**Romans #25 Notes**

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

**Romans Chapter 8 (cont.)**

**8.31-33**

8.31

1. God is for us in all that He does. Faithers will \_\_\_\_\_\_\_\_\_\_\_\_ be led to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ because God is \_\_\_\_\_\_\_ us. Write your name and believe it. **God is for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**

2. God has done everything from foreknowledge to glorification for us; all adversaries are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

3. The word “if” *ei St 1487* is a Greek first class conditional participle signifying a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ condition. In view of that fact that God is \_\_\_\_\_\_\_ us, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ can be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us. If anyone was able to rob us of salvation, he/she/it would have to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than God Himself, because He is both the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of salvation.

8.32

4. “Spared”-*epheisato* St 5339-to save from \_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or to refrain from doing something. In providing His only Son as the Substitute for sacrifice, God was showing His ultimate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for our needs. Through the sacrifice of His Son, God has given us \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He also provides \_\_\_\_\_\_\_\_\_\_\_\_ through the Holy Spirit so that we can do His \_\_\_\_\_\_\_.

5. see RM 5.8. If Christ died for us while we were enemies, how much more will the living Christ do for us now that He has made us His \_\_\_\_\_\_\_\_\_\_\_\_\_. Not only will He preserve us from God’s wrath against \_\_\_\_\_\_\_\_, but He will give us everything we need in this \_\_\_\_\_\_\_\_\_ and the next.

6. “Delivered”-*paredoken St 3860-*This word conveys the meaning to \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ from one’s hand to someone or something, especially to give over to the \_\_\_\_\_\_\_\_\_\_ of another. See MK 15.1, JN 19.11

7. “for”-*huper St 5228*. In the context, here, this Greek preposition expresses the idea of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christ died “for,”, in behalf of, instead of, for the benefit of us. This act of love can never be fully appreciated until we understand exactly who the object of that love was: unlovable, \_\_\_\_\_\_\_\_\_\_\_\_, helpless to help themselves \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ constantly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against God’s will for their lives.

8. God’s great, eternal purpose must reach its fruition in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for all those for whom He died.

9. “How shall He not”-This is a strong negative. It is not possible that God, having given His Son, would not give us everything else, too. Since He gave us the greatest gift of His \_\_\_\_\_\_\_, He will give us \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_.

10. “freely give”-*charisetai St 5483.* This word means to grant as a \_\_\_\_\_\_\_\_\_\_\_\_. This word means to give generously, graciously, and in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Charisetai* means to bestow as a gift of \_\_\_\_\_\_\_\_\_\_\_\_\_. This word conveys the idea of helping one who does not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. He Who has already given us His most \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Son, will He not also give us the little things?

11. Our salvation includes more than pardon from \_\_\_\_\_, deliverance from \_\_\_\_\_\_, and a ticket to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It includes all that we will need for our journey. Jesus is not only our Savior; He is our Sustenance and \_\_\_\_\_\_\_\_\_\_\_\_. God has given us all things: assurance, righteousification, \_\_\_\_\_\_\_\_\_\_\_, joy, \_\_\_\_\_\_\_\_\_\_\_, all that we need to do God’s will, a new \_\_\_\_\_\_\_\_\_ at the resurrection, and \_\_\_\_\_\_\_\_\_\_\_\_\_ life.

12. Our part is to \_\_\_\_\_\_\_\_\_\_ Him all our need. Jesus is all I need, because all that I need is in \_\_\_\_\_\_\_\_\_\_\_\_\_. If everything is in Jesus, then Jesus should be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in us.

13. Paul used the argument of the greater to the lesser to teach his readers the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. Paul based the assurance that we can expect God to meet all our \_\_\_\_\_\_\_\_\_\_\_ needs throughout life on the fact that God has already met our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ need. As salvation is given freely, graciously, to all who faithe in the efficacy of the finished atoning work of \_\_\_\_\_\_\_\_\_\_\_, so all other blessings are freely given to us through \_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ. We receive blessings as \_\_\_\_\_\_\_\_\_\_\_ through Christ.

14. After the gift of Christ, every other gift is a comparatively \_\_\_\_\_\_\_ matter.

8.33

15. This is a rhetorical question that Paul asks and the answer is \_\_\_ \_\_\_\_\_\_.

16. “bring a charge against”-*enkalesei (St 1458) kata (St 2596).* This word was the Greek legal term meaning to \_\_\_\_\_\_\_\_\_\_\_\_, to call into account, or bring \_\_\_\_\_\_\_\_\_\_\_ against. Paul is painting a word picture of a courtroom. While the “righteousified” sinner stands before the bench, the call goes out for any accusers to step forward. But there are none. If \_\_\_\_\_\_ “righteousifies” (Gk word in this Scripture translated “justifies” is *dikaion-righteousifying (present, participle, active) St 1344),* His chosen, who can bring a charge? We are free from \_\_\_\_\_\_ charges against us. If we have been declared not guilty by the highest Judge, who can bring additional \_\_\_\_\_\_\_\_\_\_\_\_\_\_ against us.

17.”elect” *eklekton St 1588*. Literally, this word means “called out ones” or \_\_\_\_\_\_\_\_\_\_\_\_\_ out ones. The idea of *eklekton* is the ones who have been chosen for \_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_ out of a larger number. This election is the outcome of the \_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_ lavished upon those chosen out. The elect of God is a privilege which conveys the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to walk worthy of the calling to which we have been called.

18. The elect are the whosoever \_\_\_\_\_\_\_\_\_ and the non-elect are the whosoever \_\_\_\_\_\_\_\_\_\_\_\_s.

19. “justifies”-*dikaion St. 1344. Dikaion* describes the act by which an individual is brought into a \_\_\_\_\_\_\_\_\_\_ relationship with God.

20. Satan is the accuser of faithers. He will constantly accuse us. God is \_\_\_\_\_ listening to these accusations. We must not listen to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ against us. We refuse to accept the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the devil. Even though we readily admit that we deserve to be condemned, God, through \_\_\_\_\_\_\_\_\_\_\_\_\_\_, has already borne our \_\_\_\_\_\_\_\_\_\_\_. This is the only way out.

8.34-36

8.34

21. “condemns”-*katakrinon St 2632-*give judgment against, adjudge guilty, and thus ultimately \_\_\_\_\_\_\_\_\_\_\_\_\_\_. No one has the right to condemn except the Judge of all men, \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ (see 2 TM 4.1) And, if He is unable to condemn us because of what He has already done for us, then \_\_\_\_\_\_\_ can. Jesus died for us and condemned \_\_\_\_\_\_ in the flesh. He was raised to life for us, is now at the right hand of God in \_\_\_\_\_\_\_\_\_\_\_\_ for us, and He is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for us. We are now identified and in \_\_\_\_\_\_\_\_\_\_\_\_ with Him. Thus, it is unreasonable to think that He is then going to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us.

22. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_was the guarantee of God’s power to carry out the \_\_\_\_\_\_\_\_\_\_\_ of those who are His and to \_\_\_\_\_\_\_\_\_\_ those who are not His. See AC 17.31

23.Our great High Priest speaks to His Father on \_\_\_\_\_\_\_ behalf, and He is engaged in this work continually. [interceding-*entunchanei-St 1793-verb, present, indicative, active]* He is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ interceding for us, presenting our petitions to the Father. Christ’s \_\_\_\_\_\_\_\_ in heaven is His intercession for us. See HB 7.25

24. Jesus was not only the offering, but also the \_\_\_\_\_\_\_\_\_\_. His intercession was founded on His voluntary \_\_\_\_\_\_\_\_\_\_\_\_\_ of Himself without spot or blemish to God. We are, in virtue of His sacrifice, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; and in virtue of His intercession, we are admitted to God’s \_\_\_\_\_\_\_\_\_\_\_\_ and grace.

25. The condemnation that belonged to us because of our \_\_\_\_\_\_\_ was put on Jesus, and the righteousness that belonged to Jesus because of His \_\_\_\_\_\_\_\_\_\_\_\_ obedience was put on us.

26. Paul cites 4 reasons that no one can condemn us. 1) Christ died for us and thereby removed our \_\_\_\_\_\_\_\_\_\_\_\_. 2) He arose from the dead and is therefore able to give \_\_\_\_\_\_\_\_ to those who \_\_\_\_\_\_\_\_\_\_ Him. 3) He has ascended to the position of supreme \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in heaven where He represents us. (RM 8.29). 4) He continuously \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the father for our well-being.

8.35

27. Romans 8 begins with no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and ends with no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

28. “separate”-*chorisei-St 5563.* In the active sense this word means to separate or \_\_\_\_\_\_\_\_\_\_\_\_\_\_, to put apart. The emphasis of *chorisei* is on \_\_\_\_\_\_\_\_\_\_\_\_\_\_. In the passive sense *chorizei* means to have space between or to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

29. The believer separated from the love of God would be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ dead.

30. “tribulation”-*thlipsis-St 2347.* This word refers to troubles pressing on a person from without, such as \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, or tribulation. *Thlipsis* is a strong term which does not refer to minor inconveniences, but to real \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It conveys the idea of being \_\_\_\_\_\_\_\_\_\_\_\_\_\_, placed under pressure, or being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by a weight.

31. “distress”-*stenochoria-St 4730.* This word figuratively describes the tight places faithers must go through. *Stenochoria* has in view the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which arises from \_\_\_\_\_\_\_\_\_\_\_\_\_\_(usually caused by *thlipsis*), such as anguish or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The picture is of an individual finding themselves in a tight corner without the possibility of escape. This severe confinement causes \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

32. “persecution”-*diogmos-St 1375.* This word means to pursue with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ acts of enmity. Here, Paul is reminding His disciples, and us, that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ are not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but part of the required coursework in Christ’s School of Discipleship. JN 15.19-20

Paul met persecution \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See Acts 20.23

33. “famine”-*limos-St 3042.* This word means to fall short, be destitute, or in \_\_\_\_\_\_\_\_\_.

34. “nakedness”-*gumnotes-St 1132. Gumnotes* means to be destitute of convenient or decent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

35. “peril”-*kindunos-St 2794.* This word speaks of peril or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

36. “sword”-*machaira-St 3162.* Applied literally, this word referred to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It was the only item in this list that Paul had not yet personally experienced in the course of following Jesus and preaching the Gospel. Eventually, he did experience execution by beheading.

37. These seven items listed here in one respect or another have been the \_\_\_\_\_\_\_\_\_\_\_\_\_ lot of faithers. They are the instruments of devilish and human \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ interrupt the love of Christ toward us. Rather than dividing us from Christ, they make us cling harder. We can never be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, so we are \_\_\_\_\_\_\_\_\_\_\_ than conquerors. There is no greater joy than to know that God \_\_\_\_\_\_\_\_\_ us.

8.36

38. “written”-*gegraptai-St 1125-*This verb is in the perfect tense, signifying that God’s Word has been written down at a point of time in the past. Because this divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was written down and can be read, it stands \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See MT 24.35

39. While God’s methods of working may \_\_\_\_\_\_\_\_\_ from age to age, His character remains the same and His spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ never change. We do not study the \_\_\_\_\_\_\_\_\_\_ just to get to \_\_\_\_\_\_\_\_\_ the Bible. We study the \_\_\_\_\_\_\_\_\_\_\_\_ to get to know \_\_\_\_\_\_\_ better.

40. God’s children have always been called to suffer for \_\_\_\_\_\_ sake, but in Christ such sufferings become \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ on the pathway to \_\_\_\_\_\_\_\_\_. Faithers should not be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ when they have to endure suffering, for the cost of genuine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ has always been high (as evidenced by the many martyrs who have held and continue to hold fast to Christ and the Truth of the Word of God).

41. We are counted as sheep for the slaughter as if we were only meant to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and purposefully made to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christian persecutors think that it is as easy and innocent a thing to slaughter us as to slaughter a sheep.

42. Only true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ persevere. We do so, not because we are \_\_\_\_\_\_\_\_\_\_\_\_ in ourselves, but because we have the power of God’s indwelling Spirit. Those who do not remain steadfast not only demonstrate their lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; more importantly, they manifest a lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. We can only \_\_\_\_\_\_\_\_God because He \_\_\_\_\_\_\_\_\_\_\_ loved us and we can only hold onto \_\_\_\_\_\_\_\_God because we know that He \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ to us.

43. Faithers can trace their sufferings back to their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ and, thus, can \_\_\_\_\_\_\_\_\_\_\_\_\_\_ that they are counted \_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for His Name.

44. “Got any rivers you think are uncrossable? Got any mountains you can’t tunnel through? \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_ \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and He will do what no other Power can do.” Songwriter Oscar Eliason

45. Every Christian faces obstacles along life’s pathway, and walking in God’s \_\_\_\_\_\_\_\_ does not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that our way will be easy. But no matter how difficult, we can \_\_\_\_\_\_\_\_\_\_\_God and go forward in \_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_ is the gate between our peril and God’s \_\_\_\_\_\_\_\_\_\_\_\_\_.

37.

46. “But” marks contrast or opposition. In this verse Paul is introducing something contrary to all that might have been expected. We need to ponder this term of contrast. Paul has just mentioned a list of trials, and now he desires his readers to know that in the midst of the tribulation, in the midst of the distress, we are given a more intimate and thrilling experience of \_\_\_\_\_\_\_\_\_\_\_\_’s \_\_\_\_\_\_\_\_\_\_.

47. “more than conquerors”-*hupernikomen-St 5245—(*we) more than conquer, (we) overwhelmingly conquer. This word describes one is super-victorious, who wins more than an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ victory, and who is overpowering in achieving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ victory. It describes a lopsided victory in which the \_\_\_\_\_\_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ routed. This is not the language of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ. Because Christ loved us enough to be our Deliverer and Redeemer and atoning Sacrifice, we can be more than conquerors in \_\_\_\_\_\_\_\_\_.

48. Through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ which Christ Himself obtained, through the \_\_\_\_\_\_\_\_\_\_\_ (God’s righteousness and corresponding enablement) which He imparts, through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He inspires, through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He presents to the Father, in the midst of all our tribulation, distress, persecution, famine, nakedness, peril, or sword, we are \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

49. Because of Christ and His unfailing love for us, we are \_\_\_\_\_\_\_\_\_\_\_\_\_\_. May we think less of the power of things \_\_\_\_\_\_\_\_ \_\_\_\_\_ and more of the power of Christ \_\_\_\_ \_\_\_\_.

50. The Christian life is more about \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than getting. Let us seek Christ not for what we can get, but for what we can become.

51 The more thoroughly the Lord allows our spiritual strengths to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the more fully they will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and the more \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ they will be invigorated. Faith is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_ is expanded, experience is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is increased. The faither comes out of the trial more appreciative of being set apart by God and more valiant than when he/she \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the distress or persecution.

52. Our weakness teaches us where our \_\_\_\_\_\_\_\_\_\_\_\_\_ lies. Our need has made us better acquainted with Christ’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8.38-39

8.38

53. “For I am persuaded”-*pepeismai St 3982-*persuaded. This word means to persuade (active voice) or to be persuaded (passive voice) as used in this verse. This word carries the idea to come to a particular \_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_ or course of \_\_\_\_\_\_\_\_\_\_\_\_\_. The overwhelming idea is of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. To Paul, there is not even a “shadow of a doubt.” His \_\_\_\_\_\_\_\_\_, his conscience, his \_\_\_\_\_\_\_\_\_\_\_\_, his whole being were committed to what he was about to declare. The days of \_\_\_\_\_\_\_\_\_\_\_\_ and uncertainty were forever passed for him.

54. “For I am persuaded” denotes a full, strong, and affectionate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ arising from the strength of God’s \_\_\_\_\_\_\_\_\_\_. Paul enumerates all those things which might be supposed likely to separate between Christ and faithers, and he concludes that it could \_\_\_\_\_ be done.

55. “neither”-*oute St 3777*-is an absolute negative. It means not, neither, nor, not even. *Oute* introduces a negative clause. Each item in the list is introduced with this coordinating conjunction. Paul triumphantly declares that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in all of creation will be able to separate us from the \_\_\_\_\_\_\_\_\_\_\_ of God in Christ Jesus our Lord. God will never \_\_\_\_\_\_\_\_\_\_\_\_\_ us or cease to \_\_\_\_\_\_\_\_\_ for us.

56. None of these items that people dread are able to separate us from God’s love.

 a) death-*thanatos St 2288-*the separation of the \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_(the spiritual part of an individual) from the \_\_\_\_\_\_\_\_\_ (the material part of a person). When related to God, *Thanatos* speaks of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of man from God. Because faithers are eternally righteousified by grace through \_\_\_\_\_\_\_\_\_\_\_ in Christ’s finished atoning work and have had Christ’s righteousness imputed to them, they need never again \_\_\_\_\_\_\_\_\_\_ separation from God as a result of the Fall. See JN 5.24

 b) life-*zoe St 2222-*In the context of this verse Paul is not referring to our life in Christ and our eternal future. He is referring to our present \_\_\_\_\_\_\_\_\_\_\_\_\_\_ life where very real spiritual dangers lie. Our life on earth is with all the forces that opposed Christ also \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believers. It is because faithers have eternal life in Christ Jesus that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in this present life are conquered. Life has not only persecutions and trials but deceptive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ which attempt to seduce us from the path of service for the Lord. However, nothing in this life can separate us from God’s love if our focus is on Christ.

 c) angels-angeloi St 32-Strictly speaking this word refers to messengers who speak and act in place of one who has sent them. In this context, Paul is referring to a transcendent being with \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to carry out various \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or tasks. Paul could be referring to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ of which Satan is one. He also could also have in mind angel worship which was a heresy that began to creep into the Church in Paul’s day. Whether he is speaking of the angels of God, in whose presence the early saints felt overwhelmed by their unworthiness or the fallen angels who chose to follow Satan rather than God and are united with him in evil, no \_\_\_\_\_\_\_\_\_\_\_\_ can separate us from that love of God that is fixed forever in \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

d) principalities-*archai St 746-Arcahi* speaks of those first in rulership in a community. Most Biblical scholars believe that *archai* seems to allude to a high order of \_\_\_\_\_\_\_\_\_\_\_\_\_ creatures that assist \_\_\_\_\_\_\_\_\_\_\_\_\_ in his warfare against God and His children. Despite the elevated status of these demonic forces, they cannot sever the love connection that God has for His children. [A few Biblical commentators favor the idea that *archai* refers to earthly rulers. Phillips seems to conclude that the word speaks of both earthly rulers and demonic powers for he translates this passage: *neither messenger of heaven nor monarch of earth*.]

e) powers-*dunameis St 1411* This word refers to intrinsic power or inherent \_\_\_\_\_\_\_\_\_\_\_\_\_\_, the power or ability to carry out some function. Here, this word is used to represent and entity or being that functions with remarkable \_\_\_\_\_\_\_\_\_\_\_\_\_. Faithers are more than conquerors over these powerful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ forces.

f) things present-*enestota St 1764-*This word means to be present or imminent. *Enestota* may also express something which is not simply present, but the presence of which foreshadows and inaugurates something \_\_\_ \_\_\_\_\_\_\_\_\_. Hence, it may be rendered impending or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_. With regard to present events and circumstances, faithers are super-victors.

g) things to come-*mellonta St 3195.* The idea of this word is something is to take place at a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ point of time. Things to come do not separate us from the love of God.

8.39

 h) height-*husoma St 5313-*The figurative meaning of this word is of a stronghold or proud \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, an exaggerated evaluation, arrogance, proud \_\_\_\_\_\_\_\_\_\_\_, or pretension like a fortress with high walls or great towers.

 i) depth-*bathos St 899-*a \_\_\_\_\_\_\_ place, profundity.

Both of these terms: height and depth-whatever power above or in hell beneath will be able to assail those whom \_\_\_\_\_\_\_\_\_\_\_\_\_ loves.

 j) any other created thing-*tis St 5100 ktisis St hetera St 2087.* If there is anything of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ kind that comes against those whom Christ loves, it is also included, here. Nothing that has been created by God, whatever its \_\_\_\_\_\_\_\_\_\_\_\_\_ shall be able to separate us from the love of God \_\_\_ Christ Jesus our Lord.

57. “shall be able”-*dunesetai St 1410*. This word means to have \_\_\_\_\_\_\_\_\_\_\_ by virtue of inherent \_\_\_\_\_\_\_\_\_\_\_ and resources. Nothing. Absolutely \_\_\_\_\_\_\_\_\_\_\_\_\_\_ has the inherent power or ability to separate us from the love of God.

58. “to separate”-*chorisai St 5563.* This word means to divide or separate, to put \_\_\_\_\_\_\_\_\_\_\_\_, to put \_\_\_\_\_\_\_\_\_\_ between. Nothing has the ability to put space between us and \_\_\_\_\_\_\_\_’s love.

59. “love”-*agapes St 26-Agape* is unconditional, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love which describes the love that God is. (see 1 JN 4.8, 16) Biblical, divine love is the love of \_\_\_\_\_\_\_\_\_\_. The measure of love, human or divine, is how much it \_\_\_\_\_\_\_\_\_. By this standard the love of God is immeasurable, because the greatness of the \_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_ of giving it are beyond our power to grasp. All human parallels fall \_\_\_\_\_\_\_\_\_\_\_. All comparisons are inadequate.

60. Only those who \_\_\_\_\_\_\_\_\_\_ Christ can \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God’s love. The love of the Father is seen in \_\_\_\_\_\_\_\_\_\_\_\_\_ us Christ, in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us in Christ, and in \_\_\_\_\_\_\_\_\_\_\_\_\_\_ us in Him with all spiritual blessings. It is from this love there is no separation.

61. We can go through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ if we know Jesus is going \_\_\_\_\_\_\_\_ us.