

## COURSE SYLLABUS

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# NT503: The Epistle to the Romans

Course Lecturer: Harold W. Hoehner, ThD, PhD

### About This Course

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This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

### Course Description

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The book of Romans is crucial to the understanding of salvation and sanctification. In this course, students explore the rich truths of justification and other significant topics by completing an exegetical and theological study of Paul's Epistle to the Romans in the Greek text. The course treats select historical, grammatical, structural, and lexical data that illumine the meaning of this important New Testament document. Students will be encouraged to put textual theory into living practice.

**NOTE:** This course assumes a basic skill in Greek exegesis and the ability to make grammatical and textual critical evaluations and to do Greek word studies.

### Course Objectives

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Upon completion of the course, the student should be able to do the following:

- Increase the student's Greek vocabulary and gain additional competence in grammatical analysis and translation of the Greek text of Romans.
- Gain additional experience in doing exegesis from the Greek text in preparation for expository preaching and teaching.
- Wrestle with selected theological issues and formulate exegetically defensible solutions.
- Be involved in a study of Romans in order to be able to think through the argument of the Epistle as a whole.

### Accessibility

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If you have particular accessibility needs, please contact the CUGN Registrar at the beginning of the course. This will allow us to work directly with you to make efforts to accommodate your situation and ensure as full as possible accessibility to the course.

## Course Lecturer

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*Harold W. Hoehner, ThD and PhD*

**Education:**

- Cambridge University, PhD
- Dallas Theological Seminary, ThD
- Dallas Theological Seminary, ThM
- Barrington College, BA

**Teaching Career:**

- Director of PhD Studies, Dallas Theological Seminary (27 years)
- Chairman of the New Testament Department, Dallas Theological Seminary (1977-2001)
- Shaped the New Testament department at Dallas Theological Seminary and created an exhaustive yet very accessible model of New Testament Greek exegesis still widely used
- Extensive travel and teaching/ministry in the Czech Republic, Hungary, Indonesia, Russia, South Africa, Ukraine, and the Near East
- Sabbaticals working at the University of Tübingen and Tyndale House in Cambridge

**Other Career Highlights:**

- Highly esteemed for his work on biblical chronology, focusing on the time aspects around the life of Christ, the rule of Herod Antipas (the topic for his Cambridge dissertation), and the period between the Testaments
- Member of the Evangelical Theological Society
- Passion for the Jewish faith; served on the board of Jews for Jesus

**Publications:**

- Publications include *Herod Antipas, Chronological Aspects of the Life of Christ*, and *Ephesians: an Exegetical Commentary*, which is considered to be his magnum opus

## Online Professor

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If you are taking this course for credit, CUGN will assign one of its faculty members as the online professor for this course. This professor will contact you upon enrollment in the course and will guide your study. Your online professor will be available to you by email and, at set times, by chat room or other real-time technology. Your online professor will do the following in order to stimulate student involvement and facilitate effective learning:

- Evaluate and assign grades to all coursework.
- Provide assistance with technological problems that may occur.
- Answer questions that may arise.
- Issue your final grades.

## Course Texts

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**Required:**

It is assumed that the student will have access to the standard lexicons, concordances, and other

exegetical tools. The required commentary is C. E. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 Vols. (ICC) Edinburgh: T. & T. Clark, 1975-1979 (paperback edition available, 2004). An annotated bibliography is found near the end of this syllabus. Students should peruse it for additional help in doing exegetical work for this course.

Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

## Academic Honesty

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At CUGN, we believe all we do is “as unto the Lord” and we thus hold to a high academic standard of honesty; we do not tolerate plagiarism and cheating. Students found guilty of any form of academic dishonesty face consequences ranging from interaction with the Academic Dean to expulsion from CUGN.

**Quizzes and Exams:** Any student found guilty of cheating on a quiz or exam will automatically receive a score of zero for that quiz or exam. A second offense will result in automatic course failure and possible disciplinary action and/or expulsion from CUGN. Please view the [CUGN Academic Catalog](#) for a full definition and examples of cheating.

**Plagiarism:** If a student’s work is found to be plagiarized, consequences will vary depending on the nature of the plagiarism.

If an offense is deemed unintentional, the student will have an opportunity to resubmit the work. A second offense will result in an automatic score of zero for that assignment, which may also result in failure of that course.

More serious plagiarism offenses could result in automatic course failure, disciplinary action, or expulsion from CUGN. Please view the [CUGN Academic Catalog](#) for a full definition and examples of plagiarism. If you have questions about plagiarism, or would like to request resources for learning how to avoid plagiarism, please contact our Registrar’s Office at [registrar@cugn.org](mailto:registrar@cugn.org) or toll free at (888) 487-5376 ext. 3.

## Course Methods

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Throughout this course, a number of methods will be used to engage the students in learning and processing information, and applying the learning to their lives. These methods include the following:

### Media/Materials

The course will include media presentations of lectures and supplementary materials to be listened to and/or read throughout the lessons of the course.

- **Audio-based teaching**

The primary teaching session in each lesson is provided in audio format. If available, we also provide the option of reading the lesson from a transcript of the audio lecture (found in the course Audio Lecture section).

- **Readings**

Reading from the required textbook(s) is assigned in this syllabus.

### **Mentor Relationship**

Students are required to seek out a mentor with whom they can discuss the spiritual impact of the course on their life. The goal of this process is to facilitate the student's growth through interaction with a mature believer.

### **Spiritual Formation Project**

Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection through the course's Spiritual Formation Project.

## **Course Requirements**

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1. **Time:** The student is required to spend a minimum of 120 hours in this course. All course requirements must be completed within 6 months of enrolling in the course.
2. **Recorded Lectures:** The student is required to listen to all 24 audio lectures recorded by Dr. Harold W. Hoehner. A phrase outline and a sentence outline are given to aid the student while listening to the lectures (See Excursus I in this syllabus, and the Study Guide).
3. **Translation Assignments:**
  - a. The student is required to read/translate the Greek text two times as assigned.
    - 1) First Reading/Translation: The student is to read the assigned passage from the Greek text before hearing the lecture as listed in the assignment schedule. Since this is a "study" translation, the student may use any of the available Greek translation aids **except** an interlinear and/or English translation including translations in commentaries. If all attempts have been tried and the student still cannot make sense of the passage, he/she may confer with an English translation. He/she is to do this **only** as a last resort.
    - 2) Second Reading/Translation: The student is to reread the assigned passage from the Greek text after he/she hears the lecture. Since this is a "second reading" translation, the student must use a lexicon only including Sakae Kubo, *A Reader's Greek English Lexicon of the New Testament* (Berrien Springs: Andrews; Grand Rapids: Zondervan, 1976). All other translation aids are **forbidden** for this reading.
  - b. **A translation report sheet** is included in this syllabus so that the student can keep a record of whether or not he/she has completed the reading assignments.
    - 1) In order to get full credit for the **first** reading, the student must complete it (as described above) before he/she hears the lecture on the passage.
    - 2) In order to get full credit for the **second** reading, the student must complete it (as described above) after he/she has heard the lecture on the passage and before translating the next passage.

3) Credit will be given **only** if the reading has been completed. Partial credit for partial completion will not be given.

c. **Only** the Greek text is to be used when hearing the lecture so that the student will be able to see the particular words and structure mentioned in the lectures.

#### 4. Quizzes:

a. There are **eight** written quizzes. Each quiz will involve the translation of verses and the parsing of all verbal forms from verses selected from the passages in Romans designated on the schedule. No tools can be used in taking these quizzes.

b. Only **six** quizzes will be counted in the final grade. The student may drop two quizzes. The two lowest or missing quiz grades will be dropped from the grade computation.

c. Quizzes must be taken in the order of the schedule. They are to be done after the second reading of the passage and before starting on the next passage.

#### 5. Papers:

##### a. Two exegetical papers:

1) The student is required to write exegetical papers on **Romans 3:21-31** and **6:1-14**.

2) The purpose of each of these two exegetical papers is to give an interpretation of the two passages by stating the exegetical idea and tracing the development of the author's thought in commentary style.

3) The form of these exegetical papers should be as follows:

a) **Length.** These exegetical papers are to be not more than **fourteen (14) single-spaced pages** in total length (including appendices, but excluding diagrams if used). Please number each page.

b) **Translation.** It should be a lucid translation from the Greek text with corresponding verse notations. This translation should reflect your exegetical decisions on the passage; thus it will be one of the last things the student does before writing the paper.

c) **Exegetical idea.** This is a **concise** statement of the subject (be specific) and complement that expresses the exegetical idea of the passage. The subject states what the passage is about and the complement states what it is saying about the subject.

d) **Exegetical outline.** The outline is to be in full sentence form with verse notations accompanying each point (See Excursus II in this syllabus for instructions on how to construct an exegetical outline.).

e) **Commentary.**

1. Introduction. This involves a short contextual setting paragraph introducing the passage he/she is exegeting and showing the need for it. (See Excursus V for a Chronological Table of the Apostolic Age. This should help in briefly reconstructing the historical situation.)

2. Body. The commentary itself should follow the exegetical outline of the passage. This involves a **restatement** of the outline with appropriate commentary interspersed. The student's commentary should reflect his/her conclusions on the word studies and textual problems he/she has included in the appendix (see g below) **and** his/her conclusions in two or three sentences on **other** textual problems which are cited in the passage but which the student did not write out in detail in the appendix.

The commentary is to be an exegesis of the passage and should reveal its meaning. The student is to carefully observe the particles in order to show the structure of the argument. He/she is to evaluate the grammatical nuances and to show the significance of crucial vocabulary. The student is to **validate** the argument he/she is making (See Excursus III for instructions on what should be validated and how to do it.).

Information cited directly from reference works, commentaries, or periodical articles should be properly acknowledged. In referring to these works, short footnoting in the text of the commentary itself may be used. Leave out unnecessary bibliographic details unless the work is generally unknown or is one of several volumes by the same author. Thus, a reference to a commentary on Romans should have author, short title, and page number (e.g., Moule, *Idiom Book*, p. 31; TDNT, 5:130 35; BAGD, p. 102).

3. Conclusion. This is a **short** paragraph(s) summarizing the argument of the passage as a result of his/her exegetical work.

4. Greet text. All Greek words should be written out in Greek and not be transliterated in English unless citing a source.

f) **Application**. State one practical application that is germane to the major emphasis of the passage.

g) **Appendices**.

1. Textual problem. Write out **one** textual problem per assigned passage listed in the United Bible Societies (4th ed.) textual apparatus. Select the most crucial one and write it out. A Textual Criticism Chart is included to facilitate research of the major text traditions. Use this chart to present your evidence.

2. Word Studies. Write out **1-2** word studies on each passage. Do a diachronic and synchronic study. Pay special attention in the last part of the study to show how Paul uses the word elsewhere in theologically significant ways.

3. Diagram. A grammatical diagram may be included.

4. Other materials. Other items pertinent to the assigned passage may be included here such as an extended discussion of an exegetical problem, illustrative material, etc. However, these are optional.

h) **Bibliography**. Do not write out a separate bibliography

4) The **evaluation** of these exegetical papers will focus on their exegesis of the passage, accuracy of interpretation (how well the student handles the various interpretative problems), and clarity of presentation (how well the student states and supports his understanding of Paul's meaning).



b. One theological paper:

- 1) The **purpose** of this paper is to articulate Paul's doctrine of sanctification on the basis of exegesis in Romans. The paper should include both the objective (theological) and subjective (ethical) side of the subject. See Excursus IV for further instructions, a select bibliography and a list of suggested topics, which may help to focus the paper.
- 2) The form of the paper is to be written according to Turabian (Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations* 8th ed.) composition style with footnotes or endnotes and bibliography. The length of the paper is to be not more than **twenty (20) double-spaced typewritten pages** in total length (including footnotes/end notes but not counting the bibliography).
- 3) The evaluation of the paper will be on the basis of how well the student handles the subject theologically (see also Excursus IV).

## 6. Spiritual Formation Project

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

**A. Personal Reflection and Evaluation:** Reflect on the course – To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

vii. Follow these steps in your reflection:

Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

viii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)

ix. Give a copy of this reflection to your mentor (see #2).

**B. Community Reflection and Interaction:** Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- i. Who should you interview? (1-3 are required; 4-6 are recommended)
  1. Someone with whom you have a reasonably close relationship.
  2. Someone who is a mature Christian ministry leader (i.e. a pastor).
  3. Someone who is not your grader or a family member.
  4. Someone who values the spiritual formation process.
  5. Someone who is familiar with and values the subject of the course.
  6. Someone who has experience using the content of the course in ministry.

**NOTE:** Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

- ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
  - What feedback can your mentor give in response to your essay?
  - In light of the course content, are the conclusions you made appropriate? Why or why not?
  - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

**NOTE:** Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

**C. Synthesis and Application:** Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
  - What were the mentor’s comments regarding your essay?
  - What advice did he/she give?
  - How did his/her comments expand or correct your application of the course?
  - Include the person’s name, occupation, and the length of the interview.
- iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
  - If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”,



how do you feel about these corrections? Do you agree or disagree? Why?

- Synthesizing your thoughts from section one and your mentor's insight in section two, what final conclusions have you reached? How is this different from section one?
- In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

**NOTE TO STUDENTS:** Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

**No examinations** will be given in the course.

## Course Grading

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Your grade for the course will be determined as follows:

|  |                     |
|--|---------------------|
| Translation Assignments                | 15% of Course Grade |
| Quizzes                                | 15% of Course Grade |
| Exegetical Papers (two of equal value) | 40% of Course Grade |
| Theological Paper                      | 15% of Course Grade |
| Spiritual Formation Project            | 15% of Course Grade |
| Total                                  | 100%                |

Grades will be issued within two weeks of the end of the course.

## Course Schedule

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### Lecture

### Passage to be Covered

1

Introduction to the Epistle of Romans and 1:1-17

- 2 Romans 1:18-32
- 3 Romans 2:1-16  
**1st Quiz: Translation and parsing 2:1-16**
- 4 Romans 2:17-29
- 5 Romans 3:1-20
- 6 Romans 3:21-31  
**2nd Quiz: Translation and parsing 3:1-31**
- 7 Romans 4:1-25
- 8 Romans 5:1-11
- 9 Romans 5:12-21  
**3rd Quiz: Translation and parsing 5:1-21**
- 10 Romans 6:1-14
- 11 Romans 6:15-23
- 12 Romans 7:1-12  
**4th Quiz: Translation and parsing 6:1-7:12**
- 13 Romans 7:13-25
- 14 Romans 8:1-17
- 15 Romans 8:18-39  
**5th Quiz: Translation and parsing 8:1-39**
- 16 Romans 9:1-13
- 17 Romans 9:14-29
- 18 Romans 9:30-10:21  
**6th Quiz: Translation and parsing 9:14-10:21**
- 19 Romans 11:1-16

- 20 Romans 11:17-36
- 21 Romans 12:1-21  
**7th Quiz: Translation and parsing 12:1-21**
- 22 Romans 13:1-14
- 23 Romans 14:1-23
- 24 Romans 15:1-16:27  
**8th Quiz: Translation and parsing 14:1-15:13**

Student Name: \_\_\_\_\_ Course: \_\_\_\_\_ Interview  
Date/Time: \_\_\_\_\_

## Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

**The ESSAY:** After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

**The INTERVIEW:** After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

### NOTES ON THE INTERVIEW:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

**NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.**

## TRANSLATION REPORT SHEET

NAME: \_\_\_\_\_

GRADE: \_\_\_\_\_

Please check (✓) in the respective columns to indicate that you have completed the reading of the individual passages. A check in the **FIRST reading's column** indicates that you have translated all the verses of the passage before you hear the lecture on that passage. A check in the **SECOND reading's column** indicates that you have translated all the verses on the passage with lexicon only after you have heard the lecture on that passage and before you begin translating the next passage.

| Lecture | Passage    | FIRST Reading | SECOND Reading |
|---------|------------|---------------|----------------|
| 1       | 1:1-17     |               |                |
| 2       | 1:18-32    |               |                |
| 3       | 2:1-6      |               |                |
| 4       | 2:17-29    |               |                |
| 5       | 3:1-20     |               |                |
| 6       | 3:21-31    |               |                |
| 7       | 4:1-25     |               |                |
| 8       | 5:1-11     |               |                |
| 9       | 5:12-21    |               |                |
| 10      | 6:1-14     |               |                |
| 11      | 6:15-23    |               |                |
| 12      | 7:1-12     |               |                |
| 13      | 7:13-25    |               |                |
| 14      | 8:1-17     |               |                |
| 15      | 8:18-39    |               |                |
| 16      | 9:1-13     |               |                |
| 17      | 9:14-29    |               |                |
| 18      | 9:30-10:21 |               |                |
| 19      | 11:1-16    |               |                |
| 20      | 11:17-36   |               |                |
| 21      | 12:1-21    |               |                |
| 22      | 13:1-14    |               |                |
| 23      | 14:1-23    |               |                |
| 24      | 15:1-16:27 |               |                |

**READINGS****TEXTUAL CRITICISM**

|  |  | BYZANTINE | ALEXANDRIAN | WESTERN | OTHERS |
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## Course Bibliography

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### BIBLIOGRAPHICAL SOURCES FOR COMMENTARIES AND PERIODICALS:

1. B. M. Metzger, ed. *Index to Periodical Literature on the Apostle Paul*. Leiden: E. J. Brill, 1970 (2nd edition). For Romans, pp. 36 59.
2. *Elenchus Bibliographicus Biblicus*. Yearly listings since 1961. Before see *Biblica*.
3. *New Testament Abstracts*.
4. Wagner, Gunter, ed. *An Exegetical Bibliography on the Epistle to the Romans*. Ruschlikon Zurich: Baptist Theological Seminary, 1973.

Done by assistants at Ruschlikon Theological Seminary and covers German, French, and English literature.

5. See each section of K. Kasemann's *Commentary on Romans* for a review of literature.
6. Consult the ICC by Sanday and Headlam (1902) and the new edition by Cranfield (1975) for a discussion of commentaries and the history of exegesis.

### HELPFUL COMMENTARIES:

Barrett, Charles K. *A Commentary on the Epistle to the Romans*. New York: Harper, 1957.

A careful treatment by one of the best moderately liberal British exegetes. His discussion is based on the Greek text.

Barth, Karl. *The Epistle to the Romans*. Trans. from the 6th edition by Edwyn Hoskyns. London: Oxford University Press, 1933.

Barth became famous first as a commentator on Romans (1918). This translation stems from the 1921 rewritten edition.

\_\_\_\_\_. *A Shorter Commentary on Romans*. Trans. by D. H. Van Daalen. Richmond: John Knox Press, 1959.

These are extramural lectures given in Basel in winter of 1940-1. A good way to understand Barth's ability as a theological commentator. His limitations also show to the discerning.

Bruce, Frederick F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. Grand Rapids: Eerdmans, 1963.

Available in paper. Has good comments but limited by the size. Evangelical.

Calvin, John. *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. Trans. by Ross MacKenzie. 1st edition, 1540. Grand Rapids: Eerdmans, 1961.

One of his best. Of interest as an example of the finest exegete of the Reformation period. The work was done in connection with the period of the great enlargement of the Institutes.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. ICC 6th edition. 2 vols. Edinburgh: T. & T. Clark, 1975-1979.

The best Greek commentary in English. Conservative Barthian.

Denney, James. "St. Paul's Epistle to the Romans." In vol. 2 of *The Expositor's Greek Testament*. 1907; Reprint. Grand Rapids: Eerdmans, n.d.

Moderately conservative, concise and often brilliant by an outstanding theologian of the last century.

Dodd, C. H. *The Epistle of Paul to the Romans*. London: Fontana, 1959 edition (original edition 1932).

Now available in paper. Dodd was one of England's most famous N.T. scholars. Moderately liberal. For example note a comment from 9:20-21: "But the trouble is that man is not a pot; he will ask, 'Why did you make me like this?' And he will not be bludgeoned into silence. It is the weakest point in the whole epistle" (p. 171).

Franzmann, Martin H. *Romans*. (In *Concordia Commentary Series*) St. Louis: Concordia Publishing House, 1968.

Based on the RSV by a conservative Lutheran.

Gifford, E. H. *The Epistle of St Paul to the Romans*. London: John Murray, 1886. Reprint 1977.

Conservative and of very good reputation.

Godet, F. *Commentary on St. Paul's Epistle to the Romans*. Trans. by A. Cusin. Edinburgh: T. & T. Clark, n.d.

Fine conservative work.

Haldane, Robert. *Exposition of the Epistle to the Romans*. 9th ed. Edinburgh: William Oliphant, 1874.

A famous commentary from a reformed perspective.

Hendriksen, William. *Exposition of Paul's Epistle to the Romans*. New Testament Commentary. 2 vols. Grand Rapids: Baker, 1980 81.

Conservative and practical from a contemporary reformed perspective.

Hodge, Charles. *A Commentary on the Epistle to the Romans*. Philadelphia: H. B. Garner, 1883.

Outstanding theological commentary based on the Greek text from a reformed perspective. Hodge taught Romans for fifty years at Princeton.

Kasemann, E. *Commentary on Romans*. Trans. by G. Bromiley. Grand Rapids: Eerdmans, 1979.

Kasemann is brilliant, but erratic and unreliable in many of his theological view points.

Kuss, Otto. *Der Romerbrief*. (4 vols. projected). Regensburg: Verlag Friedrich Pustet, 1957, 1963.

Two volumes published. Very full treatment with helpful detailed notes. Roman Catholic.

Leenhardt, Franz. *The Epistle to the Romans*. Trans. by H. Knight. London: Lutterworth Press, 1961.

Highly regarded commentary. Lutheran.

Liddon, Henry. *Explanatory Analysis of St. Paul's Epistle to the Romans*. 4th ed. London: Longmans, Green & Co., 1899 (1st edition, 1876).

Detailed Greek analysis based on Meyer commentary exegesis. Conservative.

Luther, Martin. *Lectures on Romans*. Trans. and edited by W. Pauck. Philadelphia: Westminster Press, 1961.

From lectures given in three semesters from Easter 1515 to September 1516. Interesting, but not as good as Luther on Galatians.

McClain, Alva. *Romans: The Gospel of God's Grace: The Lectures of Alva J. McClain*. Compiled and edited by Herman A. Hoyt. Chicago: Moody Press, 1973.

A very good conservative dispensational work. An English presentation which is understandable by laymen.

Michel, Otto. *Der Brief an die Römer*. Göttingen: Vandenhoeck & Ruprecht 1955, 1966, (ed. 1978).

Moule, H. C. G. *The Epistle to the Romans*. Cambridge: University Press, 1908.

Conservative with some devotional elements.

Murray, John. *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes*. 2 vols. Grand Rapids: Eerdmans, 1959-1965.

Reformed theological exegesis. Very good, but not always exciting reading.

Newell, William. *Lessons on the Epistle of Paul to the Romans*. Toronto: J. I. C. Wilcox, 1925.

Later title, *Romans Verse by Verse*. Good work for the teacher of laymen. Dispensational.

Nygren, Anders. *Commentary on Romans*. Trans. by C. C. Rasmussen. Philadelphia: Muhlenberg Press, 1949.

Exciting treatment of the argument but not too strong on details. Lutheran.

Sanday, William and A. C. Headlam. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 5th ed. Edinburgh: T. & T. Clark, 1902.

Still a vital tool for detailed work. It has much historical information.

Schlatter, Adolf. *Gottes Gerechtigkeit*. Stuttgart: Calwer, 1965 (original 1935).

Famous conservative work. Considered by Schlatter as his best.

Shedd, W. G. T. *Commentary on Romans*. New York: Scribner's Sons, 1897.

Commentary on Greek text from reformed perspective. Helpful on theology.

Stifler, James. *The Epistle to the Romans: A Commentary, Logical and Historical*. New York: Revell, 1897 (rpt. 1960).

Stifler taught Romans for twenty years at Crozier Theological Seminary. A careful treatment. This may be the best for the average reader or Sunday School teacher.

Thomas, W. H. Griffith. *A Devotional Commentary on St. Paul's Epistle to The Romans*. 3 vols. London: The Religious Tract Society, 1911.

Excellent treatment of the text with helpful stress for the devotional life.

### **EXPOSITIONAL AND OTHER STUDY HELPS:**

Barnhouse, Donald G. *Exposition of Bible Doctrines, Taking the Epistle to the Romans as a Point of Departure*. 10 vols. Grand Rapids: Eerdmans, 1952-1964.

Valuable for illustrative purposes, not always exegetical. Barnhouse was a dispensational Calvinist.

Lloyd Jones, D. Martyn, (*Exposition of Romans*).

*Atonement and Justification (3:20-4:25)* 1970

*Assurance (5)* 1971

*The New Man (6)* 1972

*The Law (7-8:4)* 1973

*Sons of God (8:5-17)* 1974

*The Final Perseverance of the Saints (8:17-29)* 1975

Grand Rapids: Zondervan.

Outstanding modern Puritan exposition. Reformed.

Murray, John. *The Imputation of Adam's Sin*. Grand Rapids: Eerdmans, 1959.

A careful treatment of a difficult subject.

Stott, John R. W. *Men Made New: An Exposition of Romans 5-8*. Chicago: IVP, 1966

Good solid exposition.

## Excursus I

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**NOTE:** The purpose of Excursus I is to provide a *detailed* outline of the Epistle to the Romans that will serve the student as he/she listens to the lectures and studies the epistle. An abbreviated form of this outline can be found in the Study Guide.

### INTRODUCTORY ISSUES FOR THE EPISTLE TO THE ROMANS

#### Lecture I

#### INTRODUCTION TO THE BOOK (7 questions)

- 1A. What is said about it?
  - 1B. Luther
  - 2B. Wesley
  - 3B. Other men
- 2A. Why should we study it?
  - 1B. To know Romans is to know Christianity
  - 2B. To know the key doctrines of the Christian faith
  - 3B. To see its application to the Christian life
- 3A. Who was the author?
  - 1B. Paul, the servant of Jesus Christ (1:1)
  - 2B. Paul, the apostle to the Gentiles (11:13; 15:15-20)
- 4A. When and where was it written?
  - 1B. Paul's life and missionary journeys
  - 2B. Proof Paul had written Romans in Corinth
- 5A. Who received it?
  - 1B. Peter's preaching in Jerusalem on Pentecost
  - 2B. Peter went to Rome and found the church
  - 3B. Paul had founded the church through his converts
  - 4B. Composition of the church
    - 1C. Five household churches (16:5, 10, 11, 14, 15)
    - 2C. Made up of both Jews and Gentiles

- 6A. Why did he write it?
- 1B. Paul planned to go to Spain (15:24, 28) and he hoped to gain the good will and support of the Roman Christians
  - 2B. He intended to come to the Roman church for many years (1:13; 15:22-29)
  - 3B. He wanted to preach the gospel and impart some spiritual gift (1:11-15)
  - 4B. He wanted to teach the Romans the vital doctrines of the Christian faith
  - 5B. Phoebe was going to Rome (16:1-2)
- 7A. What is its theme?
- The revelation of the righteousness of God to men

## **OUTLINE OF THE EPISTLE TO THE ROMANS**

Harold W. Hoehner

### **Lecture I**

#### **1A. INTRODUCTION (1:1-17)**

- 1B. The Salutation of Paul (1:1-7)
  - 1C. The Author: Paul (1:1)
    - 1D. Servant of Christ (1:1a)
    - 2D. Called an apostle (1:1b)
    - 3D. Separated unto the gospel of God (1:1c)
  - 2C. The Subject: The Gospel (1:2-6)
    - 1D. Its history: The Old Testament (1:2)
    - 2D. Its content: Christ (1:3-6)
      - 1E. His birth: seed of David (1:3)
      - 2E. His appointment: Son of God in power (1:4a)
      - 3E. His name: Jesus Christ (1:4b)
      - 4E. His bestowal: grace and apostleship (1:5-6)
  - 3C. The recipients: Roman believers (1:7)
- 2B. The Interest in the Romans (1:8-15)
  - 1C. Proofs of Paul's interest in the Romans (1:8-10)



- 1D. His thanksgiving for their publicized faith (1:8)
- 2D. His constant prayer for them (1:9)
- 3D. His petition to visit them (1:10)
- 2C. Reasons for Paul's longing to see the Romans (1:11-15)
  - 1D. To impart a spiritual gift (1:11-12)
  - 2D. To receive some spiritual fruit (1:13)
  - 3D. To fulfill his obligations as a debtor (1:14-15)
- 3B. The Proposition of the Epistle (1:16-17)
  - 1C. The gospel is the power of God unto salvation through faith (1:16)
  - 2C. The gospel reveals the righteousness of God designed for faith (1:17)

## Lecture II

### 2A. DOCTRINE: JUSTIFICATION BY FAITH (1:18-11:36)

- 1B. Condemnation: the Universal Need to Righteousness (1:18-3:20)
  - 1C. The condemnation of the unrighteous (1:18-32)
    - 1D. The revelation of the wrath of God (1:18)
    - 2D. The revelation of the knowledge of God (1:19-20)
    - 3D. The rejection of the knowledge of God (1:21-23)
      - 1E. Futility in thinking (1:21-22)
      - 2E. Idolatry in worship (1:23)
  - 4D. The degradation of mankind (1:24-32)
    - 1E. Given over to impurity (1:24-25)
    - 2E. Given over to immorality (1:26-27)
    - 3E. Given over to depravity (1:28-32)
      - 1F. God's announcement of judgment (1:28)
      - 2F. Man's acts of sin (1:29-31)
        - 1G. Sins of character (1:29a)
        - 2G. Anti social sins (1:29b-30a)
      - 1H. In acts of feeling (abstract) (1:29b)

- 2H. In speech (concrete) (1:29c-30a)
- 3G. Sins of self assertion or pride (1:30b)
- 4G. Sins against nature (1:30c-31)
- 3F. Man's animosity toward God (1:32)

### Lecture III

- 2C. The condemnation of the moralist (2:1-16)
  - 1D. God's judgment is according to reality (2:1-5)
    - 1E. Man's judgment is self condemnatory (2:1)
    - 2E. God's judgment is according to truth (2:2)
    - 3E. God's judgment may not be immediate but sure (2:3-5)
      - 1F. God's judgment may not be immediate (2:3-4)
        - 1G. No immediate judgment does not preclude no future judgment (2:3)
        - 2G. No immediate judgment provides opportunity for repentance. (2:4)
    - 2F. God's judgment is sure (2:5)
  - 2D. God's judgment is according to works (2:6-11)
    - 1E. Statement of the principle (2:6)
    - 2E. Application of the principle (2:7-10)
      - 1F. General application (2:7-8)
        - 1G. Eternal life to those who do good (2:7)
        - 2G. Wrath to those who do unrighteousness (2:8)
      - 2F. Specific application (2:9-10)
        - 1G. Wrath to those who do evil (2:9)
        - 2G. Glory to those who do good (2:10)
    - 3E. Confirmation of the principle (2:11)
  - 3D. God's judgment is according to obedience (2:12-16)
    - 1E. Statement of the principle (2:12)

- 1F. For those without the law (2:12a)
- 2F. For those under the law (2:12b)
- 2E. Application of the principle (2:13-16)
  - 1F. For those under the law (2:13)
  - 2F. For those without the law (2:14-16)
    - 1G. Statement of Gentiles' internal law (2:14)
    - 2G. Present demonstration of Gentiles' internal law (2:15)
    - 3G. Future judgment of Gentiles' internal law (2:16)

## Lecture IV

- 3C. The condemnation of the Jew (2:17-3:8)
  - 1D. The Jews' possession of the law not sufficient (2:17-24)
    - 1E. The religious position of the Jew (2:17-20)
      - 1F. The positive advantages of the Jew (2:17-18)
        - 1G. Called a Jew (2:17a)
        - 2G. Rely on the law (2:17b)
        - 3G. Boasted in God (2:17c)
        - 4G. Know the will of God (2:18a)
        - 5G. Approve the essential (2:18b)
      - 2F. The presumed advantages of the Jew (2:19-20)
        - 1G. The record of his confidence (2:19-20b)
          - 1H. Guide of the blind (2:19a)
          - 2H. Light to those in darkness (2:19b)
          - 3H. Educator of the senseless (2:20a)
          - 4H. Teacher of babes (2:20b)
        - 2G. The reason for his confidence (2:20c)
    - 2E. The hypocritical practice of the Jew (2:21-24)
      - 1F. The reality: hypocrisy (2:21-22)
        - 1G. Teach others not yourselves (2:21a)

- 2G. Don't steal you steal (2:21b)
- 3G. Don't commit adultery you do (2:22a)
- 4G. They detest idols robbers of temples (2:22b)
- 2F. The result: dishonor (2:23-24)
  - 1G. Jews' transgression dishonored God (2:23)
  - 2G. Jews' transgression caused Gentiles to blaspheme God (2:24)
- 2D. The Jews' possession of circumcision not sufficient (2:25-29)
  - 1E. Circumcision profits only doers of law not all Jews (2:25)
  - 2E. Uncircumcised law keepers reckoned by God as circumcised (2:26)
  - 3E. Uncircumcised law keepers condemn transgressing Jews (2:27)
  - 4E. Conclusion: True Jew is not outwardly but internally (2:28-29)

## Lecture V

- 3D. The Jews' problems aired (3:1-8)
  - 1E. First objection: (3:1-2)
    - 1F. Question: Jews have any advantage? (3:1)
    - 2F. Answer: Jews have God's oracles (3:2)
  - 2E. Second objection: (3:3-4)
    - 1F. Question: Does Jews' unbelief nullify God's faithfulness? (3:3)
    - 2F. Answer: God is faithful (3:4)
  - 3E. Third objection: (3:5-8)
    - 1F. Question: If Jews' sin enhances God's glory, why should God condemn them? (3:5)
    - 2F. Answer: That would prevent God from judging anyone (3:6-8)
- 4C. The condemnation of the world (3:9-20)
  - 1D. The charge: All under sin (3:9)
  - 2D. The proof: Scripture (3:10-18)
    - 1E. The extent of sin: universal (3:10-12)

- 2E. The nature of sin: depravity (3:13-17)
  - 1F. Sins of the tongue (3:13-14)
  - 2F. Sins of deed (3:15-17)
- 3E. The source of sin (3:18)
- 3D. The application: all are accountable (3:19-20)

## Lecture VI

- 2B. Justification: The Imputation of Righteousness (3:21-5:21)
  - 1C. The explanation of justification (3:21-31)
    - 1D. The manifestation of righteousness (3:21-23)
      - 1E. Kind of righteousness: without the Law (3:21a)
      - 2E. History of righteousness: attested by the Law and the Prophets (3:21b)
      - 3E. Means of righteousness: by faith (3:22a)
      - 4E. Extent of righteousness: to all who believe (3:22b-23)
    - 2D. The provision of righteousness (3:24-26)
      - 1E. The plan: justification of sinners (3:24-25c)
        - 1F. On what basis? grace (3:24a)
        - 2F. By what method? redemption (3:24b-25b)
          - 1G. In whom? (3:24b)
          - 2G. By whom? (3:25a)
          - 3G. To what end? (3:25b)
        - 3F. By what means? Faith (3:25c)
      - 2E. The purpose: vindication of God's righteousness (3:25d-26)
        - 1F. In the past: through the forbearance of God (3:25d-26a)
        - 2F. In the present: through faith in Jesus (3:26b)
    - 3D. The resulting inferences (3:27-31)
      - 1E. Faith excludes boasting (3:27-28)
      - 2E. Faith eliminates distinctions (3:29-30)

3E. Faith establishes the Law (3:31)

## Lecture VII

2C. The illustration of justification (4:1-25)

1D. The question of Abraham's justification (4:1-3)

1E. Foundational question (4:1)

2E. Hypothetical solution (4:2)

3E. Scriptural support (4:3)

2D. The exposition of Genesis 15:6 (4:4-25)

1E. Negatively: How Abraham was not justified (4:4-16)

1F. Not by good works (4:4-8)

1G. Proof from logic (4:4-5)

2G. Proof from illustration (4:6-8)

2F. Not by circumcision (4:9-12)

1G. Because of its time (4:9-12)

2G. Because of its intention (4:11a)

3G. Because of its divine purpose (4:11b-12)

3F. Not by Mosaic Law (4:13-16)

1G. Statement: inheritance of promise acquired by faith (4:13)

2G. Reason: inheritance acquired by law nullifies faith and promise (4:14-15)

3G. Conclusion: inheritance by faith makes the promise certain (4:6)

2E. Positively: How Abraham was justified (4:17-22)

1F. Object of Abraham's faith (4:17)

2F. Obstacles to Abraham's faith overcome (4:18-21)

1G. Negatively: Abraham believed despite human disabilities (4:18-19)

2G. Positively: Abraham believed in God's ability (4:20-21)



- 3F. Outcome of Abraham's faith (4:22)
- 3E. Application of Abraham's justification to believers (4:23-25)

## **Lecture VIII**

- 3C. The expectation of justification (5:1-11)
  - 1D. Justification assures peace and hope (5:1-2)
    - 1E. Believer's peace (5:1-2a)
    - 2E. Believer's hope (5:2b)
  - 2D. Afflictions strengthen hope (5:3-5)
    - 1E. Hope is gained through trials (5:3-4)
    - 2E. Hope is not disappointing because of God's outpoured love (5:5)
  - 3D. Christ's work confirms hope (5:6-11)
    - 1E. Christ's death demonstrates God's love for sinners (5:6-8)
    - 2E. Christ's life demonstrates God's love for believers (5:9-10)
    - 3E. Christ's work is the basis for believer's praise (5:11)

## **Lecture IX**

- 4C. The amplification of justification (5:12-21)
  - 1D. Proposition commenced (5:12)
  - 2D. Parenthesis considered (5:13-17)
    - 1E. Explanation of the effects of Adam's sin (5:13-14)
    - 2E. Explanation of differences between Adam and Christ (5:15-17)
  - 3D. Proposition completed (5:18-19)
  - 4D. Problem considered (5:20-21)
    - 1E. Purpose of law: to reveal sinfulness of man's sin (5:20)
    - 2E. Purpose of grace: to reveal sufficiency of God's grace (5:21)

## **Lecture X**

- 3B. Sanctification: The Impartation of Righteousness (6:1-8:39)

- 1C. The believer's relationship to sin (6:1-23)
  - 1D. The believer's freedom from sin's dominion (6:1-14)
    - 1E. The apprehension of the truth (6:1-11)
      - 1F. The question asked (6:1)
      - 2F. The question answered (6:2-11)
        - 1G. Answer stated (6:2a)
        - 2G. Reasons stated (6:2b-11)
          - 1H. Because the believer died to sin (6:2b)
          - 2H. Because the believer was baptized into Christ's death (6:3-11)
            - 1I. The historical fact of it (6:3)
            - 2I. The spiritual consequences of it (6:4-10)
              - 1J. The Statement of the believer's death and new life (6:4)
              - 2J. Explanation of the believer's death (6:5-7)
                - 1K. Confirmation of the believer's new status (6:5)
                - 2K. Purpose of the believer's new status (6:6-7)
              - 3J. Explanation of believer's new life (6:8-10)
    - 3I. The exhortative reckoning of it (6:11)
  - 2E. The application of the truth (6:12-14)
    - 1F. Believer is not to let sin reign in his body (6:12)
    - 2F. Believer is not to be an instrument of sin but of God (6:13)
    - 3F. Reason for the exhortation (6:14)

## Lecture XI

- 2D. The believer's enslavement to God's righteousness (6:15-23)
  - 1E. The question asked (6:15a)

- 2E. The answer stated (6:15b-23)
  - 1F. Answer stated (6:15b)
  - 2F. Explanation given (6:16-23)
    - 1G. Obedience determines one's enslavement (6:16-20)
      - 1H. Principle stated: slaves to whom one obeys (6:16)
      - 2H. New position of believer's status: obedience to a new master (6:17-18)
      - 3H. Exhortation stated: be slave of righteousness (6:19-20)
        - 1I. Statement of exhortation (6:19)
        - 2I. Explanation of exhortation (6:20)
    - 2G. Enslavement determines one's destiny (6:21-23)
      - 1H. Appeal to past experience (6:21)
      - 2H. Appeal to present experience (6:22)
      - 3H. Appeal to eternal realities (6:23)

## Lecture XII

- 2C. The believer's relationship to the Law (7:1-25)
  - 1D. The believer's freedom from the law (7:1-6)
    - 1E. Principle of legal authority (7:1)
    - 2E. Illustration from marriage (7:2-3)
    - 3E. Application of marriage to Christ (7:4-6)
      - 1F. Fact of the marriage: death and new marriage (7:4a)
      - 2F. Purpose of the marriage: bear fruit (7:4b-6)
        - 1G. Statement of the purpose (7:4b)
        - 2G. Illustration of past fruit (7:5)
        - 3G. Production of present fruit (7:6)
  - 2D. The law's relationship to sin and death (7:7-25)
    - 1E. The law and sin (7:7-12)

- 1F. Problem: is the law sin? (7:7a)
- 2F. Answer: No law is holy and reveals sin (7:7b-12)
  - 1G. Categorical no (7:7b)
  - 2G. Reasons: functions of the law (7:7c-11)
    - 1H. Law defines sin (7:7c)
    - 2H. Law provokes sin (7:8)
    - 3H. Law: instrument of death not life (7:9-11)
  - 3G. Conclusion: Law is holy (7:12)

## Lecture XIII

- 2E. The law and death (7:13-25)
  - 1F. Statement: Sin and not the law causes death (7:13)
  - 2F. Reason: Law is spiritual and man is carnal (7:14-25a)
    - 1G. Statement: Contrast of the law and man (1:14)
    - 2G. Proofs: inability of man to have victory (7:15-20)
      - 1H. Proof I: man impotent to prevent wrong (7:15-17)
        - 1I. Statement: (7:15a)
        - 2I. Proof (7:15b-16)
        - 3I. Conclusion (7:17)
      - 2H. Proof II: man impotent to do right (7:18-20)
        - 1I. Statement (7:18a)
        - 2I. Proof (7:18b-19)
        - 3I. Conclusion (7:20)
    - 3G. Results: two laws conflict within man (7:21-25a)
      - 1H. Reality of the conflict (7:21)
      - 2H. Description of the conflict (7:22-23)
      - 3H. Victory over the conflict (7:24-25a)
  - 3F. Summary: man serves two laws (7:25b)

## Lecture XIV

- 3C. Believer's relationship to the Holy Spirit (8:1-39)
  - 1D. Believer's freedom in Christ (8:1-11)
    - 1E. Life in the Spirit freed believer from condemnation (8:1-4)
      - 1F. Statement: No condemnation for the believer (8:1)
      - 2F. Reason: Freed from the law of sin and death (8:2)
      - 3F. Explanation: God condemned sin through Christ (8:3-4)
        - 1G. Statement: God sent Christ to condemn sin (8:3)
          - 1H. Reason: Law's inability in the flesh (8:3a)
          - 2H. Manner: Christ's incarnation in the flesh (8:3b)
        - 2G. Purpose: righteousness of the law fulfilled by the Holy Spirit (8:4)
    - 2E. Life in the Spirit contrasted to life in the flesh (8:5-11)
      - 1F. Explanation of contrast (8:5-8)
        - 1G. Statement: mindset of the flesh and the Spirit contrasted (8:5)
        - 2G. Explanation: those of the flesh cannot please God (8:6-8)
          - 1H. Statement: differences in results (8:6)
          - 2H. Reasons: mind of the flesh at variance with God (8:7-8)
            - 1I. Hostile (8:7a)
            - 2I. Rebellious (8:7b)
            - 3I. Incapable of obedience (8:8)
      - 2F. Application to believers (8:9-11)
        - 1G. Statement: believer in the Spirit and the Spirit in the believer (8:9)
        - 2G. Consequences: freedom from the law of death (8:10-11)
          - 1H. Immediate consequence of indwelling of the Spirit (8:10)

- 1I. Body death because of sin (8:10a)
    - 2I. Spirit life because of righteousness (8:10b)
  - 2H. Ultimate consequences of indwelling of the Spirit (8:11)
    - 1I. Fact: future resurrection (8:11a)
    - 2I. Cause: indwelling Spirit (8:11b)
- 2D. Believer's responsibility in Christ (8:12-30)
  - 1E. Believer not to live according to the flesh (8:12-17)
    - 1F. Exhortation: not to live according to the flesh (8:13-17)
    - 2F. Reason: death for the flesh and life for the Spirit (8:13-17)
      - 1G. Statement: life for mortification of deeds of body (8:13)
      - 2G. Explanation: characteristics of the believer (8:14-17)
        - 1H. Spirit leading indicates sonship (8:14)
        - 2H. Sonship indicates childship (8:15-16)
        - 3H. Childship indicates heirship (8:17)

## Lecture XV

- 2E. Believer to endure present sufferings (8:18-30)
  - 1F. Because the future glory exceeds the present sufferings (8:18-25)
    - 1G. Proposition stated (8-18)
    - 2G. Proposition substantiated (8:19-25)
      - 1H. Proof from nature (8:19-22)
        - 1I. Statement of expectancy (8:19)
        - 2I. Reasons for the expectancy (8:20-22)
          - 1J. Creation waits for future freedom (8:20-21)
          - 2J. Creation experiences present travail (8:22)



- 2H. Proof from the believer's experience (8:23-25)
      - 1I. Waiting for redemption of body (8:23)
      - 2I. Reason for waiting for redemption of the body (8:24-25)
  - 2F. Because the present assistance of the Holy Spirit (8:26-27)
    - 1G. General nature of assistance (8:26a)
    - 2G. Specific nature of assistance (8:26b)
    - 3G. Value of assistance (8:27)
  - 3F. Because all things work together for good (8:28-30)
    - 1G. Proposition stated (8:28)
    - 2G. Proposition explained (8:29-30)
- 3D. Believer's security in Christ (8:31-39)
  - 1E. Seen in the believer's relationship to God the Father (8:31-34a)
    - 1F. God is the believer's protector (8:31)
    - 2F. God is the believer's provider (8:32)
      - 1G. Past: gave Christ (8:32a)
      - 2G. Present: gives all things freely (8:32b)
    - 3F. God is the believer's justifier (8:33-34a)
  - 2E. Seen in the believer's relationship to Christ (8:34b)
  - 3E. Seen in the believer's relationship to trials (8:35-39)
    - 1F. Trials cannot separate the believer from Christ (8:35-37)
      - 1G. Question stated (8:35-36)
      - 2G. Believer's victory (8:37)
    - 2F. Life/Death cannot separate the believer from Christ (8:38a)
    - 3F. Various categories cannot separate the believer from Christ (8:38b-39)

## Lecture XVI

- 4B. Vindication: Israel's Rejection of God's Righteousness (9:1-11:36)

- 1C. Israel's rejection considered (9:1-29)
  - 1D. Rejection by Israel causes Paul's grief (9:1-5)
    - 1E. Statement of the sorrow (9:1-2)
    - 2E. Proof of the sorrow (9:3-5)
  - 2D. Rejection of Israel not inconsistent with God's promises (9:6-13)
    - 1E. Statement of God's faithfulness to His promises (9:6a)
    - 2E. Substantiation of God's faithfulness to His promises (9:6b-13)
      - 1F. Proof I: Isaac and not Ishmael (9:6b-9)
        - 1G. Statement: not all Israel is Israel (9:6b)
        - 2G. Substantiation: only Isaac chosen (9:7)
        - 3G. Explanation: only children of promise counted (9:8)
        - 4G. Substantiation: Isaac is child of promise (9:9)
      - 2F. Proof II: Jacob and not Esau (9:10-13)
        - 1G. Circumstances of the choice (9:10-11a)
        - 2G. Purpose of the choice (9:11b)
        - 3G. Statement of the choice (9:12)
        - 4G. Confirmation of the choice (9:13)

## Lecture XVII

- 3D. Rejection of Israel not inconsistent with God's justice (9:14-29)
  - 1E. Problem of God's justice (9:14-18)
    - 1F. Objection: Is God unrighteous? (9:14a)
    - 2F. Answer: no, God can confer mercy (9:14b-15)
      - 1G. Answer stated (9:14b)
      - 2G. Answer substantiated (9:15)
    - 3F. Inference: not man's efforts but God's mercy counts (9:16-18)
      - 1G. Statement of inference (9:16)
      - 2G. Substantiation of inference (9:17)

- 3G. Confirmation of inference (9:18)
- 2E. Posture of God's mercy (9:19-29)
  - 1F. God's right established (9:19-21)
    - 1G. Objection: is man responsible? (9:19)
    - 2G. Answer: God rebukes man's irreverence (9:20)
    - 3G. Illustration: creation submits to creator (9:21)
  - 2F. God's mercy extended (9:22-29)
    - 1G. Demonstration of God's mercy (9:22-24)
      - 1H. Activity of God's mercy (9:22-23)
        - 1I. God's patient endurance upon vessels of wrath (9:22)
        - 2I. God's demonstration of riches upon vessels of mercy (9:23)
      - 2H. Application of God's mercy (9:24)
    - 2G. Prediction of God's mercy (9:25-29)
      - 1H. Toward Gentiles (9:25-26)
      - 2H. Toward Israel (9:27-29)

## Lecture XVIII

- 2C. Israel's rejection culpable (9:30-10:21)
  - 1D. Because Israel repudiated righteousness by faith (9:30-10:4)
    - 1E. Israel's refusing righteousness by faith (9:30-33)
      - 1F. Statement of their refusal (9:30-31)
      - 2F. Reason for their refusal (9:32-33)
    - 2E. Paul's concern over Israel's condition (10:1)
    - 3E. Israel's ignoring righteousness by faith (10:2-4)
      - 1F. Statement of their ignorance (10:2)
      - 2F. Reasons for their ignorance (10:3-4)
  - 2D. Because Israel ignored the Old Testament teaching on righteousness by faith (10:5-13)

- 1E. Its availability through faith (10:5-10)
  - 1F. Righteousness by the law described (10:5)
  - 2F. Righteousness by faith described (10:6-8)
  - 3F. Righteousness by faith realized (10:9-10)
- 2E. Its universality to both Jews and Gentiles (10:11-13)
  - 1F. Statement of this universality (10:11)
  - 2F. Reason for this universality (10:12)
  - 3F. Restatement of this universality (10:13)
- 3D. Because Israel refused the opportunity of accepting righteousness by faith (10:14-21)
  - 1E. Proposition: gospel must be heard in order to believe (10:14-15)
    - 1F. Question: how can one believe the gospel when not preached? (10:14-15a)
    - 2F. Answer: gospel has been preached (10:15b)
  - 2E. Situation: majority of Israel heard but rejected the gospel (10:16-17)
    - 1F. Statement: not all obeyed the gospel (10:16a)
    - 2F. Answer: it was preached but not believed (10:16b)
    - 3F. Inference: preached Word precedes faith (10:17)
  - 3E. Exoneration: excuses for Israel's lack of response (10:18-21)
    - 1F. Excuse I: Israel had not heard the message (10:18)
      - 1G. Question: did Israel hear? (10:18a)
      - 2G. Answer: message went everywhere (10:18b)
    - 2F. Excuse II: Israel did not understand the message (10:19-21)
      - 1G. Question: did Israel understand the message? (10:19a)
      - 2G. Answer: absurd Gentiles understood (10:19b-21)
        - 1H. Gentiles understood the message (10:19b-20)
          - 1I. Why Gentiles to provoke Israel to jealousy (10:19b)
          - 2I. How God made known to Gentiles (10:20)

2H. Israel hardened against the message (10:21)

## Lecture XIX

- 3C. Israel's rejection not complete nor final (11:1-36)
  - 1D. Rejection of Israel not complete (11:1-10)
    - 1E. The case of Paul (11:1)
    - 2E. The calling of the remnant (11:2-10)
      - 1F. The choice by God (11:2a)
      - 2F. The case of Elijah (11:2b-4)
        - 1G. Elijah's intercession (11:2b-3)
        - 2G. God's answer (11:4)
      - 3F. The case of the present day (11:5-10)
        - 1G. The remnant chosen by grace (11:5-7a)
        - 2G. The rest hardened (11:7b-10)
  - 2D. Rejection of Israel not final (11:11-24)
    - 1E. Blessings from Israel's rejection and acceptance (11:11-15)
      - 1F. Israel's rejection brings blessings to the Gentiles (11:11-12)
      - 2F. Paul's ministry to Gentiles also shows care for Israel (11:13-14)
      - 3F. Israel's acceptance will bless the world (11:15)
    - 2E. Restoration of Israel guaranteed by the patriarchs' earnest (11:16)

## Lecture XX

- 3E. Instruction from the simile of the olive tree (11:17-24)
  - 1F. Admonition against Gentiles' pride in their position (11:17-22)
    - 1G. Fact: Gentiles grafted into the olive tree (11:17)
    - 2G. Admonition: Gentiles not to exalt in their privileged position (11:18-21)
      - 1H. Admonition against boastfulness (11:18)

- 2H. Description of Gentile misconception (11:19)
    - 3H. Explanation of Gentile position (11:20)
    - 4H. Reason for Gentile's fear rather than boasting (11:21)
  - 3G. Conclusion: Gentiles could be cut off from God's goodness and suffer severity (11:22)
- 2F. Anticipation of Israel's future restoration (11:23-24)
  - 1G. Contingency for Israel's regrafting (11:23a)
  - 2G. Reasons for Israel's regrafting (11:23b-24)
    - 1H. God is able (11:23b)
    - 2H. Natural branches are easy to regraft (11:24)
- 3D. Restoration of Israel certain (11:25-32)
  - 1E. Israel's hardness partial and temporary (11:25)
  - 2E. Israel's future restoration complete (11:26-27)
    - 1F. Statement of Israel's future restoration (11:26a)
    - 2F. Scriptural support for Israel's future restoration (11:26b-27)
  - 3E. Israel's present alienation in light of future restoration (11:28-32)
    - 1F. Israel's present alienation in contrast to God's gracious promise to the fathers (11:28-29)
    - 2F. Antithesis of disobedience and mercy in light of Israel's future restoration (11:30-32)
      - 1G. Gentiles: former disobedience turned to present objects of mercy (11:30)
      - 2G. Israel: present disobedience will turn to future objects of mercy (11:31)
      - 3G. Conclusion: all need mercy because all are disobedient (11:32)
- 4D. Response of praise (11:33-36)
  - 1E. Divine attributes stated (11:33a)
  - 2E. Divine attributes delineated (11:36b-36a)
    - 1F. Wisdom: God's unsearchable judgments/decrees (11:33b)

- 2F. Knowledge: God's untrackable ways (11:33c-34)
- 3F. Wealth: God's ownership of all things (11:35-36a)
- 3E. Doxology (11:3bb)

## Lecture XXI

### 3A. DUTIES: ACTION OF THE JUSTIFIED (12:1-15:13)

- 1B. Toward the Assembly (12:1-21)
  - 1C. The foundation of the conduct (12:1-2)
    - 1D. Consecration of the believer's life (12:1)
      - 1E. Its importance (12:1a)
      - 2E. Its basis (12:1b)
      - 3E. Its character (12:1c)
      - 4E. Its reasonableness (12:1d)
    - 2D. Manifestation of the believer's life (12:2)
      - 1E. Negatively: not conformed to this age (12:2a)
      - 2E. Positively: transformed by renewing of the mind (12:2b)
      - 3E. Goal: to be acceptable in God's will (12:2c)
  - 2C. The function of conduct (12:3-21)
    - 1D. Conduct in humility (12:3-8)
      - 1E. Exhortation to humility (12:3)
        - 1F. Basis of exhortation (12:3a)
        - 2F. Content of the exhortation (12:3b)
        - 3F. Criteria of evaluation (12:3c)
      - 2E. Reason for humility (12:4-5)
        - 1F. Analogy of the human body (12:4)
        - 2F. Application to the body of Christ (12:5)
      - 3E. Gifts for conduct in humility (12:6-8)
        - 1F. Statement of the various gifts (12:6a)
        - 2F. List of the various gifts (12:6b-8)

- 1G. Prophecy (12:6b)
- 2G. Ministry (12:7a)
- 3G. Teaching (12:7b)
- 4G. Exhortation (12:8a)
- 5G. Giving (12:8b)
- 6G. Ruling (12:8c)
- 7G. Showing mercy (12:8d)
- 2D. Conduct in love (12:9-21)
  - 1E. Toward the believers (12:9-13)
  - 2E. Toward the world (12:14-21)
    - 1F. In speech (12:14)
    - 2F. In attitude (12:14-21)
      - 1G. Feelings (12:15)
      - 2G. Thoughts (12:16)
    - 3F. In actions (12:17-21)

## Lecture XXII

- 2B. Toward the State (12:1-14)
  - 1C. The submission to civil government (13:1-7)
    - 1D. Proposition (13:1a)
    - 2D. Practice (13:1b-7)
      - 1E. Reasons for believer to be in subjection (13:1b-4)
        - 1F. Because of the divine origin of civil government (13:1b-2)
          - 1G. General thesis (13:1b)
            - 1H. Abstract principle (13:1b)
            - 2H. Application of the abstract principle (13:1c)
          - 2G. Resulting inferences (13:2)
            - 1H. Resisting civil government equals resisting God (13:2a)



- 2H. Resisters will be judged (13:2b)
  - 2F. Because of the divine purpose of civil government (13:3-4)
    - 1G. Proposition (13:3a)
    - 2G. Practice (13:3b-4)
      - 1H. Praise for doing good (13:3b-4a)
      - 2H. Punishment for doing evil (13:4b)
  - 2E. Inference of believer's moral necessity to be in subjection (13:5-7)
    - 1F. Subjection to government (13:5)
      - 1G. Admonition (13:5a)
      - 2G. Reasons (13:5b-c)
        - 1H. Negatively: wrath (13:5b)
        - 2H. Positively: conscience (13:5c)
    - 2F. Support of government (13:6-7)
      - 1G. Statement of support (13:6a)
      - 2G. Reason for support (13:6b)
      - 3G. Responsibilities of support (13:7)
        - 1H. Taxes on persons and property (13:7a)
        - 2H. Custom duties on goods (13:7b)
        - 3H. Reverence to high officials (13:7c)
        - 4H. Honor to all civil servants (13:7d)
- 2C. The exhortation to love neighbors (13:8-10)
  - 1D. Principle stated (13:8a)
  - 2D. Reason for the principle (13:8b-10)
    - 1E. Statement of the reason (13:8b)
    - 2E. Substantiation of the reason (13:9-10)
      - 1F. From the Old Testament (13:9)
      - 2F. From logic (13:10)
- 3C. Motivation to godly conduct (13:11-14)
  - 1D. Cognizance of the day (13:11-12b)

- 1E. Instruction for awakening from slumber (13:11a)
- 2E. Reasons for awakening from slumber (13:11b-12)
  - 1F. Complete salvation near (13:11b)
  - 2F. Night is far advanced (13:12a)
  - 3F. Day is near (13:12b)
- 2D. Conduct in the day (13:12c-14)
  - 1E. Change of clothing which befits daytime (13:12c-d)
    - 1F. Put off works of darkness (12:12c)
    - 2F. Put on armor of daily spiritual warfare (13:12d)
  - 2E. Conduct which befits daytime (13:13)
    - 1F. Positive characteristics (13:13a)
    - 2F. Negative characteristics (13:13b)
  - 3E. Principle of life which befits daytime (13:14)
    - 1F. Positive: put on Christ (13:14a)
    - 2F. Negative: not to fulfill lusts of the flesh (13:14b)

## Lecture XXIII

- 3B. Toward the Weak and the Strong (14:1-15:13)
  - 1C. Exhortation to mutual forbearance (14:1-12)
    - 1D. Because both accepted by God (14:1-5)
      - 1E. Injunction: receive the weak (14:1)
    - 2E. Example I: differences over food (14:2-4)
      - 1F. Differences stated (14:2)
      - 2F. Exhortation: mutual restraint (14:3)
        - 1G. Statement of the exhortation (14:3a)
        - 2G. Reason for the exhortation (14:3b)
    - 3F. Illustration: servant responsible to master only (14:4)
      - 1G. Illustration of household servant (14:4a)
      - 2G. Application to believers (14:4b)

- 3E. Example II: difference over days (14:5)
- 2D. Because both belong to Christ (14:6-9)
  - 1E. Statement: both parties thankful (14:6)
  - 2E. Reason: both responsible to the Lord (14:7 8)
    - 1F. Negatively: not to live and die selfishly (14:7)
    - 2F. Positively: to live and die for the Lord (14:8a)
    - 3F. Consequence: both belong to Christ (14:8b)
  - 3E. Reason: purpose of Christ's death and life (14:9)
- 3D. Because both will be judged by God (14:10-12)
  - 1E. Reproof: not to judge brothers (14:10a)
  - 2E. Reason: all stand before God (14:10b-12)
    - 1F. Statement of the reason (14:10b)
    - 2F. Substantiation of the reason (14:11)
    - 3F. Conclusion of the matter (14:12)
- 2C. Exhortation for the strong not to offend the weak (14:13-23)
  - 1D. Principle stated: do not cause offense (14:13)
  - 2D. Practice stated: be concerned for the weak (14:14-21)
    - 1E. Concession to the strong: nothing unclean (14:14a)
    - 2E. Concern for the weak: unclean to the weak (14:14b-18)
      - 1F. Statement: the weak think things unclean (14:14b)
      - 2F. Explanation: the strong not to destroy the weak (14:15)
      - 3F. Inference: liberty not to be despised (14:16-18)
        - 1G. Statement of the inference (14:16)
        - 2G. Reason: kingdom of God more than food (14:17)
        - 3G. Explanation: the strong are to please God (14:18)
  - 3D. Practice principlized: act in faith (14:22-23)
    - 1E. Strong: act in faith before God alone (14:22)
    - 2E. Weak: act in faith and not sin (14:23)

## Lecture XXIV

- 3C. Exhortation for the strong to help the weak (15:1-6)
  - 1D. Obligation of the strong to the weak (15:1-4)
    - 1E. Obligation stated: (15:1-2)
      - 1F. Specifically: strong bear up the weak (15:1)
      - 2F. Generally: not to please self (15:2)
    - 2E. Obligation illustrated (15:3-4)
      - 1F. Statement of Christ's unselfishness (15:3a)
      - 2F. Old Testament confirmation of Christ's unselfishness (15:3b)
      - 3F. Old Testament illustration legitimate (15:4)
  - 2D. Petition for unity (15:5-6)
    - 1E. Statement of petition: to have unity of mind (15:5)
    - 2E. Purpose of petition: to glorify God (15:6)
- 4C. Exhortation to mutual acceptance (15:7-13)
  - 1D. Exhortation to acceptance (15:7a)
  - 2D. Explanation of Christ's acceptance (15:8-12)
    - 1E. Statement of Christ's acceptance (15:7b)
    - 2E. Explanation of Christ's acceptance (15:8-12)
      - 1F. Significance of Christ's ministry (15:8-9a)
        - 1G. Sphere of Christ's ministry (15:8a)
        - 2G. Purpose of Christ's ministry (15:8b-9a)
          - 1H. Generally: vindicate God's truthfulness (15:8b)
          - 2H. Specifically (15:8c-9a)
            - 1I. To confirm promises made of Jewish patriarchs (15:8c)
            - 2I. To glorify God for His mercy upon the Gentiles (15:9a)
        - 2F. Confirmation of God's work among Gentiles (15:9b-12)
  - 3D. Entreaty of joy and peace (15:13)

#### **4A. CONCLUSION (15:4-16:27)**

- 1B. Paul's Motivation for Writing the Letter (15:14-21)
  - 1C. His persuasion of their progress (15:14)
  - 2C. His presentation of his ministry to the Gentiles (15:15-21)
    - 1D. His boldness described (15:15a)
    - 2D. His boldness defended (15:15b-21)
      - 1E. His appointment as a minister of Christ (15:15b-16)
        - 1F. Source of his appointment (15:15b)
        - 2F. Nature of his appointment (15:16a)
          - 1G. Office priestly service
          - 2G. Mission Gentiles
          - 3G. Message Gospel of God
        - 3F. Purpose of his appointment (15:16b)
      - 2E. His attainment as a minister of Christ (15:17-21)
        - 1F. His boastfulness described (15:17)
        - 2F. His boastfulness defended (15:18-21)
          - 1G. Accomplishment in ministry (15:18-19a)
          - 2G. Area of his ministry (15:19b)
          - 3G. Aim of his ministry (15:20-21)
            - 1H. Principle stated (15:20)
            - 2H. Principle substantiated (15:21)
- 2B. Paul's Intention of Visiting the Romans (15:22-33)
  - 1C. His desire to visit them (15:22-24)
    - 1D. His past desire to visit them (15:22)
    - 2D. His present desire to visit them (15:23-24)
      - 1E. His duty has been accomplished (15:23a)
      - 2E. His desire to visit Rome is now many years standing (15:23b)
      - 3E. His design of going to Spain (15:24)
  - 2C. His detour to Jerusalem (15:25-29)

- 1D. The purpose of his visit (15:25)
- 2D. The circumstances of his visit (15:26-27)
  - 1E. Action of the Gentile Christians (15:26)
  - 2E. Motive of the Gentile Christians (15:27)
- 3D. The plans after his visit (15:28-39)
  - 1E. His anticipated travels (15:28)
  - 2E. His anticipated blessings (15:29)
- 3C. His desire for their prayers for him (15:30-33)
  - 1D. Motive for intercession (15:30a)
  - 2D. Nature of intercession (15:30b)
  - 3D. Content of intercession (15:31-32)
    - 1E. Deliverance from unbelieving Jews in Jerusalem (15:31a)
    - 2E. Acceptance of his service by believing Jews (15:31b)
    - 3E. Completion of his intention (15:32)
  - 4D. Benediction to his letter (15:33)
- 3B. Paul's Greetings and Admonition (15:1-27)
  - 1C. Recommendation of Phoebe to Rome (16:1-2)
    - 1D. Personal description (16:1a)
    - 2D. Performance described (16:1b)
    - 3D. Purpose of recommendation (16:2a)
    - 4D. Reason for acceptance (16:2b)
  - 2C. Salutations to various saints (16:3-16)
    - 1D. Prisca and Aquilla (16:3-5a)
      - 1E. Greetings extended (16:3)
      - 2E. Character described (16:4)
      - 3E. House church greeted (16:5a)
    - 2D. Epänetus (16:5b)
    - 3D. Mary (16:6)
    - 4D. Andronicus and Junias (16:7)

- 5D. Ampliatus (16:8)
- 6D. Urbanus and Stachys (16:9)
- 7D. Apelles and Aristobulus (16:10)
- 8D. Herodion and Narcissus (16:11)
- 9D. Tryphaena, Tryphosa, and Persis (16:12)
- 10D. Rufus (16:13)
- 11D. Asyncritus, Phlegon, Hermes, Patrobas, Hermas (16:14)
- 12D. Philogus, Julia, Nersus, a sister, Olympas (16:15)
- 13D. Exhortation and greetings from all the churches (16:16)
- 3C. Cautions against false teachers (16:17-20)
  - 1D. Statement of caution (16:17)
  - 2D. Reason for caution (16:18)
    - 1E. Their master (16:18a)
    - 2E. Their deception (16:18b)
  - 3D. Reason for the exhortation (16:19)
    - 1E. Report of their church (16:19a)
    - 2E. Response in conduct (16:19b)
  - 4D. Promise of victory (16:20)
- 4C. Greetings of Paul's companions (16:21-24)
  - 1D. Timothy, Lucias, Jason, Sosipater (16:21)
  - 2D. Tertius the amanuensis (16:22)
  - 3D. Gaius, Erastus, Quartus (16:23)
  - 4D. Benediction (16:24)
- 5C. Benediction (16:25-24)

### EXEGETICAL OUTLINING

#### I. An Outline Serves Four Major Purposes for the Exegete.

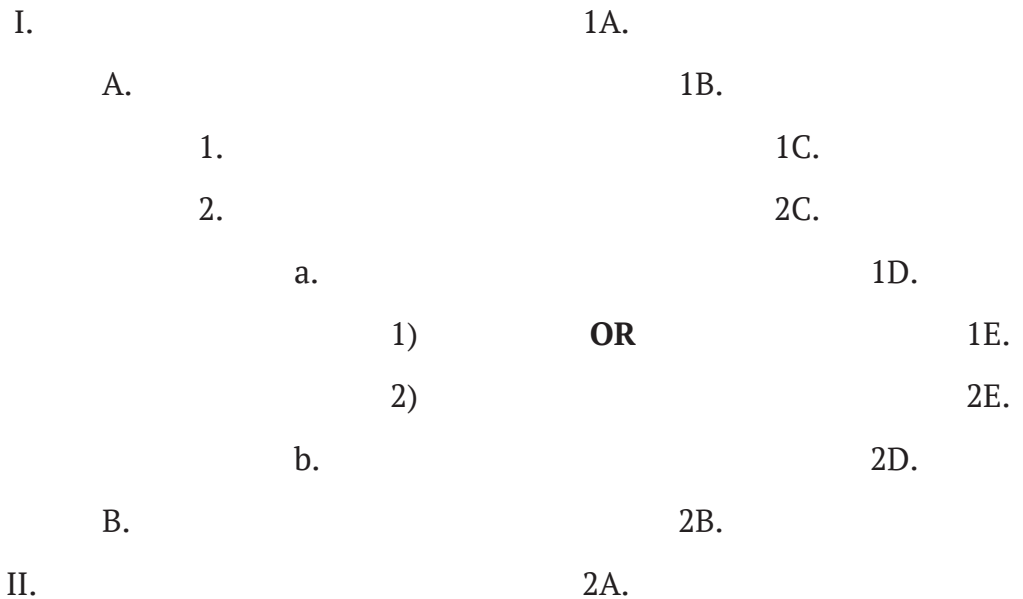
- A. It crystallizes the order of ideas with the passage.
- B. It allows the exegete to see his passage as a whole and in this way increase the sense of unity.
- C. It enables the exegete to anticipate the places where he/she will need special kinds of support (lexical, grammatical, background, applications, etc.).

#### II. The Outline Form Enables the Exegete to Separate the Superior, Subordinate, and Coordinate Ideas from Each Other.

- A. One needs to distinguish superior, subordinate, and coordinate ideas from each other.
  - 1. If an idea is derived from another idea, or supports another idea, it is a subordinate idea. Each subordinate point should directly and logically explain, illustrate, or apply the larger heading beneath which it stands.
    - amplify,
    - which it stands.
  - 2. Main ideas are superior to their subpoints. They summarize the content and include all the verses of their subordinate points.
    - a. Incorrect:
      - A. \_\_\_\_\_ v.5
      - 1. \_\_\_\_\_ v.6
      - 2. \_\_\_\_\_ v.7
    - b. Correct:
      - A. \_\_\_\_\_ vv. 5-7
      - 1. \_\_\_\_\_ v. 5
      - 2. \_\_\_\_\_ vv. 6-7
        - a. \_\_\_\_\_ v. 6
        - b. \_\_\_\_\_ v. 7
  - 3. **Coordinate** ideas (ideas of equal weight or importance) support the same larger heading.
- B. The relationship between points, subpoints, and sub subpoints must be indicated by a consistent set of symbols and indentation.



1. The choice of symbols is purely arbitrary, but two forms are legitimate:



2. For the outline on the left Roman numerals and capital letters are reserved for the “Body” of the message. Use only Arabic numerals and small letters in the “Introduction” and “Conclusion.”

- C. Transitions should be placed in parentheses; do not give them symbols since they are not part of the logical structure.

### III. An Effective Outline Deals with Ideas and not Fragments.

- A. Each point, down to the level of illustration or specific detail should be a grammatically complete sentence.

1. A “title” or “phrase” outline is not sufficient, since the outline should do more than simply describe the verses (“Reason”) or give the topics discussed without stating what is actually said about them (“The Work of God”).
2. Avoid sentences that are actually equivalent to a phrase since they express no content about the topic:

E.G. “Paul discusses the work of God”

(Better: “The work of God began when...”)

“Two features of salvation are described”

(Better: “The two features of salvation are...”)

- B. Each point should be a declarative or imperative statement, and not a question.
- C. Each point should be a single idea; avoid compound and complex sentences.

## Excursus III

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### EXEGETICAL VALIDATION

#### I. What Is To Be Validated

The student is responsible to validate significant problems raised in the passage to be exegeted. It may be a textual critical problem, a lexical problem, a grammatical problem, a structural problem, or a biblical theological problem. The amount of space devoted to a problem depends on the cruciality of the problem to the specific passage that is being exegeted. The student needs to select the problems that are crucial to the understanding of the main thrust of the passage. The less important problems can be summarized. The student will be graded not only on how the problem is solved but also which problems are selected.

#### II. How It Is To Be Validated

The student needs to validate the problem with the appropriate tool. Generally one should not validate a lexical problem with a grammar. However, there are exceptions to this general rule for often a lexicon will discuss a grammatical problem. The student should be specific as possible in the validation. When citing a source, the student is to cite it within the context of the discussion of the author. The following rules serve as guidelines for validation.

- A. One should state the significance of choice of the problem to be discussed.
- B. One should not merely cite a name but should state the argument(s) of that particular author that substantiates the exegete's point.
- C. One should give specific reasons for one's view. The major alternative view(s) should be discussed and answered.
- D. If one is citing support from the context, then give the specific wording in the context that supports the point.

The student is to feel free to use commentaries as guides in the exegetical process. The student may use the commentaries in two ways. First, the student may use a commentary to substantiate his/her view. The student is to be careful in citing the commentator in context and to state the commentator's reasons for the view. The student is not to string a number of quotations from various commentaries. Rather he/she is to express the commentator's view in his/her own words. Second, the student may want to critique the view(s) expressed in a commentary. Again the student is to be careful to interact in context and with fairness.

## Excursus IV

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## GUIDELINES FOR THE PAPER ON SANCTIFICATION

### The purpose of the paper is twofold:

- a. To expose the student to the various positions on the important doctrine of sanctification
- b. To allow the student to articulate clearly his view on sanctification in a scholarly manner

### The evaluation of the paper:

- a. Accomplishment of specific objectives set forth by the student in his paper
- b. Awareness of differing positions on sanctification
- c. Presentation and biblical theological defense of student's own position
- d. Formal consideration (format, spelling, style)

### Possible topics for the paper:

1. Three major positions on sanctification with all manner of emphases in between are:
  - a. Justification includes moral renewal. Thus justification and sanctification are fused and confused. This leads to lack of assurance and security because God's final verdict is yet future (Traditional Roman Catholic theology).
  - b. Justification is distinct **but separated** from moral renewal (sanctification). Both are received by faith but the former precedes the latter. This leads either to the need for a "second" work of grace or else a "consecration" experience (Generally an Arminian Protestant position, i.e., Holiness groups etc., even Keswick).
  - c. Justification and sanctification are distinct **but are not to be separated** (in sense of being isolated) from each other. God freely justifies the ungodly through faith and **at the same time** He imparts new life, which by the Spirit brings about progressive moral/spiritual renewal (Basic Reformed protestant position). Dallas Theological Seminary probably fits here with allowance for the carnal Christian category which shades toward b.
2. Relationship of the Believer to the Law
3. Relationship of the Flesh to Sanctification
4. Relationship of the "New Nature" to the "Old Nature"
5. Relationship of the Works to Sanctification
6. The Means of Sanctification
7. A critique of a particular view.
8. Develop and support your own view.

9. The relationship of positional, progressive, and ultimate sanctification.
10. The problem of Romans 12:1-3
11. The meaning of Romans 6
12. The problem of Romans 7
13. The place of Romans 8 in sanctification
14. The relationship of sanctification and justification
15. A Biblical Theology of Sanctification in Romans
  - God's activity
  - Man's responsibility
  - Means of sanctification
16. The work of God the Father, Son and Holy Spirit in sanctification
17. The problem of the carnal Christian and his sanctification
18. The problem of a Separated Life Necessary or Legalistic
19. The relationship of Paul's teaching to other New Testament authors
20. The contribution of the different words used for sanctification
21. An exegetical and theological study in a crux passage for sanctification.

### **Limitations of the paper**

- a. The paper is not to be a historical study
- b. The emphasis in the paper is to be on Pauline theology
- c. The conclusions are not to be drawn from systematic theologies

### **Bibliography for the paper**

Bible dictionaries, systematic theologies, commentaries are a helpful starting point. Additionally, the items in the following select bibliography could/should be considered.

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## Excursus V

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### A CHRONOLOGICAL TABLE OF THE APOSTOLIC AGE

*Harold W. Hoehner*

The results of the conclusions in the body of this dissertation (revised April 1972) are now set forth in the following chronological table:

|  |                             |
|--|-----------------------------|
| Crucifixion.....   | Fri., Apr. 3, 33            |
| Pentecost (Acts 2).....  | Sun., May 24, 33            |
| Peter's second sermon and brought before<br>the Sanhedrin (Acts 3:1-4:31).....   | Summer 33                   |
| Death of Ananias and Sapphira (Acts 4:32-5:11).....                              | 33-34                       |
| Peter brought before the Sanhedrin (Acts 5:12-42).....                           | 34-35                       |
| Deacons selected (Acts 6:1-7).....   | Late 34 early 35            |
| Stephen martyred (Acts 6:8-7:60).....  | Apr. 35                     |
| Paul's conversion (Acts 9:1-7).....  | Summer 35                   |
| Paul in Damascus and Arabia<br>(Acts 9:8-25; Gal. 1:16-17).....                  | Summer 35 – early summer 37 |
| Paul in Jerusalem, first visit<br>(Acts 9: 26-29; Gal. 1:18-20).....             | Autumn 37                   |
| Paul went to Tarsus and Syria Cilicia area<br>(Acts 9:30; Gal. 1:21).....        | Autumn 37                   |
| Peter ministers to Gentiles (Acts 10:1-11:18).....                               | 40-41                       |
| Barnabas sent to Antioch (Acts 11:19-24).....                                    | 41                          |
| Paul went to Antioch (Acts 11:25-26).....  | Spring 43                   |
| Agabus predicts a famine (Acts 11:27-28).....                                    | Spring 44                   |
| Agrippa's persecution, James martyred<br>(Acts 12:1-23).....                     | Spring 44                   |
| Relief visit, Paul's second visit to<br>Jerusalem (Acts 11:30; Gal. 2:1-10)..... | Autumn 47                   |
| Paul in Antioch (Acts 12:25-13:1).....   | Autumn 47-Spring 48         |



|  |                                    |
|--|------------------------------------|
| First missionary journey (Acts 13-14).....           | Apr. 48-Sept. 48                   |
| Departure from Antioch.....                          | April 48                           |
| Cyprus.....  | April-June 48                      |
| Pamphylia.....                                       | First of July–middle of July 48    |
| Pisidian Antioch.....                                | Middle of July-middle of Sept. 48  |
| Iconium.....   | Oct. 48-last Feb. 49               |
| Lystra Derbe.....                                    | March-middle June 49               |
| Return visit to churches.....                        | Middle June-April 49               |
| Return to Antioch of Syria.....                      | September 49                       |
| Peter at Antioch (Gal. 2:11-16).....                 | Autumn 49                          |
| Galatians written from Antioch.....                  | Autumn 49                          |
| Jerusalem Council, Paul's third visit (Acts 15)..... | Autumn 49                          |
| Paul in Antioch (Acts 12:25-13:1).....               | Winter 49-50                       |
| Second missionary journey (Acts 15:36-18:22).....    | April 50-September 52              |
| Departure from Antioch.....                          | April 50                           |
| Syria and Cilicia.....                               | April 50                           |
| Lystra Derbe.....                                    | May 50                             |
| Iconium.....   | Last of May-middle of June 50      |
| Pisidian Antioch.....                                | Middle of June-first of July 50    |
| Antioch to Troas.....                                | July 50                            |
| Philippi.....  | August-October 50                  |
| Thessalonica.....                                    | November 50-first of January       |
| Berea.....   | February 51                        |
| Athens.....  | Last of February-middle of Mar. 51 |
| Arrival at Corinth.....                              | Middle of Mar. 51                  |
| Silas and Timothy arrive from Berea.....             | April-May 51                       |
| I Thessalonians written.....                         | Early summer 51                    |
| II Thessalonians written.....                        | Summer 51                          |

|  |                             |
|--|-----------------------------|
| Departure from Corinth.....                      | First of September 52       |
| Ephesus.....                                     | Middle of September 52      |
| Jerusalem, Paul's fourth visit.....              | Last of September 52        |
| Return to Antioch.....                           | First/Middle of November 52 |
| Paul's stay at Antioch.....                      | Winter 52-53                |
| Third missionary journey (Acts 18:23-21:16)..... | Spring 53-May 57            |
| Departure from Antioch.....                      | Spring 53                   |
| Visiting Galatian churches.....                  | Spring-summer 53            |
| Arrival at Ephesus.....                          | September 53                |
| I Corinthians written.....                       | Early spring 56             |
| Departure from Ephesus (riot).....               | First of May 56             |
| Troas.....                                       | May 56                      |
| Arrival in Macedonia.....                        | First of June 56            |
| II Corinthians written.....                      | September-October 56        |
| Departure from Macedonia.....                    | Middle of November 56       |
| Arrival at Corinth.....                          | Last of November 56         |
| Romans written.....                              | Winter 56-57                |
| Departure from Corinth.....                      | Last of February 57         |
| Philippi.....                                    | April 6-14 57               |
| Troas.....                                       | April 19-25 57              |
| Troas to Assos.....                              | Monday, April 25 57         |
| Assos to Mitylene.....                           | April 26 57                 |
| Mitylene to Chios.....                           | April 27 57                 |
| Chios to Trogyllium.....                         | April 28 57                 |
| Trogyllium to Miletus.....                       | April 29 57                 |
| Ephesian elders see Paul.....                    | April 30-May 2 57           |
| Miletus to Patara.....                           | May 2-4 57                  |
| Patara to Tyre.....                              | May 5-9 57                  |
| Stay at Tyre.....                                | May 10-16 57                |

|  |                    |    |
|--|--------------------|----|
| Tyre to Caesarea.....  | May 17-19          | 57 |
| Stay at Caesarea.....  | May 19-25          | 57 |
| Caesarea to Jerusalem.....                                   | May 25-27          | 57 |
| Jerusalem, Paul's fifth visit, eve of Pentecost.....         | May 27             | 57 |
| Meeting with James (Acts 21:13-23).....                      | May 28             | 57 |
| Paul's arrest and trial before Felix (Acts 21:26-24:22)..... | May 29-June 2      | 57 |
| First day of purification.....                               | Sun., May 29       | 57 |
| Second day of purification.....                              | May 30             | 57 |
| Third day of purification.....                               | May 31             | 57 |
| Fourth day of purification.....                              | June 1             | 57 |
| Fifth day of purification, riot, Paul's speech.....          | June 2             | 57 |
| Paul before the Sanhedrin.....                               | June 3             | 57 |
| Appearance of the Lord (night)                               |                    |    |
| Conspiracy (day).....  | June 4             | 57 |
| Journey to Antipatris (night)                                |                    |    |
| Journey to Caesarea (day).....                               | June 5             | 57 |
| Waiting in Caesarea for trial.....                           | June 5-9           | 57 |
| Trial before Felix.....                                      | Thurs., June 9     | 57 |
| Paul before Felix and Drusilla (Acts 24: 24-26).....         | June               | 57 |
| Caesarean imprisonment (Acts 24:27).....                     | June 57-August     | 59 |
| Trial before Festus (Acts 25:7-12).....                      | July               | 59 |
| Trial before Agrippa (Acts 26).....                          | First of August    | 59 |
| Voyage to Rome (Acts 27:1-28:29).....                        | August 59-February | 60 |
| Departure from Caesarea.....                                 | Middle of August   | 59 |
| Myra.....  | First of September | 59 |
| Fair Havens.....   | October 5-10       | 59 |
| Shipwreck at Malta.....                                      | Last of October    | 59 |
| Departure from Malta.....                                    | First of February  | 60 |
| Arrival in Rome.....   | Last of February   | 60 |

|  |                             |
|--|-----------------------------|
| First Roman imprisonment (Acts 28:30)..... | February 60-March 62        |
| Ephesians written.....                     | Autumn 60                   |
| Colossians and Philemon written.....       | Autumn 61                   |
| Philippians written.....                   | Early Spring 62             |
| James, Lord's brother, martyred.....       | Spring 62                   |
| Paul in Ephesus and Colossae.....          | Spring-Autumn 62            |
| Peter went to Rome.....                    | 62                          |
| Paul in Macedonia.....                     | Late summer 62-winter 62-63 |
| I Timothy written.....                     | Autumn 62                   |
| Paul in Asia Minor.....                    | Spring 63-Spring 64         |
| Paul in Spain.....                         | Spring 64-Spring 66         |
| Christians persecuted, Peter martyred..... | Summer 64                   |
| Paul in Crete.....                         | Early summer 66             |
| Paul in Asia Minor.....                    | Summer-Autumn 66            |
| Titus written.....                         | Summer 66                   |
| Paul in Nicopolis.....                     | Winter 66-67                |
| Paul in Macedonia and Greece.....          | Spring-Autumn 67            |
| Paul arrested and brought to Rome.....     | Autumn 67                   |
| II Timothy written.....                    | Autumn 67                   |
| Paul's death.....                          | Spring 68                   |
| Destruction of Jerusalem.....              | September 2 70              |