Romans #6B Notes

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

Romans Chapter 2

2.17-24 Nature of Guilt: Blindness

1. A hypocrite is a person who says one thing and does another. The New Testament speaks of *hypokrites* only with a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ connotation. The idea is to pretend, to act as something one is \_\_\_\_\_\_\_ and so to act deceitfully, so pretending to manifest traits like godly or loving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It means to create a\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ impression that is at odds with one’s real \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus hyprocrites engage in play-acting, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and outward \_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is an appropriate term for Paul’s characterization of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Jews who knew the Law and gave feigned \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ obedience to it, while failing to practice the Law, internally, from their \_\_\_\_\_\_\_\_\_\_\_\_\_.

2. Every boast of the Jewish person in this passage concerns their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s Law and represents a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They were taking pride in being Jews. Boasting in God is a \_\_\_\_\_\_\_\_\_\_ thing. However,

the Jewish readers which Paul was addressing were boasting in God in the sense of elevating themselves above the Gentiles. It was a form of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They were saying, “We know the only true God, and you don’t. We are \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than you.” The word *kauchasai (St 2744)*  is in the present tense. These Jews were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ boasting and bragging. The Name of God in whom they felt they were boasting was blasphemed among the Gentiles because of selfishness, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, covetousness, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. They knew the will of God because they had His \_\_\_\_\_\_\_\_\_\_\_\_\_. They were instructed in the Torah, the teaching of God, which is the best source of His \_\_\_\_\_\_\_\_\_\_.

4. *“Will” thelema (St. 2307).* This word refers to a desire which proceeds from one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This term expresses the result of one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or desire.

5. *Thelema* has an objective meaning [what one \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to happen] and a subjective connotation [the act of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God’s will is not so much God’s intention as it is His heart’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, His gracious disposition. God’s will is an inclination of pleasure toward that which pleases and creates \_\_\_\_\_\_\_\_\_\_\_\_.

6. They approve- *dokimazeis (St 1381)* test, \_\_\_\_\_\_\_\_\_\_\_\_\_, discern, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the things that are excellent- *diapheronta (St 1308)* superior and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word has referenceto what is essential either in fulfilling the \_\_\_\_\_\_\_\_\_\_\_\_ or in the Christian \_\_\_\_\_\_\_\_\_\_\_\_. The Jewish person approved the essential things because the Law taught him to assess \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Diapheronta* is used of those moral and spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that require a deep and keen discernment to recognize. These were the finer points of the Law.

7.It was not their moral \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but their moral \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that was wrong.

8. The source of their knowledge was their instruction in the Law.   
“Being instructed”-*katechoumenos (St 2727)-*This word means to teach by insistent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into the ears, to drill a teaching into another. The present tense, passive voice tells us that they were continuously being instructed out of the \_\_\_\_\_\_\_\_\_\_\_\_\_. They were instructed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This formal instruction was the basis for their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9. Katecheo is the source of our English word “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.” Catechizing, teaching, involves the oral passing on of information about the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_.

10. Paul is declaring that the Jews felt content in merely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s Law and had little desire or motivation to \_\_\_\_\_\_\_\_\_\_\_\_ it. The knew \_\_\_\_\_\_\_\_\_\_\_\_ but obeyed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

11. “are confident”-*pepoithas fr. Peitho St 3982-*confident, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12 The Jews were fully convinced that they were a \_\_\_\_\_\_\_\_\_\_\_\_\_\_, a light, a corrector, and a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because they had the Law. [The perfect tense speaks of the permanence of their assurance.]

13. The recipients of their “great” learning was the Gentiles because they were blind, in darkness, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. So, Paul enumerates the functions the Jews (with their access to God’s Word) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ have fulfilled to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ who were without access to God’s Word (see EP. 2.12)

15. The Jews were educated regarding the Law and should have brought spiritual enlightenment to the Gentiles, but they failed until a man named \_\_\_\_\_\_\_\_\_\_\_\_\_\_ came on the scene.

16. “darkness”-*skotei St 4655.* This word refers to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of darkness. This is literally that sphere in which light is absent and can refer to literal or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ darkness in the New Testament.

17. The Biblical concept of teaching differed radically from the secular Greek teaching in the matter of \_\_\_\_\_\_\_\_\_\_\_\_. Whereas the Greek teacher sought to impart \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_, teaching for the Jew sought to change one’s entire \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The ministry of teaching in the Old Testament sense that carried over to the Early Church was concerned with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ man and his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the deepest sense. It included the intellect, but its final goal was the \_\_\_\_\_\_\_\_\_\_\_\_.

18. The confidence of the Jews is based on the fact that they possess in the Law the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of knowledge and truth. Valuable as the outline or definition of truth was, that the Jews possessed in the Law, in reality it was ineffective as far as the practical authority of the Law in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was concerned.

19. In the case of the Jewish teachers, their conduct \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ their teaching. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Law (with all the inherent privileges enumerated in 1.17-20) does not match their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Law. The things in which the Jewish people boasted never \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ their lives. It was simply pride of race, religion, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without any corresponding \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

20. We all need to continually examine ourselves and ask ourselves, “Is my Christianity authentic. Does it pass the \_\_\_\_\_\_\_\_\_\_\_\_\_. Do our lives align with our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If you say you are a Christian then \_\_\_\_\_ one.

21. The Jews considered themselves to be God’s exclusive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; but what they failed to see was that these very privileges obligated them to live a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ lifestyle. They disobeyed the very Law they preached to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. Each one of us must ask ourselves: 1) Do I \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what I profess, 2) Do I tell others what is right but then do what is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, 3) Do I \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ more of others than I do myself?

23. “Steal”- *klepteis (St 2813)* is in the present tense. These Jewish readers, while proclaiming to others not to steal were, themselves, engaged in a habitual, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ practice of stealing and cheating.

24. The Jewish person professed to act as God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and yet \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_the very acts God condemned.

25. In theological terms, their preaching reflected orthodoxy (\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_), but their living failed to follow through with orthopraxy (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_). Because of their greater \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, they bring upon themselves greater judgment when they break those laws.

26. All 5 of these rhetorical questions in this section of 2. 21-23 call for a resounding \_\_\_\_\_\_\_. (see Jeremiah 7.9,10)

27. “abhor”-*bdelussomenos St 948*. This is a verb that means literally to emit a foul odor. Figuratively, it means to strongly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ something on the basis that it is abominable.

28. “idols”-*eidola St 1497.* This is considered a derogatory term for the gods or pagan deities. Idols are the products of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and are manufactured by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_. They were not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ gods. Rather they were \_\_\_\_\_\_\_\_\_\_\_\_\_\_ gods.

29. The distinction between and image and an idol is that an \_\_\_\_\_\_\_\_\_\_\_\_\_\_may merely represent a supernatural being, while an \_\_\_\_\_\_\_\_\_\_ not only represents such a being but is believe to possess certain inherent supernatural powers.

30. More than likely, the phrase “rob temples” referred to the Jews looting pagan temples and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the idols and vessels for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ profit under the pretense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

31. Also, the Jewish historian Josephus records that some Jews also \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ The Temple in Jerusalem in devious ways. A group of Jewish men enticed a wealthy Roman woman into giving a large sum of money to The Temple. But, instead of putting the money into the Temple treasury, they divided it among \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. When people engage in greed they follow their \_\_\_\_\_\_\_\_\_ desires than \_\_\_\_\_\_\_\_\_\_’s desires, in essence \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ themselves. This amounts to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. “Boast” *kauchasai (St 2744)-boast in a privilege or possession.* This word is in present tense. The Jews continually boasted in the Law as their covenant with \_\_\_\_\_\_\_\_\_\_\_ and the premise that they were His peculiar \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. “dishonor”-*atimazeis St 818.* This word means to treat with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or cause to be dishonored, disrespected. It means to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or degrade, to cause someone to have low status. This verb is in the present tense which tells us that these individuals were constantly dishonoring \_\_\_\_\_\_\_\_\_\_.

35. “Breaking”-*parabaseos St 3847.* This term indicates a stepping across a line and always implies a breach of \_\_\_\_\_\_\_\_\_\_. In this context, it would be the Law of Moses. It refers to the act of a person stepping beyond a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ limit into forbidden territory.

36. The Jews boasted or gloried in the fact that they possessed the Law, while at the same time they dishonored \_\_\_\_\_\_\_\_\_\_\_\_ Who gave the Law by breaking its precepts.

37. In verse 24, Paul is quoting Isaiah 52.5. The Greek in Romans 2.24 and in Isiah 52.5 in the LXX is identical. This verse shows the effect their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ had on the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God on the Gentiles.

38. God’s name is tantamount to his character, to the 3essence of Who He is, and so to blaspheme His Name is to blaspheme the very essence of His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

39. Ask yourself, “If I claim Jesus as my Lord and Savior, what is the opinion of my family members, co-workers, friends, neighbors, have of God because of what they know of my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Use this as a meditation and prayer focus.

40. What we practice \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what we profess.