

Currents and Crosscurrents
Questions on Chapter Seven of Calvin Roetzel's
The Letters of Paul: Conversations in Context

Gnosticism (pages 162—166)

1. Roetzel thinks the letter to the Colossians was written in part to combat a group of people who
 - a. practiced self-indulgence and rejected all asceticism (world denial)
 - b. were strongly ascetic (world denying) and rejected all forms of self-indulgence
 - c. practiced both physical-indulgence and rejection of the world

2. In which of the “deuteropauline” letters is the following statement found?
...guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge [*gnosis*]; by professing it some have missed the mark as regards the faith.
 - a. Ephesians
 - b. Colossians
 - c. First Timothy
 - d. Titus

3. The *knowledge* promised by second-century Gnosticism was
 - a. understanding gained through the study of scripture
 - b. reunion with the divine source of one's being
 - c. a state of mind achieved by chanting key sacred phrases for long periods of time

4. Which of the following things happened in **144 CE**?
 - a. Marcion prevailed in his ongoing argument with Pelagius over the nature of sin.
 - b. Marcion was excommunicated from the church at Rome for teaching (among other things) that the church should reject the Jewish scriptures.
 - c. Marcion convinced the church at Rome to adopt Gnostic Christianity.

5. Marcionite Christianity was suppressed in Syria when **Bishop Rabbula**
 - a. held a conference of bishops to debate the issue and arrive at a concensus
 - b. had Marcionite meeting places destroyed and took their property
 - c. agreed to accept certain key Marcionite claims in return for the support of the Marcionite churches

6. Second-century Gnostics read **Romans 8:23** as though it said
... we ourselves, who have the first fruits of the Spirit, groan inwardly while we await _____.
 - a. the redemption of our bodies
 - b. redemption from our bodies

7. Who did the second-century Gnostics understand “**the god of this world**” to be in the following statement from Second Corinthians 4:4?

In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

- a. the devil
- b. the creator God of Israel
- c. the Father of Jesus

Pelagianism (pages 166—170)

8. The doctrine of *original sin* defended by Augustine claimed that
- a. sin is transmitted seminally, being inherited from one’s father, so that a child is born guilty and must be baptized to remove the effects of this inherited sin
 - b. sin is a conscious act, so babies cannot really be guilty when they are first born, but they will inevitably repeat the original act of sin committed by Adam
 - c. each act of sin is original to the person who commits it, so no sin is inherited
9. According to Pelagius, the doctrine of original sin
- a. is supported by scripture and should be defended by the church
 - b. leads to a negative view of God as fundamentally unfair
 - c. implies that each act of sin is a deliberate choice by the sinner
10. Augustine, reading the Latin translation of **Romans 5:12**, concluded that
- a. Adam represented all humanity, so when he sinned, all people sinned in him.
 - b. All people sin just as Adam did.
 - c. Some people manage to live a life without sin.
11. The Greek text of Romans 5:12 does not allow the interpretation that Augustine made. What does the Greek text imply?
- a. Adam represented all humanity, so when he sinned, all people sinned in him.
 - b. All people sin just as Adam did.
 - c. Some people manage to live a life without sin.
12. Which of the following *best* matches what Paul used the term *pistis* to mean?
- a. Belief in a set of doctrines about Jesus
 - b. A trusting life of faithfulness to God
 - c. Obedience to the demands of Torah

Paul and Jesus (pages 171—174)

13. What famous biblical scholar of the last century said “Jesus was not a Christian, he was a Jew”
- a. Julius Wellhausen
 - b. William Wrede
 - c. Albert Schweitzer

14. Two of the following scholars saw Paul and Jesus as essentially incompatible. Which one did *not* share this view?
- a. John Locke
 - b. William Wrede
 - c. Albert Schweitzer
15. According to Geza Vermes,
- a. Paul led Christianity astray from the goals originally set by Jesus
 - b. hellenistic paganism, not Paul, led Gentile Christianity into error
 - c. Jesus claimed to be God's divine Messiah, so Paul's interpretation of him is rooted directly in Jesus' own teaching
16. **Form Criticism**, a discipline applied to the Gospels rather than Paul's letters, has contributed to Pauline studies in that
- a. it has shown that the Gospel writers are interpreters of Jesus in the same way that Paul is
 - b. the Gospels are objective histories, while Paul is an interpreter of Jesus
 - c. Paul's letters provide more reliable objective historical information about Jesus than the Gospels do
17. Who wrote *The Mysticism of Paul the Apostle*, a book that revolutionized the study of Paul by proposing that he understood Jesus in light of Jewish apocalyptic thought?
- a. Julius Wellhausen
 - b. William Wrede
 - c. Albert Schweitzer
 - d. Geza Vermes

Paul and Judaism (174—181)

18. Augustine and Luther
- a. each rejected his past spiritual efforts when he became a Christian
 - b. each saw his new faith as a further development of the faith he had before coming to faith in Christ
 - c. had completely different experiences, with Luther converting to Christianity while Augustine did not have a clear conversion experience
19. According to **the New Perspective** on Paul,
- a. Paul continued to practice his Jewish faith after becoming a follower of Jesus
 - b. Paul rejected Judaism in favor of Christianity
 - c. Paul was never really a Jew, even though he claims in his letters to be one
20. According to **Philippians 3:4—6**
- a. Paul was never able to meet the requirements of the Law, so he decided that justification must not be dependant upon the Law
 - b. Paul was blameless according to the Law
 - c. Paul was never under the jurisdiction of the Jewish Law, so he could neither be approved nor condemned by it

21. Which of the following texts says that confessing Jesus as Lord is necessary for salvation?
- a. Luke 10:25—28
 - b. Romans 10:9—10
 - c. First Timothy 3:16
22. According to Roetzel, dislocating Paul from his Jewish past
- a. helps us to see his Christian experience more clearly
 - b. does violence to his thought and distorts our picture of first-century Jewish faith
 - c. has never been something that very many Christian scholars were willing to do
23. Rudolf Bultmann saw Paul's message as
- a. fundamentally focused on the individual and what it means to be human
 - b. essentially communal, encompassing the whole range of salvation history
 - c. concerned neither with the individual nor with the broader questions of salvation history, but with the development of the *ekklesia* (church)
24. Who wrote *Paul and the Salvation of Mankind*, arguing that Paul's experience on the road to Damascus was a prophetic call to bring the Gentiles into the community of God's people?
- a. Rudolf Bultmann
 - b. Johannes Munck
 - c. Martin Luther

Roetzel's Treatment of Paul's View of Women's Roles (pages 182—190)

25. According to Robin Scroggs, the Greek term *kephale* (usually translated as *head*)
- a. implies control, so when Paul says the man is the *head* of his wife, he means the man is in control
 - b. implies source, so Paul meant that Adam (the man) came before Eve (woman) in the creation story, and was her source, not her master
 - c. implies intelligence, so when Paul says the man is the *head* of his wife, he means the man should make the important decisions for the family
26. Elaine Pagels has argued that Paul was not committed to radically rearranging the social system of his day. Which of the following is a part of her argument to support this view? (Two of the following are false. Which one is true?)
- a. Paul puts restrictions on women, but not on men.
 - b. Paul tells poor people to put up with the wealthy, but does not criticize the rich.
 - c. Paul does not directly attack the institution of slavery.
27. Elizabeth Schüssler Fiorenza, in the book *In Memory of Her* argues that Galatians 3:28 and First Corinthians 11 and 14
- a. are complementary, with the Galatians passage providing Paul's general theological perspective, and the Corinthian passages showing how that theological perspective should be used in concrete situations
 - b. are in conflict, with the passages from First Corinthians showing that Paul was not really committed to the radical principle stated in Galatians 3:28

28. According to Roetzel

- a. Paul was a chauvinist, showing clear discrimination against women
- b. Paul was a liberationist, arguing forcefully for equal treatment of women
- c. Paul was neither a chauvinist nor a liberationist. He sometimes challenged traditional hierarchical patterns, but sometimes supported them.