**Romans #21 Notes**

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

**Romans Chapter 8 (cont.)**

8.5

1. Paul says that a faither does not behave according to the flesh because their new heart and mind are no longer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ centered on the things of the flesh and ruled by \_\_\_\_\_\_\_\_\_. To walk according to the flesh is to carry out in \_\_\_\_\_\_\_\_\_\_\_\_\_ those things dictated by the flesh.

2. “mind”-*phronousin St 5426-*This word does not simply refer to intellectual activity but also to direction and purpose of \_\_\_\_\_\_\_\_\_\_\_\_. This word means to give \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to something, to ponder, to let one’s mind \_\_\_\_\_\_\_\_\_\_ on, to keep \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ about, to fix one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on. People’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ about how they intend to live determines how they think about things. \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ precedes and determines \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ orientation.

3. The person living dominated or controlled by the \_\_\_\_\_\_\_\_\_\_\_ does not welcome the things of the \_\_\_\_\_\_\_\_\_\_\_. See 1 Cor. 2.14

4. The flesh, the principle of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ within man produces a certain pattern of thinking. Likewise, the \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ produces a certain way of thinking. Paul addresses the contrast that exists between \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ mind and a mind that has been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the Spirit of God. The orientation of the natural man’s thinking is always directed toward the things that pertain to the \_\_\_\_\_\_\_\_\_\_\_. While saints do falter from time to time, their minds are filled with thoughts of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ things. Those who walk according to the Spirit \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ and all the things that pertain to Him.

5. Five things that will never happen to the flesh. **1)** The flesh cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_. God’s method of dealing with the flesh is to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ it. See Rm. 8.3; Ga. 5.24; Ga. 2.20. **2)** The flesh cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It cannot be corrected or restored to purity. That which is desperately wicked remain desperately wicked. See Jer. 17.9 **3)** The flesh cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The flesh is stubborn and refuses to change its ways. You can \_\_\_\_\_\_\_\_\_\_\_ teach the flesh how to please God. The flesh is incorrigible; it is incapable of being corrected. The flesh \_\_\_\_\_\_\_\_\_\_\_\_\_ to change its ways. See Ga. 5.19-21. **4)** The flesh cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It always remains as it is: depraved, corrupt, wicked, sinful, evil, anti-God, rebellious, stubborn, proud. **5)** The flesh cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_. It is always and ever opposed to God. See Ga. 5.17 It will never be at \_\_\_\_\_\_\_\_\_\_\_\_\_ with God. God can \_\_\_\_\_\_\_\_\_\_\_ be brought into harmony with that which is \_\_\_\_\_\_\_ of harmony with His holy and righteous character.

6. A Faither has an old nature from his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ and a new nature from his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_.

7. Life in the Spirit is possible by \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_.

8. Those who live according to the flesh allow their lives to be basically determined by sinful \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_. Those who live according to the Spirit submit to the Spirit’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and concentrate their attention on what is important and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. If the things concerning God and His kingdom are our chief \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, we can expect a life of sweet \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with God and to have God’s \_\_\_\_\_\_\_\_\_\_\_ shed abroad in our hearts. One of the chief ways to set our minds on the things of the Spirit is through the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_ \_\_\_\_\_\_\_. See EP 6.17

9. All mankind is either in the \_\_\_\_\_\_\_\_\_\_\_\_ or in the \_\_\_\_\_\_\_\_\_\_\_\_\_.

8.6-8

8.6

10. There are no verbs in the original Gk text. The Greek text reads: “For the thinking of the flesh, \_\_\_\_\_\_\_\_\_\_\_--the thinking of the Spirit, \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_.

11. Paul’s introduction of this verse with *gar,* for, explains the moral necessity with which this motion constantly proceeds—from the inward \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ to aspiration, and from aspiration to \_\_\_\_\_\_\_\_\_\_\_\_.

12. If one’s mind is not \_\_\_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but is constantly being placed on \_\_\_\_\_\_\_\_\_\_\_\_ or fleshly desires, the result is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_. It is terrible to think about a mind, disposition, and purpose so set on death that it can be said to \_\_\_\_ death.

13. “To be spiritually minded” is to have the mind set on the spirit. Literally, this reads *phronema (St 5427) tou (St 3588-genitive) pneumatos (St 4151).* Thus the rendering could be the mind of the Spirit or the mind possessed by the Spirit. This describes a mind that is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the Holy Spirit. The mind possessed by the Spirit of God is the only state of mind in which \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ can be realized and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. “Life”-*zoe st 2222-*Life in Scripture denotes a fully \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ existence, in which all the faculties find their full exercise and their true occupation. Man’s \_\_\_\_\_\_\_\_\_\_\_ having become the abode of the Holy Spirit, with a growing \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to eternal life.

15. “Peace”-*eirene St 1515-*Peace is the inward feeling of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; it shows itself particularly in the absence of all \_\_\_\_\_\_\_\_\_\_ in regard to \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In this verse, peace is not the \_\_\_\_\_\_\_ of reconciliation accomplished by the atoning work of Christ, but the enjoyment of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of reconciliation itself.

16. It is impossible to have a mind set on the Spirit, which includes having spiritual \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_, and yet remain \_\_\_\_\_\_\_\_\_\_ to the things of God.

17. A faither still battles with the \_\_\_\_\_\_\_\_\_\_ because his/her mortal body still hangs on and tries to \_\_\_\_\_\_\_\_ him/her back into the old sinful ways. But a Christian is no longer in the \_\_\_\_\_\_\_\_\_\_\_, but in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. One may \_\_\_\_\_\_ like he/she is in the flesh at times, but that is no longer his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for he/she are in \_\_\_\_\_\_\_\_\_\_\_\_.

8.7

18. The carnal mind pertains to the \_\_\_\_\_\_\_\_\_\_\_. “Mind”-*phronema St 5427 [*This word indicates the tendency or inclination of the mind, its bent, including the act of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_. The suffix “ma” indicates the \_\_\_\_\_\_\_\_\_\_\_ of one’s thinking.

19.“enmity”-*echthra St 2189-*This word means antagonistic. *Echthra* suggests deep-rooted\_\_\_\_\_\_\_\_\_\_\_\_\_ which may be open or concealed. *Echthra* is the opposite of \_\_\_\_\_\_\_\_\_\_. It describes being the \_\_\_\_\_\_\_\_\_\_\_\_\_ of another, in this case, God.

20. The flesh cannot \_\_\_\_\_\_\_\_\_\_\_\_ its nature. One’s will follows or obeys the dominant interest of the \_\_\_\_\_\_\_\_\_\_\_. If that interest is after the flesh, then \_\_\_\_\_\_\_\_\_\_\_ follows. If that interest is after the Spirit, then \_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_ follow.

21. Paul is saying that the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ is really the \_\_\_\_\_\_\_\_\_\_\_\_ of God. This is true because the carnal mind desires to \_\_\_\_ \_\_\_\_\_\_\_. It is determined to enthrone itself as God in one’s life. As a result, it refuses to walk in the \_\_\_\_\_\_\_ of God. The carnal mind is totally opposed to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ having to do with God. A mind set on the flesh is not under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. Alienation from God, the Fountain of life, is fatal. The carnal mind, the mind set on the flesh, is the seat of indwelling sin and is in constant \_\_\_\_\_\_\_\_\_\_\_. It cannot \_\_\_\_\_\_\_\_\_\_\_\_ God.

22. “not subject” -*ouch St 3756 hupotassetai St 5293.* The carnal mind, continuously, has absolutely no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to subject itself to the law of God.

23. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ is what a human being can come up with and what he can \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christianity is a \_\_\_\_\_\_\_\_\_\_ wrapped up around the Person, \_\_\_\_\_\_\_\_\_\_\_\_, Who lives within you.

8.8

24. The flesh is the fallen \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ opposed to God and godliness. One who is in the flesh has absolutely no inherent \_\_\_\_\_\_\_\_\_\_\_\_\_\_ or ability within them to \_\_\_\_\_\_\_\_\_\_\_\_ God. The mid of the flesh cannot be refined or educated into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the flesh produces is not acceptable to God.

8.9

25. “But you are not in the flesh”-The faither is not in the sphere or atmosphere of the flesh. We are not under the sway, \_\_\_\_\_\_\_\_\_\_\_\_\_, or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the flesh. Our fallen flesh is not the dominant determinant of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. To be “in the Spirit” is to be in a state in which the Holy Spirit is the ruling \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. The mark of a true Christian is that the Spirit of God \_\_\_\_\_\_\_\_\_\_\_ in that person. If a person is indwelt by the Spirit of God, he/she is not \_\_\_\_ the sphere of the flesh. The Spirit, now, becomes the sphere in which the faither \_\_\_\_\_\_\_\_\_\_\_\_\_. The believer is spiritually minded, under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit.

27. “dwells”-*oikei-St 3611-Present Tense--*This word denotes a permanent, penetrative influence. The Holy Spirit is not an occasional \_\_\_\_\_\_\_\_\_\_\_\_\_ but He takes up \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in God’s children. The Spirit of the Living God makes His home in \_\_\_\_\_\_\_\_\_\_ redeemed child of God. The Spirit is not only resident in the believer in the sense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in him/her, but He is actively at home in the believer, living in him/her as His \_\_\_\_\_\_\_\_\_\_\_\_. The saved person is not in the grip of the \_\_\_\_\_\_\_\_\_\_\_\_ but under the control of the Holy Spirit as he/she \_\_\_\_\_\_\_\_\_\_\_\_ himself/herself to Him.

28. “Now if anyone does not have the Spirit of Christ”-This is a critical term of contrast. This word *de St* 1161-“But, Now, However” marks the separation of \_\_\_\_\_\_ mankind into two groups: one \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Spirit and the other \_\_\_\_\_\_\_\_ the Spirit. Either one has the Spirit indwelling or he/she does not. There is no middle ground.

29. “not his”-*ouk (St 3756) estin (St 1510) autou (St 846)-*is not of Him. This Greek expression is a genitive of possession in the negative sense. One who does not have the Spirit of Christ is not \_\_\_\_\_\_\_\_\_\_\_\_ by Christ. Since only the Holy Spirit gives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_, a person cannot be related to Christ apart from the Spirit. The indwelling presence of the Holy Spirit is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ of a believer in Jesus Christ. See I JN 3.24

30. Every true faither is indwelt by the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See I Cor. 6.19

31. All believers are being \_\_\_\_\_\_ by the Holy Spirit. See RM 8.14

32. The person who gives no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the presence, power, and fruit of God’s Spirit in his/her life has no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ claim to Christ as Savior and Lord. The person who demonstrates no desire for the things of God and has no inclination to avoid \_\_\_\_\_\_\_ or passion to please God is not indwelt by the Holy Spirit and thus does \_\_\_\_\_\_ belong to Christ. The Christian life is the life of the Spirit living \_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ the Faither.

8.10

33.In this verse, Paul is dealing with how the “dead” body, in which sin dwells, can also be a \_\_\_\_\_\_\_\_\_\_\_\_\_ for the life of God. It is the Holy Spirit Who gives \_\_\_\_\_\_\_\_\_ to our mortal bodies.

34. The indwelling of the Holy Spirit is the indwelling of \_\_\_\_\_\_\_\_\_\_\_\_\_ Himself. See EPH. 3.16-17

35. “body”-*soma St 4983.* Here, *soma* refers to the human body which is the external man (person), the human frame which contains the seeds of decay and is mortal, doomed to physical \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in time, because of sin. Sin, here, refers to the “virus” we all inherited from Adam. That “virus” dooms our physical bodies to \_\_\_\_\_\_\_\_\_\_\_ and eventually \_\_\_\_\_\_\_\_\_\_\_\_\_. Sin has been defeated by Christ’s finished atoning work. But \_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_ still claim their hold on our mortal bodies. However, in these bodies we are alive \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and can live by the Spirit’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

36. Our spirit is alive because Christ lives in us and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God has been imputed to us. We are growing stronger because of the \_\_\_\_\_\_\_\_\_\_, from the Spirit of God, that we have in our bodies. See 2 COR 4.16

37. Our \_\_\_\_\_\_\_\_\_\_\_\_ having been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at regeneration is possessed of the principle of life, but only by virtue of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Holy Spirit. [\*The contrast of the spirit with body in this verse leads one to the conclusion that the reference is to one’s human regenerated spirit. Our spirit is given new life in regeneration. As the body is infected with a principle of \_\_\_\_\_\_\_\_\_\_ which renders its dissolution inevitable, so the spirit in which the Holy Spirit dwells has a principle of \_\_\_\_\_\_\_\_\_ which secures its blessed and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ existence.]

38. “righteousness”-*dikaiosunen St 1343.* This righteousness of which Paul is speaking is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ righteousness. It is the righteousness of Christ that was credited to our spiritual bank account when we faithed and trusted in Christ’s atoning work and received, embraced the salvation He provided. We then received Christ’s \_\_\_\_\_\_\_\_\_\_\_\_\_ righteousness.

39. Because of God’s imputed righteousness, a faither is \_\_\_\_\_\_\_\_\_ spiritually.

40. In Romans 8.10, Paul has in mind both the imputed and the imparted \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ . He is speaking of both the process that brings \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_ that follows. The faither is credited with the righteousness of God. It is this which brings us into the sphere of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The each of us is required to live a life that is in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to that salvation. We cannot be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the spiritual life we have been given.

8.11

41. Verse 11 is sometimes called the Good News to the Bad News of verse 10. Paul gave us the bad news that our bodies are dead because of \_\_\_\_\_\_ but now is going to tell us that our dead bodies will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

42. “If”-*ei St 1487* introduces a first class conditional statement which is a fact. Here, the “if” does not introduce \_\_\_\_\_\_\_\_\_\_\_\_\_\_ but is means “as is the case.”

43. God the Father and God the Spirit were both involved in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Jesus Christ.

44. dwells-*oikei St 3611-Oikei* is in the present tense so this means \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ dwells. In fact, the present tense lets one know that the Holy Spirit continually indwells us not only in this life, but in the life to come. The indwelling of the Spirit of God is not a transient visit but a permanent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He has taken up residence within our \_\_\_\_\_\_\_\_\_\_\_. This verb is present, active, indicative: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ He dwells in our lives; His indwelling is of His own \_\_\_\_\_\_\_\_\_\_\_\_\_, He is doing the action; and It is a \_\_\_\_\_\_\_\_\_, a reality.

45. “give life to” -*zoopoiesei St 2227.* This word means make alive, revitalize, quicken. The presence of the Spirit of God in our \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ if the guarantee of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The power of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ and physical death over the believer’s body is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the bodily resurrection. If God has done the job of regeneration, He will accomplish the work in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

46. Our \_\_\_\_\_\_\_\_\_\_\_\_\_ are already alive; our bodies soon \_\_\_\_\_\_\_ be.