

The Book of Romans: Foundations

Our Need for a Savior

Main passage: Romans 1:18–3:20

Closing passage: Romans 3:21–24

Big idea: All humanity is under the power of sin and accountable to God. We cannot make ourselves righteous before Him.

Application: When we honestly recognize our sinfulness, we recognize our need for a Savior. Stop excusing, comparing, or hiding sin, and turn to Jesus in repentance and faith.

Introduction

Facing our need

In the late fourth century, a North African man named Augustine was deeply troubled by his struggle with sin. He had pursued ideas and ways of living that could not give him the freedom he needed.

In his Confessions, Augustine describes a moment when he was weeping over his spiritual struggle. He heard a child's voice repeating an instruction to take up and read. He opened Paul's writings and read Romans 13:13–14, a passage calling him away from sinful living and toward the Lord Jesus Christ. Augustine describes a profound change as his doubts gave way to assurance.

God used His Word to confront Augustine personally. He could no longer treat his need for surrender as a distant question.

We can recognize that something is wrong in our lives and still struggle to face it honestly. We can know the right words, understand religious ideas, and recognize sin in the world while avoiding the condition of our own hearts.

As we begin The Book of Romans: Foundations, we are asking God to examine what our lives are resting on. Are we trusting our goodness? Our religious background? Our ability to look better than someone else? Or are we trusting Jesus Christ?

Romans 1:16–17 announces the gospel as God’s power for salvation and introduces the righteousness revealed through faith. Beginning in verse 18, Paul explains why we need that salvation. He brings us face-to-face with humanity’s rebellion, our tendency to excuse ourselves, and our inability to make ourselves righteous.

God’s wrath is His holy and righteous opposition to evil. Sin matters because God is holy, because He made us for relationship with Him, and because our rebellion corrupts the lives and relationships He created.

Sin reaches every part of human life—our thinking, desires, emotions, words, and actions. That does not mean every person commits every possible evil or is as wicked as they could be. It means no part of us is untouched by sin, and none of us can claim righteousness independently of God’s grace.

Before we can appreciate what Jesus came to do, we must face why we need Him.

Opening question: What have I been trusting to make me right with God?

Point 1

Sin begins when we give God’s place to something else

Romans 1:18–32.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world,[a] in the things that have been made. So they are without excuse. 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. 24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about 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 up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; 27 and the men likewise gave up natural relations with women and were consumed with passion for one another, men

committing shameless acts with men and receiving in themselves the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. 29 They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, 30 slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, 31 foolish, faithless, heartless, ruthless. 32 Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

When we think about sin, we often think about actions—lying, stealing, adultery, or other things we know are wrong. But Paul takes us deeper. He shows us what happens in the heart before those actions become visible.

The problem begins when we stop honoring God as God.

Romans 1:21 explains that although people knew God, they did not honor Him as God or give thanks to Him. Notice where Paul begins: with their response to God.

We were created to worship Him, depend on Him, and live under His authority. Sin enters that relationship when we decide something else deserves the trust, devotion, and obedience that belong to Him.

A We suppress truth when it challenges how we want to live

Romans 1:18–20

Paul describes people suppressing the truth through unrighteousness. To suppress something means to hold it down or push it aside. Creation bears witness to God's power and divine nature, yet humanity resists the truth that calls us to honor Him.

Sometimes our struggle is that we know what God says, but His truth interferes with what we want.

We know we should forgive, but we want to hold on to the offense. We know we should be honest, but the truth could cost us something. We know God is calling us to surrender, but we want to remain in control.

We begin looking for ways to justify what God has already addressed. Instead of allowing His Word to examine our desires, we search for an explanation that will leave those desires untouched.

The truth we resist often reveals the place we need to surrender.

Ask the congregation: Where have I been asking God to approve something He has been calling me to surrender?

B We exchange the Creator for something He created

Romans 1:21–25

Paul describes an exchange: humanity gives created things the devotion that belongs to the Creator.

That helps us understand idolatry. An idol can be anything we place above God—anything we allow to govern our decisions when its demands conflict with His.

Even a good gift can become an idol.

- Money becomes an idol when financial gain matters more than integrity.
- Approval becomes an idol when pleasing people matters more than obeying God.
- Comfort becomes an idol when we refuse obedience because it requires sacrifice.
- Control becomes an idol when we will only follow God if He follows our plans.

The question is personal: What has the final say in my life?

We may say that God comes first, but what happens when obedience costs us something?

Those moments reveal what we are trusting and what we are unwilling to surrender.

Paul also connects this rejection of God with a failure to give thanks. Gratitude helps us remember that what we have is a gift. When we treat God's gifts as things we are owed, we can begin organizing our lives around the gifts while neglecting the Giver.

What I am unwilling to surrender deserves an honest examination before God.

C What we worship shapes how we live

Romans 1:24–31

Throughout this passage, Paul repeats that God gave people over to their sinful desires. This describes a sobering aspect of His judgment: He allows people to experience the corruption of the direction they insist on pursuing.

Their desires becoming stronger does not mean God approves of them. Their freedom to continue does not mean their choices are harmless.

When we repeatedly reject God's truth, our understanding becomes distorted. We begin defending what we once recognized as wrong.

Paul addresses sexual sin, including same-sex sexual relations, envy, deceit, gossip, arrogance, disobedience to parents, and other sins that can become familiar—even comfortable—within a church.

We must allow the entire passage to examine us. We cannot condemn immorality while feeding envy. We cannot speak against rebellion while enjoying gossip. We cannot call others to surrender while refusing correction ourselves.

Every person we speak to bears God's image. We must approach people with dignity and humility, remembering our own need for mercy as we take the whole counsel of Scripture seriously.

D We must examine what we approve as well as what we practice

Romans 1:32

Paul ends the chapter by addressing those who approve of sinful behavior.

That challenges us to consider what we celebrate, encourage, and defend. We can become so committed to protecting our preferences—or protecting someone's opinion of us—that we stop being honest about what God calls sin.

Loving someone requires compassion and truth. We can treat people with dignity, acknowledge our own need for mercy, and still take God's Word seriously.

We should ask whether our words and influence are helping people respond to God or helping them feel justified in resisting Him.

Point 2

Recognizing someone else's sin does not excuse our own

Read Romans 2:1–16.

Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. 2 We know that the judgment of God rightly falls on those who practice such things. 3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God? 4 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? 5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

6 He will render to each one according to his works: 7 to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8 but for those who are self-seeking[a] and do not obey the truth, but obey unrighteousness, there will be wrath and fury. 9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10 but glory and honor and peace for everyone who does good, the Jew first and also the Greek. 11 For God shows no partiality.

God's Judgment and the Law

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. 13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16 on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

At the end of Romans 1, we can almost imagine someone listening to Paul's description of humanity and saying, "That's right! Look at how sinful the world has become." Then Paul turns toward the person doing the judging.

In Romans 2:1, he confronts those who condemn others while practicing the same things themselves.

It is possible to correctly identify someone else's sin while remaining unwilling to confront our own.

Paul challenges the assumption that recognizing wrongdoing somehow places us above those who commit it. Knowing the difference between right and wrong does not mean we have consistently chosen what is right. His warning concerns hypocritical judgment; it does not require us to abandon moral discernment or accountability.

A We examine others while avoiding ourselves

Romans 2:1–3

It is often easier to recognize sin when we are watching someone else. We hear their words, see their reactions, and notice their failures. But when we examine ourselves, we have explanations ready.

- Their anger is a character problem; ours is the result of a difficult day.
- Their gossip is destructive; ours is something we shared because we were concerned.
- Their dishonesty is unacceptable; ours was necessary to avoid a difficult situation.
- Their pride needs correction; ours is something people have misunderstood.

We judge their actions while asking others to understand our intentions.

Understanding the circumstances behind our behavior can help us address it, but those circumstances do not automatically excuse it. The explanations we give must also come under the authority of God's Word.

Before we ask why someone else refuses to change, we should ask where we have been resisting correction ourselves.

The truth we recognize in someone else's life must also examine ours.

Ask the congregation: Am I as willing to receive correction as I am to give it?

B God's judgment is based on truth

Romans 2:2–3

Our judgment is limited. We do not always know the whole story, and our preferences can influence what we overlook or condemn. God sees clearly.

He knows what happened, what motivated it, and what we have tried to conceal. A convincing explanation may satisfy another person, but it cannot mislead God.

Our reputation cannot protect us from accountability. We may be respected in the church, trusted by our family, or admired by people around us. Those things carry responsibility, but they do not establish our innocence before God.

Paul asks whether the person who judges others while practicing the same things expects to escape God's judgment. That question brings us face-to-face with our own double standards.

Our response should be honesty: "Lord, examine the places I have been trying to explain away."

C God's kindness gives us an opportunity to repent

Romans 2:4

Paul asks whether we are treating God's kindness, patience, and restraint with contempt. He explains that God's kindness is intended to lead us to repentance.

Sometimes we interpret the absence of immediate consequences as permission to continue. We think, "Nothing has happened. Everything seems fine."

But God's patience should move us toward Him. Every opportunity to respond to conviction is a mercy we should take seriously.

A Scripture passage exposes an attitude. A sermon confronts a habit. A trusted person raises a concern. The Holy Spirit brings conviction about something we said or did.

Our response matters. We can humble ourselves and receive that correction, or keep defending the behavior.

Repentance involves acknowledging our sin, turning from it, and turning toward God. Where our actions have harmed someone, that response may also require an apology, restitution, or a concrete change in behavior.

D God shows no favoritism

Romans 2:6–16

God judges impartially. Having the law, hearing it, or belonging to a particular religious community does not create an exemption from accountability.

Church attendance, ministry involvement, family background, and leadership titles cannot become reasons to avoid examining our lives. Those privileges should deepen our responsibility to respond to God.

Paul speaks of judgment according to deeds. Our conduct matters to God; religious claims cannot conceal a life that resists Him. Paul's argument will also make clear that no one

achieves justification through works of the law. This passage exposes false confidence rather than offering sinners an alternative way to earn salvation.

Spiritual privilege brings responsibility.

Illustration The mirror

Imagine looking into a mirror and noticing dirt on your face. While standing there, you see someone walk past with dirt on theirs.

You immediately point it out. You explain how obvious it is. You wonder how they could walk around that way. But after they leave, the dirt is still on your face.

Correctly identifying their problem has done nothing to address yours.

We can spend so much time discussing what is wrong with everyone else that we never respond to what God is revealing about us.

Personal application

- Where have I condemned behavior in others that I excuse in myself?
- What correction have I resisted?
- Have I mistaken God's patience for approval?
- What step of repentance do I need to take today?

Point 3

Religious knowledge cannot replace a surrendered heart

Read Romans 2:17–29.

17 But if you call yourself a Jew and rely on the law and boast in God 18 and know his will and approve what is excellent, because you are instructed from the law; 19 and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, 20 an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— 21 you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? 22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23 You who boast in the law dishonor God by breaking the law. 24 For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded[a] as circumcision? 27 Then he who is physically[b] uncircumcised but keeps the law will condemn you who have the written code[c] and circumcision but break the law. 28 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Paul addresses the person who finds security in their religious identity. They know God’s law. They understand His commands. They can explain the difference between right and wrong and instruct others in how to live.

These are real privileges. But Paul asks a searching question in Romans 2:21: Does the person teaching others also receive that teaching personally?

We can become so accustomed to handling God’s Word that we stop allowing God’s Word to examine us.

We can prepare lessons, listen to sermons, and recognize sound doctrine while resisting what God is asking us to surrender. Paul brings the conversation from what we know to how we respond.

A Knowing what God says makes us responsible to respond

Romans 2:17–21

Paul describes someone who knows God's will and sees themselves as a guide for others. Then he turns that instruction back toward the instructor.

There is nothing wrong with teaching. The danger comes when we place ourselves outside the reach of the truth we teach.

We can teach forgiveness while holding on to resentment. We can encourage generosity while refusing to trust God with our own resources. We can tell others to seek the Lord while neglecting our own relationship with Him.

This applies to every believer, and it carries particular weight for those of us in leadership. Before we ask how a passage applies to the congregation, we must allow it to speak to us.

Every truth I teach is also a truth I am accountable to receive.

B Our conduct affects how others understand the God we represent

Romans 2:21–24

Paul exposes the contradiction between teaching God's commands and breaking them. In verse 24, he draws on Scripture to describe how the behavior of God's people can bring dishonor to His name among the nations.

Our lives communicate something about the faith we profess. People hear what we say about God, and they also experience how we treat them.

- Do we speak about grace while humiliating people who struggle?
- Do we teach honesty while being dishonest in business?
- Do we celebrate love while treating our families harshly?
- Do we preach humility while refusing to apologize?

This does not mean Christians will live without failure. It means we must respond to failure with honesty and repentance.

When we sin, protecting our image can deepen the harm. Acknowledging wrongdoing and seeking to make it right demonstrates that we take God's commands seriously.

The God we proclaim should shape the way we treat people.

C Outward signs of belonging cannot substitute for inward faithfulness

Romans 2:25–27

Paul addresses circumcision, the covenant sign given to Israel. His point is that possessing the outward sign does not excuse disobedience to God.

For Christian application, we should examine the outward markers we might rely on for spiritual security. We may attend church, have been baptized, belong to a ministry, or come from a Christian family. These things matter, but we must never use them to avoid an honest examination of our relationship with God.

We can be deeply involved in church activity and still resist God in a particular area of our lives. Activity can even become a hiding place. We stay busy enough to avoid being still before the Lord.

Our participation in the life of the church should help us respond to God. It cannot serve as payment that permits us to withhold some other part of our lives from Him.

Preaching emphasis: Serving God includes surrendering the parts of our lives that no one else sees.

D The change we need reaches the heart

Romans 2:28–29

Paul brings the discussion inward. He speaks of circumcision of the heart, accomplished by the Spirit.

The heart needs more than a religious appearance. We need God to address our desires, loyalties, motives, and will.

That changes the questions we ask. What is motivating my service? Why do I struggle to receive correction? What am I protecting from God's authority? Would I still obey if no one noticed?

Paul closes this section by directing attention toward praise from God rather than people. Human approval can become a powerful temptation. We may learn how to appear spiritual while neglecting faithfulness in private.

A surrendered heart desires to please God even when obedience brings no recognition. This transformation does not earn salvation. It exposes our need for the work of God within us—a work we cannot accomplish by maintaining appearances.

God's work in us must reach the person we are when no one is watching.

Illustration The foundation beneath the house

A house may have fresh paint, beautiful floors, and carefully decorated rooms. But if the foundation is damaged, improving the appearance will not repair what supports the building.

The foundation must be examined and the damage addressed.

In the same way, religious activity can make our lives appear strong while resentment, pride, dishonesty, or unbelief remain beneath the surface.

As we study Foundations, we are inviting God to examine what our lives are actually resting on.

Point 4

God's law exposes the problem we cannot repair ourselves

Read Romans 3:1–20.

Then what advantage has the Jew? Or what is the value of circumcision? 2 Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3 What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4 By no means! Let God be true though every one were a liar, as it is written,

“That you may be justified in your words,
and prevail when you are judged.”

5 But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) 6 By no means! For then how could God judge the world? 7 But if through my lie God's truth abounds to his glory, why am I still being condemned as a sinner? 8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

9 What then? Are we Jews[a] any better off?[b] No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10 as it is written:

“None is righteous, no, not one;

11 no one understands;
no one seeks for God.

12 All have turned aside; together they have become worthless;
no one does good,
not even one.”

13 “Their throat is an open grave;
they use their tongues to deceive.”

“The venom of asps is under their lips.”

14 “Their mouth is full of curses and bitterness.”

15 “Their feet are swift to shed blood;

16 in their paths are ruin and misery,

17 and the way of peace they have 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, so that every mouth may be stopped, and the whole world may be held accountable to God.

20 For by works of the law no human being[c] will be justified in his sight, since through the law comes knowledge of sin.

By this point, Paul has addressed people who reject God, people who condemn others, and people who rely on religious privileges. Every group might be tempted to think another group has the greater problem.

Paul closes that escape route. All are under sin. No one can build a successful defense by pointing to someone else's failures.

A God remains faithful even when people are unfaithful

Romans 3:1–8

God remains true even when people lie. His character does not become unreliable because we have been unreliable.

Paul also rejects the idea that our wrongdoing becomes acceptable because God can display His righteousness or accomplish good despite it. We cannot justify evil by pointing to something good God has brought out of it.

That matters when we are tempted to turn grace into an excuse. God's ability to redeem a situation never makes our sin harmless. His faithfulness gives us reason to confess honestly and return to Him.

B All are under the power of sin

Romans 3:9–18

Paul brings Jews and Gentiles under the same indictment. The privileges he has described do not make one group inherently righteous before God.

He gathers passages from the Old Testament to describe the reach of sin. It affects our understanding, our pursuit of God, our speech, our actions, and our relationships. The picture is comprehensive.

Sin is more than an occasional mistake added to an otherwise self-sufficient life. We need God to address a condition that reaches deeply into us.

This does not mean people never perform acts of kindness or that everyone commits every kind of wrongdoing. It means that kindness, achievement, or outward morality cannot establish a sinless standing before a holy God.

We may have different histories and different struggles, but none of us arrives at the cross with a claim to personal innocence. Everyone comes in need of mercy.

: We may have different stories, but we share the same need for a Savior.

C Every defense falls silent before God

Romans 3:19

Paul describes every mouth being stopped and the whole world held accountable to God.

Think about the defenses we use: “At least I am better than that person.” “I have done a lot of good.” “I grew up in church.” “My circumstances were difficult.” “Everyone else was doing it.”

Some of those statements may describe real experiences. They do not remove our accountability for sin.

God’s judgment brings us to the end of our efforts to argue ourselves into innocence. We must stop trying to negotiate a favorable comparison and acknowledge the truth about ourselves.

Confession agrees with God about our sin. We can name what we have done, take responsibility, and ask for mercy without pretending we can repair our standing before Him ourselves.

Repentance begins with honesty before God.

D The law reveals sin but cannot make us righteous through our obedience

Romans 3:20

Paul concludes that no one will be justified before God by works of the law. Through the law comes the knowledge of sin.

To be justified is to be declared righteous before God. Paul makes clear that our record of obedience cannot secure that verdict. We have already fallen short.

The problem is our sin, not a defect in God’s standard. His commands reveal what holiness requires and expose where we have departed from it.

Consider a target. Missing the bullseye means we have failed to meet the standard. The illustration helps us see that being closer than someone else does not make us perfectly righteous.

We should be careful with that comparison: different sins have different consequences and degrees of harm. Pride is serious, and murder inflicts a particular devastation. The point is that no sin can become a basis for claiming innocence before God.

Nor can a better record tomorrow erase the guilt we already carry. We need forgiveness and redemption that come from outside our own achievements.

: Recognizing God's standard reveals our need for the righteousness He provides.

Illustration The mirror cannot wash us

Earlier, we pictured someone noticing dirt on another person's face while ignoring their own. Now imagine that person finally looking honestly into the mirror.

They can see the dirt clearly. But looking longer will not remove it, and trying to wash with the mirror will not help.

The mirror has done its work by showing what needs cleansing. They must turn to what can actually wash them.

In a similar way, God's law exposes our sin. The exposure is necessary, but we cannot make ourselves righteous merely by knowing the standard. We must turn to the Savior.

Personal application

- Have I been treating sin as something I can manage without God?
- What defense do I need to lay down?
- Am I trusting my good deeds to outweigh my wrongdoing?
- Will I receive the salvation God provides through Jesus Christ?

Our efforts cannot remove our guilt before God. We need more than an improved appearance or a stronger argument for our goodness. We need the mercy and redemption God provides in Jesus Christ.

Conclusion

Our hope is in Jesus

Read Romans 3:21–24.

21 But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22 the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23 for all have sinned and fall short of the glory of God, 24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus

After showing us our condition, Paul announces the righteousness God provides apart from the law, to which the Law and the Prophets bear witness. This righteousness comes through faith in Jesus Christ to all who believe.

Everyone has sinned and falls short of God's glory. Yet justification is offered freely by His grace through the redemption found in Christ Jesus.

The answer to our guilt is found in what Jesus has done. Through His death and resurrection, He provides the salvation we cannot achieve for ourselves. We receive His gift through faith rather than earning it through religious performance.

Our response is repentance and trust. We stop defending the sin He has exposed and place our confidence in Him. Obedience then grows from a life being changed by His grace.

Today, God's Word has challenged several foundations we might have been resting on: our preferences, our comparisons, our religious reputation, and our attempts to establish our own goodness.

None can carry the weight of our need for salvation. Jesus Christ can.

Invitation

1. Acknowledge. What sin has God brought to your attention? Bring it honestly before Him without minimizing it or blaming someone else.

2. Repent. What have you been defending that God is calling you to surrender? Ask for His help and take the step of obedience before you.

3. Trust. Place your confidence in Jesus Christ and His saving work. Receive His mercy rather than relying on your religious background or personal achievements.

For the person who has never trusted Christ: You can turn to Him today. You do not need to hide your need or establish your worthiness first. Come to Him in repentance and faith.

For the believer: Respond to the correction God has brought. Confess what you have excused, seek reconciliation where needed, and walk in the grace that teaches us to obey.

The foundation of our hope is the saving work of Jesus Christ. We come to Him honestly, bringing the guilt we cannot remove and trusting the grace we cannot earn.