4:2—Boasting could only been done on human level.

Cites-Genesis 15:6 to show Abraham is justified by faith.

Logizomai-book keeping term—debits. (credited, imputed, reckoned, counted). Abraham believed God and it was counted as it belonged to him. --- as if it were his.

Justification- by faith not regeneration or sanctification.

Abraham was justified before circumcision. Genesis 15:6 14yrs later he was circumcised.

Abraham is father of all those that believe not circumcision.

Circumcision did not create covenant but it a sign of the covenant. Covenant is the transfer righteousness to Abraham by faith.

4:12—Abraham is father of circumcision but not limited to that but also to the uncircumcised.

4:5-8—asebe—ungodlike—wicked

Psalm 32:1-2 David's experience is just like Abraham's

Charis

Justification—God giving righteousness to undeserving people with no regard to their works.

Highest state of blessing—to know that you are a sinner but God refuses to count it against you. Treated as you are righteous.

The Pauline Indicative: Union with Christ Prohibits the Abuse of Grace (6:11-14)

-Paul is no longer emphasizing salvation.

Not how you get in (salvation) but how to live (sanctification).

The Pauline Indicative and Imperative- Ridderhos, Herman..etc.

Describes much of his theology

Indicative-means statement—points to something

Imperative-makes a command—exhortation

Chapter 1-5 – Indicative—statement after statement on how we are judged by/in Adam—death-redeemed in Christ = life.

- Salvation- objective position in Christ. How God views us.

Chapter 6-8; 12 –Imperative---Sanctification-subjective-Personal

5:20b where sin abounded Grace abounded much more. –indicative

Sets the stage for 6:1 what shall we say then? Shall we continue in sin that Grace may abound? Certainly not! **Antinomianism**-against law—saved by grace not law so keep sinning.

6:1-ti—What? Epi(upon)meno(remain)—continual dwelling – habitation—to live there.

Morris---Paul is talking about sinners staying where they are; not budging from their habitual sin. –continually abide in the realm of sin.

6:1—**hamartia**- sin-has article te tn

6:2—me(negates following word) genoito(to come into being, to become)—never come into being—never even been thought! The me negates the genoito..

<u>Hoitines(relative pronoun)</u>- we—people like us are dead to sin. Relative pronoun that points to quality. It points to the nature of people. C.K. Barret—we in our essential nature- dead to sin. –end of reign of sin; beginning of the reign of Grace.

Knox—we have <u>died</u> once for all to sin---can we breathe its lethal air again…(Conversion)

Simmons-logical impossibility—to die to sin how can you still live in it?

6:3—**Faith—Union**

Baptism reflects a spiritual identity with Christ =death….Juridically dead to sin to the Father (indicative).

Baptism is outward sign of inward reality (death to sin)