

LESSON 12

THE CONCLUSION OF THE EPISTLES

Romans 15:14-16:27, Galatians 6:11-18

Concluding Chapters of Romans

The Book of Romans has come down to us in recensions (revised texts) which have three different endings. The shortest recension ends with Chapter 14 but has the doxology in 16:25-27 added. The second recension concludes at the end of Chapter 15 with the doxology in 16:25-27 attached. The longest recension includes Chapters 15 and 16.

F. F. Bruce suggests that the shortest recension may have come from Marcion's Canon.¹ Marcion who adopted gnostic beliefs rejected the Old Testament. Since Romans 15 refers to the Old Testament quotations, he found the chapter unacceptable. Bruce believes that Chapter 16 was omitted from some recensions because the Epistle was sent to different churches. Chapter 16 contains a list of greetings to individuals. It is uncertain whether the individuals were members of the Church at Rome or at Ephesus. Some scholars conclude that Chapter 16 was added to a copy of the Epistle which was sent to Ephesus. It is not impossible that the Christians who were saluted had migrated to Rome.

As previously noted, Romans is not a letter which was addressed to specific problems of a particular church. It is a carefully organized doctrinal treatise. It is possible that Paul composed it primarily for the Church at Rome but sent adapted copies to other churches.

Paul's concluding remarks in Romans set forth his desires and future plans in missionary service. He felt obligated to visit Rome in order to share in the ministry of the Gospel of Christ to the Gentiles. When the Letter was written, he planned to spend only a brief period in Rome before continuing to Spain. Before Paul undertook the Roman journey, it was necessary for him to make a trip to Jerusalem to carry an offering for the saints. When he arrived in Jerusalem, his original plans were changed by his

¹F. F. Bruce, "The Epistles of Paul", Peake's Commentary on the Bible (London: Thomas Nelson and Sons Ltd, 1962), p. 933.

List the three endings for Romans as found in recensions.

1. _____
2. _____
3. _____

(Compare your answer with the text.)

Paul's future plans at the close of the writing of Romans included:

1. _____
2. _____
3. _____

(a trip to Jerusalem to take the offering for the saints, a visit to Rome, a journey to Spain)

arrest and trial which necessitated his appeal to Caesar. According to the Book of Acts, Paul went to Rome as a prisoner. Whether he was later freed and enabled to make the journey to Spain is uncertain.

After Paul set forth his plans, he concluded the Letter with greetings to a number of Christians whom he had known in various cities where he had preached the Gospel. He closed the Epistle with sundry exhortations and a doxology.

Paul's Apology for the Roman Epistle

Romans 15:14-21

The main body of Paul's Epistle extends from 1:18-15:13. Romans 15:14-21 contains an explanation for his having written to the Romans. Since he was not the founder of the Church at Rome, he could not claim responsibility for the instruction and growth of the Christians there (v.14). Nevertheless, he had written an extensive Epistle setting forth doctrines which they needed. In order not to offend them, he made three complimentary statements about the brethren in Rome:

1. They were full of goodness.
2. They were filled with all knowledge.
3. They were capable of instructing one another.

In spite of the age of the Church which was perhaps started by Pentecostal pilgrims shortly after the resurrection of Christ and the Day of Pentecost, Paul felt the need of writing a "little memorandum about essential Christianity (a deliberate understatement, if ever there was one)".² Perhaps his three compliments suggest the purpose of his writing. He admitted that he had been rather bold, but this was because God had bestowed special benefits upon him as a minister to the Gentiles (v.15). Paul claimed a certain status in Gentile churches not because of what he was or had accomplished but because of what God had revealed to him. God's grace had made him a "minister of Jesus Christ to the Gentiles" (v.16). The word for minister means "belonging to the people". Paul had received God's grace in order to serve the Gentiles. He had been especially endowed by God's grace as a minister of Christ "in the priestly service of the gospel of God" (v.16—RSV). His divinely given responsibility was to win and to prepare Gentile

²T. W. Manson, "Romans", p. 952.

Paul made three complimentary statements of the Roman Christians because he feared his instructions in the Epistle would _____ them since he was not the _____ of the Church.

(offend, founder)

Who probably started the Church in Rome?

Paul felt responsible for the Roman Christians because God's grace had made him a _____ of Christ to the _____.

(Pentecostal pilgrims shortly after the resurrection and the Day of Pentecost, minister, Gentiles)

believers as an offering to God. Not only were Gentiles to be saved, but they were to be developed and set apart by the Holy Spirit (v.16). Paul viewed his apostleship as a priestly service and his Gentile converts as his offering to God. Although the Judaizers thought that his calling was insignificant because of their attitude towards Gentiles, Paul was proud of the work which God had called and qualified him to do (v.17). He did not take credit for what had been accomplished among the Gentiles through him, but he recognized that the indwelling Christ had brought about their conversion and obedience (v.18). He could speak of these things with humility because they were the work of Christ.

The work which Christ did through Paul included teaching and activities of signs and wonders (v.19). A sign points to something beyond itself. It points to God as the agency and source of the power. As a wonder, the miraculous work creates an impression in relation to human witness. Both Paul's preaching of the Word and performance of miracles manifested the power of Christ's working through him.

Paul felt that his work which extended from Jerusalem as far around as Illyricum was almost completed. Whether he actually preached in Illyricum or only came to its borders is unknown. He stated that he had fully preached the Gospel of Christ (v.19). Perhaps he meant by "fully preached" that he had proclaimed Christ in a representative way in the key cities.

Paul chose to be a frontier missionary. He went to areas where the Gospel had not been preached previously and laid the foundation of the Gospel (v.20). Although early tradition suggests that Peter began the Church in Rome, Paul's statement that he did not build upon another man's foundation implies that Peter was not the founder since Paul desired to contribute to its ministry.

After beginning a church, Paul did not stay long in the city but left it in the care of a minister. He would move on to a new field of conquest. Occasionally he would return to visit churches which he had established and he frequently wrote letters giving advice to them.

Paul carried the Gospel to areas where Christ had not been named. He did the work of an apostle rather than that of prophets or pastor-teachers. He based his plan of pioneer missionary work upon Isaiah 52:15: "That which had not been told them shall they see; and that which they had not heard shall they consider" (cf. Rom. 15:21).

Paul was a _____ missionary who began _____.

Paul's statement that he did not build upon another man's foundation implies _____ was not the founder of the Church in Rome.

(frontier, churches, Peter)

After beginning a church, Paul would leave it in the care of a _____, and he would go on to a new _____. Sometimes he would revisit and frequently write _____ to these new churches. (Compare your answers to the text.)

Paul's Future Plans

Romans 15:22-33

Paul explained that he had previously desired to visit Rome, the capital city of the Empire. He had been hindered because of the press of the work from Jerusalem to Illyricum (v.22). Since Paul felt that his work in that area was completed, there was nothing to hinder him from fulfilling his desire of many years (v.23). He did not plan to stay long in Rome since the Gospel had been planted there perhaps thirty years earlier and the Church was relatively strong. He desired to go to Spain (v.24). He hoped that his visit in Rome would establish a relationship strong enough to cause the Roman Christians to support him during his mission to Spain (v.24). The Roman Christians could speed him on his way by giving him letters of commendation, information, companions in labour, and contributions for expenses. He hoped to receive strength from the Roman brethren and wanted to enjoy their company for a season.

It is not certain that Paul ever reached Spain, but early tradition said he did. Some scholars conclude that Paul was released from Roman prison by Nero in A. D. 62 or 63. After a journey to Spain which lasted approximately two years, he returned to Rome and was again imprisoned and put to death.

Before Paul could fulfil his desire to go to Rome and then to Spain, he felt the obligation to go to Jerusalem with the aid collected from Gentile churches for the needy Christians (v.25). The Book of Acts describes the collection in Macedonia and Achaia and Paul's trip to Jerusalem. First and Second Corinthians also add information concerning the contribution for the poor in Jerusalem. The provinces of Galatia and Asia also participated in the offering. Seven Gentile messengers representing the churches accompanied Paul (see Acts 20:4).

The Gentile churches were eager to give because they felt an obligation to the Jews through whom Christ came (v.27). Since they had received great spiritual wealth from the Jews, they felt that it was their duty to share material wealth with those in poverty. The offering was an expression of Christian love and had the potential of bringing about greater unity and fellowship between Jewish and Gentile Christians. Paul believed that the offering would "have sealed to them this fruit" (v.28). This statement probably meant that the acceptance of the gift from Gentile Christians by the Jewish Christians represented the acceptance of the Gentile Christians themselves.

Four ways Paul hoped the Roman Church would help him in his mission to Spain were:

1. *letters of _____,*
2. *_____,*
3. *companions in _____,*
4. *_____ for expenses.*

(commendation, information, labour, contributions)

The Gentiles were eager to help the impoverished Jews because they had received _____ wealth from the Jews and felt it was their duty to share _____ wealth.

(spiritual, physical)

Paul stated that when he undertook his journey to Rome, he was sure he would "come in the fulness of the blessing of the gospel of Christ" (v.29). It is uncertain whether this statement meant that he would have experienced Christ's full blessings upon his work in the East or whether he hoped that Christ's will and purpose included a fruitful ministry for him in Rome.

Paul completed his comments concerning his future plans with an appeal to the Romans for prayer support (15:30-33). He knew something of the dangers which awaited him in Jerusalem. By faith he was confident that God's will would be done. For the third time in the Epilogue, he expressed a Trinitarian formula of Christ, God, and the Spirit (cf. 15:15-19, 30). Christ filled the role of a mediator, the Spirit was connected to love, and the prayer was addressed to God. Paul's plea for prayer was urgent since the crisis he would face in Jerusalem was serious. He realized he would face not only the hostility of unbelievers but also the possibility that the Jewish Christians would not accept the gift (v.31). If he went to Jerusalem with the full blessings of Christ and experienced victory on both fronts, he would be able to make his journey to Rome with joy by the will of God (v.32).

Paul expressed a third benediction. The first one in 15:5 spoke of the God of steadfastness and encouragement. The second in 15:13 connected hope from God with joy and peace. The third in 15:33 emphasized peace. Many scholars believe that the Letter to the Romans ends at 15:33. Chapter 16 is a special letter for Phoebe which was attached to the Roman letter.

Paul's Greetings to the Saints

Romans 16:1-16

As previously noted, the destination of the greetings in Chapter 16 is uncertain. Some scholars believe that those greeted resided at Ephesus. This section is sometimes referred to as a letter for Phoebe. Paul may have sent similar letters to Rome and Ephesus which differed only in introduction and personal greetings in the conclusions. If this theory is correct, the personal greetings in the conclusions of the two letters could have been combined later into one. However, there is no textual evidence that this happened.

Phoebe is called a sister and a deaconess. Whether "deaconess" was a technical term referring to an office in the Church is disputed. Deacon (minister) is a descriptive term which was frequently used to describe the work of any Christian or of

Paul was apprehensive about his trip to Jerusalem because he realized he would face the hostility of _____ and the _____ Christians possibly would not accept the _____.

(unbelievers, Jewish, gift)

Read the conclusion of this paragraph on the next page.

Christ (cf. Rom. 13:4; 15:8; 1 Thess. 3:2; 2 Cor. 11:23). The word takes on a more specific, technical meaning in Romans 12:7 where the ministry of deacons is listed with prophecy, teaching, and other functions as a gift of the Spirit. Deacons are mentioned in connexion with bishops in Philippians 1:1.

Paul had not used the term 'church' previously in Romans. He had referred to the people of God by the terms 'brethren' and 'saints'. A church (*ekklēsia*) is a fellowship of God's people who unite together in worship and service. Phoebe was a servant of the Church at Cenchreae (v.1). Cenchreae was the eastern port for Corinth. Because of her faithfulness as a servant (deaconess), she deserved the help of the Roman Christians. The word describing her as a helper was used as a legal term for presenting culprits or witnesses in a court of justice. She had helped Paul as well as others (v.2). Her assistance may have been in legal affairs. On the other hand, she could have assisted Paul and other Christians with hospitality or finances.

Priscilla and Aquila were probably Jewish Christian leaders before they were forced to leave Rome in A. D. 49 (cf. Acts 18:1-3). Paul joined them in the craft of tent-making at Corinth and later took them to Ephesus (Acts 18:18-19). Since Priscilla's name is usually mentioned first, Paul apparently had great respect for her leadership ability. Priscilla and Aquila established a church in Ephesus which met in their house (1 Cor. 16:19). Many scholars think that Romans 16 was sent to Ephesus because Paul sent greetings to a church which met in the house of Priscilla and Aquila (16:5). It is possible, however, that they returned to Rome after the death of Claudius in A. D. 54. A church could have been meeting in their house in Rome before they were forced to leave in A. D. 49.

Paul was in Ephesus from A. D. 53-56, and it was probably there that Priscilla and Aquila "have for my life laid down their own necks" (v.4). Paul referred to an experience in which he "fought with beasts at Ephesus" (1 Cor. 15:32). Aquila and Priscilla were still with Paul in Ephesus at the time he wrote 1 Corinthians (see 16:19), probably in A. D. 54 or 55. They had been of great benefit to "all the churches of the Gentiles" (v.4). Paul's ministry while at Ephesus appears to have extended to surrounding villages. Priscilla and Aquila who had been able to instruct Apollos (Acts 18:26) were probably of great help as ministers of the Word in Paul's work (v.3).

Other than the information that Epaphroditus was among the first converts in Asia (instead of Achaia in the Authorized Version), nothing is known of him. His identity with Asia gives support to the argument of scholars that this section of Romans was written to

The term 'deacon' was used frequently to describe the work of any _____ or of Christ, but it appears to take on a more technical meaning in Romans 12:7.

(Christian)

Phoebe was a servant of the Church at _____ and perhaps helped _____ in a court of _____.

(Cenchreae, Paul, justice)

Priscilla and Aquila were probably Jewish _____ who left _____ in A. D. 49 and worked with Paul in _____ and _____.

(Christians, Rome, Corinth, Ephesus)

Epaphroditus was one of the first converts in _____.

(Asia)

the Church at Ephesus. Mary, who bestowed much labour on Paul and his associates, is unknown elsewhere in the New Testament (v.6). Andronicus and Junias are called kinsmen which probably meant fellow-countrymen or Jewish Christians (v.7). They were fellow-prisoners with Paul but the place of their imprisonment is unknown. The statement that they were "of note among the apostles" could mean either that they were eminent apostles (missionaries) or they were highly esteemed by the Apostles.

Little is known about Ampliatus (v.8), Urbanus and Stachys (v.9), Apelles (perhaps Apollos) and the household of Aristobulus (v.10). Aristobulus may have been a brother of Herod Agrippa I who lived in Rome. His household would have included his slaves and freedmen.

Herodion appears to have been a Jewish Christian (v.11). Narcissus has been identified as a wealthy freedman of the Emperor Tiberius. He was eventually executed by order of Agrippina, Nero's mother. The three women mentioned in verse 12 are otherwise unknown. Rufus appears in Mark 15:21 as a son of Simon of Cyrene; however, Rufus was a common name. Those mentioned in verses 14 and 15 are otherwise unknown.

It is noteworthy that Paul mentioned several women who were prominent leaders in the early churches. Some have suggested that Paul was a "hater of women" because of attitudes reflected in 1 Corinthians. This section of Scripture reflects Paul's respect for them as capable leaders and faithful workers in the churches.

Paul exhorted the recipients to greet "one another with an holy kiss" (v.16). This custom was practised by the Rabbis and apparently was adopted in the early Church. Paul also mentioned that "the churches of Christ salute you" (v.16). Perhaps he concluded the Epistle to the Romans at the time that representatives from the churches joined him to take the offering to Jerusalem (cf. Acts 20:3-4). It is possible that Paul was sending the Roman Letter to Phoebe of Cenchreae who was planning a trip to Rome. Chapter 16 would be, therefore, a letter of instructions and an introduction of Phoebe to the Roman Christians. The greetings to numerous acquaintances of Paul who were in Rome would prove that the Epistle was no forgery.

Adronicus and Junias were kinsmen or _____ who were fellow- _____ with Paul.

(Jewish Christians, prisoners)

Contrary to the common opinion that Paul was a "hater of women," he apparently respected women as capable _____ and faithful _____ in churches.

(leaders, workers)

Paul's Warning to the Roman Christians

Romans 16:17-20

Opposition from Judaizers had been so widespread that Paul probably concluded that some were present in the Church at Rome and were speaking against his doctrine. When he arrived in Rome and spoke with the Jews,

they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against (Acts 28:21-22).

Much of the body of the Letter dealt with the error of the doctrine of salvation held by Judaizers.

It is possible that Gnosticism was influencing some of the Roman Christians. Paul's warning against those who create dissensions and difficulties (v. 17) and "served not our Lord Jesus Christ, but their own belly" (v. 18) could have applied to either Gnostics or Judaizers. Gnosticism was a dualistic system in which material existence was considered evil. Although the body imprisoned the soul, some branches of Gnosticism believed that sins of the flesh did not affect the soul; therefore, a person was free to indulge in immoral actions—serve their own appetites (v. 18). To serve their own appetites could have also applied to Judaizers who saw the ultimate triumph of Christ in terms of material things and earthly pomp and power. They used fair words and canting religiosity to ensnare innocent people.³

While Paul rejoiced over the Romans' obedience to the Lord, he wanted them to be experts in goodness and inexperienced in evil (v. 19). They should have gained strength by knowing that the God of peace would soon destroy their greatest enemy Satan (v. 20). Satan who continues to entice Christians will be crushed by the returning Lord. The benediction in verse 20 is omitted in some early texts.

³T. W. Manson, "Romans", p. 953.

One possible influence which was disturbing the Church in Rome was _____.

(Judaizers)

It is also possible _____ was influencing some of the Roman Christians.

(Gnosticism)

Greetings from Paul's Companions

Romans 16:21-23

Timothy of Lystra had been Paul's closest associate and fellow-worker. He was the son of a Greek father and Jewish mother and he had joined Paul when he passed through Lystra on his second missionary journey. Timothy is frequently mentioned by Paul at the beginning of letters, and two letters which were written to him have been preserved. Lucius may have been Luke, the author of the "we-documents" (Acts). Gaius may have been one of Paul's first converts in Corinth (cf. 1 Cor. 1:14). Tertius who acted as Paul's amanuensis (one who writes from dictation or copies manuscripts) is not mentioned elsewhere in the New Testament. Erastus, the city treasurer, may be the same person mentioned in Acts 19:22.

When the lists of Paul's companions is compared with the representatives who accompanied Paul to Jerusalem with the offering, only Sopater (Sosipater) and Timothy are mentioned in both lists (cf. Acts 20:4). Although Gaius is mentioned in both, the Gaius in Acts 20:4 is from Derbe. In Romans 16:23, Paul identified him as his host, indicating that he was probably at the home of Gaius of Corinth when the Epistle was written.

Doxology

Romans 16:24-27

The benediction in verse 24 is a repetition of the one in verse 20. It has already been mentioned that the doxology of verses 25-27 appears in three different places in the ancient texts. Codex Alexandrinus of the fifth century has it after 14:23 and also after 16:23. Codex Vaticanus and Codex Sinaiticus have the doxology after 16:23. The textual evidence seems to favour placing it after 16:23; therefore, the Epistle to the Romans does not end with Chapter 14 but with Chapter 16.

The doxology is a compilation of important statements made in other places of Paul's writings. Some scholars have suggested that it was a compilation designed to conclude the total *corpus Paulinum*. "Now to him that is of power to stablish you according to my gospel" (v. 25) is a quotation from Ephesians 3:20 and 2:16. "According to my gospel" means the Gospel which Paul preached—righteousness through faith in Christ. "The preaching of Jesus Christ" has reference to the content of preaching which is Christ. "The revelation of the mystery,

List those who joined Paul in sending greetings to the Roman Church.

(Compare your answers with the text and Rom. 16:21-23.)

which was kept secret since the world began", refers to the fact that the Gentiles were fellow-heirs with the Chosen People. This fact had been overlooked by the Jews even though it was included in the promise to Abraham and was frequently spoken of by Isaiah.

Through special revelation, Paul became aware of the mystery which actually was manifested "by the scriptures of the prophets" but had not been understood (v.26). The mystery had then been made known to all nations "for the obedience of faith" (v.26) which was the conversion of the Gentiles. That they too were the people of God was not understood by Israel. It was revealed to Paul that the death of the Messiah whose blood became an atonement for all people who were justified by faith was God's means of including the Gentiles in His Kingdom. As long as acceptance by God was understood to be through the Jewish Law, Gentiles were excluded from God's Kingdom. The only appropriate ending to such a great doctrinal treatise is the praise of God's wisdom and glory revealed through Christ Jesus (v.27).

The Galatian Postscript

Galatians 6:11-18

Just as Paul's Epistle to the Romans ended with a warning against Judaizers, so his Epistle to the Galatians warned against those who "desire to make a fair shew in the flesh" and insist on the circumcision of the Galatian Gentile Christians (v.12). The conclusion of this Letter differs from Romans in that Paul did not mention personal references or greetings. He urgently requested the Romans to remember him in prayer as he undertook the dangerous journey to Jerusalem, but no such request is made of the Galatians. He did not share his travel plans nor did he give the instruction to greet all with the holy kiss.

Paul called attention to the "large letters" of his writing and to the fact that he was writing himself without the assistance of an amanuensis. Perhaps Paul's handwriting was not as neat as that of a professional scribe. Apparently he wrote the Letter with great urgency and emotion and may have neglected care in the formation of his letters. He may have been contrasting his lack of neatness (which would make an impression on his readers) to the exactness and precision of his opponents who were overly concerned about making an impression (v.12).

The Judaizers were also concerned about escaping persecution for the cross of Christ (v.12). Christian Jews who required Gentiles to be circumcised and to keep the Law of Moses would not be condemned and ostracized by official Judaism. By

The "mystery which was kept secret since the world began" was _____

(Gentile were fellow-heirs with the Jews)

The ending of Galatians is different from the Roman Epistle in that Paul did not mention:

personal references or _____,
requests for _____,
his _____ plans.

(greetings, prayer, travel)

Paul's reference to "large letters" may have indicated he wrote without an _____ or he wrote with great _____ and _____.

(amanuensis, urgency, emotion)

Judaizers were concerned with convincing Gentiles they should be circumcised in order to secure their own positions as Christian _____ with official _____.

(Jews, Judaism)

convincing a large number of Gentiles to submit to circumcision, the Judaizers could "glory in your [the Gentiles] flesh" (v.13—RSV). It was more important for them to convince the Gentiles to be circumcised than to keep other aspects of the Law (v.13).

Before his conversion experience, Paul was concerned about making an impression in the flesh. He wrote to the Philippians that he had trusted in the flesh more than others (3:4ff.). He was careful to keep the Law as a Pharisee and even persecuted the Church which spoke against the Law. Paul's ambition was undoubtedly to be a great leader in Judaism. These ambitions appear to be what he described as making "a fair shew in the flesh". After his conversion, Paul no longer had grounds on which to boast in his own accomplishments (v.14). "The cross of our Lord Jesus Christ" replaced his worldly ambitions with a righteousness which came from God and a gratitude in response to God's love which made him a bondservant. The glamour of worldly positions and power lost their appeal to Paul ("was crucified"), and he ceased striving to succeed according to worldly standards (v.14). The assurance and peace of being accepted by God through faith, the joy of victory in the Christian life, and the hope of resurrection became paramount in Paul's life and replaced all other values.

Paul's racial pride and feeling of superiority as a circumcised Jew vanished when he was convicted of his own sinfulness and was converted. His circumcision was of no worth, but his experience of living in the Spirit as a new creation of God was of greatest value (v.15). Living according to the Law was defeating, but walking according to the Spirit brought peace and the mercy of God (v.16).

Paul closed with a reference to his battle scars from beatings, stonings, and other ordeals which he had endured in the service of Christ. Instead of being stigmas to discredit him, they were brands which marked him as belonging to Jesus Christ. He had been accused by the Judaizers of not being qualified as an apostle, thus his teachings were discounted, and of being inconsistent in his stand on circumcision. Paul's life of sacrificial suffering and service for his Lord gave undisputable evidence of his devotion to Christ; therefore, there was no reason for him to be troubled by man again (v.17). Paul closed the Epistle with a brief benediction in which he commended the "brethren" to the grace of God.

After Paul's conversion, what became paramount in his life and replaced all other values?

1. The _____ and _____ of being accepted by _____,
2. The joy of _____ in the _____ life,
3. The hope of _____.

(assurance, peace, God, victory, Christian, resurrection)

Paul said "from henceforth let no man trouble me" (Gal. 6:17) because his battle _____ from beatings and _____ proved he was the servant of _____ and qualified as an apostle; therefore, there was no reason for him to be troubled by _____ again.

(scars, stonings, Christ, man)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. What three endings for the Epistle to the Romans are found in the different recensions? _____

2. State Paul's future plans at the time he wrote Romans. _____

3. Why did Paul make three complimentary statements about the Roman Christians? _____

4. What was the probable origin of the Church at Rome? _____

5. Why did Paul feel responsible for Roman Christians? _____

6. What statement by Paul suggests that Peter was not the founder of the Church at Rome? _____

7. What was Paul's pattern of missionary activity? _____

8. Name four ways Roman Christians could have helped Paul in his mission to Spain. _____

9. Why were the Gentiles eager to help the impoverished Jews? _____

10. Why was Paul apprehensive about the trip to Jerusalem? _____

11. How was the term 'deacon' used? _____

12. Identify the following:
- (1) Phoebe _____
- (2) Priscilla and Aquila _____
- (3) Epaphroditus _____
- (4) Andronicus and Junias _____
13. What possible influences were disturbing Roman Christians? _____

14. List the names of those who were with Paul in sending greetings to the Roman church. _____

15. What was the "mystery which was kept secret since the world began"? _____

16. How does the ending of Galatians differ from that of Romans? _____

17. To what do Paul's "large letters" refer in Galatians 6:11? _____

18. Why were Judaizers so concerned about convincing Gentiles to be circumcised? _____

19. Why did Paul state "from henceforth let no man trouble me"? _____

Supplementary activity (Level 2):

1. Read pages 124-134 in The Epistle to the Romans by Hunter and pages 41-42 in Galatians to Colossians by Hunter.
2. Why does Paul use *leitourgos* to describe his ministry?
3. Give some reasons Romans 16 has been questioned as an integral part of Romans and give Hunter's explanation for each.
4. Why did Paul include so many greetings in the Epistle to the Romans?

Advanced activity (Level 3):

1. Read pages 25-30, 258-284 in The Epistle of Paul to the Romans by Bruce and pages 41-42 in Galatians to Colossians by Hunter.
2. Describe the extent of Paul's work as implied in Romans 15:19.
3. Why was the offering by Gentiles to the Jerusalem saints so important to Paul?
4. List the reasons Romans 16 has been questioned as an integral part of Romans. What is Bruce's position?
5. Who is Rufus?
6. Interpret Romans 16:17-18.

Seminar Discussion

1. Describe Paul's strategy in mission work.
2. Why did Paul feel responsible for the Roman Church?
3. Why was the offering by Gentiles to the Jerusalem saints so important to Paul?
4. What is known about Phoebe, Priscilla and Aquila, and Rufus?
5. What were household churches and how many are mentioned in Romans 16.
6. What is the probable length of the original Roman Epistle?