



Romans
Romans 1:1-18

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- 3 sections:
 - 1:1-7 – the opening
 - 1:8-15 – thanksgiving and prayer
 - 1:16-18 – thesis statement

Romans 1:1-7: The Opening

- Typical characteristics of the Hellenistic letters
 - the sender
 - the recipient
 - Greetings
 - Modifications: *χαίρειν* to *χαρίζ*
 - Additions: *εἰρήνη*

Romans 1:1-7: The Opening

- 2 themes:
 - Paul’s apostolic authority and mission (1:1-2, 5-7)
 - The nature of Paul’s gospel (1:3-4)

Romans 1:1-2 – Paul’s Apostolic Authority

Παῦλος = δούλος Χριστοῦ Ἰησοῦ,
κλητὸς ἀπόστολος
ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

ὃ προεπηγγείλατο
διὰ τῶν προφητῶν αὐτοῦ
ἐν γραφαῖς ἀγίαις

Paul = a slave of Christ Jesus,
called to be an apostle
set apart for the gospel of God

which he promised beforehand
through his prophets
in the holy Scriptures

Romans 1:1-2 – Paul’s Apostolic Authority

- Note the threefold expressions:
 - Slave of Christ Jesus - *δοῦλος* (doulos)
 - Called to the apostolic office
 - Being set apart by God for the task of proclaiming the gospel

Slave of Christ Jesus

- How to translate *δοῦλος* *doulos*?
 - Slave or servant?
- Possible background for *δοῦλος*, *doulos*
 - OT – ebed Yahweh
 - Imperial household

Called to the Apostolic Office

- Called to the apostolic office
 - Notion of derived authority
 - Dichotomy of call/conversion in recent debates
 - Political terminology

Being Set Apart for the Gospel

- Cf Gal 1:15
- Calling of OT prophets - Isa 49:1; Jer 1:5 – cf. Karl Sadners – Does Paul see himself in line with the OT prophets?
- Separation from the clean and unclean

1:5

δι' οὗ ἐλάβομεν
χάριν καὶ ἀποστολὴν (Paul's Calling)
εἰς ὑπακοὴν πίστεως
ἐν πᾶσιν τοῖς ἔθνεσιν
(missionary purpose)
ὑπὲρ τοῦ ὀνόματος αὐτοῦ
(ultimate aim)

1:5

through whom we have received
grace and apostleship (Paul's calling)
to bring about the obedience of
faith among all the nations
(missionary purpose)
for the sake of his name
(ultimate aim)

- The obedience of faith among the nations/
gentiles

- How to make sense of the genitive *πίστεως* ?
 - subjective – the obedience that faith produces or that faith requires
 - objective – the obedience in relation to faith – not likely
 - appositional – the obedience that consists in faith

- 1:6-7
 - the place of Romans believers in Paul's mission

- 2 themes:
 - Paul's apostolic authority and mission (1:1, 5-7)
 - The nature of Paul's gospel (1:2-4)

The Nature of Paul's Gospel

περὶ τοῦ υἱοῦ αὐτοῦ concerning his Son

τοῦ γενομένου who was come
ἐκ σπέρματος Δαυὶδ from the seed of David
κατὰ σάρκα, according to the flesh

τοῦ ὀρισθέντος υἱοῦ θεοῦ and was appointed to be the Son of God
ἐν δυνάμει in power
κατὰ πνεῦμα ἁγιωσύνης according to the Spirit of holiness
ἐξ ἀναστάσεως νεκρῶν, from his resurrection from the dead

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, Jesus Christ our Lord

- Note the parallel
- Creedal formula?

- What is Paul actually announcing in 1:3-4?
 - Preexistent Christology?
 - Adoptionist Christology?
 - Resurrection of Christ?

- Paul's political declaration of war on Caesar?
- Wright: "a royal proclamation aimed at challenging other royal proclamation... subverting the imperial gospel of Caesar" ("Paul's Gospel and Caesar Empire," 168)

- Note the language:
- Proclamation of the significant event where Jesus descended from David and appointed the Son of God, and this event has been proclaimed through Israel's scriptures according to which God's purpose for creation will be fulfilled through the Messiah.

- | | |
|---|---|
| <ul style="list-style-type: none"> • Nero
(according to imperial inscriptions) • Son of the divine, the deified Claudius • Descendant of Tiberius Caesar Augustus and Germanicus Caesar, themselves sons of the divine Augustus | <ul style="list-style-type: none"> • Jesus
(according to Paul) • Descended from the seed of David according to the flesh • And appointed son of God in power, according to the Spirit of holiness, by resurrection from the dead. |
|---|---|

- Deification is seen as a political useful fraud – seen in Caesar
- The true son of God is the heir of David – his deification alone is genuine

- Nero – ascended the throne by dubious means – widespread of having a hand in the death of Claudius
- Jesus – appointed by God

1:8-15 – Thanksgiving and Prayer

- Hellenistic letters form
- Cf. Peter O'Brien, David Pao, Gordon Wiles, Paul Schubert
- The extent of the thanksgiving section – up to 1:12 or 1:15
 - How to make sense of the disclosure formula, *οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν* (I wish not to be unaware)

Romans 1:8-15

- Note the progression from 1:1-7 to 1:8-15
- Note the 2 main themes:
 - The thanksgiving (1:8)
 - The prayer for the visit to Rome (1:9-15)

First Theme: Thanksgiving

Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν

ὅτι

ἡ πίστις ὑμῶν καταγγέλλεται
ἐν ὅλῳ τῷ κόσμῳ.

First Theme: Thanksgiving

First, I thank my God
through Jesus Christ for all of you,

because

your faith is proclaimed
in all the world

Second Theme: Prayer for Roman Visit (1:9-15)

- note the *γάρ* in 1:9
- 1:9-15: purpose of Paul's visit
 - A desire to strengthen them with some spiritual gift (1:11)
 - To encourage them through the faith that is in him (1:12)
 - To win fruit in Rome as in other gentile towns (1:13)
 - To preach the gospel in Rome (1:15)

Second Theme: Prayer for Roman Visit (1:9-15)

- Preach the gospel in Rome?
 - Problems when cf. Rom 15:20-21
 - Solutions:
 - Klein
 - Stuhlmacher
 - How to reconcile?

Second Theme: Prayer for Roman Visit (1:9-15)

- How to understand 'to have some fruit'? 1:14
- Note the language here – *ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.* (I might reap some fruit among you and also among the gentiles)
- What is the "fruit" that Paul desires?
- Possible miss translation in NIV?

Second Theme: Prayer for Roman Visit (1:9-15)

- Paul as a debtor - both Greeks and barbarians, both wise and foolish

Thesis Statement: 1:16-18

- The flow: (see Schreiner, 58-59)
 - Paul is eager to preach the gospel in Rome (1:15)
 - Because he is not ashamed of the gospel (1:16)
 - The reason he is not ashamed is that the gospel is the power of God to bring salvation to all who believe (1:16)
 - Because the justice of God is revealed in the gospel by faith (1:17)
 - This understanding of the justice of God is supported by the OT that says the just shall live by faith. (1:17)
 - BUT WHAT ABOUT 1:18?

γάρ
 Οὐ ἐπαισχύνομαι τὸ εὐαγγέλιον,
 γάρ
 δύναμις θεοῦ ἐστὶν
 εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,
 Ἰουδαίῳ τε πρώτῳ
 καὶ
 Ἑλλήνι.
 γάρ δικαιοσύνη θεοῦ ἐν αὐτῷ ἀποκαλύπτεται
 ἐκ πίστεως εἰς πίστιν,
 καθὼς γέγραπται·
 ὁ θεὸς δίκαιος ἐκ πίστεως ζήσεται.

Thesis Statement: 1:16-18

- Not ashamed
 - Honour-shame culture in the Mediterranean world
- Why is Paul not ashamed?
 - The gospel is the power of God that results in salvation
 - This salvation is for everyone who believes – the universal nature of the gospel

Thesis Statement: 1:16-18

- Challenge to the Roman Imperial order?
- See Priene Inscription



“Since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior [σωτήρ], both for us and for our descendants, that he might end war and will restore order everywhere, and since he, Caesar, by his appearance [ἐπιφανεῖν] (excelled even our anticipations), surpassing all previous benefactors, and, not even leaving any hope to those of the future that they might surpass him, and since the birthday of the god Augustus was the beginning of the gospel for the world that came by reason of him”

- Son of God
 - 42 BCE, Julius Caesar formally deified as “the divine Julius” (*divus Iulius*)
 - His adopted son, Octavian (better known by the title “Augustus”) became known as “divi Iuli filius” (son of the divine Julius) or simply “divi filius” (son of the Divine One)
 - Augustus used this title as a propaganda tool to advance his political position, overcoming all rivals for power within the Roman state.

- Coins bearing “son of God”



Thesis Statement: 1:16-18

- Augustus: “saviour of the universe”
- Nero: “the saviour and benefactor of the universe”

Thesis Statement: 1:16-18

- the righteousness of God is revealed
- *δικαιοσύνη θεοῦ*
- 3 options:
 - Objective - Believer's status before God (forensic) - Luther
 - Subjective - God's saving power (transformative) - Calvin
 - Both – e.g, Schreiner

Thesis Statement: 1:16-18

- The phrase: “From faith to faith”

Thesis Statement: 1:16-18

- Citation of Hab 2:4
 - Interesting to note the difference:
 - MT: but the righteous by his faith/faithfulness shall live
 - LXX: But the righteous shall live by my faithfulness
 - Rom 1:17 & Gal 3:11 – But the righteous by faith shall live
 - Heb 10:38 – Buy my righteous one by faith shall live

Thesis Statement: 1:16-18

- ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
 - *The righteous by faith* shall live , ie linking “by faith” to “righteous”
 - The righteous *shall live by faith* – ie linking “by faith” to “live”

- How to relate 1:16-17 to 1:18?

- Note the 4 $\gamma\acute{\alpha}\rho$ from 1:16-18. Syntactically, how does these 4 $\gamma\acute{\alpha}\rho$ relate to one another?
- Makes better sense to link 1:18 to 1:16-17 as part of the Thesis Statement:
 - The gospel is not only the revelation of the righteousness of God and the power to save BUT
 - The gospel is also the revelation of the wrath of God

- For I am not ashamed of the gospel,
- For it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- For in it the righteousness/justice of God is revealed from faith for faith, as it is written, "The righteous/just shall live by faith."
- For the wrath of God is revealed from heaven against all ungodliness and unrighteousness/injustice of men, who by their unrighteousness/injustice suppress the truth

Questions for Reflections

- Please refer to handouts