**Romans #5A**

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

Titles of the Chapters of Romans

1. God uses words to express His “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” All His words of the Bible are equally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but merely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the words of the Scriptures can never give one the “Word” of any particular passage or chapter of Scripture.
2. As instructor of the Romans course, my desire is to lead you into the “Word” of the book and discourage you from stopping short of understanding God’s great plan of redemption unfolded in Romans by learning merely the \_\_\_\_\_\_\_\_\_\_\_\_\_ about it in a book outline.
3. May our prayer be “give me \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ according to Your Word,” (PS. 119.169).
4. With the authority of “Your Word is a lamp unto my feet and a light unto my path,” (PS 119.105), let us search out each chapter for the “\_\_\_\_\_\_\_\_\_\_\_” hidden among the words of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
5. Sometimes the “Word” is hidden in the words of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, sometimes concealed in the words of which one person \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to another, and sometimes we will find the “Word” veiled in an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. However, we will always find the “Word” hidden in the \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Lord.
6. As we read the book of Romans, each chapter is going to be given the name of the “\_\_\_\_\_\_\_\_\_\_\_\_” found therein. The “Word” found in chapter one is “power,” so the name given to that chapter is Power. All the chapters are named this same way.
7. PS 138.2 declares: “You have magnified Your \_\_\_\_\_\_\_\_\_\_\_\_\_ above Your \_\_\_\_\_\_\_\_\_\_\_\_\_\_. None of us can claim to have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ knowledge of the entire Bible, Scriptures.
8. All students of the Scriptures are looking through a glass darkly, and as we walk with the Master in the Way, we see with the help of the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, more and more of the \_\_\_\_\_\_\_\_\_\_\_\_\_, the whole \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and nothing but the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (I Cor. 13.12)
9. As we read through Romans, let us receive the \_\_\_\_\_\_\_\_\_\_\_\_ with readiness and search the Scriptures \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (AC 17.11)
10. Jesus said to the Jews who faithed in Him, “If you \_\_\_\_\_\_\_\_\_\_\_\_ in My Word, you are my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ indeed. (John 8.31)
11. Jesus said, “You shall know the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and the truth shall make you \_\_\_\_\_\_\_\_\_\_.” (John 8.32)

Romans Chapter 1

[1.1-17]

1. The name of the first chapter of Romans is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.1 A Servant of God’s Power

13. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ toward power makes the difference.

14. God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a *doulos, a bond slave* in God’s power.

15. This power comes from God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and gives the faither \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Every person called to Christ and to the ministry is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

16. Paul was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to be an Apostle.

17. Separated is *aphorismenos* (verb, perfect participle, passive) and should be translated-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ set apart. God had set apart Paul to be an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (see GA 1.15)

1.2-6 Jesus Christ Crucified-The Power of God

18. Had Christ not come forth from the tomb, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ would have been of no effect.

19. The coming of Jesus was prophesied in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

20. Jesus was born of the seed of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ according to the flesh.

21. Jesus was declared to be the \_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_ according to the Spirit of holiness (*hagiosunes-*St. 42). This word speaks of Christ’s spiritual state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as Messiah. The Resurrection declared Jesus was deity and how power over \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. Paul’s apostleship was ultimately from the Father, but it was through the Son, Jesus Christ our Lord. Through Christ we have received grace, *charin,* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and apostleship, *apostolen,* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Jesus is the manifestation and “conduit” of \_\_\_\_\_\_\_\_\_\_\_\_\_ to the humans race. All grace flows through Him. (See 2 TM 2.1; JN. 1.14, 16, 17) Received is *elabomen fr. Lambano (ST 2983)* and means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Note that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ precedes apostleship, for without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ no one can fulfill his/her mission for the Lord.

23. Obedience is *hupakoen (ST. 5218)* and means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ hearkening, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.7-10 Jesus Christ the Power of Prayer

24. We are called to be *hagios,(ST 40) \_\_\_\_\_\_* \_\_\_\_\_\_\_\_\_\_\_\_ from a common to a sacred use.

25. Peace is *Eirene (ST 1515)* and means a state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, health, prosperity, every kind of \_\_\_\_\_\_\_\_\_\_\_\_. This GK word is the equivalent of the Hebrew \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. Paul thanked God for the believers, faithers at Rome. The word translated “thank” is an interesting choice of words. “Thank” is *eucharisto (ST 2168)* This word means to be thankful, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul is showing himself grateful and is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God for the reputation of the faith of the members of the Church at Rome. *Eucharisto* is in the present tense which denotes Paul’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, on-going gratitude for the recipients of his epistle.

27. The faith of these Roman believers was *katangelletai (ST 2605)* is spoken of, declared, proclaimed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ throughout the *kosmos (ST 2889).* This word is used as a metonym for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the entire world. It was a way of saying that their commitment to Christ was widely known in many areas. In other words, Paul was referencing to the changed \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that faith in Christ’s work had effected. Faith is relying on what \_\_\_\_\_\_\_\_\_\_ has done rather than relying on one’s own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Faith is an attitude of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in which a faither receives the gift of salvation and lives in that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

28. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is an integral part of prayer.

29. “Gospel” is the GK *euaggelio (ST 2098).* The penners of the New Testament adapted *euagelion (\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_)* as the term to describe God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

30. “For God is my witness” (*martus) (ST 3144).* This word is used to describe one who has information of knowledge of something and, therefore, can bring to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ something.

31. The saints at Rome were constantly in Paul’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In his prayer list, he never \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the faithers at Rome.

32. Request is *deomenos (ST 1189)* and is a strong word that means to supplicate, voice a petition based on \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_, to ask with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The present tense indicates that this was Paul’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, habitual practice.

33. Paul is requesting that if it is in the sphere of \_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_ for him to see the saints at Rome, that his prayer will be answered. “Will” is *thelemati (ST 2307)* and means gracious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

34. GK translation of “to find a way”—*euodothesomai (St 2137)-*make a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The passive voice tells us that \_\_\_\_\_\_\_\_\_\_\_\_\_ is the true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of success and prosperity. While Paul had difficulties, God was with him, and he, indeed, had a successful, prosperous trip to Rome. (Read AC. 27, 28)

35. The name of Jesus is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of our prayer. All prayer through Him is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.11-13 Fellowship of His Power

36. Fellowship in His \_\_\_\_\_\_\_\_\_\_\_\_\_ is the power that holds us together like a magnet. The Fellowship of His Power promotes a togetherness in \_\_\_\_\_\_\_\_\_\_\_.

37. Paul desired to come to them. His not coming to them was not due to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. His desire to come to them was due to his hope of ministering to them the gifts of consolation and confidence and those spiritual gifts and graces imparted by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The gift which he would impart to them in person would be spiritual light, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, peace and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through the exercise of his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ gift.

38. Paul desired that their mutual faith would result in them experiencing joint \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.14 Obligation of His Power

39. Paul was obliged by the \_\_\_\_\_\_\_\_\_ he had from God, the injunction that was laid upon him, and the \_\_\_\_\_\_\_\_\_\_\_\_ with which he was qualified, to preach the Gospel to all sorts of people.

40. Paul was obligated not as an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, faither in Christ. Every believer is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If every believer would have fully understood this chain of obligation, everyone would have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Good News by now. (note that within 100 years of the Resurrection of Jesus Christ, the most pagan provinces of the roman Empire were greatly influenced and changed by the Gospel message.)

 1.15 Readiness of His Power

41. Paul declares the readiness of his mind to preach the Gospel no matter what \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ lay in his way. Paul had a willing mind to preach the Gospel to those at Rome, the metropolis of the Roman Empire and a hot spot of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul never felt \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

42. We are admonished to always \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to give a reason, a defense (*apologian ST3056)*  for the hope that is in us. (see 1 PT. 3.15) The Power of the Gospel makes every faither ready for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.16 Power Unto Salvation **(You will want to memorize this verse.)**

43. Followers of Jesus always have an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ supply of power. His power gives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ full and free.

44. Paul was not ashamed of the Gospel of Christ and was willing to preach it even in those areas where he ran the greatest risk of his character and even his \_\_\_\_\_\_\_\_\_\_\_\_\_. He did so because it was the Gospel of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that he preached. We should never be ashamed. We should never \_\_\_\_\_\_\_\_\_\_ or conceal the truth of the Gospel. We should never teach only a \_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. We must never blend the Gospel with our own inventive \_\_\_\_\_\_\_\_\_\_\_\_. We must not seek to please \_\_\_\_\_\_\_\_\_\_\_ and live for popular \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; we are called to bear the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. Ashamed is *epaischunomai* and refers the fear of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that ones expectations may prove to be false or feeling shame which prevents one from doing something because of fear of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul was not ashamed because the Gospel was absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

45. Like Paul, we should declare the Gospel fully and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, plainly and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, openly and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, in the face of all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul esteemed as his greatest \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that he was employed in the preaching of the Gospel. Jesus, Himself, preached the Gospel of the Kingdom, and Paul received it by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from Jesus.

46. The Gospel is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation by Christ, and is a means of directing people to lay hold on it.

1.17 Righteousness of His Power

47. The righteousness of God was hid under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the ceremonial law, and is brought to light only by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

48. For, *gar,* is a subordinating conjunction expressing cause or explanation. Its occurrence should always prompt us to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and ponder the \_\_\_\_\_\_\_\_\_ and context and ask what the author is explaining. While not every “for” in the Bible is a term of explanation, \_\_\_\_\_\_\_\_\_\_ are. Whenever you observe the word “for” at the beginning of a sentence, it is often used as an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

49. Paul was not ashamed of the Gospel of Jesus Christ because it is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_ to salvation. The Gospel is not \_\_\_\_\_\_\_\_\_\_\_\_\_ to people suggesting they lift up themselves. It is \_\_\_\_\_\_\_\_\_\_\_\_\_\_. It lifts them up. Paul does not say that the Gospel brings power; it \_\_\_is (preset tense, continually) power.

50. In the Gospel, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God is revealed. In the Gospel, the veil or covering is removed and the righteousness of God is clearly seen. Jesus is the Power of God to \_\_\_\_\_\_\_\_\_\_\_ for sin. He is the Power of God to satisfy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and meet the requirements of the \_\_\_\_\_\_\_\_\_. He is the Power of God to rob death of its \_\_\_\_\_\_\_\_\_\_\_, and the grave of its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

51. “From faith to faith” [*pisteos eis pistin]—*from one *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* of faith to another. Faith as it grows and increases has clearer understanding of this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

52. The “Just” [*dikaios*] “righteous” shall live by faith [*ek pisteos zesetai*].

Faith when given by \_\_\_\_\_\_\_ and exercised by the faither is his/her own, and by it he/she lives, not upon it, but by faith upon\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and His atoning work the \_\_\_\_\_\_\_\_\_\_\_\_\_ of our faith. From faith in \_\_\_\_\_\_\_\_\_\_\_\_\_\_, we derive our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life and all the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of it. [Note that the Tree of Life Version (The Messianic Jewish Family Bible) translates this: *“in it the righteousness of God is revealed, from trust to trust. As it is written, ‘But the righteous shall live by* ***emunah****.’”*

53. Romans 1.17 is a quote of Habakkuk \_\_\_\_\_\_\_\_\_\_\_\_. That verse reads (transliterated) *vetzadik* (the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_) shall live by [his] *beemunaato (word from which we get our word amen) \_\_\_\_\_\_\_\_\_\_\_\_\_\_ .* In Hebrew, three words are used to speak of faith: *hasa,* run to the shelter and find safety and \_\_\_\_\_\_\_\_\_\_\_\_\_\_; *batach,* \_\_\_\_\_\_\_\_\_\_ on or \_\_\_\_\_\_\_\_\_ your whole being on the LORD and His promises; and *Emunah* (Amen), to give total, absolute agreement to \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. Amen is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ level of faith. See how this relates to Romans 1.17.