**Romans #23 Notes**

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

**Romans Chapter 8 (cont.)**

8.18-19

8.18

1. “consider” [reckon-KJV]-*Logizomai St 3049. Logizomai* is a favorite word of the Apostle Paul. [see Paul’s use in RM 3.28 (conclude)] This word means to consider, reckon, compute, calculate, take into account, deliberate, and to weigh. *Logizomai* refers to a process of careful \_\_\_\_\_\_\_\_\_\_\_\_ or reasoning that results in the arriving at a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The present tense signifies that Paul has continued to mull over the evidence and has come to a conclusion of the strongest \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. “sufferings”-*pathemata St 3804. Pathemata* speaks of the actual suffering itself not suffering in general. It refers to the very \_\_\_\_\_\_\_\_\_ that is felt right now—those things that are causing us \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ trauma. For believers suffering takes on a different meaning than general suffering. As faithers we suffer for our\_\_\_\_\_\_\_\_\_\_in Christ.

3. Suffering is the universal \_\_\_\_\_\_\_\_\_ of all true Christians. While God does not cause suffering, He enters into our suffering and uses our life troubles to \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ our character. [see Hebrews 5.8]

4. “time”-*kairou St 2540-*This word means a \_\_\_\_\_\_\_\_\_\_\_\_\_ of time with the implication of being especially fit for something to \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ or have \_\_\_\_\_\_\_\_\_\_.

5. “Present time”-The now \_\_\_\_\_\_\_\_\_\_\_\_. Just as the seasons pass, so, too, the time of suffering will give way to an eternal weight of \_\_\_\_\_\_\_\_\_\_\_\_\_ far beyond comparison. Contemplation of the future privilege of the Faither leads Paul to think of the contrast this makes with the present state. Suffering is the \_\_\_\_\_\_\_\_\_ we walk as we move to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_.

6. “not worthy”-*ouk (St 3756) axia (St 514)-*absolutely not comparable. *Axia* was used originally of drawing down a scale. Thus, it had to do with weight and what which is of \_\_\_\_\_\_\_\_\_\_. Sufferings are of no \_\_\_\_\_\_\_\_\_\_ in comparison to \_\_\_\_\_\_\_\_\_\_. They cannot be weighed on the scale with it. Paul is saying to his readers, and by implication to us who are now reading this epistle, the glory to be revealed to the children of God is not even on the same \_\_\_\_\_\_\_\_\_\_ as present season sufferings; because, the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ so far outweighs the temporal trials.

7. “glory”-*doxan St 1391 (n, acc, f, s).* In simple terms this word means to give a proper \_\_\_\_\_\_\_\_\_\_\_\_\_\_ or estimate of something. Glory is something that is a source of \_\_\_\_\_\_\_\_\_\_\_\_\_, fame, or admiration. I describes renown, a thing that is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, impressive, or worthy of \_\_\_\_\_\_\_\_\_\_\_\_\_. The glory of God expresses all that He is in His \_\_\_\_\_\_\_\_\_\_\_, in His \_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_. He is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ when He is allowed to be seen as He really is.

8. To be where God is will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_. To be what God intended will be \_\_\_\_\_\_\_\_\_\_\_\_\_. To do what God purposed will be \_\_\_\_\_\_\_\_\_\_\_\_.

9. The glory of God is the displaying of God to the \_\_\_\_\_\_\_\_\_\_\_. When the Son presents us complete before the Father, we will have the restored glory that Adam had before the fall, the image of God in man, and God will be glorified.

10 “revealed”-to be revealed in us”-revealed-*apokaluphthenai St 601.* In us-*eis St 1519 hemas St 1473. Apocalupto* means to remove the cover from, reveal something or someone. The ideas is to cause something or someone to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This verb is in the passive voice which means that it is \_\_\_\_\_\_\_ who will do the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. When Jesus presents us to the Father, we will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ saved. We will be liberated from the last vestiges of \_\_\_\_\_\_\_\_ which clung so persistently to our mortal bodies. This coming glory will actually be revealed \_\_\_\_\_ us. In light of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the glory that awaits us, we should view the cost of suffering, now, for our faith in Christ as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8.19

11. “earnest expectation”-*apokaradokia St 603.* This Greek word means a stretching forth of the head as an indication of an “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” of something from a certain place. It pictures watching with concentrated, intense \_\_\_\_\_\_\_\_\_\_ which ignores other interests and strains forward with eagerness and \_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, Paul’s heart attitude, here, is that of a concentrated, intense, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ waiting or watching. Paul maintained a keen anticipation of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. “Creation”-*ktiseos St 2937-*Here, Paul personifies creation as leaning forward eagerly in anticipation of the great day in which God will fully \_\_\_\_\_\_\_\_\_\_\_\_\_ it, too. The non-rational creation was subjected to the curse put upon it because of man’s \_\_\_\_\_\_\_. See GN 3.17 thus the presently cursed creation is expectantly waiting for the glorification of the \_\_\_\_\_\_\_\_\_\_\_\_ that it also may be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the curse. The whole creation is in \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ waiting for the \_\_\_\_\_\_\_\_\_\_ yet to be revealed.

13. “eagerly waits”-*apekdechetai St. 553-patiently waiting with great anticipation.* The present tense gives the added concept of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ waiting and conveys the sense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, preparedness, and continuance \_\_\_\_\_\_\_\_\_\_ the expected event occurs.

14. “revealing”-*apokalupsin St 602-*This word conveys the idea of exposing to open \_\_\_\_\_\_\_\_ that which was heretofore not visible, \_\_\_\_\_\_\_\_\_\_\_\_, or disclosed. In all its uses *apokalupsin* refers to something or someone, once hidden, becoming visible and now made \_\_\_\_\_\_\_\_\_\_\_ known.

15. Presently, the saints are wrapped up in the common paper of \_\_\_\_\_\_\_\_\_\_\_. Outwardly, faithers look like other people. But the whole creation is waiting for their unveiling at Christ’s coming, for they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ, \_\_\_\_\_\_\_ with Him, and are to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Him at His coming.

16. At present the world does not truly understand who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ actually are. But at the second coming of Christ, when the children of God are fully revealed, the \_\_\_\_\_\_\_\_\_\_ will be set free from the \_\_\_\_\_\_\_\_\_\_\_\_. In the kingdom of God, we, the saints, will be restored to what we were \_\_\_\_\_\_\_\_\_\_\_\_ to be: children of God.

17. Men are not by human \_\_\_\_\_\_\_\_\_\_\_\_\_ the sons of God in the sense in which faithers in \_\_\_\_\_\_\_\_\_\_\_\_ are so-called. Sonship is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ possession of the faither in Christ. That Sonship will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at the second coming of our Lord.

18. Some of the evidences of sonship are: 1) being led by the \_\_\_\_\_\_\_\_\_\_ (Rm 8.14; GA 5.18). 2) having a child-like \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in God (GA 4.5). 3) having \_\_\_\_\_\_\_\_\_\_\_\_\_ of access (EP 3.12). 4) having \_\_\_\_\_\_\_\_\_\_\_ for the brethren. (1 JN 2.9-11; 1 JN 5.1). 5) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (1 JN 5.1-3).

8.20-21

8.20

19. “creation”-*ktisis St 2937-*This word refers to what was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ both animate and inanimate, the creation representing the sum total of everything created.

20. “subjected”-*hupetage St 5293-*This word is in the passive voice. Creation was subjected to and brought under the firm \_\_\_\_\_\_\_\_\_\_\_\_ of futility. “Futility”-*mataiotete St 3153-*fr. *Mataiotes.* *Mataiotete* is a purely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and ecclesiastical word which describes what is devoid of \_\_\_\_\_\_\_\_\_\_\_\_ and appropriateness. This word defines the inability to reach a \_\_\_\_\_\_\_\_\_\_\_ or achieve a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It describes the state of being without use or value. *Mataiotes* speaks of want of attainment with the idea of aimlessness or of leading to no \_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_. Creation was subjected to futility on the very day \_\_\_\_\_\_ entered the world through the Fall. Adam’s sin was the \_\_\_\_\_\_\_\_\_\_\_ of the subjection to futility. See GN 3.17-19; IS. 24.5,6

21. Sin entered the world and spread to \_\_\_\_\_ men and the effects of death spread to all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because of Sin’s entrance into the creation. No part of nature exists today as God originally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Because of sin, the creation was made to operate under a law which specifies a universal process of \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. “not willingly”-*ouch (St 3756) hekousa (St 1635). Hekousa* is an adverb that describes being favorably disposed to do something without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This word is preceded by the negative Greek particle *ouch* (not) which conveys the sense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ negation. Here, Paul personifies creation as a person who did not willingly \_\_\_\_\_\_\_\_\_\_\_\_\_, but was forced to submit ( because of the entrance of \_\_\_\_\_\_\_ into creation).

23. “Hope”-*helpidi St 1680-*This word is defined as a \_\_\_\_\_\_\_\_\_\_\_\_ for some future good with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of obtaining it. Nature did not curse itself but God subjected it to futility and \_\_\_\_\_\_\_ alone can \_\_\_\_\_\_\_\_\_\_\_ it. The hope lies in the fact that even before the ground was cursed and subject to futility, God in His great \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_ had already given the promise of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by a Redeemer through the Seed of a woman. See GN. 3.15

24. The first shadow of the Gospel of Jesus Christ provided the firm \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for hope, the absolute certainty that God would do \_\_\_\_\_\_\_\_\_\_ to us and to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the future. This hope was the for the creation’s earnest expectation that Paul describes in verse 19.

8.21

25. “delivered”-*eleutherothesetai St 1659-*This word means that not only will creation be set free but it will be \_\_\_\_\_\_\_\_\_ as set free from domination of the corrupting effects of Adam’s \_\_\_\_\_\_\_\_. The idea is that creation will be at liberty and unfettered. In the future, Christ will reveal the sons of God in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state and at that time God will remove the \_\_\_\_\_\_\_\_\_\_\_\_ from His creation. Although those individuals in Christ are new creations, God has left our \_\_\_\_\_\_\_\_\_\_\_ as the link with the present “groaning” creation.

26. “corruption” *phthoras St 5356-*The basic idea of *phthoras* is not a sudden \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because of external violence but a dissolution brought about by internal \_\_\_\_\_\_\_\_\_\_\_. *Phthoras* pictures a departure from the \_\_\_\_\_\_\_\_\_\_\_\_\_ or from what is \_\_\_\_\_\_\_\_\_\_\_\_ or correct and depicts the \_\_\_\_\_\_\_\_\_\_\_ filth and pollution of the world without \_\_\_\_\_\_\_\_\_. It is the very opposite of the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_.”

27. “glorious liberty” *eleutherian (St 1657)* freedom *tes (St 3588)* of the *doxes (St 1391)* glory. “children of God”-teknon (5043) tou Theou (St 2316). *Teknon* literally refers to those who are “born ones” and in the plural refers to descendants, to posterity, or to children. Here, *teknon* is used figuratively to refer to those who by \_\_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_\_\_\_\_\_\_\_\_ have been \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ spiritually. “The glorious liberty of the children of God” refers to the time when all faithers are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is the day that creation anticipates for it is the day when it will join God’s children in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from death and decay. See IS. 11.6-9

28. There are two stages of setting creation free. The first stage begins when Messiah Yeshua begins to reign in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the 1,000 year reign of Jesus on earth. The second stage follows the Millennium. God will create a new heaven and a new earth, and the New Jerusalem will come down and hover above the new earth. This ushers in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. See Rev. 21, 22 and 2 PT 3.13

29. We already have liberty in Christ—the liberty of \_\_\_\_\_\_\_\_\_\_\_. However, the glorious liberty of final full freedom forever of the children of God awaits Christ’s second coming and the entrance of the eternal state. How marvelous to know that into that glorious liberty, creation, which has shared the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will be brought along with the children of God. One day, life’s trials will seem small, all sorrow will be erased, and our pain will dim in the light of the \_\_\_\_\_\_\_\_\_\_ God has prepared for us. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will also rejoice in that day.

8.22-23

8.22

30. “We know”-*oidamen St* *1492 V,Perfect,Indicative,Active—*This verb pictures an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, beyond a \_\_\_\_\_\_\_\_\_\_\_\_ knowing. The curse extends throughout the entire created cosmos, not just \_\_\_\_\_\_\_\_\_.

31. The people of Israel were familiar with God’s promise of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ world. See IS 65.17 They anticipated a glorious time when all pain, oppression, anxiety, sorrow, and persecution would \_\_\_\_\_\_\_\_, and the LORD would establish His own \_\_\_\_\_\_\_\_\_\_\_\_\_\_ kingdom of \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. “groans”-*sustenazei St 4959 (v, pres, indic, act).* Groaning with deep inner sorrow. This word means more than groaning “with” as alongside others; this speaks of groaning “together” as in sharing the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. “labors with birth pangs together”-*sunodinei St 4944 means to feel the pains of travail together.* This word is used figuratively, here, to describe the agony \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ experiences as like a woman in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, awaiting its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ regenerations. All parts of the creation are jointly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the birth pangs.

34. If you have ever longed to be released from your \_\_\_\_\_\_\_\_\_\_\_\_\_\_ body to be free from \_\_\_\_\_\_\_\_ and the physical \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ associated with it, then you know what Paul meant when he said that “the whole creation groans together.

35. Significantly, the \_\_\_\_\_\_\_\_\_ of childbirth is not endured without the \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. Just as a woman labors through the agony of birth pains with the hope of new life, all creation groans as it waits for the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ restoration and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We may suffer \_\_\_\_\_\_\_\_, but our heavenly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is worth the wait.

8.23

36. “Not only”-not only is creation groaning, \_\_\_\_\_ are groaning.

37. We also who “have”-*echontas St 2192-verb, pr, part, active-*holding or possessing as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ possession.

38. “first fruits”-aparchen-St 536-*noun,accus, fem, sing.-*firstfruit. The first portion of offering set aside specifically for the Lord. The first portion of the harvest was regarded both as a first \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and as a \_\_\_\_\_\_\_\_\_\_\_\_\_ of the final \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the whole.

39. “of the Spirit”-*tou Pneumatos St 4151-*This phrase in the Greek is called an appositive genitive which means that the First Fruit **is** the Holy Spirit, Who now \_\_\_\_\_\_\_\_\_\_\_ every faither. The Holy Spirit’s presence in us guarantees the full \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of our salvation. The culmination of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as children of God is the resurrection state. The first fruits is a pledge of \_\_\_\_\_\_\_\_ to come, specifically the redemption of our body, when our dying, decaying, physical bodies will be changed instantly into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ bodies.

40. To say that we have the first fruits of the Spirit means that even though we do not yet have our complete \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as children of God, we have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ received a significant \_\_\_\_\_\_\_\_\_\_\_\_\_ of it in terms of the gift of the indwelling Spirit. The awesome peace we knew when we first experienced the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_, the \_\_\_\_\_\_\_\_\_\_\_\_ of God that calms our hearts in spite of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and the \_\_\_\_\_\_\_\_ that floods our souls are mere \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of what is yet to come.

41. “groan”-*stenazomen St 4727-*This word literally describes an internal squeezing and denotes a feeling of sorrow which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_. It means to sigh or groan because of undesirable circumstances or oppression under which the individual \_\_\_\_\_\_\_\_\_\_\_\_. A groan is an inward or outward expression of anguish due to physical, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_ pain.

42. “eagerly waiting for”-*apekdechomenoi St 553-*This word refers to waiting with great anticipation. Thus, this word, here, speaks of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of intense yearning and eager \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the rapture of the Church when Jesus will receive us to Himself. The attention is withdrawn from everything else and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on the Lord Jesus Christ. *Apekdechomenoi* is in the present tense indicating that this is a faither’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ mindset.

43. “the adoption”-*huiothesian St 5206-* This word means to formally and legally declare that someone who is not one’s own child is henceforth to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and cared for as one’s own child, including complete \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. As faithers and sons and daughters of God we have already been placed in the family of God. We are being led by and controlled by the \_\_\_\_\_\_\_\_\_\_\_\_. But only when our mortal bodies have been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and we are made like Christ, will we possess all the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sonship. That is why we groan for that glorious day. Sonship culminate with our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the full realization of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

44. “redemption”-*apolutrosin St 629-*This word describes the payment of a price to ransom, buy back, and \_\_\_\_\_\_\_\_\_\_\_\_ from a situation from which one is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to liberate himself/herself or from a penalty which he/she could \_\_\_\_\_\_\_\_\_ have paid.

45. Our \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_ have been redeemed, and our \_\_\_\_\_\_\_\_\_ will be redeemed. This glorification will be revealed when we are freed from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. Our \_\_\_\_\_\_\_ are fit for heaven and eternal glory. However, while on earth we are kept in bondage by our mortal bodies, which are still corrupted by sin and the \_\_\_\_\_\_\_\_\_\_. Both sin and flesh are present in our decaying bodies.

46. All faithers are expectants of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to be confirmed and a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to be perfected. The future manifestation of our adoption will introduce us to all of the riches of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to all the splendors of our Father’s \_\_\_\_\_\_\_\_\_\_\_\_. We eagerly await that future time when the complete redemption of our bodies will take place. Christ will take these \_\_\_\_\_\_\_\_\_, mortal bodies of ours and change them into glorious bodies like \_\_\_\_\_\_\_ \_\_\_\_\_\_\_. Our heavenly Father has \_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. Our Savior Jesus Christ has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. The Holy Spirit, our Comforter has \_\_\_\_\_\_\_\_\_\_\_\_ it.

8.24-25

8.24

47. “hope”- *te gar elpidi St 1680-in this hope. Elpidi* is a \_\_\_\_\_\_\_\_\_\_ for some future good with the expectation of obtaining it. Hope is the looking forward to something with some reason for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ respecting fulfillment.When we were saved, we were given Christian \_\_\_\_\_\_\_\_\_. Outside of Christ there is\_\_\_\_\_ hope. Salvation brings us hope for our future. Our subjective hope has an objective base, the Person of the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_, our hope. When the Spirit regenerated us by grace through faith, He also placed in our hearts a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ hope. It is a hope that is strengthened by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the Word of God that Christ will return, gather us to Himself, change our bodies, make us like Himself, and take us home to be with Him forever. (see Col. 1.5)

48. Once the object of hope is \_\_\_\_\_\_\_\_\_, it ceases to be an \_\_\_\_\_\_\_\_\_\_ of hope. Once the hoped for \_\_\_\_\_\_\_\_\_\_\_, liberty, and resurrection of our bodies is before our eyes, hope turns to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

49. “seen” *blepomene St 991-*The New Testament use of this word conveys the sense of observing, becoming aware of, perceiving, discerning, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ something.

50. In this life we cannot expect to experience the \_\_\_\_\_\_\_\_\_\_\_ of our glorification; we have only the \_\_\_\_\_\_\_\_ of it. But since the faither’s hope is based on God’s sure \_\_\_\_\_\_\_\_\_\_ of promise, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of our salvation is more \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than anything we can see with our eyes. See 2 Cor. 4.17,18; 2 Cor. 5.7

8.25

51. Our present hope is that our mortal bodies will one day be redeemed in the twinkling of an eye, and we shall receive our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_, free from the presence of \_\_\_\_\_\_\_. Paul is saying that since we have a \_\_\_\_\_\_\_\_\_\_\_\_ hope, even though we don’t yet see it, this very certainty should prompt a certain \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and behavior. We can wait expectantly and persevere (*hupomones St. 5281)* and bear up under whatever circumstances we encounter because we have a fixed \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that knows what is coming. The key to persevering in suffering with hope is to keep your \_\_\_\_\_\_\_\_ on the future \_\_\_\_\_\_\_\_\_\_\_\_. *Hupomones* does not describe a grim resignation or a passive “grin and bear it” attitude but a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ facing of difficult circumstances, knowing that even out of evil, God guarantees good.

52. Where there is a strong \_\_\_\_\_\_\_\_\_\_ for an object and a corresponding expectation of obtaining it, which constitutes true hope, then we can wait for it with *hupomones,* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

53. Compared with our future \_\_\_\_\_\_\_\_\_\_\_\_, our present sufferings are \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and but for a moment. See 2 Cor. 4.17