

16. **DESTRUCTION AND MISERY ARE IN THEIR WAYS;**

A. [Isaiah 59:7](#)

B. **Destruction-** Gr. **suntrimma-** *sun- together; tribo- to crush, fracture, or shatter, ruin, bruising.*

C. **misery-** Gr. **talaiporia-** *to bear a trial or test; experience misery.*

D. **ways-** Gr. **hodos-** *road*

17. **AND THE WAY OF PEACE THEY HAVE NOT KNOWN**

A. [Isaiah 59:8](#)

B. **The way of peace**

1. Notice that there is **THE WAY** of peace, but destruction and misery are in their **WAYS**. Man have many ways that lead to destruction but their is only one WAY to peace. There are ways to death, but only one way to peace [[Prov. 14:12](#)] Jesus said he was the WAY! [[John 14:6](#)] Jesus Christ is our peace [[Eph. 2:14](#)]

2. **peace-** Gr. **eirene-** *from eiro- join- to have harmony in spirit, soul, and body. Security, safety, and prosperity.*

C. **they have not known**

1. **known-** Gr. **ginosko-** *to know by experience*

2. Jesus will on that day say depart from me for I have never knew you. [[Matt. 7:23](#)] Unless God first know you, you can never know Him who is the path of peace with God and man.

18. **"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."**

A. **There is no fear of God**

1. **fear-** Gr. **phobos-** *we get the word phobia from this. This word can mean terror or it can mean to have deep reverence.*

a. In verses in which we are to fear God it is not with cringing fear but with deep reverence as a wife with her husband. [[Eph. 5:33-](#) where **phobeo** is used for reverence] There is no fear [dread and terror] in love for God is love. Perfect love casts out fear [dread and terror] [[1 John 4:18](#)]

2. **before their eyes**

a. **before-** Gr. **apenanti-** *to be opposite of facing towards*

b. The world has no reverence for God in their mind or sight. Does the church? Let us mine the depths of what it means to truly reverence God. May the Spirit of God reveal in His mercy what irreverence we have for God in our lives.

19. **Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.**

A. Now we know that whatever the law says

1. **know-** Gr. **oida-** *perfect tense- having come to know fully or intuitively.*
2. **law-** Gr. **nomos-** all of the previous verses proving man's corrupt nature were taken from Psalms and Isaiah. Thus the law is all of the OT scriptures.
3. **says-** Gr. **lego-** *pres. tense- is saying*

B. it says to those under the law

1. **under-** Gr. **en-** *in- in the sphere of*
2. The law was not given to the whole world. God chose out a certain family out of the world [Abraham, Isaac, Jacob, and his twelve sons] to prove a point to the world.
3. God gave the law to the twelve tribes of Israel. In doing this God privileged the people of Israel above all people on the face of the earth. He let them know his perfect will. He gave them the covenants. He gave them His laws, commandments, precepts, and statutes. No other people on earth had such fine, complete, and wise direction for living.
4. God also preferred them by coming and living among them in His temple.
5. Surely if any group of people could flourish and excel above all others it should have been the Jews.
6. However, all of this advantage did not help for further the Jews to righteousness. It actually revealed their total corruption much more readily and clearly than the gentiles.
7. The Jews ended up discarding their law and even their God by worshipping idols. They were cast out of the land as profane. Eventually, these people ended up killing their own God.

C. that every mouth may be stopped

1. **stopped-** Gr. **phrasso-** *to fence in, shut up, stopped up*
2. This is the purpose of the law. It clearly and painstakingly points out what is sin. When the law is broken it shuts up any one's excuses. They are guilty and deserve to be punished. God chose Israel as a test case for humanity. He would test them and see if they passed. It is much like a scientist that takes a water sample from a well. If it is found to be polluted then he declares the whole well polluted and condemns the whole well. That is what God did with Israel. God took Israel out of the well of humanity and put it in His test tube. He tested Israel by giving it His laws and commands. Israel completely and utterly failed the test and was found completely and profoundly polluted. Now God could rightly condemn the whole well [all of humanity]. Another illustration would be that God selected Israel to be His "varsity" team to play against the Law. The Law annihilated the varsity team. If the varsity team

had no chance against the Law, then the jr. varsity [gentiles] had no chance of winning!

D. the whole world may become guilty before God

1. **whole world-** Gr. **pas kosmos-** *the inhabitants of the earth, men, the human family.*
2. **become guilty-** Gr. **ginomai hupodikos-** *become under liable sentence and judgment.*
3. **before God-** Gr. **to theo-** *to the God-* There is only one God and we are all accountable to Him.
4. Before the law came sin was in the world and the world was dead [cut off from God] because of it. [Rom. 5:12-14] The world was under the sentence of death, however, before the law came the world did not know that or at least understand why. When the law came then the charges against them were enumerated and made clear. The world now knows why they stand in judgment and condemnation- because they are sinners by nature and by practice.
5. This being the case, God in His great love and mercy also made known a plan of salvation for all who believed and received it. God revealed man's sin but also God's salvation in the person of Jesus Christ.

20. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

A. Therefore by the deeds of the law

1. **by-** Gr. **ek-** *out from, of*
2. **deeds of the law-** Gr. **ergon nomos-** *works of law- where we get the word ergonomics.*
 - a. The legalists of Paul's day as well as the one's of today are focused on ergonomics. They focus on how they can work more effectively and productively for God. Man can never be saved by ergonomics because all the work comes from a polluted source as we shall see.

B. no flesh will be justified in His sight

1. **flesh-** Gr. **sarx-** *the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God. (Thayer)*
 - a. Here is the source of pollution that makes all of man's works unacceptable to God. The flesh is the natural man cut off from God endeavoring to imitate divine life. It is false and plastic. When man tries to recreate what God does it is just a pathetic false plastic copy. There is no life in it. Man can make a limb to replace one that God created but it will be a false, plastic, and a dead replica. Man's works are false, plastic, and dead replicas of the

work of the Spirit.

2. **justified**- Gr. **dikaioo**- *to declare, pronounce, one to be just, righteous, or such as he ought to be*

a. Man's work of the law cannot make him such as he ought to be because his outward work does not touch or change his inner nature of death and corruption. For the work to hide this it must therefore be false and plastic. These are actually works of death or dead works. No man can be declared to be as he ought to be by dead works.

b. A man can only be justified and declared as he ought to be by a new birth and the free gift of righteousness through Jesus Christ. Then works can be real and alive powered by the Spirit of God.

3. **in His sight**- Gr. **enopion autos**- *in His presence*

a. God sees right through all the phony plastic behavior and sees the dead heart of the sinner.

b. It is possible to be justified in the eyes of man and even be blameless according to outward conduct. However, no man is justified in the presence of God because He sees their true nature. Here is few blameless and justified men in man's eyes but not God's.

1. Saul of Tarsus- [[Phil. 3:6](#)]- Paul later writes that he is the chief of sinners.

2. Job- [[Job 16:17](#)]- later Job said he abhorred himself

3. Zachariah- [[Luke 1:6](#)]- He later was sentenced by an angel to be dumb for a season because of the greivous sin of unbelief.

4. Noah- [[Gen 6:9](#)]- Later he got drunk

c. We may fool people but we never fool God. We can only be right in His sight by receiving the righteousness of His Son Jesus Christ by faith.

C. **for by the law is the knowledge of sin**

1. **knowledge**- Gr. **epignosis**- *clear, precise, full, knowledge , also can be used for divine revelation knowledge.*

2. **sin**- Gr. **hamartia**- *to miss the mark*

a. To God a person who does not believe upon Christ is a sinner- one who has missed the mark. His whole life is sin- missing the mark. He might be a great climber with great technique but after a life of climbing he has found to be climbing the wrong mountain. He has missed the mark.

b. The law is a target shows clearly what God's mark is and we see how badly we miss it. If we shoot an arrow without a target we could use the finest form with the finest bow and arrow and it

would look majestic flying through the air, but put a target up and that same act is seen as just an ugly miss! The law is that target that shows up our shooting deficiency! It shows that our bow, arrow, and the person shooting them are crooked!

21. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

A. But now the righteousness of God

1. **now-** Gr. *nun-* *the present time*

a. The present church age/age of grace is the present time

B. the righteousness of God

1. Same as the righteousness of Christ the second member of the godhead. Jesus Christ came born under the law to fulfill the law in man's stead. [Gal. 4:4; Matt. 5:17] God demanded perfection from man and no one could give it to Him, except God Himself becoming a man and fulfilling His own righteous standard for us all.

2. Whatever God creates he must test in judgment in order for it to be approved. Jesus Christ came and lived out perfect righteousness in the test tube of human experience. This righteousness is from God, tested by God, and was approved by God. This righteousness is given freely to all who receive it by faith.

C. apart from the law is revealed

1. **apart-** Gr. *choris*

2. **revealed-** Gr. *phaneroo-* *perf. tense-* *to be made manifest in the past with the result of permanent disclosure.* This refers to the eternal gospel of Jesus Christ

D. being witnessed by the law and the prophets

1. **being witnessed-** Gr. *matureo-* *pres. tense*

a. Although the law has been put away by God, it still speaks to all men as a witness to the gospel of Christ.

b. Those who are trying to live by the law, the law is witnessing to them that they cannot be righteous by their works, but they can receive righteousness from Christ who is the fulfillment of the law.

2. **law and prophets-** Gr. *prophetes-* *forthtellers, forecasters*

a. the Law witnesses to Christ in the tabernacle, laws, feasts, and sacrifices. They all picture Jesus!

b. the prophets witness to Christ by their many prophecies of the coming Messiah- Jesus

22. even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

A. even the righteousness of God

1. **even-** Gr. **de-** *but-* now Paul makes it clear that this righteousness is not of works but by faith.

B. through faith in Jesus Christ

1. **faith-** Gr. **pistis-** *firm persuasion, assurance, and reliance upon.* This word means to be so assured in the heart that outward action is taken upon it.

2. **in Jesus Christ**

a. Some translations say the faith "of" Jesus Christ. The faith we have in Jesus Christ is the faith given to us by Jesus Christ. Biblical saving faith is a gift from God in which we choose to exercise or not. [[Romans 12:3](#), [Eph. 2:8](#), [2 Peter 1:1](#)]

C. to all and on all who believe

1. **to all-** Gr. **eis pas-** *into all-* This is righteousness imparted into us at the new birth. [[Eph. 4:24](#), [2 Cor. 5:21](#)]

2. **upon all-** Gr. **epi pas-** *on all-* This is righteousness legally imputed to us. [[Romans 4:11](#), [24](#)]

D. For there is no difference

1. **difference-** Gr. **diastole-** *to send two ways*

a. There are not separate ways for salvation for Jews and Gentiles. There is only one way, through faith in Jesus Christ

b. Many teach that Israel has a separate covenant with God and they will be saved differently than gentiles. It is taught that Jews today can even if they reject Jesus as the Messiah. This verse here says a big "nope"! There are not two different ways for salvation. There is no difference or in other words separate ways to get saved.

23. for all have sinned and fall short of the glory of God

A. for all have sinned

1. **all-** Gr. **pas-** *mankind as an aggregate group and each individual member in the group.*

2. **have sinned-** Gr. **hamartano-** *aor. tense- to have historically missed the mark in the past.*

a. This refers to the imputed sin of Adam- We were in Adam when he missed the mark with God, so we being in him also missed the mark with him. [[Romans 5:12](#)]

b. Adam's sin is not imputed to a person until the age of accountability. However, the sin principle is passed from father to child at conception and resides in the body of the person. This indwelling sin will eventuate in sins. An infant that dies before the age of accountability will return to the Father of spirits who made them.

- c. A person who will enter eternal hell will be guilty of both sin by nature and by choice as we see in this verse.

B. and fall short of the glory of God

1. **fall short**- Gr. *hustereo*- *pres. tense- to be failing, be wanting, to be lacking*

- a. Here man is seen as actively missing the mark of God's glory. They are sinners by deeds. Sins come from indwelling sin.
- b. Every person has an innate sense that they are presently failing of and falling short of perfection. They all know they are wanting and lacking of what God demands and requires. This fountain head leads to two main rivers which are religion and worldliness.
 - 1a. religion- man's attempt to make up for his failures and to become complete by religious deeds and observances.
 - 2b. worldliness- man's attempt to lose consciousness of his sin and lack by preoccupation with the things and pursuits of this world. They attempt to drown out their screaming consciences by achievement, pleasure, entertainment, attainment of possessions, fleshly pursuits and the like. This is like putting your hands over your ears and yelling la, la, la, la, la, la, you don't exist!

C. the glory of God

1. **glory**- Gr. *doxa*- *opinion, judgment, view, magnificence, excellence, preeminence, dignity, and majesty*

- a. Man falls short of God's approving opinion, judgment, and view.
- b. Man falls short of God's excellence, preeminence, dignity, and majesty.
- c. The finest of men apart from Christ will approach God's glory on Judgment Day and immediately abhor himself as Job did. [Job 42:6]

24. being justified freely by His grace through the redemption that is in Christ Jesus,

A. being justified freely by His grace

- 1. **being justified**- Gr. *dikaioo*- *pres. tense- being declared innocent, righteous, and as one ought to be*. Present tense is not in regards to one's particular salvation as if it is a process, but of one after another that believe are being justified in succession.
- 2. **freely**- Gr. *dorean*- **without cost, for nothing**
 - a. Salvation is absolutely free for us, but it cost God everything.
 - b. the word grace implies a gift, but Paul makes it so very clear by adding the word freely to grace.
- 3. **grace**- Gr. *charis*- *unmerited favor and gift, God's resources freely*

given without personal merit.

B. through the redemption that is in Christ Jesus

1. **redemption-** Gr. **apolutrosis-** *apo- from; lutron- to pay a ransom price- to pay the ransom price from captivity.*

a. We were sold under sin's captivity by Adam's sin. The price for sin is death. The ransom price from sin is death. Each person that dies pays the price for sin, but they have no life in themselves to walk free. If a death row convict pays the price of death for his crime, he then is free to go. However, he has no life in himself to get up and go free. He is held in death. So it is with all who die in Adam. They paid the price of sin, but they are held tightly by death. It took Jesus who was innocent and free to pay our debt by dying in our place, but praise God, Jesus Christ was also given life in order to come up out of death and the grave. As our representative we also came up out of death and the grave with Him. This is made effectual in each person upon their faith in Christ Jesus.

b. the ransom was paid to Divine justice or God Himself in other words. The ransome was NOT paid to the devil. The blood was deposited in Heaven for God to look upon in satisfaction. It was not presented to the devil.

2. that is in Christ Jesus

a. Ransom from sin is only found one place- in Christ Jesus. It is not found in our sacrificial deeds, religion, self punishment, or pentance.

25. whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

A. whom God set forth

1. **set forth-** Gr. **protithemai-** *pro- openly in front; tithemi- to set or place*

a. As we will see that Jesus and His cross is the mercy seat of God where His wrath is poured out for our sins, justice satisfied, and mercy is given. The mercy seat was placed in the Holy of Holies in secret out of the view of all men. God however brought Jesus out and set Him on a high hill for all to see as the mercy seat for all men.

B. as a propitiation by His blood

1. **propitiation-** Gr. **hilasterion-** *mercy seat, place of propitiation or satisfaction of divine wrath and justice.*

a. The ark of the covenant in the OT has the tables of the Law, Aaron's rod that budded, and the jar of manna. This represents God's laws, leadership [authority], and provision. Under the Law of you kept God's laws and fully submitted to His authority, then

you would experience God's full provision. However, man broke God's law, despised His authority, and thus was refused of provision.

- b. Jesus kept the law in complete fulfillment. He fully submitted unto the authority of His Father at all times. He did this for all of us as our representative. When we believe upon Christ and His finished work then we can experience all of God's provision.

2. **by His blood-** Gr. **en autos aimas**- *in His blood*

- a. Without the shedding of blood there is no remission of sins. [Hebrews 9:22]
- b. Life is in the blood- [Lev. 17:11] The blood is given upon the altar to atone for sins
- c. Jesus's blood came from His Father, not tainted blood from Mary. The blood that flowed out of Jesus' veins was the blood of God which contained eternal life in it. That is why the blood procures for us an eternal redemption and can cover the sins from ages past unto ages future.
- d. Jesus took His blood and put it upon the true mercy seat in heaven. [Heb. 9:22-24] His blood cries out better things than Abel. [Heb. 12:24] Abel's blood cried out vengeance, but Christ's blood cries out forgiveness and blessing. The blood will forever cry this out in our behalf throughout all of eternity. Praise and bless God!

C. **through faith**

1. This propitiatory sacrifice is only made effective for each individual by accepting it by faith.
2. Universalism is a false teaching that focuses only on God's act alone. It teaches that all men are saved by the work of Jesus on the cross without any response from man at all. This teaching is ultra sovereignty. The Bible is very clear that what God freely provides for man must be believed and accepted by man for it to be effective. This is the balance of grace and faith.

D. **to demonstrate His righteousness**

1. **demonstrate-** Gr. **endeixis**- *in display*
2. This verse tells us that God put two things out for public display. First, He put on Christ as a substitutionary sacrifice for all to see and accept if they so chose. Second, He put out for public view His righteousness in the fact that sins were now visibly and forever punished to the full ending in death.

E. **because in His forbearance God had passed over the sins that were previously committed**

1. **forbearance-** Gr. **anochē**- *to hold off, self restraint*
 - a. Under the Law this restraint was given through animal sacrifices.

These sacrifices could not remove sin, but they did cover sin until Christ would come and remove them.

2. passed over the sins that were previously committed

- a. God saved people on credit in the OT. If someone believed upon God and sought for His mercy they were saved by faith. There faith was in a coming redeemer. Our faith now is in a past redeemer. You cannot be saved by faith in a coming redeemer which different religions look for. He has already come.
- b. Those that did not believe upon God and trusted in their own righteousness in the OT did not get a second chance to get saved. All people in all time periods are saved by God's grace through faith.
- c. Both Jews and gentiles could get saved in the OT by placing their faith in God and calling upon Him for mercy. ex. Ruth and Rahab

26. to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

A. to demonstrate at the present time His righteousness

1. **demonstrate-** Gr. *endeixis- in display*
2. **at the present time-** Gr. *nun kairos- now time period, season*
 - a. The present time is the church age/age of grace
 - b. Christ created the ages- time periods- dispensations [[Hebrews 11:3](#)]
 - c. In the dispensation of the church- the now season- the righteousness of God is put on public display for the whole world to see through the gospel.

B. that He might be just and the justifier of the one who has faith in Jesus

1. **just and justifier-** Gr. *dikaioo- righteous and making righteous*
 - a. God is now just in that He fully punishes sin but also at the same time in love spares the lives of His creatures by justifying them through the offering of His Son Jesus. God's redemption plan is His masterpiece in which he "check mated" the devil.
2. **of the one who has faith in Jesus**
 - a. Again this salvation although is universally offered is not universal in effectiveness because it is only made effective for those **who has faith in Jesus.**
 - b. God does not force His gifts on anyone. That would be a violation of love and since God is love, it would violate His nature. Universalism is a violation of the nature of God which grants free choice.

27. Where *is* boasting then? It is excluded. By what law? Of works? No,

but by the law of faith.

A. Where is boasting then?

1. **boasting**- Gr. *kauchesis*

a. Salvation has nothing to do with our works, so our boasting is nullified.

B. **It is excluded**

1. **excluded**- Gr. *ekkleio*- *to shut out, to ban*. The redeemed elect are an exclusive group in which boasters are banned and group privileges are denied. We Christians however can get into boasting about our Christian observances. When we start boasting in our works, we still are in the group but the perks are suspended. All Christian perks are received the same way as salvation- by grace through faith.

C. **by what law? Of works?**

1. Entry into the elect does not come by the Law of Moses. However, those that are saved cannot be called antinomian- without law. Although we are not saved by the Law of Moses, we are saved by another law.

D. **No, but by the law of faith**

1. Jesus came and fulfilled the Mosaic Law and put it aside and set up another law for the world to abide by. It is the law of faith. God has made a law that if anyone will be saved it must be by accepting faith.

[John 1:12]

2. Grace does **NOT** mean a Christian is lawless! We are free from the law of Moses but we now regulate our lives by the law of faith and the law of love.

28. Therefore we conclude that a man is justified by faith apart from the deeds of the law.

A. **conclude**- Gr. *logizomai*- *pres. tense- to be counting up, reckoning, computing, accounting*

B. **apart**- Gr. *choris*

C. **justified**- Gr. *dikaioo*- *passive voice*- This word is always passive in the Pauline writings because man cannot not ever actively justify themselves. They must be justified from outside of themselves by placing faith upon the finished work of Jesus Christ.

D. **deeds**- Gr. *ergon*

E. Man is made to be as he ought to be not by human works but by the receiving the gift of righteousness. [Rom. 5:17]

F. We are not saved by works but are saved unto works. [Eph. 2:8-10]

29. Or is He the God of the Jews only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,

A. **Or is He the God of the Jews only?**

1. **God**- Gr. **theos**

2. **Jews**- Gr. **loudaios**

3. **only**- Gr. **monon**- The Jews thought the gentiles were godless. Actually before the cross the gentiles were without God and without hope, but by the mercy of God, the gentiles were included into the commonwealth of believing Israel and brought into the covenant of Abraham by faith in His seed- Jesus Christ. [Eph. 2:12-13, Rom. 11:17]

B. Is He not also of the God of the Gentiles? Yes, of the Gentiles also

1. The great mystery of the gospel plan was that gentiles would be included in it! [Eph. 3:5-6]

2. We see this foreshadowed in the incorporation of gentiles receiving blessing before the cross.

a. Rahab

b. Ruth

c. widow of Zeraphath

d. Naaman

e. Syrophoenician woman

30. since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith.

A. Since there is one God who will justify

1. There is only **ONE** God who justifies. All other gods demand that their worshippers justify themselves.

2. God justifies people because of His great love and mercy. All other "gods" are ones of justice, wrath, and vengeance.

B. the circumcised by faith and the uncircumcised through faith

1. **circumcised by faith**- Gr. **peritome**- *peri-* around; *temno-* cut- to cut around

a. referring to the Jews who were commanded to physically

circumcise their male children as the sign of the covenant with God.

b. This was done on the eighth day.

c. The physical Jews are not saved by birth, but by the new birth.

Jews do not have their own unique covenant with God outside of

Christ. Christ was the fulfillment of God's covenant with the Jewish

people. He was the Seed of Abraham and He was the substance

and fulfillment of the Law.

2. **the uncircumcised through faith**

a. referring to the Gentiles

b. In the OT, circumcision was done by humans. In the New Covenant no man does this, but God does.

c. In the OT, circumcision was in the flesh, but in the new it is done in the spirit

- d. In the OT, circumcision was only for men. In the new it is for all who believe- men and women
- e. In the OT, circumcision was done by a knife. In the new it is done by the sword of the Word of God used by the Holy Spirit
- f. In the OT, circumcision was for natural protection from infection and contaminates. In the new it is for spiritual protection against pollution and infection.
- g. In the OT, circumcision was performed on the eighth day. The number eight represents new beginnings. The circumcision of the new birth is the start of a new beginning in Christ.

31. Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

A. Do we then make void the law through faith?

1. **make void**- Gr. *katargeo*- pres. tense- *to be rendering idle, unemployed, inactivate, inoperative*

- a. Faith in Christ does not make the law idle, unemployed, inactive, or inoperative. The law is still doing it's work in ***unbelievers!*** [1 Tim. 1:9] The law was made to make unbelievers believers!
- b. Once a person comes to faith in Christ then the law has fulfilled it's purpose and function in that person's life, but the law is still working with unbelievers to bring them to faith. [Gal. 3:24-25]

B. Certainly not! On the contrary, we establish the law.

1. **certainly not**- Gr. *me ginomai*- *may it not come into being!*

2. **establish**- Gr. *histemi*- pres. - *to be standing*

- a. Faith in Christ causes the law to stand in public view with all it's brilliance.
- b. Christ is the substance which casts the shadow of the OT law. [Col. 2:17]
- c. Christ is the end and fulfillment of the law. [Romans 10:4]
- d. Christ finished work satisfies God demand for perfection and punishment for lawbreakers.
- e. Faith in Christ upholds the law in it's truest and most perfect way.