**Romans #17 Notes**

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

Romans Chapter 6 (continued)

6.15

1. The faither is obliged to serve this new master with more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because he rewards his servants by giving them \_\_\_\_\_\_\_\_\_\_\_\_ whereas the former master pays his slaves by giving them \_\_\_\_\_\_\_\_\_\_\_\_.

2. Grace is God’s power administered by the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (also referred to as the Spirit of grace) Who energizes and enables faithers to turn away from the \_\_\_\_\_\_\_\_\_\_\_\_\_ and overcome \_\_\_\_\_\_\_\_.

3. The idea that grace is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ compared to the rule of the Law is an erroneous one. The Holy Spirit indwelling the child of God is infinitely more \_\_\_\_\_\_\_\_\_\_ of sin in the life of the \_\_\_\_\_\_\_\_\_\_\_ than any system of law ever could be. He is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at the slightest sin.

4. Don’t ever think that a life of habitual sin gives God an opportunity to display His grace and thus glorify Himself. That is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the teaching of \_\_\_\_\_\_\_\_\_\_\_\_. The doctrine of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by God’s grace, working only through man’s \_\_\_\_\_\_\_\_\_\_\_\_ and apart from \_\_\_\_\_\_\_\_\_\_ is the furthest thing from a license to \_\_\_\_\_\_\_\_. The suggestion that God’s grace grants a license to sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God bestows His grace in order to free man from bondage to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. If a person’s life gives no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, they are exhibiting no obvious evidence of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. May this never be!

6.16

5. There are only to great masters in the world: \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_ of humankind worships one or the other. If you serve Christ, the Church is your \_\_\_\_\_\_\_\_\_\_\_ and faithers in Christ are your \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Eternal life will be your \_\_\_\_\_\_\_\_\_\_\_\_\_, not merited or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by you, but as freely given you by your generous and gracious Master.

6. Paul declares a self-evident truth. When one accepts \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to another, that enslavement becomes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ divided allegiance or servitude.

7. “You are” is present, active, indicative. One is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a slave to Sin if he/she \_\_\_\_\_\_\_\_\_ Sin and commits sins.

8. “Obey” is *hupakoen St 5218.* This word means physical \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and apprehension of something with the \_\_\_\_\_\_\_\_\_\_. *Hupakoen* implies an inward attitude of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_, as well as external acts of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Obedience involves conscious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If one does not really listen, he or she cannot truly \_\_\_\_\_\_\_\_\_\_. To obey means to hear under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and pictures the one hearing as being under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of someone else. Thus, the basic concept of *hupakoen* is that of placing oneself under what has been \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to what has been heard.

9. *Hupakoen* is present tense. Obedience is to be the faither’s habitual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (at least in direction if not perfection in this life.)

10. If you are doing the \_\_\_\_\_\_\_\_\_\_\_\_ of sin, you are the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. Only as you are doing the \_\_\_\_\_\_\_\_\_ of God can you claim to be the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. The mark of those who come under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is that they serve \_\_\_\_\_\_\_\_\_ and no longer \_\_\_\_\_\_\_\_\_\_\_\_\_ sin.

6.17

11. Sin is the master of \_\_\_\_\_\_ who are unsaved. The unregenerate person is under the \_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. No matter how outwardly moral, upright, or benevolent an unsaved person’s life may be, all that he/she \_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_, emanates from a proud, \_\_\_\_\_\_\_\_\_\_\_\_\_, ungodly \_\_\_\_\_\_\_\_\_\_\_\_\_\_. (Review RM 3.10ff)

12. In this verse, Paul begins a contrast which expresses the absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_ on the part of the faither.13. “were” is in the imperfect tense. [*ete St 1510].* Slavery to sin was an ongoing \_\_\_\_\_\_\_\_\_\_\_\_\_\_ before the \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. Every person is either a slave to \_\_\_\_\_\_ or a slave to \_\_\_\_\_\_\_\_.

13. One must not be deceived by the false teaching that you can claim to be saved by faith at a point in time and then spend the remainder of your live\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin. This false doctrine cheapens the magnificence of \_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_.

14. “obeyed”-*hupekousate St 5219-*became obedient. The aorist tense points to an action that has been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at a definite time in the past. That time was when these Roman believers faithed in the life giving \_\_\_\_\_\_\_\_\_\_\_\_\_ of the grace of God. They had given wholehearted obedience to the Gospel to which they had been delivered [*paredothete St 3860-handed over, committed , entrusted]*, including all the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Paul taught in the Book of Romans. Now they \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which enabled them to obey their new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the Lord Jesus Christ.

15. The heart is the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of our being. Paul is speaking about more than \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ acceptance and stoic \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The faither’s \_\_\_\_\_\_ obedience comes from deep within one’s new \_\_\_\_\_\_\_\_\_\_\_\_\_ which is indwelt by a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

16. The heart forges our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The heart is the driving force in preferring \_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_. Making \_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ comes from the heart.

17. “Form” *tupon St 5179-pattern or mold.* The Gospel is the mold. Paul is saying that God pours His new children into the mold of divine \_\_\_\_\_\_\_\_\_\_. New faithers have an innate and compelling desire to \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ God’s Word.

18. The teaching (*didaches-St 1322*) to which they had yielded themselves had \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ its own impress upon them. As the faithers had honestly responded to the impact of the Gospel teaching, they cam under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the teaching.

6.18-20

19. In verse 18, sin continues to be personified as a harsh taskmaster from whom faithers have been once and for all time set free by the payment of the \_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

20. “And having been set free”-Paul is not saying that the sin principle has been eradicated, but that Sin is no longer the saved person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

21. “having been set free-became slaves.” Both of these verbs are in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ voice. We have been acted upon by a power \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of ourselves to bring about the effects of both verbs. “set free”- *eleutherothentes St 1659-*means to cause someone to be freed from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. Freedom in Christ is not an invitation to \_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We have been freed from sin in order that we might give ourselves to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In order to live our lives for God, we must learn to lean on the \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ and allow Him to live \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us.

23. “righteousness”-*dikaiosune St 1343.* In Biblical terms, righteousness is that which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God and in keeping with what God is in His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In this sense, *dikaiosune* (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_) is the opposite of *hamartia* (\_\_\_\_\_\_\_\_), which is defined as missing the mark set by God. The subjection to righteousness is perfect \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6/19

24. Paul said that he was speaking as people do in everyday life. In using this metaphor of slavery, Paul was implying that our \_\_\_\_\_\_\_ were enslaved. We are bound to do \_\_\_\_\_\_\_ or bound to do \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because by nature we either see the rewards of \_\_\_\_\_\_ or the beauty of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. “Weakness”-*astheneian St 769.* This word describes a state of incapacity to \_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ something. Here, it refers to our limited \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. “Flesh”-*sarkos St 4561.* “Sarkos” does not refer to the physical flesh. It refers to that comples of human, sinful desires that includes ungodly \_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, purposes, \_\_\_\_\_\_\_\_\_\_\_, and actions that \_\_\_\_\_\_\_ generates through our bodies. It describes the outlook that is oriented toward \_\_\_\_\_\_\_, which is prone to \_\_\_\_\_\_\_\_, which is opposed to God and which pursues its own ends in self-sufficient, independence from \_\_\_\_\_\_\_\_.

27. Christians should be just as wholehearted in walking in the ways of \_\_\_\_\_\_\_\_, now, as they used to be in their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to sin. This verse speaks of wholehearted \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

28. “presented”-*parestesate St 3936—to place at someone’s disposal.* This word means to present oneself for \_\_\_\_\_\_\_\_\_\_\_\_\_ or to put at the service of.

29. “Members”-*mele St 3196. The members of the body as the seat of the \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*

*30*. “uncleanness”-*akatharsia St. 167. Akatharsia* means everything which would \_\_\_\_\_\_\_\_\_\_\_\_ a person from entering into \_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is the opposite of \_\_\_\_\_\_\_\_\_\_\_\_ and is considered in GA. 5.19 as a work of the flesh. It is the opposite of being catheterized in \_\_\_\_\_\_\_\_\_\_\_\_. (See Mt. 5.8 and John 15.3) [*kathairo* means cleansed or pure.] *Akatharsia* describes an immoral \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ inside—a filthiness of \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_.

31. “lawlessness”-*anomia St 458-*This word signifies disregard for and/or breach of the \_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_. A person who \_\_\_\_\_\_\_\_\_\_\_\_ God’s authority doesn’t \_\_\_\_\_\_\_\_\_ about what God thinks about his/her actions or \_\_\_\_\_\_\_\_\_\_\_\_. Some synonyms that help us understand this term are anarchy, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, insubordination, \_\_\_\_\_\_\_\_\_\_\_, mutiny, sedition, unruliness. *Anomia* describes those who live immoral, \_\_\_\_\_\_\_\_\_\_\_\_\_\_, unrighteous lives as a matter of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ practice.

32. “Lawlessness” is contempt of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of right written in the law of every person’s conscience.

33. Impurity defiles the \_\_\_\_\_\_\_\_\_\_\_\_, whereas, lawlessness violates the law of \_\_\_\_\_\_\_\_. Impurity refers to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin and lawlessness describes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin.

34. Paul is telling his readers, “as you submitted yourselves to \_\_\_\_\_\_, cheerfully and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; so now, be love slaves [*doula St 1401]* under Christ with cheerfulness and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

35. “Holiness”-*hagiasmon St 38.* The idea of this word is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the secular and sinful and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ for a sacred purpose, for God’s special \_\_\_\_\_\_. This is made possible by the atoning work of Christ. *Hagiasmon* denotes the process of becoming more and more in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that which God \_\_\_\_\_\_\_\_\_\_\_\_ us to be.

36. In this verse, Paul is issuing a powerful call to total \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, total \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_ accountability.

37. “God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in redeeming men from sin is not to give them freedom to do as \_\_\_\_\_\_\_\_\_\_ please but to do as \_\_\_\_\_ pleases.” Martin Lloyd-Jones That is what it means to live righteously.

38. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God is the key to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6.20

39. In our unsaved, lost state, we were not \_\_\_\_\_\_\_\_\_\_\_\_\_. We were slaves to sin from the beginning. Our \_\_\_\_\_\_\_ were in bondage to the allurements of \_\_\_\_\_\_\_. Righteousness didn’t look \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or rewarding. In our lost state, the appeals of righteousness to us were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

40. When one served \_\_\_\_\_\_\_, he/she was utterly indifferent to what the claims of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ might be. Unregenerate men and women have no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to righteousness. Righteousness can make no demands on these people because they possess neither the \_\_\_\_\_\_\_\_\_\_\_\_ nor the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to meet its requirements.

41. It is, thus, foolish to preach reformation to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. They cannot reform their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ until God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ their lives. Paul declares that apart from salvation through Jesus Christ, \_\_\_\_\_ people are slaves of sin and are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ separated from and unrelated to God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of righteousness.

6.21-23

6.21

42. “fruit”-*karpon St 2590. Karpon* is what something naturally \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Figuratively, this word means the consequence or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of pjysical, mental, or spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_. Obviously, the answer to Paul’s rhetorical question, here, is \_\_\_\_\_\_\_\_\_\_\_.

43. “Ashamed” *epaischunesthe St 1870*. This word means to experience a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ feeling or sense of loss of \_\_\_\_\_\_\_\_\_\_\_\_ because of some particular \_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. When people begin to be enlightened by the Spirit of God and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_\_\_\_, they freely acknowledge that their past life lived without Christ is worthy of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Far from trying to excuse it, they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. (for an example o this shame, see Ezra 9.6)

44. “Outcome”-*telos St 5056-*the culmination of a growth or development representing an attained objective. *Telos* speaks of a consummation, a \_\_\_\_\_\_\_\_\_ achieved, a \_\_\_\_\_\_\_\_\_\_ attained, or a realization. *Telos* is the result of an \_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_ with special \_\_\_\_\_\_\_\_\_\_\_\_ upon the \_\_\_\_\_\_\_\_\_\_\_\_ state or condition or result.

45. “Death”-*thanatos St 2288. Thanatos* includes not only \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ death, but also the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of one’s present life. Paul uses this term of the death brought in by human \_\_\_\_\_\_\_--death int its most comprehensive sense, the separation of the creature from his/her Creator.

6.22

46. In this verse, Paul turns the corner from darkness to light. Now that we have been brought repentance and \_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ, the situation is reversed. Christ has set us free from the Master Sin and made us \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to our \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Master Jesus Christ.

47. “Having been set free from sin”-This is not just freedom from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin, but also freedom from its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us. Conversion changes a person’s position \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

48.The more we believe God’s \_\_\_\_\_\_\_\_\_\_\_\_ about our eternal position; the more this truth will affect our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ condition.

49. If you choose to \_\_\_\_\_\_\_\_\_\_ in sin, if you choose to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, it is because you have chosen to live that way, not because you \_\_\_\_\_\_\_\_\_\_ live that way.

50. “You have”-*echete St 2192. You possess.* The present tense indicates that this is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ process.

51. The fruit being produced in you results in “holiness”-*hagiasmon St 38. Hagiasmon* describes the state of being set apart \_\_\_\_\_\_\_\_\_\_ the world and unto \_\_\_\_\_\_\_\_\_\_. Faithers are in the process of progressively being set apart and being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ more and more into the image of God’s Son. We are set apart by God as a special people to grow \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to develop Christ-like character, the culmination of which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, which occurs when we see Christ.

52 There are two aspects of “holiness,” sanctification, *hagiasmon.* 1. A Crisis happening at our initial salvation experience: a) a point in \_\_\_\_\_\_\_\_\_\_ event, b) a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and c) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. A continuous happening in our daily spiritual growth into Christ-likeness: a) a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, b) a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

53. The result of being freed from sin and being enslaved to God and then bearing fruit to set apartness is *zoen (St 2222) aionion (St 166) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*

54. Our spiritual life comes through our \_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of that life comes through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Obedience looses the creative \_\_\_\_\_\_\_\_\_\_\_\_ of God in our lives. God will do great and wondrous things in and through the life of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ soul.

6.23

55. The wages of sin is death. “Wages”-*opsonia St 3800-*stipend or \_\_\_\_\_\_\_\_. Death can be earned so to speak. As the Roman soldier received provision money with which to sustain life so that he could fight and die for Caesar, so the unsaved receive provision money from sin, spiritual death, so they can serve sin. This is followed by physical death and final banishment from the presence of God for all \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

56. The wages of sin is death. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin are never compensated by the \_\_\_\_\_\_\_\_\_\_\_ of sin. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is not worth it. Death is the proof that \_\_\_\_\_\_\_ does not go unnoticed.

57. The gift of God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. Eternal life begins \_\_\_\_\_\_\_\_, develops \_\_\_\_\_\_\_\_, and is abundant \_\_\_\_\_\_\_\_\_\_, as well as ultimately in the eternal state. All along our faith journey eternal life is the \_\_\_\_\_\_\_\_\_\_ gift of God.

58. gift-*charisma St 5486-*\_\_\_\_\_\_\_\_\_ gift. “Charisma” emphasizes the freeness of the \_\_\_\_\_\_\_\_\_. Sin is a cruel master. When it pays you off, its wages is death-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In contrast, God does not pay wages. He has a free gift to offer-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_. There is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that one can do to earn this gift.

59. Eternal life is not just a \_\_\_\_\_\_\_\_\_\_\_\_\_ promise but a present \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. And, our life is not in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

60. “Lord”-*Kurio St 2962.* This word conveys the basic sense of one who is another’s \_\_\_\_\_\_\_\_\_\_\_\_\_, possessor, or \_\_\_\_\_\_\_\_\_\_\_\_\_. The main sense of *kurio* is that of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one, one who is sovereign and possesses \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ authority, absolute \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and uncontested \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

61. When we refer to Jesus as Christ Jesus our Lord, we are not just referring to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He holds, but we are referring to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He feels for the people He oversees. Whatever Christ Jesus our Lord does in the authoritative position that God has placed Him in is for our \_\_\_\_\_\_\_\_\_\_\_.

62. Because of the understanding of “Lordship” in the first century [in the Roman world in the 1st-2nd century, declaring “Jesus is Lord” became a crime punishable by death], we realize that “Lord” is not merely a name that composes a title, a call to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ so that every faither willingly, reverently \_\_\_\_\_\_\_\_\_ down to Jesus Christ our Lord.

63. If Jesus Christ is our Lord, we are to consciously live \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Him, continually submitting our \_\_\_\_\_\_\_\_ to Him as His \_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, bond slaves.