Paul the Apostle
An Introductory Course

DIVINE WORD MISSIONARIES
Kieran J. O'Mahony, OSA
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Paul 01 – Welcome to (the foothills of) Mt Everest!

Our Starting Point

So far in my experience, Paul and his letters are ...

What I know about Paul at this stage is ...

What I would like to be able to do when the course is over is ...

When reading a letter of Paul, the appropriate questions to ask are ...
**Goals of the course:**

- To encourage an increased familiarity with the letters themselves
- To enable the student to follow the argument of the letters
- To appreciate the letters in their social and cultural context
- To understand themes in the theology of Paul
- To highlight the significance of Paul for today

**Methods:**

- Reading the letters themselves and asking questions
- Books by Dunn, Murphy-O’Connor, Matera
- Hellenistic rhetoric / ancient letter theory
- Archaeology / sociology of early Christianity
- Various sections of the letters / plus scholarship
- To be arrived at by discussion

**Expected of the student:**

- To read Paul’s letters as we are studying each one in sequence
- To ask questions and formulate hypotheses
- To read JMOC’s book, Paul. A Critical Life, plus some other general presentation
- To read books, sections of books and articles as recommended
- To read introductory articles from the *Important General Resources* below

**A suggestion:**

Keep an eye out for *narrative layers* in what is being said:

**Story 1:** God and creation, plus God and Israel  
**Story 2:** Jesus  
**Story 3:** Paul (intertwined at various decisive moments with the story of Jesus)  
**Story 4:** Believing communities (also a complex intertwining)

This could be expressed in another way, bearing in mind the tension between the “contingent” and the “coherent”:

- Inherited convictions  
  (axiomatic)

- Transformative moments in the life of the individual and of the community

- Immediate situation  
  (issues and reflections)
Bibliography

New Testament Abstracts (in the library) contains more recent literature and is well indexed.

Which Bible?

If you are not using the Greek text, I STRONGLY recommend the NRSV (New Revised Standard Version). There are several different editions of this - the full text only, the Catholic edition, the New Oxford Annotated Bible (NOAB) , and the HarperCollins Study Bible (HCSB). For study, the choice is between NOAB and HCSB.

The difference between them is this: the NOAB has short notes, but extensive introductions and good essays in an appendix; the HCSB has shorter introductions but very full and excellent notes on the text itself. I suggest, therefore, the HCSB, which is expensive and heavy, but the notes are really helpful.

You would need also a paperback version for bringing to lectures.

Essential Reading


Important General Resources

A Dictionary of Biblical Interpretation 1990 [DBI] - it is what the title says - i.e. not a dictionary of the Bible. Quirky but stimulating - the omissions are very unexpected!
Dictionary of Paul and his Letters (1993 DPL) Very useful and compendious.
Eerdmans Dictionary of the Bible [EDB] Short and readable. Reliable and good for a start.
Exegetical Dictionary of the New Testament 1990 [EDNT] This is an up-dated translation of a German original from 1980. It is in three volumes, with the third volume out in March. Brief articles, which accommodate people without Greek. Leads to discoveries.
HarperCollins Bible Dictionary [1996 Revised edition, HCBD] This is by the same group which edited the HarperCollins Study Bible, so that gives you an idea of its reliability.
New Jerome Biblical Commentary [NJBC]
The Anchor Bible Dictionary 1992 [ABD] - essential reference work in English - not great on theology as such, but good on other aspects.
The New Interpreter’s Dictionary of the Bible vol 1-5, 2006 (absolutely wonderful resource, with a pastoral tone)
Theological Dictionary of the New Testament 10 volumes. [TDNT] This is a translation completed in 1976 of a German work started in 1933. Even the one volume digest is excellent. You should experience this work!

Short Introductions to St Paul [for the beginner]


There are many excellent short introductions to Paul. In order to get a quick overview of the world of Pauline studies the student is encouraged to take up two or three of these books and to compare the content.

O’Mahony, Kieran J., Do We Still Need St Paul? A Contemporary Reading of the Apostle, Dublin: Veritas, 2011 (second edition, revised and expanded).
Wright, N. T., Paul in Fresh Perspective, Minneapolis: Fortress, 2005.
Longer Studies of St Paul [for the advanced student]

Horrell, David G. The Social Ethos of the Corinthian Correspondence Edinburgh: T & T Clark, 1996.

Theology


Furnish, Victor Paul *The Theology of the First Letter to the Corinthians* Cambridge: CUP.


**Hermeneutics**


**Historical Context: Hellenistic Judaism**


Graeco-Roman Culture

Thiessen, Gerd The Social Setting of Pauline Christianity Edinburgh: T&T Clark, 1982.

Rhetoric Primary Sources

Ar. Poet. Aristotle, Poetica
Ar. Rhet. Aristotle, Rhetorica*
Ar. Top. Aristotle, Topica
Aug. DDC Augustine, De Doctrina Christiana
Cic. Brut. Cicero, Brutus
Cic. Inv. Cicero, De Inventione
Cic. De Or. Cicero, De Oratore
| Cic. Part. Or. | Cicero, De Partitione Oratoriae |
| Cic. Top. | Cicero, Oratorum Topica |
| Demetr. Eloc. | Demetrius, De Elocutione |
| Her. | [Anon.] Rhetorica ad Herennium |
| Long. Subl. | Longinus, De Sublime |
| Pl. Phdr. | Plato, Phaedrus* |
| Quint. | Quintilian, Institutio Oratoria (4 vols.) |
| Rhet. ad Alex. | [Anon] Rhetorica ad Alexandrum |

*All are available in the Loeb Classics series and some in popular editions (*).*

### Rhetoric Secondary Sources


Barthes, Roland “The Old Rhetoric: an aide-mémoire” in *The Semiotic Challenge* Oxford: Blackwell, 1988 (original French version of this article was the result of a seminar in 1964-65).


### Ancient Epistolary Theory


Stowers, Stanley K. “Letters (Greek and Latin)” in ABD IV 290-293.

### Methodology


### Internet Resources

- www.thepaulpage.com
- www.ntgateway.com/paul/
- www.textweek.com/pauline/paul.htm
- http://faculty.bbc.edu/RDecker/ntpaul.htm
- www.bu.edu/religion/faculty/bios/fredriksen.html
- www.ntwrightpage.com
- www.tarsus.com

This page is my own and has the notes for the lectures as well as the presentations for each lecture in pdf format.
A few background notes – please read Murphy-O’Connor and some dictionary articles on this question.


(1) Acts v. the Letters

(A) Authentic Letters
(B) Acts of the Apostles
(C) Extra-biblical confirmation of the Letters
(D) Extra-biblical confirmation of the Acts.

(2) The Pauline Corpus

(A) The Genuine Letters
(B) Doubtfully Genuine Writings
(C) Pseudonymous Writings

Introduction

Whoever deals with Pauline chronology has to deal with Acts and with the question of the extent of the Pauline corpus.

(1) Acts v. the Letters

(A) Authentic Letters

(B) Acts of the Apostles

Chief differences:

(a) Luke does not mention Paul’s withdrawal to “Arabia” (Gal 1:17b)


(c) The escape from Damascus is explained different by Luke and by Paul, as follows:

Acts 9:23 ¶ After some time had passed, the Jews plotted to kill him,

2Cor. 11:32 In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me,

(d) The presence Paul at the martyrdom of Stephen and his consenting to it are not confirmed by Paul, who speaks only of persecuting the church of God. Contrast Acts 7:58-8:1 (cf. 22:20) and Gal 1:13 and Phil 3:6.
Acts 7:58 Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. 59 While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” 60 Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died. 1 And Saul approved of their killing him.

¶ That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria.

Acts 22:20 And while the blood of your witness Stephen was shed, I myself was standing by, approving and keeping the coats of those who killed him.’

Gal. 1:13 ¶ You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it.

Phil. 3:6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

(C) Extra-biblical confirmation of the Letters:

There is only one event in Paul’s letters which can be dated extra-biblically: his Damascus Escape recounted in 2Cor 11:32-33 and Acts 9:24-25. This occurred at the end of Paul’s three years in Damascus (Gal 1:17-18).

2Cor. 11:32 In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, 33 but I was let down in a basket through a window in the wall, and escaped from his hands.

Acts 9:24 but their plot became known to Saul. They were watching the gates day and night so that they might kill him; 25 but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

Gal. 1:17 nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

Gal. 1:18 ¶ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days;

Damascus was under Roman rule until the death of Tiberius, which occurred on March 16, AD 37). The Nabatean Aretas IV Philopatris (who lived from 9 BC to 39 AD) was then given control over it by Caligula. This means that Paul’s escape occurred between 37 and 39 AD. If we date the escape to later in the period, then Paul’s conversion, occurring three years before, may be dated probably to 36 AD.

(D) Extra-biblical confirmation of material in Acts:

(a) The proconsulate of L. Junius Gallio Annaeus in Achaia - cf. 18:12

Acts 18:12 ¶ But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal.

This proconsulate is mentioned in an inscription in a temple to Apollo at Delphi. The text reads as follows:
1Tiber[ius Claudius Caes]ar Au[gust]us Ge[rm]anicus, invested with tribunician po[wer
2[for the 12th time, ac]claimed Imperator for the 26th time, F[ather of the Fa]ther[land ... sends greetings to ...]. 3For a [long time I have been not on]ly [well disposed toward t]he
ci[tv]y of Delphi, but also solicitous for its pr[o]p[ers]ity, and I have always guar[ded th]e
cul[t of t]he [Pythian] Apo[lo. Bu]t 5now [since] it is said to be desti[tu]te of [citi]zens, as [L. Jun]ius 6Gallio, my fri[end] an[d proconsul], [recently reported to me, and being
desirous that Dephi] 7should continue to retain [inta]ct its for[mer rank, I orde]er you
(pl.) to in[vite] [well born people also from oth]er cities [to Delphi as new inhabitants
and to] 9all[ow] them [and their children to have all the] privi[leges of Del]phi 10as being
citi[zens on equal and like (basis)]. For i[f] so[me ...] 11were to trans[fer as citi]zens [to
these regions, ...]

Gallio was thus Consul in Achaia in the 12th year of the reign of Claudius, after
the latter’s 26 acclamation as emperor. When was the 26th acclamation? The 22nd to the
25th acclamation took place in Claudius’ 11th regnal year and the 27th took place in his
12th before August 1, 52 AD. Therefore the 26th acclamation could have occurred before
the winter in ad 51 or in the spring of 52 AD.

Is it possible to be more precise? Another inscription tells us the 26th acclamation took
place in the 12th regnal year.

If Gallio were the proconsul, then consuls were expected to take up office by June 1st and
to leave it by mid-April. We know from a letter that Gallio developed a fever in Achaia
and cut short his stay. Hence, it seems that it is best to think of Gallio being in Achaia in
the later spring and summer of 52, leaving the place not later than the end of October
when sea travel become impossible.

(c) Famine in the reign of Claudius

Acts 11:28 One of them named Agabus stood up and predicted by the Spirit that there
would be a severe famine over all the world; and this took place during the reign of
Claudius. (b) The expulsion of the Jews from Rome

Acts 18:2 There he found a Jew named Aquila, a native of Pontus, who had recently come
from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome.

This is not so clear. A later writer says this happened in the 9th regnal year of Claudius,
i.e. Jan 25, 49 to Jan 24, 50. The sources are neither clear nor reliable. It would mean that
Paul arrive in Corinth some time after that.

Difficult to date. May have occurred during the procuratorship of T. Julius Alexander
(46-48 ad - see Joseph JA 20.5.2 § 101, which reads,

Then came Tiberius Alexander as successor to Fadus; he was the son of Alexander the
Alabarch of Alexandria; which Alexander was a principal person among all his
contemporaries, both for his family and wealth: he was also more eminent for his piety
that this his son Alexander for he did not continue in the religions of his country. Under
these procurators that great famine happened in Judea in which queen Helena bought
corn in Egypt at a great expense, and distributed it to those that were in want...

(d) Porcious Festus succeeded Felix as procurator of Judea
Acts 24:27 ¶ After two years had passed, Felix was succeeded by Porcius Festus; and since he wanted to grant the Jews a favour, Felix left Paul in prison.

-But the dates are difficult to establish. Fitzmyer goes for c.60 ad.

(e) Pontius Pilate recalled.

According to Josephus, Pontius Pilate was recalled in 36 ad, because he writes (JA 8.4.2) But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius, a man that had been consul, and who was now president of Syria, and accused Pilate of the murder of those that were killed; for that they did not go to Tirathaba in order to revolt from the Romans, but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusation of the Jews. so Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead.

The recall of Pilate may the plausible occasion for the beginning of the persecution of the church in Jerusalem and the lynching of Stephen.

Acts 7:58 Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul. 59 While they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit.” 60 Then he knelt down and cried out in a loud voice, “Lord, do not hold this sin against them.” When he had said this, he died. 1 And Saul approved of their killing him.

¶ That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria.

Comparison between the Letters and the Acts of the Apostles

<table>
<thead>
<tr>
<th>Letters</th>
<th>Acts</th>
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</thead>
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<tr>
<td>Conversion near Damascus (implied in Gal 1:17c)</td>
<td>Damascus (9:1-22)</td>
</tr>
<tr>
<td>To Arabia (Gal 1:17b)</td>
<td>Flight from Damascus (9:23-25)</td>
</tr>
<tr>
<td>Return to Damascus (1:17c): 3 yrs</td>
<td>To Jerusalem (9:26-29)</td>
</tr>
<tr>
<td>Flight from Damascus (2Cor 11:32-33)</td>
<td>Caesarea and Tarsus (9:30)</td>
</tr>
<tr>
<td>To Jerusalem (Gal 1:18-20)</td>
<td></td>
</tr>
<tr>
<td>“The regions of Syria and Cilicia” (Gal 1:21-22)</td>
<td></td>
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<tr>
<td>Churches evangelised before Macedonian</td>
<td></td>
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<tr>
<td>Philippi (Phil 4:15)</td>
<td>Antioch (11:26a)</td>
</tr>
<tr>
<td>“Once again during 14 years I went up to Jerusalem” (for “Council,” Gal 2:1) Antioch Incident (Gal 2:11-14)</td>
<td>Antioch (14:26-28)</td>
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<tr>
<td></td>
<td>Jerusalem (15:1-12)</td>
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<td></td>
<td>Antioch (14 (15:35); Mission II Syria and Cilicia (15:41)</td>
</tr>
<tr>
<td>Location/Event</td>
<td>Summary</td>
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<tr>
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<tr>
<td>Galatia (1Cor 16:1)</td>
<td>evangelised for the first time (Gal 4:13)</td>
</tr>
<tr>
<td>South Galatia (16:1-5)</td>
<td>Phrygia and North Galatia (16:6)</td>
</tr>
<tr>
<td>Philippi (1Thess 2:2 [= Macedonia, 2Cor 11:9])</td>
<td>Mysia and Troas (16:7-10)</td>
</tr>
<tr>
<td>Philippi (16:11-40)</td>
<td></td>
</tr>
<tr>
<td>Thessalonica (1Thess 2:2; cf. 2:17-18; Phil 4:15-16)</td>
<td>Amphipolis, Apollonia, Thessalonica (17:1-9)</td>
</tr>
<tr>
<td>Athens (1Thess 3:1; cf. 2:17-18)</td>
<td>Berea (17:10-14)</td>
</tr>
<tr>
<td>Corinth evangelised (cf. 2Cor 1:19; 11:7-9)</td>
<td>Athens (17:15-34)</td>
</tr>
<tr>
<td>Timothy arrives at Corinth (1Thess 3:6), probably accompanied by Silvanus (1Thess 1:1)</td>
<td>Corinth for 18 months 918:1-18a)</td>
</tr>
<tr>
<td>Silas and Timothy come from Macedonia (18:5)</td>
<td></td>
</tr>
<tr>
<td>Apollos (in Ephesus) urged by Paul to go to Corinth (1 Cor 16:12)</td>
<td>Apollos dispatched to Achaia by Priscilla and Aquila (18:17)</td>
</tr>
<tr>
<td>Paul leaves from Cenchreae (18:18b)</td>
<td>Paul to Caesarea Maritima (18:22a)</td>
</tr>
<tr>
<td>Leaves Priscilla and Aquila at Ephesus (18:19-21)</td>
<td>Paul to Jerusalem (18:22b)</td>
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<tr>
<td></td>
<td>In Antioch for a certain amount of time (18:22c)</td>
</tr>
<tr>
<td>Northern Galatia, second visit (Gal 4:13)</td>
<td>Mission III: North Galatia and Phrygia (18:23)</td>
</tr>
<tr>
<td>Ephesus (1Cor 16:1-8)</td>
<td>Ephesus for 3 yrs. or 2 yrs, 3 months (19:1-20:1; cf. 20:31)</td>
</tr>
<tr>
<td>Visit of Chloe, Stephanas, et al. to Paul in Ephesus (1Cor 1:11; 16:17), bringing letter (7:1)</td>
<td></td>
</tr>
<tr>
<td>Paul imprisoned (cf. 1Cor 15:32; 2Cor 1:8)</td>
<td>(Paul’s plans to visit Macedonia, Achaia, Jerusalem, Rome, 19:21)</td>
</tr>
<tr>
<td>Timothy sent to Corinth (1Cor 4:17; 16:10)</td>
<td>(Paul’s plans to visit Macedonia, Corinth, Jerusalem / Judaea, 1Cor 16:3-8; cf. 2Cor 1:15-17)</td>
</tr>
<tr>
<td>Paul’s 2nd “painful” visit to Corinth (2Cor 13:2); return to Ephesus. Titus sent to Corinth with letter “written in tears” (2Cor 2:13)</td>
<td></td>
</tr>
<tr>
<td>Ministry in Troas (2Cor 2:12)</td>
<td>Macedonia (20:1b)</td>
</tr>
<tr>
<td>To Macedonia (2Cor 2:13; 7:5; 9:2b-4; arrival of Titus (2Cor 7:6)</td>
<td></td>
</tr>
<tr>
<td>Titus sent on ahead to Corinth (2Cor 7:16-17), with part of 2Cor Illyricum (Rom 15:19)?</td>
<td>Achaia (Rom 15:26; 16:1); Paul’s third visit to Corinth (2Cor 13:1)</td>
</tr>
<tr>
<td>3 months in Greece (Achaia) (20:2-23)</td>
<td>Paul starts to return to Syria (20:3), but goes via Macedonia and Philippi (20:3b-6a)</td>
</tr>
<tr>
<td>Troas (20:6b-12)</td>
<td></td>
</tr>
</tbody>
</table>
(Plans to visit Jerusalem, Rome Spain [Rom 15:22-27])

Jerusalem (21:15-23:30)
Tyre, Ptolemais, Caesarea (21:7-14)
Miletus (20:15c-38)

Caesarea (23:31-26:32)
Journey to Rome (27:1-28:14)
Rome (28:15-31)

Paul’s First Missionary Journey

(2) The Pauline Corpus

(A) The Genuine Letters
1Thess, Gal, Phil, 1-2Cor, Rom, Phlm.

(B) Doubtfully Genuine Writings
2Thess, Col and Eph
2Thess is questioned - too many similarities (paradoxically) - but it has to be seen.

(C) Pseudonymous Writings
1-2 Tim and Titus.

Just About Dates

JMO’C gives the basic dating of Paul as follows:

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>birth</td>
<td>c.68BC</td>
</tr>
<tr>
<td>conversion</td>
<td>AD 33</td>
</tr>
<tr>
<td>first visit to Jerusalem</td>
<td>37</td>
</tr>
<tr>
<td>Galatia</td>
<td>46</td>
</tr>
<tr>
<td>Corinth</td>
<td>50</td>
</tr>
<tr>
<td>Jerusalem Conference</td>
<td>51</td>
</tr>
<tr>
<td>Journey to Rome</td>
<td>61-62</td>
</tr>
<tr>
<td>Rome</td>
<td>62-64</td>
</tr>
<tr>
<td>Death</td>
<td>67</td>
</tr>
</tbody>
</table>

See his book pp. 8, 28, 31. Somewhat later dates would probably reflect the consensus.
Acts 15:22 Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, with the following letter:

“The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings.

Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, who have risked their lives for the sake of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell.”

Acts 15:30 So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. When its members read it, they rejoiced at the exhortation. Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers. After they had been there for some time, they were sent off in peace by the believers to those who had sent them. But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

Form
Introduction (prescript or salutation)
including: sender, addressee, greetings, and often additional greeting and a wish for good health.
Text or Body, introduced with characteristic introductory formulae
Conclusion:
including: greetings, wishes, especially for persons other than the address; final greeting or prayer sentence; and sometimes dating.

(B) Letter Writing: theory
(a) Letters are highly conventional
(b) Sources for studying ancient letters

Definition of a letter
half of a dialogue/ speaking to an absent friend as if present/ talk in writing/
reflecting the personality of the writer.

Subject matter
almost anything, as long as it is not a technical treatise (Romans!)

Types of Letters
Cicero: litterae publicae and privatae
factual and “mood” (= genus familiare et iocosum/ genus severum et grave

Ps-Demetrius: 21 types
Pseudo Libanius: 41 types.

Style
Concise, clear, adapted to the mood of the addressees, appropriate.

Content
Philophronesis, parousia, omilia.

(c) Conventions of St Paul’s Letters

Address: Sender, recipient, greeting, thanksgiving,
(Superscript)
Body: Often organised according to rhetorical principles
(Postscript)

Conclusion: Blessing.

(B) Rhetorical Theory
Steps Taken to Construct a Speech

a) Inventio
b) Dispositio

<table>
<thead>
<tr>
<th>Greek</th>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. προσομιουν</td>
<td>1. exordium/ prooemium/ principium</td>
<td></td>
</tr>
<tr>
<td>2. (διήγησις)</td>
<td>2. narratio</td>
<td>2. narration/ exposition</td>
</tr>
<tr>
<td>2a. παρέκβασις</td>
<td>2a. digressio/ egressus</td>
<td>2a. digression.</td>
</tr>
<tr>
<td>2b. προθέσις</td>
<td>2b. propositio/ expositio</td>
<td>2b. proposition</td>
</tr>
<tr>
<td>2c. partitio/ enumeratio</td>
<td>2c. partition.</td>
<td></td>
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<tr>
<td>3. πιστις</td>
<td>3. argumentatio/ confirmatio/ probatio</td>
<td></td>
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<tr>
<td>3a. κατασκευή</td>
<td>3b. refutatio/ confutatio/ reprehensio</td>
<td>3a. confirmation/ demonstration/ proof</td>
</tr>
<tr>
<td>3b. ἀνάσκευα</td>
<td></td>
<td>3b. refutation</td>
</tr>
<tr>
<td>4. ἐπίλογος</td>
<td>4. epilogue/ peroratio/ conclusio</td>
<td>4. epilogue/ peroration/ conclusion</td>
</tr>
</tbody>
</table>

(c) Elocutio
(d) Memoria
(e) Pronuntiatio
An example:

Paul on the Areopagus
A Rhetorical Reading

22 Then Paul stood in front of the Areopagus and said,

Exordium
“Athenians, I see how extremely religious you are in every way.

23 For as I went through the city
and looked carefully at the objects of your worship,
I found among them an altar with the inscription, ‘To an unknown god.’

Proposito
What therefore you worship as unknown, this I proclaim to you.

Probatio 1
24 The God who made the world and everything in it,
he who is Lord of heaven and earth,
does not live in shrines made by human hands,
25 nor is he served by human hands,
as though he needed anything,
since he himself gives to all mortals life and breath and all things.

Probatio 2
26 From one ancestor he made all nations to inhabit the whole earth,
and he allotted the times of their existence
and the boundaries of the places where they would live,
27 so that they would search for God and perhaps grope for him and find him
—though indeed he is not far from each one of us.
28 For ‘In him we live and move and have our being’;
as even some of your own poets have said,
‘For we too are his offspring.’

Probatio 3
29 Since we are God’s offspring,
we ought not to think that the deity is like gold, or silver, or stone,
an image formed by the art and imagination of mortals.

Peroratio
30 While God has overlooked the times of human ignorance,
now he commands all people everywhere to repent,
31 because he has fixed a day on which he will have the world judged
in righteousness by a man whom he has appointed,
and of this he has given assurance to all by raising him from the dead.”
Paul 03 1Thessalonians (i)

Barclay, J.M.G. “Conflict in Thessalonica” CBQ (1993), 512-30
Collins, R.F., “A propos the Integrity of 1 Thess” ETL 55 (1979), 67-106
Edson, C. “Cults of Thessalonica” HTR 41 (1948) 153-204
Hock, R. F. “Cynics” ABD I 1221-1226
Jewett, R. The Thessalonian Correspondence: Pauline Rhetoric and Millenarian Piety
Philadelphia: Fortress, 1986
Lifshitz, B. and J. Schiby “Une synagogue samaritaine à Thessalonique” RB 75 (1968) 368-78

1) DID PAUL WRITE IT?

2) IS IT ALL ONE LETTER OR A COMPILATION?

The two letters would look something like this:

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1:1 Greeting</td>
<td></td>
</tr>
<tr>
<td>1:2-10 Thanksgiving</td>
<td>2:13-16</td>
</tr>
<tr>
<td>2:1-12 +4:2-22 Body</td>
<td>2:17-3:10</td>
</tr>
<tr>
<td>5:23-24 Prayer</td>
<td>3:11-13</td>
</tr>
<tr>
<td>5:25 Exhortation</td>
<td>4:1</td>
</tr>
<tr>
<td>5:26-28 Conclusion</td>
<td></td>
</tr>
</tbody>
</table>

3. WHEN WHAT IT WRITTEN

Around AD 50, Paul, Silas and Timothy had moved from Asia (Turkey) to Macedonia in Northern Greece. The stopping points were Philippi, Thessalonica, Beroea, Athens and Corinth.

4. TO WHOM?

a) What was the city?

b) Who were the Christians?

Gentiles: 1:9-10; 2:14-16; 4:3-5; 5:26-27
Manual Labourers: 4:11

5. IN WHAT CIRCUMSTANCES?

The circumstances can be gleaned from the letter itself. Paul has been in Thessalonica and moved on. He has moved to Athens and thence to Corinth, and probably writes the letter from Corinth, certainly in response to the message which Timothy brought.
6. DOES THE LETTER REFLECT THE CULTURE OF THE TIME
(RELIGION, LITERATURE, POPULAR PHILOSOPHY).

a) Judaism

b) Pagan religions (mentioned but not specified)

**Roman Gods**

**Egyptian Gods**

- Serapeum
- Aphrodite-Harmony
- Dionysius
- Harpocrates
- Isis
- Isis-Cybele (seated)
- Osiris
- Serapis

**Cabirus**

c) Cynic philosophy

Dio Chrysostom *Discourse* 32:11-12

But to find a man who in plain terms (*katharos*) and without guile (*adolos*) speaks his mind with frankness (*parresiazomenon*), and *neither* for the sake of reputation (*doxes*) nor for gain, *but*, out of good will and concern for his fellow-men stands ready, if need be, to submit to ridicule and to the disorder and the uproar of the mob - to find such a man as that is *not* easy, *but* rather the good fortune of a very lucky city, so great is the dearth of noble, independent souls and such the abundance of toadies (*kolakon*), mountebanks, and sophists. In my own case, for instance, I feel that I have chosen that role, *not* of my own volition, *but* by the will of some deity. for when divine providence is at work for men, the gods provide, *not only* good counsellors who need no urging, *but also* words that are appropriate and profitable the listener.

**Conclusion for today**

We can locate the letter pretty well within the Pauline missionary activity and even date it somewhat. We can say some thing about the community to which it was addressed - their concerns and their “crisis” which provoked the letter.

Out next step is to see what can be said from the point of view of letter writing at the period and from the viewpoint of rhetoric. Our next days questions are:

**Literary Questions for the next day …**

7. Can the units of argument be delimited?
8. Does it conform to the conventions of a letter?
9. Does it make us of the conventions of rhetoric?
10. Does the letter have an overall structure?
Paul 04 1Thessalonians (ii)

7. Can the units of argument be delimited?

Bibliography: Egger on the booklist (for delimitation)

(1) Letter conventions
(2) Markers in the text itself: 2:1, 3:1,11; 4:1, 9, 13; 5:1, 12
(3) Vocabulary

(a) General observations on vocabulary in 1Thess
   “Adelphos” (= brother / sister)
   “Know” and “remember”
(b) Semantic Field (SF) of Personal Attachment
   Related SF of authority 4:6-8, 11, 13; 5:11-12
(c) Semantic Field of Kerygmatic Exhortation
   Found largely in 4:1-13 (see overheads)
(d) Semantic Field of Apocalyptic
   (i) 4:13-18 and (ii) 5:1-11
   NB the metaphors uses: thief / pregnant woman / watchman (cf. Mark 13)

And so ...

2:1-3:13 Personal relationships
4:1-12 Living the Christian life
4:13-5:11 End-time issues

The meaning of the word “arrival” / “welcome” in 1Thessalonians.

15.87 to come to or to arrive at the scene of action — ‘coming, arrival.’ ‘before (Jesus)’ coming, John preached ahead of time to all the people of Israel that they should repent and be baptized’ Ac 13:24.

34.56 welcome extended to a person on the occasion of a visit, with probable focus upon the ready acceptance — ‘welcome, acceptance.’ ‘All those people speak of how you welcomed us when we visited you’ 1Th 1:9.

Eisodos means literally entrance or access. There is however an fuller expression to receive a welcome from someone. This meaning is not in classical Greek and seem to be a development from the meaning “to visit”.
8. Does it conform to the conventions of a letter?

(a) Standard letter and 1 Thessalonians

<table>
<thead>
<tr>
<th>Address</th>
<th>Typical</th>
<th>1Thessalonians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clausius Lysias to his excellency the governor, greetings</td>
<td>1 Th. 1:1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Thanksgiving</th>
<th>sometimes present</th>
<th>1Th. 1:2-10 (provisionally)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Body</th>
<th>using rhetoric</th>
<th>using rhetoric</th>
</tr>
</thead>
</table>

| Conclusion | Therefore if it meets with your approval, you will make an effort to assist him, as is right, for the rest, take care to stay well. Farewell. Year 3 of Tiberius Caesar Augustus, Phaophi 3 (POxy IV, 746) | 1 Th. 5:23 May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 24 The one who calls you is faithful, and he will do this. 1 Th. 5:25 Beloved, pray for us. 1 Th. 5:26 Greet all the brothers and sisters with a holy kiss. 27 I solemnly command you by the Lord that this letter be read to all of them. 1 Th. 5:28 The grace of our Lord Jesus Christ be with you. |

(b) The Epistolary Conclusion in Detail

- Hortatory remarks 5:12-22
- Wish of Peace 5:23-24
- Greetings 5:25 (?)
- Greeting is the kiss 5:26
- Grace-Benediction 5:28

Questions for the next day

9. Does the letter make use of the conventions of rhetoric?
10. Does the letter have an overall structure?

For q.9 see *Paul the Letter-Writer* pp 64-95 (very useful, but be alert).
Paul 05 1Thessalonians (iii)

9. Does it make us of the conventions of rhetoric?


Step 1 Recall the 5 stages of making a speech

<table>
<thead>
<tr>
<th>Deliberative</th>
<th>Forensic</th>
<th>Display</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location</td>
<td>Senate</td>
<td>Law Court</td>
</tr>
<tr>
<td>Object</td>
<td>Policy</td>
<td>Justice</td>
</tr>
<tr>
<td>Method</td>
<td>Persuasion or dissuasion</td>
<td>Attack or defence</td>
</tr>
<tr>
<td>Audience</td>
<td>Decision</td>
<td>Judgement</td>
</tr>
<tr>
<td>Time</td>
<td>Future</td>
<td>Past</td>
</tr>
</tbody>
</table>

Step 2 Show various attempts at outlining the rhetoric

<table>
<thead>
<tr>
<th>Exordium</th>
<th>Refutatio</th>
<th>Narratio</th>
<th>Partitio</th>
<th>Confirmatio/Probatio</th>
<th>Peroratio</th>
<th>Exhortatio</th>
<th>Conclusio</th>
</tr>
</thead>
</table>

Step 3 Proposed outline

<table>
<thead>
<tr>
<th>Letter</th>
<th>Rhetoric</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:1</td>
<td>Address</td>
</tr>
<tr>
<td>1:2-10</td>
<td>Thanksgiving</td>
</tr>
<tr>
<td>1:9-10</td>
<td>Exordium</td>
</tr>
<tr>
<td>2:1-3:12</td>
<td>Proposito/partitio</td>
</tr>
<tr>
<td>4:1-12</td>
<td>Probatio 1: Paul’s welcome</td>
</tr>
<tr>
<td>4:13-5:11</td>
<td>Probatio 2: Practice</td>
</tr>
<tr>
<td>5:12-22</td>
<td>Probatio 3: End-time issues</td>
</tr>
<tr>
<td>5:25</td>
<td>Hortatory Remarks</td>
</tr>
<tr>
<td>5:23-24</td>
<td>Wish of peace</td>
</tr>
<tr>
<td>5:28</td>
<td>Grace/Benediction</td>
</tr>
<tr>
<td>5:26-27</td>
<td>Greeting with kiss</td>
</tr>
</tbody>
</table>

Partitio
[The Distribution has two parts: the Enumeration (= partitio) and the Exposition. We shall be using the Enumeration when we tell by number how many points we are going to discuss. The number ought not to exceed three; for otherwise, besides the danger that we may at some time include in th speech more or fewer points than we enumerated, it instills in the hearer the suspicion of premeditation and artifice, and this robs the speech of conviction. Ad Herennium 1.10.17.]
9 For the people of those regions report about us
what kind of welcome we had among you,  
and how you turned to God from idols, to serve a living and true God,
10 and to wait for his Son from heaven, whom he raised from the dead

Step 4  Exegesis of the text, NB Figures of Speech and Figures of Thought

The next two sessions are in a mini-dispositio, as follows:

<table>
<thead>
<tr>
<th>Exordium</th>
<th>4:13</th>
<th>5:1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proposito</td>
<td>4:14</td>
<td>5:2 (?)</td>
</tr>
<tr>
<td>Probatio</td>
<td>4:14-17</td>
<td>5:3-10</td>
</tr>
<tr>
<td>Peroratio</td>
<td>4:18</td>
<td>5:11</td>
</tr>
</tbody>
</table>

5:1-11

Thief          unpredictability time which cannot be foreseen
Pregnant woman inescapability time which is the right time
Watchman       attentiveness what to do with time now.

There is a nice example of Conpar, which corresponds to the parallelismus membrorum of Hebrew poetry (synonymous parallelism).

<table>
<thead>
<tr>
<th></th>
<th>who sleep</th>
<th>sleep</th>
<th>at night,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Z</td>
<td>for those</td>
<td>and those</td>
<td>who are drunk get drunk</td>
</tr>
</tbody>
</table>

Compare

1QM 1:1  For the In[structor, the Rule of] the War. The first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness, the army of Belial: the troops of Edom, Moab, the sons of Ammon,

1QM 13:16  […] for an eternal stand, and to annihilate all the Sons of Darkness and joy for [al]l [the Sons of Light … . ]

Possible Proposito (actually Partitio):

<table>
<thead>
<tr>
<th>what kind of welcome we had among you</th>
<th>= 2:1-3:13</th>
</tr>
</thead>
<tbody>
<tr>
<td>and how you turned to God from idols, to serve a living and true God,</td>
<td>= 4:1-8, 4:9-12</td>
</tr>
<tr>
<td>10 and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.</td>
<td>= 4:13-18 5:1-11</td>
</tr>
</tbody>
</table>
Finally, there should be a correspondence between the Exordium and the Peroratio. See how many you can find …

<table>
<thead>
<tr>
<th>Exordium</th>
<th>Peroratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1Th. 1:2 We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ.</td>
<td>1Th. 5:12 But we appeal to you, brothers and sisters, to respect those who labour among you, and have charge of you in the Lord and admonish you; 13 esteem them very highly in love because of their work. Be at peace among yourselves. 14 And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. 15 See that none of you repays evil for evil, but always seek to do good to one another and to all. 16 Rejoice always, 17 pray without ceasing, 18 give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 19 Do not quench the Spirit. 20 Do not despise the words of prophets, 21 but test everything; hold fast to what is good; 22 abstain from every form of evil.</td>
</tr>
<tr>
<td>1Th. 1:3 because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. 6 And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. 9 For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.</td>
<td>1Th. 5:23 May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 24 The one who calls you is faithful, and he will do this.</td>
</tr>
</tbody>
</table>

**Learning task**: take proofs 1, 2 and 3 and notice how the content of each is anticipated in the *exordium* and reflected in the *peroratio*.

10. Does the letter have an overall structure?

**Theological Questions**

11. What are the main arguments / theologies?
12. Does the theology differ from previous and subsequent letters?
13. Does this ancient document speak to us today?
The Rhetorical *Dispositio* of 1 Thessalonians

**Epistolary Superscript**

1 Th. 1:1 Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

**Exordium**

1 Th. 1:2 We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. 4 For we know, brothers and sisters beloved by God, that he has chosen you, 5 because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. 6 And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, 7 so that you became an example to all the believers in Macedonia and in Achaia. 8 For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it.

**Propositio / partitio**

(1) For the people of those regions report about us what kind of welcome we had among you,
(2) and how you turned to God from idols, to serve a living and true God,
(3) and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

**Probatio 1: Relationships**

1 Th. 2:1 You yourselves know, brothers and sisters, that our coming to you was not in vain, 2 but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. 3 For our appeal does not spring from deceit or impure motives or trickery, 4 but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. 5 As you know and as God is our witness, we never came with words of flattery or with a pretext for greed; 6 nor did we seek praise from mortals, whether from you or from others, 7 though we might have made demands as apostles of Christ. But we were gentle among you, like a nurse tenderly caring for her own children. 8 So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

1 Th. 2:9 You remember our labour and toil, brothers and sisters; we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. 10 You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers. 11 As you know, we dealt with each one of you like a father with his children, 12 urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.

1 Th. 2:13 We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God’s word, which is also at work in you believers. 14 For you, brothers and
sisters, became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, 15 who killed both the Lord Jesus and the prophets, and drove us out; they displease God and oppose everyone by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God’s wrath has overtaken them at last.

1Th. 2:17 As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. 18 For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. 19 For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? 20 Yes, you are our glory and joy!

1Th. 3:1 Therefore when we could bear it no longer, we decided to be left alone in Athens; 2 and we sent Timothy, our brother and co-worker for God in proclaiming the gospel of Christ, to strengthen and encourage you for the sake of your faith, 3 so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. 4 In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. 5 For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labour had been in vain.

1Th. 3:6 But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. 7 For this reason, brothers and sisters, during all our distress and persecution we have been encouraged about you through your faith. 8 For we now live, if you continue to stand firm in the Lord. 9 How can we thank God enough for you in return for all the joy that we feel before our God because of you? 10 Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

1Th. 3:11 Now may our God and Father himself and our Lord Jesus direct our way to you. 12 And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. 13 And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

**Probatio 2: Holiness**

1Th. 4:1 Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. 2 For you know what instructions we gave you through the Lord Jesus. 3 For this is the will of God, your sanctification: that you abstain from fornication; 4 that each one of you know how to control your own body in holiness and honour, 5 not with lustful passion, like the Gentiles who do not know God; 6 that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. 7 For God did not call us to impurity but in holiness. 8 Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

1Th. 4:9 Now concerning love of the brothers and sisters, you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; 10 and indeed you do love all the brothers and sisters throughout Macedonia. But we urge you,
beloved, to do so more and more, to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, so that you may behave properly toward outsiders and be dependent on no one.

**Probatio 3: End-time issues**

**1Th. 4:13** But we do not want you to be uninformed, brothers and sisters, about those who have died, so that you may not grieve as others do who have no hope. 
**14** For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died. 
**15** For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died. 
**16** For the Lord himself, with a cry of command, with the archangel’s call and with the sound of God’s trumpet, will descend from heaven, and the dead in Christ will rise first. 
**17** Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. 
**18** Therefore encourage one another with these words.

**1Th. 5:1** Now concerning the times and the seasons, brothers and sisters, you do not need to have anything written to you. 
**2** For you yourselves know very well that the day of the Lord will come like a thief in the night. 
**3** When they say, “There is peace and security,” then sudden destruction will come upon them, as labour pains come upon a pregnant woman, and there will be no escape! 
**4** But you, beloved, are not in darkness, for that day to surprise you like a thief; 
**5** for you are all children of light and children of the day; we are not of the night or of darkness. 
**6** So then let us not fall asleep as others do, but let us keep awake and be sober; 
**7** for those who sleep sleep at night, and those who are drunk get drunk at night. 
**8** But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. 
**9** For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, 
**10** who died for us, so that whether we are awake or asleep we may live with him. 
**11** Therefore encourage one another and build up each other, as indeed you are doing.

**Peroratio**

**1Th. 5:12** But we appeal to you, brothers and sisters, to respect those who labour among you, and have charge of you in the Lord and admonish you; 
**13** esteem them very highly in love because of their work. Be at peace among yourselves. 
**14** And we urge you, beloved, to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. 
**15** See that none of you repays evil for evil, but always seek to do good to one another and to all. 
**16** Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. 
**17** Do not despise the words of prophets, but test everything; hold fast to what is good; 
**18** abstain from every form of evil.

**1Th. 5:23** May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. 
**24** The one who calls you is faithful, and he will do this. 
**25** Beloved, pray for us. 
**26** Greet all the brothers and sisters with a holy kiss. 
**27** I solemnly command you by the Lord that this letter be read to all of them.

**Epistolary Postscript**

**1Th. 5:28** The grace of our Lord Jesus Christ be with you.
Paul 06 1Thess (iv)

Ethics, common life, prayer, religion at the period ...

(1) God and Father

(a) The Language of the Relationship with God x36
   1Th. 1:1-4, 8-9, 2:2, 4-5, 8-10, 12-15; 3:2, 9, 11, 13; 4:1, 3 5, 7-8, 14, 16; 5:18, 23

(b) The Configuration of the relationship with God

   (i) Not an idol: (1Thess 1:9; 4:5), but living and true (1Thess 1:9; 1:4; 5:23-24; 4:3), against whom Satan works (1Thess 2:18; 3:5).
   (ii) God called "father" x4 (1 Th. 1:1, 3; 3:11, 13); we are his children (1Thess 5:5)
   (iii) This God controls and judges history (1Thess 1:4; 3:13; 4:6, 13; 5:23) and can be angry (1Thess 1:10; 2:16; 4:6; 5:9).
   (iv) God raised Jesus and raises the dead (1Thess 1:10; 4:14)
   (v) The Thessalonians are in the church of God (1Thess 1:1; 2:14)
   (vi) God gives the Thessalonians his Word, his Gospel, his Spirit, “taught by God” (1Thess 1:5; 2:2, 8; 13; 4:7; 4:9)
   (vii) God desires our sanctification and our salvation, lived in good ethical behaviour (1Thess 1:10; 3:13; 4:1, 3; 5:9, 18, 23).

(2) Jesus (16), Christ (10); Lord (24 > < 1:8, 4:6, 5:2); Son (1 @ 1:10)

   (a) Historical Jesus (1Thess 2:14-15; 4:14-17)
   (b) Risen Jesus (1Thess 1:10; 4:14-16)
   (c) Present Relationship (1:1, 3, 6, 8; 3:8, 11, 4:1-2; plus 2:19, 4:1-2, 6).
   (d) Future Jesus 1:10; 3:11-13; 4:14-17; 5:2, 9, 23

(3) What is expected of Christians?

   (a) Called, elected and chosen (1Thess 1:4-5, 2:11-12; 4:7; 5:9, 23:24)
   (b) Attitudes of faith, hope and love (waiting): 1Thess 1:3, 8, 10; 2:19; 3:2,6-7, 10, 12; 4:9-10, 13; 5:8, 13)
   (c) Prayer (1Thess 5:17-18, 25)
   (d) Actions

      (i) In relation to outsiders and personally (1Thess 4:1-8)
      (ii) Within the community (4:9-12, 5:12-22)
      (iii) Encouragement (1Thess 3:2; 4:18; 5:11, 15)
Matera summarises as follows:

Jesus, the Son of God, endured a life of affliction. His afflictions were similar to those endured by the Jewish prophets of old. Just as the Jewish people killed the prophets, so they killed Jesus. The death of Jesus, however, played a significant role in God’s plan of salvation, for he was God’s son, and God raised him from the dead. Christ died on behalf of others, and when he returns he will rescue believers from God’s wrath and lead them to salvation. Because of Jesus’ death, believers enjoy the gift of the Spirit; they are the sanctified and elect people of God. (New Testament Christology 90-91)

Paul 07 Galatians (i)

Reading Material on Galatians
NBNB Read JMO’C chapter 6 and chapter 7 NB / Also: Brown Intro. to the NT.

Interpretation 54.3 (2000) is given over entirely to Galatians. It is in the library.

Hays, R.B. “Christology and Ethics in Galatians” CBQ 49 (1987) 268-90
Tyson, J.B. “Works of the Law’ in Galatians” JBL 92 (1973) 423-31
Yates, R. “Saint Paul and the Law in Galatians” ITQ 51 (1985) 105-24

1. Did Paul write it?

The earliest Mss are as follows:

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<tr>
<th>Document</th>
<th>Date</th>
<th>Place</th>
<th>Contents</th>
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<td>ca 200</td>
<td>Dublin / Vienna</td>
<td>Parts of 1, 2, 4, 5 and 6</td>
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<td>P 51</td>
<td>400</td>
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<td>IV</td>
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<td>Alexandrinus A</td>
<td>V</td>
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<td>V</td>
<td>Paris</td>
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<td>Rescriptus C</td>
<td>V</td>
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<tr>
<td>Claromontanus D* (Bezae)</td>
<td>V</td>
<td>Parts</td>
<td>*</td>
</tr>
</tbody>
</table>

2. Is it all one letter or a compilation?
3. When was it written?

Information from Galatians

Information from Acts
Acts 16:1; 18:23, but see all of 15 as well.

4. To whom?
5. In what circumstances?
6. Does the letter reflect the culture of the time (religion, literature, popular philosophy).
Paul 08 Galatians (ii)

7. Can the units of argument be delimited?

<table>
<thead>
<tr>
<th>verses</th>
<th>delimitation factors</th>
<th>links</th>
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<tbody>
<tr>
<td>1:6-10</td>
<td>gospel, proclaim, receive (SM kerygma)</td>
<td>grace</td>
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<tr>
<td>1:11-12</td>
<td>Address, “I want you to know” v.13 begins a history</td>
<td>gospel, proclaim, receive</td>
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<table>
<thead>
<tr>
<th>1:13-2:14</th>
<th>time, personalities, location, vocabulary</th>
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<tbody>
<tr>
<td>1:13-17</td>
<td>pre-conversion, Paul etc. Arabia, Damascus, “turning”</td>
<td>Jerusalem</td>
</tr>
<tr>
<td>1:18-24</td>
<td>3 yrs, Peter, James, John, Jerusalem, “heard”, “destroy”</td>
<td>Then</td>
</tr>
<tr>
<td>2:1-14</td>
<td>14 years, Paul, Barnabas, etc., Jerusalem, “gospel”,</td>
<td>Then</td>
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<table>
<thead>
<tr>
<th>2:15-3:29</th>
<th>Justify, justification, faith, believe, works of the Law</th>
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<tr>
<td>2:15-21</td>
<td>sin, sinner, transgressor; live, life, death, die</td>
<td>Jews</td>
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<tr>
<td>3:1-29</td>
<td>Faith, Abraham</td>
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<tr>
<td>3:1-14</td>
<td>1+14 Jesus Christ, spirit, receive, faith</td>
<td>Law</td>
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<tr>
<td>3:15-20</td>
<td>16+19 seed, sow</td>
<td>Brothers</td>
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<tr>
<td>3:21-25</td>
<td>to restrict, to guard, minder</td>
<td>Law</td>
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<tr>
<td>3:26-29</td>
<td>sons (26), heirs (29), Christ (x5)</td>
<td>Faith</td>
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<table>
<thead>
<tr>
<th>4:1-5:1</th>
<th>SM family descent; SM freedom / slavery</th>
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<td>4:1-7</td>
<td>heir, father, child, son, sonship, slave, woman, owner,</td>
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<td></td>
<td>guardian (SM household)</td>
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<tr>
<td>4:8-20</td>
<td>fear, perplexed, be in labour, wish, be present, child (SM</td>
<td>slaves, children</td>
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<td></td>
<td>concern), NB personal pronoun 2PP</td>
<td></td>
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<tr>
<td>4:21-5:1</td>
<td>servant, free, slavery, freedom, setting free, yoke, Hagar</td>
<td>giving birth</td>
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<tr>
<td></td>
<td>(SM freedom / slavery), Abraham, son, children, mother,</td>
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<tr>
<td></td>
<td>servant girl, free woman (SM family descent)</td>
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<table>
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<tr>
<th>5:2-6:10</th>
<th>SM law, circumcision, spiritual struggle, law of Christ</th>
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<tr>
<td>5:2-12</td>
<td>circumcise, circumcision, uncircumcision, castration</td>
<td>Christ, “Behold, I Paul”</td>
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<tr>
<td>5:13-26</td>
<td>one another (SM mutuality); flesh, spirit, passion, desire</td>
<td>one another</td>
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<tr>
<td></td>
<td>(SM of spiritual struggle); mild inclusion 15+26</td>
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<tr>
<td>6:1-10</td>
<td>Style: imperatives and subjunctives; (oneself, yourself, each,</td>
<td>sin(s)</td>
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<td>his/her own (SM individual responsibility); sowing, seed,</td>
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<tr>
<td></td>
<td>harvest (SM harvest, but cf. family descent)</td>
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</tbody>
</table>

8. Does it conform to the conventions of a letter?

Clearly, Galatians conforms to the conventions of a letter, even giving evidence of the use of a secretary at the very end.
9. Rhetoric

Betz, H.D. “The Literary Composition and Function of Paul’s letter to the Galatians” NTS 21 (1975) 353-79
Betz, H.D. *Galatians* Hermeneia; Philadelphia: Fortress, 1979
Dunn, J.D.G. “The Relationship between Paul and Jerusalem according to Galatians 1 and 2” NTS (1982) 461-478

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<tr>
<td>Postscript</td>
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J. Smit (1989)

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<td>Amplificatio</td>
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F. Vouga (1988)

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<td>2:14-3:5</td>
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<td>4:8-20</td>
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B.L. Mack (1990)

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<td>1:13-2:21</td>
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<tr>
<td>Exhortatio</td>
<td>4:8-20</td>
<td>Probatio 3</td>
<td>4:8-5:12</td>
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<td>5:13-6:10</td>
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<tr>
<td></td>
<td></td>
<td>Peroratio</td>
<td>6:11-18</td>
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Does it make us of the conventions of rhetoric?

Galatians - Rhetoric and Letter

Gal 1:1-5
Epistolary Superscript

Gal 1:6-10
Exordium

Gal 1:11-12
Propositio

Gal 1:13-2:21
Probatio 1

Mishnah Tractate Avot

1:1
   A. Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets,
   B. And prophets handed it on to the men of the great assembly.
   C. They said three things:
      (1) “Be prudent in judgment.
      (2) “Raise up many disciples.
      (3) “Make a fence for the Torah.”

2

II
   A. Simeon the Righteous was one of the last survivors of the great assembly.
   B. He would say: “On three things does the world stand:
      (1) “On the Torah,
      (2) “and on the Temple service,
      (3) “and on deeds of loving kindness.”

Cf. Jeremiah and Dt-Is.

Jer. 1:5 “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

Is. 49:1 Listen to me, O coastlands, pay attention, you peoples from far away!
The LORD called me before I was born, while I was in my mother’s womb he named me.

Is. 49:6 he says, “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.”

To be continued!
**Paul 09 Galatians (iii)**

**NRSV**

Gal. 2:15 We ourselves are Jews by birth and not Gentile sinners; 16 yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. 17 But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! 18 But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. 19 For through the law I died to the law, so that I might live to God. I have been crucified with Christ; 20 and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not nullify the grace of God; for if justification comes through the law, then Christ died for nothing.

**NJB**

Gal. 2:15 We who were born Jews and not gentile sinners 16 have nevertheless learnt that someone is reckoned as upright not by practising the Law but by faith in Jesus Christ; and we too came to believe in Christ Jesus so as to be reckoned as upright by faith in Christ and not by practising the Law: since no human being can be found upright by keeping the Law. 17 Now if we too are found to be sinners on the grounds that we seek our justification in Christ, it would surely follow that Christ was at the service of sin. Out of the question! 18 If I now rebuild everything I once demolished, I prove that I was wrong before. 19 In fact, through the Law I am dead to the Law so that I can be alive to God. I have been crucified with Christ 20 and yet I am alive; yet it is no longer I, but Christ living in me. The life that I am now living, subject to the limitation of human nature, I am living in faith, faith in the Son of God who loved me and gave himself for me. 21 I am not setting aside God’s grace as of no value; it is merely that if saving justice comes through the Law, Christ died needlessly.

**NAB**

Gal. 2:15 “We who are Jews by birth and not ‘Gentile sinners’ 16 know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified.

**NIV**

Gal. 2:15 We, who are Jews by nature and not sinners from among the Gentiles, 16 [yet] who know that a person is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified. 17 But if, in seeking to be justified in Christ, we ourselves are found to be sinners, is Christ then a minister of sin? Of course not! 18 But if I am building up again those things that I tore down, then I show myself to be a transgressor. 19 For through the law I died to the law, that I might live for God. I have been crucified with Christ; 20 yet I live, no longer I, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. 21 I do not set aside the grace of God; for if righteousness could be gained through the law, Christ died for nothing!”

**Observations / questions which arise? / Who is speaking? Who is included? Who is being addressed? What will the hearers make out of this?**
While formally a continuation of Paul’s discussion with Peter at Antioch, it is clear that this section now has a broader audience and provides a tight sketch of Paul’s doctrine, which he will unpack in the next couple of chapters.

Bibliography

Barth, M. “The Faith of the Messiah” Heythrop Journal 10 (1969) 63-70
Fitzmyer, Joseph A. “Pauline Theology” NJBC §82 (especially 82:67-80) 1382-1416
Hooker, M. D. “PISTIS CHRISTOU.” NTS 35 (1989) 321-342
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Tyson, J.B. “‘Works of Law’ in Galatians.” JBL 85 (1973) 423-431

Also: articles under “Paul” in HarperCollins Bible Dictionary (rev. ed. 1996) and Eerdmans Dictionary of the Bible. These are very short, but would prepare you for reading Fitzmyer.

Also: Sanders (both books on Paul).

Knowing that a person is not justified but even we have believed in order that we might be justified and not because no one will be justified

by works of the Law through (the) faith of Jesus Christ in Jesus Christ
by (the) faith of Christ
by works of the Law
by works of the Law

Rom. 7:4 In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.

Gal. 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

Gal. 4:4 But when the fullness of time had come, God sent his Son, born of a woman, born under the law,

Gal. 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—

Deut. 21:23 his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God’s curse. You must not defile the land that the LORD your God is giving you for possession.

4Mac. 7:19 since they believe that they, like our patriarchs Abraham and Isaac and Jacob, do not die to God, but live to God.

Rom. 6:10 The death he died, he died to sin, once for all; but the life he lives, he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.
Luke 20:37 And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. 38 Now he is God not of the dead, but of the living; for to him all of them are alive.”

Rom. 6:6 We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin.

Gal. 5:24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Gal. 6:14 May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

1Cor. 1:30 He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,

2Cor. 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Key terms in Galatians

Righteousness 2:21; 3:6, 21; 5:5
To justify 2:16 (x3), 17; 3:8, 11, 24; 5:4
Law 2:16 (x3), 19 (x2), 21; 3:2, 5 20 9x2), 11, 12, 13, 7, 18, 19, 21 9x3), 23, 24; 4:4, 5, 21 (x2); 5:3, 4, 14, 18, 23; 6:2, 13
Work 2:16 (x3), 3:2, 5, 10; 5:19, 6:4
Faith 2:16 (x2), 20; 3:2, 5, 7, 8, 9, 11, 12, 14, 22, 23 (x3), 24, 25, 26; 5:5, 6, 22; 6:10
To live 2:14, 19, 20 (x4); 3:11, 12; 5:25

Next day: try and figure out what Paul is saying in Gal 3.
Paul 10 Galatians (iv)  Galatians 3:1-4:7

Bibliography

Visotzky, Burton L. “Hermeneutics, Early Rabbinic” ABD III 154-155

Rhetorical lay-out of Galatians (Pitta, 1992)

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<td>6:11-18</td>
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<td>Peroratio 4:1-7</td>
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</tbody>
</table>
Principles of rabbinic exegesis

The principles by which the darshanim (midrash from d*r*sh to search) worked were numbered variously - the seven middoth of Hillel, the thirteen midoth of Ishmael etc. Hillel’s list gives us an idea of what is involved:

1. **Qal va-homer** (inference from a less important case to a more important)
2. **Gezerah shavah** (inference based on the presence in two different laws of a common term).
3. Binyah ‘av mi-katuv ‘ehad u-vinhan ‘av mishenei khetuvim (construction of a category on the basis of one text, and construction of a category on the basis of two texts).
4. Kelal u-ferat (when a general term is followed by a specific term, the general includes only what is contained in the specific)
5. Perat u-khelal (when a specific term is followed by a general term the general adds to the specific, and everything contained in the general term is included).
6. Ka-yose’ bo be-maqom ‘aher (the same interpretation applies in another place).
7. Davar ha-lamed me-’inyano (the meaning of a statement may be determined from its context).

They key terms for Paul are 1 and 2. The text here is a gezerah shava based on the following texts: Gen 15:6; 12:3; Deut 27:26; Hab 2:4; Lev 18:5; Deut 21:23

---

**Gen. 15:6** And he believed the LORD; and the LORD reckoned it to him as righteousness.

**Gen. 12:3** I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

**Deut. 27:26** ¶ “Cursed be anyone who does not uphold the words of this law by observing them.” All the people shall say, “Amen!”

**Hab. 2:4** Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

**Lev. 18:5** You shall keep my statutes and my ordinances; by doing so one shall live: I am the LORD.

**Deut. 21:23** his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God’s curse. You must not defile the land that the LORD your God is giving you for possession.
Paul 11 Galatians (v)

Hansen, G.W. Abraham in Galatians: Epistolary and Rhetorical Contexts JSNTSS 29; Sheffield: JSOT, 1989, 141-154

The Allegory Sarah and Hagar

<table>
<thead>
<tr>
<th>Exordium</th>
<th>1:6-10</th>
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<tbody>
<tr>
<td>Propositio</td>
<td>1:11-12</td>
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<tr>
<td>Probatio 1</td>
<td>1:13-2:21</td>
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<tr>
<td>Probatio 2</td>
<td>3:1-4:7</td>
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<td>Probatio 3</td>
<td>4:8-5:12</td>
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<td>5:13-6:10</td>
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Propatio 3 4:8-5:12

- Apostrophe 4:8-11
- Protreptikos 4:12-5:1
- Digressio 4:12-20
- Allegorical Midrash 4:21-5:1
- Peroratio 5:2-12

4:21 Tell me, you who desire to be subject to the law, will you not listen to the law?
22 For it is written that Abraham had two sons, one by a slave woman and the other by a free woman.
23 One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise.
24 Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai, bearing children for slavery.
25 Now Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.
26 But the other woman corresponds to the Jerusalem above; she is free, and she is our mother.
27 For it is written, “Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birthpangs; for the children of the desolate woman are more numerous than the children of the one who is married.”
28 Now you, my friends, are children of the promise, like Isaac.
29 But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also.
30 But what does the scripture say? “Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman.”
31 So then, friends, we are children, not of the slave but of the free woman.
1 For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.
Hagrites

1Chr. 5:10 And in the days of Saul they made war on the Hagrites, who fell by their hand; and they lived in their tents throughout all the region east of Gilead.

1Chr. 5:19 They made war on the Hagrites, Jetur, Naphish, and Nodab; 20 and when they received help against them, the Hagrites and all who were with them were given into their hands, for they cried to God in the battle, and he granted their entreaty because they trusted in him.

Psa. 83:6 the tents of Edom and the Ishmaelites, Moab and the Hagrites,

The Heavenly Jerusalem: NT

Heb. 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,

Rev. 3:12 If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name.

Rev. 21:2 And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:10 And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God.

The Heavenly Jerusalem: AP [NB 4Ezra = 2Esdras]

2Esdr. 7:26 “For indeed the time will come, when the signs that I have foretold to you will come to pass, that the city that now is not seen shall appear, and the land that now is hidden shall be disclosed.

2Esdr. 8:52 because it is for you that paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is appointed, goodness is established and wisdom perfected beforehand.

2Esdr. 13:36 And Zion shall come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.

2Bar 4:2 Or do you think that this is the city of which I said: On the palms of my hands I have carved you? 3 It is not this building that is in your midst now; it is that which will be revealed, with me, that was already prepared from the moment that I decided to create Paradise. And I showed it to Adam before he sinned. But when he transgressed the commandment, it was taken away from him - as also Paradise.

Mother Zion

LXXPsa. 87:5 And Mother Zion shall say, “This one and that one were born in it”; for the Most High himself will establish it.
Paul 12 Corinthians (i)

Roman Corinth - an Archaeological Synthesis

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Theissen, Gerd The Social Setting of Pauline Christianity Edinburgh: T&T Clark, 1982/1990 (articles from the 70s, but still v. good)

Archaeology

1. Intro: legendary beauty of the city.
2. Geography.
3. Archaeology.
4. History.
5. Inhabitants: size, identity, stratification.
7. House-Churches in Corinth
8. Conclusion

Summary on Corinth:

Erastus inscription: Rom 16:23 Synagogue inscription Ac 18:4 Meat market inscriptions 1 Co 10:25; Cult dining rooms (in Asklepius and Demeter Temples) 1 Cor 8:10; Court (bema) Acts 18:12.

- A prosperous city, population c.100,000.
- Nothing was more than 100 years old.
- Nevertheless, the old colonists, Latin-speaking Romans were giving way to Greeks.
- The city was famous for its produce - terracotta lamps/ Corinthian bronze (1 Cor 13!), but also lived from services, especially religious ones, education and judicial services.
- The Christian church was small - tiny in proportion to the whole population, and the wealth members made the houses available for gatherings.
- The church had to split up for lack of space and such splitting up was worsened by the traditions of different foods according to the quality of the guests.

The history of Corinth falls into two periods. The first is the history of the Greek city, up to 146 BCE. The city was razed and the inhabitants dispersed, until 46 BCE when Corinth was re-founded as a Roman Colony.
**Paul 13 1Corinthians (i)**

**Bibliography on 1Corinthians**

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Witherington III, Ben, Conflict & Community in Corinth. A Socio-Rhetorical Commentary on 1 and 2 Corinthians Grand Rapids: Eerdmans, 1995

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**Historical and Social Questions**

1. Did Paul write it?
2. Is it all one letter or a compilation?
3. When was it written?
4. To whom?
5. In what circumstances?
6. Does the letter reflect the culture of the time (religion, literature, popular philosophy).

**Literary Questions**

7. Can the units of argument be delimited?
8. Does it conform to the conventions of a letter?
9. Does it make use of the conventions of rhetoric?
10. Does the letter have an overall structure?
Rhetorical Structure of 1Cor 1-4

**Exordium** 1:4-9, 10  
**Narratio** 1:11-17  
**Partitio** 1:17 (in three parts: A: B and C)

**Probationes (proofs)**

<table>
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<tr>
<td>Wisdom / foolishness</td>
<td>Spirit Wisdom</td>
<td>The Apostles</td>
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1:18 **propositio**  
1:19-25  
1:26-31  
2:1-5 =   
2:6-7 **propositio**  
2:8-10  
2:11-16  
3:1-4 =   
3:5 **propositio**  
3:6-9  
3:10-15

**Refutatio(nes)**

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<td>Riches and Wisdom</td>
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**Peroratio** 4:14-21
Paul 14 1Corinthians (ii) Eucharist

Useful Bibliography http://camellia.shc.edu/theology/Paul.htm

Furnish, Victor Paul The Theology of the First Letter to the Corinthians Cambridge: CUP, 1999; pp 76-86
*Klauch, Hans-Josef “Lord’s Supper, The” ABD IV 362-372
Murphy-O’Connor J. “House churches and the Eucharist” TBT 22 (1984) 32-38
Power, David N. “One Bread, One Body. One Eucharistic People” Doctrine and Life (February 2001) 51 99-106
Smith, Barry D. “The More Original Form of the Words of Institution” ZNW 83 (1992) 166-168

INTRODUCTION

a) overview of 1Cor (Gordon Fee’s)

I. INTRODUCTION (1:1-9) C. Women and men in worship (11:2-16)
   A. Salutation (1:1-3) D. Abuse of the Lord’s Supper (11:17-34)
   B. Thanksgiving (1:4-9) E. Spiritual gifts (12-14)

II. IN RESPONSE TO REPORTS (1:10-6:20) F. The Resurrection (15)
   A. A divided church (1:10-4:20) G. The Collection (16:1-11)
   B. Immorality and litigation (5:1-6:20) H. About the coming of Apollos (16:12)

III. IN RESPONSE TO THE CORINTHIAN LETTER
   A. Marriage and related matters (7:1-40) IV CONCLUDING MATTERS
   B. Food sacrificed to idols (8:1-11:1)

   A. 17-22 Abuse: feeding yourself
   B. 23-26 Tradition
   B’ 27-32 Discerning the body
   A’ 33-34 Mutual hospitality

b) Context: houses/ hospitality (as we saw)

I happened to be dining with a man, though no particular friend of his, whose elegant economy, as he called it, seemed to me a sort of stingy extravagance. The best dishes were set in front of himself and a select few, and the cheap scraps of good before the rest of the company. He had even put the wine into tiny little flasks, divided into three categories, not with the idea of giving his guests the opportunity of choose, but to make it impossible for them to refuse what they were given. One lot was intended for himself and for us, another for his lesser friends (all his friends are graded), and the third for his and our freedmen. (Letters, 2:6)

c) Exegesis of 11:17-34

(1) cultic meals were part of worship in antiquity;
(2) the Lord’s Supper was most likely eaten as, or in conjunction with, such a meal.

A. 17-22 Abuse: feeding yourself
B. 23-26 Tradition
B’ 27-32 Discerning the body
A’ 33-34 Mutual hospitality
A. 17-22 Abuse: feeding yourself

11:17 ¶ Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18 For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19 Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20 When you come together, it is not really to eat the Lord’s supper. 21 For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22 What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

B. 23-26 Tradition

1Cor. 11:23 ¶ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” 25 In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Matthew
Mark
Luke
Paul

Matt. 26:26 ¶ While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” 27 Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

Mark 14:22 ¶ While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my body.” 23 Then he took a cup, and after giving thanks he gave it to them, saying, “This is my blood, which is given for you. Do this in remembrance of me.” 24 And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.

Luke 22:19 Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” 20 And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.

1Cor. 11:23 the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” 25 In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

B’ 27-32 Discerning the body

1Cor. 11:27 ¶ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28 Examine yourselves, and only then eat of the bread and drink of the cup. 29 For all who eat and drink without discerning the body, eat and drink judgement against themselves. 30 For this reason many of you are weak and ill, and some have died. 31 But if we judged ourselves, we would not be judged. 32 But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

A’ 33-34 Mutual hospitality

1Cor. 11:33 ¶ So then, my brothers and sisters, when you come together to eat, wait for one another. 34 If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.
Paul 15 (1Cor iii – the Primacy of Love)

1Cor 12-14

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Furnish, Victor Paul The Theology of the First Letter to the Corinthians Cambridge: CUP, 1999; pp 86-106

a) Overall view of 1Cor 12-14

Introduction (1-3)

<table>
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<tr>
<th>charisms / gifts</th>
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Conclusion: (26-40)

b) Rhetoric of 1Cor 12:31-13:13

Delimitation; Rhetorical figures; Genre.

a) conspicuous words (neologisms, archaisms, metaphors)
b) Parallelism (isocolon; homoioteleuton; homioiptoton; alliteratio)
c) Antithesis
d) Repetition of words and expressions (geminatio; anaphora; epiphora)
e) Rhythm
c) Theology of 1Cor 13

Introduction

12:31 But strive for the greater gifts.
And I will show you a still more excellent way.

Part One

13:1 If I speak in the tongues of mortals and of angels,
but do not have love,
I am a noisy gong or a clanging cymbal.
2 And if I have prophetic powers,
and understand all mysteries and all knowledge,
and if I have all faith, so as to remove mountains,
but do not have love,
I am nothing.
3 If I give away all my possessions,
and if I hand over my body so that I may boast,
but do not have love,
I gain nothing.

Part Two

4 Love is patient; love is kind;
love is not envious or boastful or arrogant or rude.
It does not insist on its own way; it is not irritable or resentful;
6 it does not rejoice in wrongdoing, but rejoices in the truth.
7 It bears all things, believes all things, hopes all things, endures all things.

Part Three

8 Love never ends.
But as for prophecies, they will come to an end;
as for tongues, they will cease;
as for knowledge, it will come to an end.
9 For we know only in part, and we prophesy only in part;
10 but when the complete comes, the partial will come to an end.
11 When I was a child,
I spoke like a child, I thought like a child, I reasoned like a child;
when I became an adult,
I put an end to childish ways.
12 For now we see in a mirror, dimly,
but then we will see face to face.
Now I know only in part;
then I will know fully, even as I have been fully known.

Conclusion

13 And now faith, hope, and love abide, these three;
and the greatest of these is love.
The primacy of love, shown by negative comparison

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.

And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

The character of love

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude; love does not insist on its own way; it is not irritable or resentful. It does not rejoice at wrong, but rejoices in the right.

Love bears all things, believes all things, hopes all things, endures all things.

The permanence of love, shown again by comparison

Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away.

When I was a child, I spoke like a child, I thought like a child; When I became a man, I gave up childish ways.

For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood.

And so...

So faith, hope, love abide, these three; but the greatest of these is love.
Paul 16 1Corinthians (iv) Resurrection

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INTRODUCTION

PART ONE  Textual Criticism
PART TWO  Delimitation

12-19 starts with a question followed by conditional clauses which predominate
20-28 temporal succession
29-32 questions, leading to a conditional sentence. imperatives
35-44a question, leading to a series of comparisons: seeds
44b-49 comparisons, first and last Adam
50-57 comparisons corruptible

a 1-3a Introduction
b 3b-7/8 The Creed, and a historical note
c 7/8-11 Paul is grafted to the valid witnesses
d 12-19 Logical contradictions
A
e 20-28 Adam /Christ
B
f 29-32 Practical contradictions
A'
g 33-34 Exhortation and Paul's hardest judgement
h 35-44a Kinds of bodies
C
i 44b-49 First/Second Adam
D
j 50-57 The change to the resurrection body
C'
k 58 Conclusion
PART THREE  Rhetorical Analysis

Exordium
Narratio

Propositio - how much of the text does it govern?

12: propositio
20: sub-propositio
35: prothesis
44: sub-propositio
58: conclusion

Probatio 1 ABA'

The structure of the verses 12-34 is as follows:

12 propositio
A 13-19 logical argument
B 20-28 argument from authority
A' 29-32 logical argument

33-34 exhortatio

<table>
<thead>
<tr>
<th>vv.12-19</th>
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<td>kerygma is vain</td>
<td>ministry is vain vv.30-31</td>
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<tr>
<td>still in your sins v.17</td>
<td>do not sin (v.34)</td>
</tr>
<tr>
<td>dead = annihilated v.18</td>
<td>futility of baptism v.29</td>
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<tr>
<td>this life only v.19</td>
<td>eat, drink and be merry v.32</td>
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Principle: 23a - proper order

| a | Order | 23b-24a first fruit, those with him, the end |
| b | When | 24a-25 all things under him |
| c | Death | 26 the last enemy |
| b' | When | 27 all things under him |
| a' | Order | 28 the Son under God, and God all in all |

Exhortatio
Probatio 2: CDC'

V.35 - Diatribe, new propositio/prothesis, partitio?
The Style and Argument of 35-44.
The Conclusion: 50-58

The Type of Argument?
Combined Arguments
The Propositio
General and Particular
The Midrash
A synoptic view of the whole.

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<td>Exordium</td>
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<td>3b-8</td>
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<td>Narratio</td>
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<td>9-11</td>
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<tr>
<td>12-19</td>
<td>A</td>
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<td>Propositio</td>
<td>Midrash: Kelâl úferât and Gesera Schewah</td>
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<td>Probatio (λογος)</td>
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<td>20-28</td>
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<td>Probatio (witnesses)</td>
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<tr>
<td>29-32</td>
<td>A'</td>
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<td>33-34</td>
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<td>Exhortatio</td>
<td>Kelâl úferât (36-49)</td>
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<td>35</td>
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<td>Prothesis</td>
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<td>36-44a</td>
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<td>44b-49</td>
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<td>Sub-propositio</td>
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<td>Probatio (witnesses)</td>
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<tr>
<td>50-57</td>
<td>C'</td>
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<td>?</td>
<td>Hatimah, including a Midrash</td>
</tr>
<tr>
<td>58</td>
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<td>Peroratio</td>
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</tbody>
</table>
RHETORICAL STRUCTURE OF 1COR 15

propositio/ sub-propositio/ prothesis are in italics

exordium
1 Now I would remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, through which also you are being saved, if you hold firmly to the message that I proclaimed to you — unless you have come to believe in vain. 2 For I handed on to you as of first importance what I in turn had received:

narratio
that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures. 5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me. 9 For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them — though it was not I, but the grace of God that is with me. 11 Whether then it was I or they, so we proclaim and so you have come to believe.

Probatio 1: A
12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? 13 If there is no resurrection of the dead, then Christ has not been raised; 14 and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. 15 We are even found to be misrepresenting God, because we testified of God that he raised Christ — whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, then Christ has not been raised. 17 If Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have died in Christ have perished. 19 If for this life only we have hoped in Christ, we are of all people most to be pitied.

B
20 But in fact Christ has been raised from the dead, the first fruits of those who have died. 21 For since death came through a human being, the resurrection of the dead has also come through a human being; 22 for as all die in Adam, so all will be made alive in Christ. 23 But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. 24 Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For “God has put all things in subjection under his feet.” But when it says, “All things are put in subjection,” it is plain that this does not include the one who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

A’
29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptised on their behalf? 30 And why are we putting ourselves in danger every hour? 31 I die every day! That is as certain, brothers and sisters, as my boasting of you — a boast that I make in Christ Jesus our Lord. 32 If with merely human hopes I fought with wild animals at Ephesus, what would
I have gained by it? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

Exhortatio
33 Do not be deceived: “Bad company ruins good morals.” 34 Come to a sober and right mind, and sin no more; for some people have no knowledge of God. I say this to your shame.

Probatio 2:C
35 But someone will ask, “How are the dead raised? With what kind of body do they come?” 36 Fool! What you sow does not come to life unless it dies. 37 And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. 38 But God gives it a body as he has chosen, and to each kind of seed its own body. 39 Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. 40 There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory. 42 So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. 43 It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. 44 It is sown a physical body, it is raised a spiritual body.

D
If there is a physical body, there is also a spiritual body. 45 Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit. 46 But it is not the spiritual that is first, but the physical, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is from heaven. 48 As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. 49 Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

C’
50 What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Listen, I will tell you a mystery! We will not all die, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. 53 For this perishable body must put on imperishability, and this mortal body must put on immortality. 54 When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

“Death has been swallowed up in victory.” 55 “Where, O death, is your victory? Where, O death, is your sting?” 56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Peroratio
58 Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labour is not in vain.
Paul 17 - 2Cor 8-9

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Witherington III, Ben *Conflict & Community. A Socio-Rhetorical Commentary on 1 and 2 Corinthians* Grand Rapids: Eerdmans, 1995

1) The Collection

2) The Problem

Hans Dieter Betz

<table>
<thead>
<tr>
<th>The Letter to the Corinthians</th>
<th>The Letter to the Achaians</th>
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<tr>
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<td>omitted [I. Epistolary Prescript]</td>
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<td>1-24</td>
<td>II. Body of the Letter</td>
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<td>1-5</td>
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<td>9-15</td>
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<td>Second Proof</td>
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<td>Third Proof</td>
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<td>16-22</td>
<td>Commendation</td>
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<td>23</td>
<td>Authorisation</td>
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<td>24</td>
<td>Peroratio</td>
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In *Studies on 2 Corinthians* (Bieringer and Lambrecht)

(1.) Since the time of Semler, Ch. 9 has been seen as a doublet of Ch. 8, both having been written in the light of the same situation and from the same point of view.
(2.) The opening of 2 Cor 9:1 is often seen as the start of an entire section.
(3.) A certain contradiction is noticed in that in 2 Cor 8:1-5 the Macedonians are an example to the Corinthians, while in 2 Cor 9:2 the contrary is the case and the Achaians (now) are an example to the Macedonians.
(4.) According to Bornkamm, Chs. 8 and 9 reflect differing situations. Ch. 8 is a letter of recommendation for Titus, with, in particular, the Letter of Reconciliation in mind. Thus Ch. 8 proposes the Collection as a test of the reality of the reconciliation. Ch. 9, on the contrary, is prepares for a forthcoming visit of Paul.
(5.) According to Windisch, Ch. 9 is simply a reworking of ch. 8, which cannot be placed side by side with the original. Georgi adds three other observations. Firstly, motivation for the sending of the brothers in Ch. 8 is different from that in Ch. 9, where Paul’s risk of shame becomes a motivation. Secondly, in Ch. 8 Paul uses most frequently the first person plural, while in Ch. 9 the first person singular is more frequent. Finally, the absence of a finite verb in 2 Cor 8:24 speaks for a break between Chs. 8 and 9. Following, then, the suggestion that these two chapters do not belong together, various proposals have been made to allocate them elsewhere, either self-standing or attached to 2 Cor 1-7 (1-8, 1-7 + 9) or to 2 Cor 10-13 (8+10-13).

N.H. Taylor thinks that holding the Macedonians up as an example to the Corinthians, and then telling the Achaians he had boasted about them to the Macedonians cannot possibly occur in the same letter. Likewise, the administrative details do not cohere: in Ch. 8 Titus is named and the number of the “brothers” given, whereas, in Ch. 9 both details are absent. Furthermore, the motivation of the delegation is different: in Ch. 8 to encourage giving; in Ch. 9 to have the task complete before the arrival of Paul.

Michel Quesnel sees further reasons for separating Ch. 8 and 9. Apart from seeing Ch. 9 as simply a doublet of Ch. 8, he observes that each of the two chapters uses a three-fold argument, as follows. The first argument is an *ad hominem* argument which in Ch. 8 consists of the good example of the Macedonians, and in Ch. 9 consists of the shame they would experience before the Corinthians. The second argument is theological, which in Ch. 8 is christological and refers to the self-impoverishment of Jesus, and in Ch. 9 is sapiential, taken chiefly from Proverbs and Psalms. The third argument appeals to self-interest, which in Ch. 8 takes the form of equity now in order to secure equity in the future, and in Ch. 9 takes the form of future reward or recompense. Quesnel thinks such a construction in the one letter would be remarkably “inept”.

3) Finding the Solution


Rhetorical Structure

<table>
<thead>
<tr>
<th>Exordium</th>
<th>8:1-6</th>
<th>History, people, issue</th>
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<tbody>
<tr>
<td>Proposito</td>
<td>8:7 (8)</td>
<td>Donate!</td>
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<th>Confirmationes</th>
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<td>Confirmatio 2</td>
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<td>Confirmatio 3</td>
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<td>Confirmatio 4</td>
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| Peroratio | 9:11-15 | Thanksgiving to God |

**Exordium**
8:1-2 We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia: 2 for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. 3 For, as I can testify, they voluntarily gave according to their means, and even beyond their means, 4 begging us earnestly for the privilege of sharing in this ministry to the saints — 5 and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, 6 so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you.
Propositio
7 Now as you excel in everything — in faith, in speech, in knowledge, in utmost eagerness, and in our love for you — so we want you to excel also in this generous undertaking. 8:8 I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others.

Probatio One
9 For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. 10 And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something — 11 now finish doing it, so that your eagerness may be matched by completing it according to your means. 12 For if the eagerness is there, the gift is acceptable according to what one has — not according to what one does not have. 13 I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between 14 your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. 15 As it is written, “The one who had much did not have too much, and the one who had little did not have too little.”

Probatio Two
8:16 But thanks be to God who put in the heart of Titus the same eagerness for you that I myself have. 17 For he not only accepted our appeal, but since he is more eager than ever, he is going to you of his own accord. 18 With him we are sending the brother who is famous among all the churches for his proclaiming the good news; 19 and not only that, but he has also been appointed by the churches to travel with us while we are administering this generous undertaking for the glory of the Lord himself and to show our goodwill. 20 We intend that no one should blame us about this generous gift that we are administering, 21 for we intend to do what is right not only in the Lord’s sight but also in the sight of others. 22 And with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you. 23 As for Titus, he is my partner and co-worker in your service; as for our brothers, they are messengers of the churches, the glory of Christ. 24 Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you.

Probatio Three
9:1 Now it is not necessary for me to write you about the ministry to the saints, 2 for I know your eagerness, which is the subject of my boasting about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. 3 But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be; 4 otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated — to say nothing of you — in this undertaking. 5 So I thought it necessary to urge the brothers to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion.

Probatio Four
9:6 The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. 7 Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. 8 And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. 9 As it is
written, “He scatters abroad, he gives to the poor; his righteousness endures forever.”

10 He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

**Peroratio**

11 You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us; 12 for the rendering of this ministry not only supplies the needs of the saints but also overflows with many thanksgivings to God. 13 Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, 14 while they long for you and pray for you because of the surpassing grace of God that he has given you. 15 Thanks be to God for his indescribable gift!
Paul 18 Romans (i)

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Racism. A Challenge and a Task for the Catholic Community Dublin: Irish

Introduction

Exposition

(A) Well sign-posted with semantic fields and rhetorical figures such as semantic fields,
inclusio, rhetorical question, apostrophe, personification, proofs from authority, and
similitudes.

1-4 1:16-17 and 4:23-24 / Semantic field – faith
5-8 5:1-2 and 8:38 / Semantic field - sin (and synonyms)
9-11 9:5 and 11:36/ 9:4 and 11:37 Semantic field: biblical names
12-15 12:1 and 15:13 / Semantic field: of mutuality: self, one another, neighbour
and brother and sister.

Patterns in the text - see Overhead 1
Figures of Thought - see Overhead 2
Figures of Speech - see Overhead 3
(B) Structured according to the principles of rhetoric

<table>
<thead>
<tr>
<th>function</th>
<th><strong>Rhetoric</strong></th>
<th><strong>Epistolary Greeting</strong></th>
<th><strong>Epistolary Postscript</strong></th>
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<tr>
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<td>Exordium</td>
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<td>Proof(s)</td>
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<td>1:18-4:25</td>
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<tr>
<td>Conclusion</td>
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<td>5-8</td>
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Rhetorical Structure - see Overhead 4

- Propositio - see Overhead 5
- Probatio 1
- Probatio 2 - see Overhead 6
- Probatio 3
- Probatio 4
- Exordium - see Overhead 7
- Peroratio

(C) “To prepon” in Romans

(D) Recognisable letter format.

Conclusions

*The Exordium and the Peroratio*

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.</td>
<td>15:14 I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.</td>
</tr>
<tr>
<td>1:9 For God, whom I serve with my spirit by announcing the gospel of his Son, is my witness that without ceasing I remember you always in my prayers, 10 asking that by God’s will I may somehow at last succeed in coming to you.</td>
<td>15:30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf,</td>
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<tr>
<td>1:11 For I am longing to see you so that I may share with you some spiritual gift to strengthen you— 12 or rather so that we may be mutually encouraged by each</td>
<td>15:32 so that by God’s will I may come to you with joy and be refreshed in your company.</td>
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</tbody>
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Rom. 1:13 I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles.

Rom. 1:14 I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish — hence my eagerness to proclaim the gospel to you also who are in Rome.

Rom. 15:22 This is the reason that I have so often been hindered from coming to you.

Rom. 15:15 Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. In Christ Jesus, then, I have reason to boast of my work for God.

Rom. 15:16 For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ.

Rom. 15:18 For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ.

Rom. 15:19 Thus I make it my ambition to proclaim the good news, not where Christ has already been named, so that I do not build on someone else’s foundation, but as it is written, “Those who have never been told of him shall see, and those who have never heard of him shall understand.”

Rom. 15:22 This is the reason that I have so often been hindered from coming to you. But now, with no further place for me in these regions, I desire, as I have for many years, to come to you when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. At present, however, I am going to Jerusalem in a ministry to the saints; for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; and I know that when I come to you, I will come in the fullness of the blessing of Christ.

Rom. 15:30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints, so that by God’s will I may come to you with joy and be refreshed in your company. The God of peace be with all of you. Amen.
Paul 19 (ii) - Rom 1:16-4:25

(A) IS THIS A UNIT OF ARGUMENT?

A combination of frames and semantic fields can be used to set this section apart.

Frames

1:16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed through faith for faith; as it is written, “The one who is righteous will live by faith.”

4:23 Now the words, “it was reckoned to him,” were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.

Semantic Field

The vocabulary of justification does not set apart 1-4, however, the vocabulary of faith, belief and unfaith and the vocabulary of unrighteousness and ungodliness can be used to set this section apart. Likewise, the vocabulary of Gentiles is present throughout 1-4 and absent from 5-8 until we come to chapter 9. A supporting semantic field of to write helps us here as well. Argument from silence is tricky but there is also a strong contrast between 1-4 and 5-8 in the use of the names Jesus and Christ.

Rivets

The closing words form a bridge with the next section, linking things up nicely.

4:23 Now the words, “it was reckoned to him,” were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.

5:1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.

(B) WHAT STEPS ARE THERE IN THE ARGUMENT?

From a formal point of view, the argument begins with a subthesis (1:18) which takes up for discussion some of the material from the overall thesis (1:16-17). The steps in the argument are as follows:

| SECTION 1: Idolatry and immorality (1:18-32) |
| SECTION 2: Judging others / God shows no partiality (2:1-29) |
Each section has subsections within it to carry the argument forward. In the text below, the common vocabulary to each section is in **bold**, leading phrases are *underlined* and other important words are in *italics*. For this section we follow the text below of Rom 1-4.

(C) WHAT ARE THE KEY TEXTS, IN EACH SECTION, ALONG THE WAY?

<table>
<thead>
<tr>
<th>Section</th>
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</tr>
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<tbody>
<tr>
<td>1:21</td>
<td>for though they <strong>knew</strong> God, they did not honour him as God or give thanks to him, but they became futile in their <strong>thinking</strong>, and their <strong>senseless minds</strong> were darkened.</td>
</tr>
<tr>
<td>2:11</td>
<td>For God shows no partiality.</td>
</tr>
<tr>
<td>3:9</td>
<td>for we have already charged that all, <strong>both Jews and Greeks</strong>, are under the power of <strong>sin</strong></td>
</tr>
<tr>
<td>4:16</td>
<td>For this reason it depends on <strong>faith</strong>, in order that the promise may rest on <strong>grace</strong> and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the <strong>faith</strong> of Abraham (for he is the father of all of us).</td>
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*These key texts follow the major thesis of the whole letter quite closely:*

<table>
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<tr>
<td>1:16</td>
<td>For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. <strong>17</strong> For in it the righteousness of God is revealed through faith for faith; as it is written, “The one who is righteous will live by faith.”</td>
</tr>
</tbody>
</table>

(D) HOW FAR HAVE WE GOT IN THE ARGUMENT?

Both Jews and Greeks are able to live justly, i.e. to relate well to God and each other. Both are helpless, until the coming of Jesus. Both need faith. Both need “righteousness” as a gift (= grace).

SECTION 1: IDOLATRY AND IMMORALITY

**Subthesis**

1:18 For the wrath of God is **revealed** from heaven against all **ungodliness** and **wickedness** of those who by their **wickedness** suppress the **truth**.

(A) **19** For what can be **known** about God is **plain** to them, because God has **shown** it to them. **20** Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been **understood** and **seen** through the things he has made. So they are without excuse; **21** for though they **knew** God, they did not honour him as God or give thanks to him, but they became futile in their **thinking**, and their **senseless minds** were darkened. **22** Claiming to be **wise**, they became **fools**; **23** and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.
(B) 1:24 Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

(C) 1:26 For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error.

(D) 1:28 And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done. They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, slanderers, God-haters, insolent, haughty, boastful, inventors of evil, rebellious toward parents, foolish, faithless, heartless, ruthless. They know God’s decree, that those who practice such things deserve to die—yet they not only do them but even applaud others who practice them.

SECTION 2 JUDGING OTHERS / GOD SHOWS NO PARTIALITY

Subthesis
2:1 Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things.

2 [You say] “We know that God’s judgment on those who do such things is in accordance with truth.”

(A) 3 Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? Or do you despise the riches of his kindness and forbearance and patience? Do you not realize that God’s kindness is meant to lead you to repentance?

(B) 5 But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God’s righteous judgment will be revealed. For he will repay according to each one’s deeds: to those who by patiently doing good seek for glory and honour and immortality, he will give eternal life; while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury.

(C) 9 There will be anguish and distress for everyone who does evil, the Jew first and also the Greek. 10 but glory and honour and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality.

(D) 2:12 All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in God’s sight, but the doers of the law who will be justified. 14 When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. 15 They show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.
But if you call yourself a Jew and rely on the law and boast of your relation to God and know his will and determine what is best because you are instructed in the law, and if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, you, then, that teach others, will you not teach yourself? While you preach against stealing, do you steal? You that forbid adultery, do you commit adultery? You that abhor idols, do you rob temples? You that boast in the law, do you dishonour God by breaking the law? For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”

Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision. So, if those who are uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

SECTION 3: IS THERE ANY ADVANTAGE IN BEING A JEW?

Subthesis
Then what advantage has the Jew? Or what is the value of circumcision?

Much, in every way. For in the first place the Jews were entrusted with the oracles of God. What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? By no means! Although everyone is a liar, let God be proved true, as it is written, “So that you may be justified in your words, and prevail in your judging.”

But if our injustice serves to confirm the justice of God, what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my falsehood God’s truthfulness abounds to his glory, why am I still being condemned as a sinner? And why not say (as some people slander us by saying that we say), “Let us do evil so that good may come”? Their condemnation is deserved!

What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, as it is written:

“There is no one who is righteous, not even one;
there is no one who has understanding,
there is no one who seeks God.
All have turned aside, together they have become worthless;
there is no one who shows kindness,
there is not even one.”

“Their throats are opened graves;
they use their tongues to deceive.”
“The venom of vipers is under their lips.”

“All have turned aside, together they have become worthless;
there is no one who shows kindness,
there is not even one.”

“Their mouths are full of cursing and bitterness.”

“All have turned aside, together they have become worthless;
there is no one who shows kindness,
there is not even one.”

“Their feet are swift to shed blood;
ruin and misery are in their paths,
and the way of peace they have not known.”

“There is no fear of God before their eyes.”

3:19 Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. 20 For “no human being will be justified in his sight” by deeds prescribed by the law, for through the law comes the knowledge of sin.

SECTION 4: FAITH 3:21-4:25

Subthesis 3:21 But now, apart from law, the righteousness of God has been disclosed, and is attested by the law and the prophets, 22 the righteousness of God through faith in Jesus Christ for all who believe.

(A) For there is no distinction, 23 since all have sinned and fall short of the glory of God; 24 they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, 25 whom God put forward as a sacrifice of atonement by his blood, effective through faith. He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed: 26 it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.

(B) 3:27 Then what becomes of boasting? It is excluded. By what law? By that of faith. 28 For we hold that a person is justified by faith apart from works prescribed by the law. 29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also; 30 since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. 31 Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

(C) 4:1 What then are we to say was gained by Abraham, our ancestor according to the flesh?

(i) 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.”

(ii) 4 Now to one who works, wages are not reckoned as a gift but as something due. 5 But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness. 6 So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

7 “Blessed are those whose iniquities are forgiven, and whose sins are covered;

8 blessed is the one against whom the Lord will not reckon sin.”

4:9 Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, “Faith was reckoned to Abraham as righteousness.”

(iii) 10 How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, 12 and likewise
the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

(iv) 4:13 For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. 14 If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath; but where there is no law, neither is there violation.

4:16 For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, 17 as it is written, “I have made you the father of many nations”)—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18 Hoping against hope, he believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” 19 He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. 20 No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21 being fully convinced that God was able to do what he had promised. 22 Therefore his faith “was reckoned to him as righteousness.”

(v) 23 Now the words, “it was reckoned to him,” were written not for his sake alone, 24 but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, 25 who was handed over to death for our trespasses and was raised for our justification.
Paul 20 – Justification (at last!)

Reading Material

Das, A. Andrew *Paul, the Law and the Covenant* Peabody: Hendrickson, 2001
Lane, Anthony N.S. *Justification by Faith in Catholic-Protestant Dialogue. An Evangelical Assessment* T&T Clark Edinburgh: 2002

**Sanders, E.P. Paul and Palestinian Judaism London: SCM, 1977***

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Some web pages on the discussion

**JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION**
www.cin.org/users/james/files/jddj.htm

Catholic and Lutheran Reflections on the Joint Declaration on the Doctrine of Justification
www.nasccd.org/ConfFiles/ccilljntdecl.htm

A collection of documents pertaining to the Catholic and Lutheran Joint Declaration on Justification signed by the Lutheran World Federation & The Catholic Church
www.petersnet.net/browse/1345.htm

Two Languages of Salvation: The Lutheran–Catholic Joint Declaration by *Avery Dulles* www.firstthings.com/ftissues/ft9912/articles/dulles.html

For scary “entertainment,” you could look at www.Dont_Worship_in_Vain.com
Introductory Remarks

(1) Is this an issue today? How? Why? It could be that what seems no longer an issue could be one in another guise.

(2) The traditional discussion

1. Medieval Catholicism
2. Luther and the Reformation
3. Key expressions: faith alone; grace alone, Scripture alone; Christ alone.
4. The reading of Paul that followed.

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<td>Paul</td>
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<td>Luther</td>
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<td>Faith alone</td>
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5. The picture of Judaism implied.

(3) All of this is under severe pressure today, largely because of one scholar, E.P. Sanders (see the book list above).

1. Judaism as a religion of election and grace
2. No earning
3. Interesting theology of grace which paradoxically combines gift and commitment
4. No original sin

(4) All this has thrown the Biblical basis of the Reformation somewhat up in the air.

(5) So what are people saying now?

1. Justification
2. Faith in/of Christ
3. Works of the Law: marks of the covenant
4. Inclusion of the Gentiles

(6) Some conclusions
Paul 21 (iii) - Rom 5-8

(A) IS THIS A UNIT OF ARGUMENT?

Frames

When we come to the second block of argument from 5-8, the frames are provided by the fully expression our Lord Jesus Christ and God, which are found in 5:1 and 8:38.

5:1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.

8:38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Semantic Field

Within chapter 5-8, the dominant semantic field is that of sin and its synonyms (!), and that of Christ. Supporting vocabulary, taken from the first three verses, would be that of life and living and that of spirit.

Rivets

The link between the end of ch.8 and the start of ch.9 is a stark contrast, using similar ideas, because Paul is now going to deal with a special and painful topic in strong emotional contrast to the preceding optimism.

8:39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

9:1 I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit— I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh.

(B) WHAT STEPS ARE THERE IN THE ARGUMENT?

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<td>SECTION 2</td>
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<td>SECTION 5</td>
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<td>SECTION 7</td>
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(C) WHAT ARE THE KEY TEXTS, IN EACH SECTION, ALONG THE WAY?

(1) Rom. 5:8 But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.

(2) Rom. 5:17 If, because of the one man’s trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

(3) Rom. 6:10 The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

(4) Rom. 7:4 In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.

(5) Rom. 7:24 Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

(6) Rom. 8:26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

(7) Rom. 8:33 Who will bring any charge against God’s elect? It is God who justifies.

(D) HOW FAR HAVE WE GOT IN THE ARGUMENT? [Overhead only]

SECTION 1 5:1-11 (Salvation in Christ)

(A) 5:1 Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.

(B) 5:3 And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.

(C) 5:6 For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

(D) 5:9 Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God. For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.
(E) 5:11 But more than that, we even **boast in God through our Lord Jesus Christ**, through whom we have now received **reconciliation**.

SECTION 2 5:12-21 (comparison Adam / Christ)

5:12 Therefore, just as sin came into the world **through one man**, and **death** came through sin, and so death spread to all because all have sinned— 13 **sin** was indeed in the world before the law, but **sin** is not reckoned when there is no law. 14 Yet **death** exercised dominion from Adam to Moses, even over those whose **sins** were not like the transgression of Adam, who is a type of the one who was to come.

5:15 But the free gift is not like the **trespass**. For if the many **died through the one man’s trespass**, much more surely have the grace of God and the free gift in the grace of the **one man**, Jesus Christ, abounded for the many. 16 And the free gift is not like the effect of **the one man’s sin**. For the judgment following one **trespass** brought condemnation, but the free gift following many trespasses brings **justification**. 17 If, because of **the one man’s trespass**, **death** exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in **life through the one man**, Jesus Christ.

5:18 Therefore just as **one man’s trespass** led to condemnation for all, so **one man’s act of righteousness** leads to **justification** and **life** for all. 19 For just as by the **one man’s disobedience** the many were made sinners, so by **the one man’s obedience** the many will be made **righteous**. 20 But **law** came in, with the result that the **trespass** multiplied; but where **sin** increased, **grace** abounded all the more, 21 so that, just as sin exercised dominion in **death**, so **grace** might also exercise dominion through **justification** leading to **eternal life** through Jesus Christ our Lord.

SECTION 3 6:1-23 The baptised with and in Christ

6:1 What then are we to say? Should we continue in **sin** in order that **grace** may **abound**? 2 By no means! How can we who **died to sin** go on living in it?

(A) 3 Do you not know that all of us who have been **baptized** into Christ Jesus were **baptized** into his **death**? 4 Therefore we have been **buried** with him by **baptism** into **death**, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in **newness of life**.

(B) 6:5 For if we have been united with him in a **death** like his, we will certainly be united with him in a **resurrection** like his. 6 We know that our old self was **crucified** with him so that the body of **sin** might be destroyed, and we might no longer be enslaved to **sin**. 7 For whoever has **died** is freed from sin. 8 But if we have **died** with Christ, we believe that we will also **live** with him.

(C) 9 We know that Christ, being raised from the **dead**, will never **die** again; **death** no longer has dominion over him. 10 The **death** he died, he **died** to sin, once for all; but the **life** he **lives**, he **lives** to God. 11 So you also must consider yourselves **dead** to sin and **alive** to God in Christ Jesus.

(D) 6:12 Therefore, do not let **sin** exercise dominion in your **mortal** bodies, to make you **obey** their passions.
(E) 13 No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

(F) 6:15 What then? Should we sin because we are not under law but under grace? By no means! 16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17 But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, 18 and that you, having been set free from sin, have become slaves of righteousness for sanctification.

(G) 6:20 When you were slaves of sin, you were free in regard to righteousness. 21 So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. 22 But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. 23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

SECTION 4 7:1-6 example and subthesis

7:1 Do you not know, brothers and sisters—for I am speaking to those who know the law—that the law is binding on a person only during that person’s lifetime?

7:2 Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband.

7:3 Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.

7:4 In the same way, my friends, you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God. 7:5 While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6 But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

SECTION 5 7:7-25 (negative: humanity under the Law)

(A) 7:7 What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, “You shall not covet.” 8 But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead.

(B) 7:9 I was once alive apart from the law, but when the commandment came, sin revived and I died, and the very commandment that promised life proved to be death
to me. 11 For sin, seizing an opportunity in the commandment, deceived me and through it killed me. 12 So the law is holy, and the commandment is holy and just and good.

(C) 7:13 Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

7:14 For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin. 15 I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16 Now if I do what I do not want, I agree that the law is good. 17 But in fact it is no longer I that do it, but sin that dwells within me. 18 For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. 19 For I do not do the good I want, but the evil I do not want is what I do. 20 Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

7:21 So I find it to be a law that when I want to do what is good, evil lies close at hand. 22 For I delight in the law of God in my inmost self, 23 but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. 24 Wretched man that I am! Who will rescue me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

SECTION 6 8:1-30 (positive: the baptised and the Spirit)

Inclusio 1

8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

8:38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Inclusion 2

8:1 There is therefore now no condemnation for those who are in Christ Jesus.

8:3 For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh,

8:34 Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.

(A) 8:1 There is therefore now no condemnation for those who are in Christ Jesus. 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 3 For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh,

5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6 To set the mind on the flesh is death, but to
set the mind on the **Spirit** is life and peace. 7 For this reason the mind that is set on the **flesh** is hostile to God; it does not submit to God’s law—indeed it cannot, 8 and those who are in the **flesh** cannot please God. 8:9 But you are not in the **flesh**; you are in the **Spirit**, since the **Spirit** of God dwells in you. Anyone who does not have the **Spirit** of Christ does not belong to him.

(B) 8:10 But if Christ is in you, though the body is dead because of sin, the **Spirit** is life because of righteousness. 11 If the **Spirit** of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his **Spirit** that dwells in you.

(C) 8:12 So then, brothers and sisters, we are debtors, not to the **flesh**, to live according to the **flesh**— 13 for if you live according to the **flesh**, you will die; but if by the **Spirit** you put to death the deeds of the body, you will live. 14 For all who are led by the **Spirit** of God are children of God. 15 For you did not receive a **spirit** of slavery to fall back into fear, but you have received a **spirit** of adoption. When we cry, “ABBA! FATHER!” 16 it is that very **Spirit** bearing witness with our **spirit** that we are children of God, 17 and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

(D) 8:18 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. 19 For the creation waits with eager longing for the revealing of the children of God; 8:20 for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope 21 that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. 22 We know that the whole creation has been groaning in labour pains until now; 23 and not only the creation, but we ourselves, who have the first fruits of the **Spirit**, groan inwardly while we wait for adoption, the redemption of our bodies. 8:24 For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? 25 But if we hope for what we do not see, we wait for it with patience. 8:26 Likewise the **Spirit** helps us in our weakness; for we do not know how to pray as we ought, but that very **Spirit** intercedes with sighs too deep for words. 27 And God, who searches the heart, knows what is the mind of the **Spirit**, because the **Spirit** intercedes for the saints according to the will of God. 8:28 We know that all things work together for good for those who love God, who are called according to his purpose. 29 For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family. 30 And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

SECTION 7 8:31-39

8:31 What then are we to say about these things? If God is for us, who is against us? 32 He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? 33 Who will bring any charge against God’s elect? It is God who justifies. 34 Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us. 35 Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, “For your sake we are being killed all day long; we are accounted as sheep to be slaughtered.”
8:37 No, in all these things we are more than conquerors through him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Example of Repetitio

Rhetorical structure of Romans 5-8

As always the main thesis of a section gives a key to grasping the whole.

<table>
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<tr>
<th>Transition and Introduction</th>
<th>5:1-11 (Salvation in Christ)</th>
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<tr>
<td>Expositio:</td>
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<td>6:1-8:30 (comparison two types of humanity)</td>
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<tr>
<td>(A)</td>
<td>6:1-23 The baptised with and in Christ 7:1-6 example and subthesis</td>
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<tr>
<td>(B)</td>
<td>7:7-25 (negative: humanity under the Law)</td>
</tr>
<tr>
<td>(A*)</td>
<td>8:1-30 (positive: the baptised and the Spirit)</td>
</tr>
<tr>
<td>Peroratio</td>
<td>8:31-39</td>
</tr>
</tbody>
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Exercise: go through each section and find the verse which captures the content of that section most fully.
Paul 22 (iv) Rom 9-11

Introduction to the discussion of the relationship between Jews and Christians.

- Today
- In the course of Christian history
- At the beginning: Paul, John, Matthew, Acts – Jesus?
- In Romans, specifically: failure among the Jews, success among the Gentiles
- The precisely theological nature of the question

(A) IS THIS A UNIT OF ARGUMENT?

Frame (1) (only occurrences of the word covenant in Romans)

Rom. 9:4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises;

Rom. 11:27 “And this is my covenant with them, when I take away their sins.”

Frame (2)

Rom. 9:5 to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Rom. 11:36 For from him and through him and to him are all things. To him be the glory forever. Amen.

Semantic field (1) : seed and children; semantic field (2).

Rom. 9:7 and not all of Abraham’s children are his true descendants; but “It is through Isaac that descendants shall be named for you.” 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants.

Rom. 9:29 And as Isaiah predicted, “If the Lord of hosts had not left survivors to us, we would have fared like Sodom and been made like Gomorrah.”

Rom. 11:1 I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

Likewise, the following figures occur only here: Sarah, Jacob, Esau, Moses, Abraham, Hosea, Nenjamin, Elijah, and Israelite.

(B) WHAT STEPS ARE THERE IN THE ARGUMENT?

| Introduction | 9:1-5 |
| Proof | 9:6-11:32 |
| A Proof | 9:6-29 |
| B Proof | 9:30-10:21 |
| A* Proof | 11:1-32 |
| Conclusion | 11:33-36 |
(C) WHAT ARE THE KEY TEXTS, IN EACH SECTION, ALONG THE WAY?

9:6 It is not as though the word of God had failed.
10:4 For Christ is the end of the law so that there may be righteousness for everyone who believes.
11:1 I ask, then, has God rejected his people?

(D) HOW FAR HAVE WE GOT IN THE ARGUMENT?

<table>
<thead>
<tr>
<th>Romans 1-8</th>
<th>Romans 9-11</th>
<th>Romans 12-15</th>
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<tbody>
<tr>
<td>Inclusion of the <em>Gentiles</em> (“Rejection of Israel”)</td>
<td>Inclusion of Israel</td>
<td>Exhortation: “Live inclusively”</td>
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Introduction 9:1-5

9:1 I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—2I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed (lit. *anathema*) and cut off from Christ for the sake of my own people, my kindred according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; 5 to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed forever. Amen.

Proof 9:6-11:32

A 9:6-29

**Thesis**

9:6 It is not as though the word of God had failed.

| Elective pattern in the past | For not all Israelites truly belong to Israel, 7 and not all of Abraham’s children are his true descendants; but “It is through *Isaac* that descendants shall be named for you.” 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. 9 For this is what the promise said, “About this time I will return and Sarah shall have a son.” 10 Nor is that all; something similar happened to *Rebecca* when she had conceived *children* by one husband, our ancestor Isaac. 11 Even before they had been born or had done anything good or bad (so that God’s purpose of election might continue, 12 not by works but by his call) she was told, “The elder shall serve the younger.” 13 As it is written, “I have loved *Jacob*, but I have hated *Esau*.” |

| Is God being unjust? | 9:14 What then are we to say? *Is there injustice on God’s part?* By no means! |

15 For he says to *Moses*,

“I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”
16 So it depends not on human will or exertion, but on God who shows mercy. 17 For the scripture says to Pharaoh, “I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth.” 18 So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

If God is so arbitrary, how can he blame anyone? 9:19 You will say to me then, “Why then does he still find fault? For who can resist his will?” 20 But who indeed are you, a human being, to argue with God? Will what is molded say to the one who molds it, “Why have you made me like this?” 21 Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use?

God’s election in the present 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; 23 and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory—

24 including us whom he has called, not from the Jews only but also from the Gentiles?

25 As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”

26 “And in the very place where it was said to them, ‘You are not my people,’ there they shall be called children of the living God.”

9:27 And Isaiah cries out concerning Israel, “Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; 28 for the Lord will execute his sentence on the earth quickly and decisively.” 29 And as Isaiah predicted, “If the Lord of hosts had not left survivors to us, we would have fared like Sodom and been made like Gomorrah.”

B 9:30-10:21

So what happened to Israel? 9:30 What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith; 31 but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law. 32 Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written, “See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him will not be put to shame.”

Paul repeats his concern 10:1 Brothers and sisters, my heart’s desire and prayer to God for them is that they may be saved. 2 I can testify that they have a zeal for God, but it is not enlightened. 3 For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God’s righteousness.

Thesis 4 For Christ is the end of the law so that there may be righteousness for everyone who believes.
8:10 Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.” 6 But the righteousness that comes from faith says, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) 7 “or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). 8 But what does it say? “The word is near you, on your lips and in your heart” (that is, the word of faith that we proclaim); 9 because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. 11 The scripture says, “No one who believes in him will be put to shame.” 12 For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. 13 For, “Everyone who calls on the name of the Lord shall be saved.”

10:14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? 15 And how are they to proclaim him unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” 16 But not all have obeyed the good news; for Isaiah says, “Lord, who has believed our message?” 17 So faith comes from what is heard, and what is heard comes through the word of Christ. 18 But I ask, have they not heard? Indeed they have; for “Their voice has gone out to all the earth, and their words to the ends of the world.” 19 Again I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.” 20 Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.” 21 But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

A* 11:1-32

Thesis

11:1 I ask, then, has God rejected his people?

A remnant has kept faith

By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? 3 “Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life.” 4 But what is the divine reply to him? “I have kept for myself seven thousand who have not bowed the knee to Baal.” 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.

11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written, “God gave them a sluggish spirit, eyes that would not see
and ears that would not hear,
down to this very day.”

9 And David says,
“Let their table become a snare and a trap,
a stumbling block and a retribution for them;
10 let their eyes be darkened so that they cannot see,
and keep their backs forever bent.”

11:11 So I ask, have they stumbled so as to fall? By no means! But through their stumbling salvation has come to the Gentiles, so as to make Israel jealous. 12 Now if their stumbling means riches for the world, and if their defeat means riches for Gentiles, how much more will their full inclusion mean!

Address to the Gentiles
11:13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I glorify my ministry
14 in order to make my own people jealous, and thus save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead! 16 If the part of the dough offered as first fruits is holy, then the whole batch is holy; and if the root is holy, then the branches also are holy.

Metaphor of the olive tree
11:17 But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree, 18 do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. 19 You will say, “Branches were broken off so that I might be grafted in.” 20 That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. 21 For if God did not spare the natural branches, perhaps he will not spare you. 22 Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. 23 And even those of Israel, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again. 24 For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

The hardening which came upon Israel
11:25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. 26 And so all Israel will be saved; as it is written, “Out of Zion will come the Deliever;
he will banish ungodliness from Jacob.” 27 “And this is my covenant with them,
when I take away their sins.”

28 As regards the gospel they are enemies of God for your sake; but as regards election they are beloved, for the sake of their ancestors; 29 for the gifts and the calling of God are irrevocable. 30 Just as you were once disobedient to God but have now received mercy because of their disobedience, 31 so they have now been disobedient in order that, by the mercy shown to you, they too may now receive mercy. 32 For God has imprisoned all in disobedience so that he may be merciful to all.
Peroratio

Mystery 11:33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!
34 “For who has known the mind of the Lord?
   Or who has been his counselor?”
35 “Or who has given a gift to him,
   to receive a gift in return?”
36 For from him and through him and to him are all things. To him be the glory forever. Amen.

Questions

• Does this theological reading help us appreciate what happened?
• Does it help us today?
• What about the mystery of coming to faith or not coming to faith?
(A) IS THERE A UNIT OF ARGUMENT?

There is a kind of inclusio, between the opening appeal and the final prayer, as follows:

12:1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

13 May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

(B) WHAT STEPS ARE THERE IN THE ARGUMENT?

i. Christian life as “reasonable worship” (12:1-2)

ii. What does Christian living require? (12:3-13:14)

a) Your own gifts
b) Gift of love within the community (12:9-16)
c) Love in action outside the community (12:17-21)
d) How should we treat civil authorities? (13:1-7)
e) Being indebted in love (13:8-10)
f) “Knowing the time” (13:11-14)

iii. Living “inclusively” and in tolerance of each other (14:1-15:13)

a) Tolerance is the call of everyone (14:1-12)
b) Especially the strong should be tolerant of the weak (14:13-23)
c) The example of Jesus, who was himself so tolerant (15:1-6)
d) Christ’s welcome as a model for community’s welcome of everyone (15:7-13)

(C) WHAT ARE THE KEY TEXTS, IN EACH SECTION, ALONG THE WAY?

A few key texts capture the import of all this advice:

12:1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a **living sacrifice**, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be **transformed by the renewing of your minds**, so that you may discern what is the will of God—what is good and acceptable and perfect.

13:10 **Love** does no wrong to a neighbour; therefore, **love** is the fulfilling of the **law**.

14:7 We do not **live to ourselves**, and we do not **die to ourselves**. 8 If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we **are the Lord’s**.
Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy.

(D) HOW FAR HAVE WE GOT IN THE ARGUMENT?

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i. Christian life as “reasonable worship” (12:1-2)

12:1 I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

ii. What does Christian living require? (12:3-13:14)

a) Your own gifts

12:3 For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4 For as in one body we have many members, and not all the members have the same function, 5 so we, who are many, are one body in Christ, and individually we are members one of another. 6 We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; 7 ministry, in ministering; the teacher, in teaching; 8 the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

b) Gift of love within the community (12:9-16)

12:9 Let love be genuine; hate what is evil, hold fast to what is good; 10 love one another with mutual affection; outdo one another in showing honour. 11 Do not lag in zeal, be ardent in spirit, serve the Lord. 12 Rejoice in hope, be patient in suffering, persevere in prayer. 13 Contribute to the needs of the saints; extend hospitality to strangers.

12:14 Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are.

c) Love in action outside the community (12:17-21)

17 Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. 18 If it is possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” 20 No, “if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads.” 21 Do not be overcome by evil, but overcome evil with good.
d) How should we treat civil authorities? (13:1-7)

13:1 Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. 2 Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. 3 For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; 4 for it is God’s servant for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. 5 Therefore one must be subject, not only because of wrath but also because of conscience. 6 For the same reason you also pay taxes, for the authorities are God’s servants, busy with this very thing. 7 Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honour to whom honour is due.

e) Being indebted in love (13:8-10)

13:8 Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. 9 The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbour as yourself.” 10 Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

f) “Knowing the time” (13:11-14)

13:11 Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; 12 the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; 13 let us live honourably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. 14 Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

iii. Living “inclusively” and in tolerance of each other (14:1-15:13)

a) Tolerance is the call of everyone (14:1-12)

14:1 Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. 2 Some believe in eating anything, while the weak eat only vegetables. 3 Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. 4 Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

14:5 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. 6 Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

14:7 We do not live to ourselves, and we do not die to ourselves. 8 If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. 9 For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.
14:10 Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God. 11 For it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.”
12 So then, each of us will be accountable to God.

b) Especially the strong should be tolerant of the weak (14:13-23)

14:13 Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another. 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. 15 If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. 16 So do not let your good be spoken of as evil. 17 For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. 18 The one who thus serves Christ is acceptable to God and has human approval. 19 Let us then pursue what makes for peace and for mutual upbuilding. 20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; 21 it is good not to eat meat or drink wine or do anything that makes your brother or sister stumble. 22 The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. 23 But those who have doubts are condemned if they eat, because they do not act from faith; for whatever does not proceed from faith is sin.

c) The example of Jesus, who was himself so tolerant (15:1-6)

15:1 We who are strong ought to put up with the failings of the weak, and not to please ourselves. 2 Each of us must please our neighbour for the good purpose of building up the neighbour. 3 For Christ did not please himself; but, as it is written, “The insults of those who insult you have fallen on me.” 4 For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. 5 May the God of steadfastness and encouragement grant you to live in harmony with one another, in accordance with Christ Jesus, 6 so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

d) Christ’s welcome as a model for community’s welcome of everyone (15:7-13)

15:7 Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. 8 For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, 9 and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will confess you among the Gentiles, and sing praises to your name”; 10 and again he says, “Rejoice, O Gentiles, with his people”;
11 and again, “Praise the Lord, all you Gentiles, and let all the peoples praise him”; 12 and again Isaiah says, “The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope.”
13 May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.
Paul 24 (vi) Rhetorical structure and doctrine of inclusion

(I) The overall rhetoric

The Rhetorical Structure of Romans

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Letter Introduction
1:1-7

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Letter Conclusion
16:1-23

Appendix
16:25-27

THE EXORDIUM OF THE LETTER (Introduction)
Romans 1:8-15

8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world.

(Expansion)

9 For God, whom I serve with my spirit
by announcing the gospel of his Son,
is my witness that
without ceasing I remember you always in my prayers,
asking that by God’s will
I may somehow at last succeed in coming to you.
(Q: WHY??)

(Reason 1)  
11 For I am longing to see you so that I may share with you some spiritual gift to strengthen you—
12 or rather so that we may be mutually encouraged by each other’s faith, both yours and mine.

(Reason 2)  
13 I want you to know, brothers and sisters, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles.

(Reason 3)  
14 I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish
15—hence my eagerness to proclaim the gospel to you also who are in Rome.

PROPOSITIO

1:16 For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek.
17 For in it the righteousness of God is revealed through faith for faith; as it is written, “The one who is righteous will live by faith.”

The Peroratio of the Argument

15:14 I myself feel confident about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another. 15 Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17 In Christ Jesus, then, I have reason to boast of my work for God. 18 For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, 19 by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ. 20 Thus I make it my ambition to proclaim the good news, not where Christ has already been named, so that I do not build on someone else’s foundation, 21 but as it is written, “Those who have never been told of him shall see, and those who have never heard of him shall understand.”

15:22 This is the reason that I have so often been hindered from coming to you. 23 But now, with no further place for me in these regions, I desire, as I have for many years, to come to you
24 when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. 25 At present, however, I am going to Jerusalem in a ministry to the saints; 26 for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. 27 They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. 28 So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; 29 and I know that when I come to you, I will come in the fullness of the blessing of Christ.

15:30 I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, 31 that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints, 32 so that by God’s will I may come to you with joy and be refreshed in your company. 33 The God of peace be with all of you. Amen.

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(II) Epistolary Theory

(a) Letters are highly conventional

(b) Sources for studying ancient letters

Definition of a letter
half of a dialogue/ speaking to an absent friend as if present/ talk in writing/ reflecting the personality of the writer.

Subject matter almost anything, as long as it is not a technical treatise (Romans!)

Types of Letters
Cicero: litterae publicae and privatae
factual and “mood” (= genus familiare et iocosum/ genus severum et grave

Style Concise, clear, adapted to the mood of their addressees, appropriate.

Content Philophronesis, parousia, omilia.

(c) Conventions of Hellenistic Letters

Form
Introduction (prescript or salutation)
including: sender, addressee, greetings, and often additional greeting and a wish for good health.

Text or Body
introduced with characteristic introductory formulae

Conclusion:
including: greetings, wishes, especially for persons other than the address; final greeting or prayer sentence; and sometimes dating.

(d) Conventions of St Paul’s Letters

Address: sender, recipient, greeting, thanksgiving.
Body: Often organised according to rhetorical principles
Conclusion: Greetings.
Blessing: Grace be with you.

The opening of the Letter

1:1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, 2 which he promised beforehand through his prophets in the holy scriptures, 3 the gospel concerning his Son, who was descended from David according to the flesh 4 and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, 6 including yourselves who are called to belong to Jesus Christ, 7 To all God’s beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
Romans 1:1-7

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be Son of God with power according to the spirit of holiness by (from) resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ.

To all God’s beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

The closing of the Letter

16:1 I commend to you our sister Phoebe, a deacon of the church at Cenchrea, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

16:3 Greet Prisca and Aquila, who work with me in Christ Jesus, and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert in Asia for Christ. 6 Greet Mary, who has worked very hard among you. 7 Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our co-worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11 Greet my relative Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; and greet his mother—a mother to me also. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brothers and sisters who are with them. 15 Greet
Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

16:17 I urge you, brothers and sisters, to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. 18 For such people do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded. 19 For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. 20 The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you. 21 Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives. I Tertius, the writer of this letter, greet you in the Lord. 23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

The Appendix

16:25 Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith— 27 to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

Soli Deo Gloria