

## Chapter 1 : Did the Ancient Gentiles Have the Hope of Salvation? : Christian Courier

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Lesson 6 Romans As we survey Romans a section at a time, it is not possible to put the material together in a neat, sermon-like package. A sermon generally seeks to develop one theme. While this approach has its advantages, it simply will not do justice to Romans, and to the ongoing development of a number of important biblical themes. Thus, I find myself agonizing a great deal in my efforts to communicate my understanding of the argument of Romans. I have chosen to press on with our survey of the sections of Romans in this way: Our Purpose in This Lesson Our purpose in this lesson will be to identify the major thought segments or paragraphs in this section of Romans 3: We will then summarize the main point which Paul is trying to communicate in each segment. Next, we will seek to trace the argument as Paul develops it. Finally, we will try to determine the main points of emphasis or principles conveyed by the passage as a whole, pointing out some suggested applications in the process. Structure of the Text The last verses of chapter 3 serve as a transition, linking what Paul has just said in 1: Three major questions are raised and only briefly answered. More complete answers follow in chapters 4 and following. Chapter 4 focuses our attention on Abraham, and specifically on his faith, a faith which is virtually identical with the faith of New Testament believers in Jesus Christ. Chapter 5 provides us with a fuller description of our justification, along with its present and future dimensions. In the last half of chapter 5, Paul draws our attention to two men: We can therefore outline our text in this way: It proceeds to build on the doctrine of justification by faith in Jesus Christ to explore the nature of justification. When Jesus died at Calvary, He suffered the wrath of God, divine condemnation, which all mankind deserves. Paul now raises three crucial questions in verses to which he initially gives a very brief answer. In chapter 4, Paul will begin to answer these questions in much greater detail. The first question is found in verse 27, where the question of boasting is raised. In chapter 4, Paul turns to Abraham, to show that even this saint of old was justified by faith and not by his own works. If Abraham could not boast, then how could any Jew boast because he was a descendant of Abraham? The second question is found in verses There is no distinction between Jew and Gentile in justification, just as there is no distinction between Jew and Gentile in condemnation. Abraham lived before the Law had been given through Moses. He also was declared reckoned righteous on the basis of his faith and not as payment for his works. Furthermore, Abraham was not even circumcised at the time he was reckoned as righteous in the sight of God. We might say that he was saved as a Gentile. Can the uncircumcised be justified by faith, as well as the circumcised? Abraham was uncircumcised, and he was justified by faith. And so the answer to the question raised, and briefly answered by Paul in Romans 3: The third question, raised and answered in verse 31 is this: We affirm the worth and value of the Law. In order for sin to be dealt with and put away, it would first have to be defined. The Law performed this task well. This will be taken up in chapters The Faith of Our Father, Abraham 4: He did not say this directly, but I believe this is what he implied. After all, to be ashamed is the opposite of boasting. Elsewhere in this epistle see Men have nothing to boast in, at least before God. Has Paul successfully demonstrated that men dare not boast in their own works, that all men are condemned by a righteous God? There may still be some who would attempt to boast in their ancestry. At least some Jews boasted in their physical descent from Abraham. And so, in chapter 4, Paul turns to Abraham. He begins by raising the question as to whether or not Abraham could boast in his works. If so, then justification by faith would be of no need or value. But if it can be proven that even Abraham could not boast in his righteousness, then none of his descendants could boast in Abraham either. If Abraham could not boast himself, how could any offspring of Abraham boast for being his offspring? Abraham was not an exceptional case. Paul therefore also turned to Psalm 32, written by David, to show that David, like Abraham, understood that men were made righteous by God, through faith, and not by human effort or works. Neither Abraham, nor King David, dared to boast about their standing before God as righteous men, for they had not earned it; they were reckoned righteous because

of their faith. Were this true, then the Jews would have some basis for boasting. Paul will make very short work of this kind of thinking. Abraham lived before the Law was given through Moses, so he could not be a Law-keeper. Furthermore, he was justified while he was uncircumcised. The promise of a son was first given to Abraham at the age of 75 Genesis He would have had to have been no more than 86 years of age at this time see Genesis Abraham was not circumcised until after the birth of Ishmael, when he was then 99 years old and Ishmael was 13 And all of this time Abraham was a believer, justified by his faith. For Abraham, as for all believing Jews, circumcision was only an outward sign or symbol of the justification by faith he already possessed. Those who can legitimately claim Abraham as their father are those who have exercised the same faith. He has shown that those who are his physical descendants may not really be his children, while all those who have faith in the Lord Jesus Christ are his children. Now Paul will conclude by showing just how close the relationship between Old Testament faith and New Testament faith really is. He will show that New Testament believers Jew or Gentile are not only linked to Abraham by faith, but that they are linked to Abraham by the same kind of faith—resurrection faith. Abraham, by faith, believed he and Sarah would bear a son, even though they were too old to do so. But a number of years would pass before this promised son was born. Abraham and Sarah were up in years when the promise of a child was first given. For Abraham to believe that God would give him and Sarah a son was to believe in a God who could give life to the dead. This is resurrection faith, the same kind of faith which Christians must exercise today. As we see often in the Book of Acts In Romans 4, Abraham has been used as an example of Old Testament faith in such a way as to show that the Jews cannot boast in their physical descent from this man. In order to be declared righteous by God, they must forsake any claim to Law-works or to a privileged status. They must, like Abraham, the uncircumcised saint, be justified by faith. There are no grounds for boasting as a descendent of Abraham. The proper grounds for boasting will be laid down in chapter 5. Just exactly what justification involves has not yet been explained in detail. Paul will now begin to undertake that explanation, and he will continue to do so throughout the remainder of this epistle. By faith we have received justification, Paul has said. But so far, justification has been a kind of package, one which has not yet been opened. Now, in chapter 5, Paul begins to unwrap the package and to display the blessings and benefits of all that it contains. A Biblical Basis for Boasting 5: Below, you can see the different ways in which three of the major translations of the Bible have rendered the same term 17 in the original text of Romans:

*I really like this comment from Steven Oppâ€™first, because it gives me an opportunity to address in a bit more detail the relation between the justification of Gentiles on the basis of what they have done and the justification of the people of God by faith; and secondly, because Steven is an evangelist and naturally wants to know whether the.*

It is not that the sinner is now sinless, but that he is "declared" sinless. This declaration of righteousness is being justified before God. This justification is based on the shed blood of Jesus , ". God imputed reckoned to our account the righteousness of Christ at the same time our sins were imputed to Christ when he was on the cross. That is why it says in 1 Pet. To be saved means that God has delivered us saved us from His righteous wrathful judgment due us because of our sins against Him. To be saved means that we are justified before God. Only Christians are saved. Only Christians are justified. Bold references are particularly pointed. Is He not the God of Gentiles also? Yes, of Gentiles also, 30since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith. This faith alone saves us. However, we cannot stop here without addressing what James says in James 2: All you need to do is look at the context. James chapter 2 has 26 verses: Verses instruct us to not show favoritism. Verses are comments on the Law. Verses are about the relationship between faith and works. James begins this section by using the example of someone who says he has faith but has no works, "What use is it, my brethren, if a man says he has faith, but he has no works? Can that faith save him? In other words, James is addressing the issue of a dead faith; that is nothing more than a verbal pronouncement. It is empty of life and action. He begins with the negative and demonstrates what an empty faith is verses , words without actions. Finally, he gives examples of living faith that is words followed by actions. He writes of Abraham and Rahab as examples of people who demonstrated their faith by their deeds. In brief, James is examining two kinds of faith: One is true, and the other is false. One is dead, the other alive; hence, "Faith without works is dead," James 2: Also, notice that James actually quotes the same verse that Paul uses to support the teaching of justification by faith in Rom. Conclusion Justification is by faith. This result of this justification and regeneration is that the sinner turns from his sin and towards doing good works. But it is not these works that earn our place with God nor sustain it. Jesus accomplished all that we need to be saved and stay saved on the cross. All that we need, we have in Jesus. All we need to do to be saved--to be justified--is to truly believe in what God has done for us in Jesus on the cross; this is why the Bible says we are justified by faith Rom. This true belief with justification before God and regeneration in the new believer results in good works.

**Chapter 3 : Paul: Justification by Faith in Galatians and Romans**

*It's slightly imperfect, so you get it for an outstanding price! Minor flaws on this spectacular deal may include wrinkled pages, stray marks, missing dust jackets, dented corners or spines, dusty page edges, or minor cracks in CD cases.*

The use of the present tense implies that the justification of the Gentiles is regarded as forming part of the eternal purpose of God, to whom the future and the present are one. Preached before the gospel. The Authorised version, however, hardly involves an anachronism, as the promise is regarded as anticipating the gospel, inasmuch as it already contained the doctrine of justification by faith, in which the essence of the gospel consisted. What applied to him applied potentially and prophetically to them. In like manner it is said, in Hebrews 7: This he does from the example of Abraham, whose faith fastened upon the word and promise of God, and upon his believing he was owned and accepted of God as a righteous man. The Scripture is said to foresee, because the Holy Spirit that indited the Scripture did foresee. Through faith in the promise of God he was blessed; and it is only in the same way that others obtain this privilege. The curse is against all sinners, therefore against all men; for all have sinned, and are become guilty before God: Those only are just or righteous who are freed from death and wrath, and restored into a state of life in the favour of God; and it is only through faith that persons become righteous. Thus we see that justification by faith is no new doctrine, but was taught in the church of God, long before the times of the gospel. It is, in truth, the only way wherein any sinners ever were, or can be justified. Though deliverance is not to be expected from the law, there is a way open to escape the curse, and regain the favour of God, namely, through faith in Christ. Christ redeemed us from the curse of the law; being made sin, or a sin-offering, for us, he was made a curse for us; not separated from God, but laid for a time under the Divine punishment. The heavy sufferings of the Son of God, more loudly warn sinners to flee from the wrath to come, than all the curses of the law; for how can God spare any man who remains under sin, seeing that he spared not his own Son, when our sins were charged upon him? Yet at the same time, Christ, as from the cross, freely invites sinners to take refuge in him. It is here personified, or spoken of as foreseeing. The idea is, that he by whom the scriptures were inspired, foresaw that. It is agreeable, the meaning is, to the account on the subject in the Old Testament. The Syriac renders this, "Since God foreknew that the Gentiles would be justified by faith, he before announced to Abraham, as the scripture saith, In thee shall all nations be blessed. It was foreseen and predicted that the pagan would be justified by faith, and not by the works of the Law. That God would justify the heathen - Greek: The fact that the pagan, or the Gentiles would be admitted to the privileges of the true religion, and be interested in the benefits of the coming of the Messiah, is a fact which is everywhere abundantly predicted in the Old Testament. As an instance, see Isaiah I do not know that it is anywhere distinctly foretold that the pagan would be justified by faith, nor does the argument of the apostle require us to believe this. He says that the Scriptures, that is, he who inspired the Scriptures, foresaw that fact, and that the Scriptures were written as if with the knowledge of that fact; but it is not directly affirmed. The whole structure and frame of the Old Testament, however, proceeds on the supposition that it would be so; and this is all that the declaration of the apostle requires us to understand, Preached before the gospel - This translation does not convey quite the idea to us, which the language of Paul, in the original, would to the people to whom he addressed it. We have affixed a technical sense to the phrase "to preach the gospel. But we are not required by the language used here to suppose that this was done to Abraham, or that "the gospel" was preached to him in the sense in which we all now use that phrase. It was implied, indeed, that it would be by the Messiah; but the distinct point of the "good news" was not the "gospel" as we understand it, but it was that somehow through him all the nations of the earth would be made happy. Tyndale has well translated it," Showed beforehand glad tidings unto Abraham. In thee shall all nations be blessed - See the Acts 3: All nations should be made happy in him, or through him. The sense is, that the Messiah was to be descended from him, and the religion of the Messiah, producing peace and salvation, was to be extended to all the nations of the earth: And in all the passages where this word occurs, even in those where the author might be disposed to allow that the "gospel technically" was meant, the translation which he proposes here would be very suitable and exact. It was certainly the same

gospel that was preached to Abraham, that is now preached to us, though not with, the same fulness of revelation, in his case. The apostle here affirms that the gospel, that is, the way of justification through Christ, in opposition to the legal system he had been condemning - was, in few words, preached to Abraham, being contained in that promise, "in thee shall all nations be blessed;" see Genesis The full meaning of the promise, indeed, could not be gathered from the words themselves, but Abraham must have understood their application in a far more extensive sense than that "somehow through him all the nations of the earth would be made happy. God justifieth the Jews, too, "by faith, not by works. Thus the Gospel, in its essential germ, is older than the law though the full development of the former is subsequent to the latter. In thee" not "in thy seed," which is a point not here raised; but strictly "in thee," as followers of thy faith, it having first shown the way to justification before God [Alford]; or "in thee," as Father of the promised seed, namely, Christ Ga 3: The blessing of justification was to Abraham by faith in the promise, not by works. So to those who follow Abraham, the father of the faithful, the blessing, that is, justification, comes purely by faith in Him who is the subject of the promise. To prove which, he quoteth the promise, Genesis For all the nations of the earth were no otherwise blessed in Abraham, than as Christ who is called the desire of all nations, and he in whom the Gentiles should trust, and a light to enlighten the Gentiles descended from Abraham. This seems to agree with the Jewish forms or citing passages of Scripture, , "what does the Scripture foresee? Christ was the first preacher of the Gospel that ever was; he first preached it to Adam and Eve in the garden, and afterwards to Abraham: The phrase being "blessed in" him, does not signify a blessing of themselves or others, or a proverbial expression that should be used among the Gentiles, "God bless thee as Abraham, or the God of Abraham bless thee, or God bless you as he did the Israelites, or seed of Abraham"; for no one instance can be produced of the nations of the world ever using such a form of blessing; no history, sacred or profane, makes mention that these, or any other Jewish forms of blessing, were ever used among the Gentiles: The Scripture foresaw and the Scripture announced beforehand, inasmuch as whatever God foresaw and announced beforehand" in reference, namely, to that which is at present taking place" formed an element of Scripture, and was expressed in it. This promise was a gospel before the gospel. The word does not occur elsewhere in the New Test. Hence and see Galatians 3: For if the Scripture had not foreseen that faith would justify the Gentiles, it would not have promised blessing in Abraham to all the Gentiles; from which it follows Galatians 3: See on Galatians 3: There were in Genesis anticipations of this truth, and Abraham himself, the father of the faithful, was a kind of firstfruits of the Gentiles Romans 4: The quotation here given contains the substance of promises recorded in Genesis These were an earlier Gospel, but not as our versions intimate the Gospel. Cambridge Bible for Schools and Colleges 8. This authority depends on an inspiration which is verbal, though not mechanical. The quotation combines a reference to two distinct promises, that in Genesis It of course means the Holy Ghost, by Whose inspiration the passage was written. The connexion of this verse with what precedes is this: But on the authority of the same Scripture we know that this filial relationship is not limited to his natural descendants, for it was promised that in him all nations should be blessed. Others explain it a Gospel antecedent not only to the Law, but to the institution of circumcision, Romans 4: Of course there is no reference to a transmitted and inherited faith. The blessing justification comes to man only from the atoning death and imputed merit of Christ. It was apprehended by faith in the case of Abraham; it is so apprehended by each one of his spiritual descendants. The term foreseeing implies divine foreknowledge, more ancient than the law. The great excellence of sacred Scripture is, that all the points likely to be controverted are foreseen and decided in it, even in the most appropriate language. All these things are included in that expression, foreseeing " All these ideas could not be so briefly expressed in our mode of speaking, otherwise [or if they could] they might be considered obscure. What was spoken to Abraham, was written out in the time of Moses. The Gospel is therefore older than the law. There is the mere promise of blessing; nothing is said as to works. Moreover, justification and blessing are conjoined. At the same time the nature of faith is evident from the form of the Hebrew verb: The Gentiles, as believers in Christ, are the seed of Abraham. Seed first, then blessing, was promised to Abraham. Add note to Galatians 3: A turning aside of the term Gospel here from its strict sense, in order to apply it to what was akin to it, viz. Pulpit Commentary Verse 8. The announcement which the Scripture records as made to Abraham, that "in him all the nations should be blessed," that is, that

by being like him in faith all nations should be blessed like him, did thus early preach to Abraham that which is the great cardinal truth of the gospel preached now: As well as the Scripture quoted before from Genesis 15, so this announcement also ascertains to us the position that they that are of faith, and they alone, are blessed with the believing patriarch. Such appears to be the general scope of the passage; but the verbal details are not free from difficulty. The word "Scripture" in 2 Peter 1: This view better suits the personification under which the Old Testament is here presented. This personification groups with that in Romans 9: But here there is the additional feature, of foresight being attributed to Scripture - a foresight, not exactly of the Holy Spirit inspiring the Scripture, but of the Divine Being who, on the occasion referred to, was holding communication with Abraham; although, yet again, "the Scripture" seems in the words, "foreseeing that God would justify," etc. Rabbinical scholars tell us that in those writings a citation from Scripture is frequently introduced with the words, "What sees the Scripture? The condition of mankind in the meanwhile is described in vers. Does the apostle use it as the correlative to Jews, "Gentiles;" or without any such sense of contradistinction, "nations" including both Jews and Gentiles? In answer, we observe: Authorized Version, "all the nations of the earth" Genesis We may add that, most certainly, the apostle utterly repudiated the notion that God justifies Gentiles on a different footing from that on which he justifies Jews: It is plainly an allusion to the "gospel" now openly proclaimed to the world as having been "by anticipation" already then announced to Abraham, the Most High himself the herald; signifying also the joy which it brought to the patriarch, and Chrysostom adds his great desire for its accomplishment. The blessed and glorious gospel of the grace of God has been the thought of God in all ages. May we connect with this the mysterious passage in John 8: The believing Abraham, to wit; because if we are not in Abraham, we are under a curse rather, even if we were in Abraham according to the flesh. But he by faith obtained blessing; therefore faith is for all the means. The particular passage cited below.

## Chapter 4 : Paul the Apostle and Judaism - Wikipedia

*Journu1 of Biblical Literature. the book went into production), for complaints like the one that "the translations have entirely hidden the crucial connections [between Rom 5:W and the earlier theme of boasting]" (p. ) are made moot by this new English version.*

Scott March 21, at 5: Have a great weekend guys and gals. Lol kevin March 21, at 7: Jim March 21, at You have to go to the chapters and verses on justification. Justification is a declaration, not an action. Luther had a Canon within a Canon. Who is to say which chapter and verses take priority? And I can make more assertions. All opinions are equally inspired the Holy Ghost. Time to turn out the light and go home. Jim March 22, at Jesus had no sin, so he can only die if sin is somehow reckoned to him. This is just so basic and appears in nearly every book of the Bible. Every book of the Bible says no such thing. Sacrifice could be offered for petition, thanksgiving and praise, not just for sin. There were lots of unbloody sacrifices such as the Shew Bread or incense or the 8 days of unleavened bread after the Passover Lamb was slain. Speaking of the Passover Lamb, it was at no time slapped, whipped or abused in any way. Rather, it was taken into the home as a pet or family member for 4 days before its slaying. No Penal Substitution here folks. The Laying On of Hands was more to identify with the animals purity rather than a transferal of guilt. As for the victim dying, that was in order to extract all of its blood which was then splashed upon the people and the altar to show the family ties between God and His children. This is huge, This is where the Deformers really got it wrong. This explains why they rejected the Mass as another execution of a criminal rather than a sacrifice. Penal Substitution is an error that lead to its very unscriptural corollary, Limited Atonement, as a logical conclusion. We gotta talk more about sacrifice. Four words; Merit, Satisfaction, Sacrifice, Ransom. None of which mean Penal Substitution. We are talking about the Gospel, Robert. Not the Greek legend of Damon and Pythias. I will wait some hours in order for you guys in America to wake up and comment before going on with this teaching moment. Cmon Jim get with the program. He was our substitute. When we see how poverty stricken we are , we take refuge in his mercy, rely on it and find complete protection. In the maxims of the Law, God is seen as the rewarder of perfect righteousness and the avenger of sin. But in Christ, his face shines out, full of grace and gentleness to poor, unworthy sinners. But He did it as our head, not so much in our stead. Rather, His sufferings, as our representative, give our sufferings meaning. Just this week he posted a piece showing that the popular Protestant translation taken from a 4th century Hebrew version is not as good as the older Greek one. Jim March 22, at 8: I mentioned four aspects of the one Saving event. The first one was Merit. Christ is God, a Divine Person. But it was as man with the fullness of grace in His human soul that He merited for us. What exactly did He merit? Well, He merited what Adam lost for us; Grace. Protestants like to focus on the fact that Christ was thinking of each member of the elect while hanging on the cross. They are correct to do so. Adam and Eve disobeyed. I will explain Satisfaction, Sacrifice and Ransom another time. Chew on this for a while first. He tries to make the argument from the Septuagint that crush means purify. Need I say anymore. Christ died on the cross a brutal death, and God purified Him for our transgressions Come up with something better. How does Christ get numbered amongst the transgressors? Get it God counted Him with the sinners! Why do you try to reduce what he did. He propitiated all sin forever. Please let Him off the cross and give Him his credit do. He dosent do installment plans. He saves immediately and eternally. Thats substitution bee, get with the program. Some of the other folks are Protestants, too. Anyway, I want to focus on the next aspect of the Atonement; Satisfaction. The classic explanation from St. Anselm is; Offense is measured by the dignity of the person offended. Satisfaction is measured by the dignity of the person who makes the satisfaction. IOW, If I were to go to England and throw an apple at the queen, Obama would have to get on the phone and make an apology. Lowly me could not make sufficient reparation. America would have been disgraced by my actions and only one head of state can make things right for the offense given to another head of state. Now since Christ is of infinite dignity, a single tear or one drop His blood shed at His circumcision would have been sufficient to save a million worlds. Satisfaction is not punishment but is in lieu of punishment. Suffering willingly embraced diverts punishment. Penal Substitution says there is an equivalence

between the offense given by sin and the satisfaction made by Christ. To be continuedâ€¦ CK March 22, at At the end of the day as a Protestant I would have to submit to my own authority. We saw a perfect example here earlier. W A Scott thinks you can lose your salvation, Kevin disagrees but all is good because its been decided by somebody that its a non essential. Move along nothing to see here. All I can do is point to the Church which is just another opinion to protestants. Protestants all are in on their own ability to interpret scripture guided by the Holy Spirit. We know though, not everyone is guided by the Holy Spirit because they come up with different answers which gets brushed aside as a non essential. Even if WA Scott was guided by the Holy Spirit when discerning the truth on whether one can lose his salvation. How would I have then assurance that he has this guidance. And so the beat goes onâ€¦. Btw I typed this on my tiny iPhone. Excuse typos and bad grammar. And throw in the fact that very, very, few people even had Bibles of their own to read before Gutenberg invented the printing press around The first thing he ran off just so happened to be a Catholic Bible. Jim March 22, at 2: The Bible is clear that Christ suffered for every single human being that has ever or will ever live. Yet all men are not saved and are punished in hell. The idea of God pouring out His wrath on or hating the Son is!?!?!?! Eric W March 22, at 2: You believe 1 is true on the authority and interpretation of the Catholic Church guided by Holy Spirit. On what authority do you believe 2 is true? Debbie March 22, at 2: Sinful indivual Catholics come and go, but this is so much bigger than any person or heresy can tear down. Some say that if he would have stayed within the Catholic Church to reform in love and obedience, he might have been one of the greatest saints ever.

*Paul B. Duff, "The Justification of the Gentiles: Paul's Letter to the Galatians and [calendrierdelascience.com](http://calendrierdelascience.com) kus Boers," The Journal of Religion 77, no. 3 (Jul., ):*

Rightly dividing between the two is of crucial importance. When you understand what they are, you can then draw a line in the sand and say, "This is what saves. This is not what saves. This righteousness is not earned or retained by any effort of the saved. Justification is an instantaneous occurrence with the result being eternal life. No works are necessary whatsoever to obtain justification. Otherwise, it is not a gift Rom. Therefore, we are justified by faith Romans 5: This conforming to Christ involves the work of the person, but it is still God working in the believer to produce more of a godly character and life in the person who has already been justified Phil. Sanctification is not instantaneous because it is not the work of God alone. Significantly, sanctification has no bearing on justification. Where justification is a legal declaration that is instantaneous, sanctification is a process. Where justification comes from outside of us, from God, sanctification comes from God within us by the work of the Holy Spirit in accordance with the Bible. In other words, we contribute to sanctification through our efforts. In contrast, we do not contribute to our justification through our efforts. Now, there is one more point of clarification. To sanctify also means to set apart for holy use. Therefore, we can have verses that talk about us being sanctified already because God has set us apart for holy use. So there is one sense in which we are not yet completely formed into the image of Christ sanctification of being made like Jesus , yet in another sense, we are because we are seen as "in Christ" and set apart for holy use where all our spiritual needs and purposes are met through Jesus. Does this mean those justified by grace can sin as much as they want? Shall we continue in sin, that grace may abound? How shall we, that are dead to sin, live any longer in it? Just because we are saved and eternally justified before God John Of course, we all sin Rom. Other verses worth checking out are: This is because by the works of the Law shall no flesh be justified Gal. Man cannot contribute to his salvation Gal. Man is sinful, and even his best deeds are stained and filthy before God Isaiah Thus, a person with this errant theology can not claim 1 John 5: Therefore, 1 John 5: If you are believing and doing the right things, then you will know if you have eternal life. Can a cultist know he has eternal life? No, he cannot; but a Christian can. Therefore, they must depend upon a cooperative effort with God to have their sins forgiven, which is, essentially, combining the filthy works of man Isaiah Hence, salvation is by grace through faith alone. To believe anything else is to miss salvation.

*Jew and Gentile are equally saved by faith in Jesus' redemptive power – and the purpose of Romans is to give a careful explanation of the doctrine of justification by faith and the place of both Jews and Gentiles in the divine plan for human redemption – (Harris, and ).*

Where does this leave the Gentiles who lived before the coming of Christ? Why was so much attention given to the Jews over the Gentiles? The primary theme of Old Testament history had to do with the Hebrew nation in view of their role in preparing the world for the coming of the Messiah John 4: Gentile Accountability That the ancient Gentile world was religiously and morally culpable before the Creator is most obvious from the testimony of both Old and New Testaments. In literature of the Old Testament, the idolatry of the pagans is condemned repeatedly, and judgments from God were visited upon these peoples. The captivity of the southern kingdom of Judah was attributed directly to the worship of the false gods of the Gentiles 2 Kings For an extensive array of information on this theme, see Helmbold , For example, in Amos 1: See also the extensive material presentation of judgments against the heathen nations contemporary with the prophet Jeremiah chapters Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error Romans 1: From these facts, therefore, one may conclude: That their actions were designated as sin likewise implies that they were under divine law. The Inward Law The ancient Gentiles were not judged by the same rule as the Jews due to the fact that the Hebrews had a written revelation from God the law of Moses, and eventually the completed body of the Old Testament Scriptures , while the other nations did not; the Gentiles, therefore, were evaluated by a more general standard than the Jews. From this text, as well as supplementary data, the following facts can be deduced: This moral sense cannot minutely define right and wrong, but it can initiate some broad and strong inclinations. This certainly is evidenced by the fact that Adam and Eve felt guilt after having eaten the forbidden fruit, even before confronted by God Genesis 3: Humanity was created in the image of God Genesis 1: This does not have reference to the physical features of humankind, for God is not physical Matthew This aspect of human personality is what Paul called conscience. As one scholar noted: The ancient Gentiles, therefore, were not judged by the same rule as the Jews, but they were not void of law and culpability. Elsewhere the matter has been described in this way: These well-known psychological phenomena, observable among the Gentiles, are proof conclusive that they are not without law, with its power and privilege of justification McGarvey and Pendleton n. All rational human beings do have an intrinsic sense a conscious awareness that there is right and wrong. It is not perfectly defined in nature; that requires revelation. Nevertheless it is there, and it is universal. Lewis, one-time professor at Cambridge, wrote: If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own , 19; emphasis added. Even more significant perhaps was the testimony of David Hume, the notoriously skeptical Scottish philosopher who was so militant against Christianity. In his volume, An Enquiry concerning Human Understanding published in , he stated: It is universally acknowledged that there is a great uniformity among the actions of men, in all nations and ages, and that human nature remains still the same, in its principles and operations. The same motives always produce the same actions; the same events follow from the same causes. Ambition, avarice, self-love, vanity, friendship, generosity, public spirit; these passions, mixed in various degrees, and distributed through society, have been, from the beginning of the world, and still are, the source of all the actions and enterprises which have ever been observed among mankind. Would you know the sentiments, inclinations, and course of life of the Greeks and Romans? Study well the temper and actions of the French and English; you cannot be much mistaken in transferring to the former most of the

observations which you have made with regard to the latter. Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. Its chief use is only to discover the constant and universal principles of human nature , Incidentally, Hume conceded that there is no rational excuse for the worship of many gods. Were men led into the apprehension of invisible intelligent power by contemplation of Nature, they could never possibly entertain any conception but of one single Being, who bestowed existence and order on this vast machine and adjusted all its parts to one regular system quoted by Monser , This speaks to the issue of the Gentile idolatry described in the context of Romans 1: Professor Alan Johnson, a respected biblical scholar, tells of a missionary in northern Brazil who once observed a native enter his village. He was extremely nervous and fidgety, and his brow was covered with sweat. He seemed quite uneasy, even in the presence of his friends. Later, it was discovered that he had just killed a man from another tribeâ€”although it was not considered wrong to kill a member of some other tribe, and he would not have been condemned by his peers. The man obviously was under the internal pressure of a guilty conscience , 44; emphasis added. The conscience is a part of the human package, and it demonstrates a moral chasm between men and women and other biological creatures of our planet Genesis 1: The offering must have been killed, otherwise he could not have presented the fat, which was the best part. When Noah departed from the ark after the waters of the flood subsided, he built an altar and offered sacrifices of every clean animal and bird, and Jehovah was pleased with his offering Genesis 8: What compelled him to do such? A priest is an appointed servant who officiates in the offering of sacrifices to atone for sin. God would hardly have chosen a Baal-worshipper to be a type, prophetically previewing his Son Hebrews 7: See also Leupold , He was the first to be designated a Hebrew Genesis The Hebrews were not set apart as a distinct people until the giving of the law of Moses Exodus Conclusion There always has been a way for honest people to be right with their Creatorâ€”if they seek after him and choose to please him Acts God so loved the entire world and gave his Son as a potential redeeming sacrifice for all who avail themselves of his gift John 3: He is the loving benefactor to everyone who submits to his will in faithful obedience 1 Timothy 2:

*The Gentiles worshiped on the first day of the week because they were commemorating Christ's \_\_\_\_\_. resurrection  
What are the two views concerning Christianity?*

His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction. Given this striking imbalance, some people might conclude that prior to the cross, salvation came through obedience. This lack of discussion on faith in the Old Testament is sometimes used by advocates of dispensationalism; the idea that salvation is offered to people in different ways at different times. I believe that faith is only mentioned twice in the Old Testament because God wanted to demonstrate the properties of salvific faith before revealing the intricate details of how He uses grace, law, faith, and works to determine our eternal destiny. The Bible says faith without works is meaningless. For example, there is Abel and his sacrifice, Noah and his ark, Abraham leaving home and later offering Isaac on the altar, and Rahab protecting the spies. However, miracles were not the main attraction of early Christianity; it was its message. Christians had a new gospel that taught salvation comes to anyone who believes and obeys! During the first century A. The Sadducees differed in some respects with Pharisees, but both groups united in the belief that God required rigorous obedience to the law for salvation. The righteousness of Abraham Genesis Therefore, a man could only inherit the righteousness of Abraham if he was a descendant of Abraham and all descendants had to be circumcised per the everlasting covenant. Their religious baggage was about to derail the early church, so God empowered a former Pharisee to keep it from imploding. Jewish converts came into the church heavily influenced by legalism. The Gentiles wanted a salvation that had nothing to do with sanctification. The church was a mess. The primary issue of Galatians is whether justification before God comes through faith, obedience, or a combination of the two. The nature of justification was a crucial topic in the early church because the outcome determines behavior. Does God actually want His children to do anything specific? I have added commentary within brackets [ ]. Grace and peace to you from God our Father and the Lord Jesus Christ, who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, to whom be glory for ever and ever. I am] the one who called you by the grace of Christ and [now you] are turning to a different gospel “ which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from Heaven should preach a gospel other than the one we preached to you, let him be eternally condemned [because the gospel I presented to you came straight from Jesus Himself]! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted [from me], let him be eternally condemned! Or am I trying to please men? I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. For you have heard of my previous way of life in Judaism, how intensely I [hated Christians and I] persecuted the church of God and tried to destroy it. I was advancing in [the rigors and leadership of] Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. But when God, who set me apart from birth and called me by his grace, was pleased to reveal his Son in me so that I might preach Him among the Gentiles, I did not consult any man, nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into [the wilderness of] Arabia and later returned to Damascus. I assure you before God that what I am writing you is no lie. Later I went to Syria and Cilicia. I was personally unknown to the churches of Judea that are in Christ. They only heard the report: I took Titus along also. I went in response to a revelation [that was given to me] and [I] set before them [the leaders of the church] the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running [contrary to the teachings of the other apostles] or had run my race in vain. Yet not even Titus, who was with me, was compelled [by the apostles] to be circumcised, even though he was a [an uncircumcised] Greek. We did not give in to them for a moment, so that the truth of the gospel might remain with you. As for those [others who were present] who seemed to be important “ whatever they were makes no difference to me; God does not judge by external appearance “

those men added nothing to my message. On the contrary, they saw [that my ordination and gospel had come from Jesus Himself] that I had been [chosen and] entrusted with the task of preaching the [same] gospel to the Gentiles, just as Peter had been to the Jews. For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles. They agreed that we should go to the Gentiles, and they to the Jews. All they asked was that we should continue to remember the poor, the very thing I was eager to do. But when they arrived, he [Peter] began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. Therefore, if any man wanted to be an heir of the promises made to Abraham, he had to be circumcised. How is it, then, that you force Gentiles to follow Jewish customs? So we, too [as Jews], have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be [or can be] justified. Given enough time, every man will fail. Therefore, it is impossible for a sinner to stand before God as though he never sinned – fully justified by his works. The life I live in the body [is directed at glorifying Christ through obedience to His commands, but I cannot justify myself according to my works, therefore], I live by faith in the Son of God, [trusting in Him for my justification, doing all that He has commanded – not to be declared righteous through works, but I do obey His laws and commands out of love for Him] who loved me and gave himself for me. I do not set aside the grace of God [by trying to establish my own righteousness through works], for if righteousness could be gained through [obeying] the law, Christ died for nothing!

## Chapter 8 : On Gentile Justification and Jewish Jealousy | Creed Code Cult

*In justification, the law's curse is cancelled and righteousness is imputed, giving them the right and title to eternal life. In sanctification, the Spirit works actual holy obedience to God's good law in those united to Christ in the covenant of grace, making them more and more like Christ for their joy and His glory.*

Judaizers Paul was critical of "Judaizers" within the Church. This conflict between Paul and his opponents may have been the reason for the Council of Jerusalem. See also Noahidism and Dual-covenant theology. Council of Jerusalem[ edit ] Main article: Council of Jerusalem Paul seems to have refused "to be tied down to particular patterns of behavior and practice. He rather attempts to persuade them by appealing to the care they should have for other believers who might not feel so free. Paul himself described several meetings with the apostles in Jerusalem , though it is difficult to reconcile any of them fully with the account in Acts see also Paul the Apostle Council of Jerusalem. Paul claims he "went up again to Jerusalem" i. On the contrary, they gave him the "right hand of fellowship", he bound for the mission to "the uncircumcised" and they to "the circumcised", requesting only that he remember the "poor" [5]. Whether this was the same meeting as that described in Acts is not universally agreed. According to an article in the Jewish Encyclopedia , great as was the success of Barnabas and Paul in the heathen world, the authorities in Jerusalem insisted upon circumcision as the condition of admission of members into the church, until, on the initiative of Peter, and of James, the head of the Jerusalem church, it was agreed that acceptance of the Noachian Laws "namely, regarding avoidance of idolatry, fornication, and the eating of flesh cut from a living animal" should be demanded of the heathen desirous of entering the Church. This painting has been thought to depict Peter and Paul. Paul reports that he told Peter: How is it, then, that you force Gentiles to follow Jewish customs? The Catholic Encyclopedia states: Peter saw the justice of the rebuke. Gentiles who wished to join Jewish Christian sects, such as the Ebionites or Nazarenes , were expected to convert to Judaism, which likely meant submission to adult male circumcision for the uncircumcised , following the dietary restrictions of kashrut , and more see mitzvot for details. During the time period, there were also "partial converts", such as gate proselytes and Godfearers. Paul insisted that faith in Christ see also Faith or Faithfulness was sufficient for salvation and that the Torah did not bind Gentiles, the later view also being held by most Jews. He wrote that faith in Christ was alone decisive in salvation for Jews and Gentiles alike, making the schism between the followers of Christ and mainstream Jews inevitable and permanent. Tabor , Huffington post [19] He successfully argued that Gentile converts did not need to follow Jewish customs, get circumcised, follow Jewish dietary restrictions, or otherwise observe Mosaic law, see also Antinomianism in the New Testament and Abrogation of Old Covenant laws. Nevertheless, in his Epistle to the Romans he insisted on the positive value of the Law see also Pauline passages opposing antinomianism in its divine form. Persecution of Paul by Jews in Acts[ edit ] Main article: In Acts 13:15 , the Jews from Antioch and Iconium go so far as to follow Paul to other cities and to incite the crowds there to violence against him. Paul had already been stoned and left for dead once. Pauline Christianity Pauline Christianity is a term used to refer to a branch of Early Christianity associated with the beliefs and doctrines espoused by Paul the Apostle through his writings. The term is generally considered a pejorative by some who believe it carries the implication that Christianity as it is known is a corruption of the original teachings of Jesus , as in the doctrine of the Great Apostasy. New Perspectives on Paul[ edit ] Main article: New Perspective on Paul E. Wright , [22] Anglican Bishop of Durham. Wright, noting the apparent discrepancy between Romans and Galatians, the former being much more positive about the continuing covenantal relationship between God and his ancient people than the latter, contends that works are not insignificant [Romans 2: Paul writes in his letter to the Romans, "For we maintain that a man is justified by faith apart from observing the law. Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith". Jewish views[ edit ] Jewish interest in Paul is a recent phenomenon. Before the so-called Jewish reclamation of Jesus as a Jew in the eighteenth and nineteenth centuries, he had hardly featured in the popular Jewish imagination and little had been written about him by the religious leaders and

scholars. Arguably, he is absent from the Talmud and rabbinical literature, although he makes an appearance in some variants of the medieval polemic *Toledot Yeshu* as a spy for the rabbis. He has featured as the key to building barriers e. Heinrich Graetz and Martin Buber or bridges e. Isaac Mayer Wise and Claude G. Montefiore in interfaith relations, [27] as part of an intra-Jewish debate about what constitutes Jewish authenticity e. Joseph Klausner and Hans Joachim Schoeps , [28] and, on occasion, as a dialogical partner e. Rubenstein and Daniel Boyarin. Scholarly surveys of Jewish interest in Paul include those by Hagner , [34] Meissner , [35] and Langton , This is based on Acts Saint Paul according to Acts They maintain that Paul never set out to polarize the gospel between faith and righteous works, but that one is necessary to maintain the other.

*The gospel way of justification by faith, for Jews and Gentiles. In these verses the apostle opens the design of the whole epistle, in which he brings forward a charge of sinfulness against all flesh; declares the only method of deliverance from condemnation, by faith in the mercy of God, through Jesus Christ; and then builds upon it purity of heart, grateful obedience, and earnest desires to.*

Abstract Journu1 of Biblical Literature the book went into production , for complaints like the one that "the translations have entirely hidden the crucial connections [between Rom 5: W and the earlier theme of boasting]" p. Some of the dialogical readings that Stowers creates seem contrived see, e. Stowers bases his claim that Paul "unambiguously assumes obedience to be typical and normative for Jews" on Rom In spite of these caveats, I found this an exciting and important book. It will not go down as the final word on Romans, but it will, for portions of the letter at least, be an indispensable part of future conversations. This interesting application of semiotic methods to the interpretation of Paul argues that Romans and Galatians are unified at the level of their "deep structures" in affirming two incommensurable value systems, each belonging to a different "micro- universe" A. Positively, Boers contends that justification by faith is about "the salvation of Jews and gentiles and the relationship between them" p. But Boers is saving his inter- action with Pauline scholarship for a sequel pp. The use of a semiotic method is itself bold, and it requires a bit of extra effort from the reader unfamiliar with semiotic terms and diagrams "semiotic squares". But for the most part this study is refreshingly free of jargon, and readers who find the diagrams off- putting will discover ample clarity in the prose. They will also meet up with plenty of more or less traditional exegesis. The real or salient Paul is the Paul of the deep structure, the deep structure being a Pauline way of thinking that governs the surface expressions what Paul says. Semiotics helps uncover this deep structure, with the result that one is better able to grasp what Paul wanted to say, why he wanted to say it, and how he contributed to the misunderstanding of his own thought-that is, why what Paul says does not always cohere with what he means pp. Thus, by attending to the merely surface structure of a discourse without performing the appropriate semiotic transformations, one can easily be led astray from the intentions of the author. Semiotic analysis promises to clarify and simplify what looks, at the level of syntactics, to be heterogeneous, complex, and even incoherent. Boers promises that an "advantage of formalization" the use of semiotic diagrams "is that it minimizes speculation on possible meanings" p. But what about the thesis that the same surface structure can stand for different deep structures? Boers nowhere draws this inference. Boers justifies this approach in three ways. First, he observes that in any interpretive act, a working grasp of the "whole" always guides interpretation of the "parts" pp. Third, he notes that in everyday interactions, "[w]hat we try to communicate and the way we express it are hardly ever in complete agreement, and the listener or reader is sometimes able to discover our meaning not in the expressions themselves, but, so to speak, by penetrating to the intended meanings through the expressions" p. Thus, on a number of exegetical points Boers tells us that what Paul says does not cohere with what he really means pp. But everyday communication also teaches that we often misunderstand each other in interesting ways, and the history of interpretive dialogue with classic texts is replete with incompatible yet equally profound and plausible representations of their "deep Journal of Biblical Literature structures. Texte und Arbeiten zum neutestamentlichen Zeitalter Conversely, Pauline theology can be understood only when explained as a result of his calling and appointment as a "media- tor" Mittler of the gospel 5: To support this thesis, Schroter argues that in the central passage of 5: The strength of his work is his sensi- Set your country here to find out accurate prices Country: