

ROMANS

The theme of Romans:

The Righteousness of God revealed in the gospel

The Purpose: To defend the Christian Gospel.

- It is needed and essential ch. 1-3
- It is biblical ch. 4-5
- It is moral ch. 6-8
- It is Jewish ch. 9-11
- It is beneficial ch. 12-16

The Outline of Romans

Introduction	Initial Reason for Writing	Theme of the Book	The Need of Righteousness	The Reversion of Righteousness	The Example of Righteousness - Abraham -	The Security of Righteousness	The Problem of Righteousness - "Antinomianism" -
1:1-7	1:8-15	1:16-17	1:18-3:20 For Gentile ch.1 for Jews ch.2 The Verdict ch.3	3:21-31	ch.9	ch.5	ch.6-7

Security (cont'd)

Ch. 8

Problem # 2: Israel

ch. 9-11

- 9 Israel's Past
- 10 Israel's Present
- 11 Israel's Future

The Application of Righteousness

Ch. 12-15

- 1. God
- 2. the body
- 3. enemies
- 4. government
- 5. Society
- 6. cultural areas
- 7. evangelism

Friendship Service

Ch. 16

This was Paul's purpose from God
- "the gospel" -

CHAPTER 1: The Condemnation
of the Gentile

1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,
2 which He promised beforehand through His prophets in the holy Scriptures,
3 concerning His Son, who was born of a descendant of David according to the flesh,
4 who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord,
5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,
6 among whom you also are the called of Jesus Christ;
7 to all who are beloved of God in Rome, called as saints. Grace to you and peace from God our Father and the Lord Jesus Christ.

The Preacher

The source: Scripture

The focus: Jesus

The Proof: Resurrection

The Purpose: obedience of faith

The Scope: "all"

The Readers: "called, loved, saints"

8 First, I thank my God through Jesus Christ for you all, because your faith is being proclaimed throughout the whole world.

9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you,

10 always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you.

11 For I long to see you in order that I may impart some spiritual gift to you, that you may be established;

12 that is, that I may be encouraged together with you while among you, each of us by the other's faith, both yours and mine.

13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles.

14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.

15 Thus, for my part, I am eager to preach the gospel to you also who are in Rome.

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

The ostensive reason for writing - To explain why he had not come to Rome

- 1 Coming to Rome was Paul's prayer w 9-11
- 2 His purpose was noble in coming - to give v 11 - to get v 12
- 3 It was His planning v 13
- 4 It was His confidence v 13 "fruit" or a harvest of souls
- 5 .. It was His v 14 obligation or "indebted"
- 6 and his eagerness v 15

i.e. Paul's spiritual ministry to them .. which would encourage him

"obtain a harvest": In Phil. 1:22 - this was Paul's confidence in ministry

This idea is picked up again in 15:22-29

The book is a parenthesis between these ideas of why he had not come to Rome

Why is he not ashamed? "For" explains - the Gospel is so great! - This is why Paul is not ashamed. The Gospel is God's power to save any

"For" explains "the power of God" to save.. God's "righteousness" provided in the Gospel.. or "revealed" i.e. God discloses SALVATION. it isn't earned..

1:18-3:20
The Universal Need of
Righteousness

This is called...
...The Cosmological Argument (Ps. 19)

The wrath of God upon the Gentiles...

1 Revelation in Nature v 20

2 Rejection v 21a

3 Reasoning v 21b

4 Replacement v 23

5 Reprobation v 24

"Given over."
and Society Goes Downward...

Sodom is set apart
from other sins as that
which typifies perversion

6 Ruin v 25

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

19 because that which is known about God is evident within them; for God made it evident to them.

20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

21 For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened.

22 Professing to be wise, they became fools,

23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

24 Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,

29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

31 without understanding, untrustworthy, unloving, unmerciful;

32 and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Wrath awaits those who do not avail themselves of Christ

They know truth but will not admit to it

Here is why they "suppress truth" as they know of God through creation

All men are guilty for not worshipping.

The Condemnation of the Jew ch. 2

2 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

The Jew (v. 17f)
Though he knew truth and condemned others he did not obey what he knew.

2 And we know that the judgment of God (rightly) falls upon those who practice such things.

lit. "according to truth..."
ie. Judgement is indiscriminate

3 And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God?

Two questions:
"Will you escape just because you KNOW truth?"

4 Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

v3
"Do you think you WILL escape because you HAVE escaped?"

5 But because of your stubbornness and unrepentant heart you are (storing up) wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

"No... your judgement is like an account that grows."

6 who will render to every man according to his deeds:

v6
All will be judged as God's judgement is impartial.
v7 Because you are a Jew will not save you, it is according to deeds

7 to those who by perseverance in doing good seek for glory and honor and immortality, eternal life;

v7 Here is the impartial standard for salvation. HE is speaking hypothetically of the man who lives perfectly. He will receive eternal life no matter if he is Jew or Greek.

8 but to those who are selfishly ambitious and do not (obey the truth) but obey unrighteousness, wrath and indignation.

lit. "contentious"
Note what Paul calls the gospel - obeying truth -

9 There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek,

No one escapes. - even the Jew

10 but glory and honor and peace to every man who does good, to the Jew first and also to the Greek.

None are refused. - even the Gentile

11 For there is no partiality with God.

and here is why

12 For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law;

The Gentiles Guilty and Judged
...as well as the Jew

13 for not the hearers of the Law are just before God, but the doers of the Law will be justified.

Because the standard is impartial...

14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

The question is answered How can the Gentile be found guilty when he is seemingly ignorant.

15 in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them,

16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

He no longer speaks without reference. He speaks of the "Jew" specifically

17 But if you bear the name "Jew," and *rely upon the Law, and boast in God,

Here was the Jew's Privilege

18 and know His will, and *approve the things that are essential, being instructed out of the Law,

.. and purpose

19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

20 a corrector of the foolish, a teacher of the immature, having in the Law *the embodiment of knowledge and of the truth,

But they were disobedient to their high calling

21 you, therefore, *who teach another, do you not teach yourself? You who preach that one should not steal, do you steal?

22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you *rob temples?

possibly in not tithing

23 You who *boast in the Law, through your breaking the Law, do you dishonor God?

V 24 proves V 23
The nation was an embarrassment

24 For "THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES *BECAUSE OF YOU," just as it is written.

25 For indeed circumcision is of value, if you *practice the Law; but if you are a transgressor of the Law, *your circumcision has become uncircumcision.

The covenant sign.

Paul speaks of circumcision in the sense of trusting in circumcision. It in itself ONLY signifies one as under the covenant. It has NO SAVING Ability. For that one must keep the Law perfectly, or "practice" it.

26 *If therefore *the uncircumcised man *keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision?

27 And will not *he who is physically uncircumcised, if he keeps the Law, will he not *judge you who though having the letter of the Law and circumcision are a transgressor of the Law?

28 For *he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

29 But *he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the *Spirit, not by the letter; *and his praise is not from men, but from God.

in like manner the hypothetically perfectly obedient gentile is regarded as God's child..

.. and moreover will sit in Judgement over the Jew

Conclusion: "For.."
Being a Jew is an inward obedience not outward circumcision..

3:1-20 Concludes the section on condemnation... Paul brings in his final witness... God!

3 Then what advantage has the Jew? Or what is the benefit of circumcision?

2 Great in every respect. First of all, that they were entrusted with the oracles of God.

3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

4 May it never be! Rather, let God be found true, though every man be found a liar, as it is written,

"THAT THOU MIGHTEST BE JUSTIFIED IN THY WORDS, AND MIGHTEST PREVAIL WHEN THOU ART JUDGED."

5 But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.)

6 May it never be! For otherwise how will God judge the world?

7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

8 And why not say (as we are slanderously reported and as some affirm that we say), "Let us do evil that good may come"? Their condemnation is just.

9 What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;

10 as it is written,

"THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

11 THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

12 ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS;

THERE IS NONE WHO DOES GOOD,

THERE IS NOT EVEN ONE."

13 "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING,"

"THE POISON OF ASPS IS UNDER THEIR LIPS";

14 "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

15 "THEIR FEET ARE SWIFT TO SHED BLOOD,

16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,

17 AND THE PATH OF PEACE HAVE THEY NOT KNOWN."

18 "THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

19 Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God;

20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

— The logical question of ch. 2

— Israel's Privilege - the Bible

— i.e. Is God unjust in Judging the unbelieving Jew?

— If God condemns ALL He can't be faulted for being Just.

— David, who sought mercy, is his illustration.

— Paul anticipates the response to v. 9.

— His Answer? If He can't Judge Israel then He can't Judge Anyone.

— Note the pronoun change... "my" He PLAYS the PART of the Gentile of v. 8.

— and if this is received (the ARGUM. of v. 7) then v. 8 can follow..

Conclusion: Is the Jew better than the Gentile? — "No. All are...under Sin."

Paul brings in the Psalms 8 times — "all"

" R " " U " " S " " T "

full of death

Concluding statement

Men are "under law" i.e. Accountable

Thus "closed" in Guilt

Thus none are saved by Law... Rather law shows GUILT

Righteousness is:
• "manifested" not earned

- in keeping with Old Testament
- through faith
- in Christ
- for all

(v23 is Parenthetical to support v22)

- Justified as a Gift
- BY GRACE
- thru redemption
- A Propitiation
- in His blood
- to demonstrate righteousness
 - In Old Test. forbearance
 - and New Test. salvation

i.e. faith alone

The classic example of "faith alone"

I. His SALVATION is APART from WORKS

- the unworthy
- the ungodly
- who believes

21 But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets.

22 even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

23 for all have sinned and fall short of the glory of God,

24 being justified as a gift by His grace through the redemption which is in Christ Jesus;

25 whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;

26 for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.

27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

28 For we maintain that a man is justified by faith apart from works of the Law.

29 Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also,

30 since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.

31 Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

4 What then shall we say that Abraham, our forefather according to the flesh, has found?

2 For if Abraham was justified by works, he has something to boast about; but not before God.

3 For what does the Scripture say? "AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS."

4 Now (to the one) who works, his wage is not reckoned as a favor, but as what is due.

5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,

6 just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

Three results..

1. Boasting is excluded

An Apostolic Creed

2. Sovereignty is extended

3. The law is established

- its Prophecies
- Pictures
- Purpose
- Promises

.. are of Jesus

or what has he "discovered" according to his flesh...

His discovery? Works would not save.

His salvation must be "imputed"

The illustration becomes a principle..

Illust. 2 is David.

DAVID is Post-Law
DAVID speaks of "forgiveness" as the basis of his SALVATION

Can this be true for the Gentile?
or is circumcision required...?

His Justification came 13 Years
Before circumcision...

His Circumcision was A Sign...
"And A Seal..."

"a sign" is a physical representation of an
inward truth...

"a seal" is an assurance or certainty..

Circumcision was the covenant sign from
God that a "seed" would come upon which
righteousness was based..

9 Is this blessing then upon
the circumcised, or upon the un-
circumcised also? For we say,
"FAITH WAS RECKONED TO ABRAHAM
AS RIGHTEOUSNESS."

10 How then was it reckoned?
While he was circumcised, or un-
circumcised? Not while circum-
cised, but while uncircumcised;

11 and he received the sign
of circumcision, a seal of the
righteousness of the faith which
he had while uncircumcised, that
he might be the father of all
who believe without being cir-
cumcised, that righteousness
might be reckoned to them,

12 and the father of circumci-
sion to those who not only are of
the circumcision, but who also
follow in the steps of the faith of
our father Abraham which he had
while uncircumcised.

II His salvation is APART
from circumcision

Thus
He is the example of SALVATION
to the Jew..
and the Gentile...

the hope of the Jew

If Law = salvation

- Faith is void
- the promise of the Kingdom
is nullified..

Because the law is to show sin not to save

13 For the promise to Abra-
ham or to his descendants that
he would be their of the world was
not through the Law, but through
the righteousness of faith.

14 For if those who are of the
Law are heirs, faith is made void
and the promise is nullified

15 for the Law brings about
wrath, but where there is no law,
neither is there violation.

III His SALVATION IS APART
from LAW

IV Here is Abraham's
Faith...

if BY GRACE the promise is Secure..
to Jew or Gentile who
follow Abraham in faith..

— as Prophecy..

His faith was in God
who gives life from the dead..

It was AGAINST ALL hope..
(i.e. physical ability)

and in a promise

even tho it looked impossible

He was confident it would be
answered. relying though
unfulfilled..

16 For this reason it is by
faith, that it might be in accord-
ance with grace, in order that the
promise may be certain to all the
descendants, not only to those
who are of the Law, but also to
those who are of the faith of
Abraham, who is the father of us
all,

17 (as it is written, "A FATHER
OF MANY NATIONS HAVE I MADE YOU")
in the sight of Him whom he be-
lieved, even God, who gives life
to the dead and calls into being
that which does not exist.

18 In hope against hope he
believed, in order that he might
become a father of many na-
tions, according to that which had
been spoken "SO SHALL YOUR DE-
SCENDANTS BE."

19 And without becoming
weak in faith he contemplated his
own body, now as good as dead,
since he was about a hundred
years old, and the deadness of
Sarah's womb;

20 yet, with respect to the
promise of God, he did not waver
in unbelief, but grew strong in
faith, giving glory to God,

21 and being fully assured
that what He had promised, He
was able also to perform.

22 Therefore also it was
RECKONED TO HIM AS RIGHTEOUSNESS.

23 Now *not for his sake only was it written, that it was reckoned to him,

24 but for our sake also, to whom it will be reckoned, as those *who believe in Him who *raised Jesus our Lord from the dead,

25 He who was *delivered up because of our transgressions, and was *raised because of our justification.

But his faith is our example.

We believe in a God who
GAVE life to the DEAD..

He is the complete accomplishment
OF our SALVATION.

He died for us

and became our righteousness..
thus justification...

CHAPTER 5: The Security of The Justifying

5 Therefore (having been) justified by faith, we have peace with God through our Lord Jesus Christ.

2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;

4 and perseverance, proven character; and proven character, hope;

5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

WE are in the past tense Paul has gotten us SAVED by Now

- 1 Peace with God
 - 2 A stance in Grace
 - 3 Hope of Glory
- } Security

and trials do not contradict God's love They "prove" us

and our hope or assurance will not fail us as God loves us as seen in the gift of the Spirit

He substantiates God's love in vv 6-11

If He loved us as sinners will He not continue to love us as sons? How "much more"

6 For while we were still helpless, at the right time Christ died for the ungodly.

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

10 For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

4

He explains v 9 - "For" - If when "enemies" the death of Christ provisionally reconciled us - much more do we know of God's love now that our reconciliation is actual as Jesus' life intercedes for us.

We glory or exult in God right now as our secure possession.

Adam's sin imputed to all men 2nd corist i.e. at a point all men "sinned" in Adam

12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned -

He gives an illustration of "one man's" act being imputed to the race that is born of him

13 for until the Law sin was in the world; but sin is not imputed when there is no law.

rv13-14 Prove the point of v. 12 there was much sin before Moses, law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

But one cannot declare oneself guilty unless he knows the law .. Thus there should be no physical death before Moses

15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.

.. "nevertheless.." "death reigned.." And this is illustrative of Jesus... We receive the result of His Act

But Adam and Jesus are not equal and opposite.. "Grace Abounded" in Christ and dominated death..

The results of Jesus' death - salvation - are MORE CERTAIN than Adam's curse

It is ALSO MORE BREAD or WIDER

and more EXALTING or higher

Conclusion: One Act Set us Down as Righteous

V19 explains: His "obedience" became ours

It finalizes the argument.. Grace unseated and conquered Sin..

Now "Sin reigned" now "GRACE REIGNS"

vs. 6 and 7 now defend a classic rebuttal that arises with the idea of "Grace" - Antinomianism -

Lit. "engrafted.." We share Christ's life like a plant

16 And the gift is not like that which came through the one who sinned, for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

18 So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

20 And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,

21 that, as sin reigned in death, even so grace might reign through righteousness to eternal life (through Jesus Christ our Lord)

Thus 5:1b and 5:11 "Through Jesus Christ" is Proven

6 What shall we say then? Are we to continue in sin that grace might increase?

2 May it never be! How shall we who died to sin still live in it?

3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

4 Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

5 For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

6 knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;

7 for the one who has died is freed from sin.

8 Now if we have died with Christ, we believe that we shall also live with Him,

9 knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.

10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.

An Accountion: Christ Produces Sin

A DENIAL

A Fact: we have died to sin's reality and power

An Explanation: we have "baptized" in to Jesus' death..

and thus we share in His resurrection life

... and this is a "certainty" because

our "old self" was crucified..

.. OUR bondage to sin is broken

... and we are free from its power..

Paul sets forth a credal statement - we believe -

We will live forever in glory with Christ because our source of life will never cease (Heb. 7:24-25)

.. He now eternally lives to God..

and thus this is how the Christian sees or "considers" himself...
 Given new life to live to God..

this is a fact —

11 Even so consider yourselves to be "dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin "reign in your mortal body that you should obey its lusts,

13 and do not go on "presenting the members of your body to sin as instruments of unrighteousness; but "present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.

14 For "sin shall not "be master over you, for you are not under law, but under grace.

An Attitude

An Action

- Resist your bodies
 Don't let sin "reign"
 RATHER "set it before" God as His weapon"

Because our master is God..
 We are UNDER GRACE"

Paul...
 Substantiated in v15f

15 What then? "Shall we sin because we are not under law but under grace? "May it never be!

16 Do you not "know that when you present yourselves to someone as "slaves for obedience, you are slaves of the one whom you obey, either of "sin resulting in death, or of obedience resulting in righteousness?

17 But "thanks be to God that though you were slaves of sin, you became obedient from the heart to that "form of teaching to which you were committed,

18 and having been "freed from sin, you became slaves of righteousness.

19 "I am speaking in human terms because of the weakness of your flesh. For just "as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification)

20 For "when you were slaves of sin, you were free in regard to righteousness.

21 Therefore what "benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is "death.

22 But now having been "freed from sin and "enslaved to God, you derive your "benefit, resulting in sanctification, and "the outcome, eternal life.

23 For the wages of "sin is death, but the free gift of God is "eternal life in Christ Jesus our Lord.

v15 Shall we take advantage of this loving master? "No"!!

v16 Because Grace Places us under a CONSTRAINT or INFLUENCE or POWER

Salvation
 its constraint (2 Cor. 5:14-15)
 Gal. 2:20

Paul Goes from hypothetical to the illustration of the Roman readers

Acts 20:32

You used to be obedient to sin

So
 now be obedient to your new master and enjoy a new result

- He explains ↓

- our previous "master" recompensed our service with no "fruit" or benefit... only "death"

our new master?!
 He awards us with "sanctification" or holiness...
 and the outcome? - Heaven!

Conclusion

The "soldiers" PAY of sin is DEATH
 The "Gift" of God is eternal life..

Note the progression

1. You were slaves..
2. You became obedient.. (conversion)
3. You became freed..
4. You became slaves..

These are facts

Thus.. A COMMAND..

"COMPLY" with your new master..

Living in sin is not ONLY impossible (1-21)

But also illogical (22-23)

Paul substantiates Ch. 6's

"We have a new master" idea.
Now he substantiates that
a widow can have a new
husband - Christ!

7 Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

3 So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

4 Therefore, my brethren, you also were made to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God.

5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

6 But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.

He explains "fruit for God"
The Law could not produce fruit... it showed us what God's will was but our flesh only rebelled to "bear fruit" for death

death allows for a change of husbands

In the same way Christ's death allows us a new "husband"

... the result? "fruit for God"

Now we have a new "system" that we are under... not law
But "the Spirit" - i.e. Grace -
The new birth Produces new life.

7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

8 But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.

9 And I was once alive apart from the Law; but when the commandment came, sin became alive, and I died.

10 and this commandment, which was to result in life, proved to result in death for me.

11 for sin, taking opportunity through the commandment, deceived me, and through it killed me.

12 So then, the Law is holy, and the commandment is holy and righteous and good.

13 Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, that through the commandment sin might become utterly sinful.

14 For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin.

This brings another question. One that Christianity was challenged with.

i.e. "You speak against the law.."

Acts 6:13

No, the law has divine purpose in revealing sin and guilt.

Matt. 5:17-18

Acts 21:28, 25:8

Paul gives a "theological testimony" - note the "I" usage.

"alive" means Paul's self-commendation.
i.e. when the law was made clear
Saul saw his sin as his flesh rebelled and knew condemnation
and thus was "killed" spiritually

Because his sin nature deceived him in thinking he was righteous and then rebelled against law and killed him..

Thus the law has a holy purpose To condemn that we might seek mercy.

Which brings another rebuttal - "So you are saying that the law makes you sin"

"No, my SIN makes me sin."

i.e. in that sin rebels against the goodness of law

"For" .. v14 explains the condemnation of v13 the law is divine I am fallen... "flesh"

i.e. I must do what I don't want to: "bondage"

"For"... explains "bondage" to sin...
"Having" to do what you don't want

The fact that he hates it means
that he intellectually knows that
law is good

Thus Paul in his nature
or essential being
Does not want to sin but his
"flesh"... "sin which indwells"...

The fact he does not want to do it
Shows that it is not essentially
him but indwelling sin...

What can "set me free" mean?
1. - GAIN VICTORY OVER HIS BODY?
or 2. GAIN SALVATION when he obviously
cannot obey the law...
I think the second..

The reason there is "no condemnation,"
Christ has set us free from the
Law's condemnation

He became a man
and died a substitute

the identification of the saved
- they walk differently
Paul sees sanctification as
the logical spiritual result of
Justification.

15 (For) that which I am doing,
I do not understand; for I am not
practicing what I would like to
do, but I am doing the very thing
I hate.

16 But if I do the very thing I
do not wish to do, I agree with
the Law, confessing that it is
good.

17 So now, no longer am I
the one doing it, but sin which in-
dwells me.

18 For I know that nothing
good dwells in me, that is, in my
flesh; for the wishing is present
in me, but the doing of the good
is not.

19 For the good that I wish, I
do not do; but I practice the very
evil that I do not wish.

20 But if I am doing the very
thing I do not wish, I am no
longer the one doing it, but sin
which dwells in me.

21 I find then the principle
that evil is present in me, the one
who wishes to do good.

22 For I joyfully concur with
the law of God in the inner man,

23 but I see a different law in
the members of my body, waging
war against the law of my mind,
and making me a prisoner of the
law of sin which is in my mem-
bers.

24 Wretched man that I am!
Who will set me free from the
body of this death?

25 Thanks be to God
through Jesus Christ our Lord! So
then, on the one hand I myself
with my mind am serving the law
of God, but on the other, with my
flesh the law of sin.

He explains...
He and all Christians
have "flesh" or "indwelling sin"
that causes a struggle
or a "bondage" to sin...

Conclusion: "Evil is in me"
"In my soul I love the law of God!"

... but in his body
Paul had another "law"
or authority...
and he is "prisoner"

How wretched!!

His present condition and struggle

8 There is therefore now no
condemnation for those who
are in Christ Jesus.

2 For the law of the Spirit of
life in Christ Jesus has set you
free from the law of sin and of
death.

3 For what the Law could
not do, weak as it was through
the flesh, God did: sending His
own Son in the likeness of sinful
flesh and as an offering for sin. He
condemned sin in the flesh,

4 in order that the require-
ment of the Law might be fulfilled
in us, who do not walk according
to the flesh, but according to the
Spirit.

5 For those who are accord-
ing to the flesh set their minds on
the things of the flesh, but those
who are according to the Spirit,
the things of the Spirit.

Knowing that law offers no hope
where does our confidence lie?
"in Christ Jesus"

Death

He explains...
A person's nature is
expressed in the lives...
Thus those who are
spiritually reborn live
lives according to the
Holy Spirit.
- they desire God..

6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so;

8 and those who are in the flesh cannot please God.

9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

10 And if Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.

and that lifestyle demonstrates a person's nature
Some Dead to God
Some alive to God

Why "Dead?"
As they are...
• Hostile to God
• rebellious to God
• Displeasing to God

But "You" - the Believer...
are spiritually alive
to God and indwelt by God's Spirit.

...and thus his life is alive to God as seen
in Righteous living.

So Righteous is God that
He will even raise
our bodies..

↑ All the above are facts or truths.
↓ Verse 12: commands and responses.

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

14 For all who are being led by the Spirit of God, these are sons of God.

15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

16 The Spirit Himself bears witness with our spirit that we are children of God,

17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

we are (Lit.) "indebted"
i.e. we must!
we have a compulsion

Truly
One who lives in the flesh
Shows that he has no
rebirth -
but
the one continuously struggling
with the flesh shows he
belongs to God..

our obedience is out of love not
fear

and there is an internal
agreement of the soul
in the rebirth...

and this sonship brings security
(i.e. "heirs")
that we will be "glorified" with
Christ

Those "led" or "under
God's headship
SHOW THAT THEY ARE
"sons" OF GOD'S family.

Rev. 19 When Christ And His People
Appear (Col. 3:4)

our salvation.
"first fruits" - anticipatory

He helps us by burdening us
with needs.. and God hears
our hearts not just our words..
.. because He knows the mind of
the Spirit..

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.

20 For the creation was subjected to futility, not of its own will, but because of Him who subjected it, in hope

21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation groans and suffers the pains of childbirth together until now.

23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.

24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

26 And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

But..

.. Tho secure we have to await our
day of glory..

Our salvation is not fully realized..
.. But the glory is such that we
can endure all things until then...

He illustrates: We, like the creation,
"groan" waiting for
its future glory.

He explains.. The creation undergoes
the fall or "vanity" because of the
curse.. But.. there is "hope"..

someday the creation will be
reborn

as for now?
It groans under the curse..
Just as we..

We also are looking forward
to our "day"

Because
our salvation is in "hope"
- in the future..

thus we must persevere
as we wait

But not only
is hope our encouragement
But the Spirit helps us..
The classic duty
cited is "Prayer"

Another comfort is God's
Providence

Another is God's sovereignty..

all foreknown
are "pro-herizo"
and all pre-destined are called
to faith..

all respond in justifying faith
and all are kept unto
"glorification"

31 What then shall we say to these things? If God is for us, who is against us?

32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

33 Who will bring a charge against God's elect? God is the one who justifies;

34 who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 Just as it is written,

"FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;

WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

37 But in all these things we overwhelmingly conquer through Him who loved us.

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Conclusion:
Are We indeed Secure?

"There is no opposition"

If He did the Greater will He not give the lesser..

"There is no accusation"
As God is the Judge who declares us innocent

"There is no condemnation"
as Christ died for us
rose for us
And Intercedes Present.

"There is no separation"

even though we suffer..

But we will overwhelmingly
conquer death
through Christ

Paul's Personal Conviction..

"If Christianity is true then God must condemn the unbelieving Jew. Then Christianity must be contrary to the word of God to the Jew!"

Romans 9 Deals with this accusation...

Paul explains. The 'Ishmael's' (children of the flesh) are not regarded as truly of Abraham. ONLY the 'ISAACS'

He substantiated v8
ISAAC WAS BORN OF THE PROMISE,
Presence,
AND POWER OF GOD

Conclusion: It -salvation- does not depend on efforts but on God's SOVEREIGN GRACE

9 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

2 that I have great sorrow and unceasing grief in my heart.

3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

4 who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises,

5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

7 neither are they all children because they are Abraham's descendants, but "through Isaac your descendants will be named."

8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

9 For this is a word of promise: "At this time I will come, and Sarah shall have a son."

10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;

11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls,

12 it was said to her, "The older will serve the younger."

13 Just as it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? There is no injustice with God, is there? May it never be!

15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth."

18 So then He has mercy on whom He desires, and He hardens whom He desires.

— IN A SENSE THIS IS A VOW OF HONESTY

the truths he loves his countrymen

... to the point of being "cursed" for their sake...

he recites their 8-fold glorious position as Jews...

a statement of Christ's deity

The thought is "has God violated the promises in condemning them?"

The answer? "No. Being a physical Jew does not make you a spiritual Jew."

Rather it is being an "ISAAC" - The chosen, born of God's power and promise.

Someone may have said "Yes but Ishmael has a different mother..." So Paul uses an even better illustration...

- Jacob and Esau -

Jacob was chosen before ANYTHING could "influence God's choice..."

Rather it was God's purpose & God's choice

God placed His favor on one sinner - Jacob and passed over the other - Esau

is this unjust?
No!

election is not based on justice (as all would be in hell) but on mercy... and God can bestow on those whom "He will"

AND God can use some to glorify His justice and power

Conclusion: God can show mercy on whom He will and He can use a sinner to glorify His justice...

19 "You will say to me then, "Why does He still find fault? For who resists His will?"

20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory

24 even us, whom He also called, not from among Jews only, but also from among Gentiles.

25 As He says also in Hosea,

"I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'

AND HER WHO WAS NOT BELOVED, 'BELOVED.'"

26 "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,'

THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."

27 And Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE AS THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

28 "FOR THE LORD WILL EXECUTE HIS WORD UPON THE EARTH, THOROUGHLY AND QUICKLY."

29 And just as Isaiah foretold,

"EXCEPT THE LORD OF SABAOth HAD LEFT TO US A POSTERITY,

WE WOULD HAVE BECOME AS SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

30 "What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

31 but Israel, pursuing a law of righteousness, did not arrive at that law.

32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

33 just as it is written,

"BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE,

AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

the illustration

the reality or application

God must "enough"

"with much long suffering" sinners
"prepared" (middle voice)

for destruction

A question arises - "Then how can God Judge the non-elect when none can resist His will?"

Paul puts man in His place

He is a vessel
God is the Potter

He has the "right" to
Act upon sinners as He is
Pleased.

In Grace or
Justice

and He sovereignly purposed to
Show His mercy
upon those "He prepared" (Active voice)
for glory

and His calling can go to Jew or Gentile
Alike..

As Hosea implies

Isaiah states that just being
Jewish will not save..

Judgement will find the Jew...

and without His mercy
the entire nation would've known
extinction

Conclusion:

Gentiles (vv 24-26) will receive
righteousness though they were not
in pursuit of it
.. Because of faith in Jesus

Israel pursuing a LEGAL righteousness:
failed in their pursuit..

Why?
They stumbled over the
issue of faith as a
means to salvation

This CHAPTER explains 9:33... Israel stumbled over "faith" as the means to SALVATION because of their error and pride

This ch. 10 looks at the nation's **PRESENT** problem... unbelief and pride... (vv 1-10)

and the proclamation of Christ to the Gentile (11-21)

v. 9 explains v. 3... The righteousness of God is Jesus Christ... He alone is God's provision for man to stand righteously

LEGAL righteousness must rest upon one's own efforts... he "lives" by that righteousness

Deuteronomy uses this text for the complete sufficiency of the law - the Jew need go nowhere else... Paul uses it for grace as seen in the parenthesis...

We need only to believe it as true and trust in it

Why does belief equal salvation? Because it results in righteousness being "imputed" to us

Israhel believes this also... Belief will not fail us

10 Brethren, my heart's desire and my prayer to God for them is for their salvation.

2 For I bear them witness that they have a zeal for God, but not in accordance with knowledge.

3 For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

4 For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

6 But the righteousness based on faith speaks thus, "Do NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

7 or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

8 But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART"—that is, the word of faith which we are preaching,

9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved;

10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

11 For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him;

13 for "WHOEVER WILL CALL UPON THE NAME OF THE LORD WILL BE SAVED."

14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!"

Paul prays for his countrymen...

... because they are sincerely - wrong -

Why? - Because of ignorance... - pride... - and rebellion...

"end of the law" means that the law is "ended" when a person comes to Christ because its purpose has been fulfilled

vv 5-11 explain v. 4's statement that Christ "ends" the law. He ends because in Christ the righteousness needed has been completely provided by Him...

Paul builds on the "whosoever" idea because He creates no rules all He is available to save any

... as Paul says...

To call on God they must believe to believe they must hear to hear they must be preached to to be preached to God must send the Gospel

as indeed He has! Paul allegorizes Old Testament mercies into New Testament grace

Isaiah marvels at the lack of response

Paul questions.. "surely the Gentile has not had the Gospel offered to them"

He answers with Psalm 19 -
The Psalm of the universal knowledge of God and universal accountability of man to God.

16 However, they did not all heed the glad tidings; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"

17 So faith comes from hearing, and hearing by the word of Christ.

18 But I say, surely they have never heard, have they? Indeed they have;

"THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

19 But I say, surely Israel did not know, did they? At the first Moses says,

"I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU."

20 And Isaiah is very bold and says,

"I WAS FOUND BY THOSE WHO SOUGHT ME NOT, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Paul cites Isaiah 53
And the prophetic response of Israel to the message of Jesus

Thus v16 proves that saving faith comes from believing a "report" or message to be heard.. in that Israel's sin was rejecting a "report"

Did Israel know that the Gospel would go to the Gentile?

Yes...

Moses said so

Isaiah said so..

As well as the fact that Israel would harden itself to God

ch. 11 is Israel's future:

God's rejection is not total 1-10
nor final 11-36

"foreknew": God knew and loved the nation before the nation knew Him... i.e. He chose them.

11 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

3 "Lord, they have killed Thy prophets, they have torn down Thine altars, and I alone am left, and they are seeking my life."

4 But what is the divine response to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal"

5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

7 What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened:

8 just as it is written,

"GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY."

9 And David says,

"LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM."

10 "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER."

11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

12 Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be!

13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry,

14 if somehow I might move to jealousy my fellow countrymen and save some of them.

15 For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead?

16 And if the first piece of dough be holy, the lump is also; and if the root be holy, the branches are too.

the Kingdom

the Kingdom

Is God finished with the Jew?

Paul says "No"

He is example "A"

410

Elijah is example "B"...

.. Elijah felt that All Israel had fallen but there is Always A remnant...

this was True in Elijah's day and true today...

But the remnant is chosen by Grace

Conclusion: The nation is HARDENED... The remnant is CHOSEN...

let. "sleep"

and the "stupor" comes as a judicial Act for the nation's sin

Signs of weakness and old age.. The Great Nation becomes a weak and decrepit people..

Is God done with them? - No -

The purpose of Gentile salvation has the Jew in mind

and if sin brings riches how much more will their faith in Christ (fulfillment) bring?!

even Paul had the Jew in mind when he preached..

.. Because Jewish acceptance of messiah would bring life to a dead world.

Why is God loyal to the Jew? one word - "Abraham!" the "first piece of dough"

17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

Majority of the Jews
the Gentile

Thus the Gentile is to always be humble and appreciative to Israel..

.. knowing his "roots" are literally Jewish.

18 do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you.

Messiah is a fulfillment of the promise to Abraham, the "rich root" of Israel

19 "You will say then, "Branches were broken off so that I might be grafted in."

The Gentile might say "I was intended in God's Plan. Jews were removed that I could be included"

20 Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;

True. However you were included for nothing that you did - ONLY through FAITH in Jesus.

21 for if God did not spare the natural branches, neither will He spare you.

So fear God..

22 Behold then the kindness and severity of God: to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

unbelief brought their demise AND should you fall away in unbelief you will be cut off also..

23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

and there is also hope for the Jew should he repent.

24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more shall these who are the natural branches be grafted into their own olive tree?

"For" Paul explains v.23.. If the "wild Gentile" can be grafted how much more the native Jew..

Paul sees Christianity as having its origin in true Judaism.

i.e. the setting aside of Israel is only temporary.

This verse explains v.24's idea of Jewish engrafting..

It will happen someday when God is finished with the Church Age and the engrafting of the Gentile..

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in;

not total nor final..

the elect

26 and thus all Israel will be saved; just as it is written,

and after the Church Age or "fulness" of the Gentiles.. "all Israel will be saved.."

"THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

i.e. After Messiah's refinement and judgement of the nation "all Israel" will be saved..

27 "AND THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

In a sense the Jew is our enemy..

.. But in another sense loved by God because they are the chosen people in Abraham

28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

God's covenants do not pass away

29 for the gifts and the calling of God are irrevocable.

vv30-31 Explain the permanence of God's covenant with Israel..

30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

He has been merciful to us because of their sin who we were disobedient

31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy.

Now they have been disobedient thus God can show mercy to them also and restore them

32 For God has shut up all in disobedience that He might show mercy to all.

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

34 For who has known the mind of the Lord, or who became His counselor?

35 Or who has first given to Him that it might be paid back to Him again?

36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

What wisdom in using sin to bring about God's purposes.. His use of evil ("Judgements") are beyond our understanding..

None can understand God

and God is obligated to none

Because He is the origin "from" - means "through" object - "to" of All things..

This marks the beginning of the Practical section of the book...

First.. our relationship to God (vv 1-2)

It is "living" as opposed to O.T. sacrifices that were merely typical

"holy" means that we are acceptable based upon what Christ did

is the word for priestly service i.e. "worship"

our next relationship is to the body (vv 3-16)

See yourself with humility (3-5)

with a sense of (6-16) responsibility

12 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

3 For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

4 For just as we have many members in one body and all the members do not have the same function,

5 so we, who are many, are one body in Christ, and individually members one of another.

6 And since we have gifts that differ according to the grace given to us, let each exercise them accordingly: if prophecy, according to the proportion of his faith;

7 if service, in his serving; or he who teaches, in his teaching;

8 or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

10 Be devoted to one another in brotherly love; give preference to one another in honor;

11 not lagging behind in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, persevering in tribulation, devoted to prayer,

13 contributing to the needs of the saints, practicing hospitality.

The motive of devotion: ... "mercies.."

"Present" is in the aorist tense.. i.e. it's A decisive Act

"bodies.." means TOTAL

"logikos" RATIONAL.. Animal sacrifices were symbolic but not "rational": A believer's devotion IS A reasonable response to Christ.

What prevents this? "The world"

The result: "transformation"

The means: the mind's renewal as we "test" the will of God..

Our 3rd Area is to that of our enemies
(17-21)

14 *Bless those who persecute you; bless and curse not.

15 *Rejoice with those who rejoice, and weep with those who weep.

16 *Be of the same mind toward one another; do not be haughty in mind, *but associate with the lowly. *Do not be wise in your own estimation.

17 *Never pay back evil for evil to anyone. *Respect what is right in the sight of all men.

18 If possible, *so far as it depends on you, *be at peace with all men.

19 *Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

20 "BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR *IN SO DOING YOU WILL HEAP BURNING COALS UPON HIS HEAD."

21 Do not be overcome by evil, but overcome evil with good.

Don't re-act to people
Re-pond to truth

Be as far as you can

.. Let God bring wrath

To bring change live out love

Our Relationship To Government As A Christian Citizen

13 Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

2 Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for (it does not bear the sword for nothing); for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

5 Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.

9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

10 Love does no wrong to a neighbor; love therefore is the fulfillment of the law.

11 And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed.

12 The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.

13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.

Respect and obedience

Because government is a divine institution

Thus... being a Christian does not give you an excuse for disobedience

But a good person has no problem with government

The evil man has cause for fear as Gort. has the right to take life - capital punishment -

So we are in subjection not merely because of the fear of reprisal but "conscience" - God says so.

We pay taxes as we do tithes both to divine institutions.

So the Christian is to be a model citizen

Our Relationship in our Culture as a Christian Neighbor

Have a good reputation
PAY WHAT YOU OWE -

Beloving thus lawful

a loving person makes for a good citizen.

• And he is lawful. . .
• ... He does no wrong

• and we are to be:
• an enlightened people or "awakened"

• A warning people

• And a holy, distinct people

• A unified people

• a Christlike people

• A watchful people

Our Relationship to the Church in cultural issues

14 Now *accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

2 *One man has faith that he may eat all things, but he who is weak eats vegetables only.

3 Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

4 *Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.

5 *One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

7 For not one of us lives for himself, and not one dies for himself;

8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore *whether we live or die, we are the Lord's.

9 For to this end *Christ died and lived again, that He might be Lord both of the dead and of the living.

10 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For *we shall all stand before the judgment seat of God.

11 For it is written,

"*AS I LIVE, SAYS THE LORD,
*EVERY KNEE SHALL BOW TO ME,
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

12 So then *each one of us shall give account of himself to God.

13 Therefore let us not judge one another anymore, but rather determine this—*not to put an obstacle or a stumbling block in a brother's way.

14 I know and am convinced in the Lord Jesus that *nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

15 For if because of food your brother is hurt, you are no longer walking according to love. *Do not destroy with your food him for whom Christ died.

16 Therefore *do not let what is for you a good thing be spoken of as evil;

17 for the kingdom of God *is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

i.e. Who does not understand Grace and freedom in Christ

Don't condescend on him

examples of the strong and the weak

the rule: Live and let live in non-moral non-revelatory issues

.. Because both are acting out of service to a common master!

in some issues it is an area of conscience

... as long as both act out of devotion to Jesus

which is true for all Christians

43

Christ died and rose to Lord over ALL creation

So judging men is not our responsibility in areas of conscience... that belongs to Christ..

Rather than condemning why not seek servanthood and unity and the other man's good

Paul explains "stumbling block" Trying to force an area of conscience on someone who has not come to grips

The rule of Jesus over HIS people is not an issue of foods but love..

how to "tear down"
To offend others with your
"Liberty"

18 For he who in this way
serves Christ is acceptable to
God and approved by men.

The seeking of
another's Good

19 So then let us pursue the
things which make for peace and
the building up of one another.

Pursue Peace
instead of conforming
all others to your Diet code
and religious days

20 Do not tear down the
work of God for the sake of food.
All things indeed are clean, but
they are evil for the man who
eats and gives offense.

i.e. Don't destroy Christian lives
for the sake of Diet codes

21 It is good not to eat meat
or to drink wine, or to do anything
by which your brother
stumbles.

Limit your freedom for others good

22 The faith which you have,
have as your own conviction before
God. Happy is he who does
not condemn himself in what he
approves.

Come to your personal convictions..

23 But he who doubts is
condemned if he eats, because his
eating is not from faith; and
whatever is not from faith is sin.

..but respect others

15 Now we who are strong
ought to bear the weaknesses of
those without strength and not
just please ourselves.

The strong must
Limit their freedom
for the weak

2 Let each of us please his
neighbor for his good, to his
edification.

Think of what is best for him not you

3 For even Christ did not
please Himself; but as it is
written, "THE REPROACHES OF THOSE
WHO REPROACHED THEE FELL UPON
ME."

Be like Jesus

4 For whatever was written
in earlier times was written for
our instruction, that through
perseverance and the encouragement
of the Scriptures we might have
hope.

The scripture's testimony
About Jesus encourages
us to persevere...

5 Now may the God who
gives perseverance and
encouragement grant you to be of
the same mind with one another
according to Christ Jesus.

.. as well as God's Grace..
May He grant to us to be like
the mind of Christ...

6 that with one accord you
may with one voice glorify the
God and Father of our Lord Jesus
Christ.

..to glorify God..

7 Wherefore, accept one
another, just as Christ also
accepted us to the glory of God.

SO Accept other Christians
in a gracious and
benevolent way...

8 For I say that Christ has
become a servant to the
circumcision on behalf of the truth
of God to confirm the promises
given to the fathers.

.. Just as Jesus did us..

9 and for the Gentiles to
glorify God for His mercy; as it
is written,

He explains: Whether Jew or
Gentile He accepts us..

"THEREFORE I WILL GIVE
PRAISE TO THEE AMONG THE
GENTILES,
AND I WILL SING TO THY
NAME."

10 And again he says,

"REJOICE, O GENTILES, WITH
HIS PEOPLE."

11 And again,

"PRAISE THE LORD ALL YOU
GENTILES,
AND LET ALL THE PEOPLES
PRAISE HIM."

12 And again Isaiah says,

"^oTHERE SHALL COME ^oTHE
ROOT OF JESSE,
AND HE WHO ARISES TO RULE
OVER THE GENTILES,
^oIN HIM SHALL THE GENTILES
HOPE."

13 Now may the God of hope
fill you with all ^ojoy and peace in
believing, that you may abound
in hope ^oby the power of the Holy
Spirit.

Seventh area of Application:

- Missionary
Zeal

14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.

their knowledge of Christ was substantially complete
They were obedient to what they knew

15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God,

So why did Paul write?
To remind them
i.e. to insure their faithfulness

16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.

The Paul is a minister his success comes by the power of the Holy Spirit

.. Because he is a priest
There are his offering
.. and he wants them to be "pleasing", "sanctified"

17 Therefore in Christ Jesus I have found a reason for boasting in things pertaining to God.

Thus through Christ's power Paul has a reason for boasting in ministerial success

18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

The obedience of men in salvation and change of life was Christ through Paul ..

19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ.

Present Yugoslavia

... by the Holy Spirit and his ministry carried him far and wide

20 And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation;

.. which was Paul's "ambition"

21 but as it is written,

He wanted to go where the gospel has not

"THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

as was prophesied of Christ

22 For this reason I have often been hindered from coming to you;

This is why God providentially kept Paul from going to Rome

23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you

He can leave when an area has the gospel

24 whenever I go to Spain for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—

But he looks to farther fields
Christians have an obligation to support missions

He must take a Gentile contribution for poor Jewish saints

25 but now, I am going to Jerusalem serving the saints.

fellowship is a means not an end

26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

our Biblical relationship to Israel

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

Paul will finish his responsibility

28 Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

29 And I know that when I come to you, I will come in the fulness of the blessing of Christ.

Because he will be faithful to his responsibilities (25-27) and calling (21)

30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

31 that I may be delivered from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints;

32 so that I may come to you in joy by the will of God and find refreshing rest in your company.

33 Now the God of peace be with you all. Amen.

Another responsibility besides giving & encouraging is praying for missionaries

for safety & success

An uncommon book uses with common people who serve...

- "servant"
- "helper" > used 7x
- "worker"

16 I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea;

2 that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

5 also greet the church that is in their house. Greet Epaeetus, my beloved, who is the first convert to Christ from Asia.

6 Greet Mary, who has worked hard for you.

7 Greet Andronicus and Junias, my kinsmen, and my fellow prisoners, who are outstanding among the apostles, who also were in Christ before me.

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

10 Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

11 Greet Herodion, my kinsman. Greet those of the household of Narcissus, who are in the Lord.

12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

13 Greet Rufus, a choice man in the Lord, also his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympus, and all the saints who are with them.

16 Greet one another with a holy kiss. All the churches of Christ greet you.

The woman who carried Romans Tho a common Gentile woman she had earned a place of honor.

The church is to provide for her needs

The only N.T. couple "The eagle" and "the wise woman"

they are minister minded, sacrificial, & "risky"

a common Jewish girl

"mentors" of Paul

Common names of slaves

lit. "tested" A "famous" faithful man -

a former enemy..

a house church

3 Ladies Young and old

The son of Simon of Cyrene?

"Hermes" i.e. "mercury" of the Romans.. messenger of the gods..

The residence of the gods

twins

siblings

"Beware"

errant teachers who contradict Apostolic Christianity

Rationalistic and easy on sin

God has been honored by the Romans... therefore

The ultimate victory will be ours

- "mystery" - the church -

17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

19 For the report of your obedience has reached to all; therefore I am rejoicing over you, but I want you to be wise in what is good, and innocent in what is evil.

20 And the God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus be with you.

21 Timothy my fellow worker greets you, and so do Lucius and Jason and Sosipater, my kinsmen.

22 I, Tertius, who write this letter, greet you in the Lord.

23 Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer greets you, and Quartus, the brother.

24 [The grace of our Lord Jesus Christ be with you all. Amen.]

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past,

26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

A WARNING AGAINST those who contradict "Romans"

We are not to allow Blatant error

These men are not Christians

AKAKOS: The naive
A: "No"
KAKOS: "Evil"

Gen. 3:15

what it takes to stay Faithful

The men with Paul

Paul's secretary...

men in high positions

God gives us Grace to stand...

Paul's gospel is one and the same with the preaching of (i.e. by) Jesus Christ

and in keeping with O.T. Prophecy

and it is a world wide Proclamation by the mandate of God

the result: - Glory to God! "

Romans for DBC Women – Test # 1 – June 2002

Match the definition to the term:

___ Total Depravity

___ The Righteousness of God

___ Justification

___ Imputation

___ Propitiation

___ Grace

___ Redemption

___ The Law

1. The love of God prompted only by His mercies. His bestowance of all of Christ's blessedness through no goodness of the sinner, but only through His unmerited kindness.
2. "Placed to the account of" or "Reckoned." The crediting of Christ's righteousness to the sinner so that he stands acceptable before God.
3. The resultant state of #2. The stance before God of being "declared righteous" because of the gift of Christ's righteousness.
4. That which shows man his sin and readies his heart for his need of mercy and salvation.
5. The "satisfaction" of God's wrath through the blood of Christ on the cross.
6. The estate of the sinner as unchangeably guilty. The body, mind, soul, and will all tainted by sin. The inability of man to choose Christ on his own.
7. The "payment" of Christ to the Justice of God whereby God can judicially free man from the bondage of sin.
8. That divine moral perfection which God demands of man and is provided only through the Gift of Christ.