**Romans #15 Notes**

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

Romans Chapter 6

6.1-2

1. The title of Romans Chapter 6 is Death to \_\_\_\_\_\_\_\_.
2. Romans chapter 7 is Death to the \_\_\_\_\_\_\_\_\_.
3. Romans chapter 8 deals with the faither alive in the \_\_\_\_\_\_\_\_\_\_\_\_. The Holy Spirit gives us \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ Jesus.
4. Paul’s aim in this chapter is to show the inconsistency of continuing in \_\_\_\_\_\_\_ after being righteousified by God’s grace.
5. “Continue in sin”-*epimenomen St 1961.* This phrase means not mere continuance, but perseverance in \_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_.

 6. The answer to the rhetorical question in verse 1 is: we cannot continue in abiding in sin if we have \_\_\_\_\_\_\_\_\_\_ to sin. The believer (faither) is one who does not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sin as his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

7. *epimeno* is a word that described someone abiding in another’s home as a guest with the idea of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, cordial relations, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and social interaction. Sometimes this word was used of a person living in a certain place and making it his/her permanent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A believer should not even consider taking up permanent residence in the house of \_\_\_\_\_\_\_\_.

8. Grace is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to do as we please, but provides us the \_\_\_\_\_\_\_\_\_\_\_\_ to do as we should.

9. Abounding sin may be the cause of abounding \_\_\_\_\_\_\_\_\_\_\_\_\_, but abounding \_\_\_\_\_\_\_\_\_\_\_\_\_ puts an end to abounding \_\_\_\_\_\_\_\_\_. Believers are free to live for God, \_\_\_\_\_\_\_ free to live in sin.

10. One who has truly been redeemed by faith in Christ’s atoning work may occasionally slip into a \_\_\_\_\_\_\_, but he/she cannot \_\_\_\_\_\_\_\_\_\_ in that state. Death to sin is separation from its \_\_\_\_\_\_\_\_\_\_\_\_\_\_, not extinction. When a person is born again, saved, he has the power to say “no” to \_\_\_\_\_\_\_, but many times will not use his new power. All of us must realize that we are under “\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” in Christ. We have a new nature that \_\_\_\_\_\_\_\_\_\_ righteousness and \_\_\_\_\_\_\_\_\_\_ sin. A faither cannot persist in sinful living often and indefinitely. The Holy Spirit would be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, your conscience would be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and you would be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

6.3

11. “Do you not know” is a favorite Pauline phrase. *Agnoeite St 50* (Present tense) Paul was asking his readers, “are you \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ignorant? Do you continually fail to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ this truth? While \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Scriptural truth won’t guarantee victory [there must be a corresponding obedience, in His power, to the truth], not knowing what God says will certainly assure \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. It is the faither’s responsibility to know the truth about our \_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ in His \_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Paul is talking, here, about a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ baptism, an immersion, a fusing, a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the very \_\_\_\_\_\_\_\_\_\_ of Jesus Christ. When we are immersed into the life of \_\_\_\_\_\_\_\_\_\_\_\_\_\_, we are therefore immersed into the lives of all the other Christians and become united together as one \_\_\_\_\_\_\_\_\_\_\_. That Body is controlled by the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Christ is living within \_\_\_\_\_.

13. In light of the truth that we have been baptized into Christ Jesus’ death, the implication is that there has been a \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Dying to sin is not through the outward act of water baptism, but it is by \_\_\_\_\_\_\_\_\_\_\_\_\_\_, through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Baptism into water is symbolic of events which have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ taken place (our death, burial, and resurrection with Christ). The repentant thief on the cross received \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ when he was baptized into Christ through \_\_\_\_\_\_\_\_\_\_\_\_\_ even though he never had an opportunity to experience water baptism.

14. The word baptism, *baptismatos St 908* is the introduction or placing of a person or thing into a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or into \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with something else so as to alter its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to its previous environment or condition. Here, it refers to the act of \_\_\_\_\_\_\_\_\_ introducing a believing, faithing sinner into vital union with Jesus Christ in order that that faither might have the power of his sinful nature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and a deposit of the divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ implanted through his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ in His death, burial, and resurrection. This altered the condition and relationship of that sinner with regard to his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state and environment, bringing him into a new environment, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God. In our new environment in Christ, we have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_. Our condition is changed from that of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to that of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

15. We are joined to a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Christ. Our sins have already been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. And, we are seated with \_\_\_\_\_\_\_\_\_\_\_\_\_ in the heavenlies.

16. “Glory of the Father” *doxes (St 1391) tou (St 3588) Patros (St 3962).* The glory of God is His unchanging \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the totality of His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The excellence of God’s Almighty power is seen in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God is glorified when He is allowed to be seen as He really is. Christ’s resurrection gives a proper \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Father.

17, Just as \_\_\_\_\_\_ dominated every one of our lives in Adam, so now because of our position in union with Christ, every faither possesses the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to live a righteous lifestyle.

18. “Newness”-*kainoteti St 2538-*new in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Life”-*zoes St 2222-*fullness of life, blessed life, a life that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and can be lived as God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for it to be lived. Christ is now our life source, providing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for this new, full life. His life now operates in us as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, pulsating principle of existence that has the power to potentially \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ believer’s life.

6.5

19. Paul has established two major facts. 1) When God saves a sinner, He separates that saved person from the indwelling \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This cleavage is so effective that the faither is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to sin anymore. [We may sin, but now it is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.] 2) When the sinner acknowledges Christ as his/her Savior, God, at that time, imparted a deposit of the divine nature (“newness of life”) which gives the faither both the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_ to do God’s \_\_\_\_\_\_\_\_\_\_\_\_. This new quality of life is possible intimate, permanent \_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ in His burial but more importantly in His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

20. Our spiritual history began at the \_\_\_\_\_\_\_\_\_\_\_\_. We were there in the sense that in God’s sight, we were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to Christ, Who actually suffered and died on the cross. All humanity is seen by God as having sinned in \_\_\_\_\_\_\_\_\_\_\_. Equally, the faither is seen as having died to sin with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This is every faither’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We are identified with Christ in this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life and the life to \_\_\_\_\_\_\_\_\_\_\_\_. Paul certainly identified with Christ in His death and resurrection. See GA 2.20.

21. have been “united together”-*sumphytoi St 4854-*This word speaks of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ union. This word was commonly used for the joining of two things that proceed to grow together as a \_\_\_\_\_\_\_\_\_\_\_\_\_ as in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of a branch into a tree. Faithers now actually share in the life of Christ. See. JN. 15.5 Christ is the \_\_\_\_\_\_\_\_\_\_\_\_; we are the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Branches are good for fruit-bearing only as long as they abide in the Vine. Christ’s resurrected life flows into us, and we continue to grow with Him into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If Christ’slife is your life, His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. “Resurrection”-*anastaseos St 386-*This word literally means to “stand again.” In the New Testament, this word was used of a physical body rising from the dead or coming back to life after having once \_\_\_\_\_\_\_\_\_\_. The Resurrection is the central, defining \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Gospel. We are resurrected \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ now, and we will be resurrected fully when we stand with Him in the last days. A branch lives by a virtue it receives from the vine. In the same way, we faithers are raised to newness of \_\_\_\_\_\_\_\_\_\_\_by the virtue of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life flowing from \_\_\_\_\_\_\_\_\_\_\_\_\_, into whom we are ingrafted.

6.6

23. “Knowing”-*ginoskontes St 1097-*This word means to acquire information by any whatever means with the implication of personal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Paul was saying that his readers (an us) should be well aware that “in Christ you are \_\_\_\_\_\_ the same people you were before \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. You have a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_. You have a new \_\_\_\_\_\_\_\_\_\_\_. You have a new spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ , a new \_\_\_\_\_\_\_\_\_\_\_\_\_, and countless other new things that had no part in your former life.

24. “Old”-*palaios St 3820-Palaios* conveys the sense of being obsolete, antiquated, or outworn. This word brings out the idea of “worn out” as the result of the wear and tear of time. Clearly the outworn is not something to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The old self is all that we were in \_\_\_\_\_\_\_\_\_\_\_\_ before we were saved and placed in \_\_\_\_\_\_\_\_\_\_\_\_\_. The old self, the old man, is the person who is apart from divine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the new life it brings. The old self is not merely the old nature. The old self is the unsaved person with all his/her \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

25. Christians sin because of the vestiges of sinful \_\_\_\_\_\_\_\_\_\_\_\_, not because they have the same old active sinful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Certainly, we sin, but when we sin it is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

26. “Crucified”-*sunestaurothe St 4957-*This word obviously is speaking of identification with Christ’s crucifixion. Thus, it refers to the intimate spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_ and identification with Christ. This verb is passive. The old self does \_\_\_\_\_ crucify himself/herself. The crucifixion is performed by \_\_\_\_\_\_\_\_.

27. “Body”-*soma St 4983.* This word defines the body as an organized whole made up of parts and members. The body is neutral. It is like an instrument. A knife when it is used to cut a sandwich is useful; when it is used to cut someone’s neck is harmful. The difference is the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the user of the knife. Our body is a good gift bestowed by God and in the absence of sin was used to express the beauty of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. However, since the Fall, every man and woman ever born was born in a condition of \_\_\_\_\_\_\_\_, with the result that their body was ruled by \_\_\_\_\_\_\_\_. Sin exerts control over the body of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ individual.

28. “done away with”-*katargethe St 2673.* This word literally means to reduce to inactivity. The idea is to make the \_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of something ineffective.The Body of sin’s power has been once and for all made ineffective. Paul is not saying that the body of sin is completely eradicated. He is saying that now that our old self has been nailed to the cross of Christ, the power of sin that once ruled over our body with an influence we could not \_\_\_\_\_\_\_\_\_\_\_\_\_ has been rendered \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

29. Sin is no longer our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Faithers are no longer slaves of \_\_\_\_\_\_\_\_\_. [enslaved-*douleuein* St 1398-A slave is one who is in bondage or bound to another. This is the state of being completely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by someone or something. To be enslaved means to fulfill the commands of a master. There was no choice either as to the kind or length of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A slave does what the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ tells him to do.]

30. Paul does not teach that a believer, faither is no longer capable of committing \_\_\_\_\_\_\_\_\_, but that he is no longer under the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and tyranny of the old slave-master, sin. The faither will no longer habitually \_\_\_\_\_\_\_\_\_\_ the old master, Sin, as he/she did prior to being saved by \_\_\_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

31. The present tense signifies that this is no longer to be our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The active voice indicates that we can now make the willful \_\_\_\_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_ submit ourselves to the strong, corrupt desires that originate from our fallen \_\_\_\_\_\_\_\_\_\_\_\_\_ inherited from Adam.

6.7

32. “has died”-*apothanon St 599-*This word literally means to \_\_\_\_\_\_\_ \_\_\_\_\_\_. Paul uses this word, here, to refer to faithers who are righteousified by faith in Christ and are “died off” to the \_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. The aorist tense pictures a past tense event that in context equates with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ each of us placed our faith in Christ. When one has died to \_\_\_\_\_\_\_\_, he is no longer the \_\_\_\_\_\_\_\_\_\_\_ of sin and is freed from the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.

33. Freed-*dedikaiotai St 1344 (has been freed).* Freed is in the perfect tense which describes a past action with a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ effect or force and therefore speaks of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of this new found freedom in Christ.

34. Christ has taken possession of our \_\_\_\_\_\_\_\_\_. Our old self, sin nature, has been dealt a \_\_\_\_\_\_\_\_\_\_\_\_\_ wound and has been stripped of its \_\_\_\_\_\_\_\_\_\_\_ to have dominion.

6.8

35. The particle “if” introduces a first class conditional statement that assumes what follows is true. Therefore, it could be translated \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ of the fact that we have died with Christ . . ..

36. When a person turns to Christ, and turns away from \_\_\_\_\_\_\_, he \_\_\_\_\_\_\_. That is an event in the life of every faither. Paul goes on to explain the additional benefit of our union with Christ in His death. Since we died with Christ, we shall now and in the future, \_\_\_\_\_\_\_\_\_\_ with Christ.

37. “with” -*sun St 4862* speaks of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, irreversible \_\_\_\_\_\_\_\_\_\_\_\_\_.

38, In verse 8, Paul is teaching the truth that we died with Christ in the past, and this death is a once for all experience that has \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us in Christ and \_\_\_\_\_\_\_\_\_\_\_\_\_ us to carry out the daily call to die to the old self’s lusts. Of course, this, too, is appropriated by \_\_\_\_\_\_\_\_\_\_\_\_.

39. “believe”-*pisteumen St 4100-*faithe. *Pisteuo* means to be persuaded to the point that it alters the way one \_\_\_\_\_\_\_\_\_\_\_\_. The present tense indicates that this is the \_\_\_\_\_\_\_\_\_\_ of a believer’s life. God has revealed the truth about our identification with Christ and our position \_\_\_ \_\_\_\_\_\_\_. Not only have faithers been co-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but believers have also been co-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We now share in His death and in His \_\_\_\_\_\_\_\_\_. Here, Paul is speaking primarily about our living with Christ in righteousness in this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life. We share Christ’s resurrected life \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_.

40. At the moment of trusting Christ, \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_was imparted to the faither. We live by means of Him. Sin’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us has been shattered. We share Christ’s resurrection life for all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. We derive spiritual life from our Lord Jesus Christ as long as he lives, which is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

41. Faith in Christ Crucified thoroughly replaces confidence in whatever one might been able to accomplish by means of the \_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_.

6.9

42. “Knowing” *eidotes St 1492* is in the perfect tense. We came to know these truths when we were born again, and we still know these truths. We are in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ state of knowing. We live daily with no \_\_\_\_\_\_\_\_\_\_\_ of dying, because we know that Christ has conquered \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Death can no longer be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over us.

43. “raised”-*egertheis St 1453-to cause to return to \_\_\_\_\_\_\_\_\_\_\_.* The saving results of Christ’s death and resurrection are sure \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Death for the faither is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through which we are instantly transported into the presence of Jesus Christ.He conquered physical death, and His life is \_\_\_\_ us so death can no longer reign over us.

44. Jesus did \_\_\_\_\_ sin. He lived a perfect \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life. He did not die as a sinner but took sin upon \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to die for mankind. Faithers are free from the\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin the moment they place their faith in Christ and His substitutionary \_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

45. Christ did not die for us so that we could go on living our own petty, selfish lives that \_\_\_\_\_ want to live them. He died for us so that we might \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ our lives to Him in willing, glad \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. When Jesus rose, He rose victorious over anything that \_\_\_\_\_\_\_ could ever do over us. We live daily with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because His life is \_\_\_\_\_ us.

46. “Once”-*ephapax-St 2178.* This word strengthens the meaning of the word *hapax* which conveys the meaning of once and for all. *Ephapax* means in a sense, “once for all and \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. This adverb denies a repetition and implies it will not be done again. This word *ephapax* marks the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ sufficiency and finality of the death of Christ for all the purposes for which He died. Jesus’ death not only paid the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin, but it was used of God to break the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of indwelling sin in the believer’s life.

47. Jesus, Who is God Himself, daily lives His life to God the Father. If He lives unto God, and He is God; then we, having \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_, are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and supernaturally motivated to live to God the Father. The Spirit is Who is pulling us like a mighty current toward God. That is how holy living takes place. We don’t live holy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; we live holy \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ is doing it from within, changing us from glory to glory.