**Romans #5B (Part 1)**

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

1.18-31-Result of Rejecting His Power

V, 18-19

1. Paul like a prosecuting attorney presents God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, demonstrating why men need the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.

2. Paul gives a lengthy exposure of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of man. This is effective, because until people are persuaded of their lost conditions, they are not likely to be concerned about \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. Paul explains the human situation and the lack of the righteousness that God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. David Hill states that “within the actions of the divine righteousness there is a place for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and for condemnation, a place for salvation, and for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. Paul is eager to bring his readers into an understanding and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the fullness of eternal \_\_\_\_\_\_\_\_\_\_\_\_\_\_ revealed and secured in the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus he exposes man to himself, to show that all of humankind are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and must with open eyes acknowledge their \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6. Paul uses *gar, (*for, because) to introduce this section in order to show that everything he is going to say about\_\_\_\_\_\_\_\_\_ is meant to support the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He does not mention the Gospel for the sake of \_\_\_\_\_\_\_. He deals with sin for the sake of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Understanding \_\_\_\_\_\_\_\_\_ is the foundation that upholds the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. Paul’s aims is to lead us from sin to the Gospel.

7. The wrath of God is the wrath of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, righteous Judge.

8. *Orge* (wrath)(3709) is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of an arbitrary outburst. It conveys the picture of a swelling which eventually bursts, and describes an anger that proceeds from one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Orge* does not refer to uncontrollable anger wo which humans are often prone but to God’s settled indignation and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ passionate hostile feeling toward \_\_\_\_\_\_\_\_ in all its various manfestations. Settled indignation means that God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ cannot and will not coexist with \_\_\_\_\_\_\_\_\_\_ in any form whatsoever. *Orge* as used of God refers to His constant and controlled indignation and wrath toward \_\_\_\_\_\_\_\_\_\_.

9. God’s wrath is His holy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of all that is unholy. It is the wrath of righteous \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and holy \_\_\_\_\_\_\_\_\_

10. The righteousness of God and the wrath of God are being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ side by side.

11. “hold”-*katechonton (ST 2722)* [suppress-participle] [fr. *Katecho-*hold down, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, suppress, \_\_\_\_\_\_\_\_\_\_\_\_\_, render something ineffective. NKJV correctly renders this \_\_\_\_\_\_\_ Truth because the Greek has a definite article (*ten aletheian-*The Truth). \*Remember this form when we get to verse 25. \_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Jesus is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (JN. 14.6). Because God is true, what God speaks is truth—JN 1.17,18. Thus the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the Truth. *Katechonton* is in the present tense and active voice which means that ungodly mean and women are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, actively, willfully, deliberately restraining the truth of God. They are putting their full weight on the effort of restricting the free movement of Truth that sets men free.

12. Truth is not only something in which we believe or in which we faithe; it is also something that we are called upon to \_\_\_\_\_\_\_\_\_\_\_\_\_ and to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This connection between \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is found throughout the New Testament.

13. Paul referred to the Gospel he preached as the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul’s preaching is in contrast to those who sought to repress the \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. The word “against” is *epi* and literally means \_\_\_\_\_\_\_\_\_\_. Paul is saying that God’s wrath is upon all the ungodly; there are no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

15. Ungodliness is *asebeian (St 763)* and refers to a \_\_\_\_\_\_\_\_\_\_ of reverence toward God which leads to living as if He did not \_\_\_\_\_\_\_\_\_\_\_\_\_\_. These individuals deny God’s right as Supreme Ruler and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In what or Who we faithe, trust determines \_\_\_\_\_\_\_\_ we live.

16. “Unrighteousness” is *adikian (St 93)* and means, in this context, those \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which fall \_\_\_\_\_\_\_\_\_\_\_\_ of the perfect standard of right as defined by the perfectly righteous God.

17. Unrighteousness is loving \_\_\_\_\_\_\_ more than loving God and His \_\_\_\_\_\_\_\_\_\_\_\_\_. When the heart is in love with self-exaltation, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin, the \_\_\_\_\_\_\_\_\_\_\_ will inevitably distort the truth or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the truth in order to protect the idols of the heart. [John Piper]

The good news of the Gospel, God’s Truth gives us a new set of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (2 Cor. 5.17)

v. 20

18. In this verse Paul, declares that \_\_\_\_\_\_\_\_ does manifest Himself to mankind, shows \_\_\_\_\_\_\_\_ this manifestation is made, and concludes that based upon this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ every person is inexcusable for their irreverence.

19. \* I decided that this verse could best be understood if I gave you a chart that I adapted from one I received in Bible College and used when I taught a Theology class 30+ years ago. You may either download the chart or call and give your name and address, and I will mail it to you. Some of the following notes will refer to the chart.

Creation-*ktiseos (St 2937)* refers to bringing something into existence that never \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before. God has manifested the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Himself to men, for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ things of Him, His eternal power and Godhead, are, since \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ clearly seen, being understood by His \_\_\_\_\_\_\_\_\_\_\_\_ (Bible translators called these attributes). Thus, every person is without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ .

20. Jesus Christ is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Creation (Col. 1; Heb. 1; JN. 1)

21. General Revelation is God’s revelation of Himself through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The objective aspect of this revelation is seen in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (RM 1.18-20; PS 19.1,2) and Human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (AC 17.26-28). The subjective aspect of this revelation through Creation is in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (RM 2.15). God’s Revelation of Himself through Creation discloses God’s creative \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. The cosmos is all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God has created all things. That which has been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ reveals Him, specifically His eternal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ nature. This continues as an objective revelation of God that corresponds with what has occurred historically. Conscience is law written on men’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Every person has a mechanism within him/her, placed there by \_\_\_\_\_\_\_\_\_\_, which indicates that some things are right and others are wrong. Failure to keep this law \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us.

23. The objective stands whether we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it or not.

24. The subjective demands our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is how man has responded.

25. “clearly seen”-*kathoratai (St 2529)-*The idea is to acquire definite \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with focus upon the process of perception, but associated with an intellectual apprehension. It means to behold \_\_\_\_\_\_\_\_\_\_\_\_\_\_, distinctly apprehend, and properly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

v. 21

26. In Romans 1.21, Paul explains what happens when a nation, society, a culture turns \_\_\_\_\_\_\_\_\_\_ God. “Knew God” in the Greek is *Dioti gnontes (1097) [It is an aorist participle active voice] [“Having known”]* The aorist participle usually signifies action prior to that of the main verb. Paul uses it that way. Paul was depicting a society that had lost its acknowledgement and sense of dependence upon Almighty God. These individuals have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ turned from God. This word knew, *gnontes* refers to learning something by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God has revealed Himself; He can be known. This word depicts acquaintance or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ knowledge. This word does not mean personal knowledge such as the knowledge possess by a person who has embraced Jesus Christ as his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Gnontes* pictures a nation or society that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ possessed a general acquaintance, a general knowledge, or perhaps had a God-fearing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (a reverence for God). Even if a society was not comprised of authentic Christian, at least the people \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God and His blessings upon their nation, their society. {\*This could be said of the United States until the late 1960’s forward.}

27. The first of this verse could be translated, “Although they once had a general acquaintance with and knowledge about God and about things \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God . . .”

28. In this verse, Paul depicts a cultural society that has arrived at the conclusion that the acknowledgment of God is \_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the times. These people have progressively put God to the side, out of sight, on the back burner, ceasing to give him the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that is due Him. This divergent, deviating, path leading away from mankind’s dependence upon God triggers a state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ waywardness that becomes more and more pronounced over time.

29. When a society decides that acknowledgment of God is no longer intellectually fashionable, people eventually become \_\_\_\_\_\_\_\_\_\_\_ in their imaginations. “Vain” is *emataiothesan (St 3154)* and means \_\_\_\_\_\_\_\_\_\_\_\_\_ and depicts something that is \_\_\_\_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul says their imaginations are filled with error. “Imaginations” is *dialogismois (St 1261).* This word refers to thinking, \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, this refers to a person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, deliberations, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or thinking processes.

30.When society sets God aside, error is released, eventually leading to \_\_\_\_\_\_\_\_\_\_\_ on multiple levels.

31.Wisdom begins with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for God and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. If a culture or nation respects, recognizes, and acknowledges \_\_\_\_\_\_\_\_\_\_\_, enlightenment will result. When the reverence and knowledge of God is diminished and society begins to move away from Him, an environment is produced where \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ becomes the inevitable consequence. Individuals come to conclusions that make neither \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ nor \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sense.

32. Eventually these faulty, erroneous conclusions begin to spread into every area of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ --courts, education, family life, entertainment, business, government, and even religion. This deceptive process continues until man’s intellectual reasonings taint the thinking processes of the vast majority of the general \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. Paul is declaring the reality of what man is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God. They did not give God the glory He was due, and they actively refused to be thankful for the blessings He had bestowed upon mankind. When the knowledge and reverence of God is removed, a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is formed, causing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ darkness to flood in and fill the void.

“Their foolish hearts”-asunetos (St 801) auton (St 846) kardia (St 2588)—This is the word *sunetos* with an *a* attached to the front. Attaching an *a* to the front has a reversing effect. The word *sunetos* describes supreme intelligence or conclusions and understandings supported with correlating evidence or facts. It pictures a person so mature in his/her thinking that he/she has the ability to accurately see the full picture. Thus, this verse describes a person who has \_\_\_\_\_\_\_\_\_\_ his or her intelligence. They have intelligence in reverse.

Paul uses this word to explain what happen when people turn away from God: rather than getting smarter, the regress and become more and more preposterous in their thinking processes. A culture that moves away from God and His Truth always moves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ludicrous and defective reasoning processes that are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by spiritual darkness.