**Romans #26 Notes**

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

**Romans Chapter 9**

9.1-5

9.1

1. “tell the truth”-*aletheian (St 225*) the truth  *lego (St 3004) I speak. In the Greek it is Truth telling.* Truth is first for emphasis. *Aletheian* is that which is \_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as it really is. Chapters 9-11 could be summarized with one word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_--God’s sovereignty in saving \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.The doctrine of righeousification by faith apart from works seemed to set aside the promises given to Israel by God. The problem was to reconcile the doctrine of the grace of God in righteousification with the special privileges granted to Israel. The resolution of the problem is found in the doctrine of the sovereignty of God in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. Paul is beginning to explain why the Jews as a whole have not embraced the Gospel and salvation by grace through faith in Christ. Paul shows the relationship of the Jewish people to the Gospel in two ways. First (RM 9.1-10.21), he explains that the \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_ has not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Jew has failed. Second (RM 11.1-32), Paul declares that God has not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Israel. There is and always has been a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Israel’s rejection is opportunity for the Gentile’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “All Israel will be saved” because the \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God are irrevocable.

3. The call and election of Israel is fourfold: 1) to be a witness to the \_\_\_\_\_\_\_\_\_ of God in the midst of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (DT 6.4; IS 43.10-12) 2) to receive and preserve the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (RM 3.1,2; DT 4.5-8) 3) to illustrate the blessedness of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the true God. (Dt. 33.26-29) 4) to produce the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. GN 3.15; 21.12; 28.10-14; 49.10; 2 SM 7.16,17; IS 4.3,4; MT 1.1

4. God has established that righteousness is by \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ and He has the sovereign right to do this. God’s elective purposes include the \_\_\_\_\_\_\_\_\_\_\_\_\_ and God’s sovereignty does not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Him to anyone. Paul will explain in the coming verses that although God sovereignly chooses, individuals are still \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul makes clear in his writing that God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for Israel will be fulfilled because God’s will is \_\_\_\_\_\_\_\_\_\_\_ thwarted.

5. “conscience”-*suneideseos St 4893.* This word means a co-knowledge with oneself or a being one one’s own witness in the sense that one’s own conscience testifies to one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_. *Suneideseos* is that process of thought which distinguishes what it considers \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ good or bad, commending the \_\_\_\_\_\_\_\_\_\_\_ and condemning the \_\_\_\_\_\_\_, and so prompting to do the former and avoid the latter.

6. Paul says my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ supports me in this, and the Holy Spirit Himself \_\_\_\_\_\_\_\_\_\_\_\_\_ that my anguish is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and real. It is deep and lasting.

7. “bearing me witness”-*sunmarturouses St 4828.* This word means to provide credible, supporting \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to one’s case by giving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_-to show to be \_\_\_\_\_\_\_\_\_ , give evidence in support of.

8. Paul’s discussion of Israel is not an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of his theme. Romans chapter 9 speaks of sovereignty in Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by \_\_\_\_\_\_\_. Romans 10 covers man’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. Romans 11 covers future restoration because has not rejected \_\_\_\_\_\_\_\_\_\_\_\_\_\_ forever.

9. In Romans chapters 9-11 Paul proves that God has been righteous in \_\_\_\_\_ His dealings with \_\_\_\_\_\_\_\_\_\_\_\_ and has not \_\_\_\_\_\_\_\_\_\_\_\_\_ to work out His divine purpose for Jews and that likewise He will not fail to work out His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the \_\_\_\_\_\_\_\_\_\_\_\_\_.

10. God has a \_\_\_\_\_\_\_\_\_. He exercises it as He \_\_\_\_\_\_\_\_\_\_\_\_. If challenged, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s will can always be demonstrated when the end is reached. God is like the \_\_\_\_\_\_\_\_\_\_\_\_ and man is the \_\_\_\_\_\_\_\_\_.

11. Romans 9 primarily deals with Israel’s \_\_\_\_\_\_\_\_\_as God’s chosen and privileged people.

12. Romans 10 primarily deals with Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ as a nation which has refused to submit to God’s Gospel.

13. Romans 11 primarily deals with Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a nation which will be saved and which will enjoy the fulfillment of the New Covenant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. The first century Jewish person had to make a decision. A) The Gospel that Paul preached was not true and Jesus Christ is not the true Messiah , so we must still await the coming of the true Messiah. If this is so, the reason that the Kingdom has not yet come is because the true Messiah has not yet come. Or, B) The Gospel that Paul preached is true and thus Jesus Christ is indeed the Messiah. Alternative B brings the following questions: Why, then, is there no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_? Why do the Jewish people continue to \_\_\_\_\_\_\_\_\_\_\_\_\_ in this world? Has God \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ His people? God has given to us Romans chapters 9, 10, and 11 to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ these questions.

15. This present Church age was not revealed in the \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Old Testament Jewish person looked ahead into the future and saw a mountain peak which was the coming of the Messiah and the great kingdom age. He did not realize that what He was seeing was actually \_\_\_\_\_\_ mountain peaks with a \_\_\_\_\_\_\_\_\_\_\_\_\_ in between.

 a) IS. 9.6-speaks of Messiah’s birth and IS 9.7 speaks of His kingdom but no hint is given that these two events are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by hundreds of years.

 b) Micah 5.2-says the Messiah must be born in Bethlehem and He must be ruler in Israel. Only the \_\_\_\_\_\_\_\_\_\_ one has been fulfilled.

 c) Compare IS 61.1,2 with LK. 4.18,19. Jesus knew where to stop reading because He knew what part of this passage was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at His first coming. The day of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ awaits His second coming.

 d) Compare Zech. 9.9,10 with MT. 21.4,5

 e) LK. 1.31-33. This New Testament prophecy is similar to O.T prophecies because part pertains to His \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and part must await \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ fulfillment at His second coming.

16. When the O.T. Jewish person read the Scriptures he could only see \_\_\_\_\_\_ coming of the Messiah. Today we are living in the period between the two comings of \_\_\_\_\_\_\_\_\_\_\_\_. As we read the Bible, today, we have the advantage of being better able to see the two \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ. One is now \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and one is still \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He has come and He will come again.

9.2

17. “sorrow”-*lupe St 3077—*sadness, \_\_\_\_\_\_\_\_\_, pain and \_\_\_\_\_\_\_\_\_\_\_\_. ‘Grief*”-odune St 3601—*intense pain, anguish, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Continual”-*adialeiptos St 88-*without ceasing, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, without intermission, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Heart”-*kardia St 2588-*This word is always used in Scripture to refer to the \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ of human life, the wellspring of one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life.

18. Paul had a continual great \_\_\_\_\_\_\_\_\_\_\_\_\_ in the seat and center of his spiritual life for the salvation of his people. Paul is saying that he continually has great sadness because of the Jewish people’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

19. If you are committed to something, it will affect your \_\_\_\_\_\_\_\_, which in turn will affect your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9.3

20. “wish”-*euchomen St 2172.* The idea of this word is to desire something with the implication of a pious \_\_\_\_\_\_\_\_. Paul uses the imperfect tense which pictures a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ action or a continual action in the \_\_\_\_\_\_\_\_\_. It could be translated “I was on the \_\_\_\_\_\_\_\_\_\_\_ of wishing.

21. “accursed”-*anathema St 331.* In the context of this verse, *anathema* refers to estrangement from \_\_\_\_\_\_\_\_\_\_ and His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul is expressing a grief that is in his heart for his \_\_\_\_\_\_\_\_\_\_\_. It is not easy to estimate the measure of the love in Paul.

22. “from”-*apo St 575.* This word is a marker dissociation and implies a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from a former association. This preposition, *apo,* conveys the ideas of away from, separation, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cessation. *Apo* refers to any separation of one thing by another by which the union or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the two is destroyed.

23. “according to the flesh”-*kata St 2596 sarka St 4561.* In this context, flesh speaks of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ lineage of Paul and the Jews. Christ did become a \_\_\_\_\_\_\_\_\_ for us (Gal. 3.13). He entered into the awful shadow of God’s \_\_\_\_\_\_\_\_\_\_ for us. He did what Paul could \_\_\_\_\_\_\_\_\_.

9.4

24. Israelites refer to the descendants of Abraham through \_\_\_\_\_\_\_\_\_\_\_, whose name was changed to \_\_\_\_\_\_\_\_\_\_\_\_.

25. “the adoption”-*huiothesia St 5206-placing of one as a son.* In the New Testament, *huiothesia* is used figuratively meaning adoption or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which refers to the \_\_\_\_\_\_\_\_\_ of those whom God through \_\_\_\_\_\_\_\_\_\_ adopts as His sons and makes \_\_\_\_\_\_\_\_ of His covenanted \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. But that is not how Paul is using this word in this context. Sons in this verse refers to God’s sovereignly selecting an entire \_\_\_\_\_\_\_\_\_\_\_\_\_ to receive His special \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, covenants, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and to serve as His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to a godless world. (Ex. 19.6)

26. “the glory”-doxa St 1391. *Doxa* is used repeatedly in the LXX to refer to the Shekinah glory of God. Literally this word means to give a proper opinion or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of something. Thus, the glory of God expresses all that He is in His Being and in His \_\_\_\_\_\_\_\_\_\_\_\_, power, character, and \_\_\_\_\_\_\_\_\_. Jesus gives a correct opinion of all that God is, so that to see Jesus is to see \_\_\_\_\_\_\_\_\_, for in Jesus Himself is the out shining, out raying of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Father. See John 1.14 The Son, being \_\_\_\_\_\_ with the Father (JN 10.30), is in Himself and ever was, the out raying of the glory, manifesting in Himself \_\_\_\_\_ that God is and does. See JN. 12.45; JN. 14.9; JN. 1.18-The word “declared” is *exegesato St 1834.* This word means that Jesus is the explanation or exegesis of the glory of God the Father. Jesus as the God Man gives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the glory of the Father.

27. “the covenants”-*diathekai St 1242. Diathekai* referred to a declaration of the \_\_\_\_\_\_\_ of God concerning His self-commitment, promises, and conditions by which He entered into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with man. God made no covenant with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. He made these covenants with Israel because that nation was used to be a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to bring \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_.

28. “the giving of the law”-*he St 3588 nomothesia St 3548.* The Mosaic Law was given to Israel to be their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Nehemiah summarizes the giving of the Law. NEH. 9.13,14

29. “the service *[of God]*”-*latreia St 2999-to perform sacred services or religious rites as part of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and includes service and worship of God according to the requirements of the \_\_\_\_\_\_\_\_.* Paul is referring to the service in the tabernacle, offerings, and priesthood. EX. 29.43-46.

30. “the promises”-*epangeliai St 1860.* This word describes an announcement made with \_\_\_\_\_\_\_\_\_\_\_\_\_ as to its performance. In the New Testament *epangeliai* is, with rare exception, used only of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_, referring to a thing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_-a gift graciously given and not a \_\_\_\_\_\_\_\_\_\_\_\_\_ secured by negotiation. The promises made to Abraham, Isaac, and Jacob (and their descendants) as with all Biblical promises were laid hold of by \_\_\_\_\_\_\_\_\_\_\_.

9.5

31. “the fathers”-*pateres St 3962-*patriarachs. This refers to the forefathers, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_.

32. from Whom “according to the flesh”-*kata St 2596 sarka St 4561.* The Messiah was born to a Jew. They had the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of having the first exposure to the Son of God in the flesh. Paul makes a definitive proclamation regarding the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ (according to the flesh) and His \_\_\_\_\_\_\_\_\_\_\_\_ (eternally blessed God). Yeshua, the Jewish Messiah, was born in the flesh of the line of \_\_\_\_\_\_\_\_\_\_\_. Paul does not proclaim a Gospel that \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Jews. Paul is a Jew. He \_\_\_\_\_\_\_\_\_ the Jews. He is a Jew.

33. Christ is \_\_\_\_\_\_\_\_. Christ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. “Blessed”-*eulogetos St 2128.*This word means to be well spoken of or inherently worthy of \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

35. “Amen” Paul’s use of the word amen following what he write, his prayers, or doxologies serves to confirm them as “it is \_\_\_\_\_\_\_\_\_\_, so be it.” Amen is the highest level of faith in God’s promises. Jesus is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Amen. See Rev. 3.14 He is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ authority.