

# The Epistle to the Romans

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## Study Guide

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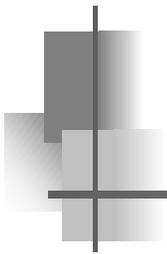
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# Lecture Outlines

## THE EPISTLE TO THE ROMANS

### *Lecture I*

#### 1A. Introduction:

Paul's call as an apostle of Christ gives him the desire to share his spiritual gift for the purpose of strengthening the Christians in Rome. (1:1-17)

1B. The Salutation states Paul's commission to preach Christ among the nations. (1:1-7)

1C. Paul declares his role. (1:1)

2C. The gospel is the good news of God's son, Jesus Christ our Lord. (1:2-6)

3C. The recipients of the letter reside in Rome. (1:7)

2B. Paul's interest in the Romans is seen in his thoughts of them and his intention to see them. (1:8-15)

3B. The proposition of the epistle: God's righteousness is revealed and is acquired by faith. (1:16-17)

### *Lecture II*

2A. God's gracious provision of righteousness is acquired by faith in Jesus Christ. (1:18-11:36)

1B. God's condemnation of man demonstrates the universal need for God's righteousness. (1:18-3:20)

1C. God's condemnation of man's unrighteousness is based on man's rejection of God. (1:18-3:2)

1D. God's wrath is revealed. (1:18)

2D. Knowledge of God is evident to men in that they could not make excuse of ignorance. (1:19-20)



# Lecture Outlines

- 3D. Man's rejection of the knowledge of God led to the vanity of the mind and the darkness of the heart. (1:21-23)
- 4D. Man's rejection of God results in God's deliverance of man to his own desires. (1:24-32)
  - 1E. Man exchanges the focus of worship. (1:24-25)
  - 2E. Man exchanges the natural use of the body. (1:26-27)
  - 3E. Man is delivered over to immorality. (1:28-32)



## *Lecture III*

- 2C. God's condemnation of the moralist is based on the principles of divine judgment (standards) and not based on the hypocritical standards of the moralist. (2:1-16)
  - 1D. God's judgment is based on the reality of the situation. (2:1-5)
    - 1E. Man's judgment of others leads to his own condemnation. (2:1)
    - 2E. God's judgment of man's practices is based on truth. (2:2)
    - 3E. God's withholding of present judgment does not preclude any further judgment but gives opportunity for man's repentance before the sure day of judgment (2:3-5)
- 2D. God's judgment is based on man's works. (2:6-11)

# Lecture Outlines

- 1E. Statement of the principle is given. (2:6)
- 2E. God shall justly give eternal life to those who seek to do good and justly bring wrath upon those who do evil. (2:7-10)
- 3E. Confirmation of God's judgment being based on man's works is that God is not partial. (2:11)
- 3D. God's judgment is based on man's obedience to the revelation of God's will given to each man. (2:12-16)
  - 1E. Statement of the principle given. (2:12)
  - 2E. God shall justify both the Jew and the Gentiles who have obeyed the laws given to each and punish both if they have not obeyed the laws given to each. (2:13-16)



## *Lecture IV*

- 3C. The condemnation of the Jew rests on his possession of truth in the religious externals but his rejection of God who would inwardly transform his life. (2:17-3:8)
- 1D. The Jews' possession of the law is not sufficient because they did not revere it with their lives. (2:17-24)
  - 1E. The religious position of the Jews was established by their having the law. (2:17-20)
  - 2E. The hypocritical practice of the Jew brought dishonor to God. (2:21-24)
- 2D. The Jew's possession of circumcision is not sufficient because externals are not the most important to God. (2:25-29)

# Lecture Outlines

(The Jew's circumcision without obedience amounts to uncircumcision.)



## *Lecture V*

- 3D. The problems raised by the Jews are caused by their misconception of their relationship to God. (3:1-8)
- 4C. The condemnation of the world is justified because all are under sin. (3:9-20)
  - 1D. The charge for both Jews and Gentiles is that all are under sin. (3:9)
  - 2D. The proof that all men are under sin is found in Old Testament Scripture. (3:10-18)
    - 1E. The extent of man's sin is universal. (3:10-12)
    - 2E. The nature of man's sin is depravity both in speech and deed. (3:13-17)
    - 3E. The source (reason) of man's sin is no fear of God. (3:18)
  - 3D. The application of the law (Scripture) proves that all the world is guilty before God and that the law is not the source of justification but the means for the full knowledge of sin. (3:19-20)

## *Lecture VI*

- 2B. Justification is the imputation of God's righteousness that is acquired by all who believe in Jesus Christ. (3:21-5:21)
- 1C. The explanation of justification is that anyone who believes in God's provision in Jesus Christ acquires a right standing before God. (3:21-31)

# Lecture Outlines

- 1D. The manifestation of God's righteousness apart from the law is available to all who believe in Jesus Christ. (3:21-23)
- 2D. The provision of God's righteousness in Jesus Christ's death has satisfied God for both the sins of the past and the present. (3:24-26)
- 3D. The acquisition of God's righteousness by faith for both the Jew and the Gentile results in the exclusion of man's boasting and does not nullify but in fact establishes the law. (3:27-31)



## *Lecture VII*

- 2C. The illustration of justification in Abraham's life substantiates that justification is acquired by faith. (4:1-25)
  - 1D. Abraham's justification was obtained not by his works but by his faith in God. (4:1-3)
  - 2D. An examination of Genesis 15:6 demonstrates that Abraham's justification was by means of his faith in God. (4:4-25)
    - 1E. Abraham was not justified by good works, circumcision, nor keeping the law. (4:4-16)
    - 2E. Despite all the obstacles, Abraham was justified because he believed in the God who is able to do the impossible. (4:17-25)

# Lecture Outlines

## *Lecture VIII*

- 3C. The expectation of justification brings hope of final salvation. (5:1-11)
  - 1D. The believer's peace and exultation of hope are based in justification. (5:1-2)
  - 2D. The believer's afflictions are not defeating but serve to strengthen his hope in God. (5:3-5)
  - 3D. The believer's hope is confirmed by God's love demonstrated in Christ's work in behalf of both sinners and believers. (5:6-11)



## *Lecture IX*

- 4C. The act of the representative head brings consequences upon the many under that head. (5:12-21)
  - 1D. Sin's entrance into the world by Adam resulted in death for all men. (5:12)
  - 2D. The effects of Adam's act are surpassed by the effects of Christ's act. (5:13-17)
    - 1E. The effect of Adam's sin was that death reigned even before the time of the law and even though no one sinned in the likeness of Adam's sin. (5:13-14)
    - 2E. The abundance of grace surpasses the devastating effect of Adam's sin. (5:15-17)
  - 3D. The representative act of one brings consequences on all. (5:18-19)
  - 4D. The entrance of the law revealed the sinfulness of man's sin but this is now surpassed by the

# Lecture Outlines

sufficiency of God's grace that results in eternal life. (5:20-21)



## *Lecture X*

- 3B. Sanctification is a work of God whereby God imparts His righteousness in and through the believer. (6:1-8:39)
- 1C. The believer's relationship to sin is that he died to it and is alive unto God through Christ. (6:1-23)
- 1D. The believer's freedom from the domination of sin is based on his burial and resurrection with Christ. (6:1-14)
- 1E. The believer's death and resurrection with Christ are to be understood as his death to sin and newness of life toward God. (6:1-11)
- 2E. The application of the believer's new relationship to sin and to God means that his life is not to be dominated by sin but by God and His righteousness. (6:12-14)

## *Lecture XI*

- 2D. The believer's enslavement to God's righteousness is based on his freedom from the enslavement to sin. (6:15-23)
- 1E. Question: May one sin because he is under grace? (6:15a)
- 2E. Answer: No, he cannot do this because he will become enslaved to the wrong master. (6:15b-23)

# Lecture Outlines

- 1F. Answer: The believer can by no means think he is free to sin under grace. (6:15b)
- 2F. Explanation: To sin means that one will be enslaved to sin which leads to death. (6:16-23)
  - 1G. One's obedience to a master determines one's enslavement. (6:16-20)
  - 2G. One's enslavement to a master determines one's destiny. (6:21-23)



## *Lecture XII*

- 2C. The believer's relationship to the law is that he is free from it and its domination. (7:1-25)
  - 1D. The believer is free from the law because he died to it. (7:1-6)
  - 2D. The law being holy reveals the sinfulness of sin and in turn sin and not the law is the cause of death. (7:7-25)
    - 1E. The law being holy reveals the sinfulness of sin. (7:7-12)

## *Lecture XIII*

- 2E. The law being good is not the cause of death but sin is. (7:13-25)
  - 1F. It is sin that causes death and not the law which reveals the true nature of sin. (7:13)

# Lecture Outlines

- 2F. The reason that the law does not cause death is that it is spiritual whereas man is sold under sin which causes his defeat. (7:14-25a)
- 1G. Man is sold under sin whereas the law is spiritual. (7:14)
- 2G. Man's inability to have victory in that which is good only proves that man is sold under sin. (7:15-20)
- 3G. Man's enslavement to sin and the goodness of the law produce the conflict between knowing and doing good. (7:21-25a)
- 3F. Although the believer can have victory over the conflict, he must realize the two laws (principles) that he is constantly serving. (7:25b)



## *Lecture XIV*

- 3C. The believer's relationship to the Holy Spirit gives assurance of victory in his Christian life. (8:1-39)
- 1D. The believer has been freed from the condemnation of sin (guilt and power) and death. (8:1-11)
- 1E. Life in the Spirit freed the believer from the condemnation of sin and death on the basis of Christ's death and now the law. (8:1-4)
- 2E. Life in the Spirit is contrasted to life in the flesh. (8:5-11)

# Lecture Outlines

- 2D. The believer's responsibility in Christ is not to live according to the flesh but to endure suffering with the aid of the Holy Spirit. (8:12-30)
- 1E. The believer is not to live according to the flesh but by the Holy Spirit to put to death the deeds of the flesh. (8:12-17)



## *Lecture XV*

- 2E. The believer is to endure the present sufferings in light of the incomparable future glory in which he will partake. (8:18-30)
  - 1F. The believer should endure the present sufferings because the future glory far exceeds the present sufferings as demonstrated both in nature and the believer's experience. (8:18-25)
  - 2F. The believer should endure the present sufferings because of the present assistance of the Holy Spirit. (8:26-27)
  - 3F. The believer should endure the present sufferings because God works all things for good so that the believer is being conformed to the image of Christ. (8:28-30)
- 3D. The believer's security in Christ is based on God's love despite the various circumstances that may come. (8:31-39)
  - 1E. The believer's security is seen in his relationship to God the Father as protector and provider. (8:31-34a)

# Lecture Outlines

- 2E. The believer's security is seen in his relationship to Christ's intercession on behalf of them. (8:34b)
- 3E. The believer's security is seen in the light of the various circumstances that may come. (8:35-39)



## *Lecture XVI*

- 4B. God's vindication of Himself is in the light of Israel's rejection of the righteousness of God by faith. (9:1-11:36)
- 1C. Israel's rejection of God's righteousness is not to be considered inconsistent with God's promises or God's justice. (9:1-29)
  - 1D. Paul's grief is continually over Israel who rejects God's righteousness. (9:1-5)
  - 2D. God's rejection of Israel is not inconsistent with God's promises as demonstrated by two lines of proof. (9:6-13)

## *Lecture XVII*

- 3D. God's rejection of Israel is not inconsistent with God's justice. (9:14-29)
  - 1E. God is not unrighteous in conferring mercy upon whom He wills and hardening whom He wills. (9:14-18)
  - 2E. God's mercy is shown in that while He could bring all men to dishonor, He bestows mercy on some Jews and Gentiles (as a remnant). (9:19-29)

# Lecture Outlines

## *Lecture XVIII*

- 2C. Israel's rejection is culpable. (9:30-10:21)
  - 1D. Israel's rejection is culpable because Israel repudiated God's righteousness which is by faith. (9:30-10:4)
  - 2D. Israel's rejection is culpable because Israel ignored the Old Testament teaching that God's righteousness is by faith. (10:5-13)
  - 3D. Israel's rejection is culpable because Israel refused the opportunity of accepting God's righteousness by faith. (10:14-21)



## *Lecture XIX*

- 3C. Israel's rejection is not complete nor final because God will always have a remnant. (11:1-36)
  - 1D. Rejection of Israel is not complete because God has always had a remnant as seen in Paul and Elijah. (11:1-10)
  - 2D. Rejection of Israel is not final because God's bringing blessings to Gentiles is for the purpose of provoking Israel to jealousy in order to bring them back to be the future channel of blessing. (11:11-24)
    - 1E. Israel's rejection brings salvation to the world/Gentiles but Israel's acceptance will bring far greater blessings to the world. (11:11-15)
    - 2E. The earnest of the patriarch's blessings guarantees Israel's restoration. (11:16)

# Lecture Outlines

## *Lecture XX*

- 3E. Because of Israel's unbelief, Gentiles are able to be grafted into the olive tree and therefore should not be haughty lest they be cut off. (11:17-24)
- 3D. Restoration of Israel is certain because of God's covenant with the nation. (11:25-32)
- 4D. God is to be praised because of who He is. (11:33-36)



## *Lecture XXI*

- 3A. The justified believer is to act according to his position before God. (12:1-15:13)
- 1B. The justified believer is to act responsibly toward the assembly. (12:1-21)
- 1C. The foundation of the believer's conduct is to consecrate his life to God. (12:1-2)
- 2C. The function of the believer's conduct is to walk humbly and lovingly. (12:3-21)
- 1D. The believer's conduct is to walk humbly because God has given each the ability. (12:3-8)
- 2D. The believer's conduct is one of love before believers and unbelievers. (12:9-21)

# Lecture Outlines

## ***Lecture XXII***

- 2B. The justified believer is to act responsibly toward the State. (13:1-14)
- 1C. The believer's submission to government indicates his submission to God. (13:1-7)
- 2C. The believer's love to his neighbor fulfills God's laws. (13:8-10)
- 3C. The believer's godly conduct is motivated by the nearness of the new day. (13:11-14)

## ***Lecture XXIII***

- 3B. The justified believer is to act responsibly toward the weak and the strong. (14:1-15:13)
- 1C. Believers are to forbear one another. (14:1-12)
- 2C. The strong believer is not to offend the weak believer. (14:13-23)
- 3C. The strong believer is to help the weak believer. (15:1-6)

## ***Lecture XXIV***

- 4C. In seeing Christ's example of accepting both Jews and Gentiles, believers should readily accept one another. (15:7-13)
- 4A. Conclusion:  

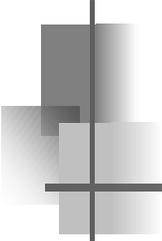
As a minister of Christ to the Gentiles, Paul expresses his desire to visit the Roman Christians as well as sending greetings to them. (15:14-16:27)



# Lecture Outlines

- 1B. Paul's motivation for writing the letter is to justify his boldness because he was appointed a minister of Christ to the Gentiles. (15:14-21)
- 2B. Paul's intention of visiting the Romans is finally being realized although he must first go to Jerusalem in order to deliver the offering of the believers of Macedonia and Achaia. (15:22-33)
  - 1C. His desire to visit them had been hindered many times. (15:22-24)
  - 2C. His detour to Jerusalem is to bring the offering of Macedonia and Achaia to the poor saints in Jerusalem. (15:25-29)
  - 3C. His request for prayer is that he would be delivered from the unbelieving Jews and accepted by the believing Jews. (15:30-33)
- 3B. Paul's greetings are extended to various believers in Rome. (16:1-27)
  - 1C. Recommendations of Phoebe to the saints at Rome. (16:1-27)
  - 2C. Salutations to various saints. (16:3-16)
  - 3C. Cautions against false teachers. (16:17-20)
  - 4C. Greetings of Paul's companions. (16:21-24)
  - 5C. Benediction. (16:25-27)





# Examination Questions

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## *Lectures I-III*

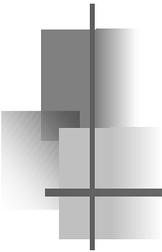
1. How is Paul's interest in the Romans seen in Chapter 1?
2. What is the proposition of the Epistle?
3. What is the theme or underlying thought of Romans 1:18-11:36?
4. What four major areas were brought out in Romans 1:18-3:20 concerning the manner in which God's condemnation of man demonstrates the universal need for God's righteousness?
5. With reference to God's condemnation of the moralist, based on the principles of divine judgment and not on the hypocritical standards of the moralist, what were the three major points discussed in the lectures?
6. How is God's judgment on the moralist based on the reality of the situation?
7. How is God's judgment on the moralist based on man's works?

## *Lectures IV-V*

1. What do we mean that the Jew is condemned because he rests on his possession of religious externals but rejects the God who would inwardly transform his life?
2. When we say that the Jews' possession of the law is not sufficient because they did not revere it with their lives, what do we mean?
3. What is the three-fold argument that the condemnation of the world is justified because all are under sin in 3:9-20?

## *Lectures VI-VIII*

1. What were the four reasons stated by the lecturer as to justification being the imputation of God's righteousness, acquired by all who believe in Jesus Christ as seen in 3:21-5:21?
2. Explain justification as meaning that anyone who believes in God's provision in Jesus Christ acquires a right standing before God.
3. In Romans, Chapter 4, how does the illustration of justification in Abraham's life substantiate that justification is acquired by faith?
4. How does the expectation of justification bring hope of final salvation as seen in 5:1-11?



# Examination Questions

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## *Lectures IX-XI*

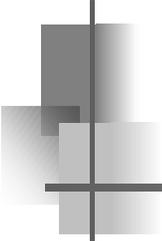
1. How does the act of the representative head bring consequences upon the man under that head as shown in 5:12-21?
2. What do we mean when we say that sanctification is a work of God whereby He imparts His righteousness in and through the believer? (This is the argument of Romans, Chapters 6 through 8.)
3. In Romans, Chapter 6, how does Paul show that the believer's relationship to sin is that he died to it and is alive unto God through Christ?
4. Explain how the believer can be free from the domination of sin.

## *Lectures XII-XV*

1. Explain how, in the believer's relationship to the law, he is free from it and its domination, as Paul argues in Romans, Chapter 7.
2. What reasons does the Apostle Paul give that the law does not cause death because it is spiritual, whereas man is sold under sin causing his defeat?
3. How does the believer's relationship to the Holy Spirit in Romans, Chapter 8, gives assurance of victory in his Christian life?
4. In his responsibility in Christ, how is the believer not to live according to the flesh but to endure suffering with the aid of the Holy Spirit?
5. What are the reasons given for the believer to endure the present sufferings in light of the future glory in which he will partake?
6. How is the believer's security in Christ seen?

## *Lectures XVI-XX*

1. What is the subject matter, or theme, of Chapters 9-11 of Romans?
2. In lectures 16-19, what arguments or reasons does the lecturer give for Israel's rejection of the righteousness of God by faith?
3. How is God's rejection of Israel not inconsistent with God's justice?
4. What three arguments were presented by the lecturer for stating that Israel's rejection is culpable? (These are brought out in the closing verses of Chapter 9 and in Chapter 10 of Romans.)



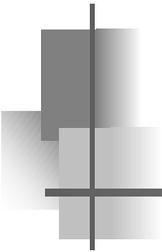
# Examination Questions

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5. State the four reasons given in the lectures for Israel's rejection not being complete or final.

## *Lectures XXI-XXIV*

1. How is the justified believer to act according to his position before God as seen in 12:1-15:13?
2. What are the foundation and function of the believer's conduct as seen in Chapter 12?
3. Why is the justified believer to act responsibly toward the State and others?
4. How is the justified believer to act responsibly toward the weak and the strong?
5. What was Paul's motivation for writing the letter to the Romans as seen in Chapter 15?
6. How was Paul's intention of visiting the Romans finally realized?
7. What is the closing chapter of the Epistle to the Romans about?



# Bibliography

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## Recommended Books for Further Study

### Bibliographical Sources for Commentaries and Periodical Literature

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Wagner, Gunter, ed. *An Exegetical Bibliography on the Epistle to the Romans*. Ruschlikon-Zurich: Baptist Theological Seminary, 1973.

See each section of E. Kasemann's *Commentary on Romans* for a review of literature.

Consult the ICC by Sanday and Headlam (1902) and the new edition of Cranfield (1975) for a discussion of commentaries and the history of exegesis.

### Some Helpful Commentaries

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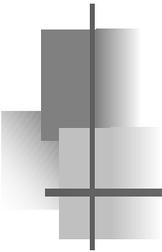
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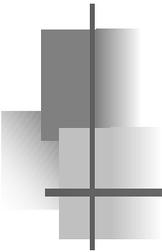
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