

Abraham's justification in Gen. xv. precedes the narrative of circumcision in Gen. xvii. by at least fourteen years. vs. 9-12.

(C) Apart from law. The declaration that was made to him turned on faith and promise, which are the very antithesis of law. vs. 13-16. Thus Abraham's way of acceptance was the same as the gospel way. While in the eyes of the Pharisee, his fatherhood is limited to the chosen nation, (he is our father they say) he was the father of many nations. The father of us all - in the sight of God in whom he believed b. 17.

II. Abraham's faith was remarkable both for its strength & its object. The birth of Isaac in which Abraham believed might be described as a ^(life) birth from the dead. vs. 18-22.

In this it is a type of the Christian's faith - to which is annexed a like acceptance, which also has for its object a birth from the dead, viz. death & resurrection of Jesus Christ vs. 23-25.

Case of Abraham much debated in the Jewish Church of that time.

b. 1. Best to omit "hath found" ep R.V.

b. 2. "but not toward God" need something supplied, possibly

"before men he may glory."

vs. 3, 24. "reckoned" implies something gratuitous.

v. 7. are forgiven = have been remitted - have been covered.

Chps. I-V. Believers' standing before God in 1st four chapters
(4th relating to life omitted)

VI - VIII. Seeking faith v. resting faith.

Wash = salvation, but gate is praise.

Christ's death & sins remitted.

"resurrection - new name and standing.

Ch. V. Two divisions -

A. 1st division - A blessed results of justification by faith, ^{v. 1-11}
Summary - At this point the Apostle pauses to review
the believer's glorious position of acceptance.

The <u>Conclusion</u> - vs. 18-19 -	Whole argument summed up.
On the one side we have	On the other side we have
Disobedience of Adam	Obedience of Christ unto death
Finding expression in	Finding expression in
One lapse	One just sentence of acquittal
Which brought in	Which brought in
Condemnation for all men	Justifying of life for all men
And which actually involved.	
The whole of Adam's posterity	The whole of Christ's posterity
in the category of sinners -	in the category of "righteous" -
vs. 18-19.	

Ch. VI. 1-14. Justification and Holiness -

1. The Apostle now faces an objection, if where sin abounds grace does much more abound, does not that encourage you to go on living in sin? He replies such an argument is a moral contradiction - if a man is a christian by virtue of his connection with the second Adam then he is involved in all that the second Adam did with a view to his recovery. When Christ died he died to sin & since Christ is risen again he (i.e. the christian) is involved in the obligation to walk as one risen. To claim liberty to sin

would be to give the lie to his whole present position in Christ vs. 1-5.

II. And not only does our death with Christ involve our obligation to walk as risen men - it also makes such a walk possible. death has completely discharged us from the old slavery of sin. vs. 6-7.

III. This glorious emancipation through death opens the way to us a still more glorious future. If we died with Christ we may not only live as risen men now, but ~~we~~ we shall actually share His resurrection in the future. If the Resurrection opened up eternity to Christ, it also does so for the Christian since the members are involved in all that happened to the Head. vs. 8-11.

IV. Act then as men who are discharged from the dominion of sin - meet its claims by absolute repudiation - dedicate all your powers to God. vs. 12, 13.

(voluntary surrender) (v. 13. yield yourself unto God is asist (use) -

ch. vi. 15-23. Illustrations of the Christian's release from the tyranny of sin & from the authority of the Law.

(a) vs. 14. for sin shall not etc.

(a) The Christian was the bond-servant of sin, his members were devoted to uncleanness, his stipend was death -

but he has been released from this service only to enter upon another that of righteousness vs. 15-23.

(b) ch. VII. 1-7. The Christian was under the restraint of the Law - Law being regarded as the Christian's husband but death has ended the relationship and as one risen to life again he is free to contract a new marriage with the risen Christ - a union which will prove fruitful as the old was was fruitless. ch. VII. 1-7 -

ch. VII. vs. 16 yilding service = slavery -

v. 19. commonplace illustration easy to be understood -

v. 22. holiness - sanctification -

Co. Ch. VI. 14 - = (a) VI. 15-23.

" " VI. 14 = (b) VII. 1-7.

note - Illustration & application differ - but point is that death effectually severs the marriage bond.

ch. VII. vs. 6. Having died -

internal desire takes place of external command -

Section VII. - ch. VII. vs 7-25.

If release from sin means release from law must we then identify law with sin? No! Law reveals the sinfulness of sin, & by this very revelation stirs up the dormant sin to action - but this is not because the Law itself is evil, on the contrary it is good but that

sin may be exposed & its guilt aggravated.

v. 9. alive in happy unconsciousness.

v. 11. deceived = betrayed & used the Commandment to slay me.

vs. 12-25. This is what takes place. I have a double self but my better self is impotent to prevent me from doing wrong. vs. 14-17. It is equally impotent to make me do right. vs. 18-21. There is thus a constant conflict going on from which unaided I can hope for no deliverance. but God be thanked through Christ deliverance comes vs. 21-25.

Note - Does it refer to unregenerate state or the regenerate state? Chuseh of God yearning for deliverance not realizing the truth contained in ch. vii. In v. 25 truth comes like a flash. I myself not able to get deliverance alone. ch. viii. 1-17. Life in the Spirit.

I. The result of Christ's interposition (cp. viii. 23.) is to break the power of cancelled sin & to set the captive free to serve. Thus what the Law could not do of Moses tried to do but failed in doing. God has accomplished through the Incarnation and death of Jesus Christ vs. 1-4.

{ Ch. vii . two laws - law of God - law of sin -
Ch. viii . law of Spirit of life = Gospel }

II. Cp. two states - (flesh state & Spirit state) the old unregenerate state involved the breach of God's law,

hostility to Him & death - but the new state is one that brings life & peace & that new state is yours by virtue of the indwelling Spirit of God, which you have if you are true christians & which carries with it a sure pledge of immortality vs. 5-11.

III. Live then as men who are bound for an immortal destiny - the Spirit of God creates in you the consciousness of Sonship - He tells you that you are ~~sons~~ sons even now & that one day you will share the glory into which Christ your Elder Brother has already entered vs. 12-17.

IV. vs. 18-30. Full description of the glories that shall follow. Apostle's whole thought is now filled with the prospect of that coming glory - the path leading to it is through suffering, but there are three sources of comfort whereby we are sustained under present suffering - 1. The hope of glory which the whole creation shares. vs. 18-19. The irrational creation shared in the results in man's fall - it will also share in his redemption - its pangs are pangs of a new birth vs. 20-22. & like the mute creation we christians too wail painfully for our deliverance - our attitude is one of hope & not of possession vs. 23-25.

2. The present help of the Spirit - meanwhile Holy Spirit assists
in our prayers & groans vs. 26-27. 3. The all-embrace-
ing purpose of God's sure love as seen in the ascending
process of salvation vs. 28-30.

v. 20 vanity = decay.

v. 24, we are saved by hope = we were (asist) saved
for (date of reference) this hope (lit.)

1. groan of creature.

2. groan of man.

3. groan of the Spirit -

11. no condemnation.

no accusation. separation.