

## Romans (Eng) Final Exam Review

### Exegesis God and Israel: Universal Salvation (9:30–11:36)

*Restating Israel's Failure (9:30–10:21)*

Israel's Stumbling (9:30–33)

1. What did Mosaic Israel eliminate from the equation of what makes Israel, Israel? (9:32)
2. What are two assumptions about the law within the synagogue that Paul is trying to correct in this unit? What is Paul's alternate understanding about the law?
3. What prophetic passage does Paul use for scriptural validation of his alternate understanding? Explain the cornerstone metaphor from Isa 28:16. How does the "shame" theme fit in?

Paul's Prayer and Testimony (10:1–2)

1. What unit does this second, strong expression of personal emotion echo? What does this emotion demonstrate to be the "meta-narrative" of Romans? What question guides the argument?
2. What is Paul's personal testimony about "Israel"? How does this testimony apply to the author himself? What is wrong with Israel's zeal?
3. When Paul is discussing the topic of salvation, what category always comes into play in his thinking patterns?

Israel's Disobedience/Unfaithfulness (10:3–21)

1. What is happening right before Paul's very eyes that shows Israel, in fact, has rejected God's way of righteousness versus Israel's own performance standard?
2. What are the two main options for understanding Christ as the *telos* of the law in Rom 10:4? Moo would argue for which? Why? Dr. Stevens would argue for which? Why?
3. What traditional interpretation of the meaning of Lev 18:5 does Dr. Stevens consider a misunderstanding of the logic of Paul's argument about the law? What is the passage about, according to Dr. Stevens? What passage does Dr. Stevens quote to support this understanding as a *Jewish* perspective on their own history?
4. In what way does Paul's gospel concord with Moses' "word is near you" statement about the law from Deut 30:14?
5. In the confessional in 10:9–10, what key terms cycle back to the creed of the Roman church in 1:3–4, and what has Paul now done in terms of the Roman church and the story of Israel?
6. How does Joel's salvation for remnant Israel (Joel 2:32) fit into Paul's argument in 10:13?
7. What are the steps in the accountability series Paul enumerates in this unit? What about the Jewish use of Isa 52:7 makes this passage perfect for Paul to use in discussing Israel's accountability? How is Paul himself part of the prophecy?
8. What Servant Passage in Isaiah shows that Israel's failure was anticipated? So, the "not hearing" part would have to be what behavior, actually? What is clear about the nature of the whole argument in this section in terms of individual versus corporate understanding and application?

*Revealing Israel's Salvation (11:1–32)*

Remnant Promise (11:1–10)

1. What are the two major and erroneous assumptions about the nature of the remnant in the first-century synagogue, and what are Paul's two counterpoints?
2. Who in Israel's history is Paul's paradigm for understanding how Isaiah's remnant teaching ought to be understood? In what is the remnant grounded in this paradigm?

How does this understanding apply now that Messiah has come? So, on what is Mosaic Israel faltering?

3. To what analysis in the previous chapters is Paul returning in his discussion of the remnant promise in 11:5–6?
4. In Paul’s discussion of a hardening by judgment in 11:7–10, who are the “elect,” and who are “the rest”?
5. In terms of the gospel of God and Israel’s eschatological status, Paul is saying that Israel has a judgment [blank] but also a grace [blank].
6. Remnant deduction #1 is what?

#### Remnant Purpose (11:11–24)

1. Summarize Dr. Stevens’s cautionary word about avoiding reading Galatians into Rom 11:11–24 on both literary and contextual grounds.
2. Israel’s “trespass” (11:12) is a crucial word for whose failure in 5:12–20? So, instead of Moses, whose pattern is Mosaic Israel actually following? For what was Messiah specifically handed over in 4:25?
3. What part of God’s salvation plan does Israel’s current stumbling serve? What about Paul does this plan bring into sharper focus? So, in his mission to gentiles, Paul really is targeting whom?
4. What is problematic for exegesis in the grammar of the statement in 11:14 compared to the statement in 11:26?
4. What two holiness metaphors does Paul use in 11:16 to illustrate how this part of God’s plan of salvation is working out? What is equivalent expressions in chapter 9 to the expression, “some broken off” in 11:17?
5. Grafting a wild branch into cultivated stock does not work in real life, but what might be Paul’s point rather than saying Paul is ignorant of horticulture?
6. What bad attitude is Paul’s argument implicitly addressing in this unit? So, who is the real rhetorical target of these words, even though rebellious Israel is the immediate topic of discussion? What verses later in Rom 12 specifically address this issue?
7. What is remnant deduction #2 coming from this unit?

#### Remnant Mystery (11:25–32)

1. Paul uses a “mystery” revelation here not only to explain Israel’s current status but also to mitigate what problem at the same time?
2. Israel’s current hardening is only “in part.” What are interpretive options for this expression?
3. Israel’s hardening is to facilitate gentile “fullness.” What are interpretive options for this fullness?
4. “(1) **so**, (2) **all** (3) **Israel** (4) **will be saved**” (Rom 11:26)
  - (1) What are two interpretive options for the adverb “so”?
  - (2) What are three interpretive options for the adjective “all”?
  - (3) What are four interpretive options for the noun “Israel”? Which option does Dr. Stevens support, and why?
  - (4) What are four interpretive options for the verb “will be saved”?
  - (5) So, what is “all Israel” for Dr. Stevens in terms of Israel’s consummation and its implications for covenant?
5. Paul buttresses his argument in 11:26 with a quote from Isa 59:20–21 and 27:9. What is Israel doing in the original historical context of this prophecy? How does Yahweh respond? What are Paul’s two adaptations?
6. What does the Redeemer banish from Jacob in this prophecy? So, this prophecy in Isaiah takes us back to what part of Paul’s argument in Romans? So, who *really* is being targeted rhetorically in the material in Rom 1:18–32 when the pagan world seems to be so easily understood as the direct target?
7. So, what in *Israel’s current experience* demonstrates that the “wrath of God” is *present tense* in Rom 1:18? That is, what exact “ungodliness” would be removed

- from Jacob? How do verses such as Rom 1:18, 24–28; 2:5, 8; 3:5; 4:15; 5:9; 9:22; 11:7, 26, 32 all cohere in Paul’s argument according to Dr. Stevens?
8. Explain Israel’s eschatological polarities in her salvation history in terms of call and mystery. How will God’s mercy run full circle in this story?
  9. Explain how Rom 11:32 is an outline of Rom 1–11.
  10. Explain how “all Israel will be saved” is the consummation of the Abrahamic covenant using a resurrection theme.

*Concluding Praise (11:33–36)*

Hymn of Praise, Doxology of Praise (11:33–36)

1. Use a chiasm structure to outline this hymn of praise in its noun and question parts. What overall motif word drives the thought?
2. Why is the doxology triadic in structure? How does the gospel of God idea tie back to the very beginning of Romans?
3. What three prepositions express the thought, and what is the one point?

**Part 2: The Gospel of God Applied (12:1–16:25)**

1. Know the master outline of this part of the material:

**II. Part 2: God’s Gospel Applied (12–16)**

- A. General Exhortations (12:1–13:14): Principles of Service and Submission
1. Principles of Service: Grace, Love, Peace (12:1–21)
  2. Principles of Submission: Civic Duties (13:1–14)

2. Why is the statement in 12:1a a thematic look both backward and forward?

**General Exhortations (12:1–13:14)**

*Principles of Service (12:1–21)*

1. Some would say this choppier, briefer material is too general for Paul to have any specific knowledge of the church in Rome. What likely source does Paul have that renders this objection totally moot?
2. While Paul can assume new realities of the New Age are in force in the church in Rome, what problem lurks in the background for which he has serious concern?

Introduction (12:1–2)

1. Explain the significance of the direct verbal connections Paul makes between Rom 12:1–2 and Rom 1–2 on the basis of terms such as “bodies,” “service,” “mind,” and “approve.”
2. Explain the eschatological structure behind Paul’s thinking as he works with new age, old age concepts for understanding the kingdom of God brought by Jesus.
3. What do these verbal echoes indicate has changed between the analysis of the human condition at the beginning of Romans and the life of messianic Israel in Rom 12?

Pride Issue Confronted and Addressed (12:3–8)

1. What problem within the community is addressed in 12:3 insinuated already in what verse in chapter 11?
2. Explain how the divine initiative is “the *coup de gras* to conceit,” in Dr. Stevens expression.
3. What four exegetical notes about the gifts of the Spirit in Rom 12 can assist in developing a Pauline understanding of grace gifts? What are the characteristic features of these gifts in terms of community mission?
4. What are two important overemphasis dangers about *all* gifts of the Spirit?
5. Do you have a sense of giftedness in any of the five gifts Paul enumerates? How does this work in your life?

Transforming Love (12:9–15)

1. How does this new unit work with the previous grace gifts unit?
2. Explain the metaphor of being “glued to good” in the context of life in Rome.

3. When Paul addresses hospitality in 12:13, he is setting the stage for whom?
4. How is love the core experience of the new Messianic community? That is, what kind of actions does love inspire?

#### Transforming Peace (12:16–21)

1. What is the overarching motif as given in 12:16?
2. Not repaying evil for evil reflects Jesus tradition, but how does this work in an honor-shame society that encourages personal vendetta to resecure one's honor?
3. What is the significance of observing that vengeance belongs to God? What about God's character and purposes might be circumvented by personal vendetta?
4. How is this call for peace subversive to Roman imperial propaganda in its own gospel of the *pax Romana*?

#### *Principles of Submission (13:1–14)*

#### Government Submission (13:1–7)

1. Use the history of the Roman empire in the first century to establish the background to Paul's statements about the state in this passage. Develop the answer along the following lines:
  - What was the monumental accomplishment of Augustus against the backdrop of two centuries of Roman civil war that was destroying the old Roman Republic?
  - Was Tiberius successful in consolidating the gains of the Augustan reforms? (For one, how long did he reign?) Why is the brief, four-year period of Caligula an anomaly in this Augustan storyline?
  - Most of Paul's ministry was under the reign of which emperor? What was the character of his reign?
  - What are the two stages of Neronian rule, and why is this historical observation of the two stages important for contextualizing what Paul says in Rom 13:1–7?
  - What experiences from the book of Acts could illustrate the personal basis Paul might have had for what he says in Rom 13:1–7? What incident from the first missionary journey? What two incidents from the second missionary journey?
2. Paul says human government is divinely sanctioned. Is this statement a blank check for all totalitarian regimes throughout history? What does this passage say about Putin and the Russian invasion of Ukraine?
3. What does Paul say is a civic obligation besides simply paying taxes and revenue?

#### Social Submission (13:8–14)

1. What does Paul say is the core commandment fulfilling all others? What Mosaic tradition does this perspective echo? What Jesus tradition from the Gospels does this perspective echo?
2. Explain the two-age Jewish apocalyptic that underlies Paul's thought in 13:11–14, particularly the innovation of the overlap of the two ages as background for understanding Christian ethics. What is eschatological imminence, and what is involved in Dr. Stevens's term "imminence ethics" of the NT?
3. What does the group of six paired sins typify in first-century society? What specific area of Roman society does each pair seem to refer? How does this unit recapitulate the 12:2 theme? In one sentence capture the essence of the Pauline connection between ethics and eschatology. That is, how is Paul urging Christians to behave?

#### **Weak and Strong (14:1–15:13)**

1. Know the master outline of this part of the material:
- II. Part 2: God's Gospel Applied (12–16)
- B. Factionalism (14:1–15:13): Weak and Strong
1. Factional Perspectives (14:1–15:6)
  2. Factional Conclusion (15:7–13)

2. Why would Paul even dare get into this messy local problem? What is our problem exegetically for understanding the context and what issues and groups actually were involved?

*Factional Perspectives (14:1–15:6)*

Weak Perspective (14:1–12)

1. What does “weak in faith” even mean? What is unclear about Paul’s use of this phrase rhetorically? What is he likely repeating?
2. What two specific issues are being debated in the Roman churches? Are the exact sources of either of these issues actually known? What does Paul see as the problem regarding both of these debated issues? (That is, what does Paul do with both weak and strong presuppositions?)
3. Both sides are working from the basis of personal communion with Messiah. Yet, personal communion is an issue of both [blank (14:7–8)] and [blank (14:9)], so up to each individual.
4. What is Paul’s solution? On what principle does Paul base his solution? How does Paul’s solution here get us all the way back to Rom 1:1? So, Paul’s “slave” identification not only prepares the way for the theological development in Rom 6 in the first part of Romans, that identification also sets the stage for Paul’s exhortations in Rom 14 in the second part of Romans. Now, you tell me whether Paul was writing this letter with forethought and purpose!

Mutuality Perspective (14:13–23)

1. Use of the word “unclean” in 14:14 suggests strongly what background? Yet, the issue of “wine” in 14:21 is distinctly *not* what background?
2. Paul’s “do not destroy” in Rom 14:15 tips us off that he takes the issue extremely seriously. Apparently, what damage does he think potentially could be done?
3. When Paul brings in kingdom realities (righteousness, peace, joy), how is he reframing the issue, and what chapter in Romans is he building on? Explain how “peace” is a motif throughout Romans and functions as a body building reality.
4. How does the statement about faith and sin in Rom 14:22–23 takes us back to the theme statement in Rom 1:17?

Strong Perspective (15:1–6)

1. What does Dr. Stevens mean when he says that in identifying with the “strong,” “Paul is not taking sides; he’s taking over”? What does Paul do to the definition of “strong”? What grammar does Paul use in this unit to accomplish this redefinition (first, second, or third person)?
2. How is this move similar here to what Paul did with the definition of “Israel” in Romans 9? How does this move figure into Paul’s statement of “reaping some harvest” expressed in the opening of the letter in 1:11–13?
3. What debt does “we have obligation” build upon? So, the strong bear the burdens of others, they do not add to them. In context, what does “edifying” mean?
4. With whose example in Rom 15:3–4 does Paul conclude this exhortation to the strong in faith in Rome? What Scripture did Messiah fulfill? What does Paul infer about this Scripture and the Roman house-church congregations?
5. How will this reverse the picture of human rebellion in 1:18–3:20? Whose destiny will this behavior facilitate?

*Factional Conclusion (15:7–13)*

1. As a unit, how does this material serve double duty?
2. Paul reflects on Messiah. How does Messiah become a “minister” of the circumcised? In other words, what about God’s covenant faithfulness? How is this faithfulness foundational to the “gospel of God”? What is the implication for gentiles?
3. How does Messiah become a “minister” of the uncircumcised? In other words, what about the gentiles in God’s purpose for Israel?

4. In terms of this dual ministry of Messiah, what is the global result in terms of a fragmented humanity? All humanity, Jew and gentile, come together in what type of obedience to God, as already expressed in Rom 1:5?
5. Paul's use of Ps 117:1 switches from *ethnē* as [blank] to *ethnē* as [blank], which is crucial to understanding the quote of Is 11:10 in Rom 15:12, especially with its thought of the rule of the house of David. How does the Roman creed in Rom 1:3–4 reflect this vision of Isaiah, explaining why Paul was keen to incorporate that creed at the beginning of Romans?
6. The theme of the “God of hope” is emphasis on what type of destiny? How does this theme relate to creation? (What is reversed? What is fulfilled?) What part of the believer’s present experience is a foretaste of that future destiny in daily living?

### **Plans and Closing (15:14—16:27)**

1. Know the master outline of this part of the material:
- II. Part 2: God’s Gospel Applied (12–16)
- C. Paul (15:14—16:27): Plans and Closing
- 1. Paul’s Plans, Reprise (15:14–33)
  - 2. Letter Closing (16:1–24)
  - 3. Doxology (16:25–27)

#### *Paul’s Plans, Reprise (15:14–33)*

1. Remember that we already dealt with this unit at the beginning of Romans in dealing with 1:8–15. Why are these two units tied logically?
2. What was the purpose of Paul’s movement from “general to specific”? That is, what did Paul first attempt to accomplish with the body of the letter in Romans 1–15? In other words, what did he attempt to explain and apply first? How does all this development connect Rome, Paul’s mission, the Jerusalem collection, and Paul’s request?

#### *Letter Closing (16:1–24)*

##### Phoebe Recommendation (16:1–2)

1. Who is Phoebe, and what is the significance of her being singled out in the formal unit of a letter recommendation? What does “welcome her” and “assist her” mean in the context of the letter of Romans, and how has Paul already prepared for these exhortations? That is, Phoebe is the hidden target of what two specific verses earlier in chapters 12 and 13?
2. What are the implications about the scribe, delivery, and original interpretation of Romans?
3. In the recommendation of Phoebe, the word “church” is used for the very first time in all of Romans. Provide a quick word study summary of its usage in the NT. How is Paul’s usage here to be distinguished from his use of the word “Israel”?

##### Primary Greetings (16:3–16)

1. What are the distinctive characteristics of the greetings in terms of length, style, and function?
2. What is the common denominator among all the names? What does this assume about Paul’s relationship to Rome? What is the rhetorical force of these names? What is Dr. Stevens’s hypothesis about church leaders in Rome?
3. What do these names reveal about the social setting of the Roman church? What social identity do the majority of the names have? What does this feature suggest about the impact of the Edict of Claudius? What do these names reveal about the character of the fellowship in Rome? What social groups have prominent roles? How does this help in understanding issues Paul addresses implicitly in Romans?
4. Using the observations of #3, what does Dr. Stevens mean by “The Roman church has become a prime example of the whole point of Romans as the gospel of God explained and applied.”
5. What is the significance of Prisca and Aquila for Paul? Why is Prisca named first?

6. Why are Andronicus and Junia significant when identified as “fellow Jews” there in Rome? Of what are they the possible target? How should “fellow prisoners” enhance their status before the eyes of gentiles? Briefly discuss the problem in the disputed phrase, “well known [to/among] the apostles.”
7. What is the possible tie to New Testament backgrounds of the “belong to the family or Aristobulus” identification there in Rome?
8. While “Rufus” (16:13) is a frequent Latin slave name, how might Paul be “name-dropping” in terms of a speculated connection to Mark 15:21?
9. What expressions likely infer “house churches” in this list, and what expressions likely infer “tenement churches.” What is the difference? How would social dynamics be different?
10. By now, we have seen Paul capitalize on his opening identifier as “slave” multiple times in Romans. What three main reasons summarize why Paul employs this moniker about himself? Cruel and inhuman as this institution was in the first century, why would Paul still find this social location crucial to his purposes in the gospel of God story?

Warning (16:17–20a)

1. What is the literary problem of the warning? Is such an insertion completely out of character for Paul in writing a letter?
2. What is the nature and degree of the danger?
3. In what type of language is the warning formulated? What might this reveal about the timing of the *parousia* in Paul’s thinking?
4. How does the language of “God of peace will crush Satan” resonate with Roman citizens heavily exposed to the imperial propaganda of the Age of Augustus?

Grace Benediction (16:20b [24, 28])

1. What stylistic habit decisively indicates the ending of all Pauline letters that is tellingly ignored by Moo in discussing the supposed authenticity of the doxology?
2. What do three textual placements in Greek manuscripts mean in comparing English translations of Romans? Which ending placement universally is accepted?

Secondary Greetings (16:21–23)

1. What is clearly different about the second set of greetings in Rom 16:21–23?
2. Understand the implications to be drawn about the noteworthy names:
  - Timothy (present, but not co-author as so often in other letters)
  - Tertius (only named Pauline scribe probably related to Phoebe)
  - Gaius (Paul’s Corinthian host and another patron)
  - Erastus (city treasurer; what is issue of “Erastus Inscription” at Corinth?)

Doxology (16:25–27)

1. What are the main reasons most scholars conclude the doxology is not original to Romans? (Hint: summarizing claim, use of other doxologies, alien elements, word-pairing combinations.)
2. What is the most likely historical origin of the doxology?
3. Explain the two main hypothetical options to explain the origin of the doxology.
4. What two main verbal ideas set up the doxology’s structure? What is the focus of the conclusion of the doxology, and how does this focus fit the general surrounding environment of the second-century church?
5. What is doubly peculiar about line 8 in the doxology?
6. What outstanding feature of Romans has disappeared completely from the doxology? What is the exclusive focus of the doxology? How does this feature turn Romans 9–11 on its head? What is totally ironic about this disappearance and the problem addressed in Rom 11:20?
7. What other crucial theme of Romans receives no attention at all in the doxology, which means nothing from Romans 5 or the beloved Romans 8 is summarized?

8. To what does the doxology stand as “silent witness” according to Dr. Stevens?

### **Epilogue**

#### *Retrospect*

1. What is the thesis of this commentary in four points?
2. Elaborate on the “two Israels” in Paul’s experience and how Romans is Paul’s theological synthesis attempting to reintegrate the two.
3. Elaborate on the purpose of Romans within this thesis.

#### *Prospect*

1. What is the “problem of history” in the study of Romans? What did not “pan out”?
2. What do we read into Romans before we ever worry about the actual first-century context of Paul himself?
3. What two hermeneutical “card tricks” make such historical isogenesis even possible?
  - What explicit expectation must we scrub out of Paul’s theology that contextualizes everything about the time frame he expected his prognostications to make any sense in the first place?
  - What explicit category must we scrub out of Paul’s theology energizing all of Romans 1–11 and particularly the exegetical climax of Romans 9–11? Magically, in spite of everything Paul actually says in Romans 9–11, “all Israel” becomes whom? To solve the problem of two-thousand years of gentile history, we are forced to say Paul’s category of “remnant Israel” must be one and the same as what other category?
4. What actually happened to Paul’s expectations?