



(Romans 15:4) “whatever was written in former days was written for our instruction.” = What timeless instruction (truths/principles) is established by what is written?

LEGEND: 1) Christianity is Judaism 2.0 (a marriage-covenant relationship of **gain and maintain**) *NOT* Roman Catholicism 2.0 (a merit-based system of **earn or burn**) (Eze 16:59; Gal 5:6 w/21; Phi 2:12; 2Pe 1:5-11), 2) We **gain positional/vertical justification** (i.e., enter into a restful state/right standing/saving covenant with God) *only through observance of God’s clean or sabbatical laws*; those laws whose function is to cleanse/remove the stain/curse of our sin before God): [2.1.] OC = “the works of the law” (atonement sacrifice, a covenant sign [circumcision], atoning holidays [Passover-Pentecost, Yom Kippur], and spiritual separation [unclean foods and people], [2.2.] NC = Faith in Jesus Christ as our once-for-all atoning sacrifice which upholds the other clean/sabbatical laws through its new application/expression of: baptism (covenant sign – Col 2:11-12), the Lord’s Table (atonement holidays – Joh 13:1-8), separation from false Christians, the apostate, and rebellious pagans (spiritual separation – 1Co 5:9-13; 2Co 6:14-7:1; 2Jo 1:9-11). 3) We **maintain** positional/vertical justification/our restful state/righteous standing with God/salvation through faithful/continued observance of the clean laws *plus faithful obedience to the moral commands (practical/horizontal justification* – Jam 2:24); those laws which accomplish love/being righteous toward God and others – including repentance which means confessing and turning from sin as well as paying the necessary penalties when I sin - Mat 22:36-40; Rom 13:8-10; Gal 5:6 w/13-14; As it re: to repentance – Luk 3:1-18; Luk 19:1-10; Lev 6:1-7 w/Mat 5:23-24; Act 20:21 w/26:20 = We must now maintain [keep] the repentance promised when we gained salvation). 4) Faith in Jesus Christ for positional justification is only accepted by God in baptism which regenerates us and communicates our vow of loyalty to repent and faithfully follow all of God’s laws (Joh 3:1-5; Mar 16:15-16 w/Mar 1:15; Tit 3:5; 1Pe 3:21). 5) Besides the children of those already possessing salvation, the only persons welcomed to gain a saving covenant relationship w/God (i.e., positional justification) are those already practicing His moral commands or those promising to repent/turn from their sins and obey (Gen 6:9 w/18; Neh 9:8; Act 10:34-35; Rom 2:26).

Addition to pt. 5 last week (Rom ch. 5):

5. What fuels the faithful Christian’s love for God is the knowledge that God was willing to love us and send His Son to die for us before we were faithful or loved Him *with no guarantee that we would love Him back* (6-8; 1Jo 4:10; The question therefore is never, “Has God loved me?” but, “Am I loving God?”).

CH 5: The justification gained by faith in Jesus Christ’s death and resurrection has granted to us the reigning grace (or favor) of God (e.g., 5:1-2, 20-21).

1. God’s reigning grace/favor (including His eternal favor of heaven – Rom 5:2) will not continue if we “continue in sin.” (1-2a).
2. To be characterized by sin is (for the Christian) a cancellation of the emancipation that happened in their baptism (2b).
3. Baptism grants God’s peace and grace (5:1-2) not only through propitiation (Rom 5:9-10a – “justified by His blood...reconciled to God” = Propitiation) but regeneration (Rom 5:10b – “much more shall we be saved by His life” = Regeneration through His resurrection [life]; 1-7 “baptized into His death...in order that...we too might walk in the newness of life [3-4]...our old self was crucified with Him in order that the body of death might be brought to nothing, so that we would no longer be enslaved to sin. For one who has [really not simply symbolically] died [spiritually] has been set free from sin [6-7].” = Emancipation requires more than symbols [the Evangelical view of baptism]. Something real [rather than simply symbolic] has taken place in our baptism. We have experienced baptismal regeneration).
4. Justification equals freedom (i.e., regeneration) *not just forgiveness* (6-7; “freed from sin” – Grk. has been justified; IOW: the one who is “no longer enslaved to sin” is the same as the person who has been “justified from sin.”).
5. Possessing the power and possibility of resurrection life with Christ in the future requires that we change our: 1) perspective regarding sin and God in the present (8-11), 2) availability to sin and potentially sinful situations (12-13), 3) belief or confidence for living the faithful Christian life (14 “under [the] law” = Under the OC [See 2:12] - which possessed no propitiation and subsequent power over sin [See ch. 7]; “under grace” = Under the NC - which includes propitiation and HS power over sin – “sin will have no dominion over you” [Again v6 – “no longer enslaved to sin”]).
6. The Christian (therefore) has no excuse for failing to get to heaven since not only were our sins cleansed in propitiation but we have been empowered through regeneration (1-14 w/5:10 = The chances of us making it to heaven are “much more” given the additional advantage we have been given through the power of Jesus’ resurrection – Rom 1:4 w/Eph 1:19-20).

7. Practicing sin is still possible though the Christian has been freed from sin's enslavement (4 "we too *might* [a possibility not a guarantee] walk in the newness of life") w/12 "Let not [the decision we must make] sin therefore reign in your mortal body") = Receiving emancipation and remaining emancipated are not the same thing. The empowerment [over practicing sin] that comes thru emancipation [from sin] still requires execution [in relation to our wills] – e.g., Criminal who gets out prison, is given the training and a job to be successful yet goes back to crime [and prison] – 2Pe 2:20-22).

8. No longer being "under law" (but "under grace") is not the same as no longer being obligated to obey the Law (15).

9. God's gracious and free gifts of regeneration/power over sin and the promise of eternal life does not remove: 1) our freewill choice to become God's slaves/obedient to God's Law (16-20; [v16] = We choose of our own freewill who/what to serve/be committed to; [v19] = Lawlessness refers to disobedience to God's Law. Paul makes "righteousness" the antithesis of this. Righteousness therefore refers to obedience to God's Law and what Paul has in mind in 16b-17; [v19b "sanctification"] = Final/practical justification -Jam 2:22-24 [what we gained initially as justification mb maintained thru righteous living to be receive final justification/confirmed in our justification; [v20] = We were committed to sin rather than righteousness/God's Law.), 2) the certainty of eternal "death" if we choose to keep serving sin (16 ["sin, which leads to death"]w/ 23).

10. Our obedience determines our identity and eternity (16 "you are slaves [the identifiable property] of the one you obey" – See Joh 8:34; 21-23 = Will we continue on the path of shame resulting in eternal death or accept God's "free gift of eternal life in Christ Jesus our Lord" by following the path [or practicing righteousness/God's Law] that "leads to sanctification" – final/practical justification)

11. If our current perspective on life is correct, then we view: 1) any and all times of disobedience to God as embarrassing (21a "the things of which [we] are now ashamed" = Actions that cause us embarrassment) and not worth it given the cost (21b), 2) our new commitment to God and righteousness as totally worth it given its "end" (22).

12. God's "gift" of justification and eternal life is like the military, though it is absolutely "free" to receive/join, joining will mean you are no longer the one calling the shots in your life (23).