This literally means \_\_\_\_\_\_ \_\_\_\_ or \_\_\_\_\_\_\_\_\_ faith. Paul is not saying that Gentiles are saved on a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ basis than Jews, but that the human requirement for salvation is \_\_\_\_\_\_\_\_\_\_\_\_. Faith has always been the \_\_\_\_\_\_\_\_ to obtaining God’s righteousness in both the Old and New Testaments. Faith is a convicted heart reaching out to receive God’s free and unmerited gift of salvation.

9.31

25. “But” is a term of contrast, a change of direction. In contrast to the Gentiles who did not eagerly seek after \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the Jews actively ran after a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ variety of righteousness. Paul emphasizes the vain, futile, even frustrating \_\_\_\_\_\_\_\_\_\_\_\_ attempts of the Jews to lay hold of righteousness that would make them \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_.

26. has “not”-*ouk-St 3756-*This word signifies \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ negation. There are no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The most righteous Jew who ever lived did not reach the perfect standard set by the \_\_\_\_\_\_\_\_. Unfortunately, their whole effort was not grounded in \_\_\_\_\_\_\_\_\_\_\_\_ but in \_\_\_\_\_\_\_\_\_\_ designed to gain acceptance. The Gentiles, mired in sin, have attained the \_\_\_\_\_\_\_\_\_\_\_\_ of God, while the Jews, to whom religious faith was a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ have utterly failed.

9.32

27. Righteousness has always been by \_\_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_\_\_\_\_\_\_ and not the result of \_\_\_\_\_\_\_\_\_\_ so that no person might \_\_\_\_\_\_\_\_\_\_\_\_\_.

28. “stumbled”-*prosekopsan St 4350-*Literally this word means to strike against something, as one’s foot against a stone. Here, Paul, in a figurative sense pictures Israel stumbling \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

29 “Stone”-*litho St 3037-stone [Hebrew-eben] {Ebenezer=stone of help}.* How sad that the Jews had so many pictures and shadows of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and yet so many O.T and N.T. Jews refused to faithe in Him. The Stone either saves or causes stumbling. Yeshuah the Messiah is either your Rock of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or a stone of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

30. God’s temporary rejection of Israel was not an arbitrary \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on His part, but was based on Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s \_\_\_\_\_\_\_\_\_ provision (faith in Christ) for securing righteousness.

9.33

31. “written”-*gegraptai St 1125-Gegraptai* is in the perfect tense which emphasizes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ authority of that which is written. It has been written at some time in the past, and it stands written.

32. Paul combines two statements to indicate the contrasting reactions by people to the \_\_\_\_\_\_\_\_\_\_\_\_ that God placed in Zion. To some people Jesus would prove to be a Stumbling Stone and a rock of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Others would faithe on Him and find no reason for \_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. “Behold”-*Idou St 2400-*Look!. *Idou* is in the aorist imperative and middle voice which is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ calling for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, effective \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ involvement. This word even conveys a sense of urgency in looking at the “Rock.” To choose not to look at the Rock of Salvation assures the penalty of eternal destruction and separation from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Lord and from the glory of His \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. "offense”-*skandalou St 4625.* Figuratively, this word is used in Scripture to refer to any person or thing by which one is drawn into \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_.

35. “Believes”-*pisteuon St 4100-trusting, relying on, faithing.* Present tense signifies that this is a continuous \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

36. “not disappointed”-*kataischunthesetai St 2617.* Those who faithe in Christ Jesus will never be put to shame, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, disgraced, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.