



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 17: Romans: Justified by Faith Galatians: Live By Faith

Romans: Justified by Faith

Morgan: Prologue

- Of the founding of the church at Rome we have no authentic details.
- The hypotheses are, that it was one of the earliest churches
- That it was founded by "sojourners from Rome" who were present on the day of Pentecost in Jerusalem
- They carried the Gospel to the imperial city, and thus the church was planted
- Paul wrote this letter in Corinth during his three months' stay there after the uproar in Ephesus
- Phoebe's approaching visit to Rome (16:1, 2) gave him the opportunity of sending it to Rome

This letter is the foundation document of the Pauline system of teaching and doctrine.
It is intended to set forth clearly God's way of salvation for ruined man.

The argument falls into four parts:

An Introduction (1:1-15)

The Gospel Unto Salvation (1:16-ch. 8)

Concerning The Election of Israel (ch. 9-ch. 11)

Transformation in Salvation (ch. 12-15:13)

A Conclusion (15:14-16).

An Introduction (1:1-15)

(1-7) The writer introduced himself as an apostle of Jesus

-And greeted his readers as "**beloved of God, called saints.**"

(8-13) He then declared his personal interest in them, telling them how he thanked God for them

-Making mention of them in his prayers, and he longed to see them.

-Pre-eminently conscious of how strategic a point for the Kingdom of God Rome was

-He earnestly desired to see them that he might impart "**some spiritual gift.**"

-As that was impossible, he wrote this letter instead.

(14-15) In this connection he wrote those...

-Illuminative words which declared him to be a debtor, and ready to discharge his debt.

1:14 I am a debtor (obligated due to his Apostolic calling) both to Greeks and to barbarians (non-Greek speaking), both to wise and to unwise.

15 So, as much as is in me, I am ready to preach or fully expound the gospel to you who are in Rome also.

-Why did he view himself as a debtor or obligated?

-**1Cor. 9:16** For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

The Gospel Unto Salvation (1:16-ch. 11)

Overview

Fundamental Affirmation (1:16-17)

-This first division of the letter opens with a fundamental affirmation

Condemnation: The Need For the Gospel (1:18-3:20)

-He then proceeds to discuss, the condemnation which made the Gospel necessary

Salvation: The Gospel Message (3:21-5:21)

-The salvation, of which the Gospel message speaks

Sanctification (6:1-8:17)

-Certain objections likely to be raised in the minds of the Hebrew readers, regarding Sanctification

-These objections are raised thru a series of questions that Paul asks

-These questions are found in: 6:1-3; 6:15-16; 6:21; 7:1; 7:7; 7:13; 7:24; 8:31-32; 34-36

-Having stated that those elected will make it all the way to Glory ...

Glorification (8:18-39)

-Glorification is dealt with by a forward look from the midst of a place of suffering

First

Fundamental Affirmation (1:16-17)

-Declares the gospel to be one of power

1:16 For I am not ashamed of the gospel of Christ, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek.

17 For in it the righteousness of God is revealed from faith to faith; as it is written, "The **just** shall live by faith."

-It is equal to life changing accomplishments, and infinitely more than the presentation of an ideal

-The provision which the Gospel announces is that of righteousness at the disposal of unrighteous men.

-The one condition for this power to become operational is in the phrase, "**for everyone that believes.**"

Condemnation: The Need For the Gospel (1:18-3:23)

In dealing with the condemnation which made the Gospel necessary

(1:18-32) The apostle first commences with Gentile condemnation

-Announcing the general principle that "**the wrath of God is revealed ... against ungodliness and unrighteousness,**"

-He proceed to declare the measure of Gentile knowledge to be that of

-The revelation of the power and Divinity of God through created things.

-Their sin consisted in the fact of "**suppressing the truth in unrighteousness,**"

-They deified that which is revealed, instead of worshipping the One revealed.

-Their judgment consisted in their being abandoned to their own sin

-Of their refusing to act upon the measure of light received.

(2:1-29) The Jew is next described as one who condemned Gentile sins under the impression

-That the possession of the law ensured some kind of benefit to him.

-All such confidence is swept aside as the Jew is charged with practicing the evils which he condemns.

-The failure of the Jews is then stated in greater detail.

- They did actually possess in the law 'form of knowledge and truth'.
- By a series of questions the apostle inferentially charged them with actual failure in conduct
- And with the sin of blaspheming the name of God among the Gentiles
- Finally declaring that a Jew who is merely one outwardly, is not a Jew of promise.

(3:1-8) He then turned to a discussion of certain objections which would almost inevitably be raised.

- First, "**What advantage then has the Jew?**" to which he replied, "**Much in every way,**"
- Then he spoke of one—that they were entrusted with the oracles of God.
- Then to the inquiry: if faith failed on the part of man would God be unfaithful?
- He replied that it is impossible for God to be unfaithful, but showed His faithfulness is to His own
- Character: if a man sins, He judges him; if he repents, He forgives him.

He then concludes that both Jew and Gentile are Guilty (3:9-20)

- He utters an appalling verdict concerning the whole race in the quotations
- From a series of passages from the Old Testament. The whole world is guilty.

Salvation: the Gospel Message (3:21-ch. 8)

Justification (3:21-5:21)

In dealing with the Gospel message the first subject is that of Justification (3:21-4:25)

(3:21-31) The scheme is first summarized.

- To the condemned race, "**a righteousness of God apart from the law is revealed,**"
- It is witnessed by the law and the prophets.
- It is appropriated by the faith of any ethnos, "**for there is no difference.**"
- The charge against all races, all of mankind is repeated, "**All have sinned.**"
- Immediately the provision of grace is announced.
- That provision operates through and out of the medium of redemption
- Accomplished by Christ Jesus, through propitiation in His blood.
- Thus the work of the Cross is set at the heart of this Gospel of salvation
- This Gospel is founded upon eternal justice.
- And this 'work' seen to be a fulfilment of God's purpose, through His Son
- The means of human appropriation is that of faith in Jesus.
- Justification is the declarative act of God, through Christ, in response to faith.
- And this 'by faith justification' is in harmony with the whole history of Israel.
- (4:1-25)** This he illustrated at length from the history of Abraham.

The values or privileges of justification are dealt with under two heads (5:1-11)

- Those experienced by the individual believer, and those at the disposal of the race.
- The privileges of the individual believer are intimately connected with the essential things of God
- Grace and Glory, which Christ came to reveal.
- They carry a twofold responsibility: 1-that of a peace with God, which means the end of controversy
- 2 that of rejoicing, which is based upon the certainty of His ultimate victory.
- The effect of this new relationship to God is that all life is changed
- Even tribulation becomes the minister of progress.

(5:12-21) The values of justification are set forth by a contrast between the first and last Adam.

- As far as the evil results of the first Adam's sin have spread to the whole race of men
- The benefits of the last Adam's work extends a gift to all
- By faith in the last Adam, man can be set free from the effects of the disobedience of the first Adam.
- By continuance in the disobedience of the sins of the first Adam

-Man is excluded from the values of the work of the last Adam.

Sanctification: Positional and Personal (6:1-8:17)

Positional Sanctification is the beginning of the experimental appropriation of the work of Christ.

-In the last section opposing principles of action were seen, either: 'faith in Jesus', or 'continuance in sin.

(6:1-23) The question is now asked, can these both govern life?

-This is answered by insistence upon the fact of the believer's identification with Christ in death

-And in life, and the responsibilities of such identifications.

-The negative responsibility is declared first, "**even so reckon yourselves to be dead indeed to sin.**"

-Sin is not to reign in the mortal body.

-The mastery of the life by the desires of the flesh is no longer necessary

-By reason of the new life possessed in Christ.

-The positive responsibility is that of presenting ourselves as "alive from the dead."

(7:1-6) The believer is then illustrated by the figures of the bond-slave, and marriage.

-The servant of sin is the slave of sin.

-The servant of righteousness is the bond-servant of righteousness.

-The believer is freed from the covenant of 'law-marriage' by death

-And brought into new covenant with Christ by life.

-The death which frees him, is the death of Christ

-The life which enables him, is the life of Christ.

-A change of masters will produce a change of service

-And a change of covenant changes the center of responsibility.....

(7:7-25) Illustrated by one of the great personal and experimental passages of Paul's writings

-The pronouns change from the plural to the singular, personal 'I'.

-The apostle gives a picture of his religious experience up to the time of his meeting with Christ

-His condition before law, his experience at the coming of law, and his subsequent experience under law

-Which prepares the way for the new experience for such as are 'not under law' but 'under grace'.

(8:1-17) From 'condemnation' to knowing 'no condemnation'

-From the fearful sense of condemnation they pass into the consciousness of no condemnation.

-From the slavery of the law of sin and death they emerge into the law of the spirit of freedom and life.

-Then follows a detailed contrast between 'life in the flesh', and 'life in the spirit'.

Glorification (8:18-39)

-Glorification is dealt with by an onward look from the midst of a place of suffering

-To which Paul had already referred.

-The apostle first suggested, and then declined, a comparison between 'the sufferings' and 'the glory'.

-In the light of the accomplished redemption, the apostle sees all things working together

-Even through the processes of pain which express themselves in 'groanings', toward the ultimate good.

-This assurance issues in the triumphant challenge of the believing soul

-To all the forces which can possibly be against it

-The unfolding of God's plan of salvation ends with the cry of an assured triumph.

Concerning The Election of Israel (ch. 9-ch. 11)

-Paul then addresses the unwritten question regarding Elect Israel:

-Why are they not seeking their Messiah if they are THE elect nation?

Election (9)

(9:1-13) After an enunciation of facts concerning Israel in their present condition

- It appeared to many as though the Word of God had come to no effect regarding His chosen people
- This was not so, the promises made were not to a people 'after the flesh', but 'children of promise'
- The principle workings of election were the mercy and compassion of God.
- God exercises that mercy toward those who believe: The children of promise

(9:14-19) The apostle then selected an illustration from the opposite condition

- That of the willful hardening of the heart against God
- Showing how God finally hardens the position of a man who had persistently hardened himself.

(9:20-33) The sovereignty of election was then insisted upon by the ancient figure of the potter

- Finally the declaration was made that the Gentiles are chosen to become a people of God
- Because they 'attain righteousness by faith', while Israel failed as a nation in 'faith unto righteousness'
- How so? Through seeking to establish righteousness apart from faith.
- Thus the choice of God is of those who believe, whether Jew or Gentile
- The test is the believing on the Son of His love.

Rejection (10)

(10:1-13) The apostle ever had in mind the Master Himself when he spoke of the righteousness of God.

- The righteousness of law keeping, held by Israel was due to their misunderstanding of the written law
- Because they had not known the end purpose of the Law: "**Christ is the end of the law unto righteousness to everyone that believes.**"

-The apostle then discussed the way of righteousness according to the plan of God

-The great statement is made in the words, **if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.**

(10:14-21) A series of questions reveals the importance of the work of preaching the Gospel.

- There can be no calling on One not believed in
- There can be no belief in One not heard of
- There can be no hearing without a preacher
- They were such as not only heard, but hearkened and believed
- The last quotation from Isaiah defines exactly the divine attitude
- 'All day long I have stretched out my Hands'**, spread out continuously toward a rebellious people.
- The will of God is the salvation of all such, and He has elected to salvation those who willingly believe.

Restoration (11)

(11:1-16) Again declaring his affection for his own people, and his desire for their salvation

- The apostle proceeded to discuss their way of return to Him
- Israel had been rejected because of her rebellion
- In spite of the fact that the hands of God had been spread out continuously toward her.
- The original purpose of God, however, is retained.
- A temporary casting off of the nation after the flesh
- The bringing in of the Gentiles is in itself a movement toward the ultimate fulfilment
- Of the original Divine intention regarding Israel: '**provoking them to jealousy**'

(11:17-32) He then warned the Gentile Christians that if God spared not natural branches

- Neither will He spare those grafted in, except upon the one condition of faith.
- Unbelieving Israel had been rejected as a nation, in order that the gentile world
- Which they failed to enlighten and bless might receive salvation,
- Through the fulfillment of gentile salvation, blessing would return to National Israel.

(11:33-36) The doxology forms the conclusion of the whole doctrinal statement of the epistle.

Transformation in Salvation (12-15:13)

Overview

- The second division of the letter opens with an inclusive final appeal
- Which the apostle proceeds to apply in a description of the transformed life
- In its simplicity, submission, and sympathy.

Introductory Appeal (12:1-2)

- The word "**therefore**" links all that is now to be said with everything that has already been said.
- Because of the revealed grace of God in chs. 1-11, the believer is called to certain attitudes and actions.

Personal Life (12:3-21)

- The first of these is that of personal abandonment to God: spirit, body and mind
- Man, essentially a spirit, is to make his own body the sacrificial symbol of his worship.
- The spirit is evidently God's; the body is therefore presented to God
- The mind is thus renewed according to the will of God.

The Character of Humility (12:3)

- One of the first and positive proofs of abandonment to the will of God is the character(istic) of humility.

The Consciousness of Communion (12:4-8)

- The test of humility is the consciousness of communion, fellowship.
- To illustrate this the apostle uses the figure of the body
- Wherein the importance of each member is measured by its contribution to the whole.
- A list of gifts, bestowed as within the one body of Christ, is then given.

The Conduct of Simplicity (12:9-21)

- The character of humility finally expresses itself in the conduct of simplicity.
- Love is to be without hypocrisy; that is, without discriminatory acting; that is therefore, simple.

Submission Relative to Life (13)

Definition (13:1-10)

- Submission to authority was specially necessary for Christians living in Rome
- The apostle so stated it as to leave clearly in view the abiding principles rather than a local coloring.
- The first law in the life of the Christian is his abandonment to the will of God.
- When earthly authority is exercised in harmony with that will, obedience is commanded.
- Necessarily, therefore, when authority comes into conflict with Divine Laws of Christ
- The Christian must refuse to obey, even at the cost of suffering.
- Abandonment to the will of God is evidenced therefore before the world at large

Incentive (13:11-14)

- The incentive to realization of the surrendered life is that the children of the Lord
- Are to walk as in the day, even though the night is round about them.

Sympathy Relative to Life (ch. 14-15:13)

Sympathy as Toleration (14:1-12)

- The final expression of the surrendered life is that of sympathy, which is first dealt with as toleration.
- This is illustrated by a discussion of the matter of diet, and the matter of 'special days'

- He insists upon the fact that there is but one throne of final judgment
- Therefore we have no right to usurp the function in relation to our brethren.

Sympathy as Edification (14:13-23)

- Sympathy, however, is more than toleration, it is edification.
- Therefore the principle of freedom is abandonment of a right, if need be, for the good of a weak brother.
- The final test, and perhaps the severest test of conduct is in the words, "**whatever is not of faith is sin.**"

Sympathy as Hospitality (15:1-13)

- Yet once more, sympathy is also hospitality.
- This is inculcated in the injunction, "**Receive one another.**"
- The most powerful line of argument for this conduct is that of the example of Christ.

A Conclusion (15:14-16)

Personal Matters (15:14-16:24)

His Heart and Methods (15:14-33)

- The epistle being ended as to its doctrinal statements
- And the application thereof to life, the apostle turned to personal matters.
- In the course of this conclusion incidental revelations of his methods are very valuable.
- Touching and beautiful is his request for prayer from those to whom he wrote.

The section of salutation is full of interest (16:1-16)

- Twenty-six different persons are named.
- Two-thirds of the names are Greek, and in all probability are names of persons
- Paul had actually known in his work in Asia.
- In these salutations there is manifest the apostle's consciousness of the inter-relationships of the saints
- As being dependent upon their common relationship to Christ.

Warning Regarding False Teachers (16:17-24)

- This consciousness of unity caused the solemn note of warning regarding false teachers.
- Once more he turned to salutations, but this time from those associated with him at Corinth.

Closing Doxology (16:25-27)

- The epistle closes with a doxology, in which the apostle refers to that perpetual purpose of love
- Which, having been kept in silence through ages, had now been manifested in this Gospel
- That through all the coming ages there might arise the song of Glory to God

Focusing.....

Missler: Paul systematically places everyone on a level playing field.... Removes all excuses and recourses...

Romans

Though Paul never named the city, it is obvious that he wrote this letter from Corinth, with Cenchrea (16:1) being its eastern harbor. The letter was written at the close of Paul's third missionary journey during the "three months" he was in Greece (Acts 20:3) just before his return to Jerusalem with the offering from the churches of Macedonia and Achaia for the poor believers there (Rom 15:26).

After leaving Corinth, Paul was in Philippi during the Passover and the Feast of Unleavened Bread (Acts 20:6) and desired to reach Jerusalem by Pentecost (Acts 20:16). The letter was written, therefore, in the late winter or early spring of A.D. 57 or 58.

The Style

This epistle was not written by an unlettered fisherman: this is the most profound writing that exists anywhere

It has an international outlook; by a Roman citizen with a Hebrew and Greek cultural background.

The Most Comprehensive Book

This is a book which will delight the greatest logician; and will hold the attention of the wisest of men; Yet will bring the humblest soul to tears of repentance at the feet of the Savior. A God small enough for our mind would not be big enough for our need.

Paul

Paul = "the least; the little one." He really understood the grace of God.

"I am the chief of sinners" (1 Tim 1:12-15). Yet, the most religious man who ever lived! (Phil 3:1ff).

So God has already saved one who is far worse than you or me! Who loved Him most in Luke 7:39-43?

To Whom Written?

Written to believers: not preaching to the unsaved; the unsaved are never named God's "beloved." Teaching the saints!

A group of displaced persons, uprooted from their natural home, and on their way to an extraterrestrial destination; not of this planet, neither in its roots nor in its ideals.

—Donald Grey Barnhouse

Outline of Romans: The Gospel According to Paul

- Doctrinal: Faith Rom. 1 – 8
- Sin: (the most complete diagnosis) Rom. 1-3
- Salvation Rom. 4-5
- Sanctification Rom. 6-8
- Dispensational: Hope Rom. 9-11
- Israel – Past Rom. 9
- Israel – Present Rom. 10
- Israel – Future Rom. 11
- Practical: Love Rom. 12-16

-You must meet God, and as He is, not as you might wish Him to be.

-We need to understand how He sees things...

Judgment of Pagan Humanity

-For Suppressing God's truth 1:18

-For Ignoring God's revelation 1:19-20

-For Perverting God's glory 1:21-23

We were born into this lost race. We are astonished to learn of His judgment.

All Held Accountable

Rom 1:20

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

Psalm 19:1-6: A cosmic code which nobody can erase! Also, Psalm 8:1-4.

His Judgment

Rom 1:26, 27

For this cause God gave them up unto vile affections: for even their [females] did change the natural use into that which is against nature: And likewise also the [males], leaving the natural use of the [females], burned in their lust one toward another; [males] with [males] working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

Females, not "women"; Males, not "men." Homosexuality is a judgment!

The Result: Abandonment to a Depraved Lifestyle

Rom 1:28

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

The Great Leveler

-All equally accountable:

-The Plight of Pagan Man Ch. 1:1-32

-The Moral Man Ch. 2:1-16

-The Religious Man Ch. 2:17-29

-God's Greatest Problem: Ch. 3

-To justify unrighteous man without violating His own nature,

His holiness, & His justice

-God's Greatest Gift: Ch. 4

The Fundamental Dilemma

It may be that the Deity can forgive sins, but I do not see how.

— Socrates, to Plato, 500 B.C.

Why did God Give the Law?

Rom 5:20

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"For sin to abound?" This is the opposite of man's thinking! This is to eliminate any ability of man to rationalize away his sin nature (explained in Romans 7).

Contrast of Two Adams: Romans 5:15-21

First Adam

- 15- One man's offence many died
- 16- One (Adam) judgment, condemnation
- 17- Through one man's offence death reigned
- 18- One man's offence condemnation to all men
- 19- Disobedience of one many made sinners
- 21- Sin reigned in death

Last Adam (Christ)

- One man's free gift righteousness to many
- For many offences gift of justification
- Through one man believers reign in life
- The righteousness of One justification offered to all
- Obedience of One many declared righteous
- Grace reigns: eternal life

Chapter 5 concludes the arguments for salvation (justification). Why then should I live? Chapters 6, 7, and 8 will lay that out clearly!

The Sequence to Maturity

Tribulation ... Perseverance ... Experience ... Hope.

Rom 6:12

Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

“...do not let sin continue to reign” (present imperfect): How? By your insisting that what God says is true. The dominion is now your choice. It wasn't before [without Christ]; now by your moment-by-moment choices.

Three Tenses of “Being Saved”

- 1-Have been saved: From the penalty of sin;
-Positionally, Eph. 2:8, 9
- Called: justification salvation.
- 2-Are being saved: From the power of sin;
-Operationally, by the Holy Spirit, moment-by-moment; Rom 6
- Called: sanctification.
- 3-Shall be saved: From the presence of sin;
-Called: “the redemption of our body.” Rom 8:23

Why Was the Law Given?: Romans 7

- To expose our sin nature; 7:7
- To incite the sin nature to sin more 7:8-23

Sin nature cannot be reformed

- To drive us to despair of self-effort 7:24, 25
- To drive us to dependence upon the Holy Spirit alone 8:1-4

Law vs. Spirit

Depends on the flesh	Rom 8:3
Depends upon God's power	Luke 23:49; Acts 1:8
Produces rebellion	Rom 7:8
Produces God's desires	Phil 2:13
Results in more sin	Rom 5:20
Righteousness	Rom 8:4
Brings wrath	Rom 4:15
Brings joy, peace, production	Gal 5:22, 23
Not of faith	Gal 3:12
By faith	Gal 5:5; 2 Cor 5:7
Kills	2 Cor 3:4-6; Gal 3:21
Gives life...	

Romans 8

- 8:1-11 Deliverance from the flesh by the power of the Holy Spirit.
- 8:12-17 Realization of our Sonship by the Holy Spirit's inner witness.
- 8:18-30 Preservation in suffering by the power of the Holy Spirit
- 8:31-39 Hymn of Praise for Victory God's logic of our security

Chapter 8 opens: no possibility of condemnation. Chapter closes: no possibility of separation! Now the dessert...

Rom. 8:1-4

There is therefore now no condemnation to them which are in Christ Jesus, For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Chapter 5 vs. Chapter 8

- 5: A summation of the saving work of Jesus Christ;
 - 8: A summation of what Christ did to provide Victory.
- 5: justification (declared righteous) by faith is forever;
 - 8: godly life is insured through the power of the Holy Spirit.
- 5: our performance is based on understanding of God's love;
 - 8: our performance is based on the power of the Holy Spirit.
- 5: it reveals our relationship to God;
 - 8: it reveals our relationship to the world, conflict, the flesh.
- 5: the Holy Spirit is mentioned only once (v.5);
 - 8: the Holy Spirit is available to us to give us assured victory.
- 5 is the capstone on our salvation in Christ;
 - 8 is the capstone on our victory in Christ.

Why Do Christians Have Trials?

1. To glorify God	Dan 3:16-18, 24-25
2. Discipline for known sin	Heb. 12:5-11; James 4:17; Rom 14:23; 1 Jn. 1:9
3. To prevent us from falling into sin	1 Pet 4:1-2
4. To keep us from Pride	
5. To build faith	1 Pet 1:6-7
6. To cause growth	Rom 5:3-5
7. To teach obedience and discipline	Acts 9:15-16; Phil 4:11-13
8. To equip us to comfort others	2 Cor 1:3-4
9. To prove the reality of Christ in us	2 Cor 4:7-11
10. For testimony to the angels	Job 1:8; Eph. 3:8-11; 1 Pet 1:12

—Hal Lindsey, Combat Faith

The Certainty of Sanctification: Romans 8:28-39

Rom. 8:28

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

The most uplifting portion of Scripture! What are the three most important words? *The first three!*

Rom 8:29, 30

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

A Design Paradigm?

Abraham	Predestinated
Isaac	Called
Jacob	Justified
Joseph	Glorified

The Classical Paradox: Predestination vs. Free Will?

-Time is a physical property.

-God is outside of the constraints of time: "He alone knows the end from the beginning."

-The paradox exists only when viewed from within the time domain.

Rom 8:31-34

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all, how shall He not, with Him also, freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifies. Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

Rom 8:35-37

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For your sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38, 39

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans Section 2: The Israel Trilogy

Romans 9 - Israel Past

Romans 10 - Israel Present

Romans 11 - Israel Future

Other chapter "trilogies" include:

Sermon on the Mount: Matthew 5, 6, 7

Spiritual Gifts: 1 Corinthians 12, 13, 14

2nd Coming: Zechariah 12, 13, 14

The Historical Dilemma

If God is so faithful to His word (as portrayed in Romans 8) that none can be condemned that He has justified; and that none in Him can be separated; then why have the Israelites, who were sovereignly chosen and given unconditional promises, completely failed and then been rejected?

Where is the Jew?

So there is also the problem of how the Gentiles are to relate to the Jews. If circumcision is of no value without faith, then what advantage has the Jew? What is the benefit of circumcision? (This same question was underlying Acts 15; and will be answered in Romans 9, 10, and 11).

From Genesis 12 to Acts 2: it's all about Israel...and that God keeps His promises! We need a doctrinal as well as devotional understanding of the Word of God...

The Abrahamic Covenant

Gen 12:2-3

And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: And I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed.

From this flows God's plan for all of mankind! (All other covenants build on this one.) It is the most important as it is the key to understanding the Old Testament (& the New).

In this covenant are seven (four direct, and three understood) "I Wills": (5 & 6 are the basis for the "Sheep and Goat Judgment" of the nations in Mt 25:31-46, which closes the "times of the Gentiles" and 7 is alluded to by Christ in Jn. 4:22: "Salvation is of the Jews." There is no other such promise to any other people! So how do we get our benefit from this covenant? We rely entirely on our derivative benefit from the Root of David, the Lion of the Tribe of Judah.

Unconditional Covenant: Genesis 15

A divinely ordered ritual: barath, "To cut a covenant" (participants would divide a sacrifice, and together, in a figure "8," would repeat the terms of the covenant).

The Terms of the Covenant

- Declared eternal and unconditional.
- Re-confirmed by an oath: Gen 22:15-18.
- Confirmed to Isaac and to Jacob (despite acts of disobedience): Gen 26:2-5.
- NT declares it immutable: Heb. 6:13-18.

10 Blessings of the Jew: Romans 9:4, 5

1. Received the Words of God Rom 3:1-2
2. Called "Israelites" ("Princes of God") Gen 32:28
3. "Adoption" as sons: Deut. 7:6-9
4. "Glory": Shekinah: Ex 24:16-17; 29:43; 40:34-38; Num. 7:89
5. "Covenants"
6. "Giving the Law" Ex 20
7. Temple Services and Priesthood Leviticus
8. Special Promises. Future kingdom; ruling the world
9. Fathers of the Faith: Abraham, Isaac, & Jacob
10. The Messiah would come from them Rom 9:5

How Long Partially Blinded?

Rom 11:25

For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Prerequisite to Second Coming

Hosea 5:15

I will go and return to my place, until they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.

Three “Untils” of Israel

-1st condition for restoration: “**Until** the Fullness of Gentiles brought in.” (Romans 11:25).

-2nd condition for restoration: “**Until** they acknowledge their offence...” (Hosea 5:15).

-3rd condition for restoration: “**Until** the Times of the Gentiles are fulfilled.” (Luke 21:24).

Romans Section 3: Practical

-Responsibilities from gifts	Ch. 12
-Civil Responsibilities	Ch. 13
-Christian Maturity	Ch. 14
-Unity within the Body	Ch. 15
-Personal Greetings	Ch. 16

Only Two World Views

-We're an accident of random chance with no destiny.

-We're the result of a deliberate and purposeful Creation.

The Key Questions of Life

Who am I? Where did I come from? Where am I going? To whom am I accountable? Every answer to every question in life will derive from your worldview.

Divine Institutions: Genesis 1-11

-Personal Volition: Free will, the freedom to choose his own destiny.

-Marriage: Model of intimacy.

-Family: Most important segment of society.

-Human Government: Rom 13:1-7.

Maturity

If you squeeze a lemon, you get lemon juice. If you squeeze an orange, you get orange juice. If you squeeze a Christian, you should get Christ.

Spiritual Maturity

Rom 14:1-3

He that is weak in the faith receive you, but not to doubtful disputations. For one believes that he may eat all things: another, who is weak, eats herbs. Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for God has received him.

Inversion of Perspective

-“Weak”: oriented to legalistic externals: sabbath, diet, et al.

-“Strong”: full liberty in Christ. Not measured what we give up; etc.

Ceremonial Rules

Rom 14:5,6

One man esteems one day above another: another esteems everyday alike. Let every man be fully persuaded in his own mind. He that regards the day, regards it unto the Lord; and he that regards not the

day, to the Lord he does not regard it. He that eats, eats to the Lord, for he gives God thanks; and he that eats not, to the Lord he eats not, and gives God thanks.

Col 2:16,17

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

Integrated, Purposeful Design

Rom 15:4

For whatsoever things were written aforetime were written for our learning, that we through patience [perseverance] and comfort [encouragement] of the scriptures might have hope.

Personal Greetings

-More than any other epistle: over 33 by name, plus others, from slaves to royalty
-Tertius was his amanuensis.

Professional Secretaries

-By hand: "man-u-script"
-Named: Rom 16:22 (Tertius); 1 Cor 1:1 (Sosthenes); 2 Cor 1:1 (Timothy); Phil 1:1 (Timothy); Col 1:1 (Timothy); 2 Thes. 1:1 (Silvanus); Phil. 1:1 (Timothy); 1 Peter 5:12 (Silvanus).

Galatians: Live By Faith

Morgan:

-Galatia was a district of Asia Minor, and is first mentioned in connection with Paul's second journey.
-No details are given of his work in this region
-In all probability with that first visit the churches addressed in this epistle were formed.
-He visited them again, establishing them.
-In these brief references, however, no particulars are given concerning them.
-The letter shows that Judaizing teachers had found their way into the region
-As a result much harm had been wrought among the new converts.
-These teachers had questioned the apostle's authority; contradicted his doctrine
-Producing conduct contrary to the Christian standards.
-The epistle was written with a view to the correction of these errors.

It falls into five divisions:

Introduction (1:1-10)

An Apology, the Defense of the Gospel (1:11-ch. 2)

An Argument, the Declaration of the Gospel (ch. 3-5:1)

An Appeal, the Demands of the Gospel (ch. 5-6:10)

Conclusion (6:11-18).

Introduction (1:1-10)

-In the beginning of most of his epistles Paul definitely declared his apostleship.
-In this instance he defended that declaration more emphatically than in any other introduction.
-With extreme care both on the negative and positive sides he made his claim.
-There are no personal salutations, but he does not omit the general salutation of the gospel.

The Occasion of the Epistle (1:6-10)

- There are no words of personal salutation
- There are no expressions of thankfulness for their condition.
- Instead of the usual "I thank my God," he wrote, "**I marvel.**"

Another Gospel (1:6-7)

- False teachers were perverting the Gospel of Christ.

The Anathema (1: 8-9)

- So terrible a thing was this to the mind of the writer that twice in the introduction
- A curse is pronounced upon those causing the trouble.
- The line of teaching followed by these accursed men is not definitely stated
- But it may be gathered by a close examination of the epistle.

The Apostolic Passion (1:10)

- The one thing certain is that it was subversive to the Gospel of the Cross
- There is great passion in this introduction which runs throughout the whole letter.

An Apology, the Defense of the Gospel (1:11-ch. 2)

- In defense of the Gospel the apostle wrote an apology which falls into three parts:
- First** being a statement of its authority
- Second** a declaration that such authority was confirmed by conference
- Third** an account of how that authority was maintained in conflict with Peter

The Authority of Paul's Gospel (1:11-24)

- The apostle first enforced the Divine origin and consequent authority of his Gospel
- Three arguments deduced from his own experience:
 - 1-He had not learned it from others
 - 2 But had received it by direct revelation from Jesus Christ
 - 3-He had obeyed its call without consultation.

Received directly (1:11-12)

- Not from any man except the God-Man, Jesus Christ
- The Divine element vindicating the authority of his Gospel is clearly marked.
- There was first the revelation to him of Jesus Christ, by which he received his Gospel

Obeyed without consultation (1:13-17)

- No conference with flesh and blood, not even going up to Jerusalem, he had departed into Arabia.
- At last he came to Jerusalem, it was not for official recognition, but to make the acquaintance of Peter

Rejoiced in by the Church of Judea (1:18-24)

- He was unknown to the church of Judea who rejoiced in the work of.. "**Him who formerly persecuted us now preaches the faith which he once tried to destroy.**" And they glorified God in me.
- The argument of all this is that the authority of his Gospel is demonstrated
- 1-He received it directly
- 2-By the effect it produced on him
- 3-By what it had accomplished through him.

Authority confirmed by Conference (2:1-10)

The Reason of the Going to Jerusalem (2:1-5)

- Having thus dealt with the Divine authority of His Gospel the apostle
- He claimed that, that authority was confirmed by a conference which he had
- With the elders in Jerusalem fourteen years after his conversion.

The Happenings at Jerusalem (2:6-10)

- He declared that he went up by revelation in the interests of his work, and because of false brethren.
- He declared that at that conference the elders of the church imparted nothing new to him
- Rather having heard him, they acknowledged the correctness of his conduct
- The soundness of his positions, and gave to him and Barnabas, the right hand of fellowship.
- Thus the authority of his Gospel was confirmed by conference.

Authority maintained in Conflict with Peter (2:11-21)

The Hypocrisy of Cephas (2:11-13)

- His third argument was that of the maintenance of the authority of his Gospel even in conflict with Peter.
- The hypocrisy of Peter was of so grave a nature that Paul rebuked him openly before many believers

The Resistance of Paul (2:14-21)

- Urging upon Peter the necessity for consistency
- Declaring that it was because the law could not justify that they had put their faith in Christ
- Thus showing the absolute futility of returning to legal observances and distinctions
- From which they had already turned away.
- He ended his apology by a great word of personal testimony in which he outlined the Christian life
- Both as to its negative and positive aspect.
- “Crucified with Christ,” “No longer I that lives,” these declare how the believer has died to the law
- “Christ lives in me,” “I live in faith,”
- These quotes reveal how, through identification with His death, the believer henceforth lives unto God.

An Argument, the Declaration of the Gospel (ch. 3-5:1)

Overview

- Having thus defended the Gospel, the apostle now proceeded to declare its essential message.
- This he did by first affirming that justification is by faith
- Then by showing the relationship of the law to this; and finally by illustrating this truth.

Justification is by Faith (3:1-14)

An Appeal to Galatian Experience (3:1-5)

- In affirming that justification is by faith, he appealed first to the Galatian's experience
- Describing the course of their spiritual life: Jesus Christ “set forth” for them, and from them
- The Spirit received by faith; suffering resulting
- The Spirit supplied, and wonders wrought by faith.

Faith the Reason of Abraham's Blessing (3:6-9)

- Showing that faith was the reason of Abraham's blessing
- He declared that the true sons of Abraham are they that are of faith.

Law cannot justify (3:10-12)

- This affirmation of faith as the condition of blessing, led him to a statement of the alternative
- It is almost startling in its definite clearness.

- **“As many as are under the works of the law are under the curse”**
- For the law curses imperfection, cannot justify, and demands perfection.

The Cross of Christ the Basis of Faith (3:13-14)

- From this curse of the law Christ, by His Cross, delivers.
- Thus His Cross becomes the basis of the faith which justifies.

The Relation of the Law (3:15-29)

- He then proceeded to show the relation of the law to this Gospel.

The Promise (3:15-18)

- The covenant of faith, based upon a promise, was four hundred and thirty years older than the law
- Therefore the newer law, that came alongside, could not make it void, or add to it.

The Law (3:19-24)

- The law, then, was a temporary arrangement only until the coming of ‘The Seed’
- Through faith in that ‘Seed’ the promise originally made to faith would be realized.
- Therefore the law exercised discipline, and watched over conduct, and so was a temporary custodian

The Faith (3:25-29)

- By settling the question of sin, he created the foundation for faith, and vindicated its confidence.
- Christ not only opened the prison-house by dealing with sin
- He also communicated a new life to those believing
- That new life cancels all old differences and deficiencies.
- Thus the new-born are Abraham’s seed, not according to, or by the way of law
- But according to promise.
- This is the Christian doctrine of liberty from the law.

Illustrative Enforcements of the Truth (4-5:1)

Childhood and Sonship (4:1-10)

- In illustrating this truth, the apostle first instituted a comparison
- Between the old and the new under the figure of the difference between ‘childhood’ and ‘sonship’.
- Under the old economy men were children, that is, ‘minors’.
- Under the new, God sent forth His Son to provide redemption, and His Spirit to provide regeneration
- Whereby those trusting become adult sons, that is ‘majors’.
- On the basis of that contrast he revealed the peril threatening those who turned back to the old
- In Christ God is known, and to turn back is to return to weak and beggarly elements
- That is, to things unable to lift-up, and which engender spiritual poverty.

A Personal Appeal (4:11-20)

- At this point the apostle wrote a tender and beautiful personal appeal.
- Reminding them of the way in which they had received him personally
- He asked, **‘did he become their enemy by telling them the truth’**
- And he immediately put into contrast with himself those who had been troubling them
- Ending his appeal with an outcry like that of a mother.

Ishmael and Isaac (4:21-31)

- Then, He asked them if they really desired to be under the law
- He put the law and the Gospel into contrast, by a comparison between Ishmael and Isaac
- The first being the son of the bondwoman, and the second the son of the free woman.

-Those in Christ are the children of promise, who must therefore cast out the bondwoman.

An Appeal, the Demands of the Gospel (5:1-6:10)

Overview

-The last division of his letter is a great appeal setting forth the demands of the Gospel.

-In this the writer first declared that freedom must be maintained

-Then showed that we have freedom in order to the realizing of God's purposes

-And finally taught that freedom is mutual.

Freedom must be maintained (5:1-12)

-The law of liberty is stated in the opening sentence.

-Its privilege is described in the words, **"For freedom did Christ set us free"**

-Its responsibility is in the positive **"Stand fast,"** and the negative **"Be not entangled."**

-The alternatives of entanglement and freedom he then dealt with more fully.

-The former meant severance from Christ; the latter separation from all the things that take spoils.

-This teaching that freedom must be maintained he concluded with an appeal

-In which he challenged them as to who had hindered them

-And declared his confidence toward them in the Lord.

He insisted that freedom is for realizing God's purposes (5:13-26)

-Their liberty was not intended to be fleshly license

-But rather the law of life in the Spirit

-He put into contrast the works of the flesh, and the fruit of the Spirit.

Freedom is Mutual (6:1-10)

-Having thus broadly dealt with the principle, the apostle made some applications.

For One another's Burdens (6:1-2)

-The attitude of the 'free' toward 'failure' in others

-Is to be that of gentleness and service toward restoration.

-The attitude of the free toward those who are burdened

-That is, oppressed, weighed down with sorrow or suffering, is to be that of helping to bear such burdens.

For His own Burden (6:3-5)

-The attitude of the free toward personal responsibility

-Is to be that of the individual bearing their assigned burdens, realizing that none can assist.

For Liberality (6:6-10)

-The attitude of those taught well, giving liberally, God will not be in debt to givers

-The attitude of not growing weary in well doing for others.

-The reaping will come, though not right now.

Conclusion (6:11-18)

-First a somewhat obscure personal reference, which suggests a physical affliction

-Making it necessary for the apostle to write in large characters

A Summary Contrasting Teachers (6:12-16)

-He summarized the whole subject of the false teachers.

-The principle action is that of desiring to make a fair show in the flesh in order to escape persecution.

- As against this, his attitude had been that of glorying in the Cross.
- He finally pronounced peace and mercy upon such as walked by that rule of glorying
- And upon the **“Israel of God,”** true Jewish believers, who are the remnant of Israel at this time

The Apostles Credentials and Benediction (6:17-18)

- With a touch of fine independence he wrote:
- “Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus.”**
- The very shame and suffering and persecution which the false teachers would escape
- The apostle declared had stamped him with the true insignia of his office
- The scars upon his body left by the stripes and the stones spoke of his loyalty to
- And fellowship with his Master;
- And rendered him splendidly independent of all human opinion
- And declining to be troubled by any man.
- The letter closes with a benediction.

Focusing

Missler:

Galatians: Liberation Through the Gospel

- First visit: received with warmth and enthusiasm. **“...you would have plucked out your eyes and given them to me.”** (Gal 4:14,15)
- This letter became the battle cry of the Reformation.

- Authenticity of the Gospel Ch. 1, 2
- Genuine as to its origin (1)
- Genuine as to its nature (2)
- Superiority of the Gospel Ch. 3, 4
- The new relation it effects (3)
- The privileges it releases (4)
- The True Liberty of the Gospel Ch. 5, 6
- Love-service ends Law-bondage (5:1-15)
- Spirit ends flesh-bondage (5:16-6:10)

“A Short Romans”: A different Gospel would cheat them of the many privileges...sonship; inheritances; et al. Not an ancient problem: very contemporary: the struggle between the true Gospel and its legalistic manipulators...

Catalog of Compromises

- Faith vs. Works
- Grace vs. Law
- Spirit vs. Flesh
- Truth vs. Error
- Church vs. State
- Christianity vs. Paganism
- Christ vs. Pseudo-Christ

No more up-to-date writing than this little polemic to the Galatians! Protestantism has become leavened with legalism; Law is mixed with grace again...The insistence on human merit-works and outward ceremonial feeds the dangerous vanities in human nature, and engenders a deteriorated morality.

Flesh vs. Spirit

- Abraham 430 years before the Law. Promises preceded the Law: cannot be disannulled (Gal.3:17).
- Ishmael vs Isaac. Two sons of two principles: Flesh; Spirit; Ishmael: of the flesh, in unbelief

-The son of the bondwoman will not be heir...Isaac: of promise, in response to faith.

-The Ultimate Triumph: the offering of Isaac (Galatians 4:21-32).

Fruits of the Spirit: How's Your Love-life?

Each trio: the first is the foundation for the two which follow. The Secret of the Love-life: the utter monopoly of the heart by the Spirit

Fruits of the Spirit		
How's Your Love-life?		
My Heart	• Love	
	• Joy	Love exulting
	• Peace	Love reposing
My Neighbor	• Longsuffering	
	• Gentleness	Longsuffering: Passive
	• Goodness	Longsuffering: Active
My God	• Faith	
	• Meekness	Faith toward God
	• Self-Control	Faith in the life

Four “Bearings”

-Fruit-bearing Ch. 5:22-23

-9 Fruits of the Spirit

-Burden-bearing Ch. 6:2

-Bear one another's burdens

-Seed-bearing Ch. 6:7

-Whatsoever a man sows...

-Brand-bearing Ch. 6:17

-I bear the marks of the Lord Jesus...

Brand (mark)-Bearing

1) Slaves: mark of ownership

2) Soldiers: mark of allegiance

3) Criminals: mark of conviction

4) Abhorred: mark of reproach

5) Devotees: mark of consecration

Paul's Body: All Five!

Summary of Galatians

Are you so foolish? having begun in the Spirit, are you now made perfect by the flesh? Gal 3:3