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## BS 682 Method in Bible Study

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ASBURY THEOLOGICAL SEMINARY

Department of English Bible

B 682. METHOD IN BIBLE STUDY. Three hours. Traina.

COURSE DESCRIPTION--Encourages the student to review his previous experience in Bible study to identify areas of need and then to work toward continuing growth in these areas. The course's goal is the comprehension of sound hermeneutical principles and their implementation in a concrete, individual, and methodical study procedure. Different types of Biblical materials used for purposes of experimentation, demonstration, and practice.

COURSE PURPOSE AND OBJECTIVES--The primary purpose of the course is to enable the student to build on past experience in methodology with a view to continuing to develop an individualized, thorough, orderly step-by-step procedure which can be used in the study of any biblical passage. In keeping with this general purpose, the course has the following specific objectives.

1. Attitudinal Objectives--the student shall:
  - a. Make progress in attaining an attitude of openness characterized by an evidential approach to the biblical text, including exposing presuppositions to the evidence;
  - b. Grow in a commitment to develop an inductive methodology and to use it in the study of Scriptures and in Christian ministry.
2. Diagnostic Objective--the student shall develop and evidence self-analytical skills which will enable him/her to determine critical areas of methodology in which growth needs to be fostered, in order to concentrate on making progress in those areas.
3. Constructive Cognitive Objectives--the student shall grow in the ability to do the following:
  - a. Determine units found in biblical books and observe relationships operative in units of varying lengths, beginning with books as wholes and moving to individual sentences and clauses;
  - b. Observe individual terms and inflections;
  - c. Engage in logical analysis, that is, note the major components of a unit, determine the essence of each, and place a label on each which expresses its essence;
  - d. Identify various kinds of literary forms, learn their characteristics, and make use of these characteristics in observing and interpreting biblical passages;
  - e. Ask the various kinds of interpretive questions intended to ascertain the meaning of the observations made, especially in the area of structure;
  - f. Select the questions on which to focus the interpretive process;
  - g. List and explain the various determinants involved in answering interpretive questions;
  - h. Relate the pre-critical study of the biblical text to critical issues;
  - i. Ascertain the specific determinants which are relevant to answering individual questions, and draw inferences from the evidence which will lead to answering the questions;
  - j. Weigh evidence to determine which interpretive answer has the most substantial support;
  - k. Suspend judgment where evidence is inconclusive; and hold answers as tentative and therefore subject to change if new evidence is discovered, or if it is found that evidence previously discovered can be used in other ways;
  - l. Integrate answers so as to arrive at the meaning of various units, whether they be individual verses, paragraphs, segments, sections, divisions, or books as wholes;

- m. Evaluate biblical truths found to determine which are transcultural and invariable and therefore relevant to contemporary situations, and which are cultural and variable and therefore not relevant to contemporary situations;
  - n. Identify contemporary situations to which transcultural truths are applicable, and transcultural truths which are applicable to certain contemporary situations;
  - o. Analyze contemporary situations to determine how to apply transcultural truths to them;
  - p. Apply transcultural truths to relevant situations;
  - q. Correlate truths found in groups of similar books, in each testament, and in the Bible as a whole.
4. Critical Objective--the student shall make progress in evaluating various methodologies with a view to determining their soundness.

#### COURSE TEXTS--

- 1. Revised Standard Version
- 2. METHODICAL BIBLE STUDY--R. Traina
- 3. BIBLE AND ETHICS IN THE CHRISTIAN LIFE--Birch & Rasmussen

#### COURSE REQUIREMENTS--

- 1. Punctual class attendance. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
- 2. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted on the basis of an emergency. No assigned lessons may be omitted.

#### LESSONS

#### PART I: PREVIEW OF METHOD AS A WHOLE

- 1. If you have read METHODICAL BIBLE STUDY (MBS), you are asked to do the following experimental study. Its purpose is diagnostic, that is, to indicate the present state of your grasp of method, including both strengths and needs. It is hoped that this study will not only encourage an overview of methodology, but also provide guidance regarding emphases in the course. Please use the following suggestions in a study of 2 Timothy 3:16. *focus on Scripture*
  - a. Begin by listing fully the steps to be followed in your study of this passage or of any biblical passage.
  - b. Apply each of these steps to the study of the passage indicated. At every point show clearly which step you are implementing and the results of such implementation. Attempt to demonstrate an awareness of the various steps involved and your ability to utilize the various steps. Do not be concerned about doing an exhaustive study. Try to apportion your time so that all of the main steps are utilized. Be suggestive regarding what you would do when time does not permit further work. Refer to METHODICAL BIBLE STUDY when necessary.
  - c. Try to pinpoint your main areas of need and make note of them. Be prepared to discuss them in class.
- 2. If you have not read METHODICAL BIBLE STUDY, you are asked to do so, using the following suggestions.
  - a. Become sufficiently acquainted with the book to be able to use it for reference purposes as we proceed. Do not be concerned with understanding fully its many details or with trying to remember them.
  - c. Do not be concerned about implementing the exercises or reading the footnotes.
  - d. Prepare a brief summary of the book and indicate the main questions which came to mind as you read it.

2-27-88

## Part II: PRACTICE OF INDIVIDUAL STEPS IN METHOD

### Lesson I -- Observation of Books-as-wholes <sup>3/5</sup>

Apply the steps involved in observing books-as-wholes to the Revelation.  
Note any major problems which arise and be prepared to discuss them in class.

### Lesson II -- Observation of Segments-as-wholes

Locate the segment in which Revelation 20:2-3 is found, and survey the segment. Identify problematic areas in your study process and be ready to ask concerning them in class.

### Lesson III -- Detailed Observation

Observe Revelation 20:2-3 in detail. Do not be concerned about covering both verses. Rather attempt to be as thorough and as exact as possible. Do independent study only, using the following suggestions.  
(MBS, 31-36, 40-49, 72-79, 99-135)

- A. For the time being experiment with the two-column format illustrated with Psalm 23 in MBS as a means for recording your observations and questions.
- B. Number observations and give verse references for them. It may help to begin by copying the text.
- C. Let the clause be the basic unit of observation, so as to avoid dissecting the text into isolated fragments.
- D. Try to develop the ability to be exact and thorough in observing and in raising questions. Make as many observations and raise as many questions as you can and record them--it is better to err on the side of thoroughness at this stage than to risk omitting observations and questions.
- E. In recording observations, try to say something about the text rather than merely copying it.
- F. Avoid limiting your observations to a grammatical analysis of the text. Engage in grammatical analysis when it is meaningful, but let it become the basis for structural and logical analysis whenever possible.
- G. Find means of grouping observations, while avoiding excessive grouping.
- H. If you are able to use the original language, it is suggested that you keep a copy of the original text at hand, along with the vernacular text.
- I. Focus on the passage at hand and do not become involved with other passages.
- J. Relate findings in a given verse to the paragraphical and segmental context.
- K. Compare and contrast what you find over against what might be in the text but is not there.
- L. Ask interpretive questions about a group of observations as soon as they have been made.

- M. Classify the interpretive questions as to kind (See MBS, p. 111).
- N. Keep interpretation to what is self-evident, and be able to distinguish between an observation and an interpretation.
- O. Star those observations and questions which seem to be most significant.

Please note any major problems as you proceed.

#### Lesson IV -- Interpretation (Answer Questions)

Focus on the interpretation of the "thousand years" of Revelation 20:2-3. As you do so, keep in mind the distinctive characteristics of apocalyptic literature and make use of them. In addition utilize the following suggestions.

- A. Refresh your mind concerning the objective determinants which enter into interpretive answers (See MBS, pp. 139-164).
- B. Keeping in mind the nature of the questions asked and the nature of the passage being interpreted, try to select which determinants are relevant to the questions at hand.
- C. Take these determinants one by one, beginning with the most important ones, and try to bring the evidence found to bear on the answers to the questions. If such evidence has been found through previous observation, then merely apply it. If further data are needed, look for them wherever they may be found and use them when found.
- D. When you find evidence which seems to point toward a possible answer, indicate what the possible answer is. You may need to make periodic summaries of the evidence if it is extensive and complicated. At the close of your study, list the possible answers to the questions, if more than one answer is possible, and the evidence which seems to support each possibility.
- E. Weigh the evidence which seems to support each possibility. If one possibility has preponderant evidence in its favor, indicate that possibility as your answer. If the evidence does not provide strong support for any possible answer, suspend judgment.
- F. Synthesize the answers to the various questions considered to find the meaning of the data being interpreted.
- G. Please keep in mind throughout that the purpose of this lesson is to acquaint you with the process of interpretation (method) and not to provide the basis for a final interpretation. Let your work be guided by this purpose as to emphasis and apportionment of time.

Be alert to major problems in methodology which should be explored further.



## Lesson V -- Observation of Books-as-wholes

Survey the book of Luke. Continue to be self-analytical and to refine the techniques involved in observing books-as-wholes. Note areas to which you should give special attention in future work.

## Lesson VI -- Observation of Segments-as-wholes

Locate the segment in which Luke 16:1-9 is found, and survey the segment. Note any problems which arise in locating the segment or in surveying it.

## Lesson VII -- Detailed Observation

Observe the most important details of the parable in Luke 16:1-9, applying the relevant suggestions of Lesson III. Pay special attention to the structure of the parable. Note the differences between observing the details of a verse or two and those of a paragraph, especially when it contains a parable. Attempt to identify problem areas.

## Lesson VIII -- Interpretation (Answer Questions) 3/19/80

Attempt to discover the main truth of the parable in Luke 16:1-9. Identify the relevant determinants involved in interpreting the parable, classify each, and use each in discovering the meaning of the parable. Note the critical points involved in understanding the parable. State the main truth of the parable in a sentence or two. Continue to work at developing an interpretive methodology.

## Lesson IX -- Observation of Segments-as-wholes 4/1/80

Survey Psalms 22. In so doing note the distinctive features of poetic literature. Continue to work on improving your techniques in observing segments-as-wholes.

## Lesson X -- Detailed Observation 4/2/80

Observe in detail Psalms 22:17-18, beginning with verse 18. Feel free to experiment with the way in which you record questions and observations. Continue self-analysis and attempt to benefit from its results.

## Lesson XI -- Interpretation (Answer Questions) 4/11/80

Interpret Psalms 22:18 with a view to discovering the event described in that verse. Be prepared to debate the various possibilities. Continue your attempt to identify problem areas in the interpretive process and to work on improving your interpretive methodology.

## Lesson XII -- Evaluation and Application 4/18/80

Read Birch and Rasmussen, BIBLE AND ETHICS IN THE CHRISTIAN LIFE. As you do so list the main principles and techniques suggested for evaluation and application. Be prepared to report that you have read the book.

## Lesson XIII -- Evaluation 4/18/80

Evaluate the statements of Deuteronomy 30:7-10 to discover the transcultural truths present in these verses, if any. Indicate the reasons for your evaluation. Try to pinpoint the problems involved in the process of evaluation.

## Lesson XIV -- Evaluation and Application

State briefly your interpretation of II Timothy 3:16 and Luke 16:1-9. Then evaluate and apply each of these passages. Be aware of the methodology followed in so doing, and note any major problems.

## Lesson XV -- Evaluation and Application

Identify scriptural truths (passages) which are relevant to the issues involved in \_\_\_\_\_. Evaluate and apply the scriptural statements to this area. Note the problems which arise in this approach to evaluation and application.

## PART III: SYNTHESIS OF METHOD (Final Examination) -- I Cor. 14

Do as thorough a study as possible on the meaning of "tongues" in I Cor. 14. Think in terms of following an orderly, step-by-step procedure. Attempt to take advantage of the entire semester's work, making whatever adaptations are necessary in light of your individual capacities. Indicate clearly the steps you followed and the findings you made in following each step. Concentrate especially on those areas in which you had difficulty during the semester. Close with a self-analysis which indicates both areas of strength and areas of need in your methodology.

METHOD IN THE USE OF BIBLICAL LANGUAGES  
WITHOUT A FORMAL KNOWLEDGE OF THEM

1. ALPHABET

You will need to use and eventually learn the Hebrew and Greek alphabets. They can be found in beginning grammars in these languages.

2. LOCATION OF THE LEXICAL FORM

Two means are available for the location of forms which may be looked up in a lexicon:

(a) The Use of a Concordance.

- (1) When using a concordance, the first step is to locate the word whose meaning is to be studied in the version on which the concordance is based, and then turn to the word in the concordance. For example, in using Young's Analytical Concordance to the Bible to find the meaning of "garments" in Psalms 22.18 (RSV), one must first find the equivalent in the King James Version, which happens to be the same word. Then one looks up this word in Young's Concordance.
- (2) The next step is to locate the biblical reference in the concordance listings. One finds Ps. 22.18 listed under number 2, which is the Hebrew word for "cloak," "garment," "covering," i.e., begeg. This is the form whose usage can be traced in the references listed under it in Young's Concordance. It is also the form which can be found in the lexicons discussed later.

(b) The Use of an Interlinear Text.

Since an interlinear text is not available for much of the Old Testament, the use of such a text is practical mainly in the study of the Greek of the New Testament.

- (1) The first step in locating the lexical form of a New Testament word is to find the verse which one is interpreting in an interlinear Greek New Testament, such as The Interlinear Greek-English New Testament, edited by Alfred Marshall and based on the Nestle Greek Text. Then one needs to look for the English translation of the word in which one is interested. When one locates the translated word one will find directly above it the Greek equivalent which it translates. For example, if one wants to find the meaning of "sin" in I John 3.9, it is first necessary to locate the word "sin" in that verse. Having done that, one then looks directly above the word and finds the Greek equivalent, namely, hamartian.
- (2) Having located the Greek equivalent, it is then necessary to look up the word in an analytical lexicon to find the lexical form. This procedure involves the same processes by which words are found in an English dictionary, i.e., by the order of the letters of the alphabet found in a word. Following this procedure, one finds hamartian on page 18 of The Analytical Greek Lexicon, published by Harper. (A



Hebrew equivalent is The Analytical Hebrew and Chaldee Lexicon, published by Bagster). Two kinds of information may be learned from such a source: first, the lexical form which may be looked up in a regular lexicon; and second, the inflection of the word.

### 3. DEFINITION OF WORD AND USE OF INFLECTION

- (a) On the basis of locating the lexical form, one is then ready to look up the word in a regular lexicon. For example, one can look up begeg (garment) in A Hebrew and English Lexicon of the Old Testament, by Brown, Driver, and Briggs, or one can look up hamartia (sin) in A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by Arndt and Gingrich. One can also look up words in such word studies as Girdlestone's Synonyms of the Old Testament, Trench's Synonyms of the New Testament, and The Theological Dictionary of the New Testament, edited by Kittel, and others. (See Methodical Bible Study, pp. 140 and 141). These materials will enable one to discover information about etymology, comparative usage, and synonyms.
- (b) Information about the inflection may be used by looking up the particular inflectional element in the index of a good grammar, such as Gesenius' Hebrew Grammar, edited by Kautzsch, and Dana and Mantey, A Manual Grammar of the Greek New Testament. In such grammars one finds the various possible uses of an inflection and then tries to determine, on the basis of the word itself and of the context, the particular inflectional use involved in a given case and its interpretive significance. (For further help see Methodical Bible Study, Appendix B).

## STEP-BY-STEP DESCRIPTION OF METHODICAL BIBLE STUDY

Dr. Robert A. Traina

\*1. (PRAY) -- for wisdom provided by the Holy Spirit for:

- a. Illumination--(Intellectual--interpretation, evaluation, application, correlation)
- b. Empowerment -- (Volitional--application)

\*2. OBSERVE AND ASK

\*a. Survey of Book-as-a-whole

(1) Materials

- (a) General--Give your overall impression regarding whether the material in the book-as-a-whole is biographical, historical, ideological, etc. (MBS, 55-59).
- (b) Specific--Give chapter titles to the material of the book (MBS, 77W).

(2) Structure

- (a) Locate major structural units (divisions, and perhaps sections) based usually on the law of recurrence; give a caption to each.
- (b) Identify the few primary laws present in the book-as-a-whole and the specific materials with which they are used, including chapter and verse references (MBS, 49-55).
- (c) Interpretive Questions--Ask a few structural questions about each primary law operative in the book-as-a-whole and the specific material with which each is used; place the questions after each law listed (MBS, 95-111).
- (d) Strategic Areas--Locate a few key areas which are directly or indirectly related to the primary structural laws present in the book-as-a-whole and which provide windows through which to view the whole; give the reason for the choice of each based on its relation to one or more primary structural law.
- (e) Higher Critical Information--Begin to gather data from the book being studied regarding the identity of the author and recipients, and the date, occasion, and place of writing, etc.
- (f) Other Major Impressions--List literary and other features relating to the book-as-a-whole not previously mentioned.

\*b. Survey of Parts-as-wholes (Divisions, sections, subsections, but especially segments/chapters)

- (1) Materials (specific)--Give paragraph titles to the material, especially when working with segments/chapters (MBS, 77W).

(2) Structure

- (a) Identify major groupings of materials (structural units): give a caption to each; give a caption to each.
- (b) Identify the few primary laws of structure present in the part-as-a-whole and the specific material with which each is used, including verse references (MBS, 49-55).

- (3) Interpretive Questions--Ask a few structural questions about each primary law operative in the part-as-a-whole and the specific materials with which each is used; place the questions after each law listed.
- (4) Strategic Areas--Locate a few key areas which are directly or indirectly related to the primary structural laws present in the part-as-a-whole and which provide windows through which to view the whole; give the reason for the choice of each based on its relation to one or more primary structural law.
- (5) Literary Form(s)--Identify the literary form(s) present in the part, such as prose narrative, poetic, discursive, parabolic, and apocalyptic forms (MBS, 68-71).
- (6) Other Major Impressions--List literary and other features present in the part-as-a-whole not previously mentioned.

\*c. Details (data within paragraphs and sentences; note that at this point the original languages may begin to be used in a major way)

- (1) Structure--Observe the following kinds of structure.

- (a) Paragraphical Structure, using:

- (1) Literary Relations (MBS, 49-55)
    - (2) Logical Relations
    - (3) Grammatical Relations (MBS, 40-49) (infrequent)

- (b) Sentence Structure (syntax), using:

- (1) Grammatical Relations (MBS, 40-49)
    - (2) Literary Relations (MBS, 49-55)
    - (3) Logical Relations

- (2) Individual Terms (especially non-routine terms, based on importance and difficulty--MBS, 34-36)

- (a) Roots of Terms (uninflected forms)
  - (b) Inflections of Terms (MBS, 35-36)
  - (c) Kinds of Terms (literal or figurative--MBS, 35)

- (3) Ask many detailed questions concerning all of these observations, using all kinds of questions as they are relevant (MBS, 95-111).

### \*3. ANSWER (Interpret)

- \*a. Select the questions to be answered (based on the criteria of importance, difficulty, and interest).
- \*b. Locate evidence relevant to each question being answered, and draw possible inferences from each piece of evidence which have a bearing on answering the question (MBS, 135-165).
- \*c. If more than one possible answer emerges, summarize the possible answers and the evidence which seems to support each; engage in self-debate as you do so.
- \*d. Weigh the evidence which seems to support each possible answer, and determine whether any possible answer has the preponderance of evidence in its favor, using the criteria of relative certainty, relative

## INTERPRETIVE QUESTIONS BASED

### ON EACH MAJOR LAW OF STRUCTURE (STRUCTURAL QUESTIONS)

- I. COMPARISON -- What is the meaning of each of the elements compared? (Def.) What is the similarity(s) between them, and what is the meaning of this similarity(s)? (Def.) Why is the similarity(s) emphasized by the author? (Rat.) What are the full implications of the comparison? (Imp.)
- II. CONTRAST -- What is the meaning of each of the contrasting elements? What is the difference(s) between them, and what is the meaning of this difference(s)? Why is the difference(s) stressed? What does it imply?
- III. RECURRENCE (includes both Repetition and Continuity) -- What does the recurring element mean? Why does the author use it recurringly? What are the full implications of its recurring use?
- IV. CLIMAX -- What is the meaning of the high point of this unit? How do the preceding materials lead to this high point? Why does the author use this climactic movement? What are its full implications?
- V. CRUCIALITY -- What is the meaning of the crucial portion? How does it serve to change the direction of the book? How does what precedes lead to it, and how does what follows flow from it? Why does the author use this cruciality? What is implied by it?
- VI. INTERCHANGE (secondary law used to reinforce a primary relationship) -- What is meant by each of the alternating elements? Why does the author use interchange? What are its full implications?
- VII. PARTICULARIZATION or GENERALIZATION -- What is the meaning of the general statement and of the particular statement(s)? How does the general statement illuminate the particular statement(s), and how does the particular statement(s) illuminate the general statement? Why use such particularization/generalization? What does it imply?
- VIII. CAUSATION or SUBSTANTIATION -- What is meant by the cause(s) and by the effect(s)? How does the cause(s) result in the effect(s), or how does the cause(s) substantiate the effect(s)? Why use this causal/substantiative movement? What is implied by it?
- IX. INSTRUMENTATION -- What is meant by the end or purpose, and what is meant by the means? How do the means serve as an instrument(s) for realizing the end? Why does the author use this instrumental relationship? What are its full implications?
- X. PREPARATION/REALIZATION or INTRODUCTION -- What is meant by the preparatory material, and by the material for which preparation is made? How does the preparatory or introductory material make you ready for what follows? Why use this preparatory movement? What does it imply?
- XI. SUMMARIZATION -- What is the meaning of the summary statement? How does it summarize the materials involved? Why such summarization? What is implied by it?

XII. INTERROGATION -- What is the meaning of the question (problem) and of the answer (solution)? How does the answer (solution) resolve the question (problem)? Why use such interrogation? What are its full implications?

Note the following regarding the use of these questions.

1. Primary use is made of the three major types of questions: definitive, rational, and implicational. These are the questions which are the most meaningful in exploring structural observations. Sometimes, however, the auxiliary types of questions (who, when, where, and how) may be relevant, depending on the specific material involved in the relationship.
2. Structural questions should be asked about each primary law operative between major units. It is best to ask the questions when each law is observed rather than waiting until all of the laws are observed.
3. The questions should follow an orderly sequence: definition, reason, implications.
4. The questions above are expressed in general terms. They should be particularized as much as possible by including the specific materials involved in the use of the law. At the same time, unnecessary details should be avoided.
5. Questions should be asked in a variety of ways when possible. Note the use of "how" questions above for definition.
6. If all of the instances of the use of a law are not discovered, it is sometimes helpful to ask an observational question: What are the contrasts here? What are the recurring elements in the unit? Similar observational questions can be asked regarding the other laws.
7. A mechanical use of these questions should be avoided as much as possible. These examples are provided to increase your understanding as a basis for asking structural questions without reference to this list.
8. Questions based on complex relationships are not included in the above list. Such questions will involve a combination of those asked under the appropriate laws. For example, if recurrence of contrast is observed, questions listed under recurrence and contrast should be used.
9. Questions should be raised during the survey stage but not answered until the interpretation of individual parts and the synthesis of the book as a whole. The same principle applies to the survey of any unit within a book, such as a division, section, sub-section, or segment.



Logical Outline of Romans 1:18-8:39

[State Overall Theme of Entire Passage (1:18-8:39)]

- I. 1:18-3:20--The Need for the Gospel by both Gentiles and Jews (State logically)
  - A. 1:18-3:2--Gentiles' Need for the Gospel (State logically)
  - B. 2:1-3:8--Jews' Need for the Gospel (State logically)
  - C. 3:9-20--All, both Gentiles and Jews, Need the Gospel (State logically)
- II. 3:21-8:39--The Presentation of the Gospel which meets the need of both Gentiles and Jews (State logically)
  - A. 3:21-4:25--The Gospel involves justification by faith (State logically)
    1. 3:21-31--Its Summarization (State logically)
    2. 4:1-25--Its Corroboration by the Old Testament (State logically)
  - B. 5:1-8:39--The Gospel of justification by faith assures us of a number of benefits, the chief of which is the guarantee of the hope of sharing the glorious existence of God, made possible through an interpersonal faith-relation with Christ resulting in deliverance from sin and law (sanctification and glorification)
    1. 5:1-21--The Gospel of justification by faith results in a reconciled relation with God, continuous access to his grace, and the joyful hope of sharing the majestic being of God, a hope which is certain, because it is founded on the continuation of the loving grace of God whose greatness is seen when compared and contrasted with human sacrifice and with Adam's act of transgression.
      - a. 5:1-11--As a result of justification by faith, the believer has various privileges issuing from his reconciled relation to God, including the joyous hope of sharing God's glorious existence, a hope which is sure because it is based on the fidelity which results from the continuation of the love of God, whose greatness is seen when its sacrificial manifestation on the Cross toward enemies is contrasted to human sacrifice for righteous and good men.
      - b. 5:12-21--Because of the abounding love of God manifested in the Cross of Christ and our consequent reconciliation and sure hope, since we can be certain that our racial solidarity with Adam resulted in the passing on of sin and death because of his transgression, we can be even more certain, and therefore just as certain, that eschatological life will be passed on to those believers who have a communal faith-relation with the righteous Christ, whose death expresses God's superabundant grace.
    2. 6:1-7:25--The Gospel of a gracious justification by faith, far from encouraging sin, makes possible an interpersonal communion with the dying and rising Christ, thereby delivering believers from the reign of sin and law and accomplishing what the law, though good, was powerless to accomplish.
      - a. 6:1-7:6--The same faith-communion which justifies us makes possible and obligatory the life of sanctification and of freedom from legalistic regulations, as the analogies of baptism, slavery, and marriage suggest.
        - 1) 6:1-14--Though it is true that the abundant transgressions of men occasioned by the entrance of the Mosaic Law made possible and necessary God's superabounding grace unto justification (5:20), it does not follow that we should continue sinning as a requisite for the continuation of God's praiseworthy grace; for the very result and purpose of this grace is an interpersonal faith-relation with Christ's death and resurrection symbolized by baptism which can and should issue in the cessation of the old life and the beginning of a new existence unto God through deliverance from law's dominion.

- 2) 6:15-23--Though we are under grace and no longer under law's dominion (6:14), it does not follow that we should lead a life of permissive lawlessness; for we are slaves of whatever we obey, and there are two alternatives with inevitable consequences: either obedience to sin resulting in the wages of death, or obedience to righteousness for the purpose of sanctification resulting in the gift of eternal life.
- 3) 7:1-6--In case there are those who question that those who are recipients of God's grace in Christ are no longer under the dominion of law (6:14), let me remind you that a release from law's codal regulations, coercion, threat, and punishment happens for the Christian believer in the same manner it happens for a widow, namely, through a change of existence tantamount to death which makes Mosaic law irrelevant and unnecessary.
- b. 7:7-25--The Gospel's gracious deliverance from law in order to make possible deliverance from sin does not imply that the law itself, which God ordained, is sinful; it does imply, however, that the law, though inherently good and holy, was impotent to deal with the sin problem, as my pre-Christian experience under law indicates.
  - 1) 7:7-12--Though it is true that law aroused sin, and that therefore deliverance from sin and law are inseparable, it does not follow that the law itself is bad; for my experience under law prior to my faith-union with Christ showed that while law revealed and intensified sin, it was sin that ultimately caused my death through the gross misuse of the holy law.
  - 2) 7:13-25--Though there would have been no death without law, my experience as a Pharisee under the law shows that the true cause of death was the sinful self, whereas I of myself affirmed the goodness of the law even as I attempted to comply with it without success.
3. 8:1-30--The Gospel of justification by faith assures us of an incomparable glorification with Christ, including a bodily resurrection, through the walk after the Spirit made possible by the empowerment of the victorious, Incarnate Christ.
  - a. 8:1-17--There is no judgment upon those who are in Christ Jesus; for through our interpersonal communion with the Incarnate Christ we are enabled to walk after the Spirit rather than after the flesh, thus making it possible for us to be sons of God and join-heirs with Christ of his glorification as well as of his suffering.
  - b. 8:18-30--This glorification with Christ, involving the bodily redemption of the believer and the redemption of the entire creation, is incomparable when set beside our sufferings; and it is certain, because creation, we ourselves, and the Spirit, aspire to it, and because it is the very purpose toward which God himself is working.
4. 8:31-39--The conclusion which we can draw, then, is that all the amazing benefits of God's love and grace which I have been discussing, and particularly that great and incomparable glorification with Christ which is our hope, are valid and sure. (or could be c. under 3.)