

# PAUL and ROMANS

AND

Galatians

right



## An Introduction for NOTES: Paul and Romans

10/16/17

This **Reference Notes: Paul and Romans (and Galatians)** includes resources on the New Perspective on Paul (NPP), as well as resources on/by N.T. Wright and other scholars (including writings, lectures, debates and interviews) – both promoting the perspective as well as criticisms (e.g. John Piper); resources on Paul, Greek philosophy and Paul's use of Greek philosophy in the Bible, [tons of charts](#), summaries and comparisons of Theology views: Calvinism, New Calvinism, Reformed, Arminianism, Monergism, Synergism, Gnosticism, Open Theism, etc.; plus supporting information and related topics.

## What is “new” in the New Perspective on Paul?

**Intro:** <https://www.youtube.com/watch?v=iNZ2czl-dPY> [Video] (2016)

(Dr. Robert Wayne Stacy, Liberty University)

[Video **Recommended** as a balanced **introduction** < 7 min.]

**NT Wright on Romans . . . in 22 Minutes!** (Introduction) (Links to the video)

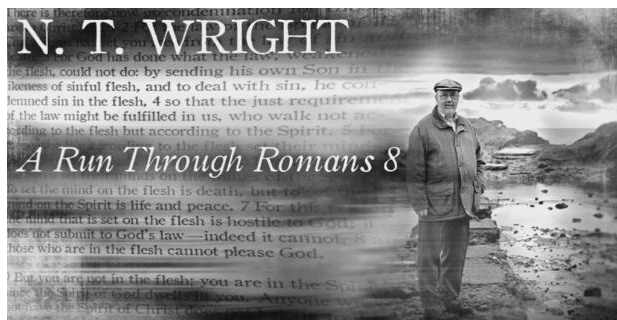
<http://thebiblicalworld.blogspot.com/2011/08/nt-wright-on-romans-in-22-minutes.html> [Recommended]

Introduction and Overview of Romans, including overview of the New Perspective on Paul and more!

Wright talks about 1) the historical setting of the letter; 2) what righteousness means; and 3) the faithfulness of God.

Direct Link to Video: <https://www.youtube.com/watch?v=7gIk-aSt-TM> [Video] [Recommended]

Introduction to Romans: <https://www.youtube.com/watch?v=wwtDUpWYEcy> [Video]



Audio of N.T. Wright discussing Romans 8 (2016) [Recommended]

held at [Elmbrook Church](#), [[Wikipedia](#)] home of the [Elmbrook Christian Studies Center](#)

(Six sessions, taking a look at Chp 8 via different 'slices/themes'):

<https://www.youtube.com/watch?v=fyE5tyTc18c> [Audio]

<https://www.youtube.com/watch?v=71U0IHBCYKY> [Audio]

<https://www.youtube.com/watch?v=QLqUI8MG5yM> [Audio]

<https://www.youtube.com/watch?v=KCaTMNfbh0I> [Audio]

<https://www.youtube.com/watch?v=-ouBxLOoVO8> [Audio]

<https://www.youtube.com/watch?v=KevX-viabGo> [Audio]

## HERMENEUTICS (II): Concerning the New Perspective on Paul

[http://alpharetta-bible-study.com/images/PDFs/2013/05%20-%20HERMENEUTICS%20\(2\)%20by%20Marc%20Gibson.pdf](http://alpharetta-bible-study.com/images/PDFs/2013/05%20-%20HERMENEUTICS%20(2)%20by%20Marc%20Gibson.pdf) [PDF]

Excerpt:

We should begin with presenting a basic understanding of the NPP (which is easier said than done). The following chart illustrates the two basic premises of the NPP and the issues that derive from them:

**1** *Judaism was not and is not a religion where acceptance with God is earned through the merit of righteousness based on works*

**2** *Justification by faith is not the center of Paul's theology but instead represents a pragmatic tactic to facilitate the Gentile mission*

**1a** *Paul had no quarrel with the law (and hence Judaism) per se*

**2a** *Paul's theology has been misunderstood because it has been read through the lens of Luther and the Reformation*

**1b** *Paul's arguments against "works of the law" do not concern the issue of righteousness by obedience to the law, but simply Jewish badges of identity that separated Jews from the Gentiles*

**2b** *Paul experienced not conversion to a new faith, not a change of religion, but a call and commission to bring the gospel to the Gentiles*

**1c** *The covenantal nomism of the OT is God's way of salvation for Israel, while the law-free gospel is God's way of salvation for the Gentiles*

**2c** *Paul's main concern was the Jewish/Gentile problem, specifically the conversion of the Gentiles, rather than any universal human problem*

("nomism" is Greek for "law")

Note: This chart is based on material by [Donald Hagner](#), "[Paul and Judaism: The Jewish Matrix of Early Christianity: Issues in the Current Debate](#)," [PDF], 111-116. The text is his and the chart arrangement is by the writer of the article.

Note: The above article and its viewpoint is critical of the New Perspective on Paul ([including for chart](#))



The chart (previous page) mentions “**covenant nomism**”, here is a summary:

**(NOTE:** “nomism” is from the Greek for "law")

### **Covenantal Nomism (from Deibert on Falk on Sanders)**

<http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/DeibertonFalkonSanders.PDF> [PDF]

Excerpt:

**The 'pattern' or 'structure' of covenantal nomism is this:**

**(1)** God has chosen Israel and **(2)** given the law.

The law implies both **(3)** God's promise to maintain the election and **(4)** the requirement to obey.

**(5)** God rewards obedience and punishes transgression.

**(6)** The law provides for means of atonement, and atonement results in **(7)** maintenance or re-establishment of the covenantal relationship.

**(8)** All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved."

### **Covenantal nomism? (From A comparative review of Sanders and Carson et al)**

<http://www.rabbisaul.com/articles/nomism.php>

Excerpt:

Briefly put, covenantal nomism is the view that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of atonement for transgression. (Sanders, 75)

**(NOTE:** “nomism” is Greek for "law")

### **The History of the Interpretation of the Apostle Paul**

[http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/Lent\\_07\\_Handout.htm](http://www.tyndale.cam.ac.uk/Tyndale/staff/Head/Lent_07_Handout.htm)

Excerpt:

#### i. General

For Judaism: “*obedience maintains one’s position in the covenant, but it does not earn God’s grace as such.* It simply keeps an individual in the group which is the recipient of God’s grace.” (p420) In other words: “obedience is universally held to be the behaviour appropriate to being in the covenant, not the means of earning God’s grace.” (421).

'Israel's situation in the covenant required the law to be obeyed as fully and completely as possible ... as the only proper response to the God who chose Israel and gave them commandments' (p. 81).

ii. **Covenantal Nomism:**

*"(1) God has chosen Israel and (2) given the law. The law implies both (3) God's promise to maintain election and (4) the requirement to obey. (5) God rewards obedience and punishes transgression. (6) The law provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved. An important interpretation of the first and last points is that election and ultimately salvation are considered to be by God's mercy rather than human achievement."* (p422)

iii. "basic consistency in the underlying pattern of religion"

iv. "On the assumption that a religion should be understood on the basis of its own self-presentations, as long as these are not manifestly bowdlerized, and not on the basis of polemical attacks, we must say that Judaism of before 70 kept grace and works in the right perspective, did not trivialize the commandments of God and was not especially marked by hypocrisy. The frequent Christian charge against Judaism, it must be recalled, is not that some individual Jews misunderstood, misapplied and abused their religion, but that *Judaism necessarily tends* towards petty legalism, self-serving and self-deceiving casuistry, and a mixture of arrogance and lack of confidence in God. But the surviving Jewish literature is as free of these characteristics as any I have ever read. By consistently maintaining the basic framework of **covenantal nomism**, the gift and demand of God were kept in a healthy relationship with each other, the minutiae of the law were observed on the basis of the large principles of religion and because of commitment to God, and humility before God who chose and would ultimately redeem Israel was encouraged." (p426f)

v. 4 Ezra atypical.

## **Two Perspectives on Paul** (Lutheran / Traditional Perspective vs The "New Perspective")

<http://normtroubles.blogspot.com/2007/09/two-perspective-on-paul.html> (Bruce Fisk)

Excerpt:

### **State of 1<sup>st</sup> c. Judaism**

Burdened by the Law; dead in sin; marked by hypocrisy and legalism; bound up with sin, death & law (in contrast to grace, life & faith).

Vibrant, dynamic, diverse; a religion of grace; pattern of religion: "covenantal nomism\*" (Sanders); in (spiritual) exile (Wright)

\*"Covenantal Nomism" (according to Sanders): the notion that the Israelite's place in God's plan is determined by the covenant which God established with Israel, and that *obedience to the law is Israel's proper response to God's initial act of grace.* (NOTE: "nomism" is Greek for "law")

## **One Law, One People: Thoughts on Covenantal Nomism** (By Ariel ben-Lyman HaNaviy)

<https://bouldermenschristianfellowship.org/2013/09/06/covenantal-nomism/>

## More Intros to the New Perspective on Paul (NPP)

### The New Perspective on Paul: A Brief Essay [PDF] (2009)

<http://assets.bakerpublishinggroup.com/processed/esource-assets/files/459/original/hyperlink-11-03.pdf?1375208924>

### The Paul Page

<http://www.thepaulpage.com/>

an expanding website dedicated to exploring recent trends in Pauline studies like "[the new perspective on Paul](#)", "[Summary of the New Perspective on Paul](#)", and "[Paul and Empire](#)." ([About](#))

#### What is this new perspective?

At its core is the recognition that Judaism is not a religion of self-righteousness whereby humankind seeks to merit salvation before God. Paul's argument with the Judaizers was not about Christian grace versus Jewish legalism. His argument was rather about the status of Gentiles in the church. Paul's doctrine of justification, therefore, had far more to do with Jewish-Gentile [unity] issues than with questions of the individual's status before God.

### NT Wright: Justification

<http://ntwrightpage.com/2016/04/05/justification/>

Excerpt:

JUSTIFICATION denotes, primarily, that action in the lawcourt whereby a judge upholds the case of one party in dispute before him (in the Hebrew lawcourt, where the image originates, all cases consist of an accuser and a defendant, there being no public prosecutor). Having heard the case, the judge finds in favour of one party, and thereby 'justifies' him: if he finds for the defendant, this action has the force of 'acquittal'. The person justified is described as 'just', 'righteous' (on the terminology, see Righteousness), not as a description of moral character but as a statement of his status before the court (which will, ideally, be matched by character, but that is not the point).

Since this lawcourt imagery is used in Scripture to elucidate God's dealings with Israel, his covenant people, 'justification' comes to denote God's action in restoring the fortunes of Israel after she has been oppressed: it is as though Israel, or a faithful individual within Israel, is the innocent defendant in a trial (see Pss. 43:1; 135:14; Is. 50:8; Lk. 18:7), whose cause will be upheld by the righteous covenant God. As Israel's troubles increase in the period after the exile, it becomes increasingly clear that what is needed is a final day of judgment, when God will right all wrongs, and vindicate his people, once and for all. This notion, which is closely correlated with the hope of resurrection (God's vindication of Israel after her suffering) is staunchly upheld in the NT.

### Perspectives on Paul

<https://historeo.com/web/?p=1843>

### Covenantal Nomism and Justification (by a member of a Messianic Congregation)

<http://www.tetzetorah.com/covenantal-nomism-and-justification/>

[Recommended]

(Provides a different viewing angle on the NPP issues)

## **An Interview with N. T. Wright** [recommended]

[https://criswell.files.wordpress.com/2006/03/2,2%20InterviewwithN.T.Wright\(Streett\).PDF](https://criswell.files.wordpress.com/2006/03/2,2%20InterviewwithN.T.Wright(Streett).PDF) [PDF]

## **The New Perspective Explained** [recommended]

[http://everything.explained.today/New\\_Perspective\\_on\\_Paul/](http://everything.explained.today/New_Perspective_on_Paul/)

Excerpt:

The new perspective on Paul represents a significant shift in the way some scholars, especially [Protestant](#) scholars, interpret the writings of the [Apostle Paul](#).

Paul, especially in his [Epistle to the Romans](#), advocates justification through faith in [Jesus Christ](#) over justification through works of the Law. In the historic [Lutheran](#) and [Reformed](#) perspective, known as [sola fide](#), theologians understood Paul as arguing that Christians' [good works](#) would not factor into their salvation - only their [faith](#) would count. But according to the "new" perspective, Paul was questioning only observances such as [circumcision](#), [dietary laws](#), and Sabbath laws (these were the 'boundary markers'<sup>[1]</sup> that set the Jews apart from the other nations), not good works in general. This grew from the work of [Ed Parish Sanders](#), *Paul and Palestinian Judaism*, published in 1977.<sup>[2]</sup> Sanders saw the Jews of Pauline times not as a "legalistic" community, nor as "works-salvation" oriented. For Sanders, the Jews felt they were saved as they were God's chosen people. By being God's chosen people they were under His [covenant](#). The Jews kept [the Law](#) to remain under the covenant - the Law was not a way of entering the covenant but of staying in the covenant.

### **Development**

Since the [Protestant Reformation](#) (c. 1517), studies of [Paul's writings](#) have been heavily influenced by [Lutheran](#) and [Reformed](#) views that are said to have been ascribed to the negative attributes that they associated with [sixteenth-century Roman Catholicism](#) to [Second Temple Judaism](#). These Lutheran and Reformed views on Paul's Writings are called the "old" perspective by adherents of the "new" perspective on Paul. The "new" perspective is an attempt to lift Paul's letters out of the Lutheran-Reformed framework and interpret them based on what is said to be an understanding of first-century Judaism, taken on its own terms.

In 1963 the Lutheran theologian [Krister Stendahl](#) published a paper arguing that the typical Lutheran view of the Apostle Paul's theology did not fit with statements in [Paul's writings](#), and in fact was based more on mistaken [assumptions about Paul's beliefs](#) than careful interpretation of his writings.<sup>[3]</sup> Stendahl warned against imposing modern Western ideas on the Bible, and especially on the works of Paul.<sup>[4]</sup> In 1977 [E. P. Sanders](#) published *Paul and Palestinian Judaism*.<sup>[5]</sup> In this work he studies Jewish literature and Paul's writings arguing that the traditional Lutheran understanding of the theology of Judaism and Paul was fundamentally incorrect.

Sanders continued to publish books and articles in this field, and was soon joined by the scholar [James D. G. Dunn](#). In 1982 Dunn labelled the movement the "new perspective on Paul".<sup>[6]</sup> The work of these writers inspired a large number of scholars to study, discuss, and debate the relevant issues. Many books and articles dealing with the issues raised have since been published. The Anglican Bishop and theologian [N. T. Wright](#) has written a large number of works aimed at popularising the "new" perspective outside of academia.<sup>[7]</sup>

The "new-perspective" movement is closely connected with a surge of recent scholarly interest in studying the Bible in the context of other ancient texts, and the use of social-scientific methods to understand ancient culture. Scholars affiliated with [The Context Group](#) as well as many others in the field have called for various reinterpretations of biblical texts based on their studies of the ancient world.

## Main ideas

It is often noted that the singular title "the new perspective" gives an unjustified impression of unity. It is a field of study in which many scholars are actively pursuing research and continuously revising their own theories in light of new evidence, and who do not necessarily agree with each other on any given issue. It has been suggested by many that a plural title of "new" perspectives may therefore be more accurate. In 2003, N. T. Wright, distancing himself from both Sanders and Dunn, commented that "there are probably almost as many 'new' perspective positions as there are writers espousing it – and I disagree with most of them".<sup>[8]</sup> There are certain trends and commonalities within the movement, but what is held in common is the belief that the historic Lutheran and Reformed perspectives of [Paul the Apostle and Judaism](#) is fundamentally incorrect. The following are some of the issues being widely discussed.

## Works of the Law

Paul's letters contain a substantial amount of criticism of "[works of the law](#)". The radical difference in these two interpretations of what Paul meant by "works of the law" is the most consistent distinguishing feature between the two perspectives. The historic Lutheran and Reformed perspectives interpret this phrase as referring to human effort to do good works in order to meet God's standards ([Works Righteousness](#)). In this view, Paul is arguing against the idea that humans can merit salvation from God by their good works (note that the "new" perspective agrees that we cannot merit salvation; the issue is what exactly Paul is addressing).

By contrast, new-perspective scholars see Paul as talking about "badges of covenant membership" or criticizing Gentile believers who had begun to rely on the Torah to reckon Jewish kinship.<sup>[9]</sup> It is argued that in Paul's time, Israelites were being faced with a choice of whether to continue to follow their ancestral customs, the [Torah](#) ("the ancestral customs"), or to follow the Roman Empire's trend to adopt Greek customs ([Hellenization](#), see also [Antinomianism](#), [Hellenistic Judaism](#), and [Circumcision controversy in early Christianity](#)). This is comparable with [Westernization](#) and the decision faced by modern individuals such as [American Indians](#) to follow their native culture or to adopt Western customs and lifestyle, see also [Cultural imperialism](#). The new-perspective view is that Paul's writings discuss the comparative merits of following [ancient Israelite](#) or [ancient Greek customs](#). Paul is interpreted as being critical of a common Jewish view that following traditional Israelite customs makes a person better off before God, pointing out that Abraham was righteous before the Torah was given. Paul identifies customs he is concerned about as [circumcision](#), dietary laws, and [observance of special days](#).<sup>[10]</sup>

## Human effort and good works

Due to their interpretation of the phrase "works of the law", theologians of the historic Lutheran and Reformed perspectives see Paul's rhetoric as being against human effort to earn righteousness. This is often cited by Lutheran and Reformed theologians as a central feature of the Christian religion, and the concepts of [grace alone](#) and [faith alone](#) are of great importance within the creeds of these denominations.

"New-perspective" interpretations of Paul tend to result in Paul having nothing negative to say about the idea of human effort or good works, and saying many positive things about both. New-perspective scholars point to the many statements in Paul's writings that specify the criteria of [final judgment](#) as being the works of the individual.

Wright however does not hold the view that good works contribute to one's salvation but rather that the final judgement is something we can look forward to as a future vindication of God's present declaration of our righteousness. In other words, our works are a result of our salvation and the future judgement will show that.<sup>[11]</sup> Others tend to place a higher value on the importance of good works than the historic Lutheran and Reformed perspectives do, taking the view that they causally contribute to the salvation of the individual.



Advocates of the historic Lutheran and Reformed perspectives often see this as being "salvation by works", and as a bad thing, contradicting fundamental tenets of Christianity. New-perspective scholars often respond that their views are not so different. For in the perspective of Luther and Calvin, God graciously empowers the individual to the faith which leads to salvation and also to good works, while in the "new" perspective God graciously empowers individuals to the faith and good works, which lead to salvation.

See also [Synergism](#) in [theosis](#) in the [Eastern Orthodox Church](#) and Orthopraxy in Christianity.

See also: [Monergism and Synergism](#)

## Faith, or faithfulness

An ongoing debate related to the "new" perspective has been over Paul's use of the Greek word *pistis* (πίστις, meaning "trust", "belief", "faith", or "faithfulness"). Writers with a more historic Lutheran and Reformed perspective have typically interpreted this word as meaning a [belief in God and Christ](#), and trust in Christ for salvation with faith that he will save you. This interpretation is based on several passages from the Christian Bible, notably Ephesians 2:8–9, which reads, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not as a result of works, so that no one may boast." Interestingly, [E. P. Sanders](#), notes that Ephesians 2:9 teaches the traditional perspectives.<sup>[12]</sup>

By contrast, many recent studies of the Greek word *pistis* have concluded that its primary and most common meaning was *faithfulness*, meaning firm commitment in an interpersonal relationship.<sup>[13] [14] [15] [16]</sup> As such, the word could be almost synonymous with "obedience" when the people in the relationship held different status levels (e.g. a slave being faithful to his master). Far from being equivalent to "lack of human effort", the word seems to imply and require human effort. The interpretation of Paul's writings that we need "faithfully" to obey God's commands is quite different from one which sees him saying that we need to have "faith" that he will do everything for us. This is also argued to explain why James was adamant that "faith without works is dead" and that "a man is justified by works, and not by faith alone" (Js. 2:24), while also saying that merely to believe places one on the same level as the demons (see James 2). The "new" perspective argues that James was concerned with those who were trying to reduce faith to an intellectual subscription without any intent to follow God or Jesus, and that Paul always intended "faith" to mean a full submission to God.

Another related issue is the *pistis Christou* ("faith of Christ") debate. Paul several times uses this phrase at key points in his writings and it is linguistically ambiguous as to whether it refers to our faith in Christ ("objective genitive"), or Christ's own faithfulness to God ("subjective genitive"), or even our faith/faithfulness to God like that which Christ had ("adjectival genitive"). There is wide disagreement within the academic community over which of these is the best rendering.<sup>[17]</sup> The [NET Bible](#) translation became the first mainstream English Bible translation to use a subjective genitive translation of this phrase.<sup>[18]</sup>

## Grace, or favor

Writers with a more historic Lutheran and Reformed perspective have generally translated the Greek word *charis* as "grace" and understood it to refer to the idea that there is a lack of human effort in salvation because God is the controlling factor. However those who study ancient Greek culture have pointed out that "favor" is a better translation, as the word refers normally to "doing a favor". In ancient societies there was the expectation that such favors be repaid, and this semi-formal system of favors acted like loans.<sup>[19]</sup> Therefore, it is argued that when Paul speaks of how God did us a "favor" by sending Jesus, he is saying that God took the initiative, but is not implying a lack of human effort in salvation, and is in fact implying that Christians have an obligation to repay the favor God has done for them. Some argue that this view then undermines the initial "favor"—of sending Jesus—by saying that, despite his incarnation, life and death, Christians still have, as before, to earn their way to heaven. However, others

note this is the horns of a [false dilemma](#) (all grace versus all works). Many new-perspective proponents that see "charis" as "favor" do not teach that Christians *earn* their way to heaven outside of the death of Christ. Forgiveness of sins through the blood of Christ is still necessary to salvation. But, that forgiveness demands effort on the part of the individual (cf. Paul in Phil. 3:12–16).<sup>[20]</sup>

## The Atonement

See also: [Atonement in Christianity](#). To writers of the historic Lutheran and Reformed perspectives the [penal substitution](#) atonement theory and the belief in the "finished work" of Christ have been central. New-perspective writers have regularly questioned whether this view is really of such central importance in Paul's writings. Generally new-perspective writers have argued that other theories of the atonement are more central to Paul's thinking, but there has been minimal agreement among them as to what Paul's real view of the atonement might be.

The following is a broad sample of different views advocated by various scholars:

- E. P. Sanders argued that Paul's central idea was that we mystically spiritually participate in the risen Christ and that all Paul's judicial language was subordinate to the participatory language.<sup>[5]</sup>
- N. T. Wright has argued that Paul sees Israel as representative of humanity and taking onto itself the sinfulness of humanity through history. Jesus, in turn, as Messiah is representative of Israel and so focuses the sins of Israel on himself on the cross. Wright's view is thus a "historicized" form of Penal Substitution.<sup>[21]</sup>
- Chris VanLandingham has argued that Paul sees Christ as having defeated the Devil and as teaching humans how God wants them to live and setting them an example.<sup>[22]</sup>
- David Brondos has argued that Paul sees Jesus as just a part in a wider narrative in which the Church is working to transform lives of individuals and the world, and that Paul's participatory language should be understood in an ethical sense (humans living Christ-like lives) rather than mystically as Sanders thought.<sup>[23]</sup>
- Pilch and Malina take the view that Paul holds to the [Satisfaction](#) theory of atonement.<sup>[24]</sup>
- Stephen Finlan holds that Paul uses numerous different metaphors to describe the atonement; "justified by his blood" (Rom 5:9) means that a cultic substance has a judicial effect. Paul also taught the transformation of believers into the image of God through Christ ([Theosis](#)).<sup>[25]</sup>

## Criticism and rhetoric

The "new" perspective has been an extremely controversial subject and has drawn strong arguments and recriminations from both sides of the debate.<sup>[26]</sup>

In 2003 [Steve Chalke](#), after being influenced by new-perspective writers, published a book targeted at a popular audience which made comments highly critical of the [penal substitution](#) theory of the atonement.<sup>[27]</sup> This caused an extensive and ongoing controversy among Evangelicals in Britain, with a strong backlash from laypeople and advocates of the [Lutheran](#) and [Reformed](#) traditions.<sup>[28]</sup> Chalke's views drew much support as well as criticism, with numerous articles, blogs and books being written on both sides of the debate.

The continuing controversy led to the [Evangelical Alliance](#) organising a symposium in July 2005 to discuss the issue. A record of this symposium includes a chapter by Chalke and his views are also contained in "the atonement debate".<sup>[29] [30] [31]</sup> A group of three conservative evangelical theologians responded to Chalke with their book, *Pierced for our Transgressions* (Crossway Publishing, 2007), which strongly criticised Chalke's position as inconsistent with some evangelical confessions of faith.<sup>[32] [33]</sup>

However, [N. T. Wright](#) endorsed Chalke and spoke out against the latter book, commenting, for instance, that 'despite the ringing endorsements of famous men, it ["Pierced For Our Transgressions"] is deeply, profoundly, and disturbingly unbiblical.'<sup>[34]</sup>

Both sides of the debate have attempted to claim the higher, and more accurate, view of scripture. New-perspective advocates claim that supporters of the historic Lutheran and Reformed perspective are too committed to historic [Protestant](#) tradition, and therefore fail to take a "natural" reading of the Bible; while those of the Lutheran and Reformed perspectives claim that new-perspective advocates are too intrigued by certain interpretations of context and history, which then lead to a biased hermeneutical approach to the text.

The "new" perspective has been heavily criticized by conservative scholars in the Reformed tradition, arguing that it undermines the classical, individualistic, Augustinian interpretation of election and does not faithfully reflect the teachings of the Scriptures. It has been the subject of fierce debate among Evangelicals in recent years, mainly due to N. T. Wright's increasing popularity in [evangelical](#) circles. Its most outspoken critics include Calvinists [John Piper](#),<sup>[35]</sup> [Sinclair Ferguson](#),<sup>[36]</sup> <sup>[37]</sup> C. W. Powell,<sup>[38]</sup> [Mark A. Seifrid](#), [D. A. Carson](#),<sup>[39]</sup> Tom Holland,<sup>[40]</sup> [Ligon Duncan](#).<sup>[41]</sup> Barry D. Smith has claimed that the New Perspective's challenge to the traditional view of Jewish faith practice as [legalistic](#) is misplaced.<sup>[42]</sup>

In 2015 John M.G. Barclay published *Paul and the Gift* which re-frames Paul's theology of grace and, in doing so, provides a nuanced critique of the New Perspective.<sup>[43]</sup> The book has been praised for keeping grace at the center of Paul's theology (*pace* the New Perspective) while illuminating how grace, understood in light of ancient theories of gift, demands reciprocity and thus the formation of new communities based not on ethnicity but the unqualified Christ-gift (much like the New Perspective).<sup>[44]</sup> <sup>[45]</sup>

## All about N.T. Wright

<b>N.T. (Tom) Wright Websites:</b>  <b>NT Wright Online</b> <a href="http://ntwrightonline.org/">http://ntwrightonline.org/</a>  <b>NTWrightPage</b> <a href="http://ntwrightpage.com/">http://ntwrightpage.com/</a>  <b>Monergism:</b> <a href="#">NT Wright references</a>  <b>N.T. Wright podcasts...</b> <a href="https://www.podcastchart.com/podcasts/the-n-t-wright-podcast">https://www.podcastchart.com/podcasts/the-n-t-wright-podcast</a>	<b>Surprised by Hope</b> (Workbook) (PDF) <a href="http://journeynaz.com/wp-content/uploads/2011/04/Surprised-by-Hope-Participants-Guide.pdf">http://journeynaz.com/wp-content/uploads/2011/04/Surprised-by-Hope-Participants-Guide.pdf</a>  <b>Read the Spirit: NT Wright Resource Page</b> <a href="http://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/">http://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/</a>  <b>The Work of the People: N.T. Wright</b> (videos) <a href="http://www.theworkofthepeople.com/person/nt-wright">http://www.theworkofthepeople.com/person/nt-wright</a>  <b>Videos: NT Wright   Lectures   Sermons   Discussions   Interviews</b> (188+ Videos) <a href="https://www.youtube.com/playlist?list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy">https://www.youtube.com/playlist?list=PLR2I5rwcF854ldr0ZjZAGnGNdOOURNhwy</a>
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## Personal / Bio

### Dr. N. T. Wright - Oklahoma Christian Q&A

<https://www.youtube.com/watch?v=3pCSL5Wugpg> [Video] (personal info, msg. to leave; 14 min.)

Also discusses reading the Bible, how, when and how often he reads the Bible.

**An Interview with N.T. Wright – Good God? (2014) ([TheVeritas.org](#))**  
**Veritas Forum: Reconciling A Good God With A World Filled With Suffering**  
<http://danielpassini.org/an-interview-with-n-t-wright/>

Direct link to video: <https://www.youtube.com/watch?v=kjdLatKLo1k> [Video] (2014)

Includes personal info., what doubts he had about his faith, good vs evil, etc.

(Starts off with questioning “Why?” regarding his appearance on the [Colbert Report](#))

**Special Event: N.T. Wright Interview - Part 1 - Personal Info (2017) ([biblical-literacy.org/](#))**  
<https://www.youtube.com/watch?v=urEWj9il7Os> [Video]

### A Conversation with N. T. Wright

<http://ntwrightpage.com/2017/04/30/a-conversation-with-nt-wright/> [Video]

(Contains some personal info., esp. in first part)





## InTouch Magazine – Once and For All: An Interview with N.T. Wright (2/10/2016)

<https://www.intouch.org/read/magazine/features/once-and-for-all>

Interviewer: [Jamie Hughes](#)

## An Interview with N. T. Wright (Downloadable Transcript)

<http://inchristus.com/2016/10/16/interview-n-t-wright/>

## N.T. Wright on the [Eric Metaxas Show](#) (Interview, Podcast) (Metaxas also of [Socrates in the City](#))

Hour 1: <https://soundcloud.com/the-eric-metaxas-show/nt-wright-hour-1> (Audio)

Hour 2: <https://soundcloud.com/the-eric-metaxas-show/professor-nt-wright-hour-2> (Audio)

Alt. page link: <http://ntwrightpage.com/2017/02/15/interview-with-eric-metaxas/>

## A Conversation with N. T. Wright

<http://ntwrightpage.com/2017/04/30/a-conversation-with-nt-wright/> [Video]

## N.T. Wright: Paul

<http://ntwrightpage.com/2016/04/05/paul/>

Excerpt:

...Since the Reformation, it has been customary to read Paul as the enemy of 'legalism' in religion (see Law and Gospel). Though important in its own way, this issue does not represent Paul's central thrust. Instead, the contemporary church would do well to learn from Paul the true significance of Christ-shaped monotheism and of the new covenant in the Spirit, which together provide the basis, rationale, content and pattern for the church's life and, particularly, its responsibility for world-wide mission.

## [Facing the Canon](#) with Tom Wright (2014) [Recommended]

<https://www.youtube.com/watch?v=8sCoF4uNLWQ> [Video]

Wright answers difficult questions submitted to him by John Canon, including women leadership in the church, resurrection, Israel today and returning to the land and the centrality of Jesus for gentiles and Jews, Isaiah 53, prayer, why do bad things happen to good people?, sacraments, why does not Bible address more everyday issues, marriage, sharing the Gospel.

FYI: check out his interview of [Nick Gumble](#) founder of [Alpha International](#) [Recommended]

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[Sample Index](#)



**N. T. Wright** (1948– ) has been named by *Christianity Today* as one of today's top theologians. He earned a Bachelor of Arts in Theology, Masters in Anglican ministry, and DPhil from University of Oxford.

A fellow and chaplain at Cambridge from 1978–81, he then served as assistant professor of New Testament language and literature at McGill University in Montreal. Before becoming a chaplain, tutor, lecturer and fellow at Oxford in 1986, Wright served as dean of Lichfield Cathedral, Canon Theologian of Westminster Abbey, and Bishop of Durham. Wright is currently Professor of New Testament and Early Christianity at St. Andrews University.

## Theopedia: [N.T. Wright](#)

Excerpt:

Nicholas Thomas ("Tom") Wright (b. 1948) is an [Anglican](#) theologian and Professor of New Testament and Early Christianity at the University of St Andrews, Scotland. He was formerly Bishop of Durham until August, 2010. Wright received his D.Phil. and D.D. degrees from Oxford, and taught [New Testament](#) studies for twenty years at Cambridge, McGill and Oxford Universities. He is an expert on the [historical Jesus](#), especially his [resurrection](#). Wright is also well known as an exponent of the [New Perspective on Paul](#), especially on the topic of [justification](#). His *Christian Origins and the Question of God* book series forcefully counters the "[Liberal Myth of Christian Origins](#)" [heresy](#) that is popular among some liberal factions.

## Wikipedia: [N.T. Wright - Wikipedia](#)

[https://en.wikipedia.org/wiki/N. T. Wright](https://en.wikipedia.org/wiki/N._T._Wright)

Excerpt:

Nicholas Thomas Wright (born 1 December 1948) is a leading British [New Testament](#) scholar, [Pauline theologian](#), and retired [Anglican bishop](#). In [academia](#), he is published as N. T. Wright, but is otherwise known as Tom Wright.<sup>[3]</sup> Between 2003 and his retirement in 2010, he was the [Bishop of Durham](#). He then became Research Professor of New Testament and Early Christianity at [St Mary's College](#) in the [University of St Andrews](#) in Scotland.

He writes prolifically about theology, Christian life, and the relationship of these two things. He advocates a biblical re-evaluation of and fresh approach to theological matters such as [justification](#),<sup>[4]</sup> women's ordination,<sup>[5]</sup> and popular Christian views about life after death.<sup>[6]</sup> He has also criticized the idea of a literal [Rapture](#).<sup>[7]</sup> Alternate source: [Fulcrum website](#). The author of over seventy books, Wright is highly regarded in academic and theological circles primarily for his "Christian Origins and the Question of God" series.<sup>[8]</sup> The third volume, *The Resurrection of the Son of God*, is considered by many pastors and theologians to be a seminal Christian work on the resurrection of the [historical Jesus](#),<sup>[9][10]</sup> while the most recently released fourth volume, *Paul and the Faithfulness of God*, is hailed as Wright's magnum opus.<sup>[11]</sup>

## Facebook: [N.T. Wright](#)

### Considering N.T. Wright [\(Sharing Laity Lodge\)](#)

<http://www.markdroberts.com/htmfiles/resources/ntwright.htm>

## **The Work of the People: N.T. Wright**

<http://www.theworkofthepeople.com/person/nt-wright>

## **More NT Wright videos at “The Work of the People”**

<http://www.theworkofthepeople.com/list/people/nt-wright>

## **YouTube: N.T. Wright – Topic**

[https://www.youtube.com/channel/UCPaAVYSXqkGjgWEp3zGd1\\_g](https://www.youtube.com/channel/UCPaAVYSXqkGjgWEp3zGd1_g) [Videos]

## **NT Wright Resource Page for Bible Study and Small Groups**

<https://www.readthespirit.com/nt-wright-bible-scholar-interviews-and-book-reviews-resource-page-for-bible-study/>

## **N.T. Wright Online (Courses / fee required)**

<https://www.udemy.com/user/nicholasthomaswright/>

## **N. T. Wright | Lectures | Sermons | Discussions | Interviews (188+ Videos)**

<https://www.youtube.com/playlist?list=PLR2l5rwcF854ldr0ZjZAGnGNdOOURNhwy>

## **Podcasts:**

### **Nomad 85- The Man Behind the Theology: N.T. Wright (Interview; Podcast) (2015)**

[http://feedproxy.google.com/~r/TheNtWrightPodcast/~5/aKioo3V780s/Nomad\\_85\\_Tom\\_Wright\\_4.mp3](http://feedproxy.google.com/~r/TheNtWrightPodcast/~5/aKioo3V780s/Nomad_85_Tom_Wright_4.mp3)

[Audio]

### **NT Wright on Seminary Dropout (2015)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/nt-wright-on-seminary-dropout>

### **Justification & New Perspective on Paul (2015)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/justification-new-perspective-on-paul>

### **What's so Great About the Apostle Paul? (2014)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/what-s-so-great-about-the-apostle-paul>

### **Heaven is Not the End of the World (2014)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/heaven-is-not-the-end-of-the-world>

### **A New Creation-Shaped Church (2014)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/a-new-creation-shaped-church>

### **The Jesus of Myth and History (2014)**

[Audio]

<https://www.podcastchart.com/podcasts/the-n-t-wright-podcast/episodes/the-jesus-of-myth-and-history>

## **Many more**

## **BioLogos – N.T. Wright Blog**

<http://biologos.org/author/nt-wright>

## A Few More Videos by N.T. Wright

### N.T. Wright on Predestination (and Election, Chosen)

<https://www.youtube.com/watch?v=qKwlijhZW-M> [Video]

### Bold answers from NT Wright (2015)

[Recommended]

<https://www.youtube.com/watch?v=aoB10G3nm8o> [Video]

### N.T. Wright: What is the Gospel? (2013)

<https://www.youtube.com/watch?v=ICHovRHJAYY> [Video]

### N.T. White: What is the gospel, and why is it the "good news"? (2009)

<https://www.youtube.com/watch?v=cWoezpvlEz4> [Video]

### N.T. Wright | On Worldview (2017)

<https://www.youtube.com/watch?v=2u-f2qmYr1s> [Video]

See also: [Paul's Worldview](#) according to N.T. Wright

### Who was Jesus - N.T. Wright (2011)

<https://www.youtube.com/watch?v=8WVysqUd4Gg> [Video]

**NOTE:** For more information on the Jesus, Paul and Greek philosophy, see my separate ["Reference Notes on Paul and Romans"](#)



## Misc. Tom Wright

### The Humor of N.T. Wright (2009)

<https://www.youtube.com/watch?v=pgS8oFc5dkI> [Video]

### N.T. Wright on the Colbert Report (2008)

<http://www.cc.com/video-clips/m7daav/the-colbert-report-bishop-n-t--wright>

### N.T. Wright Sings Bob Dylan (May 7, 2012, the [Rabbit Room](#))

<https://vimeo.com/41782945> [Video]

### Hitler Rant on John Piper and N.T. Wright [Humor/Satire]

<https://www.jaydinitto.com/hitler-on-john-piper-and-n-t-wright/> (links to video)

Direct YouTube link: [https://www.youtube.com/watch?v=M\\_6EuMuC4Kc](https://www.youtube.com/watch?v=M_6EuMuC4Kc) [Video]

### [Socrates in the City](#) – Introduction of N.T. Wright by Eric Metaxas (2011)

<https://www.youtube.com/watch?v=91zvwcZCzwg> [Video]

#### Socrates in the City: One of New York's Best Kept Secrets

<https://ccithink.com/tag/greek-philosopher-socrates/>

### Three Books that Changed N.T. Wright's Life (2017)

<https://www.christiantoday.com/article/three.books.that.changed.nt.wrights.life/104297.htm>

<https://vimeo.com/201857771> [Video]

**NOTE: For more information on the Jesus, Paul and Greek philosophy, see my separate [“Reference Notes on Paul and Romans”](#)**


## Romans Related

[\[Galatians related\]](#)

## Charts and other Resources on the Book of Romans

### Interesting Facts About Romans

**AUTHOR:** Paul  
**TIME WRITTEN:** 57 A.D. from Corinth in Greece  
**POSITION IN THE BIBLE:** 45th Book in the Bible  
6th Book in the New Testament  
1st of 21 Epistle Books  
(Romans - Jude)  
6th of Paul's 13 books  
21 Books to follow it.



**CHAPTERS:** 16  
**VERSES:** 433  
**WORDS:** 9,447

**OBSERVATIONS ABOUT ROMANS:**

- Some have called Romans Paul's greatest work.
- Romans has been called 'The Gospel according to Paul.'
- The Book of Romans explores the great significance of Christ's sacrificial death.
- In Romans 16, Paul greets by name some 26 or 27 people in a congregation he has never visited.
- Romans was written near the end of Paul's 3rd Missionary Journey.
- People from Rome were present in Jerusalem on the Day of Pentecost when the church began. Acts 2:10
- Tacitus, a historian, referred to the Christians who were persecuted under Nero in 64 A.D. as 'an immense multitude.'
- Each of the following words appear at least sixty times each in the Book of Romans:

Righteousness	All
Faith	Sin
Law	
- Background of Rome:  
Rome was founded in 753 B.C.

It was the capital of the Romans Empire during the 1st century.  
Rome contained many magnificent buildings.  
It is believed that during Paul's life that the population of Rome was estimated to be between three to four million people.

■ What others have said about the Book of Romans  
Samuel Taylor Coleridge (a poet) - regarded Romans as the most profound book in existence.  
Godet (a commentator) - called Romans 'the cathedral of the Christian faith.'  
Meyer - referred to Romans as 'the greatest and richest of all apostolic works.'  
Martin Luther - 'This epistle is the chief part of the New Testament and the very purest gospel . . . it can never be read or pondered too much, and the more it is dealt with, the more precious it becomes, and the better it tastes.'

■ Four great doctrines in Romans:  
Righteousness - The quality of being right or just with God.  
Justification - God pronounces those righteous whose sins have been forgiven.  
Election - God has predetermined a means of salvation.  
Sanctification - Set apart from evil ways.

And we know that all things work together for good to those who love God and who are the called according to His purpose.  
Romans 8:28

Barnes Bible Charts

Source: Barnes Bible Charts

## Summary Chart of Romans

<http://www.runawayplanet.com/files/summary-chart-of-romans.pdf> [PDF]

## Romans Overview



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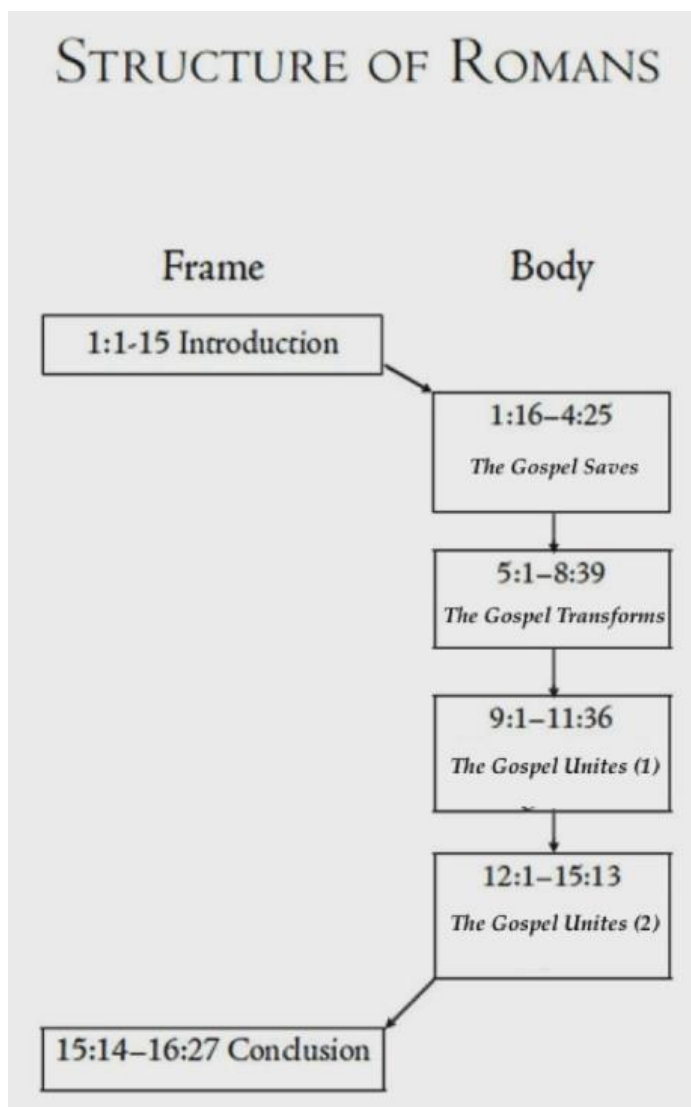
## Romans Series Topic: Romans 1:1-15 – Good News for a Divided World

The book of Romans is a masterfully written exposition of the gospel of God. Without a doubt, it is the foundation of authentic Christianity and the most articulate, systematic understanding of our faith found in the Bible. Countless lives have been changed by the truth found in this ancient letter. And, it continues to change lives today. Interestingly enough, Romans was written to Christians. So, while the good news found in Romans can certainly bring people to faith in Jesus, the actual focus is on how the gospel helps Christians think rightly about God, life, faith, and Christian community. If you want to grow to know God more personal and intimate way, this letter is for you!

(1) *What Romans is not.* Romans is not a textbook of systematic theology. It is the most articulate, systematic explanation of Christianity/the gospel in all the Bible. And unquestionably, it is full of deep theological truth. Nevertheless, it is not a book written for the sole purpose of setting forth everything Paul understood about New Testament Bible doctrine.

(2) *What Romans is.* Romans is a letter—as is clear from all the personal comments Paul makes at the beginning and end of the letter—see 1:1-15 and 15:14-16:27.

(3) *Why Paul wrote Romans.* Paul wrote this letter to address a very serious problem in the church. He wrote to help unite a deeply divided church. Jewish Christians were not holding on to Jewish laws and traditions. Gentile Christians looked at Jewish Christians as trying to force Jewish customs and law-keeping on them which was out of keeping with faith in Christ. Paul writes to try to bring peace among Jewish and Gentile Christians. This theme builds to the exhortation found in 15:5-7. See it? Romans is a letter written to heal a very serious racial and ethnic divide in the church. And to address that division, Paul argues for peace and reconciliation using gospel doctrine as his rationale.





## Romans Sermon Series: Topic: Good News for a Divided World

<https://fellowshipgreenville.org/page/461?Item=1228>

Everything Paul says in his letter to the Romans builds to this exhortation (Rom. 15:5-7):

**May the God of endurance and encouragement grant you [Jews and Gentiles] to *live in harmony with one another*, in accord with Christ Jesus, that *together* you may with *one voice* glorify the God and Father of our Lord Jesus Christ. Therefore, *accept one another* just as Christ has accepted you, for the glory of God.**



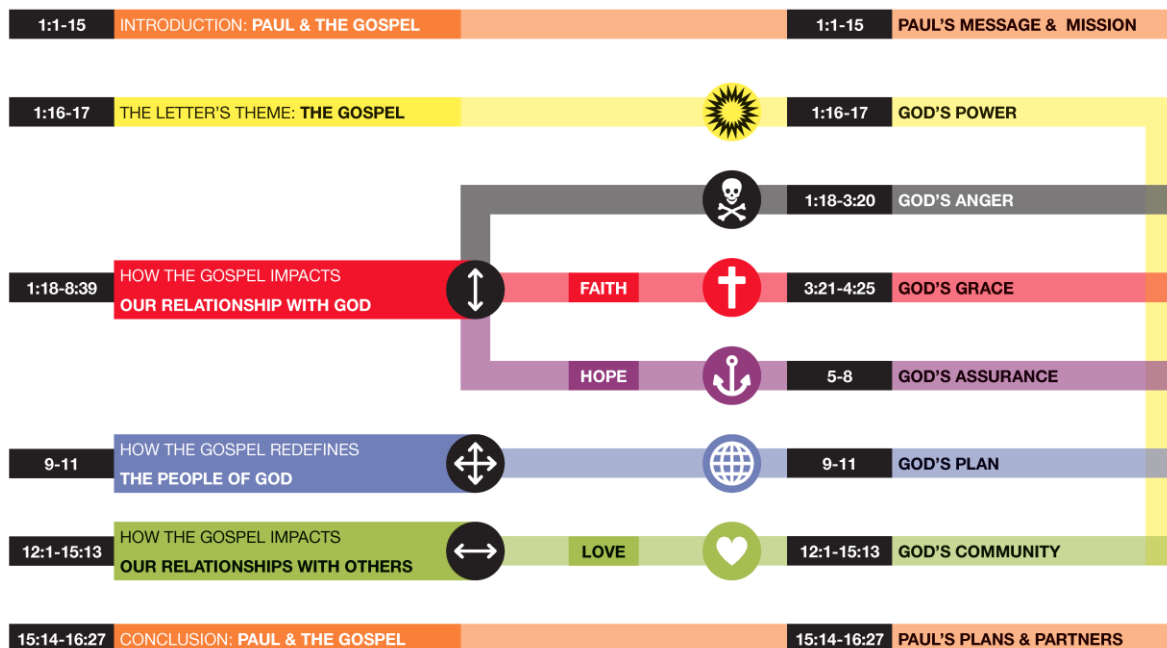
(Source: ESV)

Romans is a letter written to heal a very serious racial and ethnic divide in the church at Rome. Paul gives them the clearest explanation of the Gospel in the Bible and argues for peace and reconciliation in the church using rich Gospel doctrine as his rationale... Romans is practical theology, not systematic theology. —Charlie Boyd

# Romans: The Big Picture

## ROMANS THE BIG PICTURE

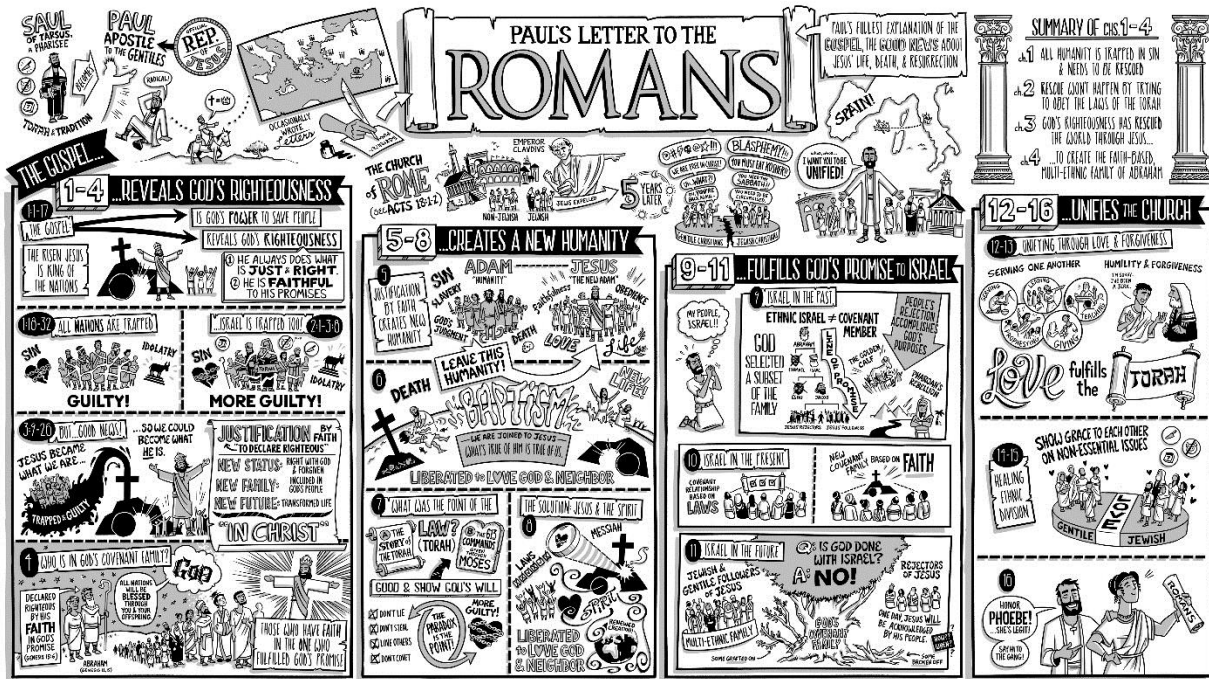
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# The Bible Project: Romans

<https://thebibleproject.com/explore/romans/>

<https://d1bsmz3sdihplr.cloudfront.net/media/Posters%20Download/50-51-Romans-FNL.jpg> (Poster)

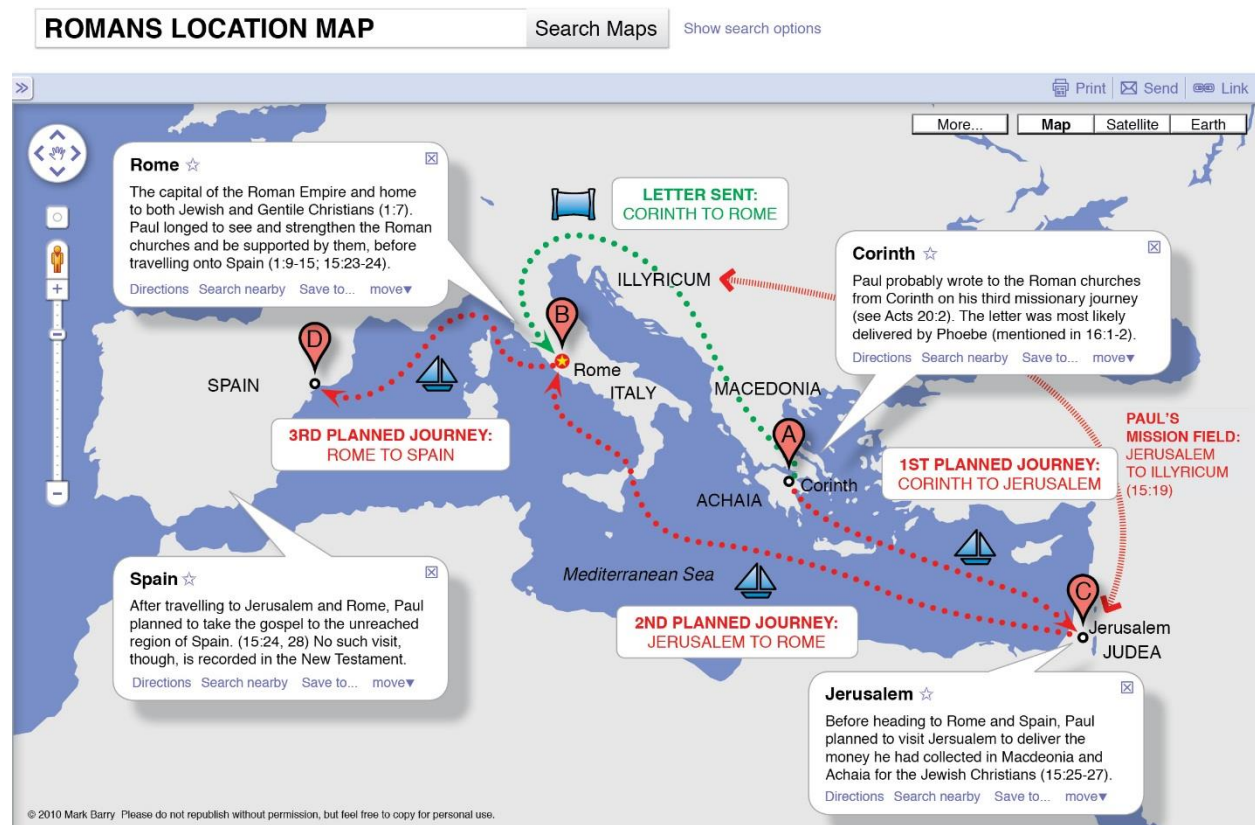


See next page for larger view...





# Romans Location Map



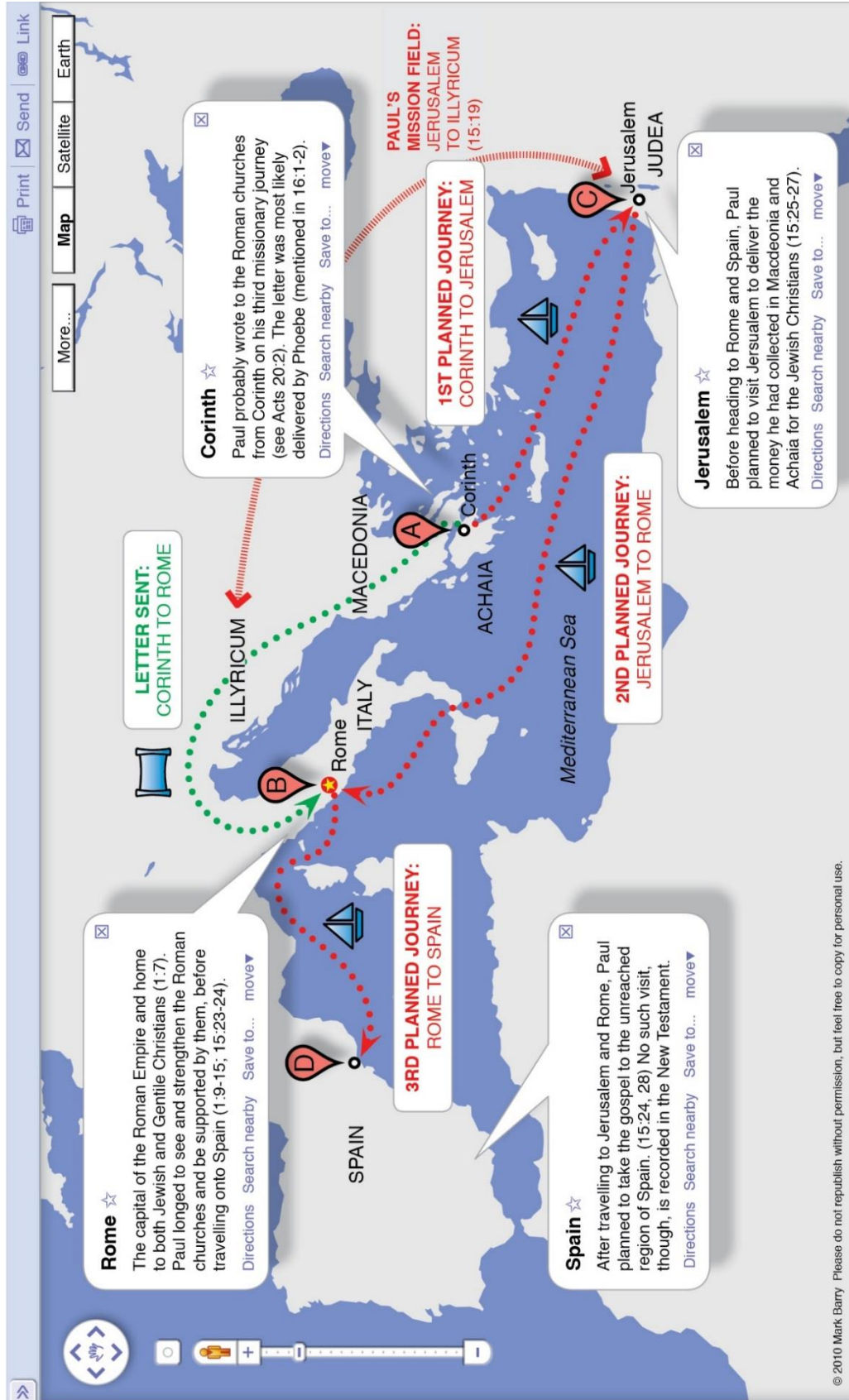
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# ROMANS LOCATION MAP

Search Maps

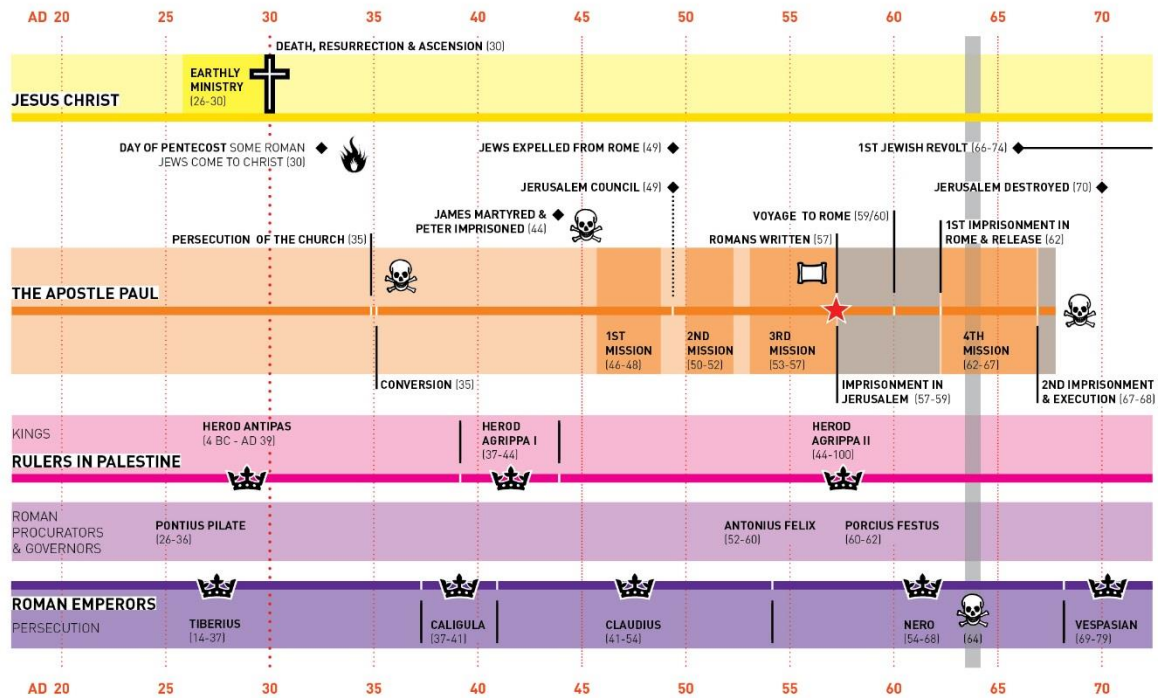
Show search options



# Romans Timeline

## ROMANS TIMELINE

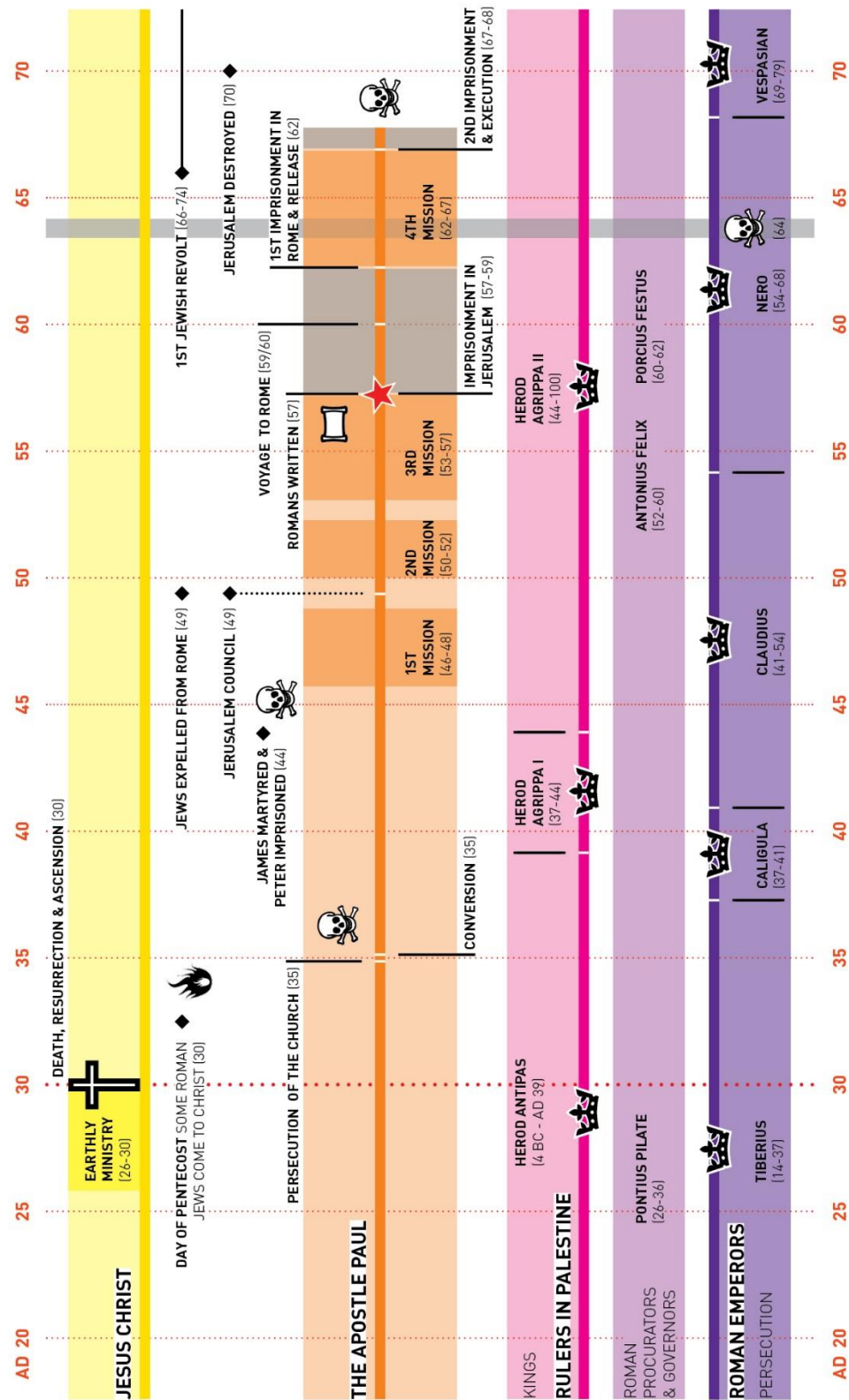
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See next page for a larger view...

# ROMANS TIMELINE

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## Romans Study Videos by Gene Getz from his Life Applications Study Bible



Dr. Getz Bio: <http://www2.bhpgroup.com/qr/GetzBible/author.asp>

### **Regarding Dr. Gene Getz and the following videos:**

**[Recommended]**

Gene now serves as President of the Center for Church Renewal and has completed a 7-year Bible project using the Holman Christian Standard Bible. The "Life Essentials Study Bible" is the first Multi-Media Study Bible which contains 1,500 principles from Genesis to Revelation. Using QR codes associated with each biblical principle, the reader can access over 250 hours of video teaching on these principles by Dr. Getz. Gene also airs a 2-minute daily feature on numerous radio stations called "Bible Principles" which can also be accessed by going to [www.bibleprinciples.org](http://www.bibleprinciples.org) where you'll also discover information about Gene's *Life Essentials Study Bible*.

See <https://bibleprinciples.org/> for access to the same teaching videos for Galatians (as above) and also for all the other books of the bible. ([Video Search](#))

### **Here is the list of Life Application videos for Romans from the site:**

Romans; Principle #1; Rom 1:1-12; p. 1534

(Note: also a good brief introduction)

**Mutual Encouragement:** Regardless of their positions, spiritual leaders are to function as members of the body of Christ who all need one another in order to continue to mature in Christ.

[Video](#)

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[Sample Index](#)

Romans; Principle #2; Rom 1:13-17; p. 1535

**Standing Strong:** No matter what our circumstances, we should never allow shame and fear to keep us from being identified with our Lord and Savior Jesus Christ.

[Video](#)

Romans; Principle #3; Rom 1:18-32; p. 1535

**Sin's Devastating Results:** In view of the power of sin, we should not be surprised how human beings progressively violate God's moral laws and suffer the consequences.

[Video](#)

Romans; Principle #4; Rom 2:1-24; p. 1536

**Sin's Pervasive Impact:** Though we may assent to a high standard of righteousness, we are still not able to measure up to God's perfect requirements that make us free from sin.

[Video](#)

Romans; Principle #5; Rom 2:25-29; p. 1537

**A Heart Experience:** To have salvation, we must go through a born-again experience that renews our hearts.

[Video](#)

Romans; Principle #6; Rom 3:1-26; p. 1538

**Salvation through Faith:** Since we all fall short of God's perfect standard of righteousness, in order to be saved we must put our faith in the Lord Jesus Christ.

[Video](#)

Romans; Principle #7; Rom 3:27-4:25; p. 1539

**God's Free Gift:** Since salvation is obtained by grace through faith, we are to believe God and receive salvation as a free gift.

[Video](#)

Romans; Principle #8; Rom 5:1-11; p. 1542

**Peace with God:** When we are made righteous by faith, we are to have the full assurance of our salvation, now and eternally.

[Video](#)

Romans; Principle #9; Rom 5:12-21; p. 1541

**God's Saving Grace:** To walk in God's will, we must believe that God's grace is far greater than the power of sin.

[Video](#)

Romans; Principle #10; Rom 6:1-14; p. 1542

**Our New Life in Christ:** To walk in God's will, we should continually remind ourselves that we are dead to sin and alive to God in Christ Jesus.

[Video](#)

Romans; Principle #11; Rom 6:15-23; p. 1542

**The Apostles' Teaching:** To walk in God's will, we are to obey the pattern of teaching recorded in the Scriptures.

[Video](#)



Romans; Principle #12; Rom 7:1-12; p. 1543

**The Power of Scripture:** To help people overcome their sinful attitudes and actions, we should continually expose them to the Word of God.

[Video](#)

Romans; Principle #13; Rom 7:13-25; p. 1544

**Inner Conflict:** Even though we sincerely desire to walk in God's will, we should expect inner struggles when choosing between doing right and doing wrong.

[Video](#)

Romans; Principle #14; Rom 8:1-17; p. 1545

**The Indwelling Spirit:** When we face temptations to violate God's will, we are to draw on the power of the indwelling Holy Spirit to enable us to be victorious over sin.

[Video](#)

Romans; Principle #15; Rom 8:18-27; p. 1545

**Divine Prayer:** When we become discouraged, we should remember the intercessory ministry both of the Holy Spirit and of the Lord Jesus Christ.

[Video](#)

Romans; Principle #16; Rom 8:28-39; p. 1546

**Security in Christ:** No matter the circumstances of life, we are to take comfort in the fact that we are secure in Christ, now and eternally.

[Video](#)

Romans; Principle #17; Rom 9:1-3; p. 1547

**A Compassionate Heart:** We should develop a passion for all people who need to hear the good news regarding the gift of salvation.

[Video](#)

Romans; Principle #18; Rom 9:6-29; p. 1548

**God's Sovereign Mercy:** We must understand that God's elective grace is not only based on who He is, but is also directly related to His love for all lost humanity.

[Video](#)

Romans; Principle #19; Rom 9:30-10:21; p. 1549

**Human Responsibility:** We are to faithfully share with all people that they are responsible to respond to God's mercy and grace.

[Video](#)

Romans; Principle #20; Rom 11:1-32; p. 1551

**The Great Commission:** Regardless of God's future plan for Israel as a nation, our primary focus today should be on God's present plan for both Jews and Gentiles.

[Video](#)

Romans; Principle #21; Rom 11:33-12:2; p. 1551

**Christ-Centered Worship:** In view of God's mercy, we are humbly to acknowledge His sovereign grace and worship Him by offering all parts of our bodies as a living sacrifice.

[Video](#)

Romans; Principle #22; Rom 12:3-8; p. 1552

**A Servant's Heart:** To live in God's will, we are to humbly serve one another within the body of Jesus Christ.

[Video](#)

Romans; Principle #23; Rom 12:9-16; p. 1553

**Sincere Love:** To live in God's will, we are continually to demonstrate authentic love for one another.

[Video](#)

Romans; Principle #24; Rom 12:17-21; p. 1553

**Avoiding Vengeance:** To live in God's will, we are to demonstrate Christlike love to our enemies.

[Video](#)

Romans; Principle #25; Rom 13:1-7; p. 1554

**Civic Responsibilities:** To live in God's will, we are to be good citizens.

[Video](#)

Romans; Principle #26; Rom 13:8-10; p. 1555

**Loving One Another:** To live in God's will, we are to obey Christ's new command.

[Video](#)

Romans; Principle #27; Rom 13:11-14; p. 1555

**Walking in the Light:** To live in God's will, we are to walk according to the Spirit and not according to the flesh.

[Video](#)

Romans; Principle #28; Rom 14:1-12; p. 1556

**Accepting One Another:** To live in God's will, we are to avoid judging one another where God has given us freedom.

[Video](#)

Romans; Principle #29; Rom 14:13-23; p. 1556

**Protecting One Another:** To live in God's will, we are to avoid using our freedom in Christ in a way that causes another Christian to fall into sin.

[Video](#)

Romans; Principle #30; Rom 15:1-6; p. 1557

**Pursuing Peace:** To live in God's will, we are to do all we can to create love and unity in the body of Christ.

[Video](#)

Romans; Principle #31; Rom 15:7-14; p. 1558

**Two-Dimensional Love:** To live in God's will, not only are we to accept one another, but we are to instruct one another.

[Video](#)

Romans; Principle #32; Rom 15:25-29; p. 1559

**Material Obligations:** To live in God's will, we are to reciprocate materially when we have been helped spiritually.

[Video](#)

Romans; Principle #33; Rom 15:30-33; p. 1559

**The Power of Prayer:** To live in God's will, we are to pray for one another, particularly when we face difficult challenges in our lives.

[Video](#)

Romans; Principle #34; Rom 16:1-24; p. 1560

**A Model of Encouragement:** To live in God's will, we are to remember in a special way those who have encouraged us.

[Video](#)

# Romans Study Guides / Commentaries

## The Gospel According to Paul: Romans (Commentary by [Dr. Bob Utley](#))

<http://www.ibiblio.org/freebiblecommentary/pdf/EN/VOL05.pdf> [PDF]

## Dr. Thomas Constable's Notes on Romans

<http://www.soniclight.com/constable/notes/htm/NT/Romans/Romans.htm> [also available: [PDF](#)]

Excerpt:

Throughout the history of the church, Christians have recognized this epistle as the most important book in the New Testament. The reason for this conviction is that it is an exposition of "the gospel of Jesus Christ." [Martin Luther](#) called Romans "the chief part of the New Testament and the perfect gospel." Coleridge, the English poet, declared it to be "the most profound work in existence." And Frederick Godet, the French commentator, described it as "the cathedral of the Christian faith."[\[27\]](#)

To appreciate the message of this book, it will be helpful first to consider Paul's presuppositions. He based these, of course, on Old Testament revelation concerning cosmology and history. "Cosmology" is the study of the nature and principles of the universe.

By the way, there is now what has been called the "new perspective on Paul," which some writers on Paul have advocated in recent years. These scholars believe that "Protestant exegesis for too long allowed a typical Lutheran emphasis on justification by faith to impose a hermeneutical grid on the text of Romans."[\[28\]](#) They believe that the Judaism of Paul's day was *not* a coldly legalistic "system of earning salvation by the merit of good works, with little or no room for the free forgiveness and grace of God."[\[29\]](#) Rather, "Judaism's whole religious self-understanding was based on the premise of grace."[\[30\]](#)

[E. P. Sanders](#) used the phrase "[covenant nomism](#)," by which he meant that, when Paul wrote Romans, he had in mind the role of the law in maintaining the Jews' status as God's chosen people, not as a means of salvation. Some advocates of this view also believe that Paul's Greco-Roman culture influenced the apostle more than his Jewish background and the Old Testament. This has led to some reinterpreting of Paul's writings. Advocates of the "new perspective" include E. P. Sanders, [James Dunn](#), the writer of the Word Biblical Commentary on Romans, [N. T. Wright](#), who has written many books on Pauline theology, and others.

"This, then, is the context within which and against which we must set Paul's treatment of the law in Romans. The Jews, proselytes, and God-worshiping Gentiles among his readership could read what Paul says about the law in the light of this close interconnection in Jewish theology of Israel's election, covenant, and law. They would, I believe, recognize that what Paul was concerned about was the fact that covenant promise and law had become too inextricably identified with ethnic Israel as such, with the Jewish people marked out in their national distinctiveness by the practices of circumcision, food laws, and sabbath in particular ([N. T.] Wright appropriately coins the phrase 'national righteousness'). They would recognize that what Paul was endeavoring to do was to free both promise and law for a wider range of recipients, freed from the ethnic constraints which he saw to be narrowing the grace of God and diverting the saving purpose of God out of its main channel—Christ."[\[31\]](#)

Some evangelical scholars have accepted "new perspective" theories, though I have not. The result of the "new perspective" is a departure from traditionally held interpretations of many Pauline texts. The reading that I have done on this theory has not convinced me that Paul had a "covenant nomistic" view of the law.[\[32\]](#)

First among his presuppositions, Paul assumed the God of the Old Testament. He assumed God's existence and full deity. He believed that God is holy and just. He also held that God is the Creator, Sustainer, and Sovereign Ruler of the universe.

Second, Paul's view of man was that he is subject to God's government of the universe. Paul believed that man has received a measure of freedom from God, so he can choose to pursue sin. However, if he does, he is still in the sovereign hand of God. God allows the consequences of his sins to have their effects on him both now and forever. Man is also in authority over the rest of the material creation ([Gen. 1:28](#)<sup>L</sup>). What man has experienced, the material creation also has experienced and reflects as a result of man's action.

Third, Paul's view of history was that of Old Testament revelation. The important historical events for Paul were those in his Scriptures.

Adam was the first man. He rebelled against God's authority. The result was threefold: the practical dethronement of God in the minds of Adam's descendants, the degradation of humanity, and the defilement of creation. This is a very different view of history from what evolutionists and humanists take. Man has lost his scepter because he rebelled against God's scepter.

Two other individuals were especially significant in history for Paul, as we see in Romans: Abraham, and Jesus Christ. God called Abraham to be a channel of blessing to the world. Christ is the greatest blessing. Through Him, people and creation can experience restoration to God's original intention for them.

These are Paul's basic presuppositions on which all of his reasoning in Romans rests.

Romans may not be the best biblical book to put in the hands of most unsaved people to lead them to salvation. John is better for that purpose. However, Romans is the best book to put in the hands of a saved person to lead him or her to understand and appreciate their salvation. By the way, "salvation" is an umbrella term: it covers many aspects of deliverance, including justification, sanctification, glorification, redemption, propitiation, et al.<sup>[33]</sup>

#### Notes:

<sup>[27]</sup>G. Campbell Morgan, *Living Messages of the Books of the Bible*, 2:1:93.

<sup>[28]</sup>Dunn, p. lxxv.

<sup>[29]</sup>Ibid.

<sup>[30]</sup>Ibid.

<sup>[31]</sup>Ibid., pp. lxxi-lxxi.

<sup>[32]</sup>See James E. Allman, "Gaining Perspective on the New Perspective on Paul," *Bibliotheca Sacra* 170:677 (January-March 2013):51-68, for an introduction to and evaluation of the views set forth by Sanders, Wright, and Dunn.

<sup>[33]</sup>See Earl D. Radmacher, *Salvation*.



## **Romans Bible Study and Teacher's Guide**

[http://www.biblicalintensives.com/folio/folio\\_docs/Romans%20Teacher%20Manual%202009.pdf](http://www.biblicalintensives.com/folio/folio_docs/Romans%20Teacher%20Manual%202009.pdf) [PDF]

<http://manualslist.com/pdf/romans-bible-study-and-teachers-guide-biblical-intensives.html>

<http://www.docucu-archive.com/view/e67d0b8ec9d048992e0159ecc8d07021/ROMANS-BIBLE-STUDY-AND-TEACHER%27S-GUIDE.pdf> [PDF]

## **Executable Outlines: Romans (Copeland)**

<http://www.executableoutlines.com/ro.htm> (also available as a PDF)

## **A Study Through the Book of Romans**

[PDF]

<http://www.biblebc.com/bbi/Courses/Romans/Romans%20Study%20Guide%20a4%20-%20Student.pdf>

## **Charts Used in Teaching Bible Studies from Romans**

<http://www.biblestudyguide.org/ebooks/jeffsmith/romans-charts.PDF> [PDF]

## **Commentary on Romans (John Calvin)**

<http://www.biblestudyguide.org/ebooks/comment/calcom38.pdf> [PDF]

## Misc.

**NT Wright: QandA's** (September 2004)

<http://ntwrightpage.com/2016/04/25/wrightsaid-qa-september-2004/>

Excerpt:

**Question:** IN NTPG (*New Testament and the People of God*), p. 461, the last paragraph, you said:

The forth and final aspect of Christian hope is the expectation of the return of Jesus. It is vital to stress both that most of the texts normally drawn on in this connection have nothing to do with the case, and that there are several others which still bear on it directly. Following our exposition in chapter 10, it should be clear that texts which speak of the “coming of the son of man on a cloud” have as their obvious first-century meaning the prediction of vindication for the true Israel.

According to what you wrote in other places, 1 Thess 4:15 – 17 and 1 Cor 15:51-52 are among “several others which still bear on it directly”.

Paul uses “we” in 1 Thess 4:15-17. The obvious referent of this pronoun in this context seems to be his readers and himself. When Paul said “we who are alive, who are left until the coming of the Lord”, it seems that he did not think of the possibility that none of his readers and himself would be alive until THN PAROUSIA TOU KYRIOU.

So, how does Paul’s “we” language does not suggest that “the Lord’s return itself must happen within a generation” (p. 463, NTPG)? Similarly Paul said in 1 Cor 15:51-52, “We shall not all sleep, but we shall all be changed”. The obvious referent of this “we” here is also his readers and himself. So, how can “we shall not all sleep... at the last trumpet” not imply that some of his readers and himself would not sleep at the last trumpet?

**Answer:** From Paul’s point of view, of course the return of Jesus might have occurred at any time, therefore it could be tomorrow — or today — and he and his readers might still be alive. But by Philippians [e.g., Phil. 1:20-26] he has faced the possibility that he may well die first (though he still thinks he may not), and by 2 Corinthians [e.g., 2 Cor. 4:16-5:10] he has concluded that he probably will die first. Certainly from his perspective it remains a clear possibility that some of them will still be alive. But nothing in his theology hinges on that as a prediction which would then be falsified by subsequent generations of church history.

## How every Christian can learn to explain the resurrection of Jesus to others

<https://winteryknight.com/2009/03/06/how-every-christian-can-learn-to-explain-the-resurrection-of-jesus-to-others/>

### Gary Habermas explains the earliest source of resurrection facts

<https://winteryknight.com/2009/04/03/gary-habermas-explains-the-earliest-source-of-resurrection-facts/>

Excerpt:

#### Timeline of New Testament sources

You can only use the data that pass these criteria when you are constructing historical hypotheses in a debate setting. But the passage of [1 Corinthians 15:3-7](#) is special, because it has the markings [of] an ancient creed. As Habermas explains, Paul received this creed within *five years of the crucifixion*. **Paul verified this creed twice with eyewitnesses, Peter, John and James**, in [Galatians 1:11-24](#) and [Galatians 2:1-10](#).

So, let's set the date of Jesus' death as being 30 AD. Then ask the question: what sources are closest to the event? We need to have multiple early sources in order to be able to surface minimal facts that can be used when debating skeptics and atheists. Here's the timeline, using the absolute latest possible dates for the sources:

- 30 A.D.: Jesus is crucified. (+0)
- 31 A.D.: The early creed originates around this time
- **35 A.D.: Paul receives the early creed from Peter, John and James in Jerusalem**
- 55 A.D.: 1 Corinthians (+25)
- 70 A.D. Mark (+40)
- 80 A.D. Matthew (+50)
- 85 A.D. Luke (+55)
- 95 A.D. John (+65)

My preferred dates on the gospels are at least 5 years earlier than the skeptical dates. So, your earliest source for minimal facts about the resurrection is [1 Corinthians 15:3-7](#). I [explained before](#) how to leverage the facts in 1 Cor 15, and other minimal facts, into a case for the resurrection.

## Heaven and Hell according to N.T. Wright (Videos)

### Heaven is NOT the Christian Hope - N. T. Wright

<https://www.youtube.com/watch?v=uwch0FTLYSA>

### Rethinking Life After Death (NT Wright)

<https://www.youtube.com/watch?v=rZC6tbgpsl4>

### What Is Hell Like? Does It Even Exist? NT Wright on 100 Huntley Street

<https://www.youtube.com/watch?v=vggzqXzEvZ0>

### Where Is Hell Located? NT Wright on 100 Huntley Street (2008)

[https://www.youtube.com/watch?v=8Zk31Uc\\_pCY](https://www.youtube.com/watch?v=8Zk31Uc_pCY)

### What Will We Do In Heaven? NT Wright on 100 Huntley Street (2008)

<https://www.youtube.com/watch?v=HIUc4Kng1SQ>

### What is Purgatory? NT Wright on 100 Huntley Street (2008)

<https://www.youtube.com/watch?v=Qoo7rGhfsMw> [Video]

### Historical Resurrection of Christ? NT Wright responds

<https://www.youtube.com/watch?v=W0Dc01HVIaM>

### Resurrection of the Body: Has this Belief Changed in Church History? Wright Responds

<https://www.youtube.com/watch?v=KI4nNiVt2n0&>

### NT Wright answers Questions about Heaven, Hell & Resurrection [Playlist]

<https://www.youtube.com/playlist?list=PLD966D6224EA97F83>

### Jesus Bodily Resurrection Vs Greek philosophy - N.T. Wright

<https://www.youtube.com/watch?v=jzWgcRFaOpw>

**NOTE: For information on the Jesus, Paul and Greek philosophy, see my separate [“Reference Notes on Paul and Romans”](#)**

**Randy Alcorn video** (with PowerPoint presentation slides in pdf) of Breakout Session he gave at The Gospel Coalition conference in 2015 [this is a good introductory overview/refreshers for anyone interested in what Randy's perspectives are about heaven and our life/body before and after we die. His topic is in terms of "Continuity and Discontinuity" which will make sense when you listen to the video.]...

Here is his corresponding web page with [youtube video](#) of his Breakout Session presentation along with the PowerPoint links; plus more resources including videos and downloadable appendices from the book, related topics and more:

<http://www.epm.org/resources/2015/Apr/14/alcorntgc/>

BTW, here's the downloadable Book Discussion Guide from the publisher:

[http://files.tyndale.com/thpdata/BookGuides/guides/79428\\_guide.pdf](http://files.tyndale.com/thpdata/BookGuides/guides/79428_guide.pdf)

And a Student Manual on Heaven that draws heavily from the book as well as C.S. Lewis, etc.

[http://www.worldimpactla.org/pdf/TUMI\\_lite/Heaven\\_Student\\_Manual.pdf](http://www.worldimpactla.org/pdf/TUMI_lite/Heaven_Student_Manual.pdf)

<http://sbcommunity.org/wp-content/uploads/2015/02/Heaven.pdf>

Also, a PowerPoint (as pdf) from a presentation by a pastor on heaven and hell

[https://ronaldw.files.wordpress.com/2007/07/heaven\\_and\\_hell-the\\_series.pdf](https://ronaldw.files.wordpress.com/2007/07/heaven_and_hell-the_series.pdf)

**NOTE: For issues related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate "[Reference Notes on Heaven](#)" (based on the book, *Heaven*, by Randy Alcorn)**



Here's another video by Randy Alcorn:

## **C.S. Lewis on Heaven and the New Earth: God's Eternal Remedy to the Problem of Evil and Suffering**

<https://www.youtube.com/watch?v=gs5VzPK8rw0>

(It begins with Randy's background and how he came to know the Lord [interesting] and how he was first introduced to C.S. Lewis and Lewis' background [again, interesting])

*See also by Randy Alcorn:*

### **Banished from Humanity**

C.S. Lewis and the Doctrine of Hell



<http://www.desiringgod.org/articles/banished-from-humanity>

**For more C.S. Lewis resources,  
see my Reference Notes on Mere Christianity – C.S. Lewis**

**FYI: The following is a sample of the Table of Contents, Index and Preface for the main *Reference Notes: Paul and Romans (and Galatians)*...**

**NOTES: Paul and Romans (and Galatians):**

**Preface/Disclaimer**

**N. T. Wright, The New Prospective on Paul, and related / Covenantal Nomism**

**Perspectives on Paul : Two “Gestalts” of Romans (Charts)**

**Interviews (chronological) / Personal/Bio-related**

**Criticisms (starting with John Piper, then roughly chronological)**

**More N. T. Wright and related / Pistis\_Christou / 4QMMT**

**Reformed Theology vs Lutheranism vs Calvinism vs Wesleyanism / Antinomianism**

**Calvinism / New-Calvinism**

**Predestination, Election and Related Terms**

**Wright and Others on Predestination**

**and Atonement (incl. Christus Victus / Penal Substitution)**

**Eternal Security of the Believer – Once Saved, Always Saved**

**Monergism / Synergism**

**Heresies and Systems Compared, Gnosticism**

**The Use of Greek Philosophy by Paul in the Bible / Greek Philosophy**

**Paul / Misc. / N.T. Wright Quotes / Index to Topics / End**

*Sample of “Index to Topics” and Preface on following pages...*

## **Index to Topics**

**(In roughly alphabetical order)**

**A - B - C - D - E - F - G - H - J - K - L - M - N - O - P - R - S - T - W**

**- A -**

**Abbreviations**

**ACURA (Wesley)**

**Alexandrian\_Theology**

**Alexandrian\_vs Antiochene Theology**

**Amillennialism**

**Antinomianism**

**Antiochene Theology**

**Apostolic Fathers – Writings / History**

**Arminianism**

**Atonement (including Christus Victor / Penal Substitution)**

**Augustine**

**- B -**

**Barth, Karl**

**Bible Backgrounds (Culture / Customs, History)**

**Body, Soul and/or Spirit? (Trichotomy/Tripartite, Dichotomy/Dipartite, Monism)**

**Bultmann, Rudolf**

**- C -**

**Calvinism / New Calvinism / Catechism Calvinism**

**Christus Victor (Victor) (see also Atonement)**

**Church: High vs Low**

**Church History, Early (including Antiochene and Alexandrian Theology)**

**Compatibilism**

**Confessional Baptist Covenant Theology (1689 Federalism)**

**Covenantal Nomism (“Nomism” is from Greek for “Law”) re: New Perspective**

**Covenant Theology / New Covenant Theology (What is Covenant Theology?)**

**Covenant Theology (Baptist)**

**Culture / Customs, History**

**– D –**

**Dead Sea Scrolls (Qumram) (4QMMT)**

**Deism**

**Denominations / Branches of Christianity**

**Dispensational Theology**

**Docetism**

**Dualism**

**– E –**

**Epicureanism (Comparison with Stoicism)**

**Election, Chosen, Predestination and Related Terms**

**Eschatological\_Views, Comparison of**

**Eternal Security of the Believer – Once Saved, Always Saved**

**– F –**

**Federal Vision**

**Federalism (1689 Federalism; WCF Federalism)**

**– G –**

**Galatians (Paul's Letter to the Galatians; Charts / other Resources)**

**Gene Getz Life Application videos on Galatians**

**Gene Geta Life Application videos on Romans**

**Gestalt Definitions**

**Gnosticism**

**Greek Philosophy**

**Greek (Koine) Resources**

**– H –**

**Heresies and Systems Compared (Palageianism, Manichaeism, Gnosticism, etc.)**

**High vs Low Church**

**History (Background History of Jews during NT times, Early Christians, Church)**

**– I –**

**Imputed / Imputation (see Righteousness)**

**Interviews (N.T. Wright related) / Personal/Bio related Interviews**

**– J –**

**John Piper vs N.T. Wright**

**Justification (also resources spread throughout this document)**

**– K –**

**King James Version of Bible and Related Controversies / Bible Versions/History**

**– L –**

**Lapsarianism (Supra-... , Sub-... , Infra-... , etc.; Order of Decrees)**

**Life Application (See "Gene Getz")**



**Luther, Martin**

**Lutheranism (and Reformed)**

**– M –**

**Major Systems of Theology (e.g., Dispensational, Covenant, Christocentric)**

**Martin Luther**

**Molinism**

**Monergism / Synergism**

**Monism**

**– N –**

**New Prospective on Paul, and related**

**N.T. (Tom) Wright: Interviews / Bio / Criticisms / Quotes / Misc.**

**New Calvinism**

**New Covenant Theology**

**– O –**

**Old Testament Sayings in Paul's Letter to the Romans (Chart)**

**Open Theism**

**Oder of Decrees (see Lapsarianism)**

**– P –**

**Paul**

**Paul's Use of Greek Philosophy in the Bible / Greek Philosophy**

**Paul's\_Worldview**

**Penal Substitution (see also Atonement)**

**Philosophy: The Use of Greek Philosophy by Paul in the Bible / Greek Philosophy**

**Piper vs Wright**

**Pistis\_Christou**

**Platonism**

**Postmillennial**

**Predestination, Election, Chosen, and Related Terms**

**Premillennial, Amillennial, Postmillennial (Charts and Why Important to Know)**

**Tribulation Beliefs**

**The Rapture, including N.T. Wright's View of the Rapture**

**Process Theology (Process Thought)**

**Progressive Dispensationalism**

**– Q –**

**Quotes by N.T. Wright**

**– R –**

**Rapture, including N.T. Wright's View of the Rapture**

**Reformed (including Lutheranism, Calvinism)**

**Righteousness (this topic & related resources are found throughout these Notes)**

**Romans (Paul's Letter to the Romans; Charts / other Resources) (OT Sayings)**

**– S –**

**Schweitzer, Albert**

**Security of the Believer**

**Stoicism (Comparison with Epicureanism)**

**Synergism / Monergism**

**Systems of Theology (e.g., Dispensational, Covenant, Christocentric)**

**– T –**

**Theism**

**Theodicy (re: Evil)**

**Theologians: Barth / Bultmann / Schweitzer**

**Theology, Major Systems of Theology (e.g., Dispensational, Covenant)**

**The Treasure Principle**

**Tillich, Paul**

**Tribulation Beliefs (Premillennial)**

**TULIP (Calvin)**

**Twelve Points that Show Christianity is True**

**– W –**

**Wesleyanism (What is Wesleyanism?)**

**Worldviews**

**Wright, N.T. (Tom): Interviews / Bio / Criticisms / Quotes / Misc.**

**Note: to locate recommended resources, do a search for “[Recommended]”  
(all the text in green, between the quotes)**

### **Some Abbreviations You May Encounter:**

AYB = After You Believe

ESV = English Standard Version of the Bible

KJV or KJB = King James Version of the Bible

KJO = King James Only adherent (believes the KJV is the only valid English version)

NIV = New International Version of the Bible

NPP or NP = New Perspective(s) on Paul

NTPG = The New Testament and the People of God

PFG = Paul and the Faithfulness of God

SAG = Scripture and the Authority of God

SH = Surprised by Hope

## Preface/Disclaimer:

10/16/17

Added references for Galatians as there was too much overlap with Romans regarding the topics / subject matter – especially the New Perspective on Paul (NPP or NP) which is a main focal point – to create a separate document.

08/17/17

I am accumulating this information (excerpts, charts, graphics, links, etc.) as a resource for me to more easily access in the future (as a sort of bibliography with active links) and hopefully that it will be a help/time saver for others that want to explore and understand this topic on a more deeper/personal level.

My attempt is to highlight what I feel is the most valuable/helpful **to me** in developing my understanding of a Biblical topic, but to also better understand and appreciate all views/concepts/interpretations that are currently available (even those that are opposing or contradictory).

I'm hoping others find this useful -- that these resources will provide a varied and wide enough (and essential) set of resources from which to develop a better/fuller understanding and enable them to reach their own conclusions in which they will be confident.

For Paul and the early Christians, the hope they had which allowed them to persevere, grow in numbers, etc. was the Good News of Jesus Christ and the Hope of the resurrection and being with Jesus and the new earth/heavens to come. Let our hope be infused with the same understanding and enthusiasm.

**P.S. I'm not implying that this is an exhaustive survey nor all inclusive. In fact, if anyone has additional information and/or other perspectives they would like to share that will add to our understanding of our eternal life – I would love to include it here for all to benefit.**

This discovery will also bring into consideration the New Perspective on Paul and theologians/scholars such as N.T Wright.

Ideally we can flush out what we can generally agree is a reasonable and Biblically focused and Biblically sound understanding of Paul writings, especially his letter to the Romans.