BACKGROUND:

I. Readers - Church in Rome

A. Not started by an apostle

B. Paul had not been there

C. Many of Paul’s converts were there

II. The City – Rome

A. Center of the Empire

B. Strategic place for missionary effort

C. Paul would be there in prison soon
III. Writer – Paul the apostle

A. A Jew with Roman citizenship—2 Cor. 11:22

B. Name
   1. Jewish - Saul
   2. Greek - Paul

C. Salvation—Acts 9

D. Ordination
   1. By God—Acts 9:15
   2. Through men—Acts 13

E. Aim for ministry
   1. Promise that he would go to Rome—Acts 9:15
   2. Desire to go to Rome—Romans 1:12, 15:23
   3. Determination to go to Rome—Romans 15:24
IV. Place of writing – Corinth
   A. Third missionary journey
   
   B. Host was Gais—Romans 16:23
   
   C. Stayed there three months

V. Date – AD 5/657
   A. Order of books
      
      1. I Corinthians
      
      2. II Corinthians
      
      3. Romans

   B. Wanted to reach Jerusalem by Pentecost—Acts 20:16
VI. Purpose

A. To set forth the salient features of Biblical Christianity to a church as yet lacking apostolic ministry.

B. To show that God is righteous in all His dealings with man.

C. To show that man may avail himself of that righteousness only by faith.

D. To show that man not only begins the Christian life by faith, but he also continues it by faith and finally will receive the fullness of that salvation by faith.

VII. Theme

The righteousness of God

VIII. Key verse

Romans 1:16-17
INTRODUCTION: Romans 1:1-17

A. Salutation—Romans 1:1-7

1. Author – Paul—Romans 1:1

Bond slave

Called

Separated

2. The message—Romans 1:2-6

a. It was in accord with the Scriptures—Romans 1:2-3

b. It concerns the crucified, risen Christ—Romans 1:4
c. It is received by faith—Romans 1:5a

d. It is universal in scope—Romans 1:5b

B. The occasion of the letter—Romans 1:8-13

1. He had heard of their faith—Romans 1:8

2. He had prayed for them—Romans 1:9

3. He desired to see them—Romans 1:10-12

4. He was hindered from seeing them—Romans 1:13
C. The theme of the epistle—Romans 1:14-17

1. A word of obligation—Romans 1:14

2. A word of preparation—Romans 1:15

3. A word of determination—Romans 1:16-17

To the Jew first

Are WE instructed to preach to the Jewish people first?
Righteousness of God – Attribute or forensic righteousness?

1. Wrath is forensic.

2. Attribute has already been revealed.

3. It is received by faith.

So, forensic not attribute

From (ἐκ, out of) faith to (εἰς, into) faith

Just shall live by faith—Hab. 2:4

Romans 1:17

Gal. 3:11

Heb. 10:38

I. Justification: Imputation of Righteousness—Romans 1:13-5:11

A. Condemnation: Universal need for righteousness—Romans 1:18-3:20

1. The guilt of Gentiles—Romans 1:18-32

   a. The divine reason—Romans 1:18-20

      (1) They suppress the truth about God—Romans 1:18
(2) He has revealed things in the creation—Romans 1:19-20

b. The religious history of mankind—Romans 1:21-23

(1) They have perverted the revelation—Romans 1:21

(2) They have elevated their own minds—Romans 1:22

(3) They exchanged the glory of the creator for the creature—Romans 1:23
c. The retribution judgment of God—Romans 1:24-32

(1) Terrible impurity—Romans 1:24

(2) Gross idolatry—Romans 1:25

(3) Unnatural vice—Romans 1:26-27

(4) Complete depravity

ARE THE HEATHEN LOST APART FROM THE GOSPEL? (see p. 1(1)

2. The guilt of the Jews—Romans 2:1-3:8

a. God’s principle of judgment—Romans 2:1-16

(1) God’s judgment is according to reality—Romans 2:1-4

(2) God’s judgment is according to works—Romans 2:5-11
ARE THE HEATHEN REALLY LOST WITHOUT THE GOSPEL?

Various views:

1. All men are really saved.

2. All men will eventually be saved either now or at the time of the second chance.

3. The heathen will go to hell unless we take them the good news of salvation in Jesus Christ.

   a. There is no other way to get the gospel to them—Romans 10:17

   b. If God could save them apart from the death of Christ, He would not have died.

   c. A three-fold knowledge of God renders them inexcusable.

   d. Romans 1:20 states that they are without excuse.

   e. Salvation another way would make the Great Commission meaningless.

   f. Missionaries find that apart from the gospel, people are lost.

   g. Acts 4:12 states categorically that Jesus is the only way of salvation.

   h. There are degrees of punishment in hell.
(3) God’s judgment is according to impartiality—Romans 2:12-16

b. God’s attitude toward ritual—Romans 2:17-29

(1) Privilege of the Jew—Romans 2:17-20

(2) Practices of the Jew—Romans 2:21-24

(3) Position of the Jew—Romans 2:25-29
c. God’s answers to possible objections—Romans 3:1-8

(1) What advantage has the Jew?—Romans 3:1-2

(2) Has Jewish unbelief canceled God’s promise?—Romans 3:3-4

(3) Should man disobey more in order to enhance God’s faithfulness?—Romans 3:5-8

3. The proof of the guilt of the whole world—Romans 3:9-20

a. The verdict of God the Judge—Romans 3:9-12

(1) None righteous—Romans 3:10

(2) None that understands—Romans 3:11

(3) None that seeks after God—Romans 3:11
(4) All have abandoned the way—Romans 3:12

(5) They have become unprofitable—Romans 3:12

(6) There is none that practices good—Romans 3:12

b. The verdict of God the Physician—Romans 3:13-15

(1) Their throat is an open sepulcher—Romans 3:13

(2) With their tongues they have been using deceit—Romans 3:13

(3) The venom of asps is under their lips—Romans 3:13

(4) Their mouth is full of cursing—Romans 3:14

(5) Their feet are swift to shed blood.

c. The verdict of God the Historian—Romans 3:16-18

(1) Destruction and misery—Romans 3:16

(2) No peace—Romans 3:17

(3) No fear of God—Romans 3:18

d. The verdict of God the Judge—Romans 3:19-20

(1) The law condemns them—Romans 3:19

(2) The law reveals their sin—Romans 3:20
B. Manifestation: Universal provision of righteousness—Romans 3:21-26

1. Its relation of the law—Romans 3:21-23

2. Its relation to believers—Romans 3:24-26

   a. Justification—

   b. Redemption—

      ἁγαράζω - (agaradzo)

      ἐξαγαράζω - (exagogadzo)

      λυτρῶ - (lutroo)

   c. Propitiation—

   d. Remission—
C. Harmonization: Justification and the law—Romans 3:27-31

1. Where is boasting?—Romans 3:27-28

2. Is God also the God of the Gentiles?—Romans 3:29-30

3. Does faith void the law?—Romans 3:31

D. Illustration: Justification and the Old Testament—Romans 4:1-25

1. Abraham and justification—Romans 4:1-8

   a. The question posed concerning Abraham—Romans 4:1-2
      (Was Abraham justified by works?)
b. The question answered from Scripture—Romans 4:3-8

(1) Concerning Abraham—Romans 4:3-5

(2) Concerning David—Romans 4:6-8

2. Circumcision and Justification—Romans 4:8-12
3. Heirship and justification—Romans 4:13-16
   a. Promise did not come by law—Romans 4:13

   b. Law voids faith—Romans 4:14

   c. Law works wrath—Romans 4:15

   d. Faith makes the promise sure—Romans 4:16

4. Faith and justification—Romans 4:17-25

What is faith?

   a. Definition of faith

      (1) Faith is believing in a person—Romans 4:17

      (2) Faith is believing in His power—Romans 4:17

      (3) Faith is believing in spite of natural improbabilities—Romans 4:18
(4) Faith is believing in God’s Word—Romans 4:18

(5) Faith is believing against all odds—Romans 4:19

(6) Faith is believing without question—Romans 4:20-21

b. The results of faith—Romans 4:22

c. The application of faith—Romans 4:23-25

E. Exultation: The Certainty of Justification—Romans 5:1-11

1. The negative approach—Romans 5:1-4
   (tribulation will not destroy our faith)

   a. We stand by faith and rejoice in hope—Romans 5:2

   b. Tribulation moves us toward our goal—Romans 5:3-5
2. The positive approach—Romans 5:6-11

a. Christ died for us when we were enemies—Romans 5:6-8

b. How much more will God do for us now that we are friends?—Romans 5:9-11

F. Summary: Condemnation and Justification—Romans 5:12-21

1. The statement of the principle—Romans 5:12

2. The proof of the principle—Romans 5:13-14
3. Contrast between Adam and Christ—Romans 5:15-17

   a. The offense and the gift—Romans 5:15

   b. Condemnation and justification—Romans 5:16

   c. Death and life—Romans 5:17

4. Correspondence between Adam and Christ—Romans 5:18-21

   a. Trespass and righteousness—Romans 5:18

   b. Disobedience and obedience—Romans 5:19

   c. Abounding trespass and abounding grace—Romans 5:20

   d. Reign of sin and reign of grace—Romans 5:21
### THE SEMINAL OR REAL VIEW OF ROMANS 5

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<td>God can pronounce a man INNOCENT when he is guilty because Christ has obeyed and suffered for him judicially, vicariously.</td>
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II. SANTIFICATION: APPROPRIATION OF RIGHTEOUSNESS—Romans 6, 7, 8

A. A New Meaning in Life—Romans 6:1-14

NOTE: Two questions divide this chapter:

(1) Shall we continue in sin as a way of life so that grace may abound?

(2) Shall we sin (acts of sin) because we are not under law?

1. The believer’s knowing—Romans 6:1-10

   a. Union with Christ is affected—Romans 6:1-5

Problem: Is the baptism in Romans 6 water or Spirit baptism?

(1) Water baptism

   (a) ὅσοι “as many as were” (v. 3) suggests that some were not, so not Spirit baptism.
(b) \( \text{oμοιωματι} \) “likeness of His death” (v. 5) is a symbol, therefore water.

(2) Spirit Baptism

(a) Does not necessarily mean some were not baptized.

i. Use of \( \text{οοοι} \) in Ga. 3:26, 27 mean all – no exceptions.

ii. In any case – all in the local assemblies of the early church were water baptized.

(b) Is not necessarily symbolic, rather it is the comparison of 2 real deaths – the Lord’s death and our death with Him.

(c) Water is not mentioned in the chapter.

(d) The wording suggests a real death is in view.

(e) Experience is not emphasized here, but the judicial is.

(f) Col. 2:11 (parallel passage) – circumcision is one “made without hands,” so baptism is one “made without hands.”

b. The power of the old man is broken—Romans 6:6, 7
Old Man of Eph. 4:22 and Col. 3:9

1. Not old nature

2. Not human body

3. Not same as body of sin

4. Is old unregenerate man, Adam

Body of Sin

1. Not mass of sin as in body of water.

2. Not sinful human body.

3. Is body as servant of sin.

c. Emphasis on the new man—Romans 6:8-10
2. The believer’s reckoning—Romans 6:11

3. The believer’s yielding—Romans 6:12-14

B. The new Principle in Life: Enslavement to Righteousness—Romans 6:15-23

1. The question posed: Shall we sin because we are not under the law? —Romans 6:15

2. The question answered: —Romans 6:16-23

   a. You were delivered to a different form of teaching: Grace—Romans 6:16-18

      (1) You must obey the one to whom you yield yourselves—Romans 6:16

      (2) You have obeyed the grace teaching—Romans 6:17
(a) You were servants of sin—Romans 6:17

(b) Now you are servants of righteousness—Romans 6:18

b. This new form of teaching calls for a different lifestyle—Romans 6:19-20

(1) You have the right of deciding—Romans 6:19

(a) You chose unrighteousness at one time—Romans 6:19

(b) Now you can choose righteousness—Romans 6:19

(c) In fact, at one time you could not choose righteousness—Romans 6:20

(2) You can see the fruit of each

(a) The fruit of sin is shame and death—Romans 6:21

(b) The fruit of righteousness is holiness and everlasting life—Romans 6:22

(3) You can see the contrasts between them—Romans 6:23
C. A New Freedom in Life: Emancipation from the Law—Romans 7:1-25

1. The believer and the law—Romans 7:1-6

   a. Analogy to marriage

      (1) Marriage is for life—Romans 7:1-2

      (2) The death (of either partner) ends the marriage—Romans 7:3

   b. Application to the believer—Romans 7:4-6

      (1) Death with Christ has broken the believer’s marriage with the law—Romans 7:4a

      (2) The believer is not married to Christ—Romans 7:4b

         (Both Christ and the believer having been raised from the dead)

      (3) That marriage has a purpose—Romans 7:4c

      (4) That marriage should produce that desired result—Romans 7:5-6

         (a) Before as an unbeliever, he served the law—Romans 7:5

         (b) Now, as a believer, he should serve the Spirit—Romans 7:6
2. The believer and sin—Romans 7:7-13
   a. Law reveals the fact of sin—Romans 7:7
   b. Laws reveals the occasion of sin—Romans 7:8
   c. Law reveals the power of sin—Romans 7:9
   d. Law reveals the deceitfulness of sin—Romans 7:11
   e. Law reveals the effect of sin—Romans 7:10-11
   f. Law reveals the true character of sin—Romans 7:12-13

3. The believer and self—Romans 7:14-25
   a. Apart from Christ the believer is a slave to sin—Romans 7:14-17
      (1) Statement—Romans 7:14
      (2) Proof—Romans 7:15-16
      (3) Conclusion—Romans 7:17
   b. Apart from Christ the believer cannot produce righteousness—Romans 7:18-20
      (1) Statement—Romans 7:18
c. This cycle of defeat is reducible to a law, i.e., the law of sin in my members
Romans 7:21-25

(1) Statement—Romans 7:21

(2) Proof—Romans 7:22-23

(3) Conclusion—Romans 7:24-25
Is the experience described in Romans 7:15-25 the experience of a believer or unbeliever?

**Believer:**

1. Argument of Chap. 1-8 is more compatible with this viewpoint. Chap 4-8 has to do with believer.

2. Paul relating his life in Judaism indicates that he lived a blameless life – i.e., he would not have had this type of struggle then. cf. Phil. 3:4-9, Acts 24:10-16.

3. See tenses.
   - 7-13 past tenses.
   - 14ff. present tenses – contemporary facts.

4. Spiritual insight is too keen for unsaved man v. 15, 16, 19, and 22
   - Delights in law of God-22
   - Consented that the law was good – 16
   - He looks for deliverance through Christ.

5. The statement of restriction in v. 13 (in my flesh implies another part of his being in which there can be present good.

6. Carnal – σώρκινος – not used of unsaved
   NOTE: It is a Christian experience but not a complete (or ideal) Christian experience.
   a. Picture of a regular man trying to live a godly life in the power of the new life.
   b. Picture of a regular man trying to live the law in the power of the new life alone.
   c. Picture of a regular man and his capacities and liabilities apart from the power of the Holy Spirit.

47 times first person singular pronoun in Chap. 7
Holy Spirit not mentioned in Chap. 7
Law 20 times in Chap. 7
Holy Spirit 20 times in Chap. 8
First person singular pronoun 3 times in Chap. 8

1. Deliverance from Sin—Romans 8:1-9

a. The emancipation—Romans 8:1-2

b. The emancipation revelation—Romans 8:3-4

(1) God did something that the law could not do—Romans 8:3a

(2) That something was to make possible a holy life—Romans 8:3b-4

c. The emancipation explanation—Romans 8:5-8

(1) Contrast of attitude—Romans 8:5-6

(2) Contrast of actions—Romans 8:7-8

d. Emancipation participation—Romans 8:9
2. Deliverance from the body—Romans 8:10-11

3. Deliverance from bondage—Romans 8:12-17

E. New Hope in Life: Glory after suffering—Romans 8:18-39

1. Sufferings of the present time—Romans 8:8-27

a. By the creation—Romans 8:18-22
b. By the children—Romans 8:23-25

c. By the spirit—Romans 8:26-27

2. The glory that shall be revealed—Romans 8:28-30

   a. No chance—Romans 8:28-30

      (1) In our daily lives—Romans 8:28

      (2) In our salvation—Romans 8:29-30
(3) In all things—Romans 8:31-32

b. No charge—Romans 8:33-34

(1) No charge by the Father—Romans 8:33

(2) No charge by the Son—Romans 8:34

c. No change—Romans 8:35-39

(1) No circumstances—Romans 8:35-37

(2) No conceivable enemy—Romans 8:38-39
III. Vindication: God’s righteousness in dealing with Israel—Romans 9:11

A. Consideration of Israel’s rejection—Romans 9:1-29

1. Introduction: The sorrow of Paul—Romans 9:1-5

   a. The statement of the sorrow—Romans 9:1-3

   b. The cause of the sorrow—Romans 9:4-5

2. Israel’s rejection in the light of Biblical History—Romans 9:6-13

   Point: Not all of Abraham’s physical descendants were included in the promise.

   a. Ishmael was rejected—Romans 9:6-9
b. Esau was rejected—Romans 9:10-13

3. Israel’s rejection in light of Biblical principles—Romans 9:14-29

   a. Mercy is according to the Divine will—Romans 9:14-16

   b. Judgment is according to the Divine will—Romans 9:17-18
c. Objections to the Divine will—Romans 9:19-24

(1) The objection stated—Romans 9:19

(2) The objection answered—Romans 9:20-24

d. Explanation of the Divine will—Romans 9:25-29

(1) The Old Testament anticipated the call of Gentiles—Romans 9:25-26

(2) These Gentiles do not replace the Jews—Romans 9:27-29
ELECTION AND ROMANS 9

1. In Romans 9, Paul is not addressing the subject of salvation. However, the principles of election are applicable to every area of God’s election, namely:

   a. The purpose of God in election stands not of works but of Him that calls—Romans 9:11

   b. It is not of him that wills or of him that runs but of God that shows mercy —Romans 9:16

   c. He has mercy on whom He will have mercy, and whom He will He hardens—Romans 9:18

2. During the course of his teaching on election in Romans, Paul raises two questions which obviously he expect to hear as a response to his doctrine of election. Namely:

   a. Is there unrighteousness with God?—Romans 9:14a (i.e., God is unrighteous in election)

      Paul’s answer is:

      (1). God forbid—Romans 9:14b

      (2). It is God’s right – He is sovereign—Romans 9:15(Exodus 33:19)

      (3). God is in charge—Romans 9:16

2. Why does God yet find fault? Who has resisted His will? —Romans 9:19
Paul’s answer is:

1. Who are you to reply against God?

2. The clay cannot talk back to the potter.
   (e.g., that’s the way it is – accept it and shut up!)

Notice:

1. Paul does not change anything or try to make God’s sovereignty compatible with man’s responsibility.

2. The two concepts are not compatible.

3. When you get your theology to the place where they are compatible, you have compromised one concept or the other – God’s sovereignty is elevated at the expense of man’s responsibility or man’s responsibility is elevated at the expense of God’s sovereignty.

4. If you do not get the questions which Paul’s doctrine of election elicited, you do not have Paul’s doctrine.
B. The explanation of Israel’s rejection—Romans 9:30-10:21

1. The stumbling of the people—Romans 9:30-33

2. Ignorance of the channel of salvation—Romans 10:1-11
   a. The desire of Paul—Romans 10:1-2
   b. The description of legal righteousness—Romans 10:3-5
c. The description of Faith righteousness—Romans 10:6-11

NOTE: Is it necessary to receive Jesus as Lord of your life in order to be saved?

(confess Jesus as Lord—Romans 10:10:9)

1. There are two conditions of salvation: (1) the inward belief and (2) the outward compassion (Godet, Hodge, S.A.).

2. The confession is to God not to men (Ironside, Chafer).

3. Not Lord of your life at all, “Lord” is simply a designation along with “Jesus” emphasizing His deity.
3. Ignorance of the universal character of salvation—Romans 10:12-13

4. Ignorance of the universal preaching of the gospel—Romans 10:14-21
   a. Universality proved—Romans 10:14-15
   b. Universality disregarded—Romans 10:16-17
   c. Universality scorned—Romans 10:18-21
C. The consolation of Israel’s rejection—Romans 11:1-36

1. The rejection is not complete—Romans 11:1-10

   a. The case of Paul—Romans 11:1

   b. The choice of God—Romans 11:2a

   c. The calling of the remnant—Romans 11:2b-6

      (1) Illustration—Romans 11:2b-6

      (2) Explanation—Romans 11:7-10
2. The rejection of Israel is not final—Romans 11:11-32

a. The purpose of Israel’s rejection—Romans 11:11-24

   (1) Israel’s fall is not permanent—Romans 11:11a

   (2) Israel’s sin has been overruled—Romans 11:11b

   (3) Israel’s return will bring abundant blessing—Romans 11:12-24

   (a) The statement of it—Romans 11:12-15
(b) The explanation of it—Romans 11:16-24

(1) The Israel of today has a holy root—Romans 11:16

(2) The church is of that same root—Romans 11:17

(3) Position in the olive tree is not automatic—Romans 11:18-21

(4) God is able to graft Israel back into their olive tree—Romans 11:22-24
b. The promise of restoration—Romans 11:25-32

(1) Israel’s blindness, in part, was not revealed in the Old Testament—Romans 11:25

(2) Their salvation was revealed in the Old Testament—Romans 11:26-27

(3) Their not believing the gospel has not affected the election of the nation.

(a) God made promise to the nation—Romans 11:28

(b) God does not change His mind—Romans 11:29
(4) The unbelief of the Jews brought God’s mercy to the Gentiles—
Romans 11:30

(5) The Jews are now in unbelief but will obtain mercy—Romans 11:31-32

3. Doxology—Romans 11:24-36

A. Application in the assembly—Romans 12:1-21

1. The basis of—Romans 12:1-2

   a. Presentation—Romans 12:1

   b. Transformation—Romans 12:2

2. The attitude of our conduct—Romans 12:12:3-8 (humility)

   a. Our position in the church is a gift—Romans 12:3

   b. There is diversity and unity—Romans 12:4-5
c. Each one must serve in his own area—Romans 12:6-8

3. The motivation of our conduct (love)—Romans 12:9-21

a. To the brothers—Romans 12:9-16

(1) In our attitude—Romans 12:9-12

(2) In our actions—Romans 12:13-16
b. To the outsiders—Romans 12:17-21

B. Application to Society—Romans 13:1-14

1. To the rulers—Romans 13:1-7

   a. The duty of civil obedience—Romans 13:1

   b. The denial of civil obedience—Romans 13:2

   c. The vindication of civil obedience—Romans 13:3-4

   d. The spirit of civil obedience—Romans 13:5
e. The illustration of civil obedience—Romans 13:6

f. The call to civil obedience—Romans 13:7

Dues

Tribute

Custom

Fear

Honor

2. To neighbors—Romans 13:8-14

a. Walk in love—Romans 13:8-10
b. Walk in expectation—Romans 13:11-14

C. Application to doubtful things—Romans 14:1-15:13

1. The problem—Romans 14:1-3

2. The principles—Romans 14:4-15:13

a. Freedom in the principle of Christ—Romans 14:4-13a

   (1) Refrain from judging—Romans 14:4
(2) The relationship to the Lord—Romans 14:5-9

(a) We have one aim (unto the Lord) —Romans 14:5-7

(b) We have one Lord—Romans 14:8-9

(3) The right of the Lord to judge—Romans 14:10-13a
b. The principle of giving no offense—Romans 14:13b-15:3

(1) Refrain from the cause of offense—Romans 14:13b

(2) Recognize the source of defilement—Romans 14:14

(3) Relinquish your own rights—Romans 14:15-15:3

(a) An exhortation—Romans 14:15-16

(b) An attitude—Romans 14:17-18
(c) A necessity—Romans 14:19-20

(d) A privilege—Romans 14:21

(e) A reminder—Romans 14:22-23

(f) An example—Romans 15:1-3
c. The principle of glorifying God through Unity—Romans 15:4-13

(1) Examples of hope: Scripture—Romans 15:4

(2) Source of hope: God—Romans 15:5

(3) Results of hope: Unity—Romans 15:6

(4) Exhortation of the basis of hope—Romans 15:7-13

(a) Jesus is the hope of the Jews—Romans 15:7-8

(b) He is also the hope of the Gentiles—Romans 15:9-13
V. Propogation: God’s Righteousness Disseminated—Romans 15:14-33

A. His purpose in writing—Romans 15:14-21

1. His persuasion of their progress—Romans 15:14

2. His zeal in ministering—Romans 15:15-21

   a. He has been commissioned by God to the Gentiles—Romans 15:15-17

   b. God has done many works through him—Romans 15:18-19

   c. He has preached where no one else has been—Romans 15:20-21
B. His plans for the future—Romans 15:22-23

1. His desire to come to them—Romans 15:22-29
   a. He had been hindered from going to Rome—Romans 15:22
   b. Now he has covered all the territory of Asia Minor and Greece—Romans 15:23
   c. He will stop by on the way to Spain—Romans 15:24-29
      (1) He is planning a trip to Spain—Romans 15:24
      (2) He must first go to Jerusalem—Romans 15:25-27
      (3) Then he will go to Spain via Rome—Romans 15:28
(4) When he comes he expects to be a blessing—Romans 15:29

2. His desire for their prayer for him—Romans 15:30-33
   a. For deliverance from the unbelievers in Judea—Romans 15:30-31
   b. For a joyful visit with them—Romans 15:32-33

Greetings and Closing Doxology—Romans 16:1-27

A. Paul’s Personal Greeting—Romans 16:1-16

1. Phoebe—Romans 16:1-2 (A deaconess?)*
2. Priscilla and Aquila—Romans 16:3-5

3. Mary—Romans 16:6

4. Andronious and Junius—Romans 16:7

5. Others—Romans 16:8-16
B. Warnings against deceivers—Romans 16:17-20

C. Greeting of friends—Romans 16:21-23

1. Timothy—Romans 16:21

2. Tertius—Romans 16:22

3. Gaius—Romans 16:23

D. Doxology—Romans 16:25-27
GALATIANS

I. Outline

THE DEFENSE OF CHRISTIAN LIBERTY
(Merrill Tenney)

INTRODUCTION: Galatians 1:1-9

A. The ground of liberty—Galatians 1:1-5

B. The challenge to liberty—Galatians 1:6-9

I. THE BIOGRAPHICAL ARGUMENT: AN INDEPENDENT REVELATION—Galatians 1:10-2:21

A. Independent of human teaching—Galatians 1:10-17

B. Independent of Judean churches—Galatians 1:18-24

C. Independent of Judaizing brethren—Galatians 2:1-10

D. Independent of apostolic pressure—Galatians 2:11-18

E. Independent of selfish interest—Galatians 2:19-21


A. From personal experience—Galatians 3:1-5

B. From Old Testament teaching—Galatians 3:6-14

C. From priority of promise —Galatians 3:15-22

D. From superiority of promise—Galatians 3:23-4:7

E. From danger of reaction—Galatians 4:8-11

F. From contrast of motives—Galatians 4:12-20

G. From contrast of bondage and liberty—Galatians 4:21-31

III. THE PRACTICAL ARGUMENT: THE EFFECT OF LIBERTY—Galatians 5:1-6:10

A. Introductory statement—Galatians 5:1
B. The consequences of legalism—Galatians 5:2-12

C. The definition of freedom—Galatians 5:13-15

D. Individual practice —Galatians 5:16-24

E. Social practice —Galatians 5:25-6:10

CONCLUSION: Galatians 6:11-18

A. The motive of liberty: the cross—Galatians 6:11-16

B. The price of liberty: suffering—Galatians 6:17

C. The benediction of liberty—Galatians 6:18

II. Author – Paul

A. He calls self Paul in Galatians 1:1,5:2

B. Historical references can be harmonized with Acts

C. Issues discussed – justification, circumcision are Pauline topics

III. Recipients: Galatians 1:2, 31

(See map of territory – 1st or 3rd missionary journey)

A. North Galatia


   Answer: We are concerned with Paul’s usage.
            Anyway, that is an argument from silence.

2. Acts 13:14-14:23 does not mention Paul’s sickness referred to in Col. 4:14

3. Acts 16:6 and 18:23 say that Paul was in North Galatia.

Answer:
Galatians is looking at believers.
Acts is looking at unbelievers.

5. Held by all Bible students until 18th Century.

Answer:
That is the only Galatia they knew. Prior to 25 B.C. and after 297, Galatia meant North Galatia. But archaeology has shown that at the time of Paul, the Roman province Galatia included all of the area, both North and South Galatia.

6. Silence as to founding of churches in North Galatia is answered by saying, “Where is founding of Roman Church recorded or the Colossian church?”

Answer: Everything is not recorded in Acts – cf., 2 Cor. adds much history.

B. South Galatia

1. There is record of churches in South Galatia – not in North.

2. Churches of South Galatia are given much prominence by Luke.

3. Paul normally uses Roman divisions when referring to Land areas – not ethnic names:

   Acts 20:4.........................Asia

   2 Cor. 6:11.........................Corinth

   Acts 19:29 & 2 Cor. 9:2-4........Macedonia

   Phil. 4:15.........................Philippi

   Acts 18:2.........................Pontus

   Acts 2:10.........................(Roman)
4. Judaizers would be on those cities of South Galatia – on trade routes, etc.

5. There was a large Jewish element in South Galatia – Acts 13:14; 43:45; 16:3

6. Barnabas is prominent in Galatians 2:1, 9, and 13. He does not identify him.


8. He does identify Titus – the Greek who was with him in N. Galatia.

9. Cf. Acts 20:4 and 1 Cor 16:1 – “Galatians” contributed to the offering, but there is no North Galatian representative going with Paul – but there is one from Derbe.

10. “The brethren with me: v. 2 – suits Antioch in Syria as the place of the writing (i.e., gives it some authority) more than Cor. Or Eph.

11. No mention of the Council of Jerusalem. A.D. 50 indicates earlier date. Therefore South Galatia.

12. In 1 Pet. 1:1, Peter clearly uses “Galatia” in a provincial sense.
III. DATE A.D. 48

A. Paul and Barnabas returned to Antioch from the famine visit to Jerusalem:
   Acts 11:29, 30; 12:25 (Galatians 2:1-10)

B. The 1st missionary journey—Galatians 13:1-14:28

C. Reports of the Judaizers come to Paul.

D. Paul writers Gal. A.D. 48

E. Shortly after that the Jerusalem Council was held.

IV. PLACE OF WRITING

   Antioch of Syria

V. CHARACTERISTICS


B. Except for Eph., this is the only group epistle.

C. Only Pauline epistle that omits “thanksgiving” in the salutation.

D. Gal. and 2 Cor. are the most autobiographical of all the Pauline epistles.

E. Similar to Romans: Galatians, negative; Romans, positive.

F. Unique ending – large epistle or large letters.
VI. OCCASION

Churches established on the first missionary journey; Paul returns to Antioch; hears reports of trouble which the Judaizers had made; wrote this epistle.

VII. JUDAIZERS

A. Their message


2. Circumcision necessary to be saved.

3. Epistles – sanctification by the law, cf., 3:1ff

B. Their Appeal

1. Had Scriptures on their side.

2. Natural sympathetic appeal: Jew to Jew

3. Came from man – religiousness

4. Came from mother church – Jerusalem
   Paul only from Antioch – Gentile Church
INTRODUCTION—Galatians 1:1-9

A. The ground of liberty—Galatians 1-5

1. Writer – Paul

   An apostle: gift – Romans 12; 1 Cor. 12; Eph. 4

2. Readers: churches (Plural)

3. Greeting

   a. Grace

   b. Peace

4. Source of the greeting
B. Challenge to Liberty

1. Defection—Galatians 1:6-7a

2. Deception and danger of the legalists—Galatians 1:7b

3. Denunciation by Paul—Galatians 1:8-9

   v.8 – 3rd-class condition

   v.9 – 1st-class condition
I. THE BIOGRAPHICAL ARGUMENT: AND INDEPENDENT REVELATION—Galatians 1:10-2:21

A. Independent of human teaching—Galatians 1:10-17

1. Paul’s concern: to please God—Galatians 1:10

2. Paul’s claim: a divine revelation—Galatians 1:11-12

3. Paul’s conduct before conversion—Galatians 1:13-14

4. Paul’s call to preach—Galatians 1:15-16a
5. Paul’s course after conversion—Galatians 1:16b-17

B. Independent of Judean Churches—Galatians 1:13-24

AD 34/35 Conversion:

Galatians 1:18 – Visits to Jerusalem....... Acts 9:26, 29

Galations 1:21 – Went to Syria and Cilicia.....Acts 9:30

Invited to take part in ministry at Antioch....Acts 11:25, 26

Galatians 2:1-10  Famine visit………….Acts 11:29, 30……………….46/47
1st journey.……………Acts 13, 14………………….47/48
Gal. written……………………………………………………48
Jerusalem Council…..Acts 15……………………..AD 49

1. This chronology is possible

2. Paul’s insistence that he catalogues accurately all his trips to Jerusalem.
The phrase “by revelation” (Gal. 2:2) fits Acts 11:28 – Agabus’ prophecy.

If Galatians 2:1-10 is a private conference to what purpose was it since the whole church at Antioch knew about it (Acts 15:23)? Acts 15 was an open council and sent out the results of its study.

If Paul had already been preaching on 1st missionary journey (prior to his first visit to Jerusalem), his consultation with the apostles and use of Titus as Gentile “exhibit A” would be somewhat belated.

Peter’s vacillation is more understandable following a private conference that it would be following a church council which had rendered an official decision.

Paul and Barnabas could have begun their ministry on the basis of the private conversation, but when their success became known to the Jerusalem Jews, it became a public controversy.

Either view must account for some omission. If the late date and this is the Jerusalem Council – where is the famine visit?
If early date, then the omission is the council visit which has not happened yet.

So, we take 2:1-10 to refer to the famine visit. Cf. Acts 11:29, 30 and 12:25.
C. Independent of the Jewish Brothers—Galatians 2:1-10

1. The delegation from Antioch—Galatians 2:1, 2

2. The legalists of Jerusalem—Galatians 2:3-5

3. The leaders in Jerusalem—Galatians 2:6-10
### Life of Paul*

**James 40-45**

New Testament Books

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<tr>
<th>Events</th>
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<td>Destruction of Jerusalem by</td>
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<td>Titus the Roman</td>
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**Birth of Christ**……………..6-4 BC  **Baptism**……………..28 AD

**Death, Resurrection, Ascension**…..32 AD  **Conversion of Saul (Acts 9)**….35 AD

**Death of Stephen (Acts 7)…………..33 AD**

*See also – New Testament notes – p. 47  
Prison Epistles notes – p. 95
D. INDEPENDENT OF APOSTOLIC PRESSURES—Galatians 2:11-18

1. Retreat of Peter—Galatians 2:11-13
   a. Incident—Galatians 2:11-12
   b. Influence—Galatians 2:13

2. Rebuke by Paul—Galatians 2:14
   a. Impression given—Galatians 2:14a
   b. Implication related to the Gentiles—Galatians 2:14

3. Restatement of grace through faith by Paul—Galatians 2:15-18
Note: The meaning of “Is Christ the Minister of Sin”

1. So, “We look down on Gentiles as sinners, and yet, when we are justified by faith in Christ, we have to take our position as sinners.” Does that make Christ the Minister of sin?

2. Objection to Paul by someone: (antinomianism) – “Doctrine of justification by faith produces sinners.” Paul says, “Even if under grace, I do sin; that is not Christ’s fault?”

3. If Christ taught you salvation by Grace, which involves leaving the law, and you say leaving the law is sin, then, is Christ the Minister of sin?

E. It is independent of self-interest—Galatians 2:19-21

1. Paul has died to the law—Galatians 2:19

 a. The purpose of the law—Galatians 2:19
b. Moral effects of the law—Galatians 2:19

2. Paul now lives by the faith of Christ—Galatians 2:20

3. Paul defends the gospel of grace—Galatians 2:21


A. From personal experience—Galatians 3:1-5

2. Consider your continuance in the Spirit—Galatians 3:3-5

B. From Old Testament teaching—Galatians 3:6-14

1. Experience of Abraham—Galatians 3:6-9

2. Deliverance from the curse—Galatians 3:10-14
C. Priority of the promise—Galatians 3:15-22

1. The law does not annul the promise of God—Galatians 3:15-18

2. The law illumines the promise of God—Galatians 3:19-22
   a. Question 1 – Why then the law? —Galatians 3:19-20

   Answer: It was added because of the transgression.

b. Question 2 – Is the law against the promises of God?—Galatians 3:21:22
D. From the superiority of Mature Faith—Galatians 3:23-4:7

1. What we were under the law—Galatians 3:23-24

   a. Prison—Galatians 3:23

   b. Tutor—Galatians 3:24

2. What we are in Christ—Galatians 3:25-29

   a. In Christ we are sons of God—Galatians 3:25-27

   b. In Christ we are all one—Galatians 3:28

   c. In Christ we are Abraham’s seed and heirs—Galatians 3:29
3. Our position in the household under law (subjection)—Galatians 4:1-3

4. Our position in Christ by faith—Galatians 4:4-7
   
a. God sent His Son—Galatians 4:4-5
   
b. God sent His Spirit—Galatians 4:6

5. Conclusion—Galatians 4:7
E. From the Danger of Reaction—Galatians 4:8-11

Note: Why does Paul rephrase “you have known God?” —Galatians 4:9

1. To remind them that they owe their knowledge of God to God – not to themselves.

2. Their escape from idolatry and bondage was not through any knowledge which they had acquired.
F. From the contrast of motives—Galatians 4:12-20

1. The motives of Paul—Galatians 4:12-16

2. The motives of the Judaizers—Galatians 4:17-20

   a. They would exclude you from grace—Galatians 4:17-18

   b. They have put you in a precarious position—Galatians 4:19-20
G. The Argument from Contrast of Bondage and Liberty—Galatians 4:21-31

Definition of allegory:

An extended simile (comparison of two materially unrelated objects) or metaphor (comparison of two objects suggested by the substitution of the name of the one for the other by which the details of a story are made to convey a meaning different from the literal meaning of the events recorded).

Application not interpretation.

The historical facts are still true.

<table>
<thead>
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<th>Hagar – bondwoman</th>
<th>Sarah – freewoman</th>
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<td>bondage</td>
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<tr>
<td>Judaizers</td>
<td>Paul</td>
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APPLICATION:

1. We are of the promise (like Isaac) and the Judaizers are of bondage (like Ishmael).

2. The Judaizer persecutes us (like Ishmael persecuted Isaac).

3. Ishmael was to be cast out.

4. Conclusion: Cast out the Judaizers.
III. THE PRACTICAL ARGUMENT: THE EFFECT OF LIBERTY—Galatians 5:1-6:10

A. Introductory statement—Galatians 4:5:1

B. The consequences of legalism—Galatians 5:2-12

1. Christ profits you nothing—Galatians 5:2-4

2. You will miss out on the blessings of faith—Galatians 5:5-6

3. You will be giving heed to a voice from someone other than the One who has called you—Galatians 5:7-12

a. You started off fine – what happened?—Galatians 5:7
b. This is not from God—Galatians 5:8

c. A little false doctrine is a serious thing—Galatians 5:9

d. I am not pessimistic about the situation—Galatians 5:10

e. It is obvious that I did not teach you circumcision—Galatians 5:11

f. I wish that they would mutilate themselves completely—Galatians 5:12
C. The definition of freedom—Galatians 5:13-15

1. Negatively – liberty is not license

2. Positively – liberty is bounded by love.

D. Individual practices—Galatians 5:16-24

1. The Holy Spirit will suppress the evil nature—Galatians 5:16-21

   a. The command—Galatians 5:16a

   b. The result—Galatians 5:16b

   c. The reason—Galatians 5:17-18

     (1) Negatively—Galatians 5:17

     (2) Positively—Galatians 5:18
CATALOGUE OF SINS—Galatians 5:19-21

I. Sensual sins

A. Fornication

B. Uncleanliness

C. Licentiousness

II. Unlawful dealing in spiritual things

A. Idolatry

B. Witchcraft
III. Violations in brotherly love

A. Hatred

B. Strife

C. Jealousy

D. Wrath

E. Factions

F. Seditions

G. Heresies

H. Envyings

I. Murders

IV. Intemperate Excesses

A. Drunkenness

B. Revelings
2. The Holy Spirit will empower the new nature—Galatians 5:22-24

   a. Habits of the mind

      (1) Love –

      (2) Joy –

      (3) Peace –

   b. Actions toward neighbors

      (1) Patience –
(2) Kindness –

(3) Goodness –

c. Inward graces

(1) Faithfulness –

(2) Gentleness –

(3) Self-control
E. Social Practices—Galatians 5:25-6:10

1. How Christians should not treat each other—Galatians 5:25-26

   a. Walk in the Spirit

   b. Consider one another

      (1) Liberty group should not provoke the law group.

      (2) The law group should not envy the liberty group.
2. How Christians should treat each other—Galatians 6:1-5

a. Restore a fallen one—Galatians 6:1

b. Bear one another’s burdens—Galatians 6:2-3

c. Every man prove his own work—Galatians 6:4

d. Every man bears his own burden—Galatians 6:5
3. How Christians should treat the teacher—Galatians 6:6

4. How Christians should act in all their obligations—Galatians 6:7-10

   a. The principle of sowing and reaping—Galatians 6:7

   b. Expansion of the principle—Galatians 6:8

   c. General application of the principle—Galatians 6:9

   d. Specific application of the principle—Galatians 6:20
Conclusion—Galatians 6:11-16

A. The motive of liberty—Galatians 6:11-16

1. The large letters—Galatians 6:11

Note: (two questions)

How much of the epistle was written in “large letters?”

a. Whole letters

b. From 6:11 to the end

Why did he write in “large letters?”

a. To call attention to what he was writing

b. Because of his bad eyesight
2. The motivation for the ministry—Galatians 6:12-16

   a. The motive of the Judaizer

      (1) The Judaizers are trying to avoid persecution—Galatians 6:12

      (2) The Judaizers are inconsistent—Galatians 6:13a

      (3) The Judaizers are selfish—Galatians 6:13b

   b. The motivation of Paul—Galatians 6:14-15

      (1) The object of his glory—Galatians 6:14

      (2) The reason for having that object—Galatians 6:15
(3) Blessing upon the faithful including the Jews who have believed—
Galatians 6:16

Note: Question

Who is intended by the designation “Israel of God?”

(or)

Is the “Israel of God” (1) the same as the church or (2) different from the church?

(1) “even” or (2) “and”?

Answer:

By the designation “Israel of God,” Paul is referring to the believing Jews. He is not equating the church and the nation Israel, i.e., “Mercy and peace be upon them (the church) even (which is) the Israel of God.”
Arguments for this view:

1. The repetition of the preposition upon. If they were the same (i.e., in apposition) the preposition would not be repeated.

2. All other occurrences of the word “Israel” in the New Testament refer to national (physical) Jews and not Gentile Christians.

3. Paul in Romans 9:6 refers to believing Jews as a group differentiating them from unbelieving Jews and from Gentile believers.

B. A plea for peace—Galatians 6:17

C. Final Salutation—Galatians 6:18