**Romans #22 Notes**

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

**Romans Chapter 8 (cont.)**

8.12-13

8.12

1. The mortification of which the Apostle Paul speaks is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_accomplished by the Spirit. Paul is describing a way of life where we seek to beat sin and crush it from our lives, sapping it of its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and depriving it of its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. That is what it means to mortify sin.

2. Paul is saying, “Therefore on the basis of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for \_\_\_\_\_\_\_\_\_\_\_\_\_\_ over sin that we possess by virtue of the indwelling Holy Spirit we now have a responsibility or \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to fulfill. This same God Who raised Christ from the dead shall keep on furnishing \_\_\_\_\_\_\_\_\_\_ within our mortal bodies through the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Holy Spirit.

3. Prior to our new birth we were \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, were debtors to the flesh and had to \_\_\_\_\_\_\_\_\_\_ its desires and wishes. Now, there is \_\_\_\_\_ obligation to the flesh. We no longer owe anything to the flesh because we have been set free from the \_\_\_\_\_\_\_\_\_\_\_\_ of the flesh. For the Christian, the flesh has no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

4. The flesh is recognized in a believer when he/she is living for \_\_\_\_\_\_\_\_ and seeking the \_\_\_\_\_\_\_\_\_\_\_\_ of men rather than the \_\_\_\_\_\_\_\_\_\_\_ of God. We owe nothing to the flesh. It cannot compel us to do anything unless we \_\_\_\_\_\_\_\_\_\_\_\_\_ to give in to the flesh.

8.13

5. If living in the flesh is habitual, one will die not just physically but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. That spiritual death will culminate in eternal \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from God.

6.”Live” is present tense (*zete-St 2198)* and indicates that one is not just behaving for a moment under the influence of the old evil nature, but that this person is behaving \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, habitually having their life \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and directed by the evil \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. What a habitual lifestyle of obedience to \_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_ does sometime offers is short-term gain which ultimately brings long-term \_\_\_\_\_\_\_\_\_\_.

7. Mortification, putting to death the deeds of the body, abates sin’s \_\_\_\_\_\_\_\_\_\_\_\_, but does not change its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. “Put to death” (*thanatoute-St 2289)* is present tense. Killing the deeds influenced by the fleshly sin nature should be our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, our habitual practice, because the enemy is continually seeking to kill us, to corrupt, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ our souls.

8. In Romans 8 there are \_\_\_\_\_ references to the Holy Spirit.

9. pick up at Barnhouse The only possible way a Faither may truly kill the deeds of the body is through the \_\_\_\_\_\_\_\_\_\_\_\_. It is not within the power of man to overcome in his own \_\_\_\_\_\_\_\_\_\_\_\_\_\_, but it is within our power to \_\_\_\_\_\_\_\_\_\_\_\_\_ to the Holy Spirit for His leading and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and for His work of mortification within us. There is the continuing dying of the flesh and the continuing \_\_\_\_\_\_\_\_ of the Spirit within the body. The Lord will not do it \_\_\_\_\_\_ for us apart from ourselves. We \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ do it ourselves. In the doing away of the deeds of the flesh, we must look to God and then. Through the Spirit, it will be possible to have this continuing \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ work of the Holy Spirit done within us.

10. Romans 8.13 shows the beautiful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in spiritual life. There is God’s part: \_\_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ and there is our part: \_\_\_\_\_ \_\_\_\_\_ \_\_\_ \_\_\_\_\_\_\_\_\_\_. Spiritual growth comes when we do our part as we \_\_\_\_\_\_\_\_ on the Holy Spirit’s enablement. Our attitude must be that the spiritual life is dependent upon God and dependent upon me. I \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ live it without God. God \_\_\_\_\_\_\_ not do it without my yielding to His enablement.

11. The old man must be put to death. To put to death the deeds of the body (somotas-St 4983) (influenced by the sinful flesh nature) is to have the \_\_\_\_\_\_\_\_\_\_\_\_\_, life, vigor, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the sinful flesh nature to produce its effects taken away by the \_\_\_\_\_\_\_\_\_\_\_\_\_. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ changes the nature of man, but nothing can change the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin. See I Cor. 9.27-disqualified-*adokimos*-St 96-to be tested and found not passing the test

12. “deeds”-*praxeis-St 4234-*This word refers to one’s acts or works and by extension ones \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. *Praxeis* has the basic mean of the doing of something. It could refer to a habitual practice or established \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The flesh nature does not automatically fade away when one becomes a follower of Christ. The need to put to death the evil practices of the body is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The way to crucify the old self is to \_\_\_\_\_\_\_\_\_ the promptings of the Holy Spirit. When we walk in fellowship with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Spirit, the desires of the lower nature are \_\_\_\_\_\_\_ met. It is only when we break fellowship with the Spirit that our sinful flesh nature is able to successfully reassert its fraudulent \_\_\_\_\_\_\_\_\_\_\_\_ claim on our lives. We must constantly rely on the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ presence of the Spirit.

13. Paul describes the paradox resulting from our investment in either the flesh or the Spirit. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the flesh brings \_\_\_\_\_\_\_\_\_\_\_. Inflicting \_\_\_\_\_\_\_\_\_\_\_\_ on the flesh brings \_\_\_\_\_\_\_\_\_\_\_\_. There is a living that is \_\_\_\_\_\_\_\_\_\_\_ and there is a putting to death that is \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

14. It is not enough for us to \_\_\_\_\_\_\_\_\_\_ the Spirit. Paul is declaring that the Spirit \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ us.

15. Paul’s point is that as a faither, we have within our mortal bodies the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ we must have to put to death the \_\_\_\_\_\_\_\_\_\_\_ deeds of the body.

16. “you will live”-*zesesthe St 2128-(verb, future, indicative).* Paul points us to the future by stating that we will persevere and we will possess the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_ that God has given us for all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

17. The Word of God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Holy Spirit is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. If you have just the Word, you will \_\_\_\_\_\_\_ up. If you have just the Spirit, you will \_\_\_\_\_\_\_\_ up. If you have the Word and the Spirit, you will \_\_\_\_\_\_\_\_ up (mature spiritually).

18. If one is not regularly in the Word, then that person can be certain that he/she has already been deceived by the \_\_\_\_\_\_\_\_\_ and is living a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ life. That person thinks that he/she is obligated to what the \_\_\_\_\_\_\_\_\_\_\_\_ is shouting out for him/her to do. If we are not in the \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_ and it is \_\_\_\_\_\_\_ in us, then we are not placing ourselves where God can \_\_\_\_\_\_\_\_\_\_\_ to work in our lives.

8.14-15

14.

19. “For” is a term of explanation. Paul uses this word to explain \_\_\_\_\_ one will live. If by the Spirit you kill the deeds of the flesh, you are giving evidence that you are being \_\_\_\_\_\_ by the Spirit. A fraudulent child of God would not even have a \_\_\_\_\_\_\_\_\_\_\_ put to death the works of the flesh, much less have the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the Spirit to accomplish this supernatural task.

20. “led”-*agontai St 71-*to direct the movement of an object or person from one position to another. Here it is present tense and the passive voice emphasizes the fact that the leading is the result of a force, \_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ extrinsic to ourselves. In this case, the Holy Spirit. Spirit-leading calls for \_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. What the Holy Spirit does is to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and persuade. If then, one is submitting to and following the leading of God’s Spirit, that individual has the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sonship/daughtership.

21. The influence which the Spirit exercises is a) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, b) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ c) directs and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ , d) helpful and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

22. Charles Spurgeon said that the leading of the Spirit is the secret \_\_\_\_\_\_\_\_\_\_\_\_\_ of the Sons of God.

23. It is not those who say they are sons and daughters of God who are, but the genuine sons and daughters of God are those who are being led, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and gently guided by the \_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_.

 24. “sons”-*huioi St 5207.* This word is used to describe a \_\_\_\_\_\_\_\_\_\_\_\_\_ child in \_\_\_\_\_\_\_\_\_\_ standing in contrast to *teknon* ( a minor child).

8.15

25. We have been brought out of \_\_\_\_\_\_\_\_\_\_ and unto \_\_\_\_\_\_\_\_\_. If we live after the flesh the “Christian” life will be \_\_\_\_\_\_\_\_\_\_ and not \_\_\_\_\_\_\_\_\_\_\_\_\_. However, the triumph is assured because as many as are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by the Spirit of God, they are the sons of God. (Rm. 8.13, GA 4.5-6) The faither in Christ is not to live in a state of fear. We have received the \_\_\_\_\_\_\_\_ of Christ and are now free from the bondage of legalism. Where there is legalism, there must, of necessity, be the spirit of the \_\_\_\_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_.

26. “You did **not** receive”-not-*ou-St 3756-*This word signifies \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ negation. “Receive” -*elabete St 2983 (fr. Lambano* which means to grasp, to take, to embrace, to receive. We did receive the spirit of bondage \_\_\_\_\_\_\_\_\_\_\_\_. We felt the heaviness of the Law and felt cursed because we could not meet the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Law. Now, we do not receive this spirit of bondage, \_\_\_\_\_\_\_\_\_\_\_\_, because we have the spirit of children, the spirit of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by whom we cry out Abba, Father.

27. The Holy Spirit, Whom you have received, does not produce a slavish and anxious state of mind, such as those under the \_\_\_\_\_\_\_\_\_ experience. The Holy Spirit produces feeling of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and confidence and enables us, out of our \_\_\_\_\_\_\_\_\_\_\_\_, our innermost being, to call God our \_\_\_\_\_\_\_\_\_\_\_\_\_.

28. As adopted children we can enjoy the same \_\_\_\_\_\_\_\_\_\_\_\_\_ that Jesus had with the Father. We are the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of His love and the delight of His \_\_\_\_\_\_\_\_\_\_\_\_\_. The “Spirit of Adoption” means the Spirit confirms and makes real to us the great \_\_\_\_\_\_\_\_\_\_\_ transaction of adoption. If one has trusted Jesus Christ as Lord and Savior he/she is adopted into the family of God. (JN 1.12) the Spirit does not lead by slavish \_\_\_\_\_\_\_\_; He leads by family \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. He does not get you to kill sin by making you a \_\_\_\_\_\_\_\_\_\_\_\_ who acts out of fear but by making you a son or daughter who acts out of \_\_\_\_\_\_\_\_\_\_ and love and affection.

29. The reason that Paul uses the words “cry out” and “*Abba”* is because both of these expressions point to deep, affectionate, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, authentic experience of God’s fatherly \_\_\_\_\_\_\_\_\_. The testimony of the Spirit that we are God’s children is that from our hearts their rises the cry, “Abba Father.” The testimony of the Spirit is not a \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from which we deduce that we are children of God; it is a \_\_\_\_\_\_\_\_\_\_\_ by which we \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in being the children of God.

30. Adoption was a serious and impressive act in Paul’s day. There were 4 main consequences of Roman adoption which were in Paul’s mind as he penned this epistle. 1) The adopted person lost all \_\_\_\_\_\_\_\_\_\_ in his/her old family and gained all the rights of a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ child in his/her new family. In the most binding, legal way he/she got a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. 2. He (in some case she) became \_\_\_\_\_\_\_\_ to his new father’s estate. Even if other sons were afterwards born, it did not affect his rights. He was inalienably co-heir with them. 3. Legally, the old life of the adopted person was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ wiped out. All \_\_\_\_\_\_\_\_ were cancelled. The adopted individual was regarded as a \_\_\_\_\_\_ person entering into a \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ with which the past has nothing to do. 4. In the eyes of the law, he/she was absolutely the son (daughter) of his/her new father.

31. Our spiritual adoption guarantees seven things to every faither. 1) We are a \_\_\_\_\_\_\_ member of God’s family. 2) We have full \_\_\_\_\_\_\_\_\_\_\_\_ and privileges in heaven. 3) You have \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ access to God. 4) You \_\_\_\_\_\_\_\_\_\_ to His family. 5) You bear His \_\_\_\_\_\_\_\_\_\_. 6) You have a \_\_\_\_\_\_\_\_ share in the inheritance that He promises to His children. 7) Satan has \_\_\_\_ claim on you because you are no longer a part of his family and he is no longer your \_\_\_\_\_\_\_\_\_\_\_\_\_.

32. As faithers we are spoken of as children of God and also as sons of God. In our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ we are children, \_\_\_\_\_\_\_-again into the family of God. In our \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and future glory, we are sons with all the legal rights and privileges that that brings.

33. “Abba Father”-*Abba ho Pater*-dear Father, Daddy, Papa. This expression demonstrates that we have a \_\_\_\_\_\_\_\_\_ that we truly \_\_\_\_\_\_ sons and daughters of God.

34. As with earthly adoption, God’s adoption give us a new \_\_\_\_\_\_\_\_, a new \_\_\_\_\_\_\_\_\_\_, a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_, and a new \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8.16-17

8.16

35. The Holy Spirit does not bear witness to our spirits that we are children of God; the Spirit bears witness \_\_\_\_\_\_\_\_ our spirits that we are children of God. There is an inward \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that we have become children of God. The Holy Spirit joins this testimony of our own inner being and \_\_\_\_\_\_\_\_\_\_\_\_\_ it.

36. Children-*tekna (St. 5043) (noun, neuter, plural).* Here *tekna* is used figuratively to refer to those who have by \_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_\_\_\_\_\_\_\_been born again by the Spirit. The Spirit bears witness \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with our spirits.

8.17

37. “If”-*ei St 1487. Ei* in the original Greek conveys the sense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This could be translated since or because they are children of God. “Children”-*tekna St 5043. Tekna* emphasizes family relationship based on regeneration, whereas “sons” (*huios)* stresses legal standing.

38. “Heirs”-*kleronomai St 2818.* This word literally refers to one who obtains a portion. It is one who receives something as a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or a beneficiary receiving proceeds or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It signifies more than one who inherits and includes the idea of taking into possession. The word *kleronomai* indicates the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of possessions to \_\_\_\_\_\_\_\_\_\_. In Jewish tradition an inheritance was usually reserved for one’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. An heir is one who receives or is entitled to receive some endowment from a \_\_\_\_\_\_\_\_\_\_\_\_\_ or predecessor. See HB 1.2-God eternally predestined His \_\_\_\_\_\_\_\_ to be the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of all things. Heirship goes with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. See GA. 4.7

39. The Faither’s heirship is not merely a future \_\_\_\_\_\_\_\_\_ but a present \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In this present life we have the right as God’s children to look forward to the \_\_\_\_\_\_\_\_ possession of that which we now possess only in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This future inheritance serves to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us to yield to the Spirit’s work of ongoing sanctification, setting us apart.

40. Until you begin to live in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Spirit of God, you are like a minor child who has not yet entered into his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Those who are led by the Spirit of God are the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God.” Paul is urging us to enter into \_\_\_\_\_\_\_ inheritance.

41. “joint-heirs” *sunkleronomai St 4789.* This word speaks of receiving possessions along with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or inheriting \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_. Heirs of God are those who receive the blessings that God has for His \_\_\_\_\_\_\_\_\_\_\_\_\_. While, in the Old Testament, God included \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the sphere of salvation, it was never on an equal footing with Jewish people. Here, God is revealing that the Gentiles are to share \_\_\_\_\_\_\_\_\_\_\_\_\_ with saved Jews as heirs of God and joint heirs with Jesus Christ.

42. Joint-heirs share together in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the inheritance.

43. “with Christ”-*Christou St 5547-(noun-Gen, Masc, Sing)* of Christ. God appointed His Son to be heir of all things. (HB 1.2) Every adopted child of God will receive by divine \_\_\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_\_\_ inheritance Christ receives by divine right. (2 Cor. 8.9; EP 1.3; 1 PT 1.3,4) Since Faithers are God’s children, they are His heirs and they are joint heirs with Christ. They are recipients of \_\_\_\_\_\_ spiritual blessings now, and in the future they will share with the Lord Jesus in all the \_\_\_\_\_\_\_\_\_\_\_ of God’s Kingdom. (JN 17.24; I CR 3.21-23)

44. “if indeed we suffer with Him”- *sumpaschomen St 4841-*We \_\_\_\_\_\_\_ suffer. But we will not suffer \_\_\_\_\_\_\_\_\_\_\_\_\_ but with \_\_\_\_\_\_\_\_\_.

45. Suffering for Christ’s sake is the birthmark of a genuine child of God. We are in Christ. Because of that union, when we suffer to Christ’s Name’s sake, He suffers \_\_\_\_\_\_\_\_ us. Self-centered Believers who serve the Lord half-heartedly seldom have to \_\_\_\_\_\_\_ a \_\_\_\_\_\_\_\_\_\_\_ for their \_\_\_\_\_\_\_\_\_\_\_\_.

46. “that we may also be glorified together”-*hine kai sundoxasthomen St 4888.—in order that we also be glorified with Him.* The suffering for Christ’s sake in this life create reactions that reflect the genuine condition of the \_\_\_\_\_\_\_\_\_. God \_\_\_\_\_\_\_\_\_\_\_ suffering to drive faithers to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on Him. That dependence on Him is an evidence of true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

47. The suffering that Paul is describing, here, is that which comes from our identifying by \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Jesus Christ. Christ is the real \_\_\_\_\_\_\_\_\_\_\_\_\_ of persecution. See AC 9.4-Jesus said this to Saul because He was in intimate \_\_\_\_\_\_\_\_\_\_\_ with the members of His body. Paul is referring to the suffering that comes to us as He lives His life \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us. The good news is that we are joint heirs with Him so that whatever was given to Him to enable Him to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to us to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ us to suffer. And, one day we, too, will rise and be taken to a place that God has prepared for those who \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_. See 1 CR. 2.9