**Romans #49 Notes**

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

**10.14-15**

10.14

1. “call on”-*epikalesontai St 1941.* This word means to call upon deity for some \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. “believed”-*episteusan St 4100.* This word should be translated “faithed.” [Faith is action based upon belief sustained by confidence.] One cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without faithing in, trusting, and embracing the message that is preached by those who are sent.

3. Salvation because of the atoning work of Christ is available to all, Jew or Gentile. However, it is of no use to people if they never \_\_\_\_\_\_\_\_\_ about it.

4. “preacher”-*kerussontos St 2784-*Literally, this would be thing preached or the message. This word was often used of the official whose duty it was to proclaim loudly and extensively the coming of an earthly \_\_\_\_\_\_\_\_\_\_\_\_. This herald would make a public proclamation of the message which his king ordered him to give. He would do so formally and with authority to emphasize that the message must be heeded.

5. Proclaiming the Gospel, carrying God’s gracious offer of salvation, involves human beings whom \_\_\_\_\_\_\_\_\_ has brought to Himself and then sends to others as His herald. They share God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation because God will save \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ who calls upon His name.

6. Specifically in this passage, Paul is showing that the first application to this truth is to the nation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The only way unbelieving, dis-faithing, Jews or Israelites can be saved is by calling on the Lord. However, before they can call on Him, they must believe, faithe that Jesus is the \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Israel. They must also believe in His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In order for them to faithe, they must hear the \_\_\_\_\_\_\_\_\_\_\_; because it is the Word that creates faith in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the hearer. Thus, a herald of the Word must be sent, and it is the Lord who does the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. God’s way of bringing people to a knowledge of salvation through the atoning work of Jesus Christ is by the proclaiming of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The message of the King of Kings must go to the whole \_\_\_\_\_\_\_\_\_\_\_\_\_. Only as we \_\_\_\_\_\_\_\_\_\_\_\_ God’s power to flow through us, will the Gospel be transmitted. If we are willing to serve as conduits, the Good News will be proclaimed throughout the whole \_\_\_\_\_\_\_\_\_\_\_\_\_. And, the good News of Christ is the \_\_\_\_\_\_\_\_\_\_ news in the world. We need to tell \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ about \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Who can save \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The best news in the world is the good news of Christ. May \_\_\_\_\_ who know \_\_\_\_\_\_\_\_ tell others of Him.

10.15

8. \_\_\_\_\_\_\_\_\_ is the one Who sends. “Sent”-*apostolosin St 649.* This word has the meaning of to send forth. It conveys the bestowal of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with power and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the sender. God gave the necessary empowerment to the early church and He does so for faithers, today, as well.

9. To be sent suggests 2 things. 1) The sent one operates under a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ authority and 2) His/her message does not originate with himself/herself but is given to him/her by the sending authority, in this case, God. No matter how inadequate one may feel in regard to proclaiming the good news of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Gospel, what God wants is for us to make ourselves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; He will give us the needed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

10. Paul applied the quotation of Is. 52.7 to the sent messengers of the Gospel who take the good news to Israel, first, and then to the world. This verse refers to every \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ saint. Each one of us has a personal message of \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ to share.

11. “Beautiful”-*horaioi St 5611*. This word is an adjective that literally means timely or seasonable. When used of persons or things it meant beautiful or lovely. When used of an appropriate time it describes something as happening or coming at just the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, the idea in this passage is how timely is the arrival of those who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Good News.

12. Every follower of Jesus should be a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. Mk. 16.15 The world begins as you take a step from where you are right now. The average person’s feet travel more than 4 times the circumference of the earth in a lifetime. We can take those steps for a cause—helping others discover \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Our lives can be a shining testimony of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the lost is the \_\_\_\_\_\_\_\_\_\_\_ step in leading them to Christ.

**10.16-18**

10.16

13. In this verse Paul comes to the crux of his argument concerning human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. God has sent the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The messengers have proclaimed the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Jews have \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the message, but they have not faithed or called on the Lord to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In spite of this universal preaching, there has not been a universal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the Gospel. Paul verifies his point by quoting the LXX of Isaiah 53.1. The report was Isaiah’s message of Gospel concerning the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. Faith alone unites us to \_\_\_\_\_\_\_\_\_\_\_\_\_, and Christ, alone is the ground of our righteousification. Our obedience is the \_\_\_\_\_\_\_\_\_\_\_\_\_ of that faith. The person who faithes will \_\_\_\_\_\_\_\_\_\_\_. When \_\_\_\_\_\_\_\_\_\_\_\_ becomes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, then it is indeed true faith.

15. “Gospel”-*euaggelion ( pronounced euangelion) St 2098.* This word literally means glad tidings, good news. *Euaggelion* was used in the Greco-Roman culture as a term for “news of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”. The writers of the New Testament adapted the term as God’s message of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for lost sinners. Paul quotes Isaiah 53.1. The report is seen in IS. 53.2-12. It is the message of the atoning work of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. While Jewish scholars of our day misapply the truths of Isaiah 53 to the \_\_\_\_\_\_\_\_\_\_\_\_\_ of Israel rather than to an individual Person, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, one should note that many ancient rabbis interpreted Isaiah 53 as presenting a picture of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Messiah Who would bear the \_\_\_\_\_\_\_ of His people. In Isaiah’s day the people did not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s word. And, when Jesus came, they did not believe that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ was in their very midst. See JN 12.37ff

10.17

16. The Gospel is preached by the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit and is heard. Hearing alone does not bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. However, faithing in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ heard does bring salvation.

17. “Faith”-*pistis St 4102.* This word carries the meaning of conviction of truth. It is more than just belief. ABC’s of Faith = Action based upon Belief sustained by Confidence (Drs Scott). Thus in a Scriptural sense, salvation comes only through faith, trust, and confidence in the sufficiency of the atoning work of \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ and no other way.

18. “Hearing”-*akoes St 189.* This word comes from the verb *akouo* meaning “to hear.” This word literally means the \_\_\_\_\_\_\_\_\_\_\_\_\_ to hear, not just listen. Often this word is associated with the phrase “run to the voice of the sayer.” For a person to be saved there must be a report of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that is heard and this message must be faithed (something stronger than just believed). Our faith must be fixed upon God’s \_\_\_\_\_\_\_\_\_\_\_\_, and God’s facts are found in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_.

19. “Word”-*rhematos St 4487.* This word literally means “speech”. Thus, this word refers to the word that God has spoken or speaks. In context, this refers to what God has said about \_\_\_\_\_\_\_\_\_\_\_\_. [note on rhema-we have every right to speak, proclaim, and declare with authority what God has said. We do not have authority to just proclaim and declare whatever we think and expect results.]

20. Faith comes if one hears with a willing \_\_\_\_\_\_\_\_\_\_\_\_\_\_, the good news that Christ died for our condition of sin; He was buried, and \_\_\_\_\_\_\_\_\_ again for our righeousification; He ascended and is returning to us to Himself, at which time we will experience our glorification.

21. If one receives the good news, he/she will \_\_\_\_\_\_\_\_\_\_\_\_\_ God, Who opened his/her heart to the truth. If one rejects the message, he/she has no one to \_\_\_\_\_\_\_\_\_\_\_\_\_ but himself/herself.

10.18

22. Paul uses a rhetorical question, here, and anticipates an objection from some of his \_\_\_\_\_\_\_\_\_\_\_\_\_\_ readers. He uses the double negative (*me ouk-*no not which is the strongest way possible of conveying a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ response. [*alla (*but*) lego (*I ask*) me (*no*) ouk (*not*) ekousan (*did they hear*).* Thus the question is, “have they in no way heard?” Of course one must \_\_\_\_\_\_\_\_\_\_\_ in order to faithe. Paul answers, “they indeed \_\_\_\_\_\_\_\_\_\_ heard.

23. RM 1.19,20-Since the creation of the world God’s invisible attributes , His eternal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, have been clearly \_\_\_\_\_\_\_\_\_\_\_, being understood through what has been \_\_\_\_\_\_\_\_\_\_\_\_. [see Rm 1 Revelation Chart] Therefore, they have no \_\_\_\_\_\_\_\_\_\_\_\_ for not faithing. PS 19 is the Old Testament counterpart of Romans 1.19ff. See Ps. 19.1-11. The people of Israel were the recipients of Ps. 19. The nation not only saw God at work in \_\_\_\_\_\_\_\_\_\_\_\_\_, but they also had God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Word, the revelation of His plan for man. Israel \_\_\_\_\_\_\_\_\_\_\_\_\_ but refused to believe.

24. Both Israel and Gentiles are without \_\_\_\_\_\_\_\_\_\_\_\_\_. God has provided a clear and complete witness of His existence in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and has given the Written Word, the Scriptures. Thus, they should have recognized the Living Word, \_\_\_\_\_\_\_\_\_\_\_\_\_.

25. While most of the Jews rejected the truth about God and the Messiah, Yeshuah, there was always a faithing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. G. Campbell Morgan’s words regarding those who reject such a great salvation are especially appropriate here, “Unbelief is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in intellectual apprehension; it is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the presence of the clear commands of \_\_\_\_\_\_\_\_.

27. Many hear the Gospel but do not respond with \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

10.19-21

10.19

28. Paul’s question calls for a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ answer. Their own Scriptures foretold exactly what would happen. Israel, in blindness, claimed to have a monopoly on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ regardless of the fact that their own prophets had clearly prophesied that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ would be included in salvation. [Moses: RM. 10.19 quotes DT. 32.21 and Isaiah: RM. 10.20 quotes IS. 65.1.

29. God sent the Gospel to the Gentiles that they might provoke the \_\_\_\_\_\_\_\_\_ to jealousy. It was an act of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ both to the Jews and Gentiles. The very calling of the Gentiles which was prophesied should have been a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the Jews which they could not misunderstand. They should have understood that He, the Messiah, Whom they rejected, had been embraced by the Gentiles who now had their place among the \_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_. They should then have had a desire to vie with these “outsiders” in welcoming the righteousness of \_\_\_\_\_\_\_\_\_\_\_\_\_.

10.20

30. Isaiah was bold because he was enabled by the \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

31. “Found” is the Gk *Heurethen St. 2147.* This word means to learn the location of something either by intentional \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or by unexpected \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Think of the expression “eureka”. “Seek” is the Gk *zetousin St 2212.* This word carries the meaning of attempting to learn something by careful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or searching, to seek information by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, meditating, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. As a general rule, most \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ did not seek for \_\_\_\_\_\_\_\_\_\_\_. However, many Gentiles did embrace the atoning work of Christ when they heard the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

10.21

33.There is a striking contrast between the Gentiles in their reception of and the Jews in their rejection of God’s offer of salvation through the atoning work of Christ. However, the Church has \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Israel. And, God is not finished with \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. God is the Initiator, the One Who in lovingkindness extends His hands. What an example of patience and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ affection. (see IS. 65.2-5; Jer. 25.4; Jer. 35.15)

35. He extends His hands to a disobedient and contrary people. They continually \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Gospel and willfully \_\_\_\_\_\_\_\_\_\_\_\_\_ against the Gospel.

36. “disobedient”-*apeithounta St 544.* They were a disobeying people. This word conveys an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of disfaith and involves deliberate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Human beings do not reject Christ because of insufficient facts but because of proud and unrepentant \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul says that Israel continually remained unpersuaded and dis-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (*apistis*)

37. “Contrary”-*antilegonta* St 483 [obstinate]. Israel spoke against, opposed and declined to \_\_\_\_\_\_\_\_\_\_\_ the will of God. The will of God is always \_\_\_\_\_\_\_\_\_\_, acceptable, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

38. Both “disobedient” and “contrary” are in the active voice, present tense, indicating that this was a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ choice to continually \_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s Word of truth. They did so year after year after year in the face of God’s lovingkindness and persistent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

39. Our salvation is not due to any goodness in us, but is totally because of God’s sovereign \_\_\_\_\_\_\_\_\_\_\_\_\_. If we are faithers in Christ, it is not because it was originally our idea to seek Him. Rather, He intervened in our lives to \_\_\_\_\_\_\_\_\_\_\_\_ Himself to us. His Spirit convicted us of \_\_\_\_\_\_\_ and showed us our need for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He moved in our hearts to respond in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.