

1: Wednesday: Law and Faith – Sabbath School Net

Romans is thought of in terms of our need for righteousness, and Romans is seen as God's provision of righteousness to meet our need. Although true, this is not the primary emphasis of our text.

The Bible clearly teaches that God is holy, and in His holy character, He will not allow sin in His presence. It also teaches that man is a sinful creature. In fact, he is dead in his sins and trespasses. Our moral attitudes and behaviors separate us from God. All sinners must pay a terrible penalty. He views salvation in three ways: Why is such a question critical for us today? It is because our eternal destiny hinges on an accurate understanding of the answer. Where will you spend eternity? On this subject we had better make sure we have the right answers. What does God say? By His own character, God must be perfectly consistent with Himself. He cannot break His own Law nor violate His own nature. There are no distinctions with God. Both Jewish and non-Jewish people have fallen short of the glory of God. Everyone in the entire world has sinned and fallen short of or lacks the glory of God. Man has no merit at all; his sin has disqualified him in the heavenly court. No one can base his hope for acceptance with God on his own goodness. We are all guilty before Him. Then the question naturally comes to our mind, How can God be both "just and the justifier" of those who are sinners? God does this without sacrificing His righteousness. The gift of God is a righteous standing with Him. God did it out of love. God loves the sinner. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. It is not something you can earn; it is a gift. You cannot earn it by doing your best to please God. It is a righteousness "apart from the works of the law. It is a gift of grace. It is important to keep in mind the law could demand perfect righteousness, but it was powerless to produce the perfect righteousness that God demands. The reason is because man is sinful at the very core of his nature. Paul can hear the emotional plea of some of his readers: Are we no better than those who do not obey the law? Is there no distinction between them and us? Why this is not fair! They teach not only grace but also good works contributes to justification. The problem, however, is this is teaching a salvation by works. It goes completely against the main thrust of the Scriptures which stresses salvation by grace through faith in Christ alone. Our spiritual equation goes like this: You fill in the blank. The correct equation is: The Bible clearly teaches that salvation is a gift from God that is received by faith in Jesus Christ. Look up in your Bible and study Romans 1: The Law and the prophets testified to the gift of God. The Law provided a system of offerings and sacrifices that men could bring to the altar in the Temple. This system looked forward to and pictured the death of Jesus as "the Lamb of God, who takes away the sins of the world" John 1: There is only one way to receive it and that is through faith in Jesus Christ. It is by faith in Christ that you come to a right standing with God. He is the Savior. He alone saves us. It is a living relationship with Christ. Faith is not trying to obey and fulfill some kind of law. It is not working ourselves up to a certain emotional level. It is not doing our best to try to live up to some religious or moral standard. That is living by works. Faith is not expecting God to accept you because you have tried your very best to live a certain way. God does not love and accept you because you have tried hard to do what you think was right. Even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God" vv. God grants this righteous relationship as a gift, without payment made by the one who receives it. It is granted without any human merit. Read at your convenience First Timothy 1: The basis of justification by faith vv. Paul continues, "being justified as a gift by His grace through the redemption which is in Christ Jesus; 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" vv. Justification is a forensic term meaning to declare righteous. It stands over against condemnation Romans 8: However, God did not declare man free without doing something about his sins. Remember that God had to be true to His character. He is holy, and His holiness demands that He deal with sin. God removed the barrier of the wrath of God against sinners by the payment of the propitiation. The wrath removing sacrifice of Jesus turned the wrath of God away from the guilty sinner. In the Greek translation of the Old Testament, the word for "propitiation"

indicates the blood-sprinkled lid of the Ark of the Covenant, or mercy seat. The important thing to bring out in this word is that what God did in Christ averted the divine wrath from sinners. The death of Christ is a "propitiatory sacrifice. My sin debt has been paid in full. The sacrifice does not go into effect automatically, however. Sinful man must trust in Christ. The believing sinner is justified by faith in Christ. Justification is the sovereign act of God whereby He declares righteous the believing sinner while he is still in his sinful condition. It is a judicial act whereby God declares the sinner acquitted. By faith we have identified ourselves with Jesus Christ. Imputation is the reckoning or "charging to the account" of one what properly belongs to the account of another. Because of the redemption accomplished by Jesus Christ, God imputes or credits our sin to the person of Jesus Christ and imputes His righteousness to our account through faith in Him. The word used is the verb *logizomai* which means "to count, reckon, credit, charge to the account of another. He was morally free of sin. He was not a sinner. However, God "treated as sin" the one "who knew no sin. All of our sins were imputed to Christ who was sinless. He died representing the guilty sinner! No wonder David can cry out in his psalm, "How blessed is he whose transgression is forgiven, whose sin is covered! This is the only way sinful man can ever have a right relationship with God. Here is an example from the Old Testament. Abraham believed God, and it was credited to him as righteousness. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness, just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: Blessed is the man whose sin the Lord will not take into account" vv. Jews supposed Abraham was justified by works or the works of the flesh 4: Paul declares faith saved him vv. Paul is referring us back to Genesis chapter fifteen.

2: Chapter 13, The Law and the Gospel, The Reformed Reader

Part two, Romans -- The divine remedy in relation to the law, Romans -- The ground of future hope, Romans -- The human condition and its antidote, Romans -- In Christ the power of sin is broken, Romans -- The role of the law and the divine remedy, Romans -- The future hope, Romans

Nothing is of more consequence to us, than to ascertain our state before God, in prospect of eternity. This chapter, and especially the immediate verses, furnish sufficient tests by which to ascertain our character. Take verse 13, "If you live after the flesh, you will die! Do we through the Spirit mortify the deeds of the body? Are we led by the Spirit of God? Life and death are suspended on these questions. Spiritual death here, perdition hereafter" Divine sonship here, an eternal inheritance hereafter" are matters to which we may know our relation, by the answers which we are able to give to these questions! They are "led by the Spirit. It is the office of the Spirit to lead, guide, and instruct in the way of salvation. The Spirit is the third Person in the ever-blessed Trinity, and of course invested with all the attributes of Deity" infinitely wise, powerful, good, etc. The Spirit leads the sinner to a perception of his lost and ruined condition. Sometimes by meditation upon some solemn subject, sometimes by personal affliction and approximation to death, sometimes by the death of some acquaintance or friend, sometimes by the prayers of Christians, sometimes by some sermon. Some of these may be powerfully applied to the soul by the Spirit. By such influence, Christ apprehends, lays hold on the soul, stops it in its impenitent progress, and causes it to "hear his voice. The day of judgment appears nearly to commence, and the awful scenes of eternity appear near. The careless sinner is awakened to perceive his guilt and danger, and compelled to cry out, "What must I do to be saved? Or the three thousand at the day of Pentecost, we read, "that they were pricked in their heart. The Spirit then leads to contrition, according to the promise, "They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son! The Spirit leads to "Godly sorrow, which works repentance unto salvation," etc. The Spirit then leads the sinner to a discovery of Christ as the Savior. He will bring glory to me by taking from what is mine and making it known to you! No radical or saving change is effected without the exhibition of this object. Nor are the terrors of the law alone ever sufficient for this purpose. They are sufficient to show the heinousness of sin, and the great danger to which the sinner is exposed, but cannot produce a complete renovation. The law denounces its awful sentence" the discovery of Christ points out the method of escape. The law at most is but a "schoolmaster to bring us to Christ. But in conversion, the Spirit removes "the veil on the heart," dispels prejudice, and affords that inward and Divine light by which alone Christ is discerned for saving purposes. The minds of men, before regeneration, resembles a room, shut up and enclosed without windows. The light shines around with much splendor, but the room remains dark, because its entrance is obstructed. Unbelief, love of the world, and of sin, pride, and prejudice" form the obstructions in question. His prejudices against the Gospel were inveterate" his hatred was violent and active; but no sooner was Christ revealed in him, than all was changed. The Spirit reveals to the sinner, the greatness and dignity of Christ. Sinners have very base thoughts of Christ. They esteem him as "a root out of a dry ground. But after that, these mistaken views were corrected. See 2 Corinthians 3: A saving interest in Christ appeared supremely valuable, his approbation supremely desirable. The knowledge of Christ, was accounted by him as the most excellent knowledge. The Spirit reveals to the sinner, the power of Christ to save to the uttermost. The Spirit reveals Christ as. He reveals him as our "Wisdom, righteousness, sanctification, and redemption. Consequently, the Spirit leads the sinner to the exercise of faith in Christ, that he may be saved. He is led by the Spirit to cast away his doubts and fears arising from his vileness and unworthiness. He "believes in the Lord Jesus Christ and is saved. He has faith in him as the great High-priest, who delivers him from guilt and pollution. He has faith in him as his King, who subjugates his heart and fills it with the love of Christ. The Spirit renovates the mind" deadens the soul to sin; and disposes it to holy obedience and love. None have a right to Divine Sonship, except those who are led by the Spirit. They are the sons of God because they. Adoption is not a mere relation" the privilege and the image of the sons of God go together. A state of adoption is never without a separation from defilement.

Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty. Regeneration of heart, gives us a likeness to God in our nature. Adoption as a legal act, and gives us a right to an inheritance! Regeneration makes us formally his sons by conveying a principle of new life, 1 Peter 1: By the one we are instated in the Divine affection; by the other we are partakers of the Divine nature. The privileges of adoption are many and great. The names by which they are distinguished, so expressive of their elevation and dignity. Once they were called strangers, etc. They were enemies, but being now reconciled to God by faith in Christ, they are become the "sons and children of God. But they are delivered from all these. Inexhaustible provision and riches. All the blessings of a temporal kind that are for their good, shall be given them, "The LORD will give grace and glory. No good thing will He withhold From those who walk uprightly! All the blessings of grace are treasured up in Christ for them, Ephesians 1: Paternal care and protection, "He who fears the LORD has a secure fortress, and for his children it will be a refuge! As an earthly parent defends the members of his family" so Christ is engaged to protect and defend his people, Isaiah Free, certain, and delightful access to God as their Father, Romans 5: His children may come "boldly to the throne of grace," and God will hear their cries. A title to the everlasting inheritance. Christians are frequently called heirs. And that is what we are! Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is! By the Spirit, sinners are not merely led to become the children of God, but led by the Spirit until they come into a measure of spiritual maturity in Christ. They are sensible of their ignorance and weakness, and recognize the enlightening and strengthening energy of the Spirit. They are careful not to "quench" or "grieve" the Holy Spirit, 1 Thessalonians 5: They frequently petition for that influence. The Spirit has been promised, Galatians 3: In the discharge of their duties, they are ever anxious to have the aid of the Spirit. They have the inward witness of the Spirit, Romans 8: This is to resemble God. Mark the amazing love of God displayed in the privilege of adoption. From the text, learn your own character and experience. If you are led by your lusts, your own inclinations, by the spirit and example of the world" then you are the children of Satan, etc.

3: Justification (Romans 3:21-4:25) | www.enganchecubano.com

Divine View: sure promise Law was given, the promise that there would be blessing for all the families of the earth.

Paul at that time was about to leave for Jerusalem with a collection of funds for the impoverished Jewish Christian believers there, taken up from his predominantly Gentile congregations. He planned then to travel on to Rome and to enlist support there for a mission to Spain. Such a journey had long been on his mind. Now, with much missionary preaching successfully accomplished in the East, yet he recognized that the visit to Jerusalem would be hazardous. When it arose, likely within the sizable Jewish population at Rome, and how, we do not know. According to Acts, opinions vary as to whether Jewish or Gentile Christians predominated in the house churches. Perhaps already by then Gentile Christians were in the majority. Paul speaks in Romans of both Jews and Gentiles. If Romans 16 is part of the letter to Rome, see note on Romans. In any case, Paul writes to introduce himself and his message to the Christians at Rome, seeking to enlist their support for the proposed mission to Spain. He therefore employs formulations likely familiar to the Christians at Rome; see note on the confessional material at Romans 1: He cites the Old Testament frequently. The gospel Paul presents is meant to be a familiar one to those in Rome, even though they heard it first from other preachers. As the outline below shows, this gospel of Paul has consequences and implications for those who believe are set forth. Each of these religious faiths claimed to be the way of salvation based upon a covenant between God and a people chosen and made the beneficiary of divine gifts. But Christianity regarded itself as the prophetic development and fulfillment of the faith of the Old Testament, declaring that the preparatory Mosaic covenant must now give way to the new and more perfect covenant in Jesus Christ. Paul himself had been the implacable advocate of freedom of Gentiles from the laws of the Mosaic covenant and, especially in Galatia, had refused to allow attempts to impose them on Gentile converts to the gospel. He had witnessed the personal hostilities that developed between the adherents of the two faiths and had written his strongly worded Letter to the Galatians against those Jewish Christians who were seeking to persuade Gentile Christians to adopt the religious practices of Judaism. For him, the purity of the religious understanding of Jesus as the source of salvation would be seriously impaired if Gentile Christians were obligated to amalgamate the two religious faiths. Still others find the theme of Israel and the church as expressed in Romans 9:11 to be the heart of Romans. Its outlook is universal. It is an implicit plea to the Christians at Rome, and to all Christians, to hold fast to that faith. They are to resist any pressure put on them to accept a doctrine of salvation through works of the law. At the same time they are not to exaggerate Christian freedom as an abdication of responsibility for others. The principal divisions of the Letter to the Romans are the following: Humanity Lost without the Gospel 1:

4: Romans 3 Resources | Precept Austin

Verses - (4) The righteousness of God, manifested in Christ and apprehended by faith, is the sole remedy, and available for all. The position enunciated in Romans being now sufficiently established, the apostle enters here on his main argument, announced in Romans

A Divine Perspective Romans 3: 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. His righteousness is demonstrated in His judgment of sin 1: The righteousness God requires for eternal life, which all men lack, God has provided in Jesus Christ. Although true, this is not the primary emphasis of our text. God is in the spotlight, not men. While he and a handful of men were stationed on a remote Pacific island, they suddenly were surrounded by thousands of Japanese troops. There was no fight. The American troops only managed to sabotage some of their equipment before the Japanese troops overpowered them. Eventually my professor was taken to a remote location in Japan as a P. Determined to keep their minds active and alert, he and other P. Another class, American History, was taught by a British professor, from a British point of view. Each of us views life from a certain perspective. That perspective is shaped in part by our experiences, our decisions, and our character. Certainly a British subject would view American history from a different perspective than an American. North Vietnamese and American historians would see the history of the Viet Nam war quite differently; yet a different perspective would be held by a Swiss historian as his country was not involved in the conflict. Our perspective has everything to do with the way we understand history. The cross of Calvary is understood in many different ways, even by Christians. As men, all of us tend to view the work of Calvary differently than Paul presents it here in Romans 3: We think mainly of Jesus Christ, the second Person of the Godhead. Yet Paul speaks primarily in this passage of the righteousness of God which is demonstrated in the redemption of fallen sinners. The way we live as Christians is greatly influenced by this significant difference in perspective. A life-changing truth is taught in this marvelous text. The Context 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. Our study must start by reviewing what Paul has already taught which prepares us for his new line of thought. After his introduction in 1: Because man rejects or distorts that which God reveals about Himself in creation, and chooses to worship something other than the Creator 1: He is all too aware of the pride and self-righteousness of his Jewish brethren, according to the flesh. In chapter 2, Paul charges the Jews with hypocrisy, as they fail to live by the same standard they hold in their judgment and teaching of others. Paul deals in chapter 3 with some of their objections 3: Paul seeks to silence once and for all the self-righteous Jews. His words are intended to prevent them from offering any further objections or excuses for their sin. The Jews used the Law as a standard for judging and condemning the Gentiles, failing to live by this standard themselves see 2: The Law speaks to the Jews and not to the Gentiles. The Law speaks to those under the Law and not to those without the Law. The Law condemns the Jews and renders them speechless and defenseless before a righteous God. All the world now stands condemned before God. Contrary to Jewish thinking, the Law did not provide them with a means of earning righteousness. The Law was not meant to save but to condemn. Paul proves precisely this in Romans 3: As we reach this new section in Romans 3: God provides the righteousness of His Son, received by faith, so that men may be justified in His sight. Demonstrated in Justification by Faith 3: There is then a clear relationship between the righteousness of God and the Law. Precisely what the relationship is between the righteousness of God now revealed and the Law must be carefully determined and defined. The following statements concerning the demonstration of the righteousness of God and the Law serve to define this relationship. Righteousness is defined by the Law. Furthermore, while the Law informs men of their inability to attain righteousness by their own works, it promises a righteousness God Himself provides see, for example, Deuteronomy 5: When the righteousness of God was revealed through the Person and work of Jesus Christ, the standard which the Law

laid down was met. The Law continues to bear witness that Jesus is righteous, and that He is the Righteous One whom God promised would come to save His people from their sins. Jesus could rightly appeal to the Law as His witness, as proof of His identity as Messiah. Keeping the Law cannot justify men or reveal the righteousness of God. While the Law defined righteousness and declared that it would come, the Law did not produce this righteousness. The judges recognize the best performance and announce the winner, but the winning performance is achieved apart from the judges. The judges cannot perform that which they praise; they can only identify that which is praiseworthy. The judges can take no credit for the excellence of the performer. Judaism did not contribute to or produce the promised righteousness of God. The Jews boasted in their possession of the Law. They should not have done so. It made them neither more righteous nor better than the Gentiles. A standard far too high for any Jew to live up to, the Law condemned the Jews as sinners just like the Gentiles. Paul emphasizes this in verses 19 and 20. But here, Paul shows that the demonstration of the righteousness of God has come about independently of the Law, so far as its accomplishment is concerned. His righteousness is evident in everything He does. It is revealed in Jesus Christ and in His work of redemption. Paul emphasizes not only that God has supplied the righteousness which all men lack, but he emphasizes the way in which God has supplied it. It is offered to all men, because all are sinners, both Jews and Gentiles. Since no man can justly be declared righteous on the basis of his performance, righteousness is freely given, by grace, on the basis of the righteousness of our Lord Jesus Christ 3: God has established and declared His standards for men. He has defined both the conduct which He declares to be righteousness and its rewards. He has also declared that conduct which is sin, the penalty for which is eternal judgment: For God to save men righteously, the penalty for their sins must be paid, and the righteousness they lack must be provided. This has been accomplished through the work of Jesus Christ. He was without sin, yet He bore the sins of men. He endured the righteous wrath of God on Calvary. He offers men His righteousness as a free gift, apart from human merit. God has set the sinner free through Christ, but He has not done so by setting aside the rules. Due to sin, a penalty was to be meted out and a price was to be paid. Being justified as a gift by His grace through the redemption which is in Christ Jesus; 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; 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 Romans 3: God had passed over many of the sins of men. He did not immediately execute the death sentence, though men deserved to die. Had he done so, all opportunity for guilty sinners to be saved would have been lost forever. Thus, God withheld His full and final punishment in order that some might be saved see Romans 9: His passing over sin is seen in various times and places see, for example, Genesis 9: In the Person of Christ, sin was publicly punished so that the righteousness of God might be demonstrated, for all to see. So too the final judgment of the world will be very public. God provided men with a righteousness which would result in their salvation, and He did so in a way that demonstrated His righteousness. God spared nothing, not even the incomprehensible suffering of His Son, the Lord Jesus Christ, in providing a salvation for men. At Calvary, righteousness was much more than provided; it was demonstrated. Careful consideration of our text brings amazement at what is emphasized and what is not. Now that salvation is in view, one would expect that God the Son would be the most prominent Person of the Godhead. Such is not the case. God the Father is referred to in our text approximately twice as often as God the Son. The cross of Calvary is indirectly alluded to in our text but never specifically mentioned. Neither is the resurrection of our Lord referred to in this passage. Two prominent concepts are repeatedly mentioned and emphasized: This distinction may seem subtle, but it is one of great significance. Conclusion When we choose to look at salvation from a merely human perspective, we see salvation from the standpoint of what it does for us.

5: The Leading of the Spirit

Romans Abiding in Faith How can a holy and righteous God be just and holy and at the same time allow sinful man to come into His presence? The Bible clearly teaches that God is holy, and in His holy character, He will not allow sin in His presence.

An accurate succinct definition of grace is the unmerited favor of God toward man. Newell writes that our word "charity" has been narrowed down in our poor thought and speech to handing out a dole to the needy. But as used by God, this word grace *charis*, means the going forth in boundless oceans, according to Himself, of His mighty love. Girdlestone writes that Grace is the free bestowal of kindness on one who has neither claim upon our bounty, nor adequate compensation to make for it. Moody Press Tyndale Bible Dictionary - Grace is the dimension of divine activity that enables God to confront human indifference and rebellion with an inexhaustible capacity to forgive and to bless. W Grace is the good that you get from someone when he owes you nothing. One morning he was walking along the street in a poor part of one of our great cities and witnessed a minor tragedy. A small boy, who could not have been more than five or six years of age, came out of a store with a pitcher of milk in his hands. The little fellow was making his way carefully along the street when he slipped and fell, the pitcher breaking, and the milk running all over the sidewalk. He let out a wail, and Harry Morehouse rushed to see if he were hurt. He watched as Mr. Morehouse placed the base of the pitcher on the sidewalk and started building up the pieces. There were one or two failures and the pieces fell apart. At each failure the boy started crying again, but was silenced by the big preacher who was helping him so much. Finally, the entire pitcher was reconstructed from the pieces, and it stood there in perfect shape on the sidewalk. The little fellow was given the handle, and he poked it toward the place where it belonged, and, of course, knocked the whole thing apart once more. This time there was no stopping his tears, and it was then that Mr. Morehouse gathered the boy in his arms and walked down the street with him to a nearby crockery store. He entered with the lad and bought a new pitcher. Then he went back to the milk store, had the pitcher washed and filled with milk. Whether you will accept the fact or not, you had dropped the pitcher of your life and its milk was spilled beyond regathering. You may have spent much time in trying to patch the pieces together again, but God assures you that you are broken beyond repair. It was when we were thus, broken and hopeless, in the despair of our lost soul and our crashed hopes that the Lord Jesus intervened to save us. He may have watched our efforts at patching for a while, until we could come to the place where we believed beyond question that it is impossible for us to repair our lives in a way that would ever satisfy the holiness of the Heavenly Father. It was then that He carried us in His arms and purchased for us an entirely new nature, a new life, which He imparted to us on the basis of His loving kindness and tender mercies. It was not because there was good in us, but because there was grace in Him. It was not because there was righteousness in our hearts, but because there was grace in His heart. We are said to be justified by grace, by faith, by blood, by power, by God, and by works; yet there is no contradiction or conflict. We are shown to be justified by our works. Click to see how to perform Greek word study using *apolutrosis* as the example. And so Paul teaches that God grace makes Him favorably disposed to do justify sinners, not because of any merit in them but because He is gracious and chooses to manifest his grace towards men. But can God do this simply by a decision of his will without any objective action on his part? Not according to this verse, so that Paul goes on to explain that sinners can be pronounced righteous because He has acting in providing redemption "through the redemption". Christ Jesus is our "Redeemer" which although not used as a title in the New Testament is found at least some 19 times in the OT Ruth 4: All the vain things that charm me most, I sacrifice them to his blood. See, from his head, his hands, his feet, Sorrow and love flow mingled down: Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all. Through *dia* is a marker by which something is accomplished, in this case explaining how "justification" is made available to undeserving sinners. Spurgeon writes "Now there comes in a new principle, the principle of grace, which accomplishes what the law never could accomplish; that is, the free justification of all the guilty ones who believe in Jesus. The wicked wag scribbled on a piece of paper a verse which he passed

to her. This sermon is meant for those who think themselves angels as well as for those who know themselves to be sinners. Cease from all dreamy confidences. Arouse yourselves from proud self-content, and come to Jesus the Savior, who alone can save from sin and death. What is intriguing is that he began his introduction into the "deep things of God" with this sermon on "the doctrine of Redemption. Seeing that many of you have now "tasted that the Lord is gracious," we will endeavour to go through the whole system of the doctrines of grace, that saints may be edified and built up in their most holy faith. The doctrine of Redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief. In other words, the idea of redemption is deliverance or release by payment of a ransom. Apolutrosis is used only once in the Septuagint in Da 4: Rightemire rightly notes that. The central theme of redemption in Scripture is that God has taken the initiative to act compassionately on behalf of those who are powerless to help themselves. When a prisoner has been taken captive, and has been made a slave by some barbarous power, it has been usual, before he could be set free, that a ransom price should be paid down. Now, we being, by the fall of Adam, prone to guiltiness, and, indeed, virtually guilty, we were by the irreproachable judgment of God given up to the vengeance of the law; we were given into the hands of justice; justice claimed us to be his bond slaves for ever, unless we could pay a ransom, whereby our souls could be redeemed. We were, indeed, poor as owlets, we had not wherewith to bless ourselves. We were, as our hymn hath worded it, "bankrupt debtors;" an execution was put into our house; all we had was sold; we were left naked, and poor, and miserable, and we could by no means find a ransom; it was just then that Christ stepped in, stood sponsor for us, and, in the room and stead of all believers, did pay the ransom price, that we might in that hour be delivered from the curse of the law and the vengeance of God, and go our way, clean, free, justified by his blood. Ryrie Ryrie Study Bible adds that. Three ideas are involved in the doctrine of redemption: Romans 3 Commentary Barclay writes that apolutrosis conveys "In every case the conception of the delivering of a man from a situation from which he was powerless to liberate himself or from a penalty which he himself could never have paid. Men, he said, were overwhelmingly conscious of their inefficiency in necessary things. He said of himself that he was a homo non tolerabilis, a man not to be tolerated. Men, he said with a kind of despair, love their vices and hate them at the same time. What men need, he cried, is a hand let down to lift them up. The highest thinkers in the pagan world knew that they were in the grip of something from which they were helpless to deliver themselves. It was just that liberation which Jesus Christ brought. It is still true that he can liberate men from helpless slavery to the things which attract and disgust them at one and the same time. Apolutrosis would have been a very meaningful term to the first century reader as there were by some accounts up to 60 million slaves in the Roman Empire! Many of these slaves became Christians and fellowshipped in the local assemblies. A slave could purchase his own freedom, if he could collect sufficient funds or his master could sell him to someone who would pay the price and set him free. Jesus answering the unbelieving Jews who claimed never to have been enslaved to anyone which of course was incorrect historically "answered them" declaring "Truly, truly, I say to you, everyone who commits sin is the slave of sin. Before redemption we were held captive by Satan to do his will and were enslaved to our old sin nature inherited from Adam. As noted above a Roman or Grecian slave could be freed with the payment of money, but no amount of money can set an enslaved sinner free. The redemption of a sinner is only possible by payment of the ransom price, the blood of Christ. Peter writes that believers were not redeemed with perishable things like silver or gold from your futile a lifestyle that is without purpose, unfruitful, and useless way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.

6: Simpson Devotional | Romans

with human sin (), the divine remedy in Christ, and justification by faith (), and, one way or another, the new life the Christian enjoys (). The epistle thus far, in other words.

Therefore, it is important that we first look at the relationship between the Testaments. The law and the gospel encompass the whole Bible, but not as separate parts of the Bible. It is not as though some books of Scripture are exclusively law and others are gospel, or that the Old Testament is law only and the New is gospel. The law and the gospel are declared in each of them. In the Old Testament we find much of the gospel, and in the New Testament we find much of the law. Where the blessings of salvation are declared, offered, and promised freely-not conditioned on works performed by sinners-all such passages, whether in the Old Testament or in the New, contain the doctrine of the gospel. Does Galatians Nullify the Old Testament? In the early church, a religious teacher by the name of Marcion drove a wedge between the Old and New Testaments. A native of Pontus Sinope who made his way to Rome about the year A. Having labored unsuccessfully to bring the church to his way of thinking, he felt constrained to organize his followers into a separate church and to seek universal acceptance of his views by active propaganda. Marcion thought that the book of Galatians held the key to the relationship between the Old Testament and the New. Noting that Galatians speaks of Judaistic opposition to Paul, Marcion proceeded on the assumption that the other apostles shared in this opposition. He became convinced that the gospel was corrupted by any mixture with the law. So he set himself to the task of separating the law and the gospel, and worked out his own theory of opposites or antitheses. Believing that Paul was the only apostle who really understood the gospel of Jesus Christ, Marcion limited the canon of the New Testament to the gospel of Luke and ten Epistles of Paul. First, he did not properly interpret the book of Galatians. Second, he based his view of the law on Galatians alone. Most antinomians are guilty of the same basic error. Interpretation of any single passage of Scripture requires our use of "the analogy of Scripture" comparing Scripture with Scripture as a rule of interpretation. Comparing Galatians with Romans The book of Galatians is dealing with a specific problem. The misguided Judaizers wanted to combine the gospel of Christ with the observance of Jewish ceremonies-a practice that had been rejected at the so-called apostolic council at Jerusalem Acts Note that the problem addressed at the council was mixing Jewish ceremonies and the gospel, not mixing the moral law with the gospel. The Jerusalem council was about circumcision, not the Ten Commandments. And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved. Paul did not change his mind or contradict himself concerning the role of the moral law between his writing to the Romans and his writing to the Galatians. First, in writing to the Galatians, he makes it very plain that the law is of divine origin Gal. Such considerations serve to magnify the importance and the holy character of the law. It is altogether natural, therefore, that in such a discussion, the provisional and negative significance of the law should receive emphasis. In Romans, meanwhile, the argument is more balanced. It slants less toward the dangers of keeping the law and is oriented more toward its positive and permanent significance. All would agree that the main theme of Galatians is the gospel of justification by faith apart from works of the law. No one was ever justified before God by the law No law was ever given that could impart life. The law served only in a preparatory way-as a custodian bringing sinners to Christ to be justified freely. But there is more to salvation than justification. The epistle to the Romans also deals with justification, but not apart from sanctification. A key phrase in Galatians 4: You observe days and months and seasons and years. In light of the positive things Paul says in Romans about the moral law, he must be referring in Galatians to ceremony, not morality. Otherwise, those two letters would be in blatant contradiction, and the Bible does not contradict itself. The law to which Paul refers in Romans hardly sounds like "and miserable principles. On the contrary, we establish the law" v. Does that suggest that the moral law was weak? Paul attributes his conversion to the law-the tenth commandment Rom. Though the law is weak and poor to save just as the sinner is weak and poor, the law has the power to convict. Not only is it powerful, but it is also holy, just, and good vv. Paul must be talking about the Ten Commandments, not the ceremonial law. Surely he would not call something that is weak, beggarly,

and miserable "good"! Nor would he say "I delight in the law of God" v. Thus, while Paul emphasizes the passing of the ceremonial law in Galatians, that is not all that he has to say about law. In Romans he emphasizes the abiding goodness, relevance, and authority of the moral law. The two letters must be understood together, for they mutually serve each other. We must not take our view of the law from the book of Galatians alone. Likewise, his personal benediction near the end of the letter 6: See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh, these try to compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may glory in your flesh. But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. It should not go unnoticed that between these two passages in Galatians, Paul upholds the moral law by calling his readers to "walk in the Spirit" 5: To fulfill the righteous principles of the law in our walk: Therefore, the book of Galatians should not be used to drive a wedge between the moral law and the gospel, or between the Old Testament and the New. The book of Galatians must be interpreted in the light of the whole Bible. Having said that, we can now look at the real similarities and differences between the Testaments and between Moses and Christ. Similarities and Differences There are many such similarities and differences between the Old and New Testaments. Basic Similarities The similarities may be summarized this way: All the people of God from the beginning of time have been adopted into His family and covenanted to Him by the same law, the same doctrines, and the same grace. They participate in the same inheritance and enjoy the same salvation by grace through the same Mediator. The people of God have never been saved any other way than by grace. They had the same faith in the same Mediator yet to come as did the saints of the New Testament. We read about their faith in Hebrews Paul confirms this in Romans 1: Jesus like-wise speaks of the revelation of His gospel to Old Testament saints: Mary and Zacharias, in their songs about the coming of Jesus, confirmed the hope of the Old Testament people of God in the gospel: Moses Versus Jesus in John 1: We saw in chapter 12 how Romans 6: Another verse that is badly misinterpreted and misapplied is John 1: He was the messenger, the deliverer. There is only one Lawgiver, God almighty, our Creator. It was He who wrote the Ten Commandments on tables of stone. And so, to be exact, they are not the law of Moses; they are the law of God. Christ, the Mediator of the new covenant, is not a new Lawgiver. It was His eternal law that was revealed to Moses in the first place. He need not improve upon it or replace it. Often Bible teachers see a radical opposition between Moses and Jesus in John 1: That is a great error and does much harm. Moses and Christ are friends. It is impossible to tarnish the glory of the one without dulling the luster of the other. Jesus therefore said to Jews who wished to kill Him, "If you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words? Later He said to the disciples on the road to Emmaus, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me" Luke To be sure, there are important differences between Moses and Christ-day-and-night differences. But there is also a connection and a relationship. One of the fundamental principles in any consideration of the law and grace is that we must not miss that connection. And so these three facts should be fixed in our minds: There is a vast difference between law and grace, Moses and Christ. The law came by Moses. Christ did not come down from Mount Sinai with the Ten Commandments. And Moses did not go to the cross. Grace and truth came by Jesus Christ.

7: Justification: A Divine Perspective (Romans) | www.enganchecubano.com

Verses Lecture 4 - Rom The Gospel in Relation to our Sins. Chapters It is with a sense of the greatest relief that we turn from the sad story of man's sin and shame to contemplate the wondrous grace of God as told out in the gospel, the divine remedy for the ruin that came in by the fall.

The whole world is by nature corrupt and degenerate. The form is the intensive form of the adverb. This appears to be a case of designed ambiguity in Paul. He knew of the two meanings, and probably intended both of them to work here. The glorious news is that God has intervened. In the gospel of salvation through his Son he has provided a faith-righteousness that avails in his sight. Paul adds that the Law and the Prophets attest to this provision of righteousness. The simple fact is that a righteousness is available, and this righteousness comes through faith in Jesus Christ to all who believe v. Verses 23 and 24 provide the balance: The other way is to take it in conjunction with Romans 5: The falling short need not be equally short for all people; that is not important. The point is that all have missed it, whether by a little or a lot—it is fatal. Justification is not a process; it means that God declares to be righteous whoever believes in Christ. Believers do not become righteous through faith—they are declared righteous by God. This justification is through the redemption that came by Jesus Christ. The form of the word certainly harmonizes with other teachings on the certainty of salvation. The way this redemption worked, according to verse 25, is that God set Jesus forth as a propitiation. The term is *hilasterion*, a word that can function as a noun or an adjective. It is used in Hebrews 9: There it has the article on it for stress—“Jesus is the mercy seat. But the context in Romans sufficiently expresses the means of propitiation as the point and this is the only place Paul uses the word. There is some debate about the meaning of the word; but it seems to include both ideas of expiation the removal of sin and propitiation the averting of wrath. Although there was the wrath of God against sin, it was also God in His love who took the initiative against it. The holiness of God is preserved by the need for propitiation; the love of God is revealed by the provision. According to the following verses God had several reasons for setting forth Jesus to be such a propitiation. In the Old Testament age, that is before Christ died, sin was not finally or ultimately punished once and for all—it was only passed over. Old Testament believers were redeemed in the same way that we are—“by grace through faith, based on the blood of Christ who was slain before the foundation of the world. What they did not know was who was eventually going to pay for these sins, because the sacrifices of animals were repeated. But they knew they were forgiven because God told them they were Lev. Yet for the payment for these sins God passed over them until they could all be nailed to the cross in the death of the Messiah, the Son of God, once and for all. In Christ the justice of God is completely satisfied. And 3 God wished to harmonize his attribute righteous and his action justifying. The only way that God could remain righteous and at the same time declare sinners righteous was for God to come in the flesh and die for the sins of the whole human race. Thus, the demands have been met; the sins have been are paid for; the way is open for grace to be bestowed on all who believe. Harmonization, or, Justification and the Purpose of the Law 3: It is excluded, shut out. Conduct and achievements cannot procure righteousness, for people are justified without the deeds of the Law. This is a blow to human pride. Nothing that a mere mortal can do will win for him or for her the righteousness needed to cover sin. The only way of appropriating it is through faith in the shed blood of Jesus. This is not a vague hoping against hope; and it is not a superstitious compliance with ritual. It is a specific believing in the person and work of God incarnate, Jesus Christ, relating especially to his atoning work upon the cross. Faith in his blood is what counts, the blood shed for the remission of sin see Heb. Does this nullify the Law? On the contrary, Paul will show that he is establishing the Law in its right use of revealing sin. Moreover, he will show that faith upholds the Law. If the Law is properly understood, believed, and obeyed, then the appeal for faith in a sacrificial atonement for sins exposed by the Law would be seen as the heart of the Law. What is new is that the Son of God himself becomes the propitiation. Illustration, or, Justification and the Old Testament 4: Well, this chapter is an explanation of these. The point will be clear that it is faith in the LORD that brings this imputed credited righteousness that is available. The theme of believing, of faith, will now be illustrated from the Old Testament. This experience of Abraham, of course, was prior to the Law

of Moses by about years. In the first case it says that God reckoned righteousness to Abraham who believed; in the latter passage the psalm says that God does not reckon sin against the one who is forgiven. By taking two passages that use the same word, Paul can weave the full argument about justification by faith. The doctrine of justification by faith goes beyond the mere accounting the sinner to be righteous. It includes the idea of forgiveness of sin, or the non-imputation non reckoning of sin. Sin involves both omission and commission; therefore, justification signifies that it is as if the person never sinned, and did everything right. Please pardon a rather simple but I think useful illustration. Faith alone justifies 4: The patriarch was pronounced righteous before he was circumcisedâ€”on the basis of faith. True, the genuineness of his faith was seen in the fact that he followed the call of God and left Ur and went where God directed him. His subsequent circumcision was also an outward seal upon his inward, justifying faith. But it is the faith that brings justification, not the obedient acts. Outward religious forms and observances, though absolutely necessary as the evidence of saving faith, are nonetheless secondary. Over the generations from Abraham, the seal of circumcision marked out the people in their covenantal relationship, identifying the descendants of Abraham ideally as members of a covenant community. The Abrahamic Covenant with its sign of circumcision, then, pertained to believing Jews who followed the rite because they shared the faith; it did not pertain to unbelievers who simply performed the rite. The rite of circumcision without faith is dead ritual; faith without the rite brings salvation, just as faith with the rite does. Abraham is the spiritual father of those who believe, Gentiles who have not circumcised, and Jews who have. But the deciding factor is faith. Jews cannot assume because they are descended from Abraham, or because they were circumcised, that that is sufficient. Neither can Gentiles who have become members of the Church and who have been baptized consider that sufficient to salvation. There must be genuine faith, or there is no salvation at all. Today, believing Jews are part of the New Covenant, just as believing Gentiles are. The promise comes by faith 4: Who could attain them by doing the Law? After all, he was the father of nations, and the one through whom blessings would come to all the families of the earth. But for this promise to be valid it must be a promise from God, by grace; it is not an earned estate. God desired to assure that the promise was on the basis of grace, and the only way that this could work is that the means be by faith and not works. Here is another tremendous support for the doctrine of eternal security if you think it through. The promise precedes the Law; grace precedes faith. Our security begins and ends with God, and is not based upon works. Abraham believed in the LORD. But in essence the faith of Abraham is the same as the faith we have todayâ€”we just have more content. It is essentially the same faith. And so Paul finishes the chapter by noting how the words of imputed righteousness were written for us tooâ€”who like Abraham believe in him who raised Jesus our Lord from the dead. This is the kind of faith that brings imputed righteousness, a faith that does not stagger over the power of God to bring life out of death, to fulfill the promises. It is a faith that believes that with God all things are possible, especially our eternal salvation, because it is based on the grace of God through Jesus Christ our Lord. Yes, like Abraham, we may struggle at times with understanding it, living up to it, demonstrating it in a consistent life of faithâ€”but we will follow no other way. These are not to be minimized; but they themselves do not bring salvation. The death of Christ does. And so on this point verse 25 calls for a closer look. The difficulty is that one would expect the same preposition in parallel clauses to have the same meaning and not to be translated differently. This is satisfactory as far as the grammar goes, but misses the theological point that justification is an accomplished fact. The point then is clear: Justification is accomplished in the death of Jesus Christ; resurrection is the necessary issue of an accomplished atonement. Without the resurrection from the dead, there is no indication that the death was atoning and justifying. But with the resurrection from the dead, everything that Christ claimed to be doing in His deathâ€”including justify sinners who believeâ€”has been accomplished. Things to Consider 1.

8: Saved By Grace: Total Depravity

(God's Remedy: Romans) Peter uses the verb form of dorean (doreomai) in 2 Peter writing that His divine power has granted (doreomai from dorea - gift, stressing the gratuitous character) to us everything (How much?) pertaining to life and godliness (eusebeia - word study), through the true knowledge (epignosis - word study).

It is not easy to do, and if you do it, you make but little noise in the world. Our humility is the unconditional submission before the divine laws of existence so far as they are known to us men. Adolf Hitler , speech in Nuremberg on 6 September A woman cannot be a pastor by the law of God. I say more, it is against the law of the realm. Sir Henry Hobart, 1st Baronet , C. Bishop of Coventry and Lichfield , Hob. The laws of the realm do admit nothing against the law of God. And who sees not, that whosoever ministers to the poor, ministers to God? As it appears in that solemn sentence of the last day, inasmuch as you did feed, clothe, lodge the poor, you did it unto me. Giuseppe Mazzini , Life and Writings: Peace Pilgrim , Full text online Peace Pilgrim: The Way of Peace. It is my interpretation from the Koran that all people have equal rights. That means men and women, Muslims and non-Muslims too, and in a society where all people have equal rights, that means all people should make decisions equally. As a general truth, communities prosper and flourish, or droop and decline, in just the degree that they practise or neglect to practise the primary duties of justice and humanity. The free-labor system conforms to the divine law of equality, which is written in the hearts and consciences of man, and therefore is always and everywhere beneficent. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. Prophecy really includes ordinary knowledge; for the knowledge which we acquire by our natural faculties depends on knowledge of God and His eternal laws; but ordinary knowledge is common to all men as men, and rests on foundations which all share, whereas the multitude always strains after rarities and exceptions, and thinks little of the gifts of nature; so that, when prophecy is talked of, ordinary knowledge is not supposed to be included. Just as it is forbidden to permit that which is prohibited, so it is forbidden to prohibit that which is permitted. The Bible in Wikisource. All quotes are from the King James Version , unless otherwise noted. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Alternately reported as "The same law applies to the native-born and to the alien living among you" New International Version. When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. And what cause soever shall come to you of your brethren that dwell in your cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: Whoso keepeth the law is a wise son: He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer shall be abomination. Where there is no vision, the people perish: Alternately reported as "Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law" New International Version. But his delight is in the law of the LORD; and in his law doth he meditate day and night. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself,

ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Whosoever committeth sin transgresseth also the law: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Render therefore to all their dues: Owe no man any thing, but to love one another:

9: Divine revelation

The Relationship of the Law, Moses, and Christ (1) "The law was given through Moses, but grace and truth came through Jesus Christ." (John) THE RELATIONSHIP OF THE LAW, MOSES, AND CHRIST has everything to do with the relationship between the Old and New Testaments. Er.

The Gospel in Relation to our Sins Chapters 3: And this presentation of the good news is in two parts: The first theme is fully taken up in chapters 3: It marks a decided change of subject. Now that man has been fully shown up, God will be revealed. It is a righteousness of God for unrighteous men, and is in no wise dependent upon human merit or attainment. The Righteousness of God is a term of wide import. If men are saved at all it must be in righteousness. But of this, man is utterly bereft. Therefore God must find a way whereby every claim of His righteous throne shall be met, and yet guilty sinners be justified from all things. His very nature demands that this must not be at the expense of righteousness but in full accord with it. And this has been in His mind from the beginning. The coats of skin wherein our first parents were clothed; the sacrificial victims accepted in behalf of the offerers; the wonderful symbolism of the Tabernacle; all tell out the story of a righteousness provided by God for the unrighteous sinner who turns to Him in faith. The prophets, too, take up the same story. They predict the coming of the Just One who was to die to bring unjust men nigh to God. So He has sent a message to man to be believed. It is the offer of an unimpeachable righteousness to all, but is only upon all them who believe. There is a question as to the reading here. God freely offers a righteousness to all. It is the covering of all those who believe, and of them only. All need it alike, for all have sinned. There is no difference as to this. No man has come up to the standard. All have come short of the glory of God. But He is not looking for merit in man. He offers His righteousness as a free gift. To be justified is to be declared righteous. It is the sentence of the judge in favor of the prisoner. It is not a state or condition of soul. We are not justified because we have become righteous in heart and life. God justifies first, then He enables the justified one to walk in practical righteousness. We are justified freely. They hated Him freely. So there is no good in man for which God should justify him. He is justified freely, without a cause, when he believes in Jesus. Grace is favor against merit. It is the goodness of God, not alone to men who have done and can do nothing to deserve it, but it is favor shown to men who have deserved the very opposite. On its glories Let my soul forever dwell. Sin cannot be overlooked. It must be atoned for. He is sold under judgment. The apostle clearly alludes to the blood-sprinkled mercy-seat on the ark of the covenant of old. Within the ark were the tables of the law. But sprinkled upon the mercy-seat is the blood that typifies the sacrifice of the cross. Justice and judgment ask no more. Till the Lord Jesus suffered for sins, the Just for the unjust, to bring us to God, the sin-question was not really settled. Now that Christ has died the account is closed, and God declares His righteousness in premitting sins down through the past ages when men turned to Him in faith. It is not our past, sins He refers to in verse Romans 3: It is the sins of believers in the ages before the cross. And now God declares at this time-since the work is done-His righteousness, for He has shown how He can be just and yet justify ungodly sinners who believe in Jesus. Human merit is barred out in the very nature of the case. Salvation is through grace by faith. The same evangel is for all. He who is the Creator of all has passed none by. He will justify the circumcised, not by ritual, but by faith, and the uncircumcised Gentile through faith likewise. Does this invalidate or ignore the law? The law condemned the breaker of it and demanded vengeance. This Christ has borne, so the majesty of the law is upheld, yet sinners are saved.

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