**Romans #16 Notes**

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

Romans Chapter 6 (continued)

6.11

1. “Likewise”-*houtos kai-so also St. 3779, 2532.* This could be translated “with reference to what precedes.” A basic principle in the Word of God is that people must first \_\_\_\_\_\_\_\_\_\_\_ what is true before they can \_\_\_\_\_\_\_\_\_ God. Paul, is saying “You must know and fully \_\_\_\_\_\_\_\_\_\_\_\_\_ what I have just said, or else what I am about to say will make no \_\_\_\_\_\_\_\_\_\_\_\_\_. The truth that you are spiritually dead to \_\_\_\_\_\_\_\_, and the spiritual reality that you are spiritually alive to Christ are not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ concepts. They are divinely revealed foundational axioms behind \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ apart from which you can never expect to live the lives the \_\_\_\_\_\_\_\_\_\_\_ demands.

2, If the faither is to fully live out his new life in Christ, he must begin by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ he is not what he \_\_\_\_\_\_\_\_\_\_ to be. The faither has been resurrected to \_\_\_\_\_ \_\_\_\_\_\_\_\_\_ and therefore has the confidence to strip away his grave clothes and live \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. “reckon” *logizesthe St. 3049-account, compute, calculate.* This word refers to process of careful study or reasoning which results in arriving at a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. Reckoning is faith in action, resting on the \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_ in spite of\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Thus, reckoning is that step of \_\_\_\_\_\_\_\_\_\_\_\_\_ that trusts \_\_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and acts upon it.

5. Paul desires his readers to take all of the truths he has given in Romans 6.1-10 and put them in the calculator of our minds. On the Cross He was crucified for me and on that Cross I am crucified with Him. The one aspect brings us \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from sin’s condemnation and the other aspect brings us deliverance from sin’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6. Being dead \_\_\_ must obviously be the opposite of being dead \_\_\_ sin.

7. For the Christians to \_\_\_\_\_\_\_\_\_\_\_\_ to sin is the spiritual equivalent of digging up a corpse for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A genuine death to sin means that the entire perspective of the faither has been radically \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8. We are dead to sin and alive to God in Christ Jesus because God’s Word \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that it is so. The \_\_\_\_\_\_\_\_\_\_\_\_\_ of faith must be affirmed in \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9. A.J. Gordon has said, “Before our regeneration, we lived in sin and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. Since our regeneration, we may lapse into \_\_\_\_\_ but we loathe it.”

10. The secrets of victory over sin: 1) Remember that the \_\_\_\_\_\_\_\_\_\_\_ of Jesus is always at work cleansing you. 2) Reckon yourself dead to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. 3) Walk in the \_\_\_\_\_\_\_\_\_\_\_\_; keep in with the Holy Spirit. 4) As soon as you are aware of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, look \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to Jesus. 5) Maintain an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ perspective. This is not all there is. There is something better awaiting us.

6.12-14

6.12

11. “Therefore” -because of the fact that we are alive to God in Christ- is why we are not to let sin \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ exert control over us before we were baptized into His death and raised to walk in newness of life. This depends on to whom we choose to submit--\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_. Surrender to Christ brings true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. The present tense, imperative verb is preceded by a negative participle and means “stop \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Sin to continue to reign in your mortal body. Because of our position (dead, buried, and resurrected with Christ) believers no longer have to \_\_\_\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Sin. Sin should not reign or have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us.

13. “Mortal”-*thneto St 2349-*that which is subject to death. [*athanatos-St 110-*describes that which is immortal.] Our physical body is the \_\_\_\_\_\_\_\_\_\_\_\_ over which “King” Sin continually seeks to \_\_\_\_\_\_\_\_\_\_\_\_. This past year, we have all seemed to be germaphobes. We have washed our hands so many times in a day that they have become raw. However, what we should be are “sinophobes.” We should be as put off by \_\_\_\_\_\_\_ as we are by germs.

14. “obey”-*hupakouein St 5219- hear under with attentiveness and respond positively to what is heard.* It conveys the idea of listening as a subordinate with a view to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what the subordinate \_\_\_\_\_\_\_\_\_\_. *Hupakouein* implies an inward attitude of \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as well as external \_\_\_\_\_\_\_\_\_ of obedience. Before we were born again, regenerated, we chased after \_\_\_\_\_\_\_, but now \_\_\_\_\_\_\_\_ chases after \_\_\_\_\_\_. Not only are we free from the penalty and the power of sin, now, but we look forward to the day when we will once and for all be free from the passing pleasure of sin and the very \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.

15. ‘Lusts”-*epithumiais-St 1939-*This word conveys the picture of having one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ toward. *Epithumia* refers to the cravings which originate from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ inherited from Adam.

16. A bad habit is like a soft chair--\_\_\_\_\_\_\_\_\_\_ to get into and \_\_\_\_\_\_\_\_\_\_ to get out of. Since the power of sin is broken and his divine nature has been implanted in our hearts, we are now fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to keep sin from reigning in our members.

6.13

17. “present”-*paristanete ST 3936-(v, p, imp, active)-*do not go on presenting, yielding. Stop putting your members at the disposal of the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as weapons of unrighteousness. This word pictures giving something over to another. Rather, yield, present, give yourseves over to \_\_\_\_\_\_\_\_\_. (\*Note-the burnt offering, a voluntary offering, ascended to God and \_\_\_\_\_\_\_\_\_\_\_, even one part could be held back or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in any way.)

18. When the practice of yielding our whole being to the Holy Spirit becomes more and more our \_\_\_\_\_\_\_\_\_\_\_\_\_ experience, we begin to enter into the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life. In chapters 6,7, and 8 of Romans, Paul is giving us the template by which we can \_\_\_\_\_\_\_ live as more than conquerors in the midst of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and perverse \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

19. Paul sees the Christian as a soldier fighting in the armies of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. When the believer puts his/her members at the service of the sinful nature, unrighteousness, he/she is guilty of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, fighting his/her own King, the Lord Jesus Christ.

20. Sin is personified by Paul in these verses as the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ still resident in the believer. Sin is a controlling \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and an enslaving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. However, the evidence which Paul has given in these verses in Romans 6 should convince every believer that they have \_\_\_\_\_\_\_\_\_\_ in relation to the \_\_\_\_\_\_\_\_\_\_\_\_\_ of sin as their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

21. unrighteousness-*adikias St 93 -*This word is the exact opposite of *dikaosune*-righteousness. *Adikias* means wrongdoing, unrightousness, injustice. Its focus is on the concept of sin as conscious \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ that causes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ to other persons in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the divine standard. *Adikia* encompasses on the idea of unrighteousness but focuses on the \_\_\_\_\_\_\_\_\_\_\_\_.

22. “but” *alla St 235-*This word marks a striking contrast. If believers truly reckon themselves \_\_\_\_\_\_\_\_ to sin, then they will prove their \_\_\_\_\_\_\_\_\_\_\_ by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ themselves to God.

23. “Members”-*mele St 3196-In the context of this verse, this word refers to the members of the body as the seat of ­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*

*24* “Instruments”-*hopla St 3696-*this word was used of weapons of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The instruments which we are to put at the service of \_\_\_\_\_\_\_\_\_\_\_ are weapons. Paul thinks of the members of the believer’s body as weapons to be used in the Christian warfare against evil. Knowing that we have been disengaged from the sinful nature inherited from the Fall, we do two things. First, we refuse to allow the sinful nature to \_\_\_\_\_\_\_\_\_\_\_\_ as king in our lives, and secondly, we stop putting our members at sin’s disposal to be used as weapons of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25**.** “Alive” -*zontas St 2198-*In this verse, this word refers to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life for those who were formerly spiritually dead in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_. It speaks of real life, life in the sense that God originally \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it to be lived. *Zontas* is present tense and describes faithers as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ alive from the dead.

26. “instruments”-*hopla-St 3696-weapons of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*The instruments that we are to put at the service of God are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or implements of war, either offensive or defensive.

27. “righteousness”-*dikaiosunes St 1343-* being proper or right in what \_\_\_\_\_\_\_ requires. *Dikaiosunes* conveys the idea of conformity to God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or norm. *Dikaosune* is rightness of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before God and rightness of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before men. In this verse, it simply means doing what is right in \_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_.

6.14

28. “dominion”-kurieusei St 2961-power of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Sin shall not exercise \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us. Sin no longer \_\_\_\_\_\_\_ us and therefore no longer has the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to rule over our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_.

29. Every believer still has a remnant of the \_\_\_\_\_\_\_\_\_\_\_\_ which will remain with each of us until we receive our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_. However, we never truly have to be \_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_ again. However, because we do have this remnant of the \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_, we need to be aware and not allow ourselves to come under bondage again to a list of external do’s and don’ts.

30. under-*hupo-St 5259-*fuguratively means to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ under. In this context, the word means to be totally under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of any kind of law one sets up. Faithers no longer owe any allegiance to the Law. Yet, we are not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In the New Covenant, the Law is written on our \_\_\_\_\_\_\_\_\_\_\_\_\_\_, and we have the indwelling Holy Spirit to enable us to \_\_\_\_\_\_\_\_\_ its commands.

31. Now, we are totally under the power, control, and authority of \_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_\_\_ is the Holy Spirit enabling me to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin day by day.

32. Don’t \_\_\_\_\_\_\_\_\_\_\_ sin; \_\_\_\_\_\_\_\_\_\_\_\_\_ it. But when you resist sin, don’t took to a set of do’s and don’ts telling you what to do and don’t do. Rather, look to \_\_\_\_\_\_\_\_\_\_\_\_\_, get into His \_\_\_\_\_\_\_\_\_\_\_, surrender to the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and He will work out Christ’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in and through you.

33. You access God’s grace by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

34. Christ is the \_\_\_\_\_\_\_\_ door out of the cage of \_\_\_\_\_\_\_\_.