



# 2022 HUGH GOLDIE ENTRANCE EXAMINATION HANDOUT

OLD AND NEW TESTAMENT COVERED

## **OLD TESTAMENT: THE BOOK OF JOSHUA**

### **INTRODUCTION**

The Book of Joshua belongs to a tradition of Jewish history and law, called Deuteronomic, that was first committed to writing about 550 BCE, during the Babylonian Exile. The book, named after its leading character (Joshua), is the first of the Former Prophets in the Jewish canon. It tells the story of the Israelite occupation of Canaan, the Promised Land. The historical books of the bible, being given by inspiration of God have for the main objective not to tell stories alone or dwell on the fortunes of the Hebrew nation, but to unfold God's progressive revelation of Himself made manifest to the descendants of Abraham, and to also record the way in which the revelation was gotten and the effects of those revelations.

It was God's pleasure to reveal Himself not through a formal treatise, but in connection with the history of the Children of Israel (Blaikie 1). This revelation can be traced from the preliminary issues found in the Holy scriptures. From the outset, God promised Abraham that he was going to make out of him a great nation. But this God's promise to Abraham was not going to be satisfied directly and there was a need for a people, land, laws and leader(s). It is important to acknowledge that the book of Joshua talks about the Israelites entering the land of Canaan, the land that God promised to give their father, Abraham, but the slow development of the nation of Israel illustrates the way God works (McCain 85). This handout concerns itself with a brief summary of the book of Joshua, its contents, the character of Joshua and the message contained in the book of Joshua.

### **AUTHORSHIP OF THE BOOK OF JOSHUA**

There has been much debate about the author of the book of Joshua. Due to Joshua's clear attractions with Deuteronomy, proponents of the now discredited Deuteronomic Hypothesis sought to date the book after the Exile. Since there is no author mentioned in the text, the book of Joshua has been accepted as part of the Jewish and Christian canons from earliest times. It is believed that the author of Joshua lived at a time when the people of Israel were exiled in Babylonia and had lost the land they once possessed. Consequently, the retelling of the history is colored by a hope for the repossession of his homeland.

Some scholars believe that Joshua himself or a scribe under his direction penned most of the book. Early chapters include firsthand experiences, the NIV uses the pronouns we and us in Joshua 5:1, 6, and military details worthy of being known and recorded by a general. Joshua 24:26 refers to Joshua writing a portion of the book himself. After Joshua's death, the high priests Eleazar or Phinehas may have supplemented some material in this book that alludes to events after the conquest (Norman 93-94).

The book of Joshua is traditionally attributed to Joshua. This is because certain portions of the book are in the first person. For instance, in Joshua 5:1 that says 'The Lord had dried up the Jordan before the Israelites until we had crossed over'. The text suggests that the writer was part of the event. However, there was some adjustment in the book to suggest that there was an editorial work done later in the book. The book recorded the death of Joshua. Thus, if Joshua were the author of the book, it means that the book would have had to be composed during his lifetime (McCain 86) and he died about 1379 BC (Geister 94).

### **TITLE OF THE BOOK OF JOSHUA**

According to Hindson, the book of Joshua is named after the leader (Joshua) of Israel whose story is narrated in it. He took over leadership when Moses died and he was inspired by God in his leadership (35). *Joshua*, an appropriate name for the man who led Israel under God's command, to victorious conquest of the Promised Land. The name means "Yahweh saves,". Hess agrees with Donald that the book was named after the leader of the Israelites by emphasizing that the name of the book of Joshua is the same in both the Hebrew and Greek texts "Joshua" refers to its chief human character, throughout the work (Donald 161).

### **TYPES OF WRITING**

The book of Joshua consists almost entirely of stories. It carries scarcely little poetry and no law codes (Hindson 35). This book records the battles in which Joshua led the Israelites against the tribes who occupied the promised land. One of the stories is about the capture of Jericho, the town which guarded the road into the promised land (Joshua 6).

## **SOURCES OF THE BOOK OF JOSHUA**

Scholars believe that the writer of the book of Joshua used the same sources of information as were used by those who prepared the Torah, namely J<sup>1</sup>, J<sup>2</sup>, E, D and P. Each of these earlier sources may have described the settlement in the promised land as the climax and completion of the story which began with the Exodus, or even earlier, in the lifetime of Abraham. But if this is so, then each source must have given a different interpretation of the events relating to the settlement in Palestine. Hindson has said that it is certain that the book of Joshua was never part of the Torah, even though some scholars speak of the Hexateuch instead of the Pentateuch. The various sources are combined in a different way in Joshua from that in which they are related in the Torah (36)

## **THE PURPOSE OF THE BOOK OF JOSHUA**

The Lord promised Abraham and his descendants that they would be blessed and would become a blessing to others, that they would grow to become a great nation, and that they would be given a land of their own and that these blessings would be enjoyed within a close covenant relationship with God. By the end of the Pentateuch, Israel has been brought into a covenant relationship with the Lord and has become a great people. But they remain outside the Land of Promise, on the plains of Moab. Forty years before, the Lord had chosen Moses to lead his people out of slavery in Egypt and to bring them to the land he had promise. Now, after so many years of wandering, Joshua, the “new Moses” is to lead God’s people into the land, take it, and divide it among them as their inheritance from the Lord.

According to McCain, the book was written to show God’s leadership and protection to the children of Israel. It continues the history of the children of Israel (86) and to show the historical fulfillment of God's promises to the patriarchs and to Moses to give the land of Canaan to them as a possession. This is evident at the beginning of the book: Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them to the Israelites. I will give you every place where you set your foot, as I promised Moses (1:2-3). It is also repeated among the last few verses: So, the LORD gave Israel all the land he had sworn to give their forefathers, and they took possession of it and settled there.... Not one of all the LORD's good promises to the house of Israel failed; everyone was fulfilled (21:43, 45).

Indeed, the book seeks to explain God's purpose in the events surrounding Israel's capture of and settlement in Canaan. Those events are seen as the fulfillment of God's promises to Abraham, Isaac, and Jacob. Joshua comes immediately after the Pentateuch and in many ways completes its story.

## MAJOR THEMES OF THE BOOK OF JOSHUA

**1. Covenant and Land:** This is one of the themes contained in the book of Joshua. In Israel's perception of herself as the covenants people of God, nothing is more central than the land they were promised. God had promised Abraham a land, though it was not to belong to his family for some four centuries (Gen. 15:13-21). The delivery of that land into the hands of Israel is the focus of the book of Joshua. Forever after, that land is viewed in the history and literature of Israel as evidence of God's having chosen her as his covenant people and bestowing his favour on them. When Israel's offenses against the Lord required judgment, the worst sentence that the prophets could deliver was the threat of banishment from the land. In the same manner, the hope of restoration and a future kingdom were both rooted in the promise that the Lord would regather Israel to the land. The book of Joshua, then, has great theological significance, for its narratives demonstrate, more than anything else could, that the Lord was keeping the covenant promises he had made to Abraham.

**2. The Ban:** According to Hill and Walton, a prominent theme of Joshua is found in the instructions regarding how the conquered cities of Palestine were to be treated. Legislation on the ban 'destroy them totally', show them no mercy is found in Deut. 7:1-11 and it is instituted in Joshua 6:17-19. The term ban is inadequate to convey the meaning of the concept, but it is widely used for lack of suitable alternatives. The verb has lately been defined as follows: 'Consecrate something or someone as a permanent and definitive offering for the sanctuary; in war, consecrate a city and its inhabitants to destruction; carry out this destruction; totally annihilate a population in war; kill. Yet the question often arises, why the ban? Why did God command the complete destruction of the occupants of the land of Canaan? Scriptures suggests that the Canaanites brought this destruction on themselves by their own wickedness (Deut 9:5). This is indicated not only in their abhorrent practice but also in their resistance to action of the Lord.

**3. The Divine Fighter:** The Lord is frequently described, from the time of Samuel as YHWH of armies. But he is seen earlier, in the book of Joshua (10:14), as engaging in combat on behalf of the Israelites as a divine warrior. In the Old Testament this motif is related to Yahweh as creator (Isa. 45:12-13) and describes his role in the exodus and in the return from the exile as related in the Prophetic literature. When the Israelites set out from Sinai with the ark in the lead, the formula recited by Moses addressed Yahweh as one going forth in battle. The significance of this theology is laid out clearly in Proverbs 21:31.4.

**4. Sovereign Interference:** It seems clear that the miraculous element cannot be removed from the book of Joshua without severely damaging its theological intent. The book is insistent that the Lord sovereignly intervenes in history in order to execute his plan and carry out his promise. This is not portrayed as haphazard intervention like that evidenced in the Polytheistic theology of the ancient Near East. Rather, it is part of the ongoing, consistent plan of God that is delineated by the historical literature, projected further by the prophetic literature, and brought to a climax in the birth, life and death of Jesus the Christ. The exodus and the conquest represent the first great demonstration of the sovereignty of God in the history of Israel. What he had promised to an undistinguished emigrant from Mesopotamia who traveled to Canaan and raised a small family, which left the land two generations later, came true. Though more than four hundred years had gone by, the land of Canaan again belonged to the family of Abraham (Hill et al 190).

**5. Corporate Unity:** In Joshua 7, the consequences of Achan's sin first fell on all Israel as they lost a battle against Ai and then the punishment fell on Achan's family, who were all stoned to death. In the individualistic orientation of our culture, it seems contrary to the dictates of the law, though other passages warn us against reading that law too simplistically. The sense of national or ethnic identity was much stronger for Israel than it is in today's Western societies, though corporate identity still survives in areas where teamwork is necessary and 'team spirit' is valued. This solidarity was reflected positively in the laws of levirate marriage and land redemption which provided that family members come to the aid of the clan. Negatively, all could suffer the sake of one. Besides the account of Achan, we see evidence of this practice in the destruction of the families of Korah, Dathan, and Abiram. In these cases, innocent parties shared in the punishment of an individual, not because they had a share in his identity. Achan's violation

of the ban resulted in his being included in the ban, he doomed his family, for the function of the ban was to obliterate all lines of continuity (Hill et al 190).

## **THEOLOGICAL THEMES IN THE BOOK**

Joshua records part two of God's grandest work of redemption in the OT period. In part one (the Pentateuch), the Lord redeemed his people out of slavery in Egypt and formalized his covenantal love for them at Sinai. Moses led the people during that time. Now in part two, under the leadership of Joshua, the Lord brings his people into the Land of Promise and gives them rest. Joshua is a story of conquest and fulfillment for the people of God. After many years of slavery in Egypt and 40 years in the desert, the Israelites were finally allowed to enter the land promised to their fathers. Abraham, always a migrant, never possessed the country to which he was sent, but he left to his children the legacy of God's covenant that made them the eventual heirs of all of Canaan. Joshua was destined to turn that promise into reality. Where Deuteronomy ends, the book of Joshua begins: The tribes of Israel are still camped on the east side of the Jordan River. The narrative opens with God's command to move forward and pass through the river on dry land. Then it relates the series of victories in central, southern and northern Canaan that gave the Israelites control of all the hill country and the Negev. It continues with a description of the tribal allotments and ends with Joshua's final addresses to the people.

The theme of the book, therefore, is the establishment of God's people Israel in the Lord's land, the land he had promised to give them as their place of "rest" in the earth. So, the Great King's promise to the patriarchs and Moses to give the land of Canaan to the chosen people of his kingdom is now historically fulfilled. In the story the book tells, three primary actors play a part: the Lord (as Israel's God), his servant Joshua, and his people Israel (the last a collective "character" in the story). We meet all three immediately in Chapter. 1, where all three are clearly presented in the distinctive roles they will play in the story that follows. Ch. 1 also introduces the reader to the main concern of the book as a whole. The role of the central human actor in the events narrated here is armored by the name he allows. Earlier in his life Joshua was called simply Hoshea (Nu 13:8,16), meaning "salvation." But later Moses changed his name to Joshua, meaning "The Lord saves" (or "The Lord gives victory"). When this same name (the Greek form of which is Jesus) was given to Mary's firstborn son, it identified him as the servant of God who would complete what God did

for Israel in a preliminary way through the first Joshua, namely, overcome all powers of evil in the world and bring God's people into their eternal "rest".

## **THE LIFE OF JOSHUA**

Joshua's remarkable life was filled with excitement, variety, success and honor. He was known for his deep trust in God and as a man in whom is the spirit. As a youth he lived through the bitter realities of slavery in Egypt, but he also witnessed the supernatural plagues and the miracle of Israel's escape from the army of the Egyptians when the waters of the sea opened before them. In the Sinai Peninsula it was Joshua who led the troops of Israel to victory over the Amalekites (Ex 17:8-13). He alone was allowed to accompany Moses up the holy mountain where the tablets of the law were received (Ex 24:13-14). And it was he who stood watch at the temporary tent of meeting Moses set up before the tabernacle was erected (Ex 33:11). Joshua was elected to represent his own tribe of Ephraim when the 12 spies were sent into Canaan to look over the land. Only Joshua and Caleb, representing the tribe of Judah, were ready to follow God's will and take immediate possession of the land.

The rest of the Israelites of that generation were condemned to die in the desert. Even Moses died short of the goal and was told to turn everything over to Joshua. God promised to guide and strengthen Joshua, just as he had Moses. Joshua was God's chosen servant to bring Moses' work to completion and establish Israel in the promised land. To that special divine appointment, he was faithful as the leader of God's army, as the administrator of God's division of the land and as God's spokesman for promoting Israel's covenant faithfulness. Brown summarized the life of Joshua by making broad 12 references to the life and history of Joshua. Thus: Joshua was a successful officer in the army under Moses (Ex. 17:9), he was an assistant of Moses (Ex. 24:13), he was with Moses on the Mountain (Ex. 32:15-18), remained in the tent of meeting as Moses returned to the camp (Ex. 33:11), he gives godly counsel to Moses (Num. 14:7-9), his life and Caleb's was spared (Num. 14:37,38), he was ordained as a special assistant to Moses (Num. 27:18-22), he was the divider of the land of Canaan who was encouraged by Moses (Deut. 3:21), he was accepted by the people (Deut 34:9) (32).

## **HISTORICAL SETTING OF THE BOOK OF JOSHUA**

At the time of the Israelite migration into Canaan the superpowers of the ancient Near East were relatively weak. The Hittites had faded from the scene. Neither Babylon nor Egypt could maintain a standing military presence in Canaan, and the Assyrians would not send in their armies until centuries later. As the tribes circled east of the Dead Sea, the Edomites refused them passage, so Israel bypassed them to the east. However, when Sihon and Og, two regional Amorite kings of Transjordan, tried to stop the Israelites, they were easily defeated and their lands occupied. Moab was forced to let Israel pass through her territory and camp in her plains. Also, the Midianites were dealt a severe blow.

Biblical archaeologists call this period the Late Bronze Age (1550–1200 B.C.). Today thousands of artifacts give testimony to the richness of the Canaanite material culture, which was in many ways superior to that of the Israelites. When the ruins of the ancient kingdom of Ugarit were discovered at modern Ras Shamra on the northern coast of Syria a wealth of new information came to light concerning the domestic, commercial and religious life of the Canaanites. From a language close to Hebrew came stories of ancient kings and gods that revealed their immoral behavior and cruelty. In addition, pagan temples, altars, tombs and ritual vessels have been uncovered, throwing more light on the culture and customs of the peoples surrounding Israel.

Excavations at the ancient sites of Megiddo, Beth Shan and Gezer show how powerfully fortified these cities were and why they were not captured and occupied by Israel in Joshua's day. Many other fortified towns were taken, however, so that Israel became firmly established in the land as the dominant power. Apart from Jericho and Ai, Joshua is reported to have burned only Hazor (11:13), so attempts to date these events by destruction levels in the mounds of Canaan's ancient cities are questionable undertakings. It must also be remembered that other groups were involved in campaigns in the region about this time, among whom were Egyptian rulers and the Sea Peoples (including the Philistines). There had also been much intercity warfare among the Canaanites, and afterward the period of the judges was marked by general turbulence.

Much of the data from archaeology appears to support a date for Joshua's invasion c. 1250 B.C. This fits well with an exodus that would then have taken place 40 years earlier under the famous

Rameses II, who ruled from the Nile delta at a city with the same name (Ex 1:11). It also places Joseph in Egypt in a favorable situation. Four hundred years before Rameses II the pharaohs were the Semitic Hyksos, who also ruled from the delta near the land of Goshen. On the other hand, a good case can be made for the traditional viewpoint that the invasion occurred c. 1406 B.C. The oppression would have taken place under Amunhotep II after the death of his father Thutmose III, who is known to have used slave labor in his building projects. The earlier date also fits better with the two numbers found in Jdg 11:26 and 1Ki 6:1, since it allows for an additional 150 years between Moses and the monarchy.

## **MESSAGE OF JOSHUA**

This book records the way in which God fulfilled His promises to give the land of promise to the Israelites. Joshua, the leader, was chosen by God (Joshua 1:1-9), and worked under God's command (Joshua 5:13-15). If not for the sin of the Israelites that disrupted the life of the nation of Israel, they were sure of victory (Joshua 7:10-12). The Children of Israelites enemy were to be totally destroyed for fear of not running them from serving the almighty God, but the Israelites shall be saved (Hinson 37). The following is the outline of the book of Joshua.

The Entrance into the Land (1:1;5:12): The Exhortations to Conquer (Ch. 1), The Reconnaissance of Jericho (Ch. 2), The Crossing of the Jordan (Chs. 3-4), The Consecration at Gilgal (5:1-12). The Conquest of the Land (5:13;12:24): (a) The Initial Battles (5:13;8:35),The victory at Jericho (5:13;6:27),The failure at Ai because of Achan's sin (Ch. 7), The victory at Ai (8:1-29), The covenant renewed at Shechem (8:30-35). (b)The Campaign in the South (CHS. 9-10): The treaty with the Gibeonites (Ch. 9), The long day of Joshua (10:1-15), The southern cities conquered (10:16-43), The Campaign in the North (Ch. 11), The Defeated Kings of Canaan (Ch. 12)

The Distribution of the Land (Chs. 13-21):The Areas Yet to Be Conquered (13:1-7),The Land Assigned by Moses to the Tribes in Transjordan (13:8-33), The Division of the Land of Canaan (Chs. 14-19), The Cities Assigned to the Levites (CHS. 20-21). Epilogue: Tribal Unity and Loyalty to the Lord (Chs. 22-24):The Altar of Witness by the Jordan (Ch. 22), Joshua's Farewell Exhortation (Ch. 23), The Renewal of the Covenant at Shechem (24:1-28),The Death and Burial of Joshua and Eleazar (24:29-33).

## WORKS CITED

- Blake, William Garden. *The Book of Joshua*. New York: George H. Doran & Stoughton Company, 1974. Print.
- Britannica, The Editors of Encyclopedia. *Book of Joshua*. Encyclopedia Britannica, 16 Apr. 2020, <https://www.britannica.com/topic/Book-of-Joshua>. Accessed 25 January 2022.
- Brown, Allan. *A Survey of Israel's History in the Old Testament*. Hobe Sound, FL USA: Sonlite Ministry, 1982. Print.
- Donald, Campbell K. Joshua, in *The Bible Knowledge Commentary: Old Testament*, ed. John F. Walvoord and Roy B. Zuck. Wheaton, Ill.: Victor Books, 1985.
- Geisler, Norman L. *A Popular Survey of the Old Testament*. Peabody, Mass: Prince Press, 2007.
- Hess, Richard S. *The Old Testament. A Historical, Theological and Critical Introduction*. Grand Rapids, Michigan: Baker Academic, 2016. Print.
- Hinson, David F. *Old Testament Introduction 2. The Books of the Old Testament*. London, 1974. Print.
- Kaufmann, Yehezkel. *The Biblical Account of the Conquest of Palestine*. Jerusalem: Magnes, 1953.
- McCain, Danny. *Notes of Old Testament Introduction*. Bukuru: ACTS, 2020. Print.
- NIV Study Bible. *Introductions to the Books of the Bible, Joshua*, Zondervan, 2002.
- VanderWaal, Cornelis. *Search the Scriptures Volume 2. Leviticus-Ruth*. Ontario. Canada: Paideia Press, 1978. Print.

## FOR FURTHER READING

- Kitchen, Kenneth A. *Ramesses II: Pharaoh Triumphant*. London: Aris and Phillips, 1982.
- Longman, Tremper, III, and Dan Reid. *God is a Warrior*. Grand Rapids: Zondervan, 1995.
- Miller, J. Maxwell. *Archeology and the Israelites Conquest of Canaan: Some Methodological Considerations*. Palestine Exploration Quarterly 109, 1977.
- Woudstra, Marten. *The Book of Joshua*. Grand Rapids: Eerdmans, 1981.
- Younger, Lawson. *Ancient Conquest Accounts*. JSOTS 98. Sheffield, England: JSOT Press, 1990.

## NEW TESTAMENT: THE BOOK OF ROMANS

Romans is part of Pauline Epistles. Paul's letter usually follows this general structure. However, Paul's letters are clearly marked out as being an apostolic proclamation and exhortation. Paul inserts words like grace and peace instead of the customary greeting. He replaces the thanksgiving for the recipient's health and happiness with a blessing or thanksgiving from the blessings received from God. The main part of Paul's letters opens with a well-known device taken from the rules of Greek and Roman speaking called rhetoric. Paul seeks to establish rapport with his readers by making a request, or an appeal or an injunction. The letters usually close with notes of greetings, a doxology and a benediction.

Romans and other letters of Paul are characterized by the following:

- The tone is unlike the typical letter genre
- Except Timothy, Titus and Philemon, Paul's letters were written to a general audience.
- He speaks more as a public person than as a private individual and emphasizes his apostolic authority.
- The epistles are thematic extensions of the gospels.

Romans is the longest of all Pauline Epistles with 7,101 words, the average length of Paul's letters was about 1,300 words, the shortest is Philemon which has 335 words<sup>1</sup>. Romans is the most theologically significant of the letters of Paul "the very purest gospel" (Luther). The letter takes the form of a theological treatise framed by an epistolary opening (1:1-17) and closing (15:14-16:27). Opinions about the theme of Romans have tended over time to move the center of attention from the beginning to the end of the letter. The Reformers, following the lead of Luther singled out justification by faith, prominent especially in

---

<sup>1</sup> McCain, Danny. Notes on New Testament Introduction. Bukuru: African Christian Textbooks, 2014. p. 265.

chapters 1-4, as the theme of the letter. At the beginning of the 20<sup>th</sup> century, however, Albert Schweitzer argued that justification by faith was no more than a “battle” doctrine—a doctrine Paul used to fight against Judaizers and that the true theme of Romans is to be found in the teaching of Romans 6-8 about union with Christ and the work of God’s Spirit.<sup>2</sup> It is the general consensus of many scholars that Romans is the gospel in written form. It is possible that Romans does not have a single theme, only recurring motifs within several distinct topics. But if we are to single out one theme, a good case can be made for “the gospel.” This word and its cognate verb “to evangelize” are prominent in the introduction and in the conclusion of Romans, that is, in its epistolary frame, where we might expect to encounter any overarching topic. It is the word “gospel” that has pride of place in 1:16-17, which is so often (and probably right) taken to be the statement of the letter’s theme. Moreover, as we have seen, Romans grows out of Paul’s missionary situation which makes natural a focus on that gospel with which Paul had been entrusted by his Lord. Romans, then, is Paul’s statement of his gospel.”<sup>3</sup>

Romans like every other epistle can be divided into the following parts:

- 1 Address: This usually includes the name of the writer and the recipient.
- 2 Greetings
- 3 Thanksgiving or Prayer wish
- 4 The main body of the epistle
- 5 Closing: This usually includes final greetings and farewell.

---

<sup>2</sup> Stowers, *Rereading of Romans*

<sup>3</sup> Ulrich Wilckens, *Der Brief an die Romer*, EKKNT. Neukirchen-Vluyn: Neukirchener, 1982. 1.91.

Romans as an epistle is an occasional document because according to Fee and Stuart<sup>4</sup>, it was called forth by some special circumstances either from the readers' side or the authors. As a result of this there is always the need for application in the interpretation of epistles.

Romans as an epistle is not a theological compendia. It has to be stated however that the epistles contain theological ideas, they are called task theology, because the theology has already been brought to bear on a particular problem.

The Amanuensis of Romans was *Tertius* (16:22). He was the secretary that took the dictation as Paul gave it. The book of Roman has a natural logical progression as thus<sup>5</sup>

- |                       |              |
|-----------------------|--------------|
| 1. Plan of Redemption | -1-8         |
| 2. Justification      | -1-5         |
| 3. Sanctification     | -6-8:17      |
| 4. Glorification      | -8:18-39     |
| 5. Israel             | -9-11        |
| 6. Application        |              |
| 7. Church             | -12:1-21     |
| 8. State              | -13:1-14     |
| 9. Liberty            | -14:1-15:13  |
| 10. Conclusion        | -15:14-16:27 |

Paul wrote the epistle to Romans before ever having visited the city of Rome, at least as a Christian. Though some have suggested that Peter was the pastor of the church at Rome, this is unlikely because had that been so, it would have been a most serious oversight for Paul to have failed to greet him in his epistle to the church. The Roman historian, *Suetonius*,

---

<sup>4</sup> G. D. Fee and D. Stuart (1962) *How to Read the Bible for all Its Worth* London: SU Press.

<sup>5</sup> McCain, p. 271

wrote that in AD 49 or 50, Claudius banished the Jews from Rome because of rioting connected with a certain “*Chrestus*.” This is probably a misspelling of Christ. If this is so, then it would suggest that the church had already gotten a good start as early as AD 49-50. Since pilgrims from Rome were present on the day of Pentecost (Acts 2:10), it is possible that some of these people who experienced Pentecost may have taken Christianity back to Rome and started the church there. If that is the case, they would have taken a very “living” form of Christianity with them.<sup>6</sup> Some think that *Aquilla and Priscilla* took the gospel back to Rome after hearing it in Corinth (Acts 18:2, Romans 16:3-5). It is possible that converts of Paul from Asia Minor and Greece first took the gospel to Rome. This is supported by Paul’s intention not to build upon another man’s foundation (Romans 15:20).

Many believe that the church at Rome consisted mainly of Jews because of the following

- Paul has a major emphasis on Israel in Romans 9-11
- Paul quotes heavily from the Old Testament in Romans. In fact, there are more quotes from the Old Testament in Romans than in all the rest of Paul’s epistles put together

It is believed that the Gentiles made up the bulk of the believers in Rome because

- There are 28 references to the word “Gentile” in Romans.
- 1:13- I might have a harvest among you, just as I have had among the other *Gentiles*.
- 11:13- I am talking to you *Gentiles*...

There are so many views on where and when Paul wrote Romans. Some said that Paul wrote Romans when he was preparing to go to Jerusalem to deliver the offering that had been collected for the poor saints while some said that he wrote the Roman epistle while he was in Corinth during his three-month visit before heading for Palestine around AD 55-

---

<sup>6</sup> Ibid 267

56. The traditional position states that Paul wrote Romans about AD 55-56 from Corinth shortly before he traveled for Palestine where he was arrested.<sup>7</sup>

The purpose of Romans includes the following:

**1. It is to serve as a foundational Book**

- ❖ Romans has been called the “Constitution of Biblical Christianity. It was basically designed as a theological treatise to explain the basic doctrines of the Christian faith.
- ❖ The message of Romans can be summarized in Romans 1:16-17: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. 17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith (NIV)."
- ❖ Paul deals with the great themes of Christianity like:
  - a. Gospel
  - b. Resurrection
  - c. Salvation
  - d. Belief
  - e. Faith
  - f. Righteousness
  - g. Wrath
  - h. Judgment
  - i. Repentance
  - j. Sin
  - k. Law
  - l. Guilt
  - m. Justification

---

<sup>7</sup> Ibid 269

- n. Redemption
- o. Propitiation
- p. Grace
- q. Imputation
- r. Peace
- s. Reconciliation
- t. Atonement
- u. Death
- v. Sanctification
- w. Adoption
- x. Glorification
- y. Hope
- z. Election
- aa. Foreknowledge
- bb. Predestination
- cc. purpose<sup>8</sup>

2. The book of Romans was to explain the relationship between the Gentiles who were making up the bulk of Christianity by this time and the Jews to whom God had made so many promises. This can be seen in Romans 9-11.

3. Another purpose was to deal with some practical issues such as

- ❖ The believer's relationship with other believers in the local church (12:1-21)
- ❖ The believer's attitude toward unbelievers including the government (13:1-14)
- ❖ The believers' attitude toward those with whom they may disagree (14:1-15:13)

---

<sup>8</sup> Robert Gromacki, New Testament Survey. Grand Rapids: Baker Book House, 1984. Pg. 181-182

4. Paul wanted to let the church know about this future plans. When he came to Rome, he wanted to do at least two things viz;
- ❖ Strengthen them in faith (1:11, 15)
  - ❖ Use them as a base to launch his ministry to Spain (15:22-24)

**Chapter One of Romans** discusses the plight of the heathen. They are lost because they rejected the light that they have -1:18ff **and it** contains the longest list of sins in the Bible. **The weak** in Romans 14 are the ones who have a weak conscience. Their conscience is sensitive to things. They cannot eat meat or they cannot do other things without their conscience bothering them while **the strong** is the person who has a strong conscience. Very few things bother his conscience.

**The weak and the strong conscience** normally come from a person's background and does not indicate his level of commitment to God. In fact, the weak conscience brother may be much more committed to the Lord than the strong conscience brother.

The responsibilities of the weak and strong includes the following:

- a. The weak must not judge and condemn the strong, those who can do things that (the weak) cannot do.
- b. The strong must not put a stumbling block in the way of the weak. He or she must avoid doing things that will cause the weak brother to stumble.

## **INFORMATION**

*Candidates should study the following information and act accordingly.*

1. You are expected to study the two books as provided in the handout thoroughly
2. You will be examined in essay writing
3. You will be examined on general knowledge: Current Affairs and Presbyterianism
4. You are required to build five files with the following documents:
  - a. Baptism Certificate
  - b. Confirmation Certificate
  - c. First School Leaving Certificate
  - d. O Level Certificate (WAEC, NECO, NABTEB, GCE) and First-Degree Certificate etc
  - e. Birth Certificate/Age Declaration
  - f. Medical Report
  - g. Letter from your Sponsor(s)
  - h. Letter from your Parish/Recommendation Letter
  - i. Admission Form
  - j. General Assembly Form (Ministerial candidates)
  - k. 2 Copies of Passport (if possible recent) for each file (Red Background)
5. Examination Date is 4<sup>th</sup> May, 2022
6. Examination time is 11:00 am Prompt @ Hugh Goldie, Arochukwu, Abia State.
7. It is advisable to be in the school the night before the examination date.

**Note:** *All candidates (Ministerial and Non-Ministerial) MUST pass through the Session, Presbytery, Synod and General Assembly of Board of Education before coming to write the entrance examination.*