

ALSOM – ALABAMA SCHOOL OF MINISTRY

BIB 215 – THE BOOK OF ROMANS

STUDY GUIDE for FINAL EXAM

(Note: All of these study statements are TRUE statements about the Book of Romans. Approximately half of these study statements will make up your final exam.)

The book of Romans contains Paul's most systematic theological presentation of the gospel.

Based on what we read in the New Testament, the early Christians were better educated and better readers than the average person in the Empire.

We can tell from the New Testament and early Christian literature that most of the early Christians were from the middle classes, with a few from the upper classes, and some who were poor, illiterate, or slaves.

A large majority of the earliest Christians were freemen, merchants, artisans, and business owners.

According to Romans 1, God poured out his wrath on the Gentiles because they exchanged worship of the Creator for what was man-made.

When Paul wrote Romans in 57-58 AD, there would have been at most about 1,000 – 1,500 Christians in Rome., meeting in house churches around the city.

In Romans 1:6, Paul reminds the Romans that they were called to belong to Jesus Christ.

About 90% of the New Testament was written by men who were well education in Scripture, the history of Israel, literary composition, and theology.

In Romans 1:18-32, the Law is not mentioned in relation to God's wrath, indicating that this passage describes the guilt of Gentiles in particular.

In relation to God's wrath, retribution means "God rewards people according to their deeds."

Paul's closing remarks in Romans reveal that the church was multinational in its makeup.

Many Jews of Paul's time stumbled over the gospel because they misunderstood their own scriptures.

The Emperor Claudius had deported all Jews (including Jewish Christians) from Rome in 49 BC, and when Jewish Christians returned in 54 AD the church was primarily Gentile, so ...

- a. The Gentiles were now in the majority and used to leading the church themselves
- b. The Jewish believers thought the Gentile believers should keep portions of the Law in order to obtain right-standing with God
- c. There was a lack of clarity on the how Old Testament Israel related to the Church.

According to Romans 2:1-16, the most important factor in determining morality is how a person lives.

Romans 9:6-8 explicitly declares that not all who are descended from Israel are Israel.

God does not consider every descendant of Abraham a child of Abraham,

It is not the natural children of Abraham who are God's children, for only those who are children of the promise – trusting Christ alone to make them righteous by grace through faith – are part of True Israel.

Paul said that when the “full number” of remnant Jews and Gentiles had been saved, that would constitute “all Israel” (True Israel).

If God's people are made up of believing Jews and Gentiles, then when the “fullness” or “full number” of both groups have been gathered in, that will be “all Israel.”

In Romans 2, “true circumcision” is described as a change of heart produced by God's Spirit.

According to Romans 2, a “true Jew” is one who has a heart that is right with God through saving faith in Jesus Christ.

God only considers a person – Jew or Gentile – a true child of Abraham when they have believed the Gospel, repented, trusted Christ alone to save them, and have received the Spirit

According to Romans, the Seed of Abraham is Jesus Christ himself.

Through the Law, people are made conscious of sin.

God has kept all of his promises to Abraham and Israel in and through the person and work of Messiah Jesus, who is True Israel.

Jews and Gentiles now become part of True Israel when they are saved and placed by the Spirit “into” Christ, who is reconstituting, renewing, resurrecting, and restoring Israel IN Himself.

When someone repents, believes the Gospel, receives the Spirit (is born-again), and is placed “In Christ”, then the righteousness of Christ is credited to that person's life: They are considered by God as righteous, a “part” of True Israel, a child of Abraham.

In New Testament times Judaism was fractured and contentious, consisting of many opposing sects, such as Saducees, Pharisees, Zealots, and Essenes, all of whom usually considered themselves as True Israel and all the others as apostates.

For 300 years the churches across the Empire met in the homes of believers, usually the larger homes of the more affluent members of the congregation.

The primary problem in the Roman church was friction between Jewish and Gentile believers over who would lead and how the Law and faith work right-standing with God.

Paul correctly argued that even in the Old Testament, True Israel always consisted of a remnant of Jews within Israel who were faithful to God.

The term that describes Jesus' turning aside God's wrath against sin by taking our punishment on himself is "propitiation."

Abraham received the sign of circumcision as a confirmation of God's earlier declaration of his righteousness.

Romans 4:16-17 does not teach that Christians can call things that do not yet exist, but that only God can do that.

The "positive confession" teaching that says Christians can "declare" or "speak" or "claim" the blessings they want and that their words have spiritual power to bring those blessings into reality is a false doctrine that originated in the metaphysical cults in the late 1800's.

To be justified or credited as righteous, a person must trust in Jesus Christ and his redemptive work.

Paul shows that "one man" (Adam) and "the one to come" (Christ) are similar in the consequences of their deeds.

The key theological questions Paul addresses in Romans include ...

- a. Whether right-standing with God comes from keeping the Law or by grace through repenting, trusting Christ's work alone, and receiving the Spirit.
- b. Whether Jewish believers must keep the Law or must be saved by grace through faith like the Gentiles.
- c. Does God have only one way of salvation and is it permanent.
- d. If there is only one way for Jews and Gentiles alike to be saved, does that mean God has only one true people.

Sanctification is spiritual growth.

Paul asked, "Shall we go on sinning so that grace may increase?" (Romans 6:1) to emphasize that God's abundant grace exceeds a believer's greatest sin.

In Romans 5-6, the three steps to victory over sin are to know God's provision, count oneself dead to sin, and offer oneself to God.

Paul argues that God's New Covenant in Christ has replaced the Old Covenant which was temporary.

Romans teaches us that God has redeemed, renewed, resurrected, and restored Israel in and through Jesus who is True Israel.

Paul makes the point that no person or people who denies Jesus as Messiah, Son of God, Savior, and Lord is a part of Abraham's family.

The Law and observing the Law never obtained for Israel the righteousness of (right-standing with) God and never brought the outpouring of the Holy Spirit.

Christ is the end – or fulfillment – of the Law, and everyone who believes in him receives the righteousness of Christ as a gift, credited to their account.

Romans 8 links the Holy Spirit who raised Jesus from the dead with a New Creation body to us, and describes how the Spirit will someday empower our resurrection when he creates the New Heavens and New Earth.

Romans 8 tells us that the covenant renewal God promised through Jeremiah flows from Christ's death, resurrection, and the outpouring of the Holy Spirit.

Romans 8:12-17 tells us that only those people (Jew and Gentile) who are "in Christ", who have received the Spirit, are now the children of God, the heirs of God's promises made to Abraham.

Romans 8:18-27 reaffirms 4:13 – the promise of the Land to Abraham was a temporary "type" that really pointed forward to the "world", both now as the church takes the Gospel to the nations, and at Christ's return when this earth is transformed into the New Earth by the Spirit's power.

The marriage analogy in Romans 7 teaches that when believers die with Christ, the Law has no more authority over them.

The view that the "wretched man" in Romans 7:24 refers to Paul as a mature believer supports the argument that he hated sin and is disapproved by his sin.

Romans 8 includes the most references to the Holy Spirit.

At the end of the first century in 100 AD, there would have been about 7,500 to 10,000 Christians throughout the Roman Empire.

According to Romans 8, our freedom from condemnation means "God removed our guilt by sending his Son to save us."

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In Romans 8, Paul declared that those who live according to the sinful nature will die.

According to Romans 8:14, a distinguishing trait of God's children is the leading of the Spirit of God.

Creation, believers, and even the Spirit of God groan in anticipation of future glory.

The consummation of believers' adoption into the family of God is the redemption of their bodies.

God works in all things for the good of those who love him in order to conform them to the likeness of his Son.

The statement, "God hardens whom he wants to harden" demonstrates that God does not harden anyone who does not first harden him or herself.

In Romans 5 the "death" that Adam's sin brought into the world in the creation story of Genesis 2 should be understood as the spiritual death of Adam rather than the physical death of all things.

When Paul said the Jews "stumbled over the stumbling stone," he meant that they rejected Christ and trusted in works.

In Romans 10, Paul argues that there can be no salvation, no calling, no believing, no hearing, and no preaching unless someone is submit.

The relation to Romans 12, the example of the vine and the branches in John 15, illustrate that believer's fruitfulness, depends on their union with Christ.

Spiritual gifts, Paul says, are distributed to each believer as the Spirit determines.

Paul teaches submission to governing authorities because they derive their authority

Paul teaches submission to governing authorities because they derive their authority from God.

According to Romans 13:8, the law is fulfilled when a person loves his or her fellow humanity.

Among believers, doing what leads to peace and mutual edification means avoiding anything that might cause someone else to stumble.

When describing his ministry, Paul focused on what Christ had accomplished through him.

Paul's missionary strategy was to preach the gospel

From Paul's greetings to individuals in the Roman church we learn we learn that workers in the church included women.

The form of argument Paul uses to make his case in Romans is called "diatribe."

Diatribe involves creating imaginary dialogue partners whose questions the writer answers, and of whom the writer asks questions.

When making an argument for particular doctrines or theological positions, Paul never suddenly makes an opposite statement at the end of his argument.

When God is said to "harden" someone's heart in Scripture, it is always after they have repeatedly hardened their own heart.

When God “hardens” someone’s heart, it is the wrath or judgment of God already being executed on that person or people, and they are never given another chance to repent, to change their mind.

Paul’s argument in Romans lays the foundation for his directives at the end of the letter regarding unity, harmony, preferring others, and so forth.

In Romans and everywhere the he addresses the issue, Paul makes it clear that Israel failed, but Jesus – God’s Son, promised Seed of Abraham and Son of David – succeeded in Israel’s place and received all of Israel’s promises.

Romans 13 tells the Roman believers, some of whom had witnessed the riots almost 10 years before, that Christians are to submit to government authorities and obey them as long as that obedience does not require rebellion against God.

The “weak” in Romans 14 are those who might stumble in their walk with God if they drink wine or eat unclean food (food forbidden in the Law) or food bought at the idol temple.

The “strong” in Romans 14 are those whose faith is strong and who would not stumble if they drank wine or ate unclean food or food bought at the idol temple markets.

Romans 14 taught the believers not to pass judgement on each other for matters of conscience, but that the strong in faith should forego drinking or eating unclean food in the presence of the weak believers.

Phoebe, Priscilla, and Junia are some of the women greeted by Paul, and those three were deacons, teachers, and Junia may have been an apostle, a preacher and church planter in places where Christ had not been preached before.

In his final instruction, Paul advises the Roman believers to watch out for those who cause division and preach false doctrines.

