

Covenant/Promise	Sin Problem	Redemption in Christ Brings
David 2 Sam7	Exile/Foreign Rule 1&2 Kings/Chronicles, Prophets	Kingdom of God/Citizenship through forgiveness Gospels; Acts; Col 1:13-14
Sinai Exo-Deu	Transgressions/Curse/Wall OT, Gal 3, Eph 2	Deliverance from law and curse/Unity for Jew and Gentile Heb 9; Eph 2; Rom 7-8; Gal 3
Abraham Gen 12,15,17	Dispersion/No blessing OT	Through faith comes True Offspring/Blessing Gal 3; Rom 3-4
Adam Gen 2-3	Slavery to Sin/Death/Cursed Creation Gen 3-11, OT	Delivered from sin by victory over Sin, Satan, and Death Col 2:15; Heb 2:14-15; Rom 6, 8;

Flow of discussion:

1) Introduction

- a) Recap of sin problem. Briefly lay out the plague of sin as demonstrated by its impact in various stages of redemptive history beginning with Adam and working up (columns 1 and 2)
- b) Brief conceptual overview of redemption based on the OT
 - i) "The OT concept of redemption involves the release of people, animals, or property from bondage through outside help." The redemption usually involves some cost to the redeemer.
 - ii) The Exodus is the great act of deliverance, which is couched in redemption terminology. The Mosaic law develops the concept of kinsmen-redeemer, where a relative assists another family member in distress, such as buying back property or buying them back from slavery. God is often described as the redeemer of His people in contexts that relate to deliverance from exile and foreign rule. The NT takes this concept and uses it to describe several aspects of what Christ accomplished through His death.

2) David - The Messiah reigns and will reign – the Davidic kingdom has been inaugurated

- a) Redemption brings us forgiveness of sins, granting us citizenship in the Kingdom of God under Christ
- b) Brief argument of Peter's sermon in Acts 2:14-41 – Here is the first sermon preached after the resurrection to Jews from all over the world.
 - i) (Summarize v14-21) These people speaking in tongues at Pentecost aren't drunk, they're demonstrating the fulfillment of Joel 2:28-32
 - ii) READ Acts 2:22-36
 - iii) (v22-23) You saw that Jesus was a man attested by God, but you crucified him
 - iv) (v24-31) However, God raised him up, just as David prophesied in Psalm 16:8-11 and just as he promised in Psalm 132:11: The Lord made a reliable promise to David; he will not go back on his word. He said, "I will place one of your descendants on your throne.
 - v) Jesus is now exalted to the right hand of God, and has received the promise of the Holy Spirit
 - vi) (v33-36) Let it be known that Jesus is Lord and Messiah - This same Jesus whom you crucified
 - vii) (v38-39) Therefore repent and be baptized into Christ, receiving forgiveness of sins
 - viii) In other words, this man, whom you crucified, is the King which God promised to David – your Messiah. Jesus is Lord and reigns. The very kingdom of God which you've hoped for has been inaugurated, but you are in rebellion against the King, therefore repent and be subject to your King.**
- c) Brief argument of Paul's sermon in Acts 17:22-31 – This is Paul's speech at the Areopagus in Athens.
 - i) READ Acts 17:22-31
 - ii) This God that you worship as unknown is the creator of all things and is Lord of all
 - iii) He does not depend on you for anything, but in fact, you depend on him for everything
 - iv) He made all nations from one man, and determines their rise and fall and their boundaries
 - v) Given this, we shouldn't think that he can be worshipped by idols
 - vi) God has permitted you to remain in this ignorance until now
 - (1) But now he commands all people everywhere to repent
 - vii) A day is fixed in which he will judge the world in righteousness by the man he has appointed
 - (1) This is evident by his resurrection from the dead
 - viii) The message is different here, speaking to a non-Jewish audience. Jesus is not only the Jewish Messiah, but he is judge of all the earth, the universal King, and all people everywhere are commanded to repent of their idolatry and worship the true God.**
- d) Colossians 1:13-14 - He delivered us from the power of darkness and transferred us to the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

- e) The Kingdom of God has come, and through the redemption in Christ, we have been delivered from the powers of darkness and given citizenship under the reign of King Jesus. Though we await the full consummation of the kingdom, we are His advanced guard, called to live out the new kingdom's way in the here and now.
- f) We are told that we have received citizenship through the forgiveness of our sins by the redemption accomplished in Christ. How then did his redemption accomplish forgiveness for us? We learn that forgiveness comes through Christ's death, His blood, which redeems us from the law.

3) Sinai - Forgiveness by His blood redeeming us from the law

- a) The OT sacrificial system was the means by which those under the mosaic covenant could atone for violations and remain in the covenant. Ultimately, these things were foreshadow what Christ would accomplish. The NT uses many metaphors for Christ - Christ our Passover, our atoning sacrifice, our mercy seat, our scapegoat, our substitute – and they describe how he has delivered us from the slavery of the law and its curse, uniting Jew and Gentile one Body
- b) The Argument of Hebrews 8:1-10:18
 - i) READ Hebrews 8:1-13
 - ii) Jesus is our high priest in the true heavenly tabernacle, of which the earthly one is a shadow.
 - iii) Jesus is the mediator of a better covenant, enacted on better promises
 - (1) If the first covenant was faultless, there would be no discussion of a second
 - (2) But God himself finds fault, establishing a second in its place
 - iv) (Summary 9:1-10) By the regulations of the first covenant, the Holy Spirit indicated that the way to the most holy place had not yet appeared, symbolic of that age when gifts and sacrifices could not perfect the conscience of the people.
 - (1) This is shown by the divide between the holy place, where priests could regularly enter, and the most holy place, where only the high priest could enter once per year, and he must have a sacrifice to do so.
 - v) READ 9:11-15
 - vi) But Christ has now entered into the true most holy place, by the sacrifice of his own blood, and has secured an eternal redemption.
 - vii) Therefore, he is the mediator of a new covenant
 - (1) The goal is that those who are called may receive the eternal inheritance he promised
 - (2) He did it by setting them free from the violations committed under the first covenant
 - viii) (Summary 9:16-18) There is a wordplay here creating an analogy of the new covenant with a last will and testament, which is put into effect by Christ's death.
 - ix) (Summary 9:19-28) Just as the blood of sacrifice was required in the first covenant to purify the things which were a shadow, blood is required in the heavenly reality, but the blood of a better sacrifice is needed.
 - x) Christ entered into heaven itself, appearing before God for us, offering himself one and for all as a sacrifice to put away sin.
 - xi) Christ died once to bear sin (there is no continual sacrifice needed), and he will appear a second time for those who wait for him, not to bear sin, but to save them from judgment.
 - xii) READ Hebrews 10:1-18
 - xiii) The law, being a shadow of the good things, is not able to perfect those who come to worship with continual sacrifices, year after year.
 - xiv) However, Christ has offered a single sacrifice for sins, by which he has perfected for all time those who are being sanctified in him. He has accomplished forgiveness of sins and has invalidated the first covenant, and there remains no more offering for sin.
 - xv) The new covenant is better because it's founded on a better sacrifice (Christ himself), offered in a better place (the holy of holies), achieving a better result (forgiveness of sins by a once-for-all sacrifice and an eternal inheritance), and it is mediated by a better high priest (Jesus, who always lives to make intercession for us).**
 - xvi) It is important to note that the author essentially argues that Christ's once for all sacrifice has done away with the Sinai covenant's sacrificial system, and that they are no longer effective for dealing with violations in the covenant. How destructive would it be to return to the old covenant at this point? You would need to keep the law perfectly, since there remains no more sacrifice for sins. Those who spurn Christ's sacrifice have nothing left by an expectation of judgment. Paul argues a similar point in Gal 5.**

- c) Brief argument of Ephesians 2:11-22
- i) READ Ephesians 2:11-22
 - ii) You Gentiles were once without a Messiah, cut off from the people of God, strangers to the covenants, without hope and without God
 - iii) Through the redemption accomplished by his death, he has rendered the dividing wall of the law inoperative, and has created one new people out of two.
 - iv) Both were cut off from God, the Jews by sin under the law, and the Gentiles by sin apart from the law, but Christ has reconciled them both to God, and through him we have access in one Spirit to the Father.
 - v) In Christ, through the Holy Spirit, God is building a new Temple in which to dwell, made out of us
 - vi) **The law had the effect of creating a wall between Jew and Gentile. By His death, Christ has destroyed this wall and united Jew and Gentile together.**
 - vii) **Notice also what has happened to the Temple – God is building a new Temple made up of the Church, with Christ as the cornerstone.**
- d) The Argument of Romans 7-8:4
- i) We've seen quite a few negative comments about the Mosaic Law at this point. What is the problem with the law? Why couldn't Israel keep it? As it turns out, there's nothing wrong with the law itself, but sin has taken the law and used it to enslave and kill.
 - ii) READ Romans 7:1-13
 - iii) In 7:1, Paul picks up his argument from 6:14 and proceeds to expound upon his statement *"you are not under law."* You could imagine it as an answer to the implied objection: *"How is it that we are not under the law?"*
 - iv) He reasons:
 - (1) Those who know the law, recognize that the law is binding only as long as a person lives
 - (2) For example, a married woman is bound to her husband as long as he lives
 - (3) If he dies, she is free from obligation and may remarry
 - (4) Marriage -> Death -> Remarriage = OK
 - (5) The same principle of death severing the bonds of the law applies to us as well
 - (6) We have died with Christ (cf. Romans 6:3-11)
 - (7) We are set free from the law
 - (8) We are "remarried" to the resurrected Christ
 - (9) This has taken place with the purpose that we may bear fruit for God
 - v) Consider the parallels in vv4d-6d:

<ol style="list-style-type: none"> (1) 5a For while we were living in the flesh, 6a But now we are released from the law (2) 5b our sinful passions, aroused by the law, 6b having died to that which held us captive 	<ol style="list-style-type: none"> (3) 5c were at work in our members 6c so that we serve in the new way of the Spirit (4) 6d to bear fruit for death. 4d in order that we may bear fruit for God
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 - vi) Even more striking parallels are at work here as well. In chapter 6, Paul went to great lengths to explain how we are dead to sin and set free from its captivity, so that we may live to God, with fruit leading to sanctification and eternal life. Now in chapter 7, he is discussing how we are set free from the law, that we may bear fruit for God. There is an extremely close relationship between the law and sin in these two chapters.
 - vii) This raises the inevitable objection: *"What then shall we say? That the law is sin?"* In other words: *"Wait a minute! Aren't you equating the law with sin?"* He answers:
 - (1) No, but the law aroused the sin within me to bring death to me
 - (2) I had no knowledge of sin, until the law gave me commandment
 - (3) i.e. "Thou shalt not covet" – sin seized the opportunity to produce covetousness in me
 - (4) The law is holy, righteous, and good, but sin used the law to deceive me and kill me.
 - (5) The law itself didn't kill me, but sin, taking advantage of the law
 - (6) So we can see the purpose of the law (cf. 5:20), which came to expose the sin in me for what it is, and that through the commandment it might become sinful beyond measure.
 - viii) (Summary 14-25) This is the context leading to v14, which is a characterization, in personal terms, of the events described in vv7-13. It is showing the effect of the law in conflict with sinful flesh. The effect is

turmoil which shows sin to be sin. There has been much debate over this section of scripture throughout Church history, whether Paul is speaking of his present experiences, the experience of every Christ, the experience of the non-Christian, the experience of the Jew, and so on. There are many good arguments on both sides, and I think I have seen every single one of them in some form or another. However, the whole debate seems to miss the point of Paul's discussion, which is about what happens when the law meets sin. Sin takes the righteous and holy law and uses it to stir up all manner of evil in a person.

- ix) READ 8:1-4
- x) The transition to chapter 8 declares, there is now no condemnation to those who are in Christ Jesus. This harkens all the way back to Chapter 5, where it is said that condemnation came through Adam, but through Christ comes justification and righteousness. The "therefore" has the effect of wrapping up the whole discussion of chapter 5-7.
- xi) The law of the Spirit of life has set you free from the law of sin in death. This is accomplished by God doing what the law was powerless to do because it was weakened by flesh. By sending His Son as a human being and as a sin offering, he condemned sin in the flesh. The purpose of this was so that the righteous requirement of the law might be fulfilled in us who walk according to the Spirit, rather than the flesh.
- xii) **The language here is reminiscent of the quote from Jeremiah 31 in Hebrews about God writing his law into their hearts, as well as Ephesians 2:10 which says we are saved by grace through faith, and also that "we are his workmanship. Created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Verse 4 gives us some insight into the value of the law for Christians. Seeing that we are set free from the law in Christ and given the gift of the Holy Spirit - by walking in the Spirit by faith we end up actually fulfilling the law that sin had once used to enslave us.**
- xiii) **There is a universalizing of language throughout the book of Romans that is important to note. The law came to Israel, and the plight of the law is Israel's plight. However, Israel is a microcosm of humanity's plight under sin in Adam. The problems of Israel under the law are the amplified problems of everyone under the law of conscience. Israel has become exhibit A in the guilty verdict against humanity. Likewise, the deliverance of Israel from their guilt, sin, and the law itself accomplishes our deliverance from the same. This is the problem God has been solving the whole time. God's call of Abraham and his promise was this very thing. That the world would be blessed through him. However, this could never be accomplished through the law. It was always intended that the promise would come by the grace of God through faith in Jesus Christ.**

4) Abraham - Bridge from Romans 8:4

- a) Christ redeems us from the law so that the blessing of Abraham might come to the gentiles, and that we might receive the first fruits of our inheritance – the promised Holy Spirit - through believing in Christ
- b) The Argument of Galatians 3:1-4:7
 - i) READ Galatians 3:1-9
 - ii) You received the Spirit through faith and not the law
 - (1) Just as Abraham was counted righteous because he believed God
 - iii) Those who are of faith (NIV "have faith") are the sons of Abraham
 - (1) The gospel to Abraham that "all nations will be blessed in you" foreshadows the justification of the gentiles.
 - (2) Those who are of faith (NIV "have faith") are blessed along with Abraham by faith
 - iv) READ Galatians 3:10-14
 - v) Those who are of the works of the law (NIV "rely on observing the law") are under a curse
 - (1) Deut 27:26 cited in support of this – this quotation is a combination of Deut 27:26 and 28:58 which marks the beginning and ending of the blessings and curses section of Deuteronomy. To be of the works of the law is to be under the Old Covenant, and the Covenant curses are corporate in nature. If the covenant curses are in effect and you are under this covenant, you are under a curse.
 - (2) Hab 2:4 evidences that no one will be justified before God by the law, only by faith – Habakkuk is about God's coming judgment, both against Israel for their sins, and against the nations for theirs. In the midst of this judgment, the message is that the righteous will be the ones who live by faith. Also, it's worth noting that in the New Covenant promise in Jeremiah 31:29-30, just before the part we read earlier is that unlike the Old covenant where the children would suffer from their fathers' sins, the days are coming when each will suffer for his own sins.

- (3) The law is not of faith (NIV “based on faith”), but Leviticus 18:5 (cf. Ezekiel 20:11,13,21; Nehemiah 9:29) - Leviticus 18:5 was a promise of life for those who obeyed the covenant. But by the time of Ezekiel, it was being used to demonstrate that Israel has never kept the covenant from the day they received it. It’s used in a similar fashion in Nehemiah 9:29.
- vi) Christ redeemed us from the curse of the law – the curses promised by the law are in effect, but Christ has redeemed us from the curse:
- (1) By becoming a curse for us
 - (2) Because “cursed is everyone who is hung on a tree” from Deut 21:23.
 - (a) One commentator writes regarding Deut 21:23:

“Deut 21:22-23 does not address the death penalty per se, but re-restricts an intensification of it. When this Mosaic sanction is observed in the practice of Israel, it is evident that the exposure of the corpse (by hanging?) is, at times, divinely sanctioned as the means to propitiate Yahweh's vengeance on behalf of Israel. The corpse is suspended upon a wooden post or tree (Deut 21:22), raising the executed criminal from the earth, which he was no longer worthy to tread (2 Sam 4:11). He is held heavenward, as without hope, exposing him to the greater vengeance of God to turn away his wrath from Israel (Num 25:4; 2 Sam 21:6). Because "anyone who is hung upon a tree" is detestable (tial;q) or cursed of God, that one must be removed out of sight before nightfall, lest the land given by God be defiled (d. Lev 18:24-30; Num 35:34, Deut 11:12).”
- vii) He did this so that the blessing of Abraham might come to the gentiles in Christ
- viii) And so that we might receive the promised Spirit through faith
- ix) READ Galatians 3:15-18
- x) The promises were to Abraham and to Christ (“his seed”)
- (1) The Mosaic covenant does not cancel the Abrahamic covenant, otherwise the promise would be void
 - (a) If the inheritance came by the law, then it would not be by promise
 - (b) This is not the case since Abraham was given it through the promise
- xi) READ Galatians 3:19-25
- xii) The law was added because of (or for the sake of) transgressions until Christ (the seed) comes
- xiii) This doesn’t mean the law was against the promise, rather it served a different purpose
- (1) Scripture used the law to imprison everything under sin, being our guardian until Christ
 - (2) This is so the promise would be given, as a result of Christ’s faithfulness, to those who believe
- xiv) READ Galatians 3:26-29
- xv) You are all sons of God through faith in Christ
- (1) If you’ve been baptized into Christ, you’ve put on Christ
 - (2) There is no Jew/Greek, Slave/Free, Male/Female – You’re all one in Christ
 - (3) Since Christ is Abraham’s seed, if you’re in him then you’re also Abraham’s seed and an heir.
- xvi) READ Galatians 4:1-7
- c) The Argument of Romans 3:19-4:25
- i) Context:
 - (1) The gospel reveals the righteousness of God from faith to faith
 - (2) The wrath of God has been revealed against all godlessness and unrighteousness of men
 - (3) We have concluded that both Jew and Gentile are under sin (and consequently the wrath of God)
 - ii) READ Romans 3:19-26
 - iii) The law says what it does so that the whole world would become answerable to God
 - (1) This is because no one will be justified before God through the works of the law, but rather the law brings the knowledge of sin
 - iv) But now, at this point in salvation history, the righteousness of God has been revealed apart from the law revealed through faith in Jesus Christ to all who believe
 - (1) There is no difference between Jew and Gentile
 - (2) Because they have both sinned and are lacking the glory of God
 - (3) They have been given a status of righteous, solely as a free gift of God’s grace received through faith
 - (a) This is possible because God set forth Jesus as a sacrifice to satisfy His wrath and to wipe away sin by His blood (cf. also Leviticus 16 / hilastyron)

(b) God did this to demonstrate that He is a righteous judge, a fact which had been called into question by the passing over of sin in the past, and to show at the present that He is righteous in judgment, while at the same time declaring righteous those who have faith in Jesus

v) READ Romans 3:27-31

vi) Both Jew and Gentile have received this verdict of righteous through faith apart from the law, so there is no room for boasting/

(1) God is the God of both Jews and Gentiles and they are made right with Him in the same way

(2) This does not nullify the law, but in fact fulfills it (c.f. Romans 8:4)

vii) (Summarize 4:1-12) Abraham himself was declared righteous because of his faith – that is because he trusted in the God who justifies the ungodly by forgiving their sins, as David also says.

(1) Abraham was credited with righteousness while he was uncircumcised so that he might become the father of all who believe in the same way, whether circumcised or uncircumcised.

viii) READ Romans 4:13-25

ix) The promised for Abraham and his seed, that he would be heir of the world, was not through the law but through righteousness from faith,

(1) Otherwise, faith would be meaningless, and the promise would be nullified

(2) For the law brings wrath because of transgressions

x) The reason the promise is from faith, that is by God's grace through faith, is so that the promise would come to all of Abraham's seed, not only those who are of the law, but all who have Abraham's faith.

xi) Abraham believed the promise of God, trusting that he was able to bring it about, in spite of all evidence to the contrary

(1) It is this faith that God counted for righteousness

xii) The same is true for us who trust in the one who raised Jesus from the dead – the same Jesus who was given over to death for our sins, and raised for our justification.

xiii) The universalizing theme is in full swing here. Christ is not only put forward as a curse to redeem Israel from the law, but he is put forward as a propitiation to redeem all nations from their sin.

5) Adam - Christ is victorious over sin, death, and the devil. United with Him, we too are victorious

a) While we await the final redemption of our bodies and the renewal of creation along with it, we groan inwardly because of sin and suffering, but by the power of the Holy Spirit we make war against our own sin and remain steadfast in the face of suffering, assured of our victory because Christ has accomplished it.

b) Colossians 2:15 - Disarming the rulers and authorities, he has made a public disgrace of them, triumphing over them by the cross.

c) Hebrews 2:14-15 - Therefore, since the children share in flesh and blood, he likewise shared in their humanity, so that through death he could destroy the one who holds the power of death (that is, the devil), and set free those who were held in slavery all their lives by their fear of death.

d) The Argument of Romans 5:18-6:23

i) (summarize 5:18-6:25) In 5:20-21, Paul argues that the law came with the intention of increasing trespasses and sin. By sinning under the law, you are now breaking an explicit commandment and your sin is all the more serious. Now, you not only violate the easily suppressed law of conscience, but the written law of God. Additionally, our awareness of our own sin is increased as we are forced to compare our actions with the law. He argues that this increase has the effect of grace being all the more abundant in Jesus Christ. Inevitably, the question arises, "If my sin serves to increase grace, then should I continue in sin so that grace may abound?" Verses 1-14 of Chapter 6 serve to answer this objection.

ii) This discussion also plays an important role in the broader context of Christian belief, and one which Paul likely had to address everywhere he brought the message of grace. If we are forgiven of our sins, justified purely by free grace in Jesus Christ, what does it matter if we sin? Since I believe that Jesus forgives me, can't I live in sin and still be saved?

iii) The message of Romans 6 may best be summarized as an exhortation: Be what you are!

iv) There is a tension in these verses between what is true about us, and what is realized in our lives. That is why Paul begins with the declaration that we have died to sin and have been freed from its power, and ends with the exhortation to not let sin reign in our lives. The reasoning in vv.1-14 can be charted like this:

v) We have been baptized into Christ's death, which means that since

He:

Therefore we:

Died to sin
 Was given new life by God
 Was resurrected
 Died to sin and lives for God

Are dead to sin
 Should walk in the newness of life
 Shall be resurrected
 Consider ourselves dead to sin and alive to God

vi) Paul concludes the section by exhorting us to present ourselves to God as instruments of righteousness, not letting sin reign because we are no longer under the law, but under grace. This raises the question that if we are not under the law, then why can't we sin? He argues:

- (1) Because the one whom you obey shows who owns you!
 - (a) If you serve sin, you are a slave to sin
 - (b) If you serve righteousness, you are a slave to righteousness
 - (c) Each of these has its own result:
 - (i) Sin leads to death
 - (ii) Righteousness leads to sanctification, which in turn leads to eternal life
- (2) So, since you have been freed from your slavery to sin, you are now a slave to righteousness. Given that, you should serve God, not sin

vii)

You were		You are	
Slaves of:	Resulting in:	Slaves of:	Resulting in:
Sin	Death	Obedience	Righteousness
Impurity/Lawlessness	More Lawlessness	Righteousness	Sanctification
Sin	Shame/Death	God	Eternal Life

e) The Argument of Romans 8:12-39

- i) Mount everest of Christian faith
- ii) What does it look like to have the down-payment of our inheritance?
- iii) READ Romans 8:12-24
- iv) We have received the promised Holy Spirit, who witnesses to us of our adoption into God's family – we are heir of God, co-heirs with Christ
 - (1) As he suffered, so also we will bear our own cross of suffering for His sake, knowing that we will be glorified in him
- v) The sufferings of this present time (both Paul's and this present age in general) are not worthy to be compared with the glory that is to be revealed in us.
 - (1) When Adam sinned, God subjected the whole creation to futility in hope of redemption. Now the whole creation eagerly awaits our resurrection and final revelation as sons of God, so that it might be set free from bondage and death. The creation isn't the only thing suffering, we also groan inwardly, awaiting that final redemption, our resurrection to new bodies.
 - (2) The promise here is the final renewal of the created order when God's new family is revealed in their glorious resurrection. The curse is lifted, and the shalom restored.
- vi) READ Romans 8:25-39
- vii) While we wait, the Spirit helps us in our weaknesses
 - (1) In our prayers, we're not even sure of the right things to pray, but the Spirit Himself intercedes for us according to God's will – we have the confidence of knowing that all of our prayers are shaped by the Spirit to accord with God's will, and we have the promise that whatever we ask according to His will we have it.
 - (2) We know that for those who love God all things work together for good, for those who are called according to his purpose. This is a bedrock promise and we can rest safely in God's sovereign goodness, knowing that in the midst of the fiercest trial, our Creator and Sustainer is both faithful and good in all things, and that whether we realize the good in this age, or do not experience it until eternity, we can rest in Him all the same.
 - (a) This bedrock is founded on four pillars:
 - (i) For those whom he foreknew he also predestined to be conformed to the image of his Son
 - 1. In order that he might be the firstborn among many brothers

- (ii) And those whom he predestined he also called,
 - (iii) And those whom he called he also justified
 - (iv) And those whom he justified he also glorified
 - (b) It is on this foundation that we can confidently say, if God is for us, who can be against us?
 - (i) The fact that he gave up His own Son, leaves you with the unshakeable confidence that He will indeed give you all things graciously.
 - (c) There is no accuser and no one can condemn, for Christ has died in our place, and he is now interceding for us that we may persevere to the end.
 - (d) In the face of the worst kind of suffering, we are more than conquerors through Him – death or life.
- 6) The final picture – READ Revelation 21-22:4

Romans 7 – Christian or non-Christian

Arguments for a Christian:

1. The strong connection of the “I” with “the flesh” (vv14, 18, and 25) suggests that Paul is elaborating on the unregenerate condition mentioned in 7:5 as being “in the flesh.”
2. The “I” throughout this passage struggles on his/her own (“I myself”), without the aid of the Holy Spirit
3. The “I” is “under the power of sin” (v14b), a state from which every believer is released (6:2, 6, 11, 18-22).
4. As the unsuccessful struggle of vv15-20 shows, the “I” is a “prisoner of the law of sin” (v23). Yet Romans 8:2 proclaims that believers have been set free from this same “law of sin and death.”
5. While Paul makes clear that believers will continue to struggle with sin (6:12-13; 13:12-14; Gal 5:17), what is depicted in 7:14-25 is not just a struggle with sin but defeat by sin. This is a more negative view of the Christian life than can be accommodated within Paul’s theology.
6. The “I” in these verses struggles with the need to obey the Mosaic law; yet Paul has already proclaimed the release of the believer from the dictates of the law (6:14; 7:4-6)
7. The connection between 7-12 and 13-25, both grammatically and thematically, points to 14-25 being an illustration/explanation of 7-13.

Arguments for a non-Christian:

1. The “I” must refer to Paul himself, and the shift from past tenses of v7-13 to the present tenses of v14-25 can be explained only if Paul is describing in these latter verses his present experience as a Christian.
2. Only the regenerate truly “delight in God’s law” (v22), seek to obey it (v15-20), and serve it (v25); the unregenerate do not “seek after God” (3:11) and cannot submit to the law of God (8:7).
3. Whereas the “mind” of people outside of Christ is universally presented by Paul as opposed to God and his will (Rom 1:28; Eph 4:17; Col 2:18; 1 Tim 6:5; 2 Tim 3:8; Tit 2:15), the “mind” of the “I” in this text is a positive medium, by which the “I” “serves the law of God” (v22,v25).
4. The “I” must be a Christian because only a Christian possesses the “inner person;” Paul’s only other uses of the phrase are in 2 Cor 4:16 and Eph 3:16.
5. The passage concludes after Paul’s mention of the deliverance wrought by God in Christ, with a reiteration of the divided state of the “I” (vv24-25). This shows that the division and struggle of the “I” that Paul depicts in these verses is that of the person already saved by God in Christ.