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## BS 660 Romans

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Course Objectives

1. CONTENT -- the student should be able to:
  - a. Outline in detail the thought development of Romans 1:18-8:39, following the principles and techniques set forth in Appendix C of METHODICAL BIBLE STUDY;
  - b. Identify and explain in his/her own words the major terms and themes of Romans 1-8, including locating relevant references by chapter, without reference to the written text;
  - c. Identify, locate by chapter, and interpret in context the key statements of Romans 1-8 without reference to the written text;
  - d. Discuss the theological implications of the materials of Romans 1-8;
  - e. Articulate the major divergent interpretations given to key areas in Romans 1-8;
  - f. State in succinct form the essential components of the Gospel of Jesus Christ;
  - g. Become acquainted with some of the major commentaries on Romans.
2. METHODOLOGY -- the student should be able to do the following:
  - a. Identify the major components of thought units and the relations between them using the laws discussed on pages 49-55 of MBS; (See pp. 36-37 of MPS for the definition of thought units.)
  - b. Raise the different kinds of interpretive questions discussed on pages 97-111 of MBS based on various observations made;
  - c. Answer the interpretive questions raised, using the determinants discussed on pages 135-165 of MBS;
  - d. Synthesize the ideas found in individual thought units and in broader areas of a book (see pages 166-167 of MBS);
  - e. Master the use of detailed logical outlining, as set forth in Appendix C of MBS, for the study of Romans and of comparable biblical materials;
  - f. Evidence the ability to use other aspects of methodology which are particularly relevant to the study of logical literature; (*logical analysis*)
  - g. Construct lessons and talks/sermons based on passages from Romans 1-8.
3. ATTITUDES -- the student should:
  - a. Appreciate the great value of Romans for Christian understanding, experience and ministry;
  - b. Desire to pursue further study of Romans throughout his/her life;
  - c. Intend to develop further those aspects of methodology which are especially important for studying the logical type of biblical literature.

Requirements

1. Punctual attendance -- you will be asked to report your attendance at the close of the semester; punctual attendance will be a factor in the evaluation of the course;
2. The preparation of the assigned lessons in writing;
3. An original, detailed, logical outline of Romans 1:18-8:39 at the close of the course;
4. A final examination.

Texts

1. Revised Standard Version
2. Methodical Bible Study -- R. Traina

### General Suggestions for Doing Lessons

1. Define key or ambiguous terms.
2. Pay especially close attention to connectives.
3. Trace the thought development of each unit.
4. Paraphrase whenever possible.
5. Be analytical in your approach.
6. Always look for relationships.
7. Attempt to discover the ideas implicit in the materials.
8. Study background of O.T. references used.

### Lesson I -- Survey of Romans

Read the entire epistle rapidly at least once at one sitting. Include the following elements in your survey.

1. Specific Materials -- give brief titles to each chapter.
2. Structure -- indicate the major units and sub-units of the book, the main relationships between the units, and the materials with which these relationships are used.
3. Questions -- ask a few interpretive questions about each major relationship and the materials with which each is used.
4. Strategic Areas -- list the strategic areas which provide insight into the book as a whole and give the reasons why the areas selected are strategic.
5. Higher Critical Information -- locate information bearing on the identity of writer and recipients and the occasion, date, and place of writing.
6. Other Major Impressions -- list other important features in the book as a whole, including literary characteristics not previously noted.

### Lesson II -- Romans 1:18-32

A. Survey -- read the unit as a whole rapidly. Include the following in your survey of the segment.

1. Paragraph Titles -- give a brief title to each paragraph.
2. Structure -- indicate the major groupings of paragraphs in the segment, the main relationships operative in the segment, and the material with which each of these relationships is used.
3. Questions -- ask interpretive questions about each of the major relationships.
4. Strategic Areas -- locate the key verses in the segment.

### B. Analysis

1. Dissect v. 18 by defining its most significant terms and by discovering its major components and their interrelations. How is v. 18 linked to what follows?
2. According to vs. 19-20, what is revealed through creation? How? What are the conditions necessary to render the recipient of such revelation inexcusable?
3. Define the distinct steps in the decline described in vs. 21-23. How are these steps connected to each other? What progression, if any, do they represent?
4. Trace the thought of the three paragraphs of 1:24-32, looking for the following: recurring elements, distinctive elements, and relations between the paragraphs. How do the practices described here result from idolatry? How do these verses illuminate the meaning of "God gave them up"? Express in your own words the full and particular force of the "therefore" of v. 24.

### C. Synthesis

1. How do vs. 19-32 contribute to the interpretation of v. 18? What is the specific meaning of the "for" at the beginning of the verse?
2. To whom do these verses refer? Give reasons for your answer.
3. State the main theme of 1:18-32 in a proposition, and state in your own words the main arguments used by Paul to support this proposition.
4. Summarize the teachings of these verses regarding natural revelation, sin, and the wrath of God, and reflect on the implications of these teachings.

Lesson III -- Romans 2:1-29 (30) 30/20

A. Survey -- follow the survey techniques previously learned in observing this segment as a whole.

B. Analysis

1. Trace carefully the thought of 2:1-16 to identify the main principles of judgment included there. State each principle in your own words and indicate its relation to its immediate context and to the other principles. What erroneous concept is each principle meant to counteract?
2. Who is being addressed in these verses? What are Paul's main emphases, and why does he make these emphases in light of those being addressed? State briefly the main thrust of 2:1-16.
3. What are the main points of Paul's analysis of the Jews in 2:17-24? How are they related to the emphases of 2:1-16? What is Paul's implied conclusion following v. 24 and how does he arrive at it?
4. State in your own words the main facts regarding circumcision emphasized in 2:25-29. Why such emphases at this point in his reasoning? Summarize Paul's theology of circumcision and state briefly its implications.

C. Synthesis

1. State Paul's main theme in 2:1-29 in a proposition. Indicate the main reasons he uses to support this theme.
2. What does this segment teach regarding revelation, sin, and judgment? How is its reasoning related to 1:18-32 and to the main thrust of the epistle?

Lesson IV -- Romans 3:1-20 and Partial Review of Romans 1:18-3:20

A. Romans 3:1-8

1. Survey -- Read these verses several times, attempting to discover their movement and function at this stage of Paul's thought. How does the "then" of 3:1 illuminate their function?
2. Analysis -- Using inferential reasoning, attempt to state the objections anticipated by Paul and his response to each. Trace the connection between each response and the ensuing objection. Having consulted several commentaries, paraphrase Paul's logic.
3. Synthesis -- Make a list of the major truths emphasized in 3:1-8. State in a sentence or two the conclusion to which Paul arrives in these verses.

B. Romans 3:9-20

1. Survey -- Trace the structure of these verses, and note their relationship to what precedes.
2. Analysis
  - a. Study the various parts of the Old Testament mosaic in 3:10-18 in their original contexts. How does such a study illuminate their meaning in Romans 3? What are the major units and emphases of the mosaic? Why does Paul include it here?
  - b. What is meant by "law" in 3:19-20? What main points does Paul make regarding it in these verses, what is his purpose in making such emphases at this stage in his reasoning?

C. Partial Review of Romans 1:18-3:20

State the overall theme of this unit and the main grounds on which it is based.  
Begin a detailed outline of Paul's logic in 1:18-3:20.

Lesson V -- Romans 3:21-31

Do an original study of this passage, using the relevant principles and techniques of inductive Bible study. Synthesize your findings in terms of one of the following two approaches:

1. Formulate an assignment which could be used in leading a Bible Study Group in understanding the meaning of these verses in their context; or
2. Prepare a sermon outline based on the main theme of the passage. If you have time, discuss some of the major ideas which emerge from a study of this passage.

Lesson VI -- Romans 4

A. Survey -- Follow the steps previously outlined for surveying a segment.

B. Analysis

1. In light of what precedes, why does Paul raise the question in v. 1? Keeping in mind the Old Testament background, what does Paul "prove" regarding Abraham in vs. 2-5 and how? Why is his conclusion so important? Keeping in mind the Old Testament context, what points does Paul make regarding David in vs. 6-8 and why? Compare Paul's description of the experience of Abraham and David.
2. What false assumption is answered in vs. 9-12? How? Why? Compare these verses with 2:25-29 and 3:1-8.
3. Who are the heirs of the promise of Abraham, and why must their inheritance come by faith rather than law, according to vs. 13-17a? Why introduce this subject here?
4. What different characteristics of Abraham's justifying faith are stressed in vs. 17b-22? In light of vs. 23-25, in what respect is the justifying faith of the Roman Christians similar to that of Abraham? Keeping in mind the preceding discussion beginning with 1:16, try to ascertain why such a similarity is inevitable, and what its full implications are.

C. Synthesis

1. Summarize the theme of chapter 4 in a proposition, including in the statement its relation to what precedes. Prepare a detailed outline showing how Paul supports this theme. *vs. 4:1-12*
2. What is the significance of Paul's thesis in chapter 4 for Biblical Theology, especially in regard to the relation between the two covenants?

Lesson VII -- Romans 5

A. Survey

B. Analysis

1. According to v. 1, how is chapter 5 related to what precedes? What change of subject matter is indicated by this verse?
2. State in your own words the various benefits of justification by faith expressed in vs. 1-5. How are they related to each other, and which benefit is primary in light of Paul's emphasis?
3. Trace carefully the reasoning of vs. 6-10. What is the meaning of "much more" in vs. 9-10? State v. 10 in your own words and indicate the significance of Paul's reasoning in that verse. Summarize the thought of vs. 6-10 and state its role in relation to what precedes. Why does Paul add v. 11?
4. According to vs. 12-14, what is Paul's view regarding the result of Adam's sin? How does he support his position?
5. What contrasts between Adam and Christ are found in vs. 15-17 and why are they valid? Why does Paul introduce contrasts here in view of v. 14b, which suggests an analogy (comparison)?
6. Note that Paul moves from contrasts in vs. 15-17 to comparisons in vs. 18-21. What comparisons are made in the latter verses? Why does Paul introduce a discussion of "law" in these comparisons? Why the movement from contrasts in vs. 15-17 to comparisons in vs. 18-21?

C. Synthesis

1. What does Paul "prove" in 5:12-21 by the use of Adam and Christ? How? What light do your findings throw on the possible significance of the "therefore" of 5:12?
2. With what problem does Paul deal in this chapter, and what are his main emphases in dealing with this problem? State the main theme of the chapter in a proposition and make a detailed logical outline of the chapter which shows how Paul substantiates his theme. *5:1-11*
3. What does this chapter contribute to Paul's concept of sin and justification by faith?

Lesson VIII -- Romans 6

A. Survey



What is the contrast between the law and what God has done according to 8:2-4, and why does it exist? How do these verses relate to 7:7-25, and how is this relation significant? What is meant by being "in the flesh" and "in the Spirit." Summarize the reasons given by Paul in these verses for the statement of verse 1.

2. What implied exhortations are found in 8:1-11, and what further support for the exhortations is found here? Compare and contrast these exhortations in their context to those of 6:11-14. In what sense may 8:1-17 be considered a continuation of 6:1-7:6?
3. What is the link between v. 18 and the preceding verses? What is the emphasis in this verse in contrast to the preceding? Discover, analyze, and express in your own words the four main reasons found in verses 19-30 substantiating verse 18. How does verse 28 fit into this context? What is the meaning of "glorification" as discussed here?
4. What is the meaning and role of the question of 8:31? What are the various distinct ideas in 8:31-39, and what is common to them? Relate their theme to their context in chapter 8.

#### C. Synthesis

1. State the main theme of chapter 8 and outline in detail its thought.
2. What is the place of chapter 8 in the thought of chapters 5-8? How do its emphases help to clarify previous statements in chapters 1-7 regarding sin, justification, sanctification, glorification, the believer's relation to the law, and Christian assurance?
3. What is Paul's teaching in ch. 8 regarding the Holy Spirit and his role in the entire sanctification of the believer? What is the relation between entire sanctification and glorification?

### Lesson XI -- Romans 9-10

#### A. Survey

#### B. Analysis

1. What idea(s) are stressed in the introductory statements in 9:1-5 and why?
2. 9:6a may be said to contain Paul's thesis in these chapters. What is it and to what problem is it addressed in view of chapters 1-8? How does Paul support his thesis in 9:6b-13? (Study O.T. background of these and other verses).
3. Paul's statements in 9:6b-13 raise a series of questions which he answers. What is the question of 9:14 and what are its grounds in the preceding verses? Trace carefully Paul's answer in vs. 15-18 to discover its parts and its essence. Note especially Paul's treatment of the hardening of Pharaoh's heart.
4. What is the question of v. 19 and how do vs. 15-18 give rise to it? How does Paul answer the question in vs. 20-29? What is the significance of his answer?
5. What is Paul's deduction in 9:30-33 and how does it grow out of the preceding verses? Trace carefully the logic of chapter 10. How do the statements of chapter 10 support this deduction? Contrast and compare the emphases in 9:30-10:21 and in 9:6-29. How are they different and yet complementary?

### Lesson XII -- Romans 11 and Synthesis of Romans 9-11

#### A. Chapter 11 - Analysis

1. What is the summary question of 11:1a and what are its bases in the previous verses? How does Paul answer the question and how does he support his answer in verses 1b-10? Relate to chapters 9-10, especially to 9:6a. How does Paul justify God, and where does he place the responsibility?
2. According to verses 11-24, what is the outcome and purpose of the Jews' defection? Explain the image of the olive tree. What are its implications for both Gentiles and Jews? How does Paul's role as "apostle to the Gentiles" relate to these matters?
3. What is the "mystery" alluded to in 11:25, and what is the meaning of the statement: "so all Israel will be saved" (v. 26)? What reasons does Paul cite for this prophecy (vs. 26-32)? Relate these matters to the rest of chapters 9-11 and to chapters 1-8.
4. What are the emphases in the doxology of 11:33-36, and why are they made here?

## B. Analysis

1. State the question of 6:1 in your own words, including its logical relation to the preceding verses.
2. Trace carefully the development of Paul's answer in verses 2-11. What are its main points? How is verse 5 critical in its movement? Explain the following expressions: "died to sin," "baptized into Christ" and "into His death," "united with Him," "our old self was crucified with Him," "that the sinful body might be destroyed," and "consider yourselves dead to sin and alive to God in Christ Jesus." What is the significance of Paul's interpretation of baptism in view of its role in the Acts?
3. Analyze the exhortations in vs. 12-14, and state them in your own words. How are they related to each other and to vs. 2-11? What paradox is inherent in vs. 2-14, and how may it be resolved? Summarize Paul's answer to the question of 6:1.
4. State the question of 6:15 in your own words, indicating its connection with the preceding verses. Compare with the question of 6:1.
5. What are the main aspects of Paul's answer in 6:16-23? In what sense do vs. 17-23 constitute a unit? How does v. 23 fit into this unit? What is meant by "for sanctification" (v. 19) and "the return you get is sanctification" (v. 22)?
6. Summarize Paul's answer to the question of 6:1.

## C. Synthesis

1. What is Paul's understanding of sanctification and of its relation to justification?
2. State the main theme of the chapter in a proposition, and make a detailed outline of its material, showing how Paul substantiates his thesis. 6:1-14

## Lesson IX --- Romans 7

### A. Survey

### B. Analysis

1. State the rhetorical question of 7:1 in your own words. How does it grow out of the preceding discussion, and why is it asked here? Study carefully the analogy used to answer this question in 7:2-6, noting similarities and differences. In what sense are believers "discharged from the law?" How do these verses support the implied thesis of 7:1 and why may they be said to continue the thought of chapter 6?
2. Why is the question raised in 7:7 in view of the preceding statements? Trace the development of Paul's answer in 7:7b-12. Are these statements autobiographical? If so, what experience do they describe? How does Paul derive the conclusion of v. 12 from his reasoning? Summarize his answer to the question of 7:7.
3. What is the question of 7:13, and how does it relate to the statements of 7:7-12? How does Paul begin to answer his question in 7:13b, and how does this statement relate to the preceding discussion? What is the importance of this relation for understanding 7:13-25? How do vs. 14-25 relate to v. 13 and to vs. 7-12? What is the significance of this relation? Why the change to the present tense in vs. 14ff.? What movements are found in vs. 16-25? What is the place of v. 25a in 7:13-25? Which elements recur, and what contrasts are used? Define difficult and important expressions.
4. How does Paul answer the question of 7:13, and why?

### C. Synthesis

1. State the thesis of 7:7-25, and indicate the main arguments used to substantiate it.
2. What is Paul's understanding of the role of "law" according to chapter 7? Relate to previous references to law. Why does he discuss law at this juncture, and why his particular emphases regarding it?
3. What is the psychology of Paul in 7:7-25? Note especially the dualistic elements in his view.
4. Relate 7:7-25 to 6:1-7:6 and to chapter 8. In the light of these relations, do 7:7-25 describe essentially all Christians, unsanctified Christians, or non-Christians?

## Lesson X --- Romans 8

### A. Survey

### B. Analysis

1. What is the significance of the twofold connection between 8:1 and the preceding? Trace the development of thought in 8:2-11, paying special attention to connectives.

### Synthesis of Romans 9-11

1. State the theme of these chapters in a proposition and prepare a detailed outline of Paul's reasoning showing how he supports this theme.
2. Study these chapters in the light of Romans 1-8 and of other Pauline literature to determine their teaching regarding divine sovereignty, divine election, divine mercy and wrath, salvation history, and eschatology. What is the bearing of chapters 9-11 on the doctrine of justification by faith? What is the significance of 8:28-30, if any, for understanding chapters 9-11?
3. What problems and objections are confronted by Paul here, and how?

### Lesson XIII -- Survey of Romans 12-15 and 12-13

- A. Survey of chapters 12-15 -- Read several times to determine their main structural units and ideas. Compare and contrast to chapters 1-11 as to subject matter and composition.
- B. Analysis of chapters 12-13
  1. Note, explain, and interrelate the exhortations of 12:1-2. Wherein are these exhortations the proper consequence ("therefore") of the Gospel of chapters 1-11? Relate to O.T. sacrificial system.
  2. Paraphrase the specific exhortation in 12:3 and discuss the significance of its relation to 12:1-2. Explain how Paul's use of the image of the body in vs. 3-8 substantiates this exhortation.
  3. State in your own words the exhortations of 12:9-21. Pay special attention to difficult statements, such as 12:20. Meditate on the main ideas of these verses. Relate Paul's exhortations to the following aspects of 12:1-2: presentation of body as a living sacrifice; transformed rather than conformed to this world; the good, acceptable, and perfect will of God. Also relate them to the discourse in chapters 1-11 and to the teachings of Jesus.
  4. What exhortations are given in 13:1-7? Why were they necessary in the situation? What reasons are cited for these exhortations? How are they founded on the preceding verses and chapters? What contemporary problems are suggested by these materials and how would Paul confront such problems in the light of his statements?
  5. What is the significance of Paul's call to love in 13:8-10, and of his connection of love with the law? Compare with previous teaching regarding law.
  6. How does Paul use the eschatological emphasis as support for his exhortations in 13:11-14?

### Lesson XIV -- Romans 14:1-15:13 and Synthesis of Chapters 12-15

- A. 14:1-15:13
  1. Survey
  2. Analysis and Synthesis -- Discover and paraphrase the various principles and motivations employed by Paul to help his readers meet their problem(s). What ideas recur in them, and how are they helpful in solving the problems to which they are addressed? Compare and contrast to preceding materials, immediate and remote. How can the principles used by Paul guide us in relation to similar problems?
- B. Synthesis of chs. 12-15 -- In view of their context in chapters 1-11, how do 12:1-15:13 contribute to an understanding of Paul's ethic and of his concept of salvation?

### Lesson XV -- Romans 15:14-33 and Romans 16

- A. 15:14-33
  1. Study 15:14-29 from the standpoint of the various matters discussed: Paul's opinion of the Romans, his purpose in writing, his past work and future plans. Relate to the book of the Acts. What is the role of Paul's apostleship in all these matters? Why are these matters discussed at this stage, in the light of chapters 12-15, chapters 9-11, and 1:1-17?
  2. What requests for prayer are made in 15:30-33, and why?
- B. Chapter 16
  1. What personal commendations and salutations are contained in 16:1-16 and 16:21-23? Identify the individuals mentioned. What motivations does Paul use, and how do they relate to the preceding materials? What characteristics of Paul are revealed here?



2. What may verses 17-20 add regarding the purpose and nature of the Epistle? Compare with previous statements.
3. What are the main emphases in the doxology of 16:26-27? Why are they here? How are they illuminated by Epistle?
4. Is this chapter an appendix to the Epistle? Give reasons for your answer.
5. List the main truths taught by this chapter.

#### Lesson XVI -- Synthesis of Romans as a Whole

1. Attempt to outline the reasoning of 1:18-8:39 in your own words and in as great detail as possible without the use of your Bibles. Then check your outline against the Scriptural text.
2. Copy the following verses from the text, then give their meaning and full context without the reference to your Bibles: 1:16-17, 1:24, 2:6-10, 2:11, 2:28-29, 3:9, 3:28, 3:31, 4:22-25, 5:10, 5:20-21, 6:11, 6:23, 7:4, 7:25, 8:12, 8:28, 9:18, 9:30-33, 10:16, 11:2, 11:24, 12:1-2, 14:23, 15:28.
3. Contrast the life described in 12:3-15:13 to that described in 1:18-3:20. What facts in chapters 3:21-12:2 make the difference?
4. Study the Epistle from the standpoint of the following topics: Sin, Law, God, Christ, the Holy Spirit, Christian Ethics, Revelation, Use of O.T., Paul the Apostle, Justification by Faith, Sanctification, Eschatology (including glorification), Pauline Psychology, Sovereignty and Election, Christian Freedom, Union with Christ, Baptism, Salvation History, and Pauline Imagery.

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## THINGS YOU SHOULD KNOW REGARDING THE LESSONS AND THE GRADING OF THE COURSE

- I. IMPORTANCE OF DOING LESSONS--The preparation of the lessons is of great importance for the course. There are many reasons for this fact, one of which is that we are concerned about skills, which can be learned only by doing. In this respect the course is like body building, which cannot be achieved merely by listening to lectures or by watching demonstrations. It requires the active involvement of the individual. In a real sense the lessons are like the exercises required for the development of the body. Therefore, the conscientious and careful preparation of the lessons is essential for the realization of course objectives.
- II. PROCEDURE FOR DOING LESSONS--Lessons should be done primarily on the basis of firsthand, independent study. This means that they should be done privately and should not be discussed in advance with other members of the class, and they should be done without reference to past class notes. In addition, commentaries should be used, but only at the close of the study process. One's own direct work with the text is of paramount importance for realizing course objectives.
- III. TIME SPENT IN DOING LESSONS--It will normally be necessary to spend about 2 - 2 1/2 hours in outside study for each hour of class work. If much more time is being spent, you are encouraged to consult with the professor.
- IV. FORM OF LESSONS--You are urged to hand in the first draft of your lesson. It may be handwritten or typewritten, and on paper of your own choosing. Please be sure to place your name and the lesson number on each lesson, and to staple the pages together.
- V. PUNCTUALITY OF LESSONS--It is expected that papers will be completed by the beginning of the class hour on the day on which they are due, and that they will be handed in at the close of the class period unless otherwise indicated.

*To all lessons*

Credit will be given only for punctual papers, unless an extension is granted by the professor on the basis of an emergency. You have the option of not handing in one paper without penalty, except for the survey of a book as a whole. If this option is not exercised and all papers are turned in, the lowest grade of the papers evaluated will be cancelled in calculating the grade average.

There are several reasons for the emphasis on punctuality. First, there is the desire to encourage self-discipline, which is so important for ministry. Pastors must learn how to "prophesy on schedule." In many other aspects of ministry it is important to practice the self-discipline of punctuality. Second, there is the desire to be fair to the members of the entire class, many of whom will be punctual in doing their lessons even though they must work under adverse conditions and without the benefit of class discussion. And third, there is the previously mentioned desire to foster independence, which is required for developing necessary skills and which cannot be achieved if work is done following the discussion of the lesson in class.

VI. CRITERIA FOR EXCELLENCE IN DOING LESSONS--The following are standards by which your work will be evaluated.

- a. Inductive Accuracy--Conclusions should be warranted by the evidence on which they are based.
- b. Originality--The work should reflect a new and fresh approach to biblical materials, demonstrated by the attempt to paraphrase the text and the avoidance of cliches.
- c. Relative Thoroughness--The study suggestions should be handled as adequately as possible within the time limits.
- d. Depth--An attempt should be made to probe beneath the surface for the more profound levels of biblical meanings.
- e. Organization--The findings made should be recorded in a systematic rather than in a haphazard manner.
- f. Clarity--Ideas should be expressed as unambiguously as possible.  
(See Course Study Suggestions for further guidance.)

VII. GRADING OF LESSONS AND OF COURSE

- A. Number of Papers Graded--About half of the lessons will be evaluated for the sake of determining a grade. These lessons will represent a cross-section of the work of the course. The fact that other lessons are done will be recorded. With the exception of the lesson which may be omitted without penalty by announcement of the professor, lessons which are missing or not done on time without excuse will carry no credit and be calculated as part of the average grade for the lessons.
- B. Reporting of Grades--Only the final grade will normally be reported to the class. Grades will not be placed on papers for two main reasons. The first is that grades do not adequately communicate the strengths and weaknesses of a lesson, since, as has been indicated, a number of factors are taken into account in grading a paper, and a letter grade cannot indicate which are involved. There are other and more reliable means of determining the quality of work, such as comparison and contrast with class work. The second reason is to avoid reinforcing motivation based on grades. The expectation is that the student will do his/her work "as unto the Lord," and explore all means for self-improvement. These means include consulting with the professor regarding any problems. Once the student has done his/her best, grades merely follow as a matter of course. Students who are doing below average work will be asked to consult with the professor. If any student desires to know his/her progress in the course, he is encouraged to make an appointment with the professor.
- C. Student Assistance in Grading--At times student assistants are used. In such cases an announcement will be made in class. When used, student assistants will grade about half of the papers which are evaluated. Student assistants can be helpful because they are nearer to where the members of the class are and are therefore able to provide significant help, and also because their involvement provides greater variety of insight and suggestions.



- D. Basis for Grading Lessons and Course--In a course which has lessons and a final examination or a substitute for the examination, such as an outline, the average grade of the lessons will normally constitute two-thirds of the final grade, and the final examination one-third of the final grade. Two factors are taken into account in grading: first, the approximation of the standards and expectations of the professor; and second, comparison with one's peers. Thus those in a given class who most approximate the standards of the professor will receive a maximal grade, and the others will be grouped on the basis of their relative realization of those standards. Grades will not be determined by the use of a curve.
- E. Discussion of Grades--The professor will be happy to discuss the grade standing of any student during the course of the semester or the final grade, should the student desire such a discussion.

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PARTIAL LOGICAL OUTLINE OF ROMANS 9:1ff.

- I. (Introduction--9:1-5)
- II. With these facts constantly in mind (9:1-5), let us turn to an examination of the nature of the covenant, God's sovereign right to determine its nature, and Israel's response to it; and in the process we will find that the fault for Israel's predicament lies not in God's unfaithfulness or injustice, but in Israel's deliberate refusal to heed the word of God spoken through his prophets and through the preaching of Christ (9:6-10:21)
  - A. These conclusions are supported by a careful look at the word of the covt., which indicates two things: first, that God never assured His blessings to all physical, circumcized Israelites, and He cannot therefore be accused of unfaithfulness because many Israelites are excluded from his promised blessings; and second, that His selection of certain Israelites and even certain Gentiles on the basis of their faith is His just and sovereign right. (9:6-29)
    1. For though certain Israelites are excluded from God's promises, it is clear that God's word has not failed, since from the very beginning of covt. history God made certain distinctions and selections, thereby indicating clearly that He did not guarantee His promises to all Israelites. (9:6-13)
      - a. These distinctions were of two types. (9:6b-7)
        - (1) Nationally and generally, it is plain that not all physical descendants of the people of Israel were considered as belonging to spiritual Israel, who are the people of God. (9:6b)
        - (2) More specifically, it is also plain that not all children of Abraham are heirs of the promises made to him just because they are his physical descendants; for the covt. word indicates that only the progeny of Isaac would be recognized as his seed, though Ishmael was also a physical descendant of Abraham. (9:7)
      - b. The meaning of these distinctions, especially the latter, is that not all of the physical children borne by purely human means, as was Ishmael, are children and heirs of God; rather it is those who become members of God's family through a faith-response to His promises, as was Isaac, who are the spiritual seed and true heirs of Abraham. (9:8-13)
        - (1) The very wording of the promise relating to Isaac's birth supports my reasoning; for it indicates that Isaac was in a real sense the child of God, since it was God's promised return which made possible the birth of a son to Sarah. (9:9)
        - (2) And lest it be argued that once Isaac is born as a child of God's promise then all of his physical descendants are automatically heirs of the promise, it should be noted that God clearly differentiated between the twin sons of Isaac himself and of the same mother, Rebecca, thus indicating a continuation of the distinction seen in the birth of Isaac. (9:10-13)
          - (a) In fact, the election of Jacob over Esau was made and announced before they were born, and therefore before they had done good or bad deeds. (9:11a)
          - (b) The purpose of this announced election was not only to show that a distinction would be made, but also to show that its basis would not be self-induced works by which Jacob earned the fulfilment of the promises, but by means of God's own gracious call and election. (9:11b)
          - (c) In order to achieve this purpose, Rebecca was told by God before the birth of the twins that the elder who deserved the birthright and the dominant position on physical grounds would be subject to the younger, and that Jacob would be favored by God whereas Esau would be repudiated. (9:12-13)
      2. To those who would argue that such a divine selection between Isaac and Ishmael and between Jacob and Esau imply that God is unjust, especially when he holds the human beings responsible for their actions, I would respond that such a sovereign election is not unjust, nor does it provide legitimate grounds for blaming God for the Israelites' sin and for their rejection by God. (9:14-29)

- a. Such an election cannot be the basis for impugning the character of God if the facts of a divinely-caused exodus and a divinely-inspired record of it are accepted as authentic and laudworthy. (9:14-18)
  - (1) For this same principle of selection is seen in God's statement to Moses, and it was only on account of such selection that God was able to cause Moses to deliver the people of Israel from the bondage of Pharaoh. (9:15-16)
    - (a) This statement indicates that God Himself determines and has a right to determine the conditions for expressing His mercy and compassion, and who meets His conditions, namely, Moses and Israel. (9:15)
    - (b) The general implication of this fact is that God is not beholden to man because man has earned God's deliverance; rather all depends on God's mercy, which means He has a perfect right to select the recipients of His gifts. (9:16)
  - (2) This just principle of election is also supported by God's words to Pharaoh and is the necessary basis for the realization of His gracious and redemptive purposes; for unless God was able to make a righteous distinction between Moses and Pharaoh, He could not have delivered Israel. (9:17)
    - (a) It is for this reason that the scriptural record says that God chose to harden Pharaoh's heart when Pharaoh hardened his own heart and refused to let the people go, rather than destroying Pharaoh, thus for all intents and purposes raising him up. (9:17a)
    - (b) The purpose of God's actions toward Pharaoh is twofold, and both aspects of this purpose are indispensable and praiseworthy, and cannot be denied without negating God's right to act in accordance with His being and will. (9:17b)
      - 1' God's immediate purpose was revelatory, that is, to manifest His power in and through Pharaoh, a purpose which was essential.
      - 2' God's purpose in such a revelation and His ultimate purpose in His actions toward Pharaoh was to cause His name to be proclaimed and known throughout the whole earth, a purpose which is also essential and just if God is to redeem those who respond in faith to such knowledge.
  - (3) It follows, then, from the cases of Moses and Pharaoh that God justly and necessarily decides who meets His conditions and receives His merciful gifts, and who fails to meet His conditions and is hardened. (9:18)
- b. Though God sovereignly determines who receives His mercy and who is hardened, as I have just indicated, and though God's will is irresistible, you are a mere man and have no right to make the disrespectful and insolent charge that therefore God has no legitimate basis for holding unbelieving Israelites responsible, simply because His actions do not agree with your preconceived ideas regarding His obligations to the physical descendants of Abraham. (9:19-29)
  - (1) This point of view is valid because of the relative roles of God as Creator and of men as creatures. (9:20b-21)
    - (a) For God is like a potter and we are like clay; and we have no more basis for disputing and criticizing the way in which God has created us as responsible creatures who are graciously justified by faith or who are judged when we refuse to believe than the clay has for scornfully impugning the acts of the potter. (9:20b)
    - (b) In fact, just as the potter has a right to make from the same lump of clay one vessel for esthetic purposes and another for menial purposes, so God as a right to determine that from a single humanity it is those who freely respond in faith who will receive the honor of His merciful blessings, whereas those who deliberately reject faith will receive the dishonor of His wrath. (9:21)
  - (2) My vindication of God is also valid because of the character and purposes of God as Judge and Redeemer in His continuous dealings with men. (9:22-29)
    - (a) There are certain redemptive and retributive principles involved in God's activities which must be kept in mind and which must be

related to each other if one is to understand why God acts  
as He does and why He is justified in His actions. (9:22-24)

1' (9:22)

2' (9:23-24)

a' (9:23)

b' (9:24)

(b) (9:25-29)

1' (9:25-26)

2' (9:27-29)

a' (9:27-28)

b' (9:29)

} Indicates only sub-points and verses included

- B. Having supported my conviction that God's selection among Israelites and among men generally on the basis of faith does not imply that He is unfaithful or unjust or without grounds for holding man responsible, and that God has a right to judge unbelievers in such a way as to reveal His mercy to believers, it follows that the differential in the situation lies with the human factor; and this view is clearly substantiated by the events of biblical history, especially those which indicate the stubborn unbelief and rejection of God's righteousness by Israel.  
(9:30-10:21)

(sub-points)

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