

One Year Through the Bible

Week 48: November 24th through 30th

Daily Scripture Reading:

Nov 24 1st Cor. 13-16
Nov 25 Acts 19:11-20:1;
2nd Cor. 1-3
Nov 26 2nd Cor. 4-6
Nov 27 2nd Cor. 7-9
Nov 28 2nd Cor. 10-13;
Acts 20:2
Nov 29 Rom. 1-4
Nov 30 Rom. 5-6

Bible Chapter Titles

1st Corinthians

13. Love Chapter
14. Spiritual Gifts
15. Resurrection Chapter
16. Closing Instructions

2nd Corinthians

1. Paul's Plan to Come to Corinth
2. Immoral Man Cleansed
3. The Glorious Ministry
4. The Suffering Ministry
5. The Reconciling Ministry
6. The Separated Ministry
7. The Heart of Paul
8. Money Matters
9. Cheerful Giving
10. Divine Viewpoint vs. Human Viewpoint
11. The Boasting of Paul
12. The Third Heaven and the Thorn in the Flesh
13. Concluding Remarks

Romans

1. All Gentiles Under Sin
2. All Jews Under Sin
3. All Have Sinned
- 4-5. Justification by Faith
- 6-8. The Christian Walk

I Corinthians 13

1. Paul follows his development on spiritual gifts by highlighting how useless all of them are without the mental attitude perspective of love (1st Cor. 13:1-3).
2. ἀγάπη love is described in 16 different dimensions (1st Cor. 13:4-8a).
3. ἀγάπη love is greater than the foundational gifts as they are designed to be temporary, but ἀγάπη love is the operational method for the entire Dispensation of the Church (1st Cor. 13:8b-13).

- a. The foundational gifts of prophecy, tongues, & knowledge had a limited duration (v. 8).
 - 1) Prophecy and knowledge will be done away. καταργέω #2673: *to make completely inoperative, to put out of use*. The age of knowing in part and prophesying in part is temporary (vv.9,10).
 - 2) Tongues will cease. παύω #3973: *to cease, leave off*. Explanation for this comes in ch.14.
- b. The foundational gifts served until the perfect came (v.10), taking the Church from childhood to adulthood (v.11) & giving believers a face-to-face relationship with the Lord (v.12).
 - 1) τὸ τέλειον the perfect thing refers to the completed canon of Scripture. τέλειος #5046: *perfect, complete, adult, mature*.
 - 2) τὸ τέλειον cannot be the perfect man and cannot refer to the 2nd Advent of Jesus Christ. When the perfect man comes, prophecy will not be done away with; prophecy will begin anew (Joel 2:28).

1 Corinthians 14

1. Paul follows the message of gifts (ch. 12) and the priority of love (ch. 13) by showing how love is applied in the use of the gifts (ch. 14).
2. For the Church, prophecy is greater than tongues because prophecy edifies the flock, and tongues do not (without interpretation) (1st Cor. 14:1-12).
3. The gift of tongues provided for the Holy Spirit to communicate through the human spirit without actively engaging the human mind (1st Cor. 14:14,15).
 - a. Foreign human languages could thus be utilized for (Jewish) evangelism (1st Cor. 14:10; Acts 2:6,8). They were, in fact, a sign to the Jews of the coming destruction of Jerusalem (1st Cor. 14:21,22; Isa. 28:11-13).
 - b. Even the angelic language could be spoken (1st Cor. 13:1), as well as the utterances of the Holy Spirit's intercession (Rom. 8:26).
 - c. None of this edified the local church and therefore the misuse of tongues produced only disorder (1st Cor. 14:20-25).
4. Paul summarizes the issue with the emphasis of propriety and orderliness (1st Cor. 14:26-40).

1 Corinthians 15

1. In Chapter 15, Paul addresses a Corinthian inquiry concerning the resurrection (v.12).

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- Paul reviewed the core of the Gospel message according to the Scriptures (1st Cor. 15:1-4).
 - Christ died for our sins.
 - Christ was buried and raised on the third day.
- Christ appeared to His Apostles, and commissioned them to go into the world and proclaim the Gospel of the Resurrection (1st Cor. 15:5-11).
- Rejection of the doctrine of resurrection invalidates the entire Gospel, as the work of Jesus Christ serves to provide eternal life (1st Cor. 15:12-19).
- Paul taught the order of the resurrection (1st Cor. 15:20-24) up to the point when resurrection will no longer be needed because death itself will be abolished (1st Cor. 15:25-28).
- Rejection of the doctrine of resurrection invalidates the ministry of faithful witnesses for Christ (1st Cor. 15:29-34).
- Paul taught the nature of the resurrection (1st Cor. 15:35-50).
- Paul taught the mystery of the rapture as a unique event in the various resurrection experiences (1st Cor. 15:51-57).
- The doctrine of resurrection is a motivation to godliness and diligence (1st Cor. 15:58).

1 Corinthians 16

- In Chapter 16, Paul details his pending travel arrangements, and gives instructions for the Corinthians until his arrival.
- Their Christian benevolence is to be collected weekly as a normal course of their stewardship (1st Cor. 16:1-6).
- The arrivals of Paul, Timothy, & Apollos will happen according to the Lord's plan (1st Cor. 16:7-12).

- Until Paul or his messengers arrive, the Christian Way of Life is summarized (1st Cor. 16:13,14).
- The Book closes with particular greetings (1st Cor. 16:14-24).

Acts 19:11-41

- Paul's Ephesian ministry was a high-point for him (Acts 19:11-20).
 - It featured tremendous miracles.
 - It served to train many pastor-teachers.
 - It allowed Paul to write 1st & 2nd Corinthians, and the great theological work of Romans.
- Paul's Ephesian ministry was also a period of intensified angelic conflict (1st Cor. 16:8,9).
- Guided by the Holy Spirit, Paul understood the geographic will of God to be a journey from Asia to Macedonia, Achaia, Jerusalem, and Rome (Acts 19:21,22).
- Paul's last day in Ephesus was a riot (Acts 19:23-41).
 - Demetrius the silversmith instigated a disturbance at the Ephesus Chamber of Commerce (vv.23-27).
 - The Temple of Artemis (Roman Diana) at Ephesus was the largest Greek temple ever built, and one of the Seven Wonders of the Ancient World. Pilgrims came from all over the inhabited earth (v.27) in order to worship there, and return home with their own silver shrine (v.24).
 - The idol-makers demonstration through the entire city of Ephesus into an uproar, and prompted an emergency municipal assembly in the city theater, which seated 25,000 people (v.29).
 - Paul, the lawyer, was ready to defend Gaius and Aristarchus, but the Asiarchs (native rulers under delegated Roman authority) kept him from doing so (vv.29-31).
 - Another Jewish lawyer (Alexander) attempted to quiet the riot, but was shouted down (vv.32-34).
 - The town clerk succeeded in silencing the mob, and ordered for Demetrius' delegation to file formal charges in the Roman courts (vv.35-41).

Idol of Artemis of the Ephesians (Artemis Polymastros) ISBE, vol. 1, p.307



Second Corinthians Πρὸς Κορινθίους Β

Second Corinthians is the Book that Paul never wanted to write. Paul's second visit to Corinth was a sorrowful one, and a subsequent letter was likewise sorrowful. The Reluctant Autobiography (2nd Cor.) defends Paul's Apostleship and prepares the Corinthians for his third visit among them—a visit in which none will be spared from his apostolic discipline (2nd Cor. 13:1,2).

The church in Corinth was rejecting Paul's message and ministry as they listened to the false apostles in their midst (2nd Cor. 11:13). An excellent visit by Titus is the one thing that gives Paul hope, as Titus reports a positive response by the Corinthians to Paul's sorrowful letter.

Title: "To the Corinthians" is named for the recipients of the epistle.

2 Corinthians 1

1. Paul opens the letter with a prayer for grace and peace from the Father and the Son (2nd Cor. 1:1,2).
2. Paul gives the praise to the Father for His faithful provision of comfort (2nd Cor. 1:3-7).
 - a. He comforts us in every affliction (v.4a).
 - b. He intends for believers who receive His comfort to extend that comfort to others (v.4b).
 - c. He increases the comfort when the sufferings are increased (v.5).
 - d. He designs the affliction of spiritual leaders to minister to the affliction of the flock (v.6).
 - e. He designs prayer to be the means by which believers can share in the mutual affliction and comfort (vv.7,11).

Focus	Explanation of Paul's Ministry				Collection for the Saints			Vindication of Paul's Apostleship		
	1:1	7:16		8:1	9:15		10:1	13:14		
Divisions	Paul's Explanation of His Change of Plans	Paul's Philosophy of Ministry	Paul's Exhortations to the Corinthians	Example of the Macedonians	Exhortation to the Corinthians	Paul Answers His Accusers	Paul Defends His Apostleship	Paul Announces His Upcoming Visit		
	1:1 2:13	2:14 6:10	6:11 7:16	8:1 8:6	8:7 9:15	10:1 10:18	11:1 12:13	12:14 13:14		
Topics	Character of Paul			Collection for Saints			Credentials of Paul			
	Ephesus to Macedonia: Change of Itinerary			Macedonia: Preparations for Visit to Corinth			To Corinth: Imminence of Paul's Visit			
Place	Written in Macedonia									
Time	c.AD56									

Author: The Apostle Paul is the primary author, with the scribal assistance and courier service of Timothy.

3. Paul's Ephesian afflictions were a matter of life & death from his perspective, and an opportunity for the Corinthians to join with him in them through prayer (1st Cor. 1:8-11).
4. Paul hopes that the Corinthians will understand his letter, but knows that they already have a number of problems with his previous letters & visits (2nd Cor. 1:12-14).
5. Paul explains that his previous intention to make two more visits to Corinth has been changed (2nd Cor. 1:15-2:1).
 - a. Paul affirmed that his ministry is as faithful as the Father and Son Who works through him what is pleasing in Their sight (vv.18-22).
 - b. Paul stated that he was led to forestall his visit to Corinth so as to not cause extensive sorrow (vv.23,24 & 2:1).

2 Corinthians 2

1. Paul's sorrowful letter was designed to show his love, and to inoculate them from Satanic exploitation (2nd Cor. 2:1-11).
 - a. The man of incest responded to the sorrow by true repentance. This was a source of gladness for Paul (v.2).
 - b. The Corinthian believers failed to revoke the punishment when the repentance occurred, and therefore caused excessive sorrow (vv.6-8).
 - c. Lack of forgiveness gives Satan a fertile ground in which to sow his seeds of division (v.11).
2. Paul describes his spiritual unrest over the Corinthians' treatment of Titus—especially when Titus did not meet him in Troas as expected (2nd Cor. 2:12,13).
3. Paul found spiritual rest in that test by focusing on the work of God the Father within his life (2nd Cor. 2:14-17).
 - a. The Father leads us in His triumph in Christ.
 - b. The Father manifests the sweet aroma of Christ through us to this lost and dying world.
 - c. The Father's work is one of total grace—who is adequate for these things?

Note: Paul's description of the Father's ministry through him will continue through 2nd Cor. 7:4. Some have speculated that 2nd Cor. 2:14-7:4 is a scribal insertion in between 2nd Cor. 2:12,13 & 7:5ff., but there is no manuscript support for such a hypothesis. Rather, it is best to view 2nd Cor. 2:14-7:4 as one great digression in which Paul occupies with Christ and assures himself that he is in the will of God.

2 Corinthians 3

1. In describing the Father's triumphant ministry through him (2nd Cor. 2:14-17), Paul asserted that he was not commending himself in any way (2nd Cor. 3:1-6).
 - a. The Corinthians themselves were the only letters of commendation Paul needed.
 - b. Paul's adequacy comes from God, as a minister (διάκονος #1249) of a new covenant (vv.5,6).
2. Paul reflects on his ministry (διακονία #1248) of the spirit, the ministry of righteousness as an Apostle in the Dispensation of the Church (2nd Cor. 3:7-18).
 - a. It is a ministry of abounding glory, vastly superior to the Old Testament ministry of death & condemnation (vv.7-11).
 - b. It is a ministry of unveiled observation and transformation (vv.12-18).

2 Corinthians 4

1. The life of a believer in the Dispensation of the Church is quite simple (2nd Cor. 4:1,2).
 - a. Receive mercy daily, and not lose heart (v.1; Lam. 3:22,23).
 - b. Manifest the Truth with a clear conscience in the sight of God (v.2; 1st Tim. 1:5,19; 3:9; 2nd Tim. 1:3).
2. The believer's manifestation of Truth goes forth into the devil's darkness, as God Himself does the work of evangelism (2nd Cor. 4:3-6; Jn. 1:5,9-13; 3:19-21).
3. The believer's weakness in physical life serves to illustrate our power in spiritual life (2nd Cor. 4:7ff.).
 - a. The Christian Way of Life means that the believer will be afflicted, perplexed, persecuted, & struck down (vv.8,9).
 - b. Through these circumstances, we exhibit (bear) the death and life of Jesus for others to observe.
 - c. The eternal perspective through faith encourages the believer to endure and not lose heart (vv.16-18).

2 Corinthians 5

1. Our present indwelling of the Holy Spirit is simply a deposit for the eternal blessings we will enjoy in the resurrection (2nd Cor. 5:1-5).
2. This eternal perspective motivates us to greater diligence in preparation for the Judgment Seat of Christ (2nd Cor. 5:6-10).
3. Paul provides the Corinthians with a message of love—so that they may have an answer for Paul's critics among them (2nd Cor. 5:11,12).
 - a. This is the sacrificial love message of living for Christ controlled by the love of Christ.
 - b. The message is the Gospel message of reconciliation.
 - c. Our function as new creatures is to fulfill our role as ambassadors—communicating that message of reconciliation through our imputed righteousness.

2 Corinthians 6

1. Believers are fellow workers, and are urged to commend themselves as ministers (διδάκονοι #1249) of God, so as to not discredit the ministry (διδασκονία #1248) (2nd Cor. 6:1-4a).
 - a. Our ministry in the Dispensation of the Church is a ministry of difficulties (vv.4b,5).
 - b. Our ministry in the Dispensation of the Church is a ministry of Divine empowerment (vv.6,7).
 - c. Our ministry in the Dispensation of the Church is a ministry of contradictions (vv.8-10).
2. As Paul pours out his heart to the Corinthians, he is troubled by their self-imposed restraints (2nd Cor. 6:11-13).
3. “Stop becoming unequally yoked with unbelievers” (2nd Cor. 6:14-18).
 - a. A basic principle under the Mosaic Law (Deut. 22:10) finds practical application in personal relationships under Grace—marriage, business partnerships, etc.
 - b. Those in Christ have no partnership, fellowship, harmony, commonality, or agreement with those in Adam.
 - c. Such unequal unions defile the believer, and restrain them from fruitful ministry.
 - 1) Separation from unbelievers is required, but this does not preclude association with unbelievers (1st Cor. 5:9-13).
 - 2) Separation does preclude participation with unbelievers in their unfruitful deeds of darkness (Eph. 5:7,11).

2 Corinthians 7

1. Paul brings the issue of holiness back to the Corinthians particular circumstances, as he urges them to prepare for his soon arrival (2nd Cor. 7:1-4).
2. Paul has comfort and joy in anticipation of his third visit to Corinth, because of the good report he received from Titus when they met in Macedonia (2nd Cor. 7:5-16).

2 Corinthians 8

1. Chapters 8 & 9 focus on the grace gift that the churches in Galatia, Asia, Macedonia, and Achaia were preparing for the afflicted saints in Jerusalem.
 - a. Paul had previously given instructions regarding this grace gift (1st Cor. 16:1-4).
 - b. Titus had begun the work in Achaia during his time in Corinth (2nd Cor. 8:6,10).
2. Paul encouraged the Corinthians in the doctrine of grace giving by testifying to them the grace ministry of the Macedonian churches (2nd Cor. 8:1-5).
 - a. Grace giving is a matter for believers to pursue in light of the example that Jesus Christ set (2nd Cor. 8:7-9).
 - b. Grace giving is a matter for believers to pursue as a matter of mental-attitude, and not a matter of individual capacity (2nd Cor. 8:10-15).
3. Titus led a team back to Corinth excited about the privilege to be a minister of grace (2nd Cor. 8:6,16-24).
 - a. Titus led the effort.
 - b. “The brother” famous in the gospel through all the local churches, and appointed by those churches to accompany Paul as a precaution against discredit. Pastor Bob believes this brother to be Luke, Titus’ physical brother.
 - c. “Our brother” tested and diligent, and greatly confident in the Corinthians. Pastor Bob believes this brother to be Timothy.

2 Corinthians 9

1. Paul is eager to arrive in Corinth with his Macedonian delegation, confident that Titus’ advance party will have all things prepared (2nd Cor. 9:1-5).
2. Grace giving is a matter for believers to pursue bountifully, purposefully, and cheerfully, trusting in God the Father to make all grace abound (2nd Cor. 9:6-11).
3. When grace is given and received, both parties can glorify God with praise and thanksgiving being multiplied in an indescribable manner (2nd Cor. 9:12-15).

2 Corinthians 10

1. Paul urged the Corinthians to pray for his meekness and gentleness towards them, even

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as he comes to wage war with confidence and courage (2nd Cor. 10:1-6).

2. Paul urged the Corinthians to view their circumstances through Divine viewpoint rather than the human viewpoint they were accustomed to (2nd Cor. 10:7-11).
3. Paul's Godly boasting with respect to the Corinthians was not to take credit for anything he had done (2nd Cor. 10:12-18).
 - a. The Lord has done the work, so He gets the appropriate glory of human praise.
 - b. Corinth isn't the end of work, but a new base of operations from which to do even greater work.

2 Corinthians 11

1. The Corinthians had been listening to false apostles who had called Paul's teaching foolishness. So, Paul gives the Corinthians several large doses of foolishness in ch. 11.
2. Paul describes his love for Corinth Bible Church as a godly jealousy. The believers of Corinth were prepared as a bride for the Lord, but Paul was afraid that they had been deceived into unfaithfulness (2nd Cor. 11:1-3).
3. The false apostles used Paul's humility as an accusation against him. They presented him as a false apostle because he was not exercising apostolic privileges (2nd Cor. 11:4-15).
4. Paul uses a logic of folly to boast in the manner of the false apostles and to illustrate to the Corinthians how empty it all is (2nd Cor. 11:16-21).
 - a. Under Law, Paul is every bit as qualified as the false apostles (2nd Cor. 11:22).
 - b. Under Grace, Paul has served above and beyond anything that any false apostle had done (2nd Cor. 11:23-29).
 - c. From the very beginning of his ministry, Paul's service to the Lord has been fraught with earthly danger for the sake of heavenly reward (2nd Cor. 11:30-33).

2 Corinthians 12

1. Paul continues in his autobiography by relating the most severe testing he has ever

endured for Christ—the thorn in the flesh (2nd Cor. 12:1-10).

- a. He relates the story in the third person rather than boast about it himself (vv.2-5).
 - b. He tells of his rapture to Paradise in the third heaven. While there, he heard revelations that are not permissible for human revelation (v.4).
 - c. When he was returned to physical life, the Lord authorized a Satanic angel to physically abuse Paul's physical body so that Paul would not grow prideful (v.7).
 - 1) Paul was so abused that he asked three times for his will to be done over the will of the Lord (v.8).
 - 2) Paul learned to be well content with the thorn, because it was through such hardship that he learned what the power of Christ could truly do (vv.9,10).
2. Paul concludes the autobiography with an ironic comment. The Corinthians shouldn't be expecting letters of reference on Paul's behalf; they should be writing letters of reference on Paul's behalf! (2nd Cor. 12:11-13)
 3. Paul warns them that he will be functioning under the same Law of Love that he functioned under the first two times he was with them (2nd Cor. 12:14-18).
 4. Paul's autobiography was not a justification for the Corinthians. Paul was examining himself and preparing his own attitude before the Lord in advance of his coming Corinthian combat (2nd Cor. 12:19-21).

2 Corinthians 13

1. Paul's arrival will be marked by total spiritual warfare (2nd Cor. 13:1-10 cf. 10:3-6).
2. He warns the Corinthians to test themselves, and examine what spirit is empowering them, because Paul knows what Spirit he is employing (2nd Cor. 13:5,6).
3. Like-minded believers in fellowship will celebrate Paul's arrival and the grace, love, & fellowship that will result because of it (2nd Cor. 13:11-14).

Romans

Πρὸς Ῥωμαίους

Romans is the Apostle Paul's great book of New Testament Theology. Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God presents in this book a thorough development of that very gospel.

Justification by Grace through Faith is the primary doctrine, following developments on total depravity, and the substitutionary death of Jesus Christ on the cross. The new life in Christ is then presented, with the personal battle against sin, and the unity of the Church highlighted.

Focus	Revelation of the Righteousness of God			Vindication of the Righteousness of God			Application of the Righteousness of God		
	1:1	8:39		9:1	11:36		12:1	16:27	
Divisions	Condemnation: Need for God's Righteousness	Justification: Inspiration of God's Righteousness	Sanctification: Demonstration of God's Righteousness	Israel's Past: Election	Israel's Present: Rejection	Israel's Future: Restoration	Christian Duties	Christian Liberties	
	1:1 3:20	3:21 5:21	6:1 8:39	9:1 9:29	9:30 10:21	11:1 11:36	12:1	13:14 14:1	16:27
Topics	Sin	Salvation	Sanctification	Sovereignty			Service		
	Doctrinal						Behavioral		
Place	Probably Written in Corinth								
Time	c.AD57								

Title: “To the Romans” is named for the recipients of the epistle. By this time, Paul had still never been to the world capital, but his influence was

already there in a home church hosted by Prisca and Aquila.

Author: The Apostle Paul is the author of the greatest Book of New Testament Theology.

Romans 1

1. Paul introduces his epistle by declaring his mission (Rom. 1:1-6).
2. Paul, the apostle to the Gentiles drafted an evangelistic & edifying epistle to the capital of the Gentile world (Rom. 1:7).
 - a. “Beloved of God” and “called as saints” make reference to born-again believers in the Dispensation of the Church.
 - b. Their faith was proclaimed throughout the whole world (Rom. 1:8). Before Paul could travel to Rome, the Lord Jesus Christ had already planted a number of local churches there (Rom. 16:5).
 - c. Most likely, these local churches were established by the “visitors from Rome” who received the Gospel message on the Day of Pentecost in Jerusalem (Acts 2:10).

3. Paul prays daily for the opportunity to preach the gospel among the believers in that city (Rom. 1:8-15).
4. Paul then summarizes the essence of the Gospel (Rom. 1:16,17).
 - a. The power of God for salvation to everyone who believes (v.16 cf. 1st Cor. 1:18,21; Jn. 1:12; 3:16,18).
 - b. The revelation of God's righteousness (v.17 cf. 3:22,24,26; 4:5-8).
5. God's salvation is needed because ungodliness and unrighteousness merits His wrath (Rom. 1:18-32; 6:21,23 cf. Gen. 2:17).
6. Natural revelation of creation is sufficient to convict each sinner (Rom. 1:19-21).
7. Unbelievers who are negative at the point of God consciousness are given over to the Satanic substitute religious systems of this world (Rom. 1:21-23).

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8. The immoral depravity of this fallen world is then described (Rom. 1:24-32).

Romans 2

1. Just as immoral depravity falls short of God's glory, moral depravity likewise fails to measure up (Rom. 2:1-11).
2. Gentile sinners are just as guilty as Jewish sinners. Mosaic Law did not remove culpability from the Gentiles, who continue to function under the operational principles of conscience (Rom. 2:12-16).
3. Speaking of the Jews, Paul then addresses their depravity as well. Religious depravity falls short of the glory of God the same as immoral and moral depravity (Rom. 2:17-29).

Romans 3

1. Romans is marked by a series of questions, posed & answered by Paul (Rom. 3:1).
 - a. What advantage has the Jew? This question was prompted by Rom. 2:17-24.
 - b. What is the benefit of their stewardship (circumcision)? This question was prompted by Rom. 2:25-29.
 - c. The Jewish stewardship advantage was first and foremost their custody of the Scriptures (Rom. 3:2). **THIS IS NOW THE ADVANTAGE OF THE CHURCH.**
2. Jewish failure in their stewardship did not nullify the faithfulness of God the Father's grace eternal plan (Rom. 3:3-8). μή γένοιτο "May it never be!"
 - a. God does not require the unrighteousness of man to demonstrate His own perfect righteousness (vv.5-7).
 - b. God does not require human evil to demonstrate His own perfect goodness (v.8).
3. The question is restated: are the Jews better than the Gentiles? (Rom. 3:9a) Not at all. Jews & Gentiles are all under sin (v.9b-18).
4. Mosaic Law was both effective and ineffective (Rom. 3:19,20).
 - a. Mosaic Law was effective in revealing the Absolute standard of God's righteousness, and revealing the extent of man's sinfulness.
 - b. Mosaic Law was ineffective in justifying sinful man according to the Absolute standard of God's righteousness.

5. Something greater than the Law must be provided in order to justify sinful man according to the Absolute standard of God's righteousness (Rom. 3:21-26).
 - a. The Law and the Prophets (Old Testament) witnessed to a coming manifestation of God's Absolute standard of Righteousness (v.21).
 - b. The Gospels witness the reality of that manifestation—through the sacrificial work of Jesus Christ on the cross (vv.25,26).
 - c. The New Testament witness the application of that manifestation—justification by grace through faith (v.22).
 - d. The condemnation of mankind under sin is a universal condition (v.23).
 - e. The justification of mankind in righteousness is therefore a universal provision (v.24).
6. The issue in God's work of human justification is grace through faith (Rom. 3:27-31).

Romans 4

1. Paul illustrates the principle of justification by grace through faith by using Abraham and David for his Scriptural precedent (Rom. 4:1-8).
 - a. Abraham was justified by means of his simple faith in the promises of God (vv.1-5; Gen. 15:6).
 - b. David wrote of God's gracious forgiveness of sin (Rom. 4:6-8; Ps. 32:1,2).
2. Returning to Abraham, Paul points out that Abraham was saved as a Gentile. Therefore, salvation by grace through faith is not limited to the Jews, but a feature for the entire human race (Rom. 4:9-12).
3. Abraham was not functioning under Law, but rather he exercised faith according to the Promise (Rom. 4:13-22).
4. For the Believer in the Dispensation of the Church, faith in the promise of eternal life through Jesus Christ is our spiritual legacy from Abraham (Rom. 4:23-25).
 - a. The death of Jesus Christ on the cross was the payment for our transgressions.
 - b. The resurrection of Jesus Christ from the grave was the foundation for our justification.

Romans 5

1. The justification of the sinner according to the Absolute standard of God's righteousness produces a wealth of additional blessings for the new believer in Christ (Rom. 5:1-5).
 - a. We are in a relationship of peace with the God of Peace (v.1b).
 - b. We stand in a life of grace together with the God of Grace (v.2a).
 - c. We hope in glory together with the God of Glory (v.2b).
 - d. We are correctly oriented to tribulations, as the Holy Spirit empowers us to endure the testing process from the cross to the crown (vv.3-5).
2. The justification of sinners according to the Absolute standard of God's righteousness enables God to do "much more" on behalf of the justified saints (Rom. 5:6-11).
 - a. God accomplished the MOST DIFFICULT work He has ever done when He sacrificed His beloved Son on behalf of his enemies.
 - b. God is now free to accomplish MUCH MORE when He blesses His beloved children.
3. The universal condition of spiritual death is contrasted with the universal provision of spiritual life (Rom. 5:12-21).
 - a. Through the first personal sin of Adam, the lost estate of sin became a feature of the κόσμος (v.12a).
 - b. The entire human race became spiritually dead sinners as a consequence of one man's action (Adam's Original Sin) (v.12b).
 - c. Sin was not a violation of Law, because sin was in the κόσμος for 2600+ years between Adam & Moses (vv.13,14). Sin is falling short of God's glory (Rom. 3:23).
 - d. The free gift of salvation is likewise the consequence of one man's action. The obedience of Christ serves to redeem mankind from the disobedience of Adam (vv.15-19).
4. The Law was never intended to be a solution to the problem of sin.
 - a. The Law magnified sin.
 - b. The grace of God through the sacrifice of Jesus Christ abounds more and more in view of the total depravity of mankind, and mankind's impossibility to achieve righteousness through human merit (Rom. 5:20,21).

Romans 6

1. Grace is not a license to sin! May it never be! μη γένοιτο

2. Believers are justified, and believers are identified (Rom. 6:1-11).
 - a. The Baptism of the Holy Spirit baptizes us (identifies us) into (with) Christ (v.3).
 - b. Because Jesus Christ was crucified to take away our sin, our identification with Him means that we were crucified as well.
 - c. Jesus Christ was dead, buried, and raised. So too were we (through our identification) were dead, buried, and raised.
 - d. Our new life is to be lived to God in Christ (v.11).
3. We have a new (spiritual) life, but it resides in a mortal (physical) body (Rom. 6:12-19).
 - a. The sin within our mortal body continues to exert its influence, and our volition must reject its lusts.
 - b. Instead, our volition ought to obey the righteousness of God according to our new life.
4. The old enslaving life of sin produces death. These unbelievers have nothing whatsoever to do with righteousness (they are "free in regard to righteousness").
5. The new enslaving life of righteousness produces eternal life as a free gift of grace. Such believers *ought to* have nothing whatsoever to do with sin (we are to be "free from sin").