

# The Jewish People according to the Book of Romans

DR. MICHAEL G. VANLANINGHAM

## Study Questions

1. What do you consider to be the strongest argument that indicates Paul believed Israel had a right to possess the land God promised it? What do you consider to be the weakest argument?
2. How do you feel about so much of the future blessings that will come on the Gentile world being based on what God will do in and through Israel?
3. What implications do Paul's words have for Christian anti-Semitism?
4. Do you think Bible-believing Christians should be supportive of Israel? Why or why not?
5. Do you think Bible-believing Christians should be antagonistic toward Palestinians? Why or why not?
6. Fulfillment theologians decry the concept that the nation of Israel has a future in its own land. What would be gained if the Jewish people do not have a future in their own land? What would be lost?
7. Consider your own church's stance and ministry as it relates to Israel. In light of what Paul says about Israel's future, what might need to change at your church? How might these changes be brought about?
8. In Romans 4:13, Abraham's seed is "heir of the world." Does this phrase indicate Paul pictures a different future for Israel and his Gentile "spiritual children" than Abraham was told by God? Why or why not?
9. "It is arbitrary for fulfillment theologians to maintain that 'the covenants,' 'the promises,' and God's guarantees to 'the patriarchs' in Romans 9:4-5 only relate to the forgiveness of sins found in the Abrahamic and New Covenants." Do you agree or disagree with this statement? Please explain why.
10. Based on the treatment of Romans 11:12 and 15 (the future "full inclusion" and "acceptance" of the Jewish people), how likely is the position that says that in the future, restored Israel is included in the Church and is not distinct from Gentile believers?
11. Some fulfillment theologians maintain that "Israel" in Romans 11:25 and "Israel" in 11:26a have different meanings. They say in 11:25, it refers to the Jewish people, but in 11:26a it refers to the Church, consisting in believing Jews and Gentiles, as the new Israel. What evidence do you see that supports this view? What evidence is there that this view is

unlikely?

12. Paul draws substantiation for his assertion that “all Israel will be saved” from Isaiah 50:29 and 27:9. What do those OT verses and their contexts contribute to Paul’s understanding of the future of the Jewish people in their own land?
13. In Romans 11:28, what is the most likely referent of the word “enemies?” If “all Israel” is the Church, the new Israel, then who are the enemies? Do you see a problem with understanding “enemies” as a reference to the Church?
14. Please explain why you would agree or disagree with this statement: “The ‘gifts and calling of God are irrevocable’ should be understood only in reference to the spiritual and salvific benefits of the Abrahamic Covenant.”
15. In Romans 15:8, Paul writes that Christ became a servant to the circumcised in part “to confirm the promises given to the patriarchs.” Which promises did Paul had in mind? To help you answer this question, please review Genesis 12:1-3; 15:5-7; 17:6-8; 22:16-18.

According to the Jewish Encyclopedia article on Rome:[2]. Jews have lived in Rome for over 2,000 years, longer than in any other European city. They originally went there from Alexandria, drawn by the lively commercial intercourse between those two cities. The book of Acts in the New Testament, as well as other Pauline texts, make frequent reference to the large populations of Hellenised Jews in the cities of the Roman world. The Jews in the diaspora were generally accepted into the Roman Empire, but with the rise of Christianity, restrictions grew. Forced expulsions and persecution resulted in substantial shifts in the international centers of Jewish life to which far-flung communities often looked, although not always unified, due to the Jewish people's dispersion itself. "The Jewish-Roman Wars" or The War of the Jews is a history book by Flavius Josephus about antique wars between Romans and Jews. Divided into seven books, it opens with a summary of Jewish history from the capture of Jerusalem by the Seleucid ruler Antiochus IV Epiphanes in 164 BC to the first stages of the First Jewish-Roman War (Book I and II). He fully defected to the Roman side and was granted Roman citizenship. Josephus recorded Jewish history, with special emphasis on the first century CE and the First Jewish-Roman War, including the Siege of Masada. His most important works were The Jewish War (c. 75) and Antiquities of the Jews (c. 94). ...more. Get A Copy.