

## NT105 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:

Cranfield, C. E. B. *The Epistle to the Romans*, 2 vols., International Critical Commentary, ed. J. A. Emerton and C. E. B. Cranfield. Edinburgh: T. & T. Clark, 1975–79.

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

Dunn, James D. G. *Romans 1–8* and *Romans 9–16*. Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker; New Testament ed. Ralph P. Martin, vols. 38A–38B. Dallas: Word, 1988.

Jewett, Robert assisted by Roy Kotansky. *Romans: A Commentary*. Edited by Eldon Jay Epp. Hermeneia, ed. Helmut Koester et al. Minneapolis: Fortress, 2006.

Moo, Douglas J. *The Epistle to the Romans*. New International Commentary on the New Testament, ed. Gordon D. Fee. Grand Rapids: Eerdmans, 1996.

Schreiner, Thomas R. *Romans*. Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, vol. 6. Grand Rapids: Baker, 1998.

## B. Suggested

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

Burer, Michael, and Jeffrey Miller. *A New Reader's Lexicon of the Greek New Testament*. Grand Rapids: Kregel, 2008.

For the theological paper, the following are suggested texts:

Alexander, Donald L., ed. *Christian Spirituality: Five Views of Sanctification*. Downers Grove, IL: InterVarsity, 1988.

Beilby, James K., et al., eds. *Justification: Five Views*. Downers Grove, IL: IVP Academic, 2011.

Dieter, Melvin E., et al. *Five Views on Sanctification*. Grand Rapids: Zondervan, 1987.

Ladd, George Eldon. *A Theology of the New Testament*. Rev. ed. [by Donald Hagner]. Grand Rapids: Eerdmans, 1993.

Stanley, Alan, ed. *Four Views on the Role of Works at the Final Judgment*. Grand Rapids: Zondervan, 2013.

## 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:

a. *Elenchus Bibliographicus Biblicus*. Yearly listings since 1961. Before 1961, see *Biblica*. Turpin: RBC/Z/7770/.E63

b. *New Testament Abstracts*. Turpin: RBC/Z/7772/.LI

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.

c. Wagner, Günter, ed. *An Exegetical Bibliography on the Epistle to the Romans*. Rüslikon-Zürich: Baptist Theological Seminary, 1973.

This work was done by assistants at the Rüslikon Theological Seminary and covers German, French, and English Literature.

d. Consult Cranfield (1975-79), Dunn (1988), Fitzmyer (1993), Moo (1996), Schreiner (1998), and Jewett (2006) for a discussion of commentaries and the history of exegesis.

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:

Achtemeier, Paul J. *Romans*. Interpretation, a Bible Commentary for Teaching and Preaching, ed. James Luther Mays, New Testament ed. Paul J. Achtemeier. Atlanta: John Knox, 1985.

This is a moderately critical commentary for teachers and pastors. Its strength is tracing the theological argument of Romans.

Barnett, Paul. *Romans: The Revelation of God's Righteousness*. Fearn, Scotland: Christian Focus, 2003.

Helpful commentary written by a scholarly bishop (Australian Anglican) for the benefit of laymen and women.

Barrett, C. K. *A Commentary on the Epistle to the Romans*. Rev. ed. Black's New Testament Commentaries, ed. Henry Chadwick. London: A & C Black; [Peabody, MA]: Hendrickson, 1991.

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*. 6th ed. Translated 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.

Barth, Karl. *A Shorter Commentary on Romans*. Translated by E. H. van Daalen. Richmond, VA: John Knox, 1959.

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.

Black, Matthew. *Romans*. 2nd ed. New Century Bible Commentary, ed. Ronald E. Clements and Matthew Black. Grand Rapids: Eerdmans, 1989.

A brief moderately conservative exposition.

Bruce, F. F. *The Letter of Paul to the Romans*, 2nd ed. Tyndale New Testament Commentaries, ed. Leon Morris. Grand Rapids: Eerdmans, 1985.

Has good comments but limited by the size. Evangelical.

Calvin, John. *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*. Translated by Ross MacKenzie (1st ed., 1540). Calvin's Commentaries, ed. David W. Torrence and Thomas F. Torrence. 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. *The Epistle to the Romans*. 2 vols. International Critical Commentary, ed. J. A. Emerton and C. E. B. Cranfield. Edinburgh: T. & T. Clark, 1975–79.

The best Greek commentary in English. Conservative Barthian.

Denney, James. "St. Paul's Epistle to the Romans." In *The Expositor's Greek Testament*, ed. W. Robertson Nicoll, vol. 2. London: Hodder and Stoughton, 1903. Reprint, Grand Rapids: Eerdmans, n.d., 555–725.

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

Dodd, C. H. *The Epistle of Paul to the Romans*. Moffatt New Testament Commentary, ed. James Moffatt. London: Hodder and Stoughton, 1932.

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).

Dunn, James D. G. *Romans 1–8 and Romans 9–16*. Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker; New Testament ed. Ralph P. Martin, vols. 38A–38B. Dallas: Word, 1988.

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, Joseph A. *Romans: A New Translation with Introduction and Commentary*. Anchor Bible, ed. William Foxwell Albright and David Noel Freedman, vol. 33. New York: Doubleday, 1993.

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.

Franzmann, Martin H. *Romans*. Concordia Commentary, ed. [Walter J. Bartling and Albert E. Glock]. St. Louis: Concordia, 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, Minneapolis: James, 1977.

Conservative and of very good reputation.

Godet, F. *Commentary of St. Paul's Epistle to the Romans*. Translated by A. Cusin. Edinburgh: T. & T. Clark, 1883. Reprint, Grand Rapids: Zondervan, 1956.

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. Reprint, Grand Rapids: Eerdmans, 1950.

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

Hultgren, Arland J. *Paul's Letter to the Romans: A Commentary*. Grand Rapids: Eerdmans, 2011.

Jewett, Robert assisted by Roy Kotansky. *Romans: A Commentary*. Edited by Eldon Jay Epp. Hermeneia, ed. Helmut Koester et al. Minneapolis: Fortress, 2006.

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, Ernst. *Commentary on Romans*. Translated and edited by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1980.

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

Keck, Leander E. *Romans*. Abingdon New Testament Commentaries, ed. Victor Paul Furnish. Nashville: Abingdon, 2005.

Good interaction with the text and contemporary thinking.

Kruse, Colin G. *Paul's Letter to the Romans*. Pillar New Testament Commentary, ed. D. A. Carson. Grand Rapids: Eerdmans, 2012.

- Kuss, Otto. *Der Römerbrief*. Regensburger Neuen Testaments. 3 vols. Regensburg: Friedrich Pustet, 1957, 1959, 1978.  
Three volumes ending at 11:36 (Kuss died in 1991 without finishing the commentary). Very full treatment with helpful detailed notes. Roman Catholic.
- Leenhardt, Franz J. *The Epistle to the Romans*. Translated by Harold Knight. London: Lutterworth Press, 1961.  
Highly regarded commentary. Lutheran.
- Liddon, H. P. *Explanatory Analysis of St. Paul's Epistle to the Romans*. London: Longmans, Green & Co., 1892. Reprint, Grand Rapids: Zondervan, 1961.  
Detailed Greek analysis based on Meyer Commentary exegesis. Conservative.
- Luther, Martin. *Lectures on Romans*. Translated and edited by Wilhelm Pauck. Library of Christian Classics, ed. John Baillie, John T. McNeill, and Henry P. Van Dusen, vol. 15. Philadelphia: Westminster, 1961.  
From lectures given in three semesters from Easter 1515 to September 1516. Interesting, but not as good as his commentary on Galatians.
- Matera, Frank, J. *Romans*. Paideia: Commentaries on the New Testament. Grand Rapids: Baker, 2010.  
Roman Catholic.
- McClain, Alva. *Romans: The Gospel of God's Grace: The Lectures of Alva J. McClain*. Compiled and edited by Herman A. Hoyt. Chicago: Moody, 1973.
- Michel, Otto. *Der Brief an die Römer*, 5th ed. Kritisch-exegetischer Kommentar über das Neue Testament, ed. Ferdinand Hahn, vol. 4. Göttingen: Vandenhoeck & Ruprecht, 1978.  
A good conservative treatment from the pen of a German who taught at Tübingen. He attacks the dialectical approach of Käsemann.
- Middendorf, Michael P. *Romans 1–8*. Concordia Commentary. St. Louis: Concordia Publishing House, 2013.
- Moo, Douglas J. *The Epistle to the Romans*. New International Commentary on the New Testament, ed. Gordon D. Fee. Grand Rapids: Eerdmans, 1996.  
An excellent scholarly analysis from a conservative, evangelical perspective with good discussion on problem passages and important theological topics.
- Morris, Leon. *The Epistle to the Romans*. Grand Rapids: Eerdmans, 1988.  
It is a conservative exposition with good discussions on some of the critical exegetical and theological issues.
- Moule, Handley C. G. *The Epistle to the Romans*. The Expositor's Bible. London: Hodder and Stoughton, 1894. Reprint, Grand Rapids: Zondervan, n.d.  
Conservative with some devotional elements.
- Mounce, Robert H. *Romans*. New American Commentary, ed. E. Ray Clendenen, New Testament ed. David S. Dockery, vol. 27. [Nashville]: Broadman & Holman, 1995.  
A conservative exposition with brief exegetical discussions on critical and theological issues.
- Murray, John. *The Epistle to the Romans*. New International Commentary on the New Testament, ed. F. F. Bruce. 2 vols. Grand Rapids: Eerdmans, 1959–65.  
Reformed theological exegesis. Very good, but not always exciting reading.
- Newell, William. *Romans Verse by Verse*. Chicago: Moody, 1938.  
Good work for the teacher of laymen. Dispensational.

Nygren, Anders. *Commentary on Romans*. Translated by Carl Rasmussen. Philadelphia: Fortress, 1949.

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

Origen. *Commentary on the Epistle to the Romans*, 2 vols. Translated by Thomas P. Scheck. The Fathers of the Church, ed. Thomas P. Holton, vols. 103-4. Washington, D. C.: Catholic University of America Press, 2001-002.

Origen's commentary is the oldest extant study of Romans (ca. 246). Originally composed in Greek it has survived in the Latin translation 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.

Sanday, William, and Arthur C. Headlam. *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed. International Critical Commentary, ed. S. R. Driver, A. Plummer, and C. A. Briggs. Edinburgh: T. & T. Clark, 1902.

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

Schlatter, Adolf. *Romans: The Righteousness of God*. Translated by Siegfried S. Schatzman. Peabody, MA: Hendrickson, 1995.

Famous conservative work. Considered by Schlatter as his best.

Schreiner, Thomas R. *Romans*. Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, vol. 6. Grand Rapids: Baker Books, 1998.

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

Shedd, William G. T. *A Critical and Doctrinal Commentary on the Epistle of St. Paul to the Romans*. New York: Scribner's, 1879. Reprint, Grand Rapids: Baker, 1980.

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

Stifler, James M. *The Epistle to the Romans: A Commentary, Logical and Historical*. New York: Fleming H. Revell, 1897. Reprint, Chicago: Moody, 1983.

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.

Stuhlmacher, Peter. *Paul's Letter to the Romans: A Commentary*. Translated by Scott J. Hafemann. Louisville, KY: Westminster/John Knox, 1994.

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.

Talbert, Charles, H. *Romans*. Smyth & Helwys Bible Commentary. Macon, GA: Smyth and Helwys, 2012.

Thomas, W. H. Griffith. *St. Paul's Epistle to the Romans: A Devotional Commentary*. 3 vols. London: The Religious Tract Society, 1911. Reprint, Grand Rapids: Eerdmans, 1946 (1 vol.).

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

Witherington, Ben, III with Darlene Hyatt. *Paul's Letter to the Romans: A Socio-Rhetorical Commentary*, ed. Grand Rapids: Eerdmans, 2004.

New approach to the study of Romans.

Wright, N.T. *Romans*. New Interpreter's Bible. Vol. 10. Nashville: Abingdon, 2002. Pp. 393-770.

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

Ziesler, John. *Paul's Letter to the Romans*. Trinity Press International New Testament Commentaries. Philadelphia: Trinity, 1989.

A selective popular treatment of the text from a moderately conservative perspective.

3. Expository 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, 1952–64.

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

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

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

Outstanding modern Puritan exposition. Reformed.

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

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

Stott, John R. W. *Romans: God's Good News for the World*. Downers Grove, IL: InterVarsity, 1994.

Solid, brief exposition.

Swindoll, Charles R. *Insights on Romans*. Grand Rapids: Zondervan, 2010.

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 the assigned passages from the Greek text after it is discussed in class as listed in the assignment schedule. 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.
2. A reading report sheet will be given to you for you to keep your own record of whether or not you have completed the reading assignments.
  - a. In order to get full credit for the *first* reading, you must complete it (as described above) before the passage is discussed in class, according to the syllabus.
  - b. In order to get full credit for the *second* reading, you must complete it (as described above) by the Friday of finals week. This means you will be able to receive credit for the *second* reading after the passages have been covered in class. It is best to do the second reading *weekly* for maximum benefit.
  - c. 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. *Two* points will be given per passage per reading.

## B. Written Assignments

1. Two exegetical papers
  - a. Each student is required to write an exegetical commentary of 12–16 pages on *two* assigned passages in Romans of approximately 5–10 verses each.
  - b. These commentaries should follow the format of the exegetical papers you did for NT104. A separate handout entitled “Instructions for the NT105 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 interpretative 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.
  
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, 8<sup>th</sup> 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 the Friday of Finals week.
  - 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. 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. You are responsible to get the rough draft of your work to your typist in plenty of time to avoid being late. Also, 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 NT administrative assistant.
  
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.
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](mailto:aswitzer@dts.edu).) If you prefer to design your own project, it must be approved by your NT105 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.
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).
4. At the end of your time of serving, choose one of these themes and write a three-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 NT office by Friday of finals week. Include a title page giving your name, your professor's name, and your file number.

#### **V. COURSE SUPPLEMENTAL INFORMATION**

DTS does not discriminate on the basis of disability in the operation of any of its programs and activities. To avoid discrimination, the student is responsible for informing the Coordinator of Services for Students with Disabilities and the course instructor of any disabling condition that will require modifications.

##### **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**

<b>A+ 99-100</b>	<b>B+ 91-93</b>	<b>C+ 83-85</b>	<b>D+ 75-77</b>	<b>F 0-69</b>
<b>A 96-98</b>	<b>B 88-90</b>	<b>C 80-82</b>	<b>D 72-74</b>	
<b>A- 94-95</b>	<b>B- 86-87</b>	<b>C- 78-79</b>	<b>D- 70-71</b>	

**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 discuss exegetical points discussed in class. There will be no grade assessed regarding class participation.

**D. Late Assignments**

*NO* extensions will be granted for this course except in unusual circumstances beyond the student’s control as approved by the professor.

**E. Absences**

There is no attendance policy.

**VII. COURSE LECTURES AND ASSIGNMENT SCHEDULE**

<b>No.</b>	<b>Date</b>	<b>Lecture Topic</b>	<b>Assignments</b>
1.	Wed., Aug. 29	Introduction to the Course Introduction to Romans	
2.	Fri., Aug. 31	Romans 1.1-17	
3.	Wed., Sept. 5	Romans 1.18-32	
4.	Fri., Sept. 7	Romans 2.1-16	<i>1st Quiz:</i> Translation and parsing from Rom 2.1-16 <i>only</i> .
5.	Wed., Sept. 12	Romans 2.17–3.8	
6.	Fri., Sept. 14	Romans 3.9-20	<i>2nd Quiz:</i> Translation and parsing from Rom 2.17–3.20 <i>only</i>
7.	Wed., Sept. 19	Romans 3.21-31	

No.	Date	Lecture Topic	Assignments
8.	Fri., Sept. 21	Romans 4.1-25	
9.	Wed., Sept. 26	Romans 5.1-11	
10.	Fri., Sept. 28	Romans 5.12-21	<i>3rd Quiz:</i> Translation and parsing from Rom 5.1-21 <i>only</i>
11.	Wed., Oct. 3	Review and Discussion	
12.	Fri., Oct. 5	Romans 6.1-11	
13.	Wed., Oct. 10	Romans 6.12-23	
14.	Fri., Oct. 12	Romans 7.1-12	<i>4th Quiz:</i> Translation and parsing from Rom 6.1-7.12 <i>only</i>
15.	Wed., Oct. 17	Romans 7.13-25	
16.	Fri., Oct. 19	Romans 8.1-17	
17.	Wed., Oct. 24	Romans 8.18-39	<i>5th Quiz:</i> Translation and parsing from Rom 8.1-39 <i>only</i>
18.	Fri., Oct. 26	Review and Discussion	
19.	Wed., Oct. 31	Romans 9.1-13	
20.	Fri., Nov. 2	Romans 9.14-29	<i>6th Quiz:</i> Translation and parsing from Rom 9.1-29 <i>only</i>
21.	Wed., Nov. 7	Romans 9.30-10.21	
22.	Fri., Nov. 9	Romans 11.1-16	
	<b>Nov. 12-16</b>	<b>Reading Week – No Class</b>	
	<b>Nov. 19-23</b>	<b>Thanksgiving Break – No Class</b>	
23.	Wed., Nov. 28	Romans 11.17-36	
24.	Fri., Nov. 30	Romans 12.1-21	<i>7th Quiz:</i> Translation and parsing from Rom 12.1-21 <i>only</i>
25.	Wed., Dec. 5	Romans 13.1-14	
26.	Fri., Dec. 7	Romans 14.1-23	<i>8th Quiz:</i> Translation and parsing from Rom 14.1-23 <i>only</i>
27.	Wed., Dec. 12	Romans 15.1-33	
28.	Fri., Dec. 14	Romans 16.1-27	

No.	Date	Lecture Topic	Assignments
	<b>Dec. 17-20</b>	<b>Final Exam Week</b>	<i>First Reading Report Due</i> <i>Second Reading Report Due</i> <i>Second Exegetical Paper Due</i> <i>Theological Paper on</i> <i>Sanctification/Salvation Due</i> <i>Reflection Paper for Agape Project Due</i>