



(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?

\*Special note regarding the two forms of justice/justification necessary for gaining and maintaining a saving covenant relationship with God: 1) positional (vertical) = Right standing w/God gained thru the clean laws and covenant signs (OC: sacrifice, circumcision, ceremonial separation//NC: faith-expressing baptism in Christ [our sacrifice, circumcision and ceremonial separation]); 2) practical/penal (horizontal) = Faithfulness to the moral commands (including penalties) and covenant signs as maintenance (OC: sacrifice and ceremonial separation//NC: LT).

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1. The value of receiving God’s prescribed covenant sign (“circumcision”, in our case, faith-expressing baptism):
  - 1.1. it gains you a saving covenant relationship w/God (i.e., positional justification) (1-2a “Much in every way” = It is completely essential to salvation. You can’t be saved without the covenant sign; Gen 17:1 w/9-14 = Circumcision was the old covenant sign that a person was in saving relationship w/God and under a vow/oath of faithful obedience to His laws; The same is true in re: to baptism – 1Pe 3:21 [“now saves you” = The new covenant sign that must be taken in order to be saved; “appeal” = Vow/Pledge of obedience]; \*The reason for Paul’s anticipated questions = B/C his discussion in chapter two seems to conclude that being a Jew/physically circumcised was of little value – See Rom 2:26-29).
  - 1.2. it makes God’s laws the “entrusted” means to maintaining our salvation (versus making us only welcome to God for salvation – Rom 2:26) (2b -“the oracles of God” [Gk. *ta logia tou theou*]= The direct revelation/spoken words of God - i.e., the words God said to Moses on Mt. Sinai – the Ten Commandments/Spoken Words [literal rendering in Hebrew – Exo 34:28], God’s moral commands).
  - 1.3. is dependent on faithful obedience (IOW: by itself [circumcision alone; faith/baptism alone] will not save (2:25).
2. God will be faithful to His promise to “inflict wrath” on all who are unfaithful/disobedient to His laws (“the whole world”) most especially those in covenant w/Him (OC Jews [“those who are under the law”] or today, NC Christians) who have despised their oath/vows (thru such disobedience/breaking the covenant/neglecting practical justification/penal justice) (3-19; Rom 2:6-13 “God shows no partiality”; Eze 16:59, 17:15-19 = These verses prove that God’s OC salvation functioned according to the mechanics of marriage and was NOT as Martin Luther/Evangelicals believe, a works-based salvation. The faith alone gospel is established on the assumption that God’s salvation in the Bible is works-based -i.e., we put faith in Christ who worked the works for us and forgave our sins. Exposing this works-based theory as false equally means exposing the faith alone gospel to also be false [THE CORE ARGUMENT]; See 1Jo 3:7-10 = Practical justification).
3. Only false prophets preach that God is glorified by sinners who think obedience to be nice but not necessary or make no attempt to practice righteousness (i.e., practical justification) (5-8; e.g., “Performance steals God’s glory” – Kelly Smith [“Obeying God For The Wrong Reasons”]).
4. Being in saving covenant relationship with God does not make you “better off” than the pagan/unsaved person if you keep living in unfaithfulness/disobedience to His laws (9a; Heb 10:26-30 = Christians are worse off if they keep sinning/ neglect their prior vow to pursue practical justification).

5. Given the Bible is filled w/moral commands and warnings to those who neglect them, no “human being” (whether the Jew or the Evangelical Christian) should be so stupid as to think that possessing positional justification alone would be enough to be/remain saved. IOW: The existence of the rest of the law – or moral commands, should have made clear the other salvation obligation of maintenance/practical [or penal] justification (20 -“For by the works of the law [alone] no human will be justified in his sight, since through the [rest of the] law [also] comes the knowledge of sin [that must be dealt w/if one is to be justified – Jam 2:20-24]” = This understanding *supports* - rather than contradicts, Rom 3:2; \*The Jews’ history of “easy-believism” or thinking their “works of the law” [circumcision, making sacrifices when they sinned or separation from pagans] was enough to keep them in God’s good graces is why Paul is addressing this issue. Though again there was value in the covenant signs/works of the law/clean laws [Rom 3:1-2a], their value was not such that it stood alone or removed their need to be obedient. Like Evangelicals today, the Jews falsely believed as long as they had the covenant signs/clean laws [in our case, faith in Christ, baptism and the LT], they did not need to worry about being morally righteous people in their practice/behavior – e.g., Jer 6:10-21, 23:9-17. This is the meaning behind Jesus’ exchange w/the Jews in Joh 8:31-42; This is also why John the Baptist says what he does to the Jews in Mat 3:8-10).
  
6. Under the New Covenant (“But now” = Indicating that Paul is no longer talking about how things were under the Old Covenant) a new form of clean law/positional justification (“the righteousness of God” – See Rom 1:17, 4:13 = Positional justification; “apart from the law” = Different than the OC clean laws or “works of the law” – See 3:28 [“apart from *the works of the law*”]) “has been manifested” (21a) that is :
  - 6.1. through faith in Jesus Christ (22a).
  - 6.2. technically not new since it shares OT precedent and prophesy (21b; Gen 15:6; Hab 2:4; The faith expressed by Abe and Habakkuk was also in re: to Jesus the King since He is the covenant-making God of the Bible and Trinity – [OC] 1Co 10:1-11; Joh 12:41; [NC] Isa 42:6-7 w/Luk 1:79 and 2:32 w/Isa 49:8).
  - 6.3. available and applicable to all people (Jew or Gentile) (22b-23; Act 4:12; 1Jo 1:8).
  - 6.4. indeed a new form of clean law/positional justification only (*and not a new form of practical justification*) (24-25 -“redemption” and “propitiation” = Words related only to positional justification or the kind of justification secured through the clean laws – e.g., circumcision, sacrifice, ceremonial separation).
  - 6.5. the only form of positional justification that actually removes the stain/curse associated with sin (i.e., that propitiates versus simply passes over) (25-26 = Former clean laws/sacrifices were a placeholder until the time of Christ. For God to truly be just and people truly justified required eventual propitiation; Heb 13:11-13 w/Gal 3:10-14 [where and how Christ died = as the unclean/those under God’s curse]).
  - 6.6. the end of racial superiority, segregation or discrimination/ceremonial separation (27-30; Eph 2:11-19; Gal 3:27-28 w/Gal 2:11-12; Phi 3:1-9; Again Heb 13:11-13 w/Gal 3:10-14; See also Act 9-11).
  - 6.7. not an illegal replacement of the Law but only a new application of the OC clean laws (31; Deu 4:1-2; Mat 5:17-18; Additionally, since “faith” pertains only to the clean portion of the laws – or positional justification, no violence is done to the moral commands. Hence the reason we see Paul reinforcing them in Rom 13:8-10 [THE CLOSED SYSTEM ARGUMENT]).
  
7. Moses and the rest of the OC saints were *NOT* saved by faith (the Evangelical position) (21 – “But now the righteousness of God has been manifested apart from the Law” = Those under the OC did not have access to this form of justification/salvation).