Romans 5B (Part2)

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

1.22

34. “Professing”- *phaskontes (St 5335).* Professing is acceptable, but we must dig a bit deeper into this Greek word. This word is used for an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ assertion. They are speaking with an air of certainty without any \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or regard for evidence.

35. “wise”-sophoi (St. 4680)-wise, ability to apply with skill what one \_\_\_\_\_\_\_\_\_\_\_\_. In the New Testament, this word is used of applying \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ in one’s life. These leaders of a godless world claim to be on the cutting edge of a new future and a \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, free of past moral restraints. They put themselves forward as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_\_\_\_\_\_\_ for the rest of the populace. They consider themselves to be the super-intelligentsia of society. They are arrogant, haughty, who carry and attitude of insolence who feel that they have the right to decide what is \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

36. “Fools”-e*moranthesan-(St 3471).* This is the word from which we get our English word moron. Thinking they are wise, these individuals have become fools, because their own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ cannot replace the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ they \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

The \_\_\_\_\_\_\_\_\_\_\_ of the Lord is the beginning of both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (PV 1.7; Job 28.28)

37. The greatest fool in the world is the person who exchanges God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and light for \_\_\_\_\_\_\_\_\_’s wisdom of deceit and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

38. People may be intellectually brilliant, but when such individuals drift far from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, they eventually cast off intellectual restraint and pass into the realm of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They see themselves as highly intelligence progressive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but because of the conclusions they embrace, God says they actually become \_\_\_\_\_\_\_\_\_\_\_\_. As verse 21 declares, “their foolish hearts were darkened” as a result of turning away from God and His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. These people are intellectual morons. The GK *emoranthesan* was a word for one who is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ deranged.

1.23

39. “Changed” –*ellaxan* (St 236) carries the meaning of “to make other than it is.” It means to change, to cause one thing to \_\_\_\_\_\_\_\_\_\_\_\_\_, and another to take its place, to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one thing for another, to alter.

40. The aorist tense means that this was a past action. The active voice means that men \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ chose to make this unspeakably tragic \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It did not happen by accident; it happened by \_\_\_\_\_\_\_\_\_\_\_\_\_\_. As a result of this exchange, man is not progressing but degressing, going backward, not forward. Man is not getting better and better but \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

41. the words “incorruptible” (*aphartou)*and “corruptible” (phartou) are used to vividly expose the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the exchange. It is a dangerous thing to exchange the glory of the incorruptible God for an \_\_\_\_\_\_\_\_\_\_\_\_\_ of our own choosing. We must constantly compare our concept of God against the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Who God is as revealed in His Word. If man will not worship God, he will find or make something to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A study of history confirms this. First the images took \_\_\_\_\_\_\_\_\_\_\_\_ form. Then the images began to degrade into those of birds and four-footed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and finally snakes and bugs.

42. When man exchanges the \_\_\_\_\_\_\_\_\_\_\_ about God, he begins by worshipping \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but he doesn’t stay there. The course if always \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. You will either worship God, or a god of your \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Man continues to have a propensity to worship \_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Read Ex. 32.1-5). Today the biggest idol that is being worshipped in place of the one true God, is \_\_\_\_\_\_\_\_\_\_.

1.24-25

43. “Gave them up”-[v. 24, v.26, v.28]-*paradoken-(St 3860)-*This word means to give over, deliver over, \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_, permit, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, the best translation in these verses would be, “God released them.” God did not push them away or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ them. Scripture reveals that God holds out \_\_\_\_\_\_\_\_\_\_\_ for everyone, and He is not in the habit of giving up on anyone. God did not give them up or abandon them; He released them to follow their wayward inclinations because that is what \_\_\_\_\_\_\_\_\_\_\_ wanted to do. His giving them over in this sense allows them to see what life is like \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God. By letting men and women go their own way, God allows them to see the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of life without Him. God does not entice or compel man to do evil. Actually, man remains responsible and can be said to be giving himself over to uncleanness. The consequences of that action are deadly, because God releases that person to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of his sin.

 God’s Spirit will plead with people not to abandon truth and go another direction. But if society \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to do so, He will release the people to follow their inclinations.

44. These people were virtually immersed in their \_\_\_\_\_\_\_\_\_\_\_\_\_. These individuals live in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their sinful, wicked, insatiable desires.

45. “lusts”-*epithumiais (St 1939)-*inordinate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, lust. In Romans 1.24, this word is speaking of impure desire, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Uncleanness is *akatharsian (St 167).* The best way to understand this word is to look at what Jesus said in John 15.3: “You are clean *katharoi* (St 2513) through the word which I have spoken to you.” The follower of Jesus is being spiritually catheterized, the impurities are being removed by the Word of God. When you put an *a* in front of a Greek verb, it moves it in reverse. Thus, akatharsian means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, moral \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. While *akatharsian* includes sexual sin, it comes from a wider LXX usage where it refers to anything that is filthy and repulsive, especially to \_\_\_\_\_\_\_\_\_\_\_.

46. To dishonor is *atimazesthai* (St 818). They treated their bodies with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is present tense, here, which means they were in an ongoing process of shaming, disgracing, and degrading and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ their bodies.

47. “Exchange” is *metellaxan (St 3337).* This word means to cease one activity and start something else in exchange. The people of whom Paul is speaking have given up the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God in order to receive the \_\_\_\_\_\_\_\_. Lie *is pseudei (St 5579)* and is defined as a conscious and intentional falsehood. *Pseudei* is a lie, falsehood, counterfeit. Pseudei is a falsehood with the purpose of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The lie is that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is worthy of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Out of the lie comes deceptive concepts: 1) one can \_\_\_\_\_\_\_\_\_\_\_\_ God and still find fulfillment in life, 2) you can break God’s commands and still have \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, 3) you can live the good life \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God. Thus, the is idolatry. The idol is a lie because it promises much but provides \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

48. They worshipped [*esebasthesan-St 4573]-*gave reverence, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and served *[elatreusan-St 3000]* serve or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to in a spirit of worship.

49. “Creature”-*ktisei-St 2937-*that which has been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

50. “rather”-*para-St 3844-* Para is a preposition meaning by the side of and conveys the idea of passing beyond, leaving aside with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to go and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ something else.

51. “Creator”- [*ton the One] [Ktisanta having created it St 2936].* This word denotes the first to make or create something which has not existed before. It means to \_\_\_\_\_\_\_\_\_\_ into being something that has not existed before.

52. The difference between creature and Creator is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Creator is self-existent and unlimited in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The creature owes its existence to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Any knowledge or power the creature has comes from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is dependent upon the Creator. To substitute the worship of the creature for that of the Creator is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the highest magnitude. The folly of worshipping the creature rather than the Creator is worthy of the retribution mentioned in this chapter.

53. The Creator should be blessed forever. (blessed-*eulogetos-2128-speak good words about, praise).* God, the Creator, is worthy of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1.26-27

54. Scripture often links \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as leading to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God gave them over to what they \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

55. “Women”-*theleiai St 2338.* This is not the usual word for women (*gune*). This is a word that is used to indicate in any living creatures.

56. “Natural” phusiken (St. 5446)-Those things which are done out of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Use”-*chresin (St 5540-sexual intercourse*). In this context this term refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ use of one’s body and not the use specified in God’s plan and order for men and women.

57. Paul mentions women first to emphasize the extent of debauchery because in most societies women were the \_\_\_\_\_\_\_\_\_\_\_\_ to fall into homosexuality and other moral aberrations. Thus their corruption is proof that all \_\_\_\_\_\_\_\_\_\_\_\_\_\_ is lost.

58. J. Vernon McGhee wrote: “When man forsakes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, he inevitably forsakes the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of nature.”

59. Even most pagan societies have recognized the fact that homosexuality is abnormal and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is also an abnormality that is unique to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

60. This sin abounded in the culture of the time of Paul. He was writing from Corinth, the \_\_\_\_\_\_\_\_ capital of Asia. Greek culture taught that homosexual love was the purest and highest of loves. Many highborn Greeks maintained male lovers along with their \_\_\_\_\_\_\_\_\_. It was no different in \_\_\_\_\_\_\_\_\_\_\_\_. Fourteen of the last fifteen Roman Emperors were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

61. Other sins are just as evil, but they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ evil. God has Paul emphasize this sin to show us that inside the unbelieving, disfaithing person is a perversion that indicates a deeper dimension of the wounds of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ society.

62. Christianity thoroughly revolutionized the ethical standards of the pagan world in regard to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

63. Whenever men and women turn away from God, awful things begin to happen in \_\_\_\_\_\_\_\_\_\_\_\_\_. Things once considered incredible become \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. No one knows the difference between \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_. In such an atmosphere, all types of perversion are first \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, then \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, then praised, and finally enshrined as the ultimate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

64. Verse 27 links the indecent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the unavoidable \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

65. Those who reject what they know of God divorce themselves from \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

66. But all is not as dark as it appears. For, with God nothing is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. No man or woman is too far away from the touch of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Read I Cor. 6.9-11)

1.28

67. “Knowledge” (St 1922) *epignosei-*This word is a strengthened form of *gnosis* and conveys the though of a fuller, larger, and more thorough \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It also conveys the idea of a more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ relationship than *gnosis. Epignosei* is \_\_\_\_\_\_\_\_\_\_\_\_ and exact knowledge and is the type of knowledge which powerfully influences ones \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. Unlike what we saw in RM 1.21, this is not a case of being only generally acquainted with God or His standards. These people really knew Him; they simply no longer wanted to *echein (*retain, hold in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_) that knowledge. This depicts a person or group of people who had an understanding of God and His standard but found that standard \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the \_\_\_\_\_\_\_\_\_\_ morality they wanted to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as common practice.

68. Because they no longer wanted to retain God in their minds and lives, “God gave them over” –*paredoken (St 3860)-give over.* Since Scripture tells us that God holds out hope for everyone, and He is not in the habit of giving up on or abandoning \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, we must learn what is being said, here. A good definition of this Greek word in verse 28 would be, *“God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_them.”*  He released them to follow their wayward inclinations because that is what they\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to do.

C.S. Lewis, in referring to hell says, “hell is the place where people enjoy forever the horrible freedom they demanded.” [C.S. Lewis on *The Fullness of Life.*]

69. God’s Spirit will plead with people not to abandon \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and go in the opposite direction. But, if society chooses to do so, He will \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people to follow their inclinations.

70. As these people follow their own inclinations, they develop a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ mind. Reprobate-*adokimon-(St 96)-*This word describes one who is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, unreliable, and untrustworthy. This word depicts a person or evena society that has been exposed to a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ spiritual influence for so long and in such heavy doses that it has become \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, impaired, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and no longer trustworthy. This word describes the collective mind of a society, or even the mind of an individual, that has become so tainted, hardened and spiritually and mentally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that it or (he/she) has lost the ability to arrive at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, godly conclusions.

71. A mind, created by \_\_\_\_\_\_\_\_\_ to gloriously function, can become reprobate, \_\_\_\_\_\_\_\_\_\_\_\_ when continuously exposed to evil \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and by bombardment with \_\_\_\_\_\_\_\_\_\_\_\_\_ thinking.

72. If a person’s mind has become reprobate, it is now \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_debased and twisted in its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. That individual has lost the ability to discern what is morally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or wrong. They cannot correctly separate \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from \_\_\_\_\_\_\_\_\_\_\_\_ or to judge what is right and wrong.

73. “Being filled”-*pepleromenous (ST 4137)-*This word was often used of the wind carrying a ship. These people are being moved by their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ minds to engage in unspeakable \_\_\_\_\_\_\_\_\_\_\_\_. This word also has a connotation of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ control. God has released these individuals to the debased thinking they desire and that thinking now totally controls their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

74. The perfect tense speaks of them as remaining in a \_\_\_\_\_\_\_\_\_\_ where they are totally permeated and controlled by an undiscerning \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ mind.

75. Notice this list (which is not exhaustive but are examples) covers the entire gamut of \_\_\_\_\_\_\_\_\_\_\_\_\_\_. No area of life is unaffected by an individual’s decision to turn his/her back on God.

76. In your own study time, you may want to do a word study on each one of these words in v. 29-31. I have given you the Strong’s numbers to help you do so.

 a) unrighteousness-*adikia (St 93)*

b) sexual immorality- *porneia (St 4202) -* {\*this is not in the Sinaiticus, Vaticanus, or Alexandrian Greek texts [the Nestle-Aland/United Bible Society NU text-It is in the later 1550 Stephanus Greek Text]}

 c) wickedness-*poneria- (St 4189)*

 *d)* covetousness*-pleonexia-(St 4124)*

 *e)* maliciousness*-kakia-*(St 2549)

 f) full of ***envy****-phthonou-*(St 5355)

 g) murder-*phonou-(St-5408)*

 *h)* strife-*eridos-*(St-2054)

 i) deceit-*dolou*-(St-1388)

 j) evil-mindedness-*kakoetheias-*(St 2550)

 k) whisperers (gossips)-*psithuristas-*St 5588)

 l) backbiters (slanderers)-*katalalous-*(St 2637)

 m) haters of God-*theostugeis-(St 2319)*

n)violent (insolent)-*hubristas-(St 5197)*

o) proud (arrogant)-*huperephanous-*(St 5244

 p) boasters-*alazonas-*(St 213)

 q) inventors of ***evil things***-*kakon-*(St 2556)

 r) ***disobedient*** to parents-*apeitheis-*(St 545)

 s) undiscerning (foolish)-*asunetos-*(St 801)

 t) untrustworthy-a*sunthetous-(St 802)*

u) unloving (heartless)-*astorgous-(St 794)*

v) unforgiving-*aspondous-*(St 786)

 w) merciless-*aneleemonas-*(St 415)

1.32

77. Again we have the Greek word *epignontes* which means to have a full \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, to know with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, knowledge gained by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ knowledge.

78. These people are fully acquainted with and have been effectively made aware of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ judgment. Righteous Judgment is *dikaioma* (St 1345) and means a righteous \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

79. They know that the things they practice are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and they are deserving of death, but this knowledge does not deter them from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in these forms of ungodliness. In fact, these rejecters of truth unite with others to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ungodly behavior and give their stamp of hearty \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to their sinful activity. Individuals have reached the deepest depths of depravity when they heartily \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ those who give themselves to sin. Doing so causes those people to become more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than those they are observing.

80. These are not sins of ignorance, but of blatant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

81. This verse clearly states that these people have inner knowledge from god that their ways deserve and must have Divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

82. They persist in their practices in spite of the clear \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their consciences.

83. They are in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of evil with other evil-doers.

84. Man is in dire straits and only the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Jesus Christ can set men and women free from bondage of such evil.

85. The purpose of the first chapter of Romans is to show all people the \_\_\_\_\_\_\_\_\_\_\_ of God against the backdrop of human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It was for these people that Jesus Christ came. He gave His life that through the power of the Gospel, the power of His atoning work, us and these people, might experience restoration and be brought back into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with God.

86. There isn’t one of us who hasn’t participated in some degree in some of the things mentioned in Romans 1 at some time in our lives. But God demonstrated His own love for us, in that while we were still\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, Christ died for \_\_\_\_\_\_\_. This is proof of God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love.