

New Testament Epistles I

Romans and Galatians

(NT6321)



**“ I planned many times to
come to you ”**

Paul

Rom 1:13

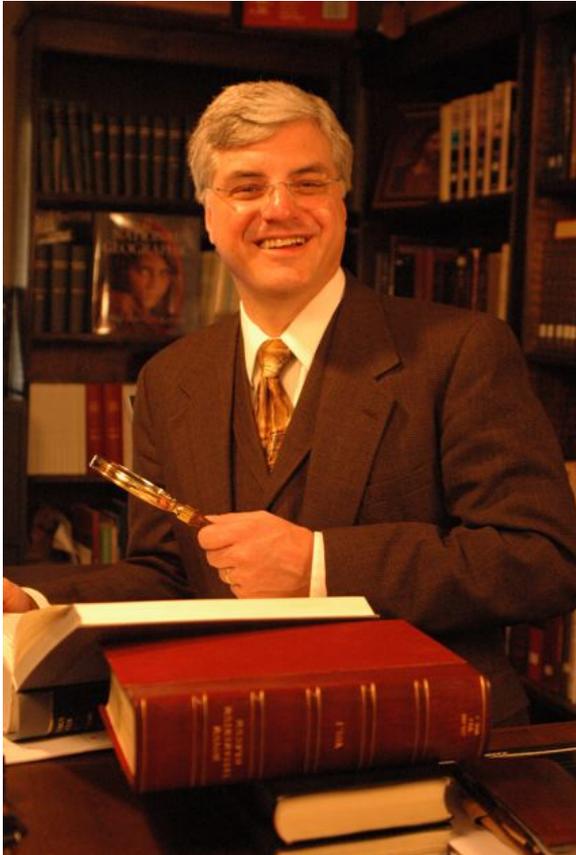
Prof. David H. Warren

Amridge University

New Testament Epistles I

Romans and Galatians

(NT6321)



Welcome to my class!

Prof. David H. Warren

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My *primary* goals in this class:

New Testament Epistles I

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My *primary* goals in this class:

- to provide you with information

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My *primary* goals in this class:

- to provide you with information
- to expand your understanding

New Testament Epistles I

Romans and Galatians

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My *primary* goals in this class:

- to provide you with information
- to expand your understanding
- to get you to think and to rethink

New Testament Epistles I

Romans and Galatians

(NT6321)

My *primary* goals in this class:

- to provide you with information
- to expand your understanding
- to get you to think and to rethink
- But I am *not* trying to change your mind!

New Testament Epistles I
Romans and Galatians
(NT6321)

Your *primary* responsibility in this class:

New Testament Epistles I

Romans and Galatians

(NT6321)

Your *primary responsibility* in this class:

- *learn* the information that I present in class!

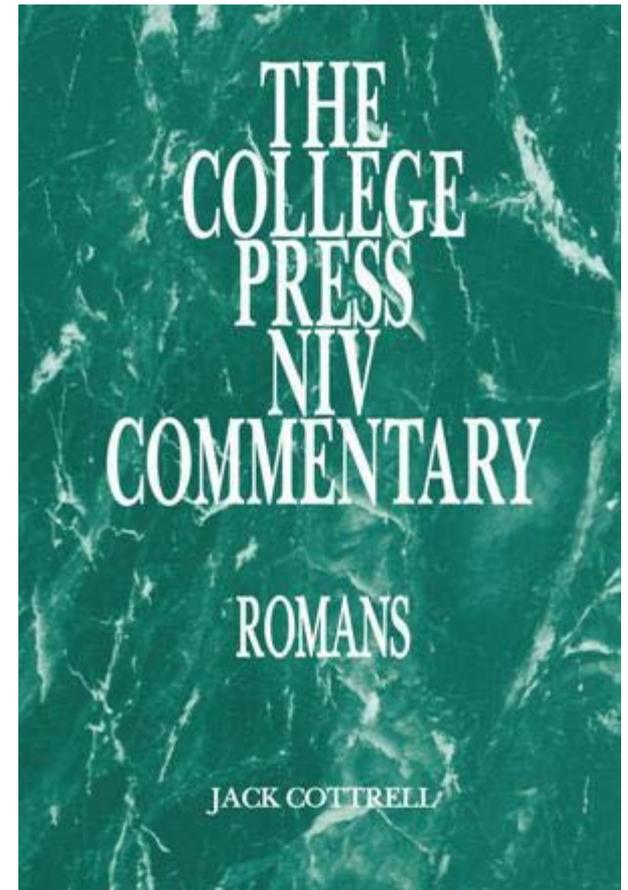
Paul's Letter to the Romans

« The Restoration Movement has tended to concentrate on the book of Acts, which is truly foundational and indispensable. **But Romans is to Acts what meat is to milk.** We need to mature; we need to graduate from Acts to Romans. »

Jack Cottrell, *Romans*,
vol. 1, p. 21 (not in the one-vol. ed.)

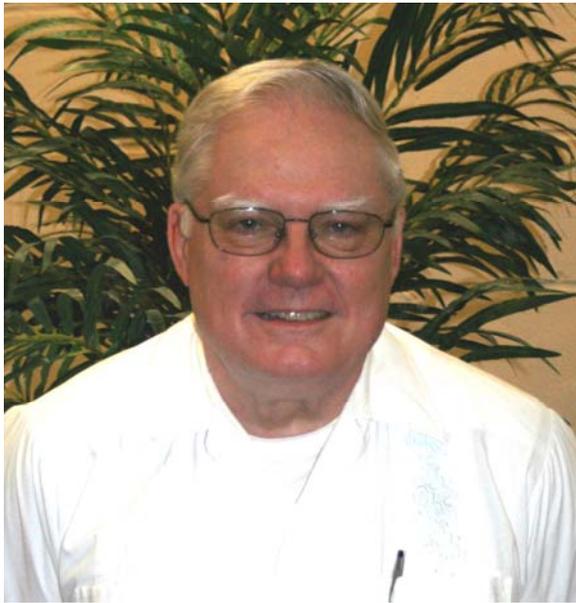


Dr. Jack Cottrell



Cottrell's commentary on *Romans* was first published in two volumes in 1996–1998 by College Press in Joplin, Mo.

Abridged into a one-volume edition in 2005.



www.ccuniversity.edu

Dr. Cottrell has been teaching at the Cincinnati Bible College (now called “Cincinnati Christian University”) since 1967, where he has built the theology program in the graduate school from the ground up.

**McDonald & Porter: « Romans
has been tied to every major
Christian awakening [citing
scholar F. F. Bruce]. »**

**McDonald and Porter, *Early Christianity and
Its Sacred Literature*, p. 449 (col. 2, near bottom)**



- One of the greatest thinkers of Christendom, and the greatest theologian of the Catholic Church.

Augustine of Hippo
(1483–1546)



Augustine of Hippo
(1483–1546)

- One of the greatest thinkers of Christendom, and the greatest theologian of the Catholic Church.
- He writes in his *Confessions* about his conversion experience.

He had gone to a garden with his good friend Alypius, and he taken along a copy of Paul's writings.

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At one point, Augustine went off by himself, and he began to weep over his sins.

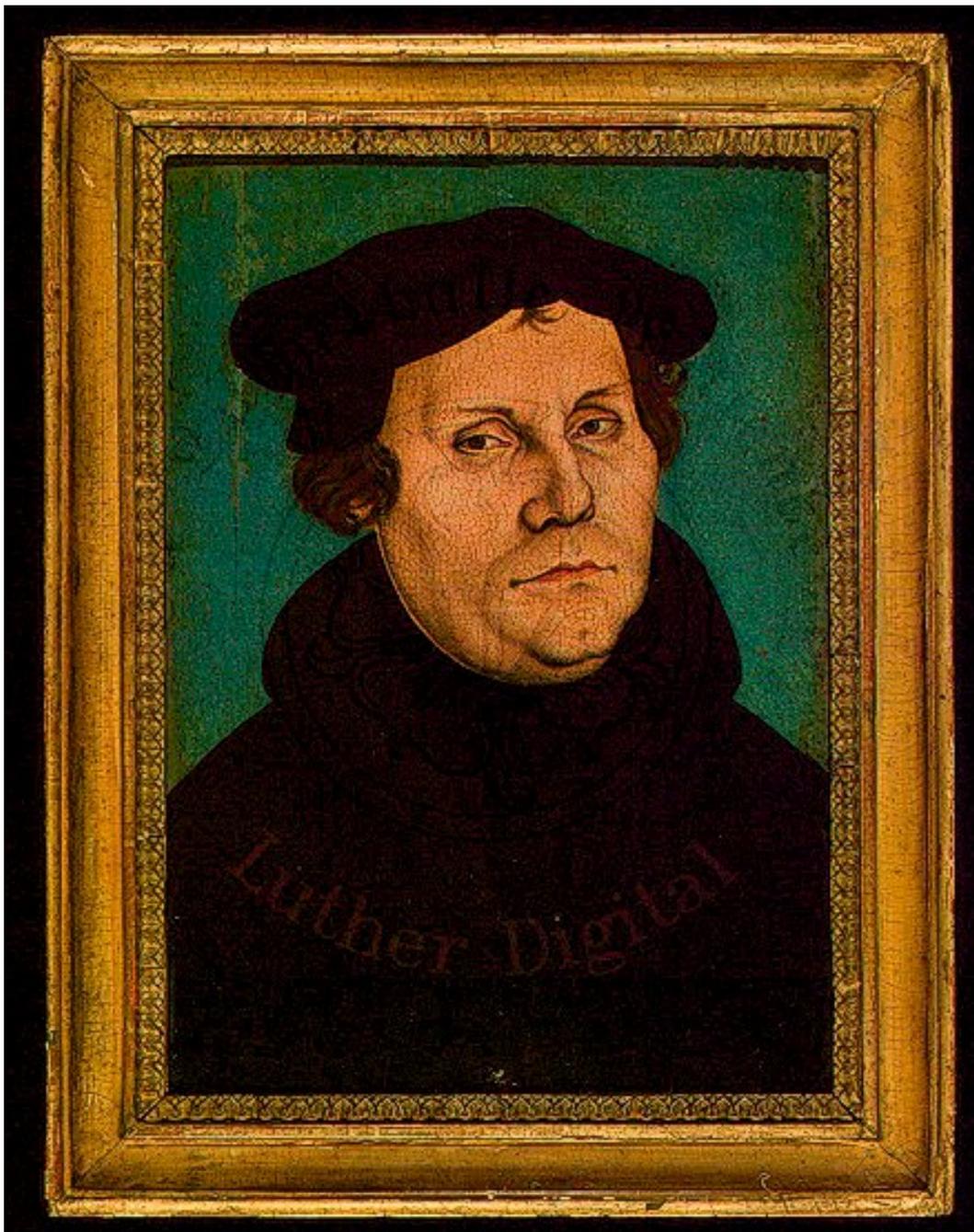
**Suddenly Augustine overheard
some children playing in the garden, and
he heard one of them saying, “Take up
and read! Take up and read!”**

Suddenly Augustine overheard some children playing in the garden, and he heard one of them saying, “Take up and read! Take up and read!”

Augustine opened his copy of Paul’s letters, and his eyes fell immediately upon Rom 13:13–14.

« Let us behave decently, as in the daytime, not in sexual immorality and debauchery, not in dissention and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh. »

(Rom 13:13–14)



Martin Luther
(1483–1546)

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- Became an Augustinian monk in 1505



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- In 1514, Pope Leo X issued a papal bull authorizing the selling of indulgences



Pope Leo X

(painting by Raphael in Florence)

Martin Luther (1483–1546)

- In 1517, **Johann Tetzel**, a Dominican friar, began selling indulgences in Germany



Johann Tetzel

**« As soon as your money falls
into the coffer, a soul is
released from purgatory! »**

**—Johann Tetzel
(1517)**



Martin Luther (1483–1546)

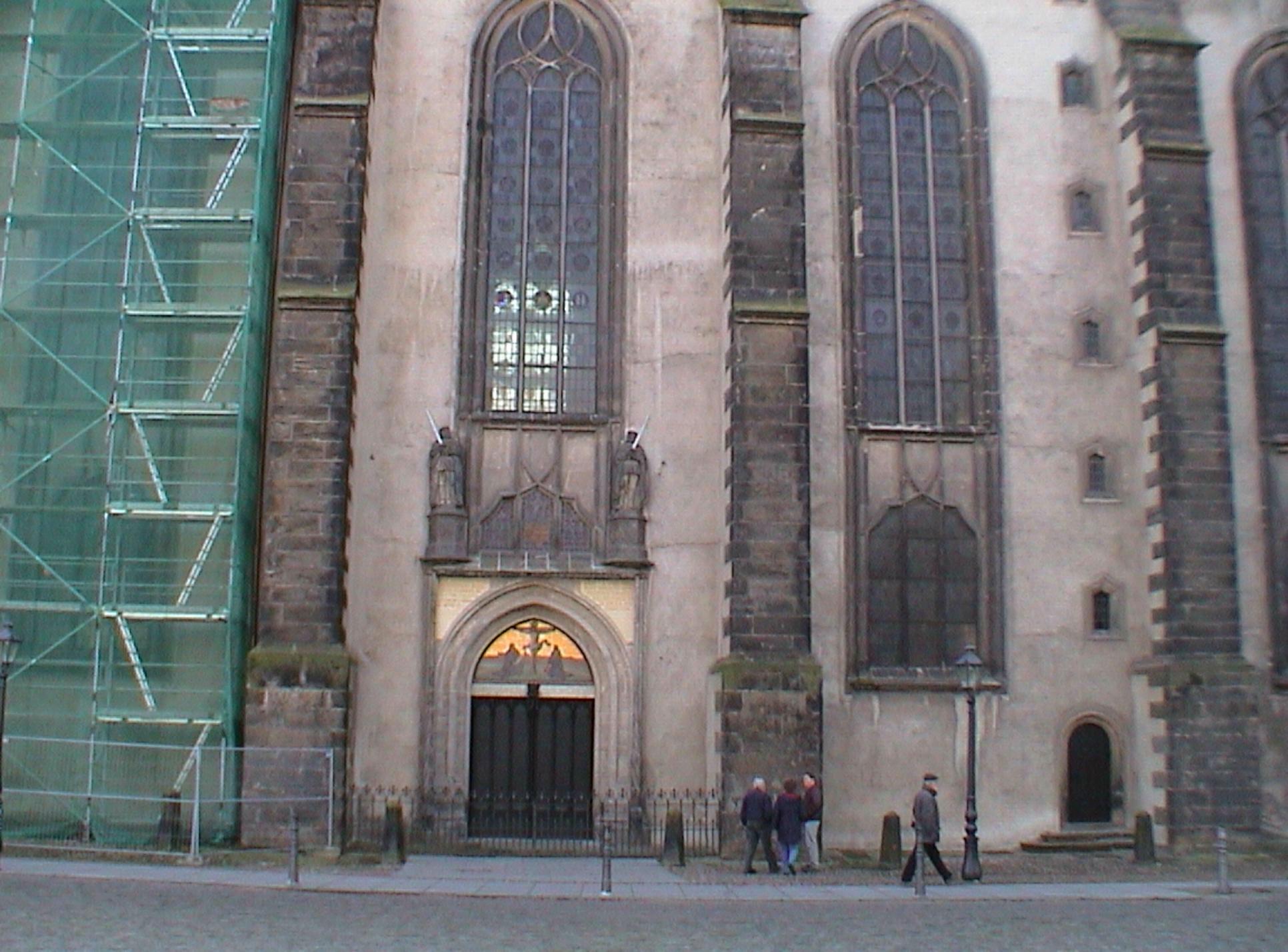
- This greatly angered Martin Luther

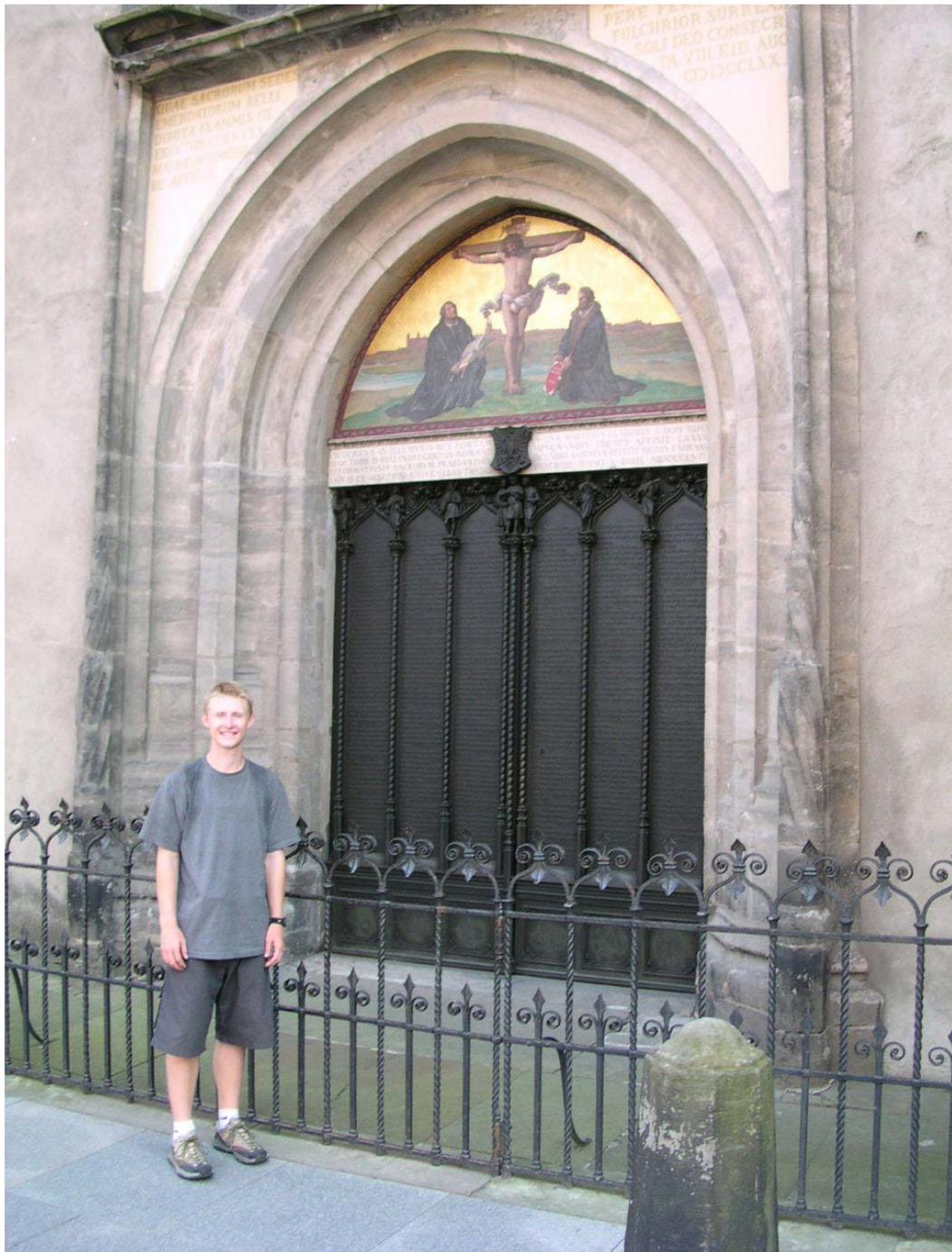


Martin Luther (1483–1546)

- In protest, on **October 31** (Halloween, the day before “All Saints Day”), **1517**, Luther nailed his “**95 Theses**” on the door of Wittenberg Castle, the church where he preached







The Door to Wittenberg Castle Church

October 31, 1517

This was the beginning of
what later came to be called
“The Protestant Reformation”

Von der Babylonischen gefengk
niß der Kirchen/Doctor Martin Luthers.

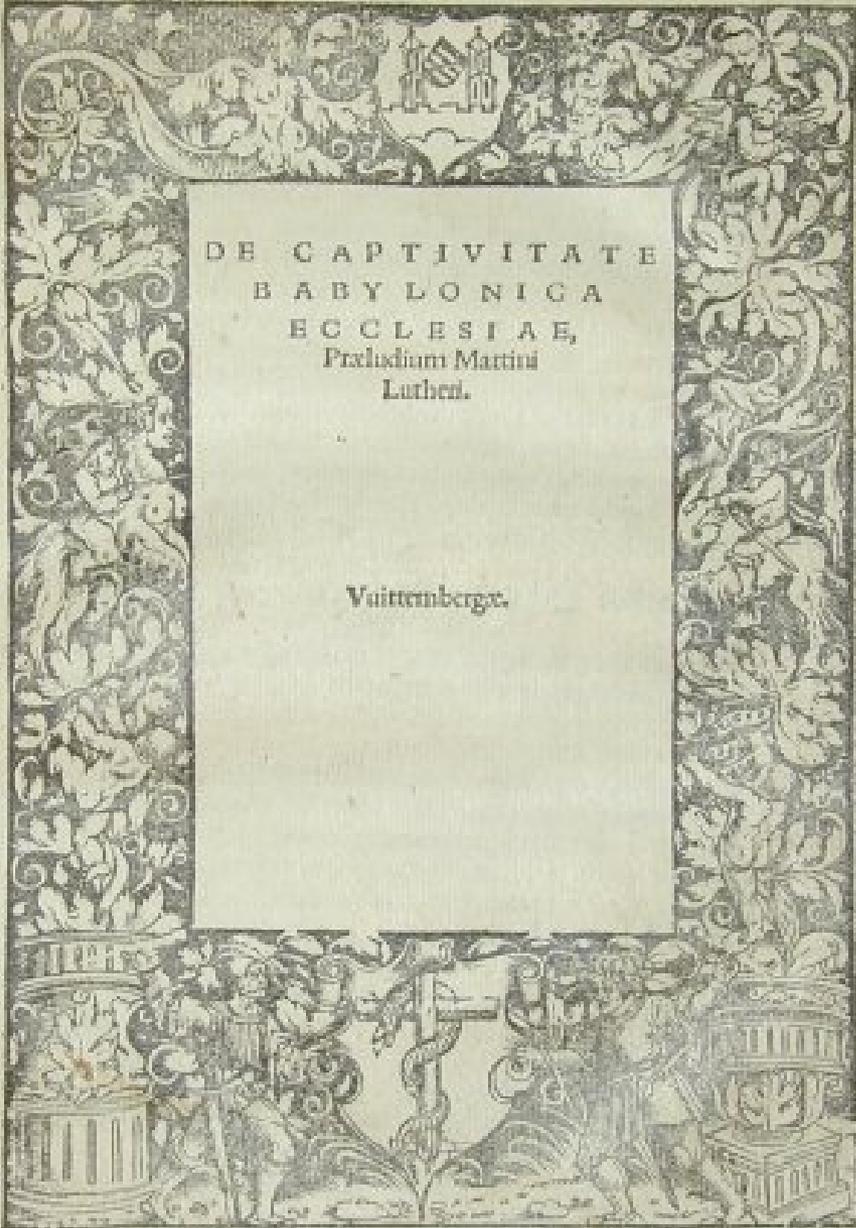


Hist. eccles.

E. 180/18

Martin Luther (1483–1546)

- Luther continued his attack on the Pope and the Catholic Church through his writings, like *The Babylonian Captivity of the Church* (1520)



DE CAPTIVITATE
BABYLONICA
ECCLESIAE,
Prædium Martini
Lutheri.

Vuittembergæ.



Martin Luther (1483–1546)

- **Pope Leo X** orders Luther to appear before Holy Roman Emperor **Charles V** at the Imperial Diet of Worms (April, 1521)



Lutherhalle Wittenberg, KDG Wittenberg

The Diet of Worms (1521)

« Unless I am convicted by Scripture and plain reason, I do not accept the authority of the popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything for to go against conscience is neither right nor safe. God help me. Amen. »

—Luther

**before the emperor at the imperial
Diet of Worms in April, 1521**

**« Here I stand. I cannot do
otherwise. God help me, Amen! »»**



« Here I stand. I cannot do otherwise. God help me, Amen! »

Many scholars and historians today believe that Luther never really said these words. They are just a legend invented to add a little sensation to the event.

Martin Luther (1483–1546)

- Luther took refuge in Wartburg Castle, where he translated the Greek New Testament of Erasmus into German in 1522





Martin Luther (1483–1546)

- But back in the fall of 1515, at the University of Wittenberg in Saxony, Germany, Luther began a series of lectures on Paul's Letter to the Romans.

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- This was two years before he posted his famous “95 theses.”





John Wesley
(1703–1791)

**He tells what
happened to him on
May 24, 1738:**



**John Wesley
(1703–1791)**

**« In the evening I went very
unwillingly to a society in
Aldersgate Street . . .**

Karl Barth
(1886–1968)





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- Barth first published his famous commentary on *The Epistle to the Romans* in German in 1918 (the English translation came out in 1933).



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- The Neo-Orthodox Movement was a conservative reaction to the liberal German theology of the previous century.

« . . . where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, **I felt my heart strangely warmed.** I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away *my* sins, even mine, and saved me from the law of sin and death. »

John Wesley, *Works*, vol. 1, p. 103

Paul's Letter to the Romans

¹Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God-- ²the gospel he promised beforehand through his prophets in the Holy Scriptures ³regarding his Son, who as to his human nature was a descendant of David, ⁴and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

5 Through him and for his name's sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith.

6 And you also are among those who are called to belong to Jesus Christ.

7 **To all in Rome who are loved by God and called to be saints:**

Grace and peace to you from God our Father and from the Lord Jesus Christ.



The Church in Rome can be traced back to Jerusalem at Pentecost in **A.D. 30**, where some Jews from Rome became Christians (**Acts 2:10**).

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- He addressed his letter to all Christians, both Jew (**Rom 2:17, 23–24**) and Gentile (Notice “among you, just as also among the rest of the Gentiles” in **Rom 1:13**; see also **Rom 11:13, 18**)
- **Tertius** was his *amanuensis* = “secretary” or “professional scribe” (**Rom 16:22**)

Where was Paul when he wrote
Romans?

Romans 16:23

“Gaius, whose hospitality I and the whole church here enjoy, sends you his greetings.

Erastus, who is the city’s director of public works, and our brother Quartus send you their greetings.”

**Paul tells the Romans
that he is staying
at the house of Gaius**

Paul mentions that he is staying at the house of Gaius

“**Gaius**, whose hospitality I and the whole church here enjoy, sends you his greetings” (**Romans 16:23**).

**Paul baptized a man
named “Gaius” who was living
in Corinth!**

“I am thankful that I did not
baptize any of you except Crispus and
Gaius” (1 Corinthians 1:14).

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Acts 19:22

“He [Paul] sent two of his helpers, Timothy and **Erastus**, to Macedonia, while he stayed in the province of Asia a little longer.”

Erastus the Official at Corinth

The following inscription on a paving block next to the theater at Corinth mentions an “Erastus” that provided the pavement at his own expense in return for receiving the position of Commissioner of Public Works.

Erastus the official at Corinth









LABYRINTHON
S. P. ...

FRASSTASPROVANT
SEPSTRAVIT

ERASTUS
S.P.S.

FRASSTASPROVANT
SEPSTRAVIT

The Erastus Inscription at Corinth

*Erastus pro aedilit[at]e sua pecunia
stravit.*

**“Erastus (in return) for his
aedileship laid (the pavement) with his
own money.”**

Most scholars today—even liberal ones—acknowledge that this man is probably the same **Erastus** who was Paul's disciple and co-worker at Corinth in **Acts 19:22** and in **Romans 16:23**

Like Erastus, **Gaius** also lives in Corinth (**1 Cor 1:14**; not the same individual as the Gaius in **Acts 19:29; 20:4?**)

McDonald & Porter: « If ch. 16 is original to the letter, then it is almost certain that Paul wrote Romans . . . while he was in Corinth on his third missionary journey (Acts 20:3). The evidence overwhelmingly points in this direction. »

McDonald and Porter, *Early Christianity and Its Sacred Literature* (publ. 2000), p. 451 (col. 1, bottom)

Carson and Moo: « Paul must be near the end of his third missionary journey as he writes Romans. »

Carson and Moo, *An Introduction to the New Testament* (2nd ed., publ. 2005), p. 394









**PAUL'S CAPTIVE JOURNEY
TO ROME
A.D. 58 TO 63**

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(**cf. Paul's Letters in Acts, Notebook, p. 64**)



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Paul's statement in **Rom 15:25** that he intends to take this collected money to Jerusalem corresponds with his attempt to « sail for Syria » in **Acts 20:3**, i.e. to Caesarea, the port for Jerusalem

But this attempt is thwarted by a
Jewish plot (**Acts 20:3**)

This incident of the plot causes him to retrace his steps back through Macedonia (**Acts 20:3**) to Miletus (**Acts 20:15–17**) and then to take another ship from there (**Acts 21:1**) to Caesarea, Syria (**Acts 21:7–8**), and then to travel by land to Jerusalem (**Acts 21:15–17**)



In **Acts 19:21**, Luke records that after Paul passed through Macedonia and Achaia (= Rom 15:26–27 and 2 Cor 8:1–4 and 9:2), he decides that he must go to Rome (= **Rom 15:28**).

In **Rom 15:28**, he states that after his visit to Jerusalem, he plans to head for Spain

In **Rom 15:28**, Paul intends to visit the Roman Christians on his way to Spain

But his plans are thwarted by
his unexpected arrest at Jerusalem
(**Acts 21:27–22:29**)

Thus, when Paul writes his letter to the Romans, he is at Corinth, still thinking that he will sail from there to Syria and then to Rome and Spain (**Acts 20:3 = Rom 15:24–26**)

What is the Theme of Romans?

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 - *Whose* faith? The righteous individual’s own faith?
 - The LXX here reads “by *My* faith” = “by *God’s* faith”

Habakkuk 2:4

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בְּאִמּוֹנָתוֹ

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- **Hab 2:4b**

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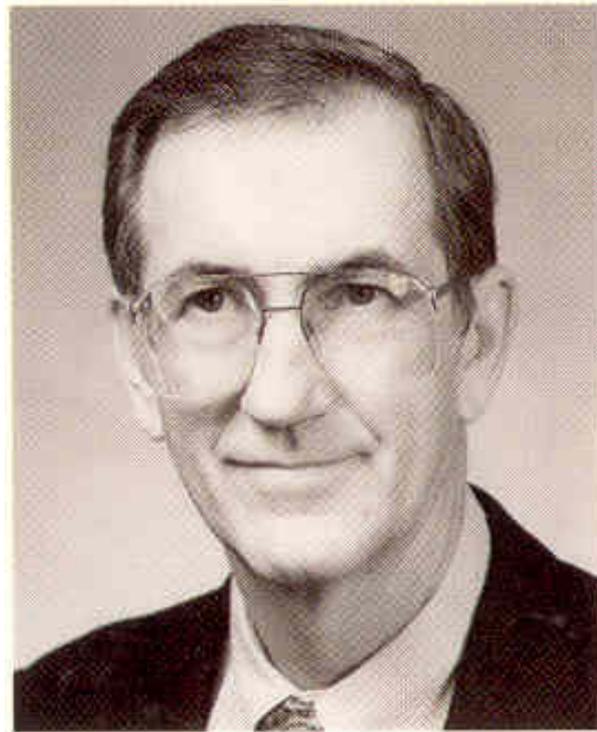
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- **Hab 2:4b**, but the righteous man will survive this terrible ordeal **due to God's faithfulness?**



Jimmy Allen



John McRay

For Jimmy Allen (Harding Univ.), George Howard (Lipscomb Univ., then Univ. of Georgia at Athens), and John McRay (Lipscomb Univ., then Wheaton College), Hab 2:4 speaks of God's faithfulness (also Rom 3:22, 26).

Faith in Christ or the Faith(fulness) of Christ?

- **Rom 3:22**, “Now the righteousness of God is through the faith(fulness) of Jesus Christ (**διὰ πίστεως Ἰησοῦ Χριστοῦ**) for all who believe” (cf. **King James Version** here with the modern translations).

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- **Rom 3:26**, “. . . the one who justifies from the faith(fulness) of Jesus Christ (**ἐκ πίστεως Ἰησοῦ Χριστοῦ**).

