NT5105 EXEGESIS OF ROMANS

I. COURSE DESCRIPTION

This course is an exegetical-theological study of Paul’s Epistle to the Romans in the Greek text. It involves the treatment of selected historical, grammatical, structural, and lexical data which elucidate the meaning of this important New Testament document. Special emphasis will be given to the theological themes and overall argument of the Epistle.

II. COURSE OBJECTIVES

A. Cognitive. Upon completion of this course, the diligent student should:

1. Know the literary structure, theme, and message (argument) of Romans as a whole.

2. Know the main historical, exegetical, and theological issues in Romans along with proposed solutions to these problems.

B. Conative. Upon completion of this course, the diligent student should be able:

1. To translate and analyze grammatically the Greek text of Romans.

2. To do competent exegesis in the Greek text of Romans in light of its historical, literary, and theological components in preparation for expository preaching and teaching.

3. To analyze selected exegetical and theological problems in Romans and formulate exegetically defensible solutions.

C. Affective. Upon completion of this course, the diligent student should:

1. Value the message of Romans for orthodox Christian faith.

2. Desire to glorify God in preaching and teaching Romans showing its relevance to life experience.

D. Rationale. The exegetical-theological study of Romans is the capstone required course in the New Testament Studies department. It builds on and enhances the student’s skills in doing accurate exegetical work in the Greek New Testament as a foundation for effective exposition and application in Christian ministry.
III. COURSE TEXTBOOKS

A. Required

Each student is required to purchase one of the following commentaries:


If you already own Cranfield, you are encouraged to purchase one of the other commentaries as well.


B. Suggested

For translation, besides any grammars and BDAG, the student may use the following tool:


For the theological paper, the following are suggested texts:


C. Supplementary Bibliography

No other textbooks are required. However, the student must own or have access to the standard resource tools needed for doing exegesis in the Greek text.

Several commentaries and other reference works are on reserve or in the reference section of Turpin Library for use by students in completing the requirements of this course.
1. Bibliographical Sources for Commentaries and Periodical Literature:
      An important tool that gives access to summaries of articles in over 500 journals, beginning in 1956. Published three times a year, *NTA* gives brief, objective abstracts in English of NT articles written in half a dozen languages. A scripture and author index is in the back of every volume. An invaluable resource for specific studies and something that students should liberally use in their exegetical work.
      This work was done by assistants at the Rüschlikon Theological Seminary and covers German, French, and English Literature.
   e. See each section of Käsemann’s *Commentary on Romans* for a review of literature.
   f. Take advantage of the computer databases (e.g., ATLA and NT Abstracts) available electronically in the Turpin Library or online at library.dts.edu.

2. Some Helpful Commentaries:
      This is a moderately critical commentary for teachers and pastors. Its strength is tracing the theological argument of Romans.
      Helpful commentary written by a scholarly bishop (Australian Anglican) for the benefit of laymen.
      A careful treatment by one of the best moderately liberal British exegetes. His discussion is based on the Greek text.
      Barth became famous first as a commentator on Romans (1918). This translation stems from the 1921 rewritten edition.
      These are extramural lectures given in Basel in the winter of 1940–41. A good way to understand Barth’s ability as a theological commentator. His limitations also show to the discerning.
      A brief moderately conservative exposition.

Has good comments but limited by the size. Evangelical.


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.


Still the best Greek commentary in English. Conservative Barthian.


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


Now available in paper. Dodd was one of England’s most famous New Testament scholars. Moderately liberal and occasionally critical of Paul: 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. 159).


It is written from the perspective of the new view of how Paul understood the Law, namely, not earning one’s salvation but maintaining exclusive Jewish national customs as necessary for salvation.


Fitzmyer is a careful exegete aware of the problems faced by interpreters of Romans. Like many of his Catholic colleagues after Vatican II, Fitzmyer attempts to explain the meaning of a passage in the light of the textual data even if the conclusion differs from Roman Catholic doctrine. Reference to patristic interpretation is particularly helpful.


Based on the RSV by a conservative Lutheran.


Conservative and of very good reputation.


Fine conservative work by an Arminian scholar.

A famous commentary from a reformed perspective.


Conservative and practical from a contemporary reformed perspective.


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


A very thorough commentary on Romans with careful attention to rhetorical aspects of the letter and figures of speech. A specific view about the church situation in Rome forms a consistent backdrop to the interpretation of the letter.


Käsemann is brilliant but erratic and unreliable in many of his theological viewpoints.


Good interaction with the text and contemporary thinking.


Three volumes ending at 11:36 (Kuss died in 1991 without finishing the commentary). Very full treatment with helpful detailed notes. Roman Catholic.


Highly regarded commentary. Lutheran.


Detailed Greek analysis based on Meyer Commentary exegesis. Conservative.


New commentary in a prestigious, conservative series by a very competent exegete.


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


Roman Catholic.


A good conservative treatment from the pen of a German who taught at Tübingen. He attacks the dialectical approach of Käsemann.


Decent Lutheran commentator. Detailed exegesis of the Greek text, but weak on synthesis and flow of argument.


An excellent scholarly analysis from a conservative, evangelical perspective with good discussion on problem passages and important theological topics.


Thoroughly updated, Moo’s commentary on Romans continues to stand out as one of the best conservative and detailed treatments of the epistle in print.


A conservative, reformed exposition with good discussions on some of the critical exegetical and theological issues.


Conservative with some devotional elements.


A conservative exposition with brief exegetical discussions on critical and theological issues.


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


Good work for the teacher of laymen. Dispensational.


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


Origen’s commentary is the oldest extant study of Romans (ca. 246). Originally composed in Greek it has survived in the Latin abridgment of Rufinus of Aquileia (ca. 406). The commentary contains numerous helpful definitions of important terms, theological insight, and a strong refutation of Gnostic interpretations of Paul.

A small commentary (172 pp.) from an Eastern Orthodox perspective. Reardon is largely irenic in his discussions of alternate views, and he deals with the Greek text frequently in a compact space. But most of the text is glossed over. Well written with some spiritual insights. Strongly Arminian.


Although dated and replaced by Cranfield, it is still a vital tool for detailed work. It has much historical information.


Famous conservative work. Considered by Schlatter as his best.


A careful analysis of the exegetical and especially theological issues of the book.


Commentary of the Greek text from a reformed perspective. Helpful on theology.


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.


A short commentary stressing the importance of the Old Testament and postbiblical Jewish traditions as a backdrop of Paul’s thought. He thinks that the righteousness of God and justification of Jews and Gentiles are the center of Paul’s concern.


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


New approach to the study of Romans.


A commentary from the new perspective on Paul that also sees Israel as the church in 9–11.


A selective popular treatment of the text from a moderately conservative perspective.
3. Expositional and Other Study Helps:


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

Lloyd-Jones, D. M., *Romans: An Exposition of Chapter(s)*

1: The Gospel of God 1986
3:20–4:25: Atonement and Justification 1970
5: Assurance 1971
6: The New Man 1972
7:1–8:4: The Law 1973
8:5-17: Sons of God 1974
8:17-39: The Final Perseverance of the Saints 1975

Grand Rapids: Zondervan

Outstanding modern Puritan exposition. Reformed.


An extended essay on Romans 5:12; a careful treatment of a difficult subject.


Solid, brief exposition.


Excellent application from Swindoll.

IV. COURSE REQUIREMENTS

A. Translation Assignments (Daily Readings)

1. The student is required to read the Greek text of Romans two times (433 verses, UBS text) as assigned.

   a. *First Reading*: You are to read the assigned passages from the Greek text as listed in the assignment schedule. Since this is a “study” translation, you may use any of the available Greek translation aids except an interlinear and/or an English translation including translations in commentaries. Following the completion of this translation, you may check with an English translation.

   b. *Second Reading*: You are to reread each assigned passage from the Greek text after it is scheduled to be covered in class. Since this is a “second reading” translation, you must use a lexicon only, including Burer-Miller’s *A New Reader’s Lexicon of the Greek New Testament*. All other translation aids are forbidden for this reading. Make sure to take careful notes during your first reading to help you with this second one.

2. Two reading reports will be posted online for you to keep your own record of whether or not you have completed the reading assignments. (See “Reading Report Instructions” for more information.)

   a. To get full credit for each of the passages in the first reading of Rom 1.1–8.39, you must complete it (as described above) by the commencement of the class hour for which it is due.

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¹ The reading reports are due at the fixed dates listed in the schedule regardless of whether we are going through Romans according to the schedule.

² The reading reports are due at the fixed dates listed in the schedule regardless of whether we are going through Romans according to the schedule.
b. To get full credit for each of the passages in the second reading of Rom 1.1–8.39, you must complete it (as described above) after the date on which it is scheduled to be covered but before the commencement of 21st class.

c. To get full credit for each of the passages in the first reading of Rom 9.1–16.27, you must complete it (as described above) by the commencement of the class hour for which it is due.

d. To get full credit for each of the passages in the second reading of Rom 9.1–16.27, you must complete it (as described above) by noon on Friday of finals week.

e. It is best to do the second reading immediately after the scheduled class for maximum benefit.

f. Credit for the readings will be awarded on the basis of your faithfulness in completing them as assigned on time. Partial credit for partial completion will not be given.

B. Written Assignments

All written assignments are to be turned in electronically, in Word, and with Unicode Greek. Send them directly to Prof. Wallace at csntm@runbox.com.

1. Two exegetical papers

   a. Each student is required to write an exegetical commentary on two assigned passages in Romans of approximately 5–10 verses each. Each paper has a word limit that will be strictly observed; see “NT5105 Instructions for Exegetical Papers” for details. The passage for each paper will be assigned by the professor based on preferences submitted by students. Each paper is due at the beginning of the class period that it is scheduled to be discussed.

   b. These commentaries should follow the format of the exegetical papers you did for NT5104. A separate handout entitled “Instructions for the NT5105 Exegetical Papers” provides information on the format you should follow. Please follow the instructions carefully.

   These papers focus on the various skills associated with exegesis from the Greek text and your ability to organize and express the results of your work in English in a clear and coherent manner.

   c. The evaluation of your exegetical commentary will focus on its exegetically derived substance, accuracy of interpretation (how well you handle the various interpretive problems), and clarity of presentation (how well you state and support your understanding of Paul’s meaning).

   Make sure to proofread your paper carefully before submitting it.

   Please check the assignment schedule for the exegetical paper due dates.

2. One theological paper

   a. Each student is required to write one theological paper of not more than 10 double-spaced typewritten pages in total length (including footnotes but not counting the bibliography) on the doctrine of sanctification or salvation.

   b. The style of this paper is to be written in good English composition with documentation in footnotes (cf. Turabian, 8th ed. [2013] and the DTS supplement to Turabian [available at the DTS Library web page]). Further guidelines will be given in class. Please proofread the paper carefully.

   c. The purpose of this paper is to articulate some aspect of Paul’s doctrine of sanctification/salvation on the basis of exegesis in Romans. The paper should include both the objective (theological) and the subjective (ethical) side of this subject.

   d. The evaluation of this paper will be on how well you handle the subject theologically. The paper will be due at the beginning of the 23rd class period.

   e. Agape Project option: as a substitute for the theological paper you may choose to engage in an Agape Project instead. See details under point “D” below.

3 Anything that goes beyond the word limit will not be graded.
3. Any late paper will have a 5% grade reduction per calendar day (including weekends and holidays) of lateness until a maximum of 50% grade reduction is reached.\(^4\) Allow time for computer glitches. If a paper is late, please put the date and time it was submitted on the front of the paper and submit it to the professor as an email attachment.

4. Font size must not be smaller than 10 point.

C. Quizzes

1. There will be eight written quizzes given during the semester. Each quiz will involve the translation of verses and the parsing of verb forms from verses selected from the passages designated on the assignment schedule plus a paradigm from an omega verb based on the verb chart.\(^5\)

2. The two lowest or missing quiz grades will be dropped from the grade computation. This includes absences and cuts. There will be no make-up quizzes except for illness or emergency situations as approved by the professor.

3. NO exams will be given in the course.

D. Agape Project Option

1. Instead of writing the theological paper (see above), you may choose to engage in an Agape Project to fulfill that portion of the course requirement. If you choose this option, you must fulfill the requirements listed below.

2. Commit yourself early in the semester to serving with one of the organizations listed by the Seminary’s Agape Project office. (For more information, please check with your professor or the Associate Director of the Agape Project: Aaron Switzer at aswitzer@dts.edu.) If you prefer to design your own project, it must be approved by your NT5105 professor. You will be expected to serve regularly over the semester engaging directly with people on the fringes of society (homeless, elderly, refugees, etc.). Your service with them should total about 15 hours spread out as evenly as possible across the semester. By the end of the second week of the semester you must affirm (via email to your professor) your commitment to a specific ministry site. If you do not do this on time, you will forfeit the option of the Agape Project and will need to write the theological paper.

3. As you go through the semester, take some time to reflect on the following themes and passages from Paul’s letters based on your personal experience of engaging with people in your Agape Project. Weekly or twice-monthly journal entries will enhance your reflection on what you are learning across the semester.

   (a) Human brokenness because of sin and the transforming power of the gospel (Rom 1:16-17; 1:18-32; 3:9-20; 2 Cor 4:1-6; Eph 2:1-10; 1 Thess 1:2-10).

   (b) God’s call for Christians to mirror his compassion by loving service to others (Rom 12:9-21; 1 Cor 13:1-13; Gal 5:13-14; 6:9-10; Eph 4:32–5:2; Phil 2:1-11; Titus 3:1-6).

   (c) Our need to depend on God in view of our inadequacy in ourselves for what Christian ministry requires (1 Cor 2:1-5; 2 Cor 1:3-11; 3:4-11; 4:7-18; 12:7-10; Eph 3:14-21; 2 Tim 2:1-2).

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\(^4\) At the beginning of each new day that the paper is late, the full 5% penalty is assessed.

\(^5\) You may use Burer-Miller for each quiz provided that the entire class has been able to translate adequately in class the assigned passages for each day between quizzes within the specific time limit set by the professor. Otherwise, Burer-Miller will not be allowed. No other tool at any time will be allowed on quizzes.
4. At the end of your time of serving, choose one of these themes and write a 3–4 page reflection paper (double-spaced; no footnotes or bibliography needed) describing what you have learned about that theme through this process of service and reflection over the semester. At the start of your paper briefly describe the setting where you served, your normal activities there, and the frequency of your involvement and total time you invested. Provide specific reflections on key points from Paul’s letters and how your service has deepened your understanding of the theological and biblical theme you have chosen. Include what you have learned about your own strengths and weaknesses in relation to providing compassionate service to others and how you have grown in your personal appreciation of the need for compassionate service. As much as possible, relate how your specific experiences with people and situations arising from your service over the semester have contributed to your learning and growth.

5. Your reflection paper must be submitted to the professor by noon on Friday of exam week. Include a title page giving your name, your professor’s name, and your folder number.

V. COURSE SUPPLEMENTAL INFORMATION

Students with Disabilities or Medical Incidents:

Dallas Theological Seminary works to provide reasonable and appropriate accommodations to students with psychological, medical, physical, and learning disabilities. A student desiring or needing accommodations on the basis of such disabilities or of medical incidents such as hospitalization or severe injury is to contact the Director of Services for Students with Disabilities (https://students.dts.edu/studentlife/disability-services/). If the student is aware of a condition that may impact his/her studies, the student should contact the Director of Services for Students with Disabilities at prior to the beginning of the semester or at the onset of a crisis.

Receive Weather and Emergency Alerts by Text Message

DTS wants you to be aware of our emergency texting service. We strongly urge you to go to https://www.dts.edu/account/alerts/ and sign up to receive emergency texts related to weather or disaster school closing.

VI. COURSE POLICIES

A. Letter/ Numerical Grade Scale

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<thead>
<tr>
<th>Grade</th>
<th>Percent Range</th>
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<tbody>
<tr>
<td>A+</td>
<td>99-100</td>
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<tr>
<td>B+</td>
<td>91-93</td>
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<tr>
<td>C+</td>
<td>83-85</td>
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<tr>
<td>D+</td>
<td>75-77</td>
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<td>F</td>
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<td>88-90</td>
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<td>C</td>
<td>80-82</td>
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<td>D</td>
<td>72-74</td>
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<tr>
<td>A-</td>
<td>94-95</td>
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<tr>
<td>B-</td>
<td>86-87</td>
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<tr>
<td>C-</td>
<td>78-79</td>
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<tr>
<td>D-</td>
<td>70-71</td>
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B. Weighing of Course Requirements for Grading

Percentage breakdown:

1. Translation assignments (daily readings) 20%
2. The quizzes 20%
3. The exegetical papers (two of equal value) 40%
4. The theological paper or Agape Project 20%
C. Class Participation

The student should be prepared to translate, parse, and discuss exegetical points for the passage that will be treated in class. There will be no grade assessed regarding class participation.

D. Absences

There is no attendance policy. However, each student is responsible to get and take each quiz before the beginning of the class period in which it is due.

REVISED 2/24/20- CD
## COURSE LECTURES AND ASSIGNMENT SCHEDULE

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Lecture Topic</th>
<th>Assignments</th>
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<tbody>
<tr>
<td>1</td>
<td>Aug 25</td>
<td>Introduction to the Course</td>
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<tr>
<td>2</td>
<td>Aug 27</td>
<td>Introduction to Romans</td>
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<tr>
<td>3</td>
<td>Sept 1</td>
<td>Romans 1.1–7</td>
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<td>4</td>
<td>Sept 3</td>
<td>Romans 1.8–17</td>
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<td>5</td>
<td>Sept 8</td>
<td>Romans 1.18–32, part 1</td>
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<td>6</td>
<td>Sept 10</td>
<td>Romans 1.18–32, part 2</td>
<td>Quiz 1 passed out</td>
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<td>7</td>
<td>Sept 15</td>
<td>Romans 2.1–16</td>
<td>1st Quiz: Translation and parsing from Rom 2.1–16 only</td>
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<td>8</td>
<td>Sept 17</td>
<td>Romans 2.17–3.8</td>
<td>Quiz 2 passed out</td>
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<td>9</td>
<td>Sept 22</td>
<td>Romans 3.9–20</td>
<td>2nd Quiz: Translation and parsing from Rom 2.17–3.20 only</td>
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<td>10</td>
<td>Sept 24</td>
<td>Romans 3.21–31, part 1</td>
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<td>11</td>
<td>Sept 29</td>
<td>Romans 3.21–31, part 2; Romans 4.1–12</td>
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<td>12</td>
<td>Oct 1</td>
<td>Romans 4.13–25</td>
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<td>13</td>
<td>Oct 6</td>
<td>Romans 5.1–11</td>
<td>Quiz 3 passed out</td>
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<td>14</td>
<td>Oct 8</td>
<td>Romans 5.12–21</td>
<td>3rd Quiz: Translation and parsing from Rom 5.1–21 only</td>
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<td>15</td>
<td>Oct 13</td>
<td>Romans 6.1–14</td>
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<td>16</td>
<td>Oct 15</td>
<td>Romans 6.15–23</td>
<td>Quiz 4 passed out</td>
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<td>17</td>
<td>Oct 20</td>
<td>Romans 7.1–25</td>
<td>4th Quiz: Translation and parsing from Rom 6.1–7.25 only</td>
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<td>18</td>
<td>Oct 22</td>
<td>Romans 8.1–17</td>
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<td>Date</td>
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<td>Assignment/Event</td>
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<td>Oct 27</td>
<td>Catch-up Day</td>
<td>Quiz 5 passed out</td>
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<tr>
<td>Oct 29</td>
<td>Romans 8.18–39</td>
<td>5th Quiz: Translation and parsing from Rom 8.1–39 only</td>
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<td>Nov 3</td>
<td>Romans 9.1–5</td>
<td>First Reading Report Due</td>
<td>Quiz 6 passed out</td>
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<td>Nov 5</td>
<td>Romans 9.6–33</td>
<td>6th Quiz: Translation and parsing from Rom 9.1–33 only</td>
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<td>Nov 10</td>
<td>Romans 10.1–21</td>
<td>Theological Paper Due</td>
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<td>Nov 12</td>
<td>Romans 11.1–36</td>
<td>Quiz 7 passed out</td>
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<tr>
<td>Nov 16-20</td>
<td>Reading Week</td>
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<td>Nov 23-27</td>
<td>Thanksgiving Break</td>
<td>No Classes</td>
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<td>Dec 1</td>
<td>Romans 12.1–21</td>
<td>7th Quiz: Translation and parsing from Rom 12.1–21 only</td>
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<tr>
<td>Dec 3</td>
<td>Romans 13.1–14</td>
<td>Quiz 8 passed out</td>
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<td>Dec 8</td>
<td>Romans 14.1–23; Romans 15.1–16.27</td>
<td>8th Quiz: Translation and parsing from Rom 14.1–23 only</td>
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<tr>
<td>Dec 10</td>
<td>Catch-up Day</td>
<td>No Final Exam</td>
<td>Second Reading Report Due (noon, Friday)</td>
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<tr>
<td>Dec 14-17</td>
<td>Exam Week</td>
<td>Reflection Paper for Agape Project Due (noon, Friday)</td>
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