Purpose

The purposes of this course are fivefold. Firstly, it should familiarize the student thoroughly with the content of the letter to the Romans. Secondly, it should introduce the student to the major issues in the interpretation of Romans and help the students come their own judgments on those issues. Thirdly, some attention will be given to the hermeneutical question: What does Romans have to say to us? What sense can we make of these things in our preaching and teaching? Fourthly, the course should provide a model of the study of the Bible. Fifthly, it should help the student develop a weekly rhythm for parish work.

After consideration of a few preliminary matters, we will move unit-by-unit, sequentially through the gospel. The weekly assignments are intended to be divided at natural breaking points in the Book of Romans.

Our general approach will be to dwell on discrete units. However, the student is advised to think of the place and function of the discrete units in the whole of the gospel. Our mail purpose is to enter the whole world of Romans and the larger world of Paul. In order to do that, it is necessary always to be thinking globally. The key question to ask of any single unit (or phrase or word or character or plot development) is this: What part does it play in the unfolding of the letter to the Romans?

Assignments

Assignments (and their contributions of the total grade for the course) are as follows:

50 pts.  a. Quiz on the content of the letter to the Romans. January 27. As a part of your preparation, you will want to consult the NRSV translation formatted according to Stanley Stowers that will be provided on the first day of class.

50 pts  b. Paper (4 pages). Read Calvin L. Porter, “A New Paradigm for Reading Romans: Dialogue between Christians and Jews,” Encounter 39 (1978), pp. 257-271; Krister Stendahl, “Paul and the Introspective Conscience of the West,” in his Paul Among Jews and Gentiles, pp. 78-96; Stanley D. Stowers, A Rereading of Romans, pp. 1-6, 36-41, and Ronald J. Allen and Clark m. Williamson, Preaching the Letters without Dismissing the Law, pp. xv-xxv.. This material provides an overarching view of the approach to Romans taken by the instructor. Summarize the main thesis they have in common. Very briefly note differences in emphasis among them. Briefly summarize the more traditional approach to Romans that contrasts with the main lines of the approach by the contemporary authors (Porter,
Stendahl, Stowers, and Allen and Williamson). Compare, contrast, and critique these two views (the revisionary one shared by our authors and the more traditional one held by Luther). Note the implications of each for Christian faith and life. Give a preliminary indication of your own approach to Romans in relationship to the revised and traditional approaches. **Due February 4.**

100 pts.  

c. **Class presentation.** Each student will make an exegetical presentation on a passage from Romans chosen from the texts below. The presentation should be no more than 45 minutes, and you should give the instructor an outline and a bibliography on the day the passage is discussed in class. For steps of preparation, see Appendix 1. Note that you need to consult two full commentaries, one book from the list of single-volume commentaries, a monograph, at least three articles from Bible dictionaries, and at least two articles from scholarly journals. **YOU WILL NOT HAVE TIME TO DISCUSS EACH OF THE 22 STEPS OF APPENDIX ONE IN CLASS.** You can only present the highlights of your research and interpretation that are most important for the members of your class to know. **YOU WILL DEVELOP THIS OUTLINE INTO AN EXEGESIS PAPER.**

300 pts  
d. **Exegesis Paper.** Each student will prepare an exegetical presentation on the same passage from Romans on which you made your in-class presentation. The paper is **DUE April 28** and should be no more than 12 pages (plus bibliography). **Please use formal academic format, including complete citation of all works used.** Please put footnotes at the bottom of the page. Per the guidelines for the class presentation, the bibliography should include at least two full commentaries, two books from the list of single-volume commentaries, a monograph, at least three articles from Bible dictionaries, and at least two articles from scholarly journals. Be sure to include a theological analysis of the passage as well as a suggestion about the direction you would take in developing a sermon from this passage.

360 pts.  
e. **Weekly worksheets.** Each student should complete four weekly worksheets. (Each weekly worksheet will count 90 points). The student may choose which four weeks on which to complete the worksheets. **My recommendation is that the earlier in the semester you do these work sheets, the better.** The student has considerable freedom as to what goes into the worksheets. To prepare a worksheet, first select a week for your focus. Then, go to the questions to consider for the week. Select one to four of the questions to consider. Respond in writing to those questions in no more than three double-spaced typewritten pages. (NB: do not write three pages on each question; write three pages on all questions, total). Hint: you will probably have more time to work on these questions early in the semester than later. **Double hint: the instructor is better able to read these worksheets early in the semester rather than later.** Background information for most of these questions should be in the commentaries and Bible dictionaries. However, **TO RESPOND TO SOME QUESTIONS YOU MAY NEED TO MAKE A TRIP TO THE LIBRARY TO FIND A HELPFUL BOOK OR JOURNAL ARTICLE.**

50 pts.  
f. **Final paper (3 pages).** Please set forth the most important things you have learned in this course that will be a help to you in your gospel ministry. You might refer to aspects of the content of the book of Romans, to exegetical methods used in
class or that you used in preparing the worksheets or your exegesis, to theological claims or methods, to pedagogical dimensions of the class, or to other matters that you think will help you in your present and future ministries. **DUE MAY 5.**

90 pts.  

**g. Class participation.** Because the church is a community of interpreters, all class members are expected to exercise the priesthood of all believers by participating daily in class discussion. No question is too small, no comment too outrageous. All will receive a fair hearing to the degree that they are serious.

**h.** It is expected that students will read the appropriate sections in the commentaries in conjunction with the passages being discussed in class.

**Total points: 1000**

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**Books and Bibliography**

You may use books below in preparation for the class presentation, exegesis, and other assignments.

**Required Books**

Stanley K. Stowers, *A Rereading of Romans*
Lloyd Gaston, *Paul and the Torah*
Krister Stendahl, *Final Account: Paul’s Letter to the Romans*

**Recommended Books**

William C. Campbell, *Paul’s Gospel in an Intercultural Context*
Krister Stendahl, *Paul Among Jews and Gentiles*
Mark Nanos, *The Mystery of Romans*
John G. Gager, *Reinventing Paul*

**Commentaries on Romans**

NB: none of the commentaries on this list fully subscribe to the viewpoint the instructor is following in class, which is most fully represented by Stowers.

Paul Achtemeier, *Romans*. Interpretation (ref)
David Bartlett, *Romans*. Westminster Bible Companion(ref)
Brenden Byrne, *Romans*. Sacra Pagina. (ref)
James D.G. Dunn, *Romans*. Word Biblical Commentary. 2 vols. (ref)
Joseph A. Fitzmyer, *Romans*. Anchor Bible (ref)
Douglas Moo, *The Epistle to the Romans*
N.T. Wright, “Romans,” *New Interpreter’s Bible*, vol. 10 (ref)

**Single-Volume Commentaries** (one volume commentaries): You must consult at least two of these books in preparation for your in-class presentation and your exegesis paper

*The African American Heritage Study Bible*, ed. Cain Hope Felder
*The Women’s Bible Commentary*, ed. Carol Newsom and Sharon Ringe
*Searching the Scriptures*, ed. Elisabeth Schüssler Fiorenza
*The Queer Bible Commentary*, ed. Deryn Guest
*Social Science Commentary on the Letters of Paul*, Bruce J. Malina and John J. Pilch

**A Few Monographs or Special Studies** (* = highly recommended)

Jouette Basler, *Divine Impartiality: Paul and a Theological Axion*
J. Christian Beker, *Paul the Apostle: The Triumph of God*
Christopher Bryan, *A Preface to Romans: Notes on the Epistle in its Literary and Cultural Setting*
*William S. Campbell, Paul’s Gospel in an Intercultural Context*
Karl P. Donfried, *The Romans Debate*
Neil Elliott, *The Rhetoric of Romans*
*John G. Gager, Reinventing Paul*
*Lloyd Gaston, Paul and the Torah*
Sidney G. Hall III, *Christian Anti-Semitism and Paul’s Theology*
Daniel Harrington, *Paul and the Mystery of Israel*
David M. Hay and Elizabeth Johnson, eds. *Pauline Theology*, vol. 3
Richard Hays, *Echoes of Scripture*
Richard Horsely, ed. *Paul and Empire: Religion and Power in Roman Imperial Society*
Richard Horsely, ed., *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation*
Johann D. Kim, *God, Israel, and the Gentiles: Rhetoric and Situation in Romans*
James C. Miller, *The Obedience of Faith: The Eschatological People of God and the Purposes of Romans*
Paul Minear, *The Obedience of Faith*
Mark Nanos, *The Mystery of Romans*
E.P. Sanders, *Paul, the Law and the Jewish People*
Stanley K. Stowers, *The Diatribe and Paul’s Letter to the Romans*
James C. Walters, *Ethnic Issues in Paul’s Letter to the Romans*
General Policies

1. For a three-hour course, CTS expects that each student will spend 6 hours per week in work outside of class sessions. That should be true of this class each week. In some courses at CTS, a student can slack off at the beginning and concentrate on preparation for a mid-term or final exam, or can stockpile time in preparation for a major final paper. That is not true in The Book of Romans. A student needs to work steadily across the semester. Students need regularly to devote just six hours per week outside of class sessions. The exception might be in preparation for the exegesis when more time might be required.

2. Attendance is assumed. Two unexcused absences will result in the reduction of the final grade by one full letter. Thus, a “C” will become a “D.”

3. All written work and oral presentations will be due at the beginning of the class hour on the day assigned. Late work will be marked down one full letter. Thus, a “C” will become a “D.”

4. Grades are assigned according to the criteria described in a former CTS Catalogue (pp. 29-30):
   - A = Excellent
   - B = Very Good
   - C = Good
   - D = Poor
   - F = Failure

   Please note that a grade of “C” is given to good work.

5. All assignments must be completed in order for the student to receive credit for the course. If any assignment is not completed, the result will be a grade of “F” for the course.

6. The student is expected to read the whole work by Stowers.

7. The instructor wants a copy of the in-class exegesis with a bibliography.

Suggested Plan of Preparation for Weekly Class Session

1. Read the passage.

2. Make notes recording questions, insights and possibilities sparked by your reading of the passages.

3. Think about how the passages might fit into Romans as a whole.

4. Read the appropriate passages in the commentaries.

5. Read the appropriate passages in the secondary helps (Nanos, Campbell, Gaston, etc.).

6. Read appropriate articles in the interpretive helps (e.g. ABD, EDNT, IDB, HBD, TDNT).

7. Synthesize the results of your investigation.

8. Identify the theological claims of the passages. Are they appropriate? Intelligible? Morally plausible?

9. Work on the questions on the syllabus. If you are preparing a worksheet, shape your material so that it will take up no more than three double-spaced typewritten pages.
## Course Outline

### January 20 Introductory Matters

Prayer  
Welcome  
Introductions: please give (a) your name, (b) your degree program, (c) your denominational affiliation, (d) your future ministry, (e) an association that you have with the Letter to the Romans in your own journey of faith, (f) a question that you have about Romans, (g) and a hope that you have for our work together in this course.

Overview of the Course

Ron Allen’s experimental view (for him) on Romans: the purpose of Romans as calling gentile Christians to honor Judaism and to become more Jewish in theology and ethics. Attention to views of William Campbell, John G. Gager, Lloyd Gaston, Mark Nanos, Stanley Stowers, and Krister Stendahl.

Discussion of three first century theological movements, which are important for the interpretation of Romans with attention to the intermingling of these movements  
1. Apocalypticism  
2. Pharisaism  
3. Wisdom (especially in the Hellenistic age)

Selection of exegetical assignments

About 4:30 we will adjourn to the library where we will spend the rest of the class session becoming familiar with using resources in the library as a part of your preparation of the class presentation and exegesis and in connection with the weekly worksheets.

### January 27 Quiz and Exegetical Method

**Quiz** on the contents of Romans. To prepare for the quiz, simply read over Romans from start to finish a couple of times. (It should take you about two hours to read Romans one time). The quiz will consist of fifty questions asked in the following forms: true/false, multiple choice, matching, fill-in-the-blank. The purpose of the quiz is to prompt you to read Romans. The answers should be pretty obvious.

**Read**

Appendix 1, “Possible Outline of Preparation of Exegetical Presentation/Paper”

You will also want to review your notes from Introduction to the Second Testament on historical criticism, literary and rhetorical criticism, and ideological criticism.

In this class session, we will move step by step through Appendix 1. The purpose of this part of the session is to overview methods that you will need to employ as you prepare your in-class presentation and your exegesis (which is due April 25).

1. Summarize the main thesis these authors have in common.
2. Very briefly note differences in emphasis among them.
3. Briefly summarize the more traditional approach to Romans (especially in Luther) that contrasts with that thesis.
4. Compare, contrast, and critique these two views (the revisionary one shared by our authors and the more traditional one).
5. Note the implications of each for Christian faith and life.

Discussion of papers

Review of some central Jewish texts that view a part of Judaism’s mission as bringing light to the gentiles, and that envision the reunion of the Jewish and gentile peoples as an eschatological purpose of God. Judaism in the Hellenistic age was quite mixed in its attitudes towards, and relationships with, gentiles. 1 Maccabees 1 contrasts Jewish and gentile ways of life. Gentile idolatry was particularly vexsome to Jewish theologians (e.g., 1 Maccabees 3:48). Dietary observance and circumcision were valued identity markers (e.g. Tobit 1:10-12; 1 Maccabees 1:11-14). According to 2 Maccabees 14:38, a wall is separating Jewish and gentile worlds. (Gentiles are sometimes referred to as gentiles, nations, peoples.)

However, Judaism also contains strains that understand God’s love to embrace gentiles, that see Israel’s purpose as for the gentiles, and that even anticipate the great reunion of the Jewish and gentile peoples. Representative texts:

- Genesis 8:22; 9:8-17: God establishes a covenant with the universal human family
- Genesis 12:1-3: Israel’s purpose is to be a blessing to the nations (this motif repeated: 18:18; 22:18; 26:4; 28:14)
- Exodus 19:3-6: Israel a priestly community for whole earth
- Ruth
- 1 Kings 8:41-43: God hears the prayers for foreigners at the temple
- 2 Kings 5:1-19: God heals the Syrian general Namaan
- Psalm 67:1-2: prayer for God’s saving power to flow through Israel to nations
- Psalm 89:9: all nations will bow before God
- Psalm 72:17: prayer for all nations to be blessed in God
- Isaiah 2:2-4: nations will flow to the temple to learn the Law
- Isaiah 25:6-7: nations included at eschatological banquet
- Isaiah 42:6-7: Israel a light to the nations’
- Isaiah 45:22-24: all peoples can be saved
Isaiah 49:6: salvation reaches to end of earth
Isaiah 51:4-5: peoples included in reign of God
Isaiah 55:5: nations shall run to Israel
Isaiah 60:1-7: nations will come to the light of God through Israel; bring tribute to Jerusalem
Jeremiah 4:2: if Israel repents, nations will be blessed in God (cf. Gen. 12:1-3)
Jeremiah 33:9: nations shall tremble when they realize the good God does for them
Daniel 7:14: all peoples, nations, languages shall serve God
Jonah
Micah 4:1-4: parallel to Isaiah 2:2-4
Micah 7:12: on Day of God, people will come from Assyria, Egypt, etc., to Israel
Zephaniah 3:9: God changes the speech of the peoples to pure speech so they can call on the divine name
Zechariah 2:11: gentiles are joined to Israel
Zechariah 8:20-23: people from many nations will seek God
Zechariah 9:9-10: peace will come to the nations
Zechariah 14:6: in eschaton, gentiles go every year to Jerusalem
Sirach (Ecclesiasticus, Ben Sira) 44:21: nations blessed through Sarah and Abraham
Tobit 13:6: Israel to acknowledge God among nations so nations can convert and join in universal praise
Tobit 13:11: nations bring tribute
Tobit 14:5-7: gentiles worship at eschatological temple
1 Enoch 10:18-22: reunion of Jewish and gentile communities a part of cosmic restoration
1 Enoch 50:2-4: gentiles can convert to avoid condemnation
1 Enoch 90:30: gentiles will pay homage to Jewish people
1 Enoch 90:38: all beasts and birds transformed into white bulls; distinction ends between Jewish and gentile peoples; strife ends between sheep and beasts and birds of prey (i.e. Israel no longer victimized by gentiles)
1 Enoch 91:14: second judgment destroys wicked while rest of humanity converts to righteousness
Testament of Levi 2:11: God will save every race
Testament of Levi 18:9: nations shall be multiplied in knowledge of God
Testament of Judah 22:2: nations shall enjoy tranquility and peace
Testament of Judah 24:5-6: God will save all who call on God’s name
Testament of Zebulon 9:8: all nations become zealous for God
Testament of Naphtali 8:3-4: God assembles righteous from among nations
Testament of Asher 7:3: God will save all nations
Testament of Joseph 19:11: God will save all nations
Sibylline Oracles III.767-95: nations bring tribute to God during everlasting reign when world reverts to paradise
Psalm of Solomon 17:30 gentiles will bring tribute to Jerusalem
Similar themes are also found in 2 Enoch, 3 Baruch, and Testament of Abraham
Jubilees 7:20-21 (proto-theology for the Noachide laws)
Genesis Rabbah 34:8 (The Midrash): brief statement of Noachide laws
Sanhedrin 56a (The Babylonian Talmud): full statement of Noachide seven laws by which gentiles can be righteous;
Tosefta Sanhedrin 13:2 (Tosefta): gentiles who observe Noachide laws have place in world to come
Sanhedrin 105a (The Babylonian Talmud): gentiles who observe Noachide laws have place in world to come
Similar themes from selected passages in A Rabbinic Anthology, pp. 556-73.

Relationship between Jewish and Christian communities in Rome as background to the situation presupposed by the Letter to the Romans.

Discussion of Romans 16:1-27

Read:


Allen and Williamson, Preaching the Letters without Dismissing the Law, pp. 111-112

Krister Stendahl, Final Account, pp. 72-73

Questions to consider in preparation for class and for the weekly worksheet:

1. Phoebe is described as a deacon. A deacon was a leadership role in the Pauline community. What do we know about the ministry of the deacons in the Pauline congregations? Moving beyond the ministry of the deacons, describe the broader leadership of the Pauline communities. What were the “offices?” How did the congregations function? Focus your investigation on the evidence in the seven undisputed letters of Paul, drawing on Acts and the Deutero-Paulines for supplement.

2. Vss. 3-16 list the leaders of the house churches in Rome. Which ones are male? Female? What does this pattern suggest about the roles of women and men in leadership in the Roman congregations? For today’s congregation?

3. Vss. 3-16 contain names of leaders of the house churches that are both distinctively Jewish and (probably) gentile. Identify each. Note whether each individual house church is led by a Jewish person (or team), a gentile person (or team), or a team that includes both Jewish and gentile persons. Note the Jewish or gentile backgrounds of the other names in connection with each house church. What does your analysis suggest about the make-up of the house churches according to Jewish and gentile categories.

4. Describe the structure and function of the house churches. How did the house churches differ from today’s congregations? Do the house churches suggest patterns of leadership and life that might be promising for today’s congregation?

5. Paul invites the people to greet one another with a holy kiss (16:16). What is the holy kiss and its symbolism?

6. Vss. 17-20 instructs the members of the community “to keep an eye on those who cause dissensions and offenses” in opposition to Paul’s teaching. What are they doing to cause dissension and offense? How does Paul recommend that the community respond? What are the roots of Paul’s suggestion? Do you think that today’s church should follow a similar response to dissension and offense? Why or why not? (Root your response in your understanding of the gospel and the mission of the church).
In vs. 21, Paul describes Timothy as a co-worker and three others as relatives (compatriots). What do these terms mean in the Pauline world? What do they suggest about Paul’s relationship with his colleagues in ministry?

Vs. 22 indicates that Tertius is the writer of the letter. How can this be when Paul indicates in 1:1 that the letter is from him? Describe the use of a scribe.

Vss. 25-27 refer to the “mystery that was kept secret for long ages.” What is the background of this term in apocalypticism? What is the specific content of the mystery for Paul? How does that technical use of the term mystery compare and contrast with the typical use of it today?

What is the purpose of the revelation of the mystery (vs. 26)? What, in Paul’s view, is the obedience of faith in Romans? Who, in particular, is called upon to be obedient?


Write a question of your own and respond to it.


**Read:**


Allen and Williamson, Preaching the Letters without Dismissing the Law, pp. 2-4, 5-7, 28-29,

Krister Stendhal, Final Account, pp. 9-20, 70-72

**Questions to consider** in preparation for class and for the weekly worksheet:

1. With the help of a Bible dictionary, outline how the difference between Jewish and gentile peoples emerged in the First Testament. What are key dynamics in that relationship, especially as it unfolded in the Hellenistic age? What are the chief gentile “problems.” (Be careful not to slip into caricature, especially by portraying this relationship too negatively). Why do some Jewish theologians of the first century envision a time when Jewish and gentile communities will again be reunited? Characterize relationships between Jewish and gentile peoples today.


3. Paul repeatedly refers to “the gospel” (e.g. 1:1, 2). What is the theological content of the gospel for Paul? Ron Allen thinks that Paul’s gospel is influenced strongly by apocalypticism. Do you? If so, what is the apocalyptic element? J.C. Beker, The Triumph of God: The Essence of Paul’s Thought (Philadelphia: Fortress Press, 1990), or his larger

4. When Paul refers to “Jesus Christ,” what does he have in mind? What are the aspects of the event of Jesus Christ that are central to Paul? To respond to these questions, you need to look not only at Romans but at other Pauline documents as well. I Corinthians 1:18-25, 15:12-28 (among many other passages) suggest that for Paul the meaning of Jesus Christ is significantly apocalyptic for Paul. Although neither Mark, Matthew, nor Luke were written in Paul’s lifetime, traditions about the life and teaching of Jesus were circulating among many of the early churches, yet Paul makes almost no reference to these things. Why do you think Paul does not show more interest in these latter matters?

5. Paul states that his ministry is to bring about the obedience of faith among the gentiles (1:5; 15:18; 16:26). What, according to the letter to the Romans, constitutes obedience?


7. Romans 1:8-15 is a formal part of an ancient letter called a thanksgiving paragraph. What is the form and function of such a paragraph? How does knowledge of the form and function enhance your understanding of this paragraph? What does the form and function of this paragraph suggest as the form and function of a sermon on this passage?

8. One of the perennial questions in the interpretation of Romans is why Paul wants to visit Rome. How does 1:8-15, esp. 11-13, contribute to our understanding of that purpose? How does the notion of “harvest” (especially in apocalyptic texts) contribute?

9. In what sense can Paul say that he is a “debtor both to Greeks and barbarians, both to the wise and to the foolish?” Try to ground your response exegetically and not simply in a postmodern proclivity towards inclusivity or some other such impulse.

10. Read and summarize Robert Jewett, “Ecumenical Theology for the Sake of Mission: Romans 1:1-17 + 15:14-16:24” and the response by J. Paul Sampey in Pauline Theology, vol. 3, pp. 89-108. Offer critique. Do Jewett and/or Sampey help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Jewett and/or Sampey be critiqued in the light of that purpose? How might they critique that purpose?

11. Assume that 15:7-13 can be read as a statement of a fundamental purpose of the letter. What does this passage intend to happen in the Roman communities? (A key is the meaning of the word “welcome.”) Unfold a major purpose of the letter as revealed in the main theme of these vss. How might this passage be interpreted so as to support the idea that Romans is designed to encourage gentiles to honor Judaism and to adopt key aspects of Jewish theology and ethics?

12. 15:8 contains a brief Christology. Recognizing that this vs. is not the whole of the Pauline Christology, draw out the work of Jesus Christ highlighted here, esp. the notion of “confirming the promises given to the patriarchs.” What is the theological significance of the language of confirming the promises to the patriarchs? In what sense is the ministry of Jesus Christ and the church such a confirmation? What are the implications of that notion for the relationship between the church and the First Testament and the church and Judaism today?
13. 15:9-12 cites several passages from the First Testament (Septuagint, LXX, version). Identify these passages. Compare the LXX versions with the Hebrew versions and suggest why you think the LXX is slightly different. A translation of the Hebrew is available in the NRSV. An English translation of the LXX is available in Sir Lancelot C.L. Brenton, *The Septuagint with Apocrypha: Greek and English* (Peabody, MA.: Hendrickson Publishers, 1990, o.p. 1851).

14. 15:16 recalls Paul’s apostolic vocation. For whom was Paul called? Here Paul describes himself as engaging in priestly service. What is the meaning of “priestly service” in Judaism? What is the importance of this description for Paul’s ministry among the gentiles from the perspective of Isaiah 66:20 and other pertinent eschatological texts? How do you envision the church today engaging in similar priestly service?

15. 15:16, 25-29 refer to an offering from the church at Rome for the poor among the saints in Jerusalem. Describe the Jewish roots of caring for the poor. What is the theological importance of providing material care for the poor in Judaism? (Note: the notion of partnership is important here). What does the offering from Macedonia and Achaia imply with regard to the relationship of the churches in Jerusalem with the churches in the broader Mediterranean world? 2 Corinthians 8-9 might be of interest to you here, especially its emphasis on partnership.

16. Interpret the eschatological significance of the offering of 15:16 and 25-29 in light of Isaiah 60, esp. 6-12, as well as Isaiah 61:5-7, and other eschatological passages from the First Testament and the literature of Second Temple Judaism. Again, 2 Corinthians 8-9 might be of help.

17. The theme of boasting weaves in and out of the letter to the Romans (e.g., 15:17). From the perspectives of Judaism, what is a “boast?” When, according to Paul, is a boast good? Bad? Where does this theme appear in Romans? Why does Paul comment on it as he does? Can you imagine situations in which it is appropriate or inappropriate for the church today to boast?

18. In 15:22-29 Paul speaks of his desire to visit Spain. What might Spain represent in Jewish eschatology? What would be the theological significance of Spain? Thinking analogically, where is Spain for today’s church?

19. 15:30-32 refers to “unbelievers in Judea” who pose a threat to Paul. What might Paul mean by the phrase “unbelievers in Judea?” In what do they not believe? Why would Paul need to be rescued from them?

20. 15:30-32 refers to Paul’s hope that his ministry (i.e. the offering) will be acceptable to the saints in Jerusalem. Why might the saints not find the offering to be acceptable?


23. Write a question of your own and respond to it.
**February 17: 1:16-17; 1:18-32**

**Read:**

Stanley Stowers, *A Rereading of Romans*, pp. 83-125. (Key Reading)


Allen and Williamson, *Preaching the Letters without Dismissing the Law*, pp. 5-7, 28-29

Krister Stendhal, *Final Account*, pp. 9-20

**Skim the Wisdom of Solomon, reading particularly 11: 15-12:2; 13:1-15:19**

**Questions to consider in preparation for class and for this week's weekly worksheet:**

1. In the light of Romans 1:16-17 and other pertinent passages in Paul, What is the theological content of the “gospel” for Paul? (see question no. 3 last week). What is the gospel of Paul for Jewish people? For gentiles?

2. Paul says plainly that the gospel is the *power* of God. From the standpoint of first century Judaism, what is power? What happens when power is released? How is the gospel power? Is the church’s preaching of the gospel today powerful? Where might you see the power of the gospel having an effect?

3. What is “salvation” for Paul? (Per usual, pay attention to apocalyptic possibilities). Cite texts from Paul and other Jewish literature in support of your response.


5. 1:16-17 asserts that the righteousness of God is “revealed.” Why is the word “revealed” important? Connect that notion to its background in apocalypticism. How is the gospel being revealed in the present time? The notion that the gospel is revealed contrasts with the idea that in Jesus Christ divine righteousness was created for the first time. What are some elements of theological significance in the notion that the gospel is being revealed?

6. Another fundamental issue in the interpretation of Romans is the meaning of “faith” or “faithfulness” as it might sometimes be rendered. Faith sometimes seems to refer to God’s faithfulness and sometimes to human faith. In the latter case, it implies trust. When in reference divine faithfulness, what is the theological import? What is the theological import when in reference to human trust? How does the interpreter know when to hear this notion as divine faithfulness, and when as human trust? Of help: Richard B. Hays, *The Faith of Jesus Christ* (Chico: Scholars Press, 1983).

7. What is the meaning of the phrase “from faith for faith?” (1:17).

8. Romans 1:17 contains a quote from Habakkuk 2:4. How does Paul’s citation of the passage compare with both the Hebrew text and the Septuagint? What are the effects of Paul’s changes? What are the differences in theological nuance if “faith” refers to divine faithfulness or to human trust?
9. Most commentators see 1:16-17 as the theme statement for the letter to the Romans. How does this statement illumine your understanding of Romans as a whole? How does the rest of Romans amplify this statement?

10. How might we interpret 1:16-17 so as to support the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics?

11. Read the summarize the parts of Robert Jewett, “Ecumenical Theology for the Sake of Mission: Romans 1:1-17 + 15:14-16:24” and the response by J. Paul Sampley in Pauline Theology, vol. 3, pp. 89-108 that pertain to today’s passage. Do Jewett and/or Sampley help support the idea that Romans is written to encourage gentle Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Jewett and/or Sampley be critiqued in the light of that purpose? How might they critique that purpose?

12. Of whom is 1:18-32 spoken?

13. 1:18ff. claims that God’s “wrath” is even now being poured out against ungodliness. What does Paul mean by “wrath?” (Be sure to answer this question from the point of view of the first century and not just a typical English dictionary). Wisdom of Solomon 11:15-12:22 helps explain this issue in first century terms. In your view, is it theologically appropriate to say that God is wrathful? If so, how do God’s love and wrath relate? If not, what do you say to the congregation about this passage and others like it?

14. What does 1:19-20 presuppose about the gentle knowledge of God apart from Judaism or Jesus Christ? The wisdom tradition in the First Testament and especially in Wisdom of Solomon can help here (see especially Wisdom of Solomon 7:15-30; 13:1-15:19; cf. Sirach 24:1-22). In historical theology outside the Bible, we sometimes speak of similar notions as “natural theology.” Our text is an important buttress for persons who advocate natural theology. Do you agree with Paul’s claim? If so, what would you say to a congregation about it?


16. Notice the language by which Paul describes God’s condemnation is operative in the world: “God gave them up” (1:24, 26, 28). How is God’s judgment bodied forth, according to this passage? Does God actively inflict condemnation on these idolaters, or does God permit these people to inflict punishment on themselves? How does Wisdom of Solomon 11:15-12:22 contribute to our understanding of Paul’s notion of judgment in this passage? How might you make use of this way of thinking in preaching and teaching?

17. Because of importance in the contemporary church, it is very important for pastors to have a clear understanding of the sexual relationships that are portrayed in Romans 1:26-27. With the help of the commentaries and special studies, try to identify the specific character of the sexual relationships among women and among men discussed here. From Paul’s point of view, what is wrong with these relationships? A concise help here: Victor Paul Furnish. Does Paul view homosexuality in the same way that is increasingly common today, namely as life orientation ingrained from before birth? How do you think today’s church interprets this issue in ways that are appropriate to your understanding of the gospel, intelligible, and morally plausible?

18. Romans 1:29-32 is a catalogue of vices. What is the genre (form) and function of such a catalogue? Are we intended to understand these vices as an exhaustive or representative list? How might you handle this material in preaching and teaching?

20. Read and summarize the parts of Andrew T. Lincoln, “From Wrath to Justification: Tradition, Gospel, and Audience in the Theology of Romans 1:18-4:25” and the response by Jouette M. Bassler in *Pauline Theology*, vol. 3, pp. 130-169 that pertain to today’s passage. Offer critique. Do Lincoln and/or Bassler help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Lincoln and/or Bassler be critiqued in the light of that purpose? How might they critique that purpose?

21. Read and summarize the parts of Stanley Stowers, *A Rereading of Romans*, pp. 83-125, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in their theology and ethics? How might you critique Stowers?

22. Read and summarize William S. Campbell, “A Theme for Romans?” in his *Paul’s Gospel in an Intercultural Context*, pp. 161-199, esp. pp. 161-164. How might Campbell help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in their theology and ethics? How might you critique Campbell?

23. Write a question of your own and respond to it.

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**February 24: Reading Week: No Class**

**March 3: Romans 2:1-3:20**

**Exegeses:**

2:1-11 (divine impartiality in judgment) ________________

2:12-16 (the law and gentiles) ________________

3:17-22 (the law and the Jewish people) ________________

3:1-8 (God is faithful) ________________

3:9-20 (Scripture testifies to the universal lack of righteousness) ________________

**Read:**


Krister Stendhal, *Final Account*, pp. 9-20

Questions to consider in preparation for class and for the weekly worksheet

1. Many commentators think that Romans 2:1-3:20 is in the diatribe style. What is a diatribe? What were its parts? From the standpoint of a diatribe, how does Romans 2:1-3:20 function in the letter?
2. Commentators are divided on whether 2:1ff. is directed towards Jewish people or whether it is directed more broadly to include gentiles. What is the evidence for the former? For the latter? Which do you find more persuasive? How does your conclusion affect your understanding of the letter?
3. In 2:4, Paul speaks directly of repentance. What is repentance in Jewish tradition? What is the role of repentance in the Jewish community? Why do people repent? For gentiles?
4. What does Paul mean in saying, “God’s kindness is meant to lead you to repentance?”
5. Many contemporary preachers and teachers are puzzled by what they think is a contradiction between Paul’s claim that people are judged by their deeds (as in 2:6-10) and God’s grace. Such preachers and teachers hear a works righteousness in the notion of judgment on the basis of deeds. Jewish people of antiquity would not have perceived such a contradiction. Why not? Of help: E.P. Sanders, *Paul and Palestinian Judaism* (Philadelphia: Fortress Press, 1977), pp. 419-430.
6. Vss. 6-10 presuppose an apocalyptic cataclysm, followed by a day of judgment on which the peoples of the earth are consigned to different spheres—some to glory, honor, immortality, and eternal life, while others to wrath, fury, anguish, and distress. (Jewish people of the Second Temple differed on whether those assigned to punishment were assigned for eternity or for a remediation). Do you believe that such a cataclysm will interrupt history once and for all? Do you believe that some people are assigned to a hell of fire either permanently or temporarily? If not, how do you handle this passage, and others like it, in the presence of the congregation? If so, how do you square such belief with the notion that God is love?
7. The motif of divine impartiality (2:11) can refer both to God’s grace and God’s judgment. Trace this motif in Second Temple Judaism with the help of key texts. What is the positive significance of this doctrine for gentiles? For the Jewish community? Of help: Jouette M. Bassler, *Divine Impartiality: Paul and a Theological Axiom*. SBL Dissertation Series (Chico: Scholars Press, 1982).
8. A major issue in the interpretation of Romans is what Paul means when using the term “law” (as in 2:12-16). What do you take to be the content of “law” when Paul uses it? Justify your response.
9. What is the essence of “doing the law” for Paul? (If you have time, locate Paul’s notion in the wider discussion of this concept in Second Temple Judaism). What would be the marks of a gentile doing the law? The marks of not doing the law? How is “doing” the law related to the notion of grace, i.e., how is doing the law not works righteousness?
10. Thinking existentially as well as exegetically, can you cite an experience in your own life, or in something you have encountered in someone else’s life, or in literature, drama, movies, etc., in which someone who lives apart from the law have nonetheless demonstrated that the “law is written on their hearts” to which their consciences have borne witness?
11. What is the “conscience” from the perspective of the Hellenistic age? How does that notion of conscience differ from that of our psychotherapeutic age?
12. Comment on ways in which 2:1-16 supports the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.
13. Some Christians take 2:17-24, and several other passages in Romans, to condemn Judaism as such. Judaism, in this view, is a legalistic, rigid religion of works righteousness that is now superseded by Christianity (with its emphasis on faith, freedom and grace). In this passage does Paul complain against Judaism as such? Or against something else?

14. In 2:19-21, Paul uses a series of images drawn from Jewish tradition to describe how Judaism is to function in the world: guide to the blind, light to those in darkness, corrector of the foolish, teacher of children. Look up significant passages in Jewish literature that these images evoke. Who are the blind, those in darkness, the foolish, children? Are they both within the Jewish community and beyond it, i.e., do these images invoke the fundamental mission of Israel?

15. Vss. 21-23 describe a series of situations in which Jewish people violate the intent of the law. Do these violations reveal the impotence of the law as such? Do you think these statements point to specific situations in the Roman community or do they more generally characterize a way of life?

16. Vs. 24 cites Isaiah 52:5. Taking account of the larger literary and historical contexts of that vs., can you suggest why Isaiah 52:5 is especially apt as a citation at this point in the letter?

17. Some Christians think of Judaism as interested in external ceremony and observance, and Christianity as interested in matters of the heart and spirit. How does 2:23-29 passage inform that perception of contrast? What is a mature understanding of the relationship between outward obedience and the set of the inner heart?

18. Connect the motif of obedience in 2:23-29 to the motif of the obedience of faith that Paul states is the goal of the letter. Is it possible, in Paul’s view, for gentile males to be physically uncircumcised but to be spiritually circumcised? What does that suggest about their relationship with the essence of Judaism?

19. Romans 2:27 suggests that the physically uncircumcised (gentiles) can truly condemn the physically circumcised (Jewish people). This is not a new motif in Jewish literature. Indeed, it is a Jewish model of criticism. Locate other texts in which gentiles observe Jewish failures to live up to the life represented by circumcision. Indeed, can you cite texts in which the nations function as witnesses against Israel?

20. The image of circumcision of the heart (2:29) is drawn directly from Judaism. Where is it found in Jewish literature and what is its meaning and function here? How does that meaning and function illumine Paul’s usage in 2:23-29?

21. Comment on ways in which 2:17-29 supports the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

22. What advantage has the Jewish community, according to Paul (3:1-4)?

23. Despite Jewish unfaithfulness (2:17-29), God remains faithful to he Jewish people (3:1-4). God’s faithfulness to the Jewish people is a paradigm of God’s faithfulness to whom, in both judgment and grace?

24. 3:8 may be heard as suggesting that some people have made an accusation against Paul. Based on this vs., what do you think that accusation might be? Is it true?

25. 3:9 contains a key phrase to describe sin: “the power of sin.” In what sense is sin a power for Paul? (Apocalypticism is a help).

26. 3:10-18 is a montage of passages from the First Testament that is intended to show that all are under the power of sin. Sirach 7:20 = Romans 3:20; Psalm 14:2-3 = Romans 3:11-12; Psalms 5:9 and 140:30 = Romans 3:13; Psalm 10:7 = Romans 3:14; Isaiah 59:7-8 = Romans 3:15-17; Psalm 36:1 = Romans 3:19. Describe the movement of Paul’s thought
27. What principles of Scriptural interpretation does Paul employ in 3:10-18? If you employed this mode of scriptural and theological interpretation, would your Bible and systematic theology professors be happy? Why? What are some things we learn that are of value to the church by comparing and contrasting Paul’s interpretation and use of Scripture here with ways we are taught to interpret and use Scripture?

28. 3:19 contains a phrase that has contributed to many negative Christian perceptions of Judaism: “under the law.” What is the popular English understanding of this phrase? With the help of Lloyd Gaston, Paul and Torah, pp. 28-31, what is an exegetically defensible way of hearing this phrase that does not cast the law in a negative light?

29. Comment on ways in which 3:1-20 supports the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

30. Read and summarize the parts of Andrew T. Lincoln, “From Wrath to Justification: Tradition, Gospel, and Audience in the Theology of Romans 1:18-4:25” and the response by Jouette M. Bassler in Pauline Theology, vol. 3, pp. 130-169 that pertain to today’s passage. Offer critique. Do Lincoln and/or Bassler help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Lincoln and/or Bassler be critiqued in the light of that purpose? How might they critique that purpose?

31. Read and summarize the parts of Stanley Stowers, A Rereading of Romans, pp. 83-125, 126-193, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?

32. Read and summarize Lloyd Gaston, “Paul and the Torah,” pp. 16-34, esp. pp. 27-29, and 175-176, and “Works of the Law as a Subjective Genitive,” pp. 100-107, in his Paul and the Torah. Offer critique. How might Gaston help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Gaston?

33. Write a question of your own and respond to it.

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**March 10: Romans 3:21-4:25**

**Exegeses**

3:21-26: (I will discuss this passage)
3:27-31 (God is one) 
4:1-11 (Abraham the paradigm for Jewish and gentile communities) 
4:13-25 (the promise of God and the faith of Abraham and Sarah) 

Read:

Stanley Stowers, A Rereading of Romans, pp. 176-227.


Questions to consider in preparation for class and for the weekly worksheet:

1. According to 3:21-26, what is the essential function of the event of Jesus Christ? That is, what does the event of Jesus Christ (especially his death and resurrection) disclose (reveal)? What is effect of the knowledge of the revelation of the righteousness of God through Jesus Christ for the Jewish people? In particular, does Jesus Christ change their standing before God? How does it affect gentile people? How does it affect the relationship between Jewish and gentile communities?

2. An energy center of recent Pauline scholarship is the question of whether the phrase “faith in Jesus Christ” should be understood in the conventional protestant way of persons believing (or trusting) Jesus Christ, or whether it should refer to the faithfulness of God as revealed through Jesus Christ. What is at stake in this exegetical discussion? Using texts in Romans and the wider Pauline corpus, the commentaries, and perhaps with the help of Richard B. Hays, *The Faith of Jesus Christ* (Chico: Scholars Press, 1983), locate yourself on this spectrum of interpretation and indicate why your position is theologically important.

3. What is the essential relationship between the law and the prophets and the event that discloses the righteousness of God (3:21)? What does Paul’s claim here suggest about the relationship of Judaism and Christianity?

4. What is grace for Paul? (3:24) (take First Testament and apocalyptic backgrounds into account)

5. What is redemption for Paul? (3:24) (take First Testament and apocalyptic backgrounds into account)


7. Many commentators think that Romans 3:25 (at least 3:25a) is a pre-Pauline fragment quoted by Paul. With the help of a book on Pre-Pauline tradition, what is the evidence for this conclusion? What might Paul’s use of tradition teach us about our relationship with tradition?

8. Issues of translation are sometimes important. What is the Greek behind the English “justifies” in 3:26? With what other words in Greek (and English) is it closely related? How is that word family translated in most other places in Romans? What is connoted by the English “justify,” “justification,” and “justice?” How does that differ in connotation from “to make right” and righteousness?” Additional question. Does the term “righteousness” in English signify the implications, especially the apocalyptic associations, of the Second Temple Greek term? If not, can you propose some alternatives?)

9. In 3:27-31, the issue of the meaning of “faith” (in the sense of human faith) or “faithfulness” in the sense of divine faithfulness is crucial. (See no. 2 just above). What differences in interpretation in 3:27-31 arise with each mode of interpretation?
10. In 3:30, Paul asserts the oneness of God as the basis for justifying both the circumcised and the uncircumcised. What are key texts from the First Testament and Second Temple Judaism bespeaking the ones of God? In what senses is God one? What are some key implications ideas in the assertion that God is one?

11. Note that 3:31 can be heard as stating that the justification by faith/faithfulness upholds the law. In what senses?

12. Read and summarize William S. Campbell, “Romans III as a Key to the Structure and Thought of the Letter,” in his Paul’s Gospel in an Intercultural Context, pp. 25-42. Offer critique. How does Campbell support the thesis that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in their theology and ethics.

13. Comment on ways in which 3:21-26 and/or 27-31 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.


15. What does it mean to say Abraham was “our ancestor according to the flesh?” (4:1)

16. In 4:3, Paul cites Genesis 15:6. Christians typically pick up on Paul’s point that God reckoned Abraham righteous apart from the circumcision. God also reckoned him righteous apart from Jesus Christ. According to 4:11-12, the Jewish people long before Jesus Christ had faith or lived on the basis of the divine faithfulness. How, then, does Jesus Christ figure into this theological picture?

17. What is the background of the term “reckoned” in 4:3? How does it suit Paul’s purposes in 4:3 and 4:7-8, etc.?

18. What is the function of circumcision in Judaism? How does Paul make use of this motif in 4:9-12? Does Christian faith contain a similar mark (e.g., Colossians 2:11ff.)?

19. What does Paul mean by saying that God promised that Abraham would “inherit the world?” (4:13)

20. In 4:13-15, Paul emphasizes that the promise did not come through the law but through the prior faithfulness of God. What, then, is the relationship of promise and law in Judaism? (Note: Deuteronomy 27-28 contribute to this discussion). Does Paul say enough about Judaism’s understanding of this relationship in 4:14-15?

21. Does Paul imply in 4:16 that the adherents of the law are excluded from the promise? Can they both follow the law and be included in the promise? Is there any suggestion in this vs. or in this chapter that they must have protestant-like faith in Jesus Christ in order to be included in the promise?

22. In 4:17, Paul sets forth two essential characteristics of God. What are these characteristics? Why are they important to Paul’s argument here?

23. Speaking existentially, what helps you have a faith like the faith of Abraham and Sarah described in 4:18-21? (Perhaps a prior question is, is it possible for you to have that kind of faith?) How can you, as a pastor, encourage members of the congregation towards similar faith?

24. Romans 4:23-25 contain a principle of Scriptural exegesis and hermeneutics. What is that principle? In what sense is the state of Genesis 15:7 true not only for Abraham but also
for later generations? More broadly, is there a sense in which today’s preacher assumes that much of Scripture was applicable not only in antiquity but also for us?

25. The notion of “promise” is important not only in Romans (4:13ff.) but in wider Christian theology. What is its theological content here? In what ways was that promise fulfilled to the Jewish community? To the gentiles through Jesus Christ? In what ways is that promise still unfulfilled for both the Jewish and gentile worlds?

26. Romans 4:1-25 repeatedly refers to Abraham’s faith being reckoned to him as righteousness. Why should Abraham’s act of trust in God not be regarded as a work in the Lutheran sense, that is, as something that Abraham does in order to earn God’s righteousness?

27. Comment on ways in which 4:1-25 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

28. Read and summarize the parts of Andrew T. Lincoln, “From Wrath to Justification: Tradition, Gospel, and Audience in the Theology of Romans 1:18-4:25” and the response by Jouette M. Bassler in Pauline Theology, vol. 3, pp. 130-169 that pertain to today’s passage. Offer critique. Do Lincoln and/or Bassler help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Lincoln and/or Bassler be critiqued in the light of that purpose? How might they critique that purpose?

29. Read and summarize the parts of Stanley Stowers, A Rereading of Romans, pp. 176-226, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?

30. Read and summarize William S. Campbell, “Romans III as a Key to the Structure and Thought of the Letter,” in his Paul’s Gospel in an Intercultural Context, pp. 25-42. Concentrate on the parts that deal with Romans 3-4. Offer critique. How might Campbell help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in their theology and ethics? How might you critique Campbell?


32. Read and summarize Lloyd Gaston, “Abraham and the Righteousness of God,” in his Paul and the Torah, pp. 45-63. Offer critique. How might Gaston help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in their theology and ethics? How might you critique Gaston?

33. Write a question of your own and respond to it.
Exegeses:
5:1-5 (we have peace, hope, salvation)
5:6-11 (Christ died at the right time)
5:12-21 (sin and grace through Adam and Christ)
6:1-11 (baptism and release from dominion of sin)
6:14-23 (living as slaves of God)

Read:
Krister Stendahl, *Final Account*, pp. 21-32

Questions to consider in preparation for class and for the weekly worksheet:

1. How does Romans 5 follow logically and theologically from the preceding discussion(s)?
2. Romans 5:1 begins, “Since we are justified by faith.” Theologians influenced by the Reformation insist that the fuller formulation is “justified by grace through faith” (as in Ephesians 2:5, 8). Note especially Romans 5:1-2. Is such an expansion consistent with Pauline theology? What is the danger of the abbreviated “justified by faith?”
3. Romans 5:3-5 draws on a particular ancient motif of education (*paideia*) through suffering. Why would that tradition be of importance to the apocalyptically oriented Paul? Why was suffering an important category for interpretation for people who were thought they were living in the last days? What are important pastoral considerations for today’s church when encountering passages that assign positive values to suffering?
4. According to 5:6, for whom did Christ die? Who are the ungodly in Romans? In particular, does Christ die for the Jewish community?
6. Reconciliation is another important notion in protestant theology, though the actual language of reconciliation occurs very little in the Second Testament. What does reconciliation mean in first century Judaism? Cite texts. Who needs to be reconciled? How does Jesus’ death help bring it about?
7. North American Christians typically hear Romans 5:6-11 in terms of an individual’s relationship with God. In the Pauline context, however, can you envision this passage in communal terms? What are the communal dimensions of justification, reconciliation, and salvation?
8. What traditions in first century Judaism would help Paul articulate the notion that sin came into the world through one person? How do you relate the notions that sin is a power and that sin came into the world through one person?
9. What does the notion of “type” mean in the literary of antiquity? How is Adam a type of the one to come (Christ)? (The apocalyptic notions of old and new creation are pivotal).

11. Vss.15-21 compare and contrast the trespass and the free gift. Make a chart showing this comparison and contrast. Offer brief exegetical explanations of the various points of the comparison and contrast (e.g., the theological content of the gift).

12. A perennially difficult issue in theology is whether salvation is universal or limited. 5:18 could be taken as a statement of universal salvation. Of course, one passage (and one whose interpretation is debated on this issue) does not settle the matter. But how do you hear the wider Paul on this issue? For help, see M. Eugene Boring, “The Language of Universal Salvation in Paul,” *Journal of Biblical Literature*, vol. 105 (1986), pp. 169-92.

13. How does 5:20-21 view the relationship of the law and sin? A casual listener might hear Paul claiming that the law actually multiplied sin and its effects in the world. Without the law, there would have been less opportunity for sin. Is that what you think is Paul’s meaning? Can you interpret this relationship differently?

14. Comment on ways in which 5:1-11 and/or 5:12-21 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

15. What is Paul’s understanding of the relationship between sin (as discussed on Romans 5) and the life of the believer in Romans 6, esp. vss. 1-14? As long as we are in this old world, are we ever not buffeted by the power of sin? If not, then what accrues to Christians as a result of baptism? 6:14 is key.

16. According to Romans 6:3-11, what happens in baptism? Note apocalyptic motifs in this understanding of baptism. Why would baptism be especially important to gentiles? Based on this text, why is the immersion of the believer an especially apropos form of baptism? What is lost when infants are sprinkled or poured upon in baptism, or when adults are sprinkled or poured upon? How do you see Paul’s doctrine of baptism, as presented in this passage, to be a help for the church today?

17. In 6:4-11, the motif of resurrection from the dead is crucial. Christians today often understand this motif in individualistic terms. But in Paul’s first century apocalyptic worldview, what would have come to mind with the mention of the resurrection of the dead?

18. What are the passions? (6:12). What harm can they do?

19. Romans 6:15-19 centers on the motif of slavery. What is the essence of the slave-master relationship? We can either be enslaved to sin or to God. On the one hand, in the light of practices of slavery in the first century, why is slavery useful way of speaking of the relationship of the self to a master? Can you identify some ways in which that language system is especially apt for twenty-first century people? Dale Martin, *The Corinthian Body* (New Haven: Yale University Press, 1995), might be of interest to you in helping call forth positive aspects of the imagery of slavery in antiquity, especially when applied to the religious life. On the other hand, what are some limitations of speaking in the language of slavery?

20. I am just now noticing that “advantage” is a minor motif in Romans (e.g., 6:22). What is the meaning of “advantage” in Second Temple Judaism? Identify the places that it appears in Romans. What seems to be the function of that motif in this letter?

21. Romans 6:23 is a very famous quotation in Christian circles. Offer a brief interpretation of it in the light of Paul’s apocalyptic theology, what is lost in the typical North American usage? What is gained by taking account of Paul’s first century context?

22. What are some practical ways that Christians today could present our members (in the Pauline sense) as slaves (or servants) of righteousness for sanctification?
23. Comment on ways in which 6:1-14 and/or 6:15-23 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

24. Read and summarize the parts of Frank Thielman, “The Story of Israel and the Theology of Romans 5-8,” in *Pauline Theology*, vol. 3, pp. 169-195, that pertain to today’s passage. Offer critique. Does Thielman help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Thielman be critiqued in the light of that purpose? How might he critique that purpose?

25. Read and summarize the parts of Charles Cousar, “Continuity and Discontinuity: Reflections on Romans 5-8,” in *Pauline Theology*, vol. 3, pp. 196-210, that pertain to today’s passage. Offer critique. Does Cousar help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Cousar be critiqued in the light of that purpose? How might he critique that purpose?

26. Read and summarize the parts of Stanley Stowers, *A Rereading of Romans*, pp. 227-284, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?

27. Write a question of your own and respond to it.

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**March 24: Romans 7:1-8:39**

**Exegeses**

7:1-6 (law and the analogy of marriage) ________________

7:7-13 (relationship between holy law and sin) __________________

7:14-25 (conflict between what I want and do not want to do) __________________

8:1-7 (contrast between life in Spirit and in flesh) __________________

8:8-17 (the indwelling Spirit brings the new world to manifestation) __________________

8:18-25 (the whole creation is groaning like a woman in labor) __________________

8:26-27 (the Spirit helps us with sighs too keep for words) __________________

8:28-39 (all things work together for good for those who love God, for nothing can separate us from the divine love) __________________

**Read:**

Stanley Stowers, *A Rereading of Romans*, pp. 251-284


Allen and Williamson, *Preaching the Letters without Dismissing the Law*, pp. 72-73, 73-74, 74-75, 76-77

Krister Stendahl, *Final Account*, pp. 21-32
Questions to consider in preparation for class and for the weekly worksheet

(Note: I struggled formulating the questions for Romans 7).

1. The typical Christian interpretation of the law of Romans 7:1-25 poses one of the strongest challenges to the thesis that Romans is written to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics. Lloyd Gaston proposes that the notion of law be heard in more than one way in Romans, and in this passage in particular. Read and summarize his essay, “Paul and the Torah,” in his *Paul and the Torah* (Vancouver: University of Vancouver Press, 1987), pp. 16-34, esp. pp. 27-29, and 175-176. According to the conventional interpretation, in Romans 7:5-7, the Torah arouses our sinful passions, holds us captive, and is an old written code. How does Gaston’s interpretation relieve the Torah of that charge? What broader theological difficulties are resolved by his solution? Do you find it persuasive? I am going to experiment some with Gaston’s thesis.

2. Another solution to the problem of some of the negative functions of the law in Romans 7 is to see the law is holy (7:12), but sin invading the domain of the law and causing the problems for Paul (and other believers) mentioned in Romans 7. The law is good but is corrupted in this old age by the power of sin. Expand this idea and note the theological difficulties that it resolves in the interpretation of Romans 7.

3. Still another solution to the above-mentioned problems is posed by Stanley Stowers, *Rereading Romans*, pp. 258-283. What is the essence of Stowers’ proposal? How does it compare with the main traditional view and with Gaston? Which of these options do you find most persuasive? What are the implications for understanding the relationship between the gentiles and Torah? For understanding Torah itself in Judaism?

4. What ancient assumptions about marriage and adultery are behind Paul’s analogy in Romans 1:1-3? How is the analogy of marriage appropriate to Paul’s rhetorical purposes in Romans 7:1-6? How is the analogy from marriage problematic?

5. Paul nearly always means the church by “the body of Christ.” In what sense, then, does Paul say that the Romans have “died to the law through the body of Christ?” What does it mean to die to the law through the church?

6. Romans 7:6 poses a contrast between the old written code and the life of the spirit by which Christians sometimes contrast Torah/Judaism with Christianity. If Gaston’s thesis is correct, how is our understanding of this vs. reshaped? Even if you cannot accept Gaston’s thesis, can you interpret this vs. in such a way as to avoid the supersessionism of the typical interpretation.

7. From the perspective of Gaston’s thesis (see no. 1 above) go through vss. 7-13 and comment on each use of the term “law.”

8. From the perspective of the thesis of the solution in No. 2 above, go through vss. 7-23 and comment on how the notion that the good law has been corrupted by sin helps explain the unfolding of the passage.

9. Commentators are divided as to whether the “I” in Romans 7:14-25 is Paul himself (the autobiographical I) or whether Paul uses the “I” in a representative way. Review the evidence for these two positions. Which do you find more persuasive? How does your position affect the theological import of the passage?

10. What is “flesh” for Paul (e.g., 7:14, 18)

11. People in antiquity did not view the self as autonomous in the same way as people in the modern era. The ancients regarded the self as in the service of a larger power. In 7:14-25, what are the domains within which the self operates? What do you say about human
responsibility in the face of statements like 7:20 in which the errant behavior of the self is attributed to sin?

12. Relate the conflicts of the self in 7:14-25 the apocalyptic notion that history is divided into two ages.

13. Whether you exegetically understand the “I” in 7:14-25 as the autobiographical Paul or the representative I, can you cite at least one experience in which you have felt this struggle within yourself? In communities of which you are a part?

14. What does Paul mean by the “law of sin” (7:23)? How does the law of sin relate with the law of God? (7:25).

15. How might it affect your understanding of 7:7-25 to think of it as written to gentiles, as if Paul is trying to explain something to gentiles about Jewish people and the law?

16. Comment on ways in which 7:1-13 and/or 7:14-25 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

17. In 7:1-25, Paul deals extensively with life in the domain of sin. In 8:1-17, Paul deals extensively with life in the domain of the Spirit. Compare and contrast life in these two domains. Call attention to qualities of corporate existence.

18. In 8:3-4, how does Jesus Christ deal with sin? Note apocalyptic associations.

19. Christians sometimes think of the material world (e.g., the physical body) as unimportant, even corrupt, and in contrast to the nonmaterial, important spiritual world. Does Romans 8:9-11 support such a distinction between the material/nonmaterial, the physical/spiritual? If not, what is the relationship between materiality and the spirituality?

20. How does Paul characterize the relationship of God, Christ, the Spirit, and believers in Romans 8:14-17? What is implied for Christian identity and existence in Paul’s use of household imagery to describe these relationships?

21. How can a person or a community tell that the Spirit of God leads it?

22. What dimension of the life of the Christian community lies in back of Romans 8:15-17. In what life setting does the cry come forth, “Abba!” Does your congregation regularly in engage in worship with ecstatic dimensions that peak with such cries? If so, how does that work for (or against) your Christian life? If not, do you think it would be good for your congregation to seek such worship? You might want to combine your response to this question with the response to question No. 30 on Romans 8:26-27 below.

23. Romans 8:18-25 is one of the most thoroughly apocalyptic passages in Romans. Locate a couple of passages in apocalyptic literature that use this kind of imagery (e.g., 1 Enoch 62:4). Explain Paul’s apocalyptic interpretation of the situation of the world from the standpoint of this passage.

24. Romans 8:18-25 makes use of a thorough going feminine image, esp. vss. 22-23: a woman in birth-pain as a model of the present age. Comment on ways in which feminine experience enriches our existential empathy with this passage. Are there ways in which the use of a woman giving birth are limiting with respect to women’s experience?

25. What does Paul mean by saying that the creation has been “subjected” in vss. 20-21. The notion of “first fruits” (vs. 23) is very important in relating the present and the not-yet in Paul’s apocalyptic eschatology. What is the background of this notion? Where else does it appear in Paul? How does Paul use this notion: What are the “first fruits” for Paul?

26. What does it mean to say the world is “groaning” (8:22-24)? Is the world today groaning in this sense?

27. Trace the motif of adoption in this chapter. What were adoption practices in antiquity? How do they illumine Paul’s use of this theme?
29. Paul counsels awaiting the apocalyptic cataclysm with patience (Romans 8:25). Is this a passive patience? Does it imply inactivity while awaiting God’s action? Or does this patience imply a more active waiting? If so, what fills the time?

30. What phenomena does Paul have in mind in Romans 8:26-27 when referring to “sighs too deep for words?” Does this kind of thing happen visibly in the prayer life of your congregation, especially corporate prayer? If so, how does it affect the community? If not, why not?

31. Romans 8:28-30 articulates a doctrine of pre-destination. Outline the background of this idea in apocalyptic literature. Compare and contrast it with the popular understanding of pre-destination today, especially among Calvinists and pseudo-Calvinists. Why was this doctrine important to apocalyptic theologians? How does that doctrine operate in Paul? What pastoral function does it serve? Can you affirm this doctrine theologically?

32. According to 8:30, what is the destiny of the children of God, especially in comparison with the destiny of Christ?

33. In what sense does Paul mean “all things work together for food for those who love God?” Relate this statement to the suffering of the world, and to the suffering of the apostle and of Christian witnesses in Rome and elsewhere.

34. Romans 8:31-34 poses questions and answers as if in a legal setting. Unpack the movement of the “legal logic” (my informal term) in these vss.

35. Romans 8:35-39 is one of the most quoted passages in the Christian community. Comment on how knowledge of apocalypticism enriches your understanding of this passage.

36. In what sense can Paul say, “We are being killed all day long” and are accounted as sheep to be slaughtered? (Psalm 44:22)

37. Speaking existentially, identify some situations in your life and in the world that could be taken to suggest that you or they are separated from the love of God. How would this passage help you address those situations, especially if the particular circumstances of apparent alienation are not changing?

38. Read and summarize the parts of Charles Cousar, “Continuity and Discontinuity: Reflections on Romans 5-8,” in *Pauline Theology*, vol. 3, pp. 196-210, that pertain to today’s passage. Offer critique. Does Cousar help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Cousar be critiqued in the light of that purpose? How might he critique that purpose?

39. Read and summarize the parts of Stanley Stowers, *A Rereading of Romans*, pp. 251-284, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?

40. Read and summarize the parts of William S. Campbell, “A Theme for Romans? in his *Paul’s Gospel in an Intercultural Context*, pp. 161-199, esp. pp. 180-183, that pertain to today’s passage. Offer critique. How might Campbell help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Campbell?

41. Write a question of your own and respond to it.
March 31: Romans 9:1-11:36

Exegeses:

9:1-5 (Paul’s grief because some Jewish people do not recognize the cosmic renewal now taking place) ________________________________

9:6-18 (God works freely) ________________________________

9:19-29 (God calls both Jewish and gentile peoples) ________________________________

9:30-10:4 (Gentiles have recognized God’s righteoussing activity while some Jewish people have missed it) ________________________________

10:5-13 (all who call on the name of the Lord will be saved) ________________________________

10:14-21 (why Israel does not respond favorably to the righteoussing activity of God) ________________________________

11:1-10 (the confusion of the Jewish people is temporary) ________________________________

11:11-24 (the gentiles are grafted onto Israel) ________________________________

11:25-35 (God will save all Israel) ________________________________

Read:


Krister Stendahl, *Final Account*, pp. 33-44

Questions to consider in preparation for class and for the weekly worksheet

1. For many years, Christian interpreters generally regarded the stress in Romans 9-11 as criticizing Judaism severely. In more recent years, interpreters have regarded thee chapters as stressing, more, the inclusion of gentiles in the community of the faithful whole explaining certain Jewish resistance to that inclusion. What is the theological bottom line regarding the relationship between Israel and God in Romans 9-11?

2. Paraphrase the argument of Romans 9-11 so that we can easily follow it in English.

3. What does the notion of being “accursed” mean? (9:3). What are its roots in Jewish literature? What is the ultimate curse from the standpoint of apocalyptic theology?
4. According to 9:4, what belongs to the Israelites? What a short description of each from the perspective of first century Judaism: adoption, glory, covenants (which ones?), worship promises. Why does Paul mention these?

5. Christians sometimes speak of Jewish people in the first century hoping for a messiah. The situation is much more complex as different groups within Judaism had different notions of messiah (and some had none at all). What is the particular role and function of messiah for Paul? (9:5).

6. What might have happened in the Roman congregation, or in the wider Pauline mission field, to prompt the assertion of 9:6a? That is, what could have happened to cause some people to think that the word of God has been a failure?

7. In Romans 9:6-18, Paul seeks to demonstrate the truth of 9:6a. As the heart of his argument, Paul offers two cases from Scripture, vss. 7-9 and vss. 10-13. Pick one of these cases and explore it in as much depth as time and space allow. What are the Scripture passages that Paul cites? What does Paul conclude from his exegesis of these materials?

8. In what sense can Paul remember God say of Pharaoh, “I have raised you up for the very purpose of showing my power in you . . .?”

9. Romans 9:15 cites Exodus 33:19. In English, and out of its literary and historical context, that verse sounds like it could refer to divine arbitrariness. However, that interpretation is not the only one. What was its point in Exodus? What point does Paul intend to make with the verse?

10. According to 9:19-20, who is in control of the events surrounding Jesus Christ, the gentile mission, the reaction of the Jewish people? Can you find other passages in Romans 9-11 where the same theological assertion is at work?

11. In 9:20-21, Paul draws on the popular image of God as potter. What are some other passages in Jewish literature in which that image appears? How do these other passages make use of it? In what ways does the image of the potter bespeak judgment? Gracious, positive shaping? (e.g., Isaiah 29:16; 45:9; Jeremiah 18:1-11 [particularly important]; Wisdom of Solomon 15:7; Sirach 33:13)

12. What does Paul mean by including himself in the “us” of 9:24?

13. Hosea 1:10 and 2:23 concern the restoration of Israel. Yet, in Romans 9:25-26, Paul applies them to the ingathering of the gentiles. In what ways is Paul’s use of this material consistent with motifs in apocalyptic eschatology?

14. In 9:27-29, Paul cites Isaiah 10:22-23 and 1:9. These passages refer to the “remnant” of Israel that would be saved. Comment on the role of the “remnant” in Jewish theology with the help of specific texts that refer to it (especially from the classical prophets). For Paul, however, all Israel will eventually be saved (Romans 11:26). What, then, is the function of the remnant.

15. Christians sometimes interpret Chapter 9 as an indictment of Judaism. How does one’s perspective on this passage change if one hears it addressed to gentiles, and particularly seeking to help gentiles gain a greater appreciation of Judaism?

16. What is a deep irony in 9:30-10:4?

17. “Stumbling” is a motif in Jewish literature. What is stumbling with respect to God and the life to which God calls Israel? What causes stumbling? What are its effects? (9:32b-33). Why would this theme be important to the Roman community?

18. Romans 9:32b-33 cites Isaiah 28:16 conflated with 8:14. Where else does this kind of motif appear in the Second Testament? How does its use change from one literary/theological setting to another? Why do you think these motifs might have been important to early Christian communities?

19. What does Paul want for Israel in 10:1? In Romans what does it mean to be saved? Does Paul eventually see that his yearning will be fulfilled?

21. According to 10:5, how does the righteousness that comes from the law compare and contrast with the righteousness that comes from faith?

22. Note the sequence of 10:9: confession precedes believing. Is this the usual sequence in which we think of these things? If not, do you think Paul is making a theological point in putting them in this order? Or does Paul get this order from little more than the fact that it arises in that sequence in Deuteronomy 30:14 that is quoted in Romans 10:8.

23. Romans 10:12 contains the famous claim that there is no distinction between Jew and Greek. In what sense?

24. Romans 10:14-17 is an important text in the theology of preaching. Articulate the basic contributions of this text to such a theology.

25. Romans 10:14-17 is a favorite text for ordination services. If you were asked to preach on this passage at an ordination service, what might you say in such a way as to honor its context in the letter to the Romans?

26. Romans 10:14-17 is at pains to show that Jewish and gentile folk have had a chance to hear the gospel. God has kept faith and sent forth this news. But according to this passage, who is ultimately responsible for them hearing?

27. In response to Romans 10:14-17, Romans 9:18-21 develops a line of thought with the help of a series of quotations. Trace the line of thought in 9:18-21 through its major moments: vs. 18, vs. 19, vs. 20, vs. 21.

28. What is Paul’s positive point in Romans 11:1? How does Paul justify this point in 11:2-6?

29. Romans 11:5 picks up the theme of the remnant already articulated in 9:27-29. If you did not pursue the motif of the remnant in connection with 9:27-29. If you did not pursue the motif of the remnant at that time, feel free to do so now. What did the motif of the remnant indicate in the theology of Israel, especially in the classical prophets? Why is that motif important to Paul in 11:1-6 and in the wider context of 9-11?

30. According to 11:7-10, who was responsible for those in Israel who did not respond positively to God’s restoration of the world? On what basis does Paul make those claims?

31. According to 11:11-12, what are the effects upon Israel of the inclusion of the gentiles?

32. You might return to the motif of stumbling in connection with 11:11-12. Where does it appear in texts in Jewish literature? What is its significance? What is required to reverse a situation of stumbling?

33. Romans 11:17-24 centers on the image of an olive tree into which is grafted a wild olive shoot. Locate some key passages for the image of the olive tree in Jewish literature and identify their function. How do these texts contribute to our appreciation of this motif in Romans? Why is the motif of “wild olive shoot” especially apt as a picture of the gentiles?

34. To whom is Romans 11:17-24 particularly directed? What is Paul’s message to gentiles regarding their attitudes towards Judaism?

35. What is the warning of 11:21 from Paul to the gentiles? What prevents this attitude from drifting into works righteousness?

36. Preachers love to speak about the “kindness and severity of God,” though they usually do so without reference to the context of that phrase in Romans 11:22. Offer an
interpretation of this phrase from the perspective of its use in Romans. What are the particular meanings of kindness and severity in Jewish backgrounds? For Paul, towards whom, in what ways, and why, is God kind? Severe?

37. Why will it be easier for Jewish people to be a part of the restored world than gentiles? (11:24)

38. In 11:25-26, the notion of mystery has a specific theological content. What is that content? Who has hardened Israel’s heart?

39. What does Paul mean by “the full number of the gentiles?” By “all Israel?” (11:25)? What might be a remarkably surprising claim of this passage?

40. Does this chapter indicate that Jewish people will become Christians as a part of salvation?

41. Trace Paul’s logic in explaining the phases of the theological movement of Israel in 11:30-32.

42. The category of divine “mercy” is important in this passage (as it is frequently in Romans) (e.g., 11:32). What is mercy in the First Testament and the Second Temple Jewish literature? Why is this notion important to Paul, especially as it applies to gentiles?

43. In 11:33-35, Paul asserts that God’s judgments are unsearchable and that God’s ways are inscrutable. In this passage, does Paul mean that we cannot understand God at all? That God’s purposes are enshrouded in fog? If not, of what does Paul seek to persuade the listener, especially with regard to the Roman communities?

44. Romans 11:36a is a theological formula that appeared in some other ancient circles. Among whom did it circulate and what did it mean for them? How does Paul transform it? What is its significance for Paul?

45. Why does Paul conclude this passage with a doxology?

46. Read and summarize Elizabeth Johnson, “The Faithfulness and Impartiality of God,” with response by Douglas Moo in Pauline Theology, vol. 3, pp. 211-258. Offer critique. Do Johnson and/or Moo help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Johnson and/or Moo be critiqued in the light of that purpose? How might they critique that purpose?

47. Read and summarize the parts of Stanley Stowers, A Rereading of Romans, pp. 285-316, that pertains to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?

48. Read and summarize the parts of Lloyd Gaston, “Israel’s Misstep in the Eyes of Paul,” in his Paul and the Torah, pp. 135-150, that pertains to today’s passage. Offer critique. How might Gaston help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Gaston?

49. Write a question of your own and respond to it.
April 14: Ron out of town: No class

April 21: Romans 12:1-13:14

Exegeses:

12:1-8 (presenting our bodies in spiritual worship) ________________________________
12:9-16 (qualities of life within church in the renewed world) ____________________
12:17-21 (qualities of life in the renewed world beyond the community) __________
13:1-7 (be subject to authorities) ________________________________
13:8-14 (love for one another fulfills the law, especially important in the season of apocalyptic transformation) ________________________________

Read:

Stanley Stowers, A Rereading of Romans, pp. 317-323.


Allen and Williamson, Preaching the Letters without Dismissing the Law, pp. 82-83, 83-84, 84-86

Krister Stendahl, Final Account, pp. 45-51

Questions to consider in preparation for class and for the weekly worksheet

1. Interpreters often say that 12:1 begins a second major division of the letter. Comment on the structure and movement of the letter from this perspective. From this point of view, what are the various sections and what is the function of each? How does this perception affect your understanding of 12:1ff?

2. Romans 12:1-2 is an important text not only in Romans but also in wider Christian theology. However, in wider discussion, Christians seldom cite it from the standpoint of its function in Romans. What are the main points of this passage in its context of the discussion we have been following that is the letter to the Romans?

3. What does Paul mean by presenting our bodies as a living sacrifice, as spiritual worship? What texts from the First Testament and Second Temple Judaism illumine our understanding of these key notions?

4. Informed by the apocalyptic worldview, comment on the meaning of being conformed to this world and transformed by the renewing of our minds? Does Paul have in mind only the renewing of the mind?

5. Romans 12:4-7 (and other important passages in Paul) uses the image of the body to describe the church. Describe how the image of the body was understood as relating to community in the Second Temple period. How does this background enrich your
understanding of Paul’s speaking of the church as a body? How does it inform your thinking about the church today?

6. Vs. 6 names 7 gifts that each contribute to the body. Is this list of gifts exhaustive? If not, how does the list function? What are some other gifts?

7. Pick a gift in vs. 6 and write a paragraph describing its function in the community. You will need to draw on other Pauline texts and on secondary helps.

8. Romans 12:9-21 is a series of imperatives that describe the Christian life. Note that these qualities are all relational. They all relate to the life of the community as community.

9. The qualities in Romans 12:9-21 are discussed most fully in wisdom literature in the First Testament and especially Second Temple period. However, these qualities also embody the life of the new age as understood in apocalypticism. Comment on how the common life embodied by the qualities of vss. 9-21 allows the church to realize within its internal life aspects of the new world while still living within the old. Comment on how such life might contribute to the renewal of the life of the world beyond the congregation.

10. Pick one of the imperatives of Romans 12:9-21 and study it. What are its roots in key texts in the First Testament and Jewish literature (and literature beyond Judaism) in Paul’s world? How does this notion function in the Pauline world? What are some implications of Paul’s directive for the contemporary Christian community?


12. Comment on ways in which 12:9-21 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics. In what ways does this passage encourage gentiles to become more Jewish in orientation?

13. Christians have usually understood the “authorities of 13:1-7 as governmental agencies of Rome. However, recently Mark Nanos proposes that we understand the authorities as those of the synagogue (Mark Nanos, The Mystery of Romans, pp. 289-336). Compare and contrast these two positions. Which is the more persuasive? What are the implications of each for interpreting Romans?

14. If the authorities in Romans 13:1-7 are, indeed, political agencies, on what theological foundations within Judaism and beyond does Paul base his position? What are the key roles of these authorities according to this passage? How does Paul envisage these roles and actions relating to the will of God?

15. Christians have recognized that the political governments sometimes ask their citizenries to engage in behaviors that contradict the gospel. John Calvin articulated one of the most widely used theological responses to this turn of events. Describe Calvin’s position. Consider the degree to which Calvin’s position is supported by Romans 13:1-7. How would you describe your own understanding of the relationship of the church to political authorities?

16. Conduct a word study of “be subject.” Look up other occurrences in the Pauline literature. What are its antecedents in the First Testament and especially in Jewish literature and literature beyond Judaism in antiquity. What is the core meaning of “be subject?” How does that perception affect your understanding of this text and other texts in Paul where this notion occurs?

17. If Romans 13:1-7 deals with political authorities, compare and contrast Paul’s view with the view of the Roman government in the book of Revelation. Which view, if either, has a greater claim on the church today? If neither has a great claim, pose an alternative.

18. How does apocalyptic theology affect one’s view of an existing political government?
19. An ongoing discussion within Judaism in the Hellenistic age was the question of what is the essence of Torah? Romans 13:8-10, especially vs. 9, participates in this discussion. Identify the contents of some other voices from the ancient world, and comment on how Paul’s response relates to them.

20. Relate vs. 11-12 to the apocalyptic timetable. At what stage of the apocalyptic timetable does Paul believe the Romans are living? Support your view with references from other Pauline writings.

21. Vss. 12-13 use the imagery of darkness and light to compare two moral/theological spheres. What are some texts from the First Testament and from the moral/theological literature of the Pauline world that show how these notions were understood in the first century? How does this language contribute to racism? What pastoral and prophetic approaches might the church take to such language today?

22. Read and summarize the parts of W.S. Campbell, “The Rule of Faith in Romans 12:1-15:13” and the response by Mark Reasoner in Pauline Theology, vol. 3, pp. 259-300, that pertain to today’s passage. Offer critique. Does Campbell and/or Reasoner help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Campbell and/or Moo be critiqued in the light of that purpose? How might they critique that purpose?

23. Read and summarize the parts of Stanley Stowers, A Rereading of Romans, pp. 317-324, that pertain to today’s passage. Offer critique. How might Stowers help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? How might you critique Stowers?


25. Write a question of your own and respond to it.


**Exegesis Paper Due**

Exegesis paper due. Each student will prepare an exegetical presentation on the same passage from Romans on which you made your in-class presentation. The paper should be no more than 12 pages (plus bibliography). It should be written in formal academic format with complete documentation. Please put footnotes at the bottom of the page. Per the guidelines for the class presentation, the bibliography should include at least two full commentaries, one book from the list of single-volume commentaries, a monograph, at least three articles from Bible dictionaries, and at least two articles from scholarly journals. Be sure to include a theological analysis of the passage as well as a suggestion about the direction you would take in developing a sermon from this passage.

Today’s class discussion will focus on Romans 14:1-15:6; and Romans 15:7-13; 15:14-33; 16:1-27, with reprise of 1:1-15

In preparation for today’s class discussion, please: Read:


Allen and Williamson, *Preaching the Letters without Dismissing the Law*, pp. 86-87

Krister Stendahl, *Final Account*, pp. 45-51

Questions to consider in preparation for class and for the weekly worksheet

1. What is Paul’s rhetorical goal in Romans 14:1-12? The notion of “welcoming” is central to that goal (14:1, 3, 15:6). What does this notion entail in the First Testament and in other literature of Judaism? Who is the primary one who welcomes in the First Testament? What do these background elements contribute to Paul’s goal in this section?

2. Romans 14:1-23 uses the language of “strong” and “weak” to describe two groups in the Roman congregations. What is the background of this language in the First Century? What are possible identifications of the strong and the weak in the Roman community? Towards which do you incline? What theological difficulties are resolved by your inclination? Created? To what degree is the language “strong” and “weak” satisfactory? Problematic?

3. Romans 14:7-12 passim. seems to presuppose conflicts in the community regarding behavior around eating habits and honoring particular days. What seems to be the difficulty with regard to eating only vegetables or eating other foods in 14:1-4 (6b)? What are the theological and philosophical roots of the different positions? In particular, might vegetarianism have an apocalyptic dimension? Why was this a difficulty? What is Paul’s position? What is his theological grounding? Take into account pertinent parts of 14:13-23. Does a little exegesis of 1 Corinthians 8 and 10 help you understand the situation in Rome? How might this controversy be understood from the perspective of Paul’s concern to encourage gentiles towards Judaism?

4. Romans 14:1-12 seems to presuppose conflicts in the community regarding behavior around eating habits and honoring particular days. What day(s) might be in mind? What are the theological roots of the position(s) involved? What is Paul’s perspective? What is his theological grounding? Take into account pertinent parts of 14:13-23. How might this controversy be understood from the perspective of Paul’s concern to encourage gentiles towards Judaism?

5. Romans 14:7-8 states a very widely cited theological principle. However, it is often cited apart from its rootedness in the Roman context. How does your awareness of that setting, especially 14:1-6, enrich your understanding of vss. 7-8? How does the fundamental claim of 14:7-8 (that Christians live not for ourselves but for God) inform Christian life in contemporary North America?

6. In what sense is Christ Lord of both the living and the dead (14:9)?

7. What does Paul mean by “passing judgment” in 14:3, 4, 10-12? Does Paul mean that the Christian community should not have norms and standards, and should not engage in theological criticism of one another? What role does Paul envision for the community in helping members evaluate their individual lives, and the life of the community, against the norms of the gospel?

8. How would the principles of Romans 12:9-21 and 13:8-10 help the Roman community deal with the difficulties posed in 14:1-12?

9. In 14:13-23, Paul implies that his own theological position leans towards one of the two groups (strong or weak) in Rome. Towards which does Paul lean? On what basis? But how does Paul urge others who lean in the same direction to act? What is the larger theological framework that guides Paul’s prescription?
10. What is the purpose of the division between the clean and the unclean in the First Testament and in Jewish theology in the Hellenistic period? Why can Paul be persuaded that in the Lord Jesus “nothing is unclean in itself?” (14:14) and that “everything is indeed clean” (14:20). How can Paul continue, “but it is unclean for anyone who thinks it is unclean?” Does that make the distinction between clean and unclean altogether relative, altogether dependent upon personal disposition?

11. Romans 14:17 is a verse that is cited with some frequency in some Christian circles. As I have noted in connected with several other such verses, it is often cited without reference to its context in Romans. Note how your understanding of the full-bodied setting of Romans leads you to interpret this verse. Compare and contrast your interpretation with that of its commonplace, noncontextualized use.

12. With direct respect to dietary practice and the observance of special days (and by extension to other matters as well), Romans 14:13-15:6 regards offense to the neighbor as a norm by which to limit one’s own behavior. If my behavior causes offense to the neighbor, I should not engage in it. While this framework is immensely helpful in some situations, it can be paralyzing in others. Identify some situations in which it could be helpful, and situations in which it could be paralyzing. In the latter instance, what perspectives might form a way forward?

13. 15:1-2 is an especially strong statement of the priority of the neighbor in arranging one’s own ethical life. Outline the Jewish background (especially key texts) in the Jewish motif of the neighbor in the First Testament. What were the positions in the Jewish conversation of the First Century regarding the identity of the neighbor? For Paul, who is the neighbor? Where does Paul’s position fit into the first century Jewish conversation? What do you find useful about this ethical framework? Noble as the priority of the neighbor can be, the neighbor can also by tyrannizing. Comment. What theological perspective can lead a community beyond being tyrannized by the neighbor?

14. 15:1-6 calls for the up building of the congregation. What is the theological ground of this call? What are some theological and pastoral dangers of using Christ as an example for the behavior of the community?

15. When Paul says, of Scripture, “Whatever was written in former days was written for our instruction,” (15:4), does the apostle appear to mean that the significance of the writings of the past is limited to the present?

16. Articulate a brief theology of Bible study based on Romans 15:4. What should happen, according to Paul, when people gather around the pages of Sacred Scripture?

17. Romans 15:5-6 is a benediction with a rhetorical purpose in communal context. What is the purpose? What does Paul hope will happen in the community?

18. Comment on ways in which 14:1-12, 13-23, and or 15:1-6 might be interpreted as supporting the thesis that Romans is intended to encourage gentiles to honor Judaism and to become more Jewish in their theology and ethics.

19. Read and summarize the parts of W.S. Campbell, “The Rule of Faith in Romans 12:1-15:13” and the response by Mark Reasoner in Pauline Theology, vol. 3, pp. 259-300, that pertain to today’s passage. Offer critique. Does Campbell and/or Reasoner help support the idea that Romans is written to encourage gentile Christians to honor Judaism and to become more Jewish in the theology and ethics? If so, how? If not, how might Campbell and/or Moo be critiqued in the light of that purpose? How might they critique that purpose?


21. Write a question of your own and respond to it.
Wrap-up:

We will revisit Romans 15:7-13; 15:14-33; 16:1-27, with reprise of 1:1-15, in order to hear them as informed by our semester’s work. What do you hear at the end of the semester that you did not hear previously? Has your mind changed with respect to the overall interpretation of the passage or of the interpretation of selected aspects?

A key question: Ron Allen regards 15:7ff. as summarizing the purpose of Romans. Do you agree? If not, what do you see as the purpose of the letter and what are the key passages supporting your interpretation?

Romans presumes that gentiles come to the knowledge of God and become obedient through Jesus Christ. This is certainly true for gentile Christians. What about other gentiles? Do gentiles receive adequate knowledge of God only through Jesus Christ? (What methods and sources does the church use to respond to this question?) If so, what does this answer presume for Christian mission and for Christian relationship with people of other religions and people with no formal religion? If not, how does the church view other religions and their adherents, and people who have no formal religion? Indeed, if gentiles can come to an adequate knowledge of God apart from Judaism and Jesus Christ, what might be some implications for the church’s view of its own knowledge of God through Jesus Christ and Judaism?

We will conclude by filling out the class evaluations.

| May 5: Final paper Due |

Paper due 12:noon . 3 pages. Please set forth the most important things you have learned in this course that will be a help to you in your gospel ministry. You might refer to aspects of the content of the book of Romans, to exegetical methods used in class or that you used in preparing the worksheets or your exegesis, to theological claims or methods, to pedagogical dimensions of the class, or to other matters that you think will help you in your present and future ministries.
Appendix 1

Possible Outline Preparation of Exegetical Presentation/Paper: Romans

Note: you are not required to follow this outline as long as you present your work in fashion that is easy to follow. However, this sequence of steps may help you organize both your search and your writing.

Please remember that you need to include the following in your research and in your bibliography:

(a) Three commentaries from the list of commentaries on Romans in the syllabus;
(b) Two books from the list of “one-volume commentaries” in the syllabus (p. 5);
(c) One monograph, that is, a book-length study of a special topic in or related to Romans;
(d) At least three articles from the Bible dictionaries (please use: ABD, HCBD, IDB, and MBD);
(e) At least two articles from scholarly journals (These can usually be located by entering your passage in to the ATLA database in the library and conducting a search). You can also find them by going to New Testament Abstracts.


The class presentation is a kind of work in progress, a report on where your thinking is going. You can only have 45 minutes. You can only hit the highlights of your work, but you need to give evidence of having engaged scholarly sources. You need to give the instructor an outline and a bibliography. Don’t be afraid to advance creative ideas, to test hypotheses, or to raise questions.

You will want to consult the NRSV translation of Romans in the format suggested by Stanley Stowers that the instructor will distribute on the first day of class.

The exegesis paper is to be a mature work, written in formal style as described in Appendix 2. Please pay careful attention to the guidelines on plagiarism in Appendix 3.

The outline below combines concerns of historical criticism and literary/rhetorical/reader responses criticism, refracted through ideological and theological criticism.

A major goal of this assignment is to offer a plausible interpretation of a passage from Romans in its historical, literary, and theological contexts. The exegesis should focus on the details of the passage, taking into account the place of the passage in movement of the book of Romans, how other strands in the Pauline corpus contribute to its interpretation, taking account of it setting in the larger body of Jewish literature (and other pertinent literature) in the Hellenistic age. You want to interpret how your text contributes to the developing theology of the book of Romans. You want to identify how this text would affect the listener/reader.

In the first major phase of your work (numbers 1-8), you want to get a sense of macro issues of interpretation: your pre-existing inclinations as an interpreter, the setting of the Roman congregation, the intent of the book of Romans in that setting.
1. Please tell us what attracted you to your passage? What prompted you to want to study it? (in the paper, a paragraph; in the classroom presentation, just a few seconds)

2. Describe your theological and social location as an interpreter and how these things predispose you: your age, gender, race and ethnicity, sexual orientation, social class, life style preferences, denomination, political affiliation, fundamental, aesthetic inclinations, and theological commitments. How do these things predispose you to interpret your passage? (Many people want to find the Bible confirming their pre-existing points of view and ways of life. Lutherans, for example, want to find a Lutheran Paul).

3. In the paper (but not in the class presentation) present the translation from which you are working. You will want to read story aloud several times, listen to it on tape, and carry a small written copy with you. You want to have it become a part of the fabric of your conscious and trans-conscious awareness.

4. Without consulting interpretive helps (Bible commentaries, Bible dictionaries, or other scholarly sources) identify the most important naive questions and issues that your passage presents for you. Are there points at which the passage troubles you? (in the paper, a paragraph; in the presentation, just a few seconds)

5. Make sure your sure is a meaningful unit of interpretation. Does the passage start and end at natural breaking points? Pay attention to this matter especially if you are preaching from a text assigned by a lectionary. You do not need to report the results of this effort in your classroom presentation or your paper if the boundaries of the text are satisfactory.

6. Briefly sketch your understanding of the historical setting of the church at Rome that the letter addresses. If you presume the same understanding as the instructor, you can quickly summarize main themes from reading and class discussion. If you assume another setting, you may need to take a few paragraphs to justify it. You can get this information from class discussion, from the articles and book that we are using in class, from the textbook you used for Introduction to New Testament or in the introductory sections of the commentaries. (This item can be combined with the next one in a paragraph or two).

7. What effect is the book of Romans intended to have on its community? Later you will want to reflect on ways in which your text might contribute to that effect.

8. Take account of the immediate literary setting of your passage. What does Paul say, and what does Paul intend to happen to the reader, in the material that comes immediately prior to your passage? How does that set the stage for your story? (a short paragraph)

In the second major phase of your work, you want to look closely at the text itself in steps 9-16. You may want to organize this part of your discussion generally form and movement of the text. For instance, if you follow Stowers’ reconstruction of the rhetorical composition and function of the letter as a dialogue between Paul and an interlocutor, you might organize your presentation along the lines of the different voices in the dialogue.
9. Note how Stowers thinks this passage functions in his construction of the rhetorical structure of the letter. Here, you want to consult both A Rereading of Romans, and the hand-out with Stowers’ formatting of Romans.

10. Look at how the passage begins. Do the opening words orient you in a certain direction? What is the situation at the beginning of the text? (This item and the next one can combine into a paragraph)

11. Can you identify the issues that prompt the discussion in the text? Stowers, Gager, Campbell, Gaston, and Stendahl (along with some of the other secondary resources) are likely to be your best guides here. How would a person in the first century react to hearing about this situation? NB: it is not always possible to identify the specific issues in the Roman congregation that lie behind a passage. If not, you can probably identify a more widely shared concern in Judaism or gentile life from that time that is in the background of Paul’s remarks.

12. This step is often fundamental. Give the text a close reading. Identify and study the key words in the text and how they work with one another. I find it helpful to go through the text segment-by-segment paying close attention to what happens. Of course, you have already taken some steps in this direction by looking at the place, the characters, and the problem. The Bible dictionaries and the secondary resources mentioned above (Stowers, Gager, Campbell, Gaston, Stendahl) will probably help. Be sure and notice how the key words evoke passages and themes from the Septuagint (if they do) and how they were used in Jewish literature in the Hellenistic age. You will also want to look up key words in a concordance: look for nuances in the way in which Paul uses the words. What associations (intellectual, emotional, relational) do the words in the text evoke? You may be able to organize this part of your presentation or your paper as a kind of commentary that begins at the beginning of text, and moves sequentially through the meaningful units of interpretation and key words. You can often call attention to ways that Paul adapts major themes from Jewish life for gentile Christians. A caution comes with this suggestion. This part of the presentation must be more than a series of word studies. You must make coherent sense of the text as a whole. This discussion is probably the heart of the presentation and the paper and should probably take 3-4 pages or 3-5 minutes)

13. As the text ends, what has Paul asked the Romans to believe and do? Has the apostle asked the Romans to change aspects of their perception or behavior? If so, what is the significance of this change from the perspective of people (especially for gentiles who need to develop a positive appreciation for Judaism and the Jewish people)? This item may be connected close to No. 21 below.

14. Look at the immediate literary context following your passage. How does your passage contribute to that context? (a short paragraph)

15. Look at the broader literary context in Romans. How does your passage contribute to the development of the major purposes of Romans? Are there words or allusions that connect your text to things that follow?

16. Consider ideological aspects of your text. What ideologies (especially in regard to the view of Jewish people held by gentiles) are at work in the Roman congregation? How
does your text address those ideologies? You also need to identify the ideologies that power Paul’s own thought. BOTH ideologies need to become the subject of critical theological reflection in the next phase of work. Paul appears to me often to intend to bring about a change in ideology on the part of the listeners with a result in a shift of the balance of power or relationship in a community (or in the mind and heart of the listener). Who benefits from the ideological values in that pre-exist in the community to which Paul writes? Who gets hurt? Who is helped? How would those lines change if Paul’s prescriptions are put into force? (at least substantial paragraph in the paper and a minute or so in the presentation)

17. Now, it is time to summarize your work to this point in preparation for the third phase. Think again about the intended effect of the letter to the Romans on its recipients. How does your passage fit into that purpose? What effect is this passage supposed to bring about in the community and in the listener or reader? What do the various elements of the text ask the first century community to believe and do? What does this text promise the listening community? This is a key summary paragraph. Stowers will often be a significant guide.

For the third major phase, you are ready to think about the theological adequacy of the text itself and about possible directions for preaching and teaching. These reflections should probably be about a page. Paul asks you to believe the things commended in the text, and to behave accordingly. Your task in this part of your work is to reflect in a theologically critical way on what Paul asks you to believe and do, and to assess the degree to which Paul’s claims are still instructive, and the degree to which the contemporary church might consider other alternatives in order to be faithful. You want to specify the practical implications of your conclusion for the life of a congregation today.

18. Reflect theologically on what the story asks you to believe and do.

   a. Are the various elements of the story appropriate to the gospel?

   b. Are they intelligible?
      i. Can we understand them?
      ii. Are they logically consistent with other things that we believe?
      iii. Are they seriously imaginable, that is, can we imagine them as realistically possible given the ways we understand the world?

   c. Are the various elements of the story morally plausible, that is, do they call for the moral treatment of all affected by the text?

*Most texts in the Bible contain elements that promise good news and liberation to people past and present. Some texts also contain elements that are not at home in the way many contemporary people understand the world, or that are theologically inappropriate. Both elements—when present—need to be identified

19. Name your theological and hermeneutical relationship to the text. Usually, you will relate to the text in one of the following three ways.

   a. If the text is appropriate to the gospel, intelligible, and morally plausible, you may agree with it and figure out ways to help the congregation believe it and put it
into action. The hermeneutic of analogy, outlined in step 19 (below) is often a real help here.

b. If the text contains a mixture of elements that are inappropriate to the gospel, unintelligible, and morally implausible, you will likely agree with elements and disagree with others. In this case, you need to help the congregation figure out how their encounter with the text can identify both problematic and promising aspects.

c. If the text is basically inappropriate to the gospel, unintelligible and morally implausible, you will likely disagree with the text. Your calling now is to help the congregation recognize the points of disagreement, and to name ways of relating to the text, and embodying attitudes and behaviors that are more faithful. In a sense, you may need to “correct” the text.

20. If your text falls into categories 18a or 18b, you may be complete the application of the text to today by means of analogy. Can you identify a situation (or people) similar to the ones to whom Paul addresses the text (usually, I think, gentiles who have a deficient view of Judaism)? How does your text address, by analogy, the situation you have identified? What does your passage promise folk today? Could you as a preacher commend these things to the community as the movement of the divine presence (perhaps in cooperation with ecclesial, social, or other forces) for liberation? If the disagreement is too intense to make a good analogy, you may need to help the congregation name the points of disagreement, and to recognize ways of relating to the text, and embodying attitudes and behaviors that are more faithful.

21. What has happened to your naïve interpretation of the passage (identified in connection with numbers 1 and 2 above)? Has your interpretation been reinforced? Clarified? Challenged?

22. Has your encounter with the passage affected your understanding of your theological and social location as identified in no. 2 above?

23. Sketch some major ideas that you might develop in a sermon from this passage for your congregation. What would you sermon ask your congregation to believe and do? How is the good news of your encounter with the text for your local congregation? What are its implications for life within the congregation, and for the congregation’s witness in the larger world?
Every student who enrolls at Christian Theological Seminary will be required to do considerable theological research and reflection, much of which will be submitted in written form. There is no guarantee that a term paper submitted in proper form will save a poor paper; neither is there any guarantee that poor form will ruin a good paper. There does, however, seem to be some correlation between excellence of form and excellence of presentation. In order to submit papers in proper form, the following guidelines are suggested:

**Spacing** Double-space the text of the paper. Direct quotations of two or more sentences or more than three lines in length should be single-spaced and blocked in to a margin of four spaces on the left side of the text.

**Margins** The margin on the left side of the page should be 1½". Margins on the other three sides should be 1". The first page of the paper and subsequent main divisions should have a 2" margin at the top.

**Indentations** Paragraphs should be indented six spaces for the text. Paragraphs within a direct quote should be indented four spaces from the body of the quotation.

**Corrections** Do not turn in a photocopy as the original. Typewritten (rather than computer generated) papers should be corrected using correcting paper or liquid paper. Do not make corrections in pencil. Do not strike over mistakes.

**Proofreading** It may take a little extra time to proofread the paper, but even the best typists make mistakes. Proofread one time for content only; proofread again for typographical errors.

**Quotations** All term papers are to be your original work. It is not original if you type what others have written and use connecting phrases to tie it all together. Good research will naturally involve consulting others to discover what has been written and to assist you in the development of your own ideas on the subject. If the exact words of someone else are essential to the thrust of your paper, this constitutes a direct quotation and must be noted by the use of quotation marks to avoid plagiarism. When the ideas of another person are incorporated into your paper and you have either paraphrased or summarized that person's material, it is known as an indirect quotation and must be footnoted to avoid plagiarism. (See the CTS "Policy on Cheating and Plagiarism."

**Notes** There are two kinds of notes -- content and reference. Content notes provide incidental comments upon, amplify, or explain the text but are
disruptive to the flow of the paper. These notes should be placed at the bottom of the page. Reference notes cite the authority for statements in the text and acknowledge the source of the information. **Information used directly or indirectly must be acknowledged.**

Term papers submitted as part of the requirements for a class may use the following form for acknowledging borrowed material within the text of the paper -- set in parentheses the author's last name, the date of the material used, and the page number. Footnotes may still be used with this method of citation to provide information not relevant to the body of the paper but may be helpful as background.

**Bibliography**

Sources used in the preparation of the paper should be listed at the conclusion of the paper in a bibliography. Include materials quoted as well as those consulted (though not quoted) if they were important in the development of the paper. All materials should be arranged alphabetically by the last name of the authors. If more than one work is used by the same author, arrange them chronologically by date of publication.

**Title Page**

Each term paper should have a title page providing the following: title of paper, name of student, professor and course title for which the paper is being submitted, date, name of the seminary, and student mailbox number.

**Contents, Illustrations, etc.**

If the paper contains chapters, charts, illustrations, or other divisions or explanatory material, a preliminary page should be provided listing them and the page number for the explanatory material or the beginning of the chapters. For spacing and format consult John L. Sayre, *A Manual of Forms for Term Papers and Theses*, 4th ed. rev. (Enid, Oklahoma: Seminary Press, 1979). For basic reference to form, footnotes and bibliography, great use can be made of Kate L. Turabian's *A Manual for Writers of Term Papers, Theses and Dissertations*, 6th edition, 1996.

**Inclusive Language**

Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g. "brother" when the meaning is human being or person; "her" as the pronoun for an inanimate object). Language for "God" should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names and metaphors. The following may be helpful guides: Keith Watkins, *Faithful and Fair*, (Nashville, TN: Abingdon Press, ©1981) and "Inclusive Language Guidelines for Use and Study in the United Church of Christ,” June 1980, United Church of Christ Leadership Resources, P.O. Box 179, St. Louis, MO, 63166
Appendix 3

CTS Policy on Cheating and Plagiarism

As a graduate theological school, Christian Theological Seminary endorses the normal canons of an academic community. One important aspect of those canons pertains to cheating and plagiarism. It is assumed that all persons in the CTS community will adhere rigorously to conventional scholarly standards in the preparation of papers, reports, speeches, articles and examinations. The following statement is intended to review those general standards and to specify the consequences for violation of those standards in the CTS community.

Webster's Seventh New Collegiate Dictionary defines "plagiarize" as "to steal and pass off as one's own (the ideas and words of another); to present as one's own an idea or product derived from an existing source." To "cheat" is "to practice fraud or trickery; to violate rules dishonestly."

Despite the clarity of these definitions, today there is widespread carelessness and/or confusion about what constitutes plagiarism. Some people casually assume that ignorance of the canons of respectable scholarship is sufficient excuse for flouting them. On a matter so fundamental to the character of an academic community, ignorance and carelessness are not excuses.

Hendrickson makes some helpful specific warning about plagiarism (J. Raymond Hendrickson, The Research Paper, as quoted in "Policy Regarding Plagiarism," Brite Divinity School, Texas Christian University):

1. Your paper should be written largely in your words. You get information from your sources, but the expression of it should be your own. Normally, not more than 10% of your paper should be comprised of direct quotations.

2. It is not sufficient to credit only long direct quotations. Even short quotations of two or three words must be set off by quotation marks.

3. Do not make merely verbal changes ... a few omissions, a few substitutions of synonyms, a few changes in the tense of verbs. If you are so near to quoting, it would be better to give an exact quotation and to use quotation marks. But do not forget the first rule!

4. You must credit the sources from which you take every fact, idea or argument which is not your own.

5. You must credit the source from which you actually get the material, not the original source from which your source got it. As much as possible, you should verify the material in the original source; when you have done so, you may cite the original source as your own (pp. xiv-xv).

6. Cheating is generally more clearly understood. It includes plagiarism, copying or using the work of other students, collaborating with other students on tests or papers with the intention to deceive, using illicit aids during examinations, knowingly using, buying, selling, stealing or sharing of examinations or other assignments not authorized for release. The student who knowingly abets "intentions to deceive" is also cheating.
Plagiarism and cheating at CTS will be dealt with in the following manner:

1. Any plagiarized work, or any work on which a student has been known to cheat, will be graded "F."

2. Every case of strongly suspected or proven plagiarism or cheating shall be reported by the professor to the Dean.

3. The professor shall discuss each case of suspected cheating or plagiarism with the student and the Dean. The professor shall then determine whether she or he should (a) assign an "F" for the particular work only or (b) assign an "F" for the course in which the cheating or plagiarism is alleged to have occurred. The Dean may also recommend suspension from the Seminary for one or more semesters (with suspension action to be noted on the student's transcript).

4. Item 3a above is the normal course of action to be taken by all professors in cases of cheating or plagiarism. Item 3b also may be taken by the professor. Suspension from the Seminary requires action by the Basic Degrees Committee (basic degree students) or the Advanced Professional Studies Committee (STM and D.Min. students).

5. If a student denies plagiarism or cheating, while the professor's allegation is maintained, the student shall have the right to a hearing before the Basic Degrees Committee/Advanced Professional Studies Committee.

6. If a student is involved in a subsequent case of cheating or plagiarism, she or he normally will be dismissed from the Seminary permanently, by action of the Basic Degrees Committee/Advanced Professional Studies Committee.