

# THE ROAD OF THE RIGHTEOUS

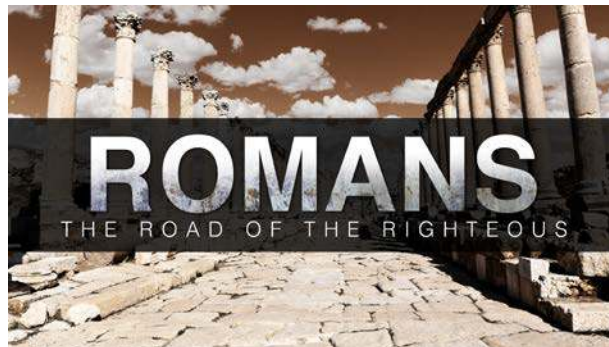
## Expositional Study Of Romans

Introduction

Written By

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**T**oday I want you to pretend you are a minor. If depicting your hand, as well as your trusty headlight, lantern, rope and minimal supplies, and you're standing at the entrance of the new mine you've been told holds a wealth of precious minerals. What's the mine's name? Over its cavernous, Jack and mouth read the words, "The Book of Romans."

Many Christians stand where you stand today and have entered the mine, only two emerge years later has changed people. Names of other Christian minors who have gone in before you initiate the spiritual mother lode of God's truth are plentiful.

- St. Augustine, the finest theologian at the beginning of the church age, was convicted of his sin and trusted Christ as his personal Savior after mining some spiritual nuggets from Romans Chapter 13.
- Martin Luther, a Roman Catholic monk deeply influenced by the works salvation of the Catholic Church, started the whole Protestant Reformation after he recovered the doctrine of salvation by grace from his work in Romans 1:17. This first reads, "For in it the righteousness of God is revealed from faith to faith; as it is written, 'but the righteous man shall live by faith.'" Later Luther would write, "The Epistle to the Romans is the true masterpiece of the New Testament and the very purest Gospel, which is well worth and deserving that a Christian man should not only learn by heart, word for word, but also that he

should daily deal with it as the daily bread of men's souls. They can never be too much or too well read or studied, and the more it is handled more precious it becomes, and the better it tastes.”<sup>1</sup>

- John Calvin, another great theological catalyst of the Reformation, says this in his commentary on Romans, “with regard to the excellency of this Epistle, I know not whether it would be well for me to dwell long on the subject; for I fear, was through my recommendations following obscure its merits: besides, the epistle itself, at its very beginning, explains itself in a much better way than can be done by any words which I can use. It will then be better for me to pass on to the argument, or the contents of the epistle; and will hence appear beyond all controversy, but besides all other Excellencies, and those remarkable, this can with truth be said of it, and it is what can never be sufficiently appreciated—that when one gains a knowledge of this epistle, he has an entrance open to him to all the most hidden treasures of Scripture.”<sup>2</sup>
- John Wesley, the father of Methodism in spirit for the great revival of the 18th century, was converted to Christianity after listening to the reading of Luther's preface on the apostle to the Romans.
- John Bunyan, the great Puritan preacher from Bedford, England who was jailed for preaching the gospel in cities with the state had decreed only Church of England services could be held, wrote an allegory called *Pilgrim's Progress*, detailing the conversion and maturation of essay based upon his reading and study of Romans while imprisoned.
- My own personal life was touched at a young age by the power of Paul's words in the spectacular book. Texts like Romans 3:23, 6:23, 10:9, and 12:1-2 were some of the first ones that I was challenged to memorize as a new convert to Christ in 1967. In college I took a Greek exegetical class on Romans which deepen my thinking of this amazing book, and during my fourth year at Dallas Theological Seminary I took another Greek exegetical class on this book from the late Dr. Harold Hoehner. In each of those classes I dug deeper and deeper into a rich vein of spiritual gold which convicted me and challenged me in ways I cannot even begin to describe.

Truly, there is no book in the New Testament which is quite like this book. Doctrinal nuggets are abundant and readily available for all to discover, while the passion, love, and concern of Paul for the lost to come to know Christ and for the saved to follow Christ is written upon the parchment of each and every page. Concerning its importance among the writings of Paul, which make up the majority of the writings of the New Testament, D. Edmond Hiebert avers,

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<sup>1</sup>Donald Grey Barnhouse, *Romans*, vol. 1 (Grand Rapids: William B. Eerdmans Publishing Company, 1982), 2.

<sup>2</sup>John Calvin, *Calvin's Commentaries: Romans*, vol. 19 (Grand Rapids: Baker Books House, 1984), 29.

The Epistle to the Romans is acknowledged to be one of the most profound books in existence. It's impressive grandeur and impenetrable depths make it one of the most highly prized parts of Holy Scripture. It is very appropriately been termed the Cathedral of the Christian faith. It was not without adequate reason that this matchless epistle was assigned to first position among the Pauline writings in our New Testament Canon. It forms one of the major bulwarks of evangelical Christianity.<sup>3</sup>

Based on statements like these, coupled with how this book has changed countless lives, while also spawning numerous revivals in sin stained countries, it is with a pleasure and anticipation I invite you to join me in a mining expedition to end all expeditions.

How long will we be in this magnificent mine? Since the late Donald Grey Barnhouse spent 3 1/2 years preaching through this book in the early 1950s in his church in Philadelphia, and knowing how devoted I am too detailed exegesis and its application to sound theology and spiritual application, I anticipate we will follow the good doctor's model. I also anticipate that God will work greatly in my life to conform me more to his image, he will deepen and broaden your spiritual walk, he will lovingly confront you who do not believe in him to see your need of his Son, Jesus, as your Redeemer, he will make our church and even brighter light of hope and truth in our ever darkening culture, and he, at the end of the day, will receive all glory, all honor, and all adoration due to His holy name.

So I invite you to take your interpretive spade in hand and join me as we descend into this marvelous spiritual mine. Before we take our first steps, permit me to give you some much needed background information about the layout of the mine so we can more appreciate its message and more readily discover it's timely truths for our lives.

## Take A Look A The Author

A simple reading of the book leaves you with no doubt that the apostle Paul is its author.

<sup>1</sup> Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God . . . (Romans 1).

How interesting. Formerly, Paul was called Saul . . . probably named as such after Israel's first king. He was well-known as a gifted student of Gamaliel, an astute scholar of the Old Testament and Pharisaical studies, and the main persecutor of the Church of Jesus Christ. Christians feared him and no one wanted him or his religiously driven men knocking on your door.

Additional Scriptures give us insight into this man, Paul. Acts 22:3 gives us his birth town along with his educational background.

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<sup>3</sup>D. Edmond Hiebert, *An Introduction to the New Testament: The Pauline Epistles*, vol. 2 (Chicago: Moody Press, 1977), 163.

<sup>3</sup>I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.

For five or six years, Paul studied at the feet of this great rabbinical scholar, and during that time he learned how to tear apart an Old Testament text to arrive at its multiple meanings, and how to debate and destroy the untenable arguments of your opponents. During this time, he also gained a love of the Law of Moses at a whole new level, seeing its application as the means for securing a relationship with God.

According to Philippians 3:4-6, you could not have been more devoted to the legalism of Pharisaical studies. As Paul reminisces here in these personal verses,

<sup>4</sup> although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: <sup>5</sup> circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; <sup>6</sup> as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless (Philippians 4).

Yes, he thought he had a handle on the true religion and the true path to God, and that commitment motivated him to eradicate anyone verbally, intellectually, or physically, especially a Jew who traded Judaism for Christianity, or who mindlessly embraced Jesus as Israel's Messiah. Yet, the living Messiah came knocking on Saul's door as he made his way to Damascus to kill more Jewish Christian converts (Acts 8-9). God has a way of breaking through your false worldview—that you are completely and utterly convinced is the way to live life—and giving you a chance to wake up to spiritual truth. He broke through the hardened soil of Saul's life, and once he embraced the grace and mercy of that living Savior by faith he humbly embraced the new moniker, "Paul, a bond-servant of Christ Jesus."

He, also, wrote prolifically to teach others how to know the living and risen Savior. Of the 21 epistles, or letters, in your New Testament, 13 are from his passionate and penetrating pen. Chronologically his works include Galatians, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, Romans, Philemon, Colossians, Ephesians, Philippians, 1 Timothy, 2 Timothy, and Titus. You know, when God touches your life, you cannot help but either write or talk about it, or both. This was Paul's story. His early years as a Christian (32-35 A.D.) were spent in the obscurity of Syria, Arabia, and Judea (Acts 9:19-29; Galatians 1:17-21); however, God further honed and shaped his soul by keeping him somewhat sequestered in his home town of Tarsus for some nine to ten years (Acts 9:30). When God finished forming Paul in to a tool to be used of Him, good ol' Barnabas brought him to Antioch in Syria to be one of the teachers in the mushrooming and cutting edge church (44-47 A.D.). From this teaching center, Paul would eventually be called by God to go on three missionary journeys (Acts 13:1-14:28; 15:36-18:22; 18:23-21:17), and it would be because of these trips Paul would write letters like the one before us. Please, take note of all of this. If God has you in a place of obscurity and hardness, trust him and follow him for He's merely preparing you for a greater work he has for you.

## Place And Date Of Writing

Where was Paul when he wrote the book of Romans? From various lines of evidence, it appears that he was in Corinth on his third missionary journey. According to Romans 1:10, he had not yet visited the Roman church.

... Always in my prayers making request, if perhaps now at last by the will of God I may succeed in coming to you (Romans 1).

Romans 15:22-24 echoes the thought:

<sup>22</sup> For this reason I have often been prevented from coming to you; <sup>23</sup> but now, with no further place for me in these regions, and since I have had for many years a longing to come to you <sup>24</sup> whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while—(Romans 15).

Paul was a strategist and had always desired to go to Rome because from this great city he could take the gospel of Jesus Christ in countless directions. God, however, had never opened that door for Paul as these verses demonstrate, but this did not snuff out his internal desire to one day preach the gospel in this magnificent city and so desperate need of it.

Further in Romans 15, Paul informs the Romans he is about to take the special offering he had received from the Greek churches to Jerusalem:

<sup>25</sup> but now, I am going to Jerusalem serving the saints. <sup>26</sup> For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.



Again, he could only make this statement at the conclusion of his third missionary journey as he tied things up in Corinth. He could also only make this statement after he actually wrote First and Second Corinthians (56 A.D.). He wrote First Corinthians during his three-year ministry stint in Ephesus, and from here he traveled to Macedonia (Acts 20:1; 1 Corinthians 16:1-9). Second Corinthians was written here because he notified the believers in Greece fellow Macedonian believers were coming with him (2 Corinthians 9:1-5). Prior to his final trip to

Jerusalem, he stayed in Corinth for about three months (Acts 20:1-3), and it was probably at this time he wrote to the Roman church (56-57 A.D.).

Additionally, in Romans 16:23, Paul mentions Gaius as his host, who is probably the Gaius of First Corinthians 1:14. Once again, this is yet another proof that Paul was in Corinth when he wrote Romans. Additionally, in Romans 15:19 Paul makes an enlightening geographical statement:

... in the power of signs and wonders, and power of the Spirit; so that from Jerusalem and roundabout as far as Illyricum I have fully preach the gospel of Christ.



Illyricum was located due north of Greece and had the Adriatic Sea as its western border facing Italy. Paul went to this region as he traveled toward Corinth.

Finally, in chapter 16, Paul gives us more information about his whereabouts when he wrote Romans. The opening two verses are most instructive:

<sup>1</sup> I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; <sup>2</sup> that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

Phoebe, a deaconess at the church in Cenchrea, a port of Corinth located on the eastern side of the isthmus, was commended to the Roman church by Paul, suggesting again he was in Corinth.



Why is it important to know where Paul was when he wrote Romans? Good question. Corinth was one of the more morally wicked, idolatrous, materialistic cities of the Roman Empire. It was strategically located on a plateau overlooking the Isthmus of Corinth about 2 miles from the goal. Excellent harbors on both sides of the Isthmus made the Corinthians very wealthy trade, and also allow people from all over the known world to bring their assorted sins to the cosmopolitan



city. Corinth also was situated at the foot of the Acrocorinth, a rocky mountain jutting straight up for 1866 feet into the Grecian sky. Atop this Acropolis rested the pagan Temple of Aphrodite, the sex goddess or goddess of love. One thousand temple prostitutes were available for worshippers in the day, and at night they would also descend into the city to enhance the worship of the inhabitants. Sexual debauchery was so rampant in this city under the guise of religion, ancient peoples devised a term to describe it: *to Corinthianize* meant to pursue any and all forms of illicit sexuality. Right here, smack dab in the middle of evil, Paul courageously preached the gospel of Jesus Christ. From his converts he planted a church as a beacon of light in the moral and spiritual darkness. From this strategically located city he also heard about polytheism and debauchery of the city of all cities, Rome. The sin of one big city proved to be the sin of a really big city, and as one needed the gospel, so, too, did the other one.

All of this makes you stop and ask yourself some questions, doesn't it? "Am I purposefully going into the darkness of my culture to engage it for the gospel of Jesus Christ?" "Am I mixing it up with really messy sinners so they can find the freedom inherent in the gospel?" "What is my Corinth?" "What is my Rome?" "What sins grieve my soul and move me out with the person and work of Jesus?" Yes, Paul wrote Romans from Corinth because he was not content to until he had purposefully used the gospel of cut deep into Satan's kingdom. Are you content? Perhaps it's time to pray for some holy discontentment. Also, since the military and government typically moves twenty percent of our worshippers per year to other cities, you need to ask yourself, "I've been in Corinth for a two-year stint, am I now ready and willing to go to Rome for Christ?"

## The People Of The Book

How do we account for the presence in origin of the church in Rome? Concerning this significant question, Dr. Donald Guthrie, a New Testament scholar, definitively states,

<sup>4</sup>It is almost certain that no apostle found that it. Paul claims, in Romans xv.20, that he did not build on another man's foundation, and yet he seems to regard the Roman church is within the sphere of his own commission. The claim that Peter founded it is brought under serious suspicion by the fact that Peter was still in Jerusalem at the time of the [Jerusalem] Council (c. AD 50) whereas it is almost certain that a church exists in Rome prior to this. Suetonius records that Claudius banished Jews from Rome in AD 49 because there it been rioting at the instigation of one called Chrestus. While this may not be a reference to Christ, there is a strong possibility that Christians were somehow mixed up in this matter.

F. F. Bruce, the word renowned New Testament scholar, takes issue with this statement about Chrestus when he remarks,

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<sup>4</sup>Donald Guthrie, *New Testament Introduction* (Downers Grove: Inter-Varsity Press, 1970), 393.

Another writer, the biographer Suetonius, says that Claudius “expelled the Jews from Rome because they were indulging in constant riots at the instigation of Chrestus” [Life of Claudius, 25:4]. This last reference especially interesting. This Chrestus was conceivably a troublesome character in Jewish circles in Rome at the time; but the way in which Suetonius mentions him makes it more likely that the riots resulted from the recent introduction of Christianity among the Jews of Rome. Suetonius, writing 70 years later, may have looked up some record of these riots and inferred wrongly that Chrestus, whose name appeared as a leader of one party, was actually in Rome in the time of Claudius. (“Chrestus was a variant spelling of “Christus” in Gentile circles.”<sup>5</sup>

Bruce goes on to mention the Greek historian Thallus who wrote in 52 A.D. about the Trojan War. In this work he mentions the fact that an unnatural darkness covered Palestine on the day of the crucifixion of Jesus. This statement not only validates what the Gospels claim occurred when Christ died, but it also demonstrates that Christianity was well known in the Roman environment.

According to the opening chapters of Acts, Peter’s ministry was located not in Rome but in Jerusalem. As demonstrated, Paul had not traveled here either and was merely looking forward to visiting the city for the first time. It is most interesting that if Peter did found the church in Rome by Paul does not mention him at any place within the 16 chapters of Romans. This would have been an open affront to Peter, and knowing Paul’s godly character is inconceivable that he would make an error of this nature. Further, there is not one word in Paul’s prison epistles, written from Rome, concerning Peter (Colossians 4:10; Ephesians 3:1; 4:1; Philippians 1:12-14; Philemon 13, 23). Had Peter founded this church it is unconscionable for Paul to fail to mention him in any way shape or form. Ostensibly this leads us to believe that neither Peter nor Paul founded this church.

Where did the Roman church come from? It is quite possible that the Jews who watched the birth of the Church at Pentecost and heard the first-hand evidence about the resurrection of Jesus the Christ believed in the Christ and took their newfound faith back to Rome. Acts 2:10 informs us that Jews from Rome were at Pentecost when it states, “Phrygia and Pamphylia, Egypt and districts of Libya around Cyrene and visitors from Rome, both Jews and proselytes.” Armed with the evidence that Jesus died on Friday, April 3, 33 A.D. and rose from the



<sup>5</sup>F. F. Bruce, *The Spreading Flame* (Grand Rapids: William B. Eerdmans Publishing Company, 1979), 137.



grave on Sunday, April 5, 33 A.D.,<sup>6</sup> one can easily see how this new faith carried by Jewish converts to Christianity caused quite a stir back in Rome among the Jewish community. How else would you get Jews to drop their generational long commitment to Judaism while opting for Christianity if Christ had not, in fact, risen? It is a great proof for the resurrection and gives us ample evidence for how the birth of the church began in Rome. It started with saints who were convinced of the death and resurrection of Jesus, the promised Messiah. Again, this makes you wonder, "What is my faith firing me up to do with the gospel of Jesus, the Christ?"

All of this leads to a second question: "Was the Roman church only Jewish or was it a combination of Jews and Gentiles, and if so, which group had a greater number?" Paul does speak to Jews in the book, i.e., Romans 1:16, 2:16-16; 3:9; 4:1. He spends three chapters addressing them specifically concerning their place in God's program (Romans 9-11). However, chapter 11:13 Paul says, "But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry . . ." This informs us he was speaking to Gentiles in the Roman church. He makes other statements throughout the book that Gentiles are in view (Romans 1:5, 6, 13; 15:5, 6, 16, 18). From this evidence, it appears that the church was a mixture of Jews and Gentiles, with the Gentiles probably forming the majority of the ever-growing church. Is this not a testimony to the power of the gospel to unite people regardless of their ethnic background or former religious belief systems? Indeed. We, too, relish in the nature of the Church within our own ethnically growing church. Such is the body of Christ.

## Purpose In Writing

All of this, of course, leads to a logical question: Why did Paul write this letter to the Romans? Many things could be said in this connection. Paul wrote to urge the Roman Christians to accept Phoebe when she arrived (Romans 16:1-2), to give greetings to Christian friends (Romans 16:2-23), to remind them to guard against factious people in the church (Romans 16:17-18), to solicit prayers for his ministry as he headed toward Jerusalem with the tithe from the Grecian churches (Romans 1:30), to thank them for their faith (Romans 1:8), and to impart a spiritual gift to them (Romans 1:11). Indeed these are goals, but they are what I would call secondary goals.

A cursory reading of the book clearly reveals one overarching theme; namely, Paul wrote in detail about the doctrines of justification and sanctification to remind Jewish and Gentile saints of the basics of the faith so they would be confirmed in their faith and be passionately moved to support him as he use their church is a key base to reach the lost in Rome and beyond Rome. If anything was true about Paul's faith, it was that he was always strategizing when, how, and who he could give the gospel of Jesus Christ to next. He was a walking and talking fulfillment, as we should be, of the command of Jesus and Acts 1:8. When he was teaching one group or city about the love of Jesus and His provision for man's sin, he was immediately off in another direction looking for more life to touch. This is why this one man was so instrumental in impacting much

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<sup>6</sup>Harold W. Hoehner, *Chronological Aspect of the Life of Christ* (Grand Rapids: Zondervan Publishing, 1975), 143.

of the known world for Jesus Christ. Passion drove him to tell people everywhere about the person and work of Christ, and about the need to turn to him in repentance while there was still time.

Keeping Paul's witnessing zeal in mind, you can readily understand why he would choose Rome. After all, Rome was a key city in the world and a natural jumping off point to vast regions Paul had never carried the gospel to. Specifically, all sites unlocked on Spain in the far West. Why Spain, I will let William Barclay give you the answer to this question:

Rome had opened up that land. Some the great Roman roads and buildings still stand there to this day. And it so happened that, just at this time, there was a blaze of greatness in Spain. Many of the great who were writing their names on Roman history literature were Spaniards. There was Martial, the master of the epigram. There was Lucan, the epic poet. There was Columella and Pomponius Mela, great figures and Roman literature. There was Quintilian, the master of Roman oratory. And, above all else, there was Seneca, the greatest of the Roman Stoic philosophers, the tutor of the Emperor Nero, and the Prime Minister of the Roman Empire. It was most natural that Paul's thoughts should go to this land which was producing such a scintillating galaxy of greatness. What might happen if men like that could be touched for Christ? As far as we know Paul never got to Spain. On that visit to Jerusalem he was arrested and he was never freed again. But, when he was writing Romans, that was his dream.<sup>7</sup>

Paul considered Rome to be the ultimate springboard for the gospel of Christ to go out to the rest of the known world. What a man of vision! No wonder the book does not contain a personal address concerning local church issues. Paul was giving this church his magnum opus of orthodoxy and orthopraxy to benefit them spiritually, while also positioning them to be the church to impact the world.

Hence, the major emphasis upon man's depraved, sinful, and hopeless condition as laid out in the first three chapters, coupled with the emphasis in chapters 4 through five upon the futility of works salvation in the light of the fact that God justifies the center solely on grace, simply reveals Paul's desire not only to let the Roman saints no sound doctrine, the to inspire them to stand with him as he strategized to take the gospel to new regions is discussion in chapters 6, 12, 13, and 14 about how being justified by faith should affect your life was also meant to help the Roman saints learn to follow Jesus were consistently, as well as motivate him to stand with him and his desire to teach others beyond Rome how the gospel of Jesus Christ can radically change one's life.

We, too, are a local church at a crossroad. In fact, as all roads led to Rome in Paul's day, all roads lead to D.C. in our day. With that fact comes a grave and exciting responsibility to make sure that we use our position to unleash that gospel power in a culture which so desperately needs it. Believe me, we take this strategic positioning seriously because so much is at stake, spiritually

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<sup>7</sup>William Barclay, *The Letter to the Romans* (Philadelphia: Westminster Press, 1977), 4.

speaking. Jesus has risen from the grave, as the evidence bears forth, and we are commissioned by Him to get the word out to blind, hungry, and hopeless people. You will

Another purpose just might emerge from this primary purpose. Don't you know that the gospel of Jesus Christ has embraced by Jews from Rome and the Gentiles because many theological questions to arise among them. Since the church was not intimately tied to an apostle of Christ, we can think of no one better to answer their questions than Paul himself. By reading this particular book, you can readily see the questions swirling in the minds of the typical Roman believer.

- Can non-Christians reason their way to God?
- What is the nature of sin? Does it really have a downward spiral to greater levels of evil?
- Has God given us evidence that he exists?
- What are we to make of homosexual and lesbian activity which is rampant in our culture? Is it acceptable to God?
- What is the relationship between the gospel of Jesus and the law of Moses?
- Does being Jewish give one a special place in God's presence?
- This man intrinsically good or evil?
- Is man born sinful or does he become sinful to his actions?
- Is man justified by his religious works plus faith or simply by faith alone?
- Where did sin come from?
- If sin causes grace to abound will not sinners sin more?
- Is a believer still a slave to sin or is he free?
- What obligation does the believer have to the Mosaic law?
- When will the believer be completely delivered from the contagion of sin?
- What about Israel's covenant relationship with God in the Old Testament? Is he finished the message people?
- How should doctrine impact one's personal life?
- How should a Christian respond to the power of the State?
- How should a Christian function in gray areas not mentioned specifically by Scripture?

The saints had questions and Paul had answers. I'm sure as we sink our interpretive shovels into this rich soil, you'll also discover that their questions really are your questions for nothing has changed in the last 2,000 years. By studying Paul's answers we will be equipped to not only live victorious lives for God where sin is concerned, we'll have a positive impact on our city, country, and world for Him.

## What Is The Structure Of The Book?

As with his other epistles, Romans is not without a definite literary plan designed to support the author's argument. In fact, Romans is structured much like Ephesians in that it also breaks down into doctrine and practice.

Chapters 1 through 11 deal with great doctrinal themes related to the concept of justification by faith, all chapters 12 through 16 take the doctrine and show how it should impact your practical life. Translated: if you are a Christian who has personally experienced the

justification Paul speaks about, then your life should be radically changing each and every day to reflect Christ to a greater degree. Justification logically leads to sanctification. Knowing Jesus logically leads to living for Jesus. I don't know about you, but I can't wait to learn how to do this better . . . together.

