

THE *VEXATA QUAESTIO* OF PAUL'S QUOTATIONS IN  
THE EPISTOLARY FRAMEWORK OF ROMANS 1-11

by  
Young Namgung

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Promoter: Prof. Dr. Gert J. Steyn

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## DECLARATION

I, Young Namgung, hereby declare that the thesis, “The vexata quaestio of Paul’s quotations in the epistolary framework of Romans 1—11,” submitted to the University of Pretoria has not previously been submitted by me for a degree at this or other university and I declare further that this is my own work in design and execution and that all material contained herein has been duly acknowledged.

Full name: Young Namgung

Date: 08, Feb, 2016

Signature:

## SUMMARY

The *vexata quaestio* of the letter to the Romans is both the starting point and destination of this study. This *vexata quaestio* of Romans owes its existence to a hermeneutical conundrum: At first glance, the situational context, in which Paul was situated at the time of his writing, does not seem to correspond to its theological context, in which Paul's theological perspectives could be substantiated. In other words, this hermeneutical conundrum drives a wedge between *why* Paul wrote this letter and *what/how* Paul spoke of in this letter. When it comes to the situational context of Romans, it is not easily concretized into the epistolary framework of this letter. As a result, speculation looms large in reconstructing such a situational context more than the text of Romans itself can support, and thereby the theological context of this letter comes to be contingent on the speculation of the *why* of the matter. It is for this reason that we are faced with various implications of the *vexata quaestio* of the letter to the Romans in the scholarly arena of Pauline studies. Especially, the *vexata quaestio* of this letter revolves around (1) Paul's overall purpose in writing it to the Roman church he neither founded nor visited beforehand; and (2) Paul's use of quotations from the Jewish Scriptures in the course of his argumentation, which appears to be frequent but concentrated in this letter more than in his other letters.

In order to steer away from too much speculation, this study draws attention to distinctive epistolary conventions such as the letter opening, the thanksgiving period, the apostolic parousia, and the letter closing. A comparative study of the form and function of distinctive epistolary conventions will give a glimpse of the *why*, namely Paul's overall purpose in writing this letter. **It is considered that the reason why Paul wrote this letter is to proclaim his gospel according to his apostolic responsibility.** This overall purpose functions as “standard controls in reading the content” (Jervis 1991:27). It compels us to look into the contours of Paul's argumentation in Romans 1—11, which will be interdependent with the overall purpose of the letter. In doing so, we come to the conclusion that the following pattern unfolds as **an essential literary texture of Romans**

**1—11, namely the manner of a rhetorical question + Paul’s response with μή γένοιτο in an emphatic manner + his use of quotations from the Jewish Scriptures.** Including such an essential *literary texture* of Romans 1—11, it is worth noting that Paul’s use of quotations from the Jewish Scriptures appears to be coupled with its respective rhetorical questions at several significant points in the course of Paul’s argumentation in Romans 1—11. It necessitates launching into the three-dimensional approach to Paul’s use of quotations from the Jewish Scriptures in order to better understand how Paul managed to unfold what he spoke of in the letter body. The three-dimensional approach consists of *the tradition-historical investigation, textual version comparison, and hermeneutical investigation*, which serves to shed more light on the “functional dimension in this quest for the *Vorlage*” (Steyn 2011:24). This three-dimensional approach allows us to delve into Paul’s theological perspectives. In doing so, we come to the conclusion that **Paul’s use of quotations from the Jewish Scriptures carries a soteriological significance.**

All in all, this study is aimed at dealing with this *vexata quaestio* of Paul’s letter to the Romans, which revolves around the literary genre, Paul’s overall purpose in writing this letter, and his use of quotations from the Jewish Scriptures, in a holistic manner. In doing so, this study can pave the way for a better understanding of *how* Paul managed to unfold *what* he spoke of in the letter body in terms of *why* he wrote this letter to the Roman church.

## KEY TERMS

Romans 1—11

Epistolary analysis

Rhetorical criticism

Paul

Septuagint quotations

Justification

Soteriology

Ecclesiology

New Perspective(s) on Paul

Second Temple Judaisms

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## ABBREVIATIONS

AB	Anchor Bible reference library
AnBib	Analecta Biblica
AIL	Ancient Israel and its Literature
ANRW	Aufstieg und Niedergang der römischen Welt
ATS	Acta Theologica Supplementum
AZNT	Arbeiten zur neutestamentlichen Textforschung
BBC	Blackwell Bible Commentaries
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BECNT	Baker Exegetical Commentary on the New Testament
BHTh	Beiträge zur historischen Theologie
BIOSCS	Bulletin of the International Organization for Septuagint and Cognate Studies
BLS	Bible and Literature Series
BNTC	Black's New Testament Commentaries
BS	Bibliotheca sacra
BTN	Bibliotheca Theologica Norvegica
BZ	Biblische Zeitschrift
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CBET	Contributions to Biblical Exegesis and Theology
CBQ	The Catholic Biblical Quarterly
CC	Continental Commentary
CCT	Challenges in Contemporary Theology
CNT	Commentaire du Nouveau Testament
ConBNT	Coniectanea Biblica New Testament Series
CPNIV	The College Press NIV Commentary Series
CTJ	Calvin Theological Journal
CTQ	Concordia Theological Quarterly

CTR	Criswell Theological Review
DSD	Dead Sea Discoveries
DSSRL	Studies in the Dead Sea Scrolls and Related Literature
ECHC	Early Christianity in its Hellenistic Context/Texts and Editions for New Testament Study
ECL	Early Christianity and its Literature
EJIL	Early Judaism and its Literature
EJT	European Journal of Theology
EKK	Evangelisch-katholischer Kommentar zum Neuen Testament
FAT	Forschungen zum Alten Testament
FCI	Foundations of contemporary interpretation
FOTL	Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GNS	Good News Studies
HJB	History of the Jews in Babylonia
HST	Handbuch systematischer Theologie
HTR	Harvard Theological Review
HTS	HTS Theologiese Studies/Theological Studies
IB	The New Interpreter's Bible
ICC	The International Critical Commentary
JBL	Journal of Biblical Literature
JCTCRS	Jewish and Christian Texts in Contexts and Related Studies
JETS	Journal of the Evangelical Theological Society
JR	The Journal of Religion
JRULM	John Rylands University Library of Manchester
JSJSup	Supplements to the Journal for the Study of Judaism
JSNT	Journal for the Study of the New Testament
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JSRC	Jerusalem Studies in Religion and Culture
LNTS	The Library of New Testament Studies



LSTS	Library of Second Temple Studies
MSJ	The Master's Seminary Journal
NAC	New American Commentary
NCB	New Century Bible
Neot	Neotestamentica
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	The New International Greek Testament Commentary
NovT	Novum Testamentum
NTS	New Testament Studies
NTSup	Supplements to Novum Testamentum
NTTS	New Testament Tools and Studies
OTS	Oudtestamentische Studiën/Old Testament Studies
PAST	Pauline Studies
PE	Pro Ecclesia
PNTC	Pillar New Testament Commentary
PRS	Perspectives in Religious Studies
PTMS	Princeton Theological Monograph Series
P&R	Philosophy & Rhetoric
RHT	Reformed Historical Theology/ Reformierte Historische Theologie
RSR	Recherches de Science Religieuse
RTRSS	Reformed Theological Review Supplement Series
SBL	Society of Biblical Literature
SBLAB	Society of Biblical Literature Academia Biblical Series
SBLDS	Society of Biblical Literature Dissertation Series
SBL SBS	SBL Sources for Biblical Study
SBLSP	SBL Seminar Papers
SBLSS	Society of Biblical Literature Symposium Series
SCL	Sather Classical Lectures
SCS	Septuagint and Cognate Studies Series
SDSSRL	Studies in the Dead Sea Scrolls and Related Literature
SESJ	Suomen Eksegeettisen Seuran julkaisu

SHCT	Studies in the History of Christian Thought
SIHC	Studien zur interkulturellen Geschichte des Christentums
SiRE	Studies in Religion and the Environment/Studien zur Religion und Umwelt
SJT	Scottish Journal of Theology
SNTSMS	Society for New Testament Studies Monograph Series
SPS	Sacra Pagina Series
STDJ	Studies on the Texts of the Desert of Judah
TG	Tesi Gregoriana
TSAJ	Texts and Studies in Ancient Judaism
TynBul	Tyndale Bulletin
UTB	Uni-Taschenbücher.
VE	Verbum et Ecclesia
VTSup	Supplements to Vetus Testamentum
WBC	The Word Bible Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	Westminster Theological Journal
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNWK	Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
ZThK	Zeitschrift für Theologie und Kirche
ZThK.B	Zeitschrift für Theologie und Kirche: Beiheft

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# Chapter 1. Introduction

## 1. *Loci* of this study: *Vexata Quaestio*

It has long been recognized as *communis opinio* that the interpretation of the letter to the Romans is in reality more enigmatic than that of Paul's other letters. As Wedderburn (1988:1) observes, "[w]hy Paul wrote Romans is still something of an enigma. There is as yet no consensus as to why Paul should write precisely this letter with these contents to this church at this moment in his, and its, history." First, it is enigmatic in that Paul wrote his letter to the Roman church he neither founded nor visited beforehand. It is for this reason that it is more necessary to establish Paul's purposes in writing this letter than his other letters. Second, it is enigmatic in that Paul deliberately employed roughly sixty quotations from the Jewish Scriptures<sup>1</sup> in the course of his argumentation in this letter in a more frequent but concentrated manner than in his other letters (cf. Seifrid 2007:607). Briefly put, it revolves around "die Verwendung und das Verständnis des Alten Testaments bei Paulus– genauer gesagt: seine Verwendung und sein Verständnis der Schrift" (Koch 1986:1). I will thereby propose in this study that an attempt both to establish Paul's overall purpose in writing this letter and to deal with his use of quotations from the Jewish Scriptures in a satisfactory and holistic manner can provide an interpretative key to resolving such a *vexata quaestio* of Romans.

At first glance, however, these two enigmas do not seem to be interrelated with each other with the result that we are led to the *vexata quaestio* of this letter (cf. Jervis 1991:14). It revolves around the fact that all exegetes are obliged to clarify how "the straightforward sense of purpose" will go hand in hand with Paul's argumentation in the body of this

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<sup>1</sup> The term Jewish Scriptures will describe variegated textual *versions* of the OT in the Second Temple period in this study (cf. Steyn 2011:1-28). For the term version in translation studies, which can be applied to Septuagintal studies, see Toury (1995:chapter 2 *passim*). This term helps us to steer away from anachronism with reference to later canonization (cf. Finsterbusch and Lange 2012:Part I *passim*). Far from it, this term is synonymous with the term Scripture or the OT in general.

letter, “which seems to be heading in another direction” (Russell Jr. 1988:175). In other words, the particular purpose(s) of the letter is to be indissolubly intertwined with the particular contents (cf. Thurén 2002:9). Taken together, Beker’s observation<sup>2</sup> is suggestive hereof: The *vexata quaestio* of Romans can find its appropriate answer(s) in the vibrant interaction between the contingency and coherence of this letter because this letter is not only situational but also authoritative in its nature (1980:18).<sup>3</sup> Beker goes on to say that such an interaction between the contingency and coherence appears as a “*via media* between the extremes of a purely sociological analysis and a dogmatic imposition of a specific center on Paul’s thought” (1980:24, italics original). By the same token, Porter (2006a:14) is of the opinion that, despite “the limitations of contingent letter-writing,” Paul was convinced that his argumentation should be understood as “addressing situations beyond those simply of his immediate letter-writing situation.”<sup>4</sup> It is for this reason that I will also propose in this study that both the contingency and coherence of Romans should go hand in hand with each other in an attempt to resolve this *vexata quaestio* of Romans.

Nonetheless, there have been various scholarly tendencies to lend more weight to the contingent nature of the letter one-sidedly in an attempt to resolve the *vexata quaestio* of this letter. Such scholarly tendencies will be dismissed in this study due to the following reasons: Concerning the first enigma, any attempt to interpret Romans on the basis of “conjectures about its historical purpose within Paul’s ministry” oftentimes may be speculative (Hays 1989:10; e.g., Donfried 1991). Methodologically speaking, an attempt to build Paul’s overall purpose should be achieved on a more solid ground than mere speculation.<sup>5</sup> Concerning the second enigma, any attempt to approach Paul’s use of quotations from the Jewish Scriptures in terms of “a reader-focused approach” is

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<sup>2</sup> That is not to say that Beker’s apocalyptic framework will be credited as the core of Paul’s gospel in this study (1980:18). The *epistemological grid* of Paul’s theological perspectives is both salvation history and the promise-fulfillment framework in this study. That is to say that Beker’s adequate methodology in making a distinction “between coherent core and contingent diversity” will play a directive role in our dealings with the *vexata quaestio* of Romans on the basis of such an *epistemological grid* in this study.

<sup>3</sup> See Landmesser (2004:166), who notes that interpretation leads us to access the world, which is “context-conditioned.” “The logic of coherence” makes sense of “the semantic-ontological interconnection between language and world.” This logic of coherence helps us to understand “the actuality of inter-subjective communication.”

<sup>4</sup> See Brauch (2009:203-204), who notes that this equivalence discloses “the incarnation nature of the biblical revelation.”

<sup>5</sup> Of course, that is not to say that this kind of attempt could be achieved in a purely objective manner. It is a matter of the degree of objectivity in relation to a scientific methodological procedure that plays a pivotal role in promoting the thesis of this study.

dependent on the reconstructing of the implied audience (e.g., Stanley 1999, 2004). No doubt it seems to be insufficient in interpreting Paul's letters due to its failure to take historical, literary, and theological contexts into account adequately (Wagner 2003:34). This is because communication should be understood as an interpersonal relationship situated in the historical, cultural, and theological contexts; within these relevant contexts, both the author and the reader can play a constitutive role in achieving such a communicative act in a meaningful manner at a literary level (cf. Vanhoozer 1988:201-280; 2002:164 n. 2).

Likewise, various hermeneutical implications of *vexata quaestio* can be found either when Paul's use of quotations from the Jewish Scriptures comes to be regarded as a rhetorical arsenal geared to resolve the rhetorical situation in the practice of rhetorical criticism, or when the New Perspective(s) on Paul scholars fail to take scriptural evidence into account adequately in revisiting Paul's gospel. For the former, Moyise (2008a:127) criticizes that, in terms of the hypothetical literacy level of the implied audience, "Stanley finds it incredible that Hays and Wagner construct sophisticated theories of Paul's use of Scripture."<sup>6</sup> For the latter, by taking Sanders's study of Palestinian Judaism as an example, Watson (2004:13) points out that the texts Sanders selected come to be characterized by "a common 'pattern of religion'" without taking interpretative practices of "the texts of the Torah" in Palestinian Judaism into account adequately. Such a dealing with the Jewish Scriptures, along with Jewish literature of the Second Temple period, come to be manifested when he regards Paul's use of quotations from the Jewish Scriptures as "terminological" in his subsequent monograph in 1983. In other words, Paul's original audiences "had only to realize *that* he was quoting an authoritative text, not to be able to appreciate how cleverly he argued, much less to be able to formulate counter arguments" (Sanders 1983:182, italics original). It may give the rationale that the New Perspective(s) on Paul scholars tend to neglect taking scriptural evidence into account adequately. For instance, Dunn (2005:423-439) oftentimes rejects the traditional concept<sup>7</sup> of Paul's covenant theology by saying that the terminology of covenant

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<sup>6</sup> Notwithstanding Stanley accusing both Hays's and Wagner's as sophisticated theories, it is of interest to note that Wright (2012:325) also criticizes Stanley's contention of the literacy level of the implied audience, saying: "Reducing compositional options to the limits of hypothetical reader-incompetence is an example of that left-brain rationalism, allied to a hermeneutic of suspicion, from which biblical studies has suffered for too long."

<sup>7</sup> If it seems that the term traditional is ambiguous, this terms will refer to Lutheran and Reformed traditions in this

theology can only be found in Paul's use of quotations from the Jewish Scriptures. Wright ascribes the use of quotations from the Jewish Scriptures in the NT writings as "*the essentially Jewish story now redrawn around Jesus*" (1992:79, italics original). When it comes to Paul's letters, he insists that "the explicit quotations nest within the larger biblical narrative which Paul is retelling" (Wright 2012:327). It seems that he regards the use of quotations from the Jewish Scriptures as a narrative arsenal geared to promote such a Jewish story with reference to Jesus the Messiah.<sup>8</sup> All in all, such various hermeneutical implications necessitates calling for methodological acumen in resolving this *vexata quaestio* of Romans.

## 2. Status Quaestionis

One should acknowledge that two significant preliminaries to this study will be taken into account adequately in our dealings with *vexata quaestio*: (1) Paul's letter to the Romans will be regarded as carrying distinctive literary features conditioned by historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world;<sup>9</sup> and (2) Paul's use of quotations from the Jewish Scriptures in this letter will be probed in terms of historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities.<sup>10</sup> The fact that Paul was a Jew living in the first-century Mediterranean region under the influence of both the Greco-Roman world and Second Temple Judaism<sup>11</sup> does justice to these two preliminaries.<sup>12</sup>

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study.

<sup>8</sup> This becomes clear in that, for Wright, "Paul didn't need to lug around scriptural scrolls, or look up passages to quote. He kept his Bible in the best place: in his heart and mind... To expend energy studying his introductory formulae or precise wording... is therefore to miss the point. The question ought to be: what world of thought is he evoking? Which parts of the great narrative is he opening up?" (2012:325). His handling of Paul's use of Gen 15:6 LXX in Romans 4 is the case (Wright 2012:325-326).

<sup>9</sup> See Deissmann (1910), Betz (1979), Wedderburn (1988:6-11), Du Toit (1989), Jervis (1991), and Weima (1994a).

<sup>10</sup> See Steyn (1995, 2004, 2011) and Porter (2008a:97-124).

<sup>11</sup> This term will describe the variegated Jewish theological and practical strands in this study (cf. Carson, O'Brien and Seifrid 2001, 2004; *contra* Sanders 1977).

<sup>12</sup> By introducing various scholarly viewpoints on Jewish, Greek, and Roman backgrounds of Paul the apostle, Porter (2008b:6) is correct in saying that "[t]he overall result is a fuller appreciation of the complex yet rich and full cultural, ethnic, and social background that motivated the work and writing of Paul."

Based on these two preliminaries above, three research questions, namely our *Leitfragen* of this study, are posed as follows: (1) How can we determine the *literary genre* of this letter in terms of historical and cultural contexts?; (2) how can we establish the *overall purpose of this letter* on the basis of the first?; and (3) how can we interpret *Paul's use of quotations from the Jewish Scriptures* in the course of his argumentation in terms of its context, along with both the first and the second? However, an attempt to put together these research questions in a cogent manner has hitherto been neglected because, at first glance, each research question does not seem to be straightforwardly interrelated with one another (cf. Elliott 1990:60). In other words, Paul's purposes in writing this letter seem to be played off his use of quotations from the Jewish Scriptures in the course of his argumentation in the same letter. It is for this reason that these research questions are aimed at understanding an indispensable interaction between the epistolary framework, which "reflected Paul's actual situation," and Paul's argumentation in the letter, which seemed to be "divorced from any actual set of circumstances" (Wedderburn 1988:140). Needless to say, it compels us to call for using an adequate methodology with regard to the *vexata quaestio* of the letter in what follows.

Taken as a whole, the objective of the study, while probing the *vexata quaestio* of Romans, is to make sense of the *soteriological* significance of Paul's use of quotations from the Jewish Scriptures in the course of his argumentation, which will be interdependent with the overall purpose of this letter. The rationale of this study is that both the *literary genre* and *Paul's overall purpose in writing this letter* will play a leading role in understanding Paul's argumentation in the letter body, the contours of which can be shaped and characterized by *Paul's use of quotations from the Jewish Scriptures*. It is for this reason that the entering into *theological dialogue with the New Perspective(s) on Paul* scholars will set the stage for shedding more light on the soteriological significance of Paul's use of quotations from the Jewish Scriptures.

### 3. A brief research history

#### 3.1. Various scholarly viewpoints on the literary genre of Romans

As Funk (1970:8) observed, “[t]he first order of business [in the study of Paul’s letters] is to learn to read the letter as a letter” (cf. Vanhoozer 2002:193). Nonetheless, any attempt to achieve this first order of business does not appear to be methodologically uniform at all. Scholarly methodologies of determining the literary genre of Paul’s letters fall into the following two strands by and large: Rhetorical criticism and epistolary analysis.

When it comes to rhetorical criticism, scholars attempt to attribute Paul’s letters to one of rhetorical genres such as *juridical*, *deliberative* or *epideictic* according to the rules of ancient rhetorical handbooks. Since both Betz’s essay in 1975 and his ensuing monograph on Galatians in 1979, in which he considered it an apologetic letter, and Kennedy’s monograph in 1984, in which he applied these rhetorical rules to the NT writings, the interpretative impact of rhetorical criticism of biblical scholars has been remarkably heightened. Of those scholars who laid hold of this position are Schüssler Fiorenza (1987), Watson (1988), Mack (1990), Thurén (1990, 2002), Mitchell (1991), and Classen (1992, 2000). When it comes to Romans, however, scholars have tended to shed more light on argumentation than arrangement under the influence of new rhetoric of Perelman and Olbrechts-Tyteca (1969). This is because the rhetorical urgency or exigency is less evident in Romans than in Paul’s other letters such as Galatians or the Corinthian correspondence. For instance, Wuellner (1976:345) considered it an *epideictic* genre due to its primarily “argumentative situation” and was followed by Elliott (1990), Crafton (1990), and Reid (1992), whereas Jewett (1982:5-20) called it an “ambassadorial letter” due to Paul’s self-understanding as an apostle, which seemed to be in line with the ambassadorial identity in the Greco-Roman world.

It may, of course, be fair to say that rhetorical criticism has played a partial role in provoking the significance of the literary genre of Paul’s letters. Notwithstanding this provocation to the literary genre of Paul’s letters, a poignant criticism can be leveled

against rhetorical criticism with regard to methodological appropriateness of foisting the oral tradition of rhetorical rules in the first-century Greco-Roman world on the written tradition of Paul's letters (cf. Porter 1993:100-122, 1999a:63-92; Reed 1993:292-324; Weima 1994a:23-26, 1997:458-468). For instance, Elliott (1990:69-104) imposes the rhetorical functions of the *exordium* and *peroratio* on the letter opening and the letter closing of the letter respectively in an attempt to establish the authorial intention of Romans. For Porter, however, it is methodologically inadmissible. It compels him to call into question in his essay from the 1992 *Heidelberg Conference*: "Do the ancients give any credence to such a supposition?" (Porter 1993:109-110). The oral tradition would have been the mainstream in the ancient world. However, Porter (2008a:106-115) points out that certain evidence of the written tradition from its cultural context "that puts this fact into perspective" cannot be dismissed.

When it comes to epistolary analysis, since Deissmann's monograph in 1910, scholars have recognized the significance of a comparative study between Greek papyri found in Egypt and Paul's letters.<sup>13</sup> The more extensive comparative studies between Paul's letters and other Greek letters in the first-century Greco-Roman world were undertaken by both Shubert (1939) and Funk (1966). In terms of ancient letter writing, Paul's letters have since then been substantially probed by scholars such as Doty (1973), Stowers (1986), White (1986), and Aune (1987). In the wake of these comparative studies, Jervis proposed in her monograph in 1991 that distinctive epistolary conventions of Paul's letters can be identified such as the letter opening, the thanksgiving period, the apostolic parousia, and the letter closing.

Taken as a whole, Du Toit's observation is worth citing in full herein because it is suggestive of Paul's style in writing his letters:

We should accept that Paul's style was influenced by Greek rhetoric. The real bone of contention is the *extent* of this influence. We should be careful not to overestimate it at the cost of other literary traditions and conventions which have contributed to

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<sup>13</sup> However, the majority of scholars do not accept Deissmann's divide of Greek papyri: One is an *epistle* as literary document; the other is a *letter* as non-literary one.

his literary performance. Due to the ‘Entdeckerfreude’ of rhetorical criticism this has been the case in some instances. When first the *overall* influence of Greek rhetoric becomes a postulate, and texts are then forced into rhetorical schemes and categories, we are on dangerous ground. A good example is Wuellner’s procedure when he superimposes the *exordium* and the characteristics of the *exordium* on the discrete epistolary opening sections of Romans. He views vv. 1-15 as an *exordium* and vv. 16-17 as a *transitus*. There is, however, no denying the clear textual evidence, which since the work of Roller has so often been pointed out, that Paul followed the outline of Greek letter protocol, although he certainly did not do so pedantically.

(1989:195, italics original)

The fact that Paul’s letters are intrinsically rhetorical<sup>14</sup> cannot allow rhetorical criticism to be applied to his letters without taking historical and cultural contexts of the letter writing in the first-century Greco-Roman world into account adequately.<sup>15</sup> Even Kennedy (1984:10) concedes by saying that “it is also a universal phenomenon” on which general communication hinges. In other words, “[e]pistolography, Greek, Roman and Jewish culture, Paul’s personal style and rhetoric, and ethical and religious reasoning, especially need to be considered” (Hietanen 2007:4). Taken together, Paul deliberately designed his letters according to the epistolary framework conditioned by historical and cultural contexts of the letter writing in the first-century Greco-Roman world (cf. Hodkinson 2007:285).

## 3.2. The overall purpose of the letter

### 3.2.1. Preliminary consideration

As Hort (1895:5) observed more than one century ago, “[t]hat the problem [of the original purpose of Romans] is not very simple may be reasonably inferred from the extraordinary variety of opinions which has prevailed and still prevails about it.” Various scholarly

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<sup>14</sup> See Anderson (1999), Hutchinson (2007:17-36), and Ellis (2009:80-95).

<sup>15</sup> See Ellis (2009:91), who notes that the OT prophets “may be analyzed rhetorically.” However, it has “a frame of reference quite different from Graeco-Roman rhetoric” (cf. Brown 1997:412).



viewpoints fall into the following two subcategories by and large: One is on the dogmatical side; the other is on the situational side (cf. Donfried 1991).<sup>16</sup>

Baur (1876:308-36), the founder of the Tübingen school, standing in line with the Hegelian philosophy of history, drew scholarly attention to the particular situational context of the Roman church, that is, the “imperious pressure of circumstances.” He succeeded in provoking attention to the situational context of Paul’s letters which had been neglected in Pauline studies. Nonetheless, Baur applied an inadequate methodology when he reconstructed such “imperious pressure of circumstances” of the Roman church from outside the texts of this letter. He presupposed two mutually combative Petrine and Pauline factions among Roman Christians, which the text itself cannot support. This is because, far from the textual integrity of Romans 16, when it comes to Romans 14–15, “le sujet traité est, par rapport au rest de l’épître, tellement nouveau si on le considère avant tout comme un problème pratique, que toute généralisation à partir de ces chapitres est imprudente” (Leenhardt 1995:9).

By counteracting against this *Tendenz*, Barth (1933) was explicitly prone to disregard the situational context of Romans in favor of his “theological exegesis.”<sup>17</sup> In doing so, he failed to reconstruct the precision of its historical occasion that the text itself can support. Despite his considerable theological contributions, however, Barth did fall short in that, methodologically speaking, “the literary macro-context and the situational context of the letter” cannot be dismissed in favor of “a timeless *summa theologiae*” (Du Toit 1989:198).

Likewise, both Baur’s emphasis on the situational side and Barth’s emphasis on the dogmatical side can be leveled against the same criticism due to their methodologically misled-consequences (cf. Campbell 1991:2). It does mean that it is methodologically inadmissible to neglect taking the situational context reflected in this letter into account adequately (cf. Beker 1980:65-66).

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<sup>16</sup> Among scholars enlisted in this monograph, Wiefel, Karris, and Watson are on the situational side, whereas Manson, Bornkamm, and Jervell on the dogmatical side. See Jewett (1982:5-20).

<sup>17</sup> For more details on Barth’s theological exegesis, see Burnett (2004).

### 3.2.2. The relationship between Jews and Gentiles in the Roman church

Before teasing out various scholarly viewpoints on the purpose(s) of Romans, I will look into the readership of this letter on the basis of the particular relationship between the Jews and Gentiles in the Roman church. First of all, Paul's greeting list of Romans 16 connotes "a definite Jewish element" among Roman Christians (Du Toit 1997a:501; cf. Hultgren 2011:7-11). This Jewish element allows Campbell (1991) to contend that Jews were the majority in number among Roman Christians. He is convinced with Ambrosiaster's remark in the fourth century, saying that "without seeing displays of mighty works, or any one of the apostles, they accepted the faith of Christ, though with Jewish rites" (Campbell 1991:14, 19).<sup>18</sup>

Quite the contrary, Du Toit (1997a:502) criticizes Campbell's contention due to these two cases of external evidence to reconstruct the precision of historical situations in the Roman church:<sup>19</sup> One is Luke's remark in Acts 18:1-2, saying that Aquila and Priscilla along with all the Jews were evicted from Rome by the edict of Claudius; the other is Suetonius' remark, saying that "[h]e expelled from Rome the Jews who were constantly making disturbances at the instigation of Chrestus."<sup>20</sup> Lampe (2003:12) is of the opinion that "the proclamation of Christ had caused unrest in one or in several urban Roman synagogues" with the result that Aquila and Priscilla, who might have been two of the leading persons, also came to be evicted from Rome. These two cases of external evidence bear witness to the fact that the Jews might have been the minority in number in the Roman church as a result of expulsion by the edict of Claudius (cf. Leenhardt 1995:8-9; Lampe 2003:70). Besides, it is less likely that non-Jewish Christians in the Roman church were directly converted from paganism (Du Toit 1997a:502). Instead, the majority of

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<sup>18</sup> Citing from Sanday, W & Headlam, A C 1902. *A critical and exegetical commentary on the epistle to the Romans*. Edinburgh: T & T Clark.

<sup>19</sup> It is of interest to note that these two cases of external evidence, which took place in the reign of Claudius during 41-44 AD, come to be sensible if Paul wrote this letter after this eviction. For the date of Paul's writing of this letter, see Carson and Moo (2005:394), who note that "[w]hile we cannot be certain within a year or two, A.D. 57 is the best alternative" and Lampe (2003:chapter 2 passim).

<sup>20</sup> *Claud.* 25:4: "*Iudaeos impulsore Chresto assidue tumultuantes Roma expulit.*" The remark about the same expulsion of Jews from Rome also appears in other contemporaneous works such as Orosius's *Historiae adversum paganos* 7.6.15-16 and Dio Cassius' *Historia Romana* 60.6.6-7. See Leenhardt, who notes that "[i]l est probable que nous avons là le nom du Christ, mal orthographié par suite de la pronociation identique qu'on donnait à cette époque aux voyelles e et i" (1995:8, italics original).

them were “God-fearers” or sympathizers (Dunn 1988a: xlvi; cf. Lampe 2003: chapter 5 passim).<sup>21</sup>

The readership of Paul’s letter to the Romans may encompass both the majority of Gentiles, who were at least conversant with the way of Jewish life,<sup>22</sup> and the minority of Jews in number among Roman Christians (cf. Tobin 2004:44-46). It is for this reason that Leenhardt (1995:8-9) argues that “[d]octrines et pratiques avaient évolué à l’encontre de leurs propres sentiments. Il y eut un malaise, une inquiétude. C’est peut-être une situation de ce genre que Paul a prise en considération dans les ch. 14 et 15. 1-13...” (cf. Lampe 2003:73-74).

### 3.2.3. Various scholarly viewpoints on the purpose of Romans

In a more detailed manner than Jewett’s divide above, various scholarly viewpoints on the purpose(s) of this letter fall into the following three subcategories: Theological, missionary and a pastoral purpose (cf. Jervis 1991:11-28). Of these three subcategories, the second and the last one will be taken into account in what follows due to their respective emphases on the situational context.<sup>23</sup>

According to the proponents of *the missionary purpose*, this letter was aimed at preparing for Paul’s future visit to Rome by instructing Roman Christians on the essentials of his gospel (cf. Stowers 1981:182). Jewett (1982:9) called it an “ambassadorial letter” in that Paul intended to encourage on behalf of the “power of God” that Roman Christians become his mission partners for the evangelization of Spain. The epitome of this missionary viewpoint is that Paul introduced both himself and his mission to Roman Christians through his gospel, which he has proclaimed during his mission, in preparation for his visit and for the purpose of setting Rome as a base-camp for his future missionary

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<sup>21</sup> See Lampe (2003:69), who notes that Aquila and Priscilla might have been “accustomed to living together with Gentile Christians already in one or more of the Roman synagogues.”

<sup>22</sup> By taking Juvenal (14.96-106) as an example, Lampe (2003:70) argues God-fearers’ conversance with “scripture readings” by way of both synagogue worship and their private study. Luke also refers to such a conversance with scripture readings (e.g., Acts 8:27; 13:16; 17:2, 4).

<sup>23</sup> By sketching out the purposes of Romans in passing, the majority of commentators follow, in varying degrees, one of these two scholarly viewpoints.

journey to Spain (Aune 1987:219).<sup>24</sup> By the same token, Drane's contention of "an *apologia*" also belongs to this subcategory because Paul's *apologia* deals with his missionary practices, not his theological agenda (1980:208-227, italics original).

According to the proponents of *the pastoral purpose*, the focal point of their contention is, in varying degrees, placed on the possible conflicts or divisions among Roman Christians. Bartsch (1972:330-31) presupposed such divisions among Roman Christians because Paul did not call Roman Christians ἐκκλησία, which typically appears in the address of Paul's other letters.<sup>25</sup> Minear (1971:8-17) suggested five factions reflecting the conflicts between the strong and the weak among Roman Christians according to their respective relationships. This letter was aimed at calling for harmony among these factions through the obedience of faith. In terms of the Roman church' *Sitz Im Leben*, Wiefel (1991:119) went so far as to say that Paul made Gentile Christians, which would have slanted into anti-Semitism, agreeable toward Jewish Christians. From a sociological perspective, Watson (1986:100) contended that the Roman church were divided into two factions between Jewish Christians and Pauline Christians. That is why Paul attempted to translate law-observant Jewish Christians into law-free Pauline Christians. The epitome of pastoral viewpoints is that the conflicts or divisions between the Jews and Gentiles among Roman Christians with reference to the observance of the law could have compelled Paul the apostle to write this letter to Roman Christians as the means by which he resolved such sensitive pastoral issues (cf. Marcus 1989:67-81). Dabourne's contention of "pastoral preaching" also belongs to this subcategory. She drove home the question as to "[h]ow can God be righteous in our sight if he justifies believing sinners without reference to the Jew-Gentile distinction?" other than "[h]ow can we be righteous in God's sight since we are sinners?" (1999:22-23).<sup>26</sup>

In order not to be one-sided with either peculiar aspect as missionary or pastoral, scholars such as Beker (1980) and Wedderburn (1988) attempted to put together several important

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<sup>24</sup> Leenhardt (1995:9) concurred by saying that "Paul écrit à Rome l'esprit tout rempli de son projet espagnol."

<sup>25</sup> *Contra* Leenhardt (1995:13), who pointed out that "l'expression caractéristique σῶμα Χριστοῦ ne se rencontre qu'en 12. 5, il est vrai dans un passage où il est évidemment question de l'Eglise; mais il s'agit de la communauté locale et la visée du text est parénétiq."e.

<sup>26</sup> That is why Dabourne insists that "mainstream historical-critical study fails to take with full seriousness its own dictum that Paul's letters are *letters* and *pastoral* and must be treated as such" (1999:1, italics original).

issues Paul might have borne in mind when he wrote this letter. In other words, on the one hand, Paul's overall purpose can be identified both in Paul's and in the Roman church's situation (Beker 1980:71). On the other hand, it will appear as "a cluster of different interlocking factors" (Wedderburn 1988:142).

In an attempt to estimate various scholarly viewpoints, Jervis (1991) pointed to the commonality of their respective inadequate methodologies. This is because they attempted to conjecture some particular issues into Paul's purposes in writing this letter retrospectively. Needless to say, it compelled her to call for the necessity of "standard controls in reading the content" (Jervis 1991:27). She proposed a comparative study of the form and function of distinctive epistolary conventions in Paul's letters as the means by which she established the overall purpose of the letter (Jervis 1991:29-68).<sup>27</sup>

What matters to satisfy the necessity of "standard controls in reading the content" is that the overall purpose of this letter should be well-suited to Paul's argumentation in the letter body. That is why the epistolary framework carrying legitimate information on the overall purpose of the letter gives a glimpse of how Paul's argumentation will be unfolded in the letter (Du Toit 1989:198-201). It can find support in Beker's observation on the vibrant interaction between the architectonic coherence and the occasional contingency, which will carry "profound consequences for Paul's epistolary theology" (1980:62).

Taken together, Paul's overall purpose in writing this letter should be established first and foremost before teasing out his argumentation in the letter body. This is because Paul was at pains to handle some sensitive issues among Roman Christians in the letter body in a cogent manner in which some oft-misunderstood presuppositions are checked and corrected in a way of the vibrant interaction between the architectonic coherence of Romans and its occasional contingency.

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<sup>27</sup> When it comes to Romans, Jervis (1991:163) argues that Paul's purpose in writing this letter is less pastoral. A comparative study of these distinctive epistolary conventions exhibits no evidence that Paul attempted to correct either the doctrine or the practices of the Roman church. Instead, the purpose of this letter is more missionary, save that Paul only intended to prepare for his visit to Rome as a mission base camp for the evangelization of Spain.

### **3.3. Quotations from the Jewish Scriptures in Romans**

#### **3.3.1. Preliminary consideration**

The contours of Paul's argumentation can be shaped and characterized by Paul's use of approximately sixty quotations from the Jewish Scriptures. Paul employed quotations with a particular intention for Roman Christians. That is why an attempt to make sense of Paul's use of quotations from the Jewish Scriptures serves to clarify what the overall purpose of this letter is about. In order to understand Paul's use of quotations adequately, it is methodologically admissible to locate Paul's use of these quotations in historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities.

Likewise, any attempt to locate Paul's use of quotations from the Jewish Scriptures in the effectiveness of ancient or new rhetorical strategies can be regarded as applying an inadequate methodology. It becomes clear in that, in the practice of rhetorical criticism, the use of quotations appears as "figures that relate to communion," the normative function of which is to support "a statement with the weight of authority" in a subsidiary manner (Perelman & Olbrechts-Tyteca 1969:177). For instance, by dealing with Paul's sophistic rhetoric of "making the weaker seem the stronger" in Galatians, Vos (2007:34-37) contends that Paul manipulated scriptural evidence by adapting biblical texts according to his own theological agendas eisegetically. By probing "the rhetorical dimension" of Paul's use of quotations in 1 Corinthians, Heil (2005:2) attempts to explain how Paul appropriated the authority of scriptural evidence in order to increase "the powerful impact" on his implied audience according to his rhetorical strategy.

#### **3.3.2. Quotations as Paul's rhetorical strategy in his argumentation**

Stanley attempted to locate Paul's use of quotations from the Jewish Scriptures in the effectiveness of a rhetorical strategy of Paul's argumentation in his monograph in 2004. Before looking into Stanley's contention, I will make it clear what the notion of rhetorical strategy is about. Suffice it to cite Moyise's observation hereof. He provides concise

estimations of Aristotle, Quintilian, and Longinus respectively with reference to Paul's rhetorical strategy in his use of Hab 2:4 in Rom 1:17 by saying:

Aristotle might have said that Paul has deftly mingled his words with the words of Habakkuk in order to give the (false) impression that Habakkuk means what Paul means... Quintilian and Longinus would probably have noted that Paul did not need to add the quotation... For Quintilian, the advantage of the quotation is that it shows that Paul's statement has not been formulated just to meet the needs of the Roman church but was written long ago... Longinus, by contrast, would be more interested in the aesthetic value of the words than in viewing them as a "proof."

(Moyise 2008b:18-19)

Concerning the effectiveness of Paul's rhetorical strategy in his use of quotations in the course of his argumentation, Stanley (2004:38-61) set up both the literacy level of the implied audience and the rhetorical urgency as focal criteria. First, in proportion to the hypothetical literacy level of the first-century Greco-Roman world, Stanley (2004:142-169) classified the implied audience in the Roman church into the following three subgroups such as the "informed audience," "competent audience," and "minimal audience." The effectiveness of Paul's rhetorical strategy is estimated by presupposing to what extent Paul was aware of such a literacy level of the implied audience. Second, he regarded Paul's contentious missionary agenda – "God accepts Jews and Gentiles on equal terms on the basis of their faith" – as rhetorical urgency (Stanley 2004:144, 183). The effectiveness of Paul's rhetorical strategy appears to be dependent on how Paul could be successful in appealing this agenda to his implied audience respectively.

Likewise, Paul deliberately employed quotations from the Jewish Scriptures in the course of his argumentation as "an important weapon in Paul's rhetorical arsenal" to locate the rhetorical urgency "under control through the effective use of language" (Stanley 2004:183). In some passages such as Rom 2:24; 4:3; 9:25-26; 10:19-21, Stanley estimated the effectiveness of Paul's rhetorical strategy in his use of quotations from the Jewish Scriptures according to the hypothetical degrees of the "informed audience," "competent audience," or "minimal audience." In doing so, he contended that Paul had "a wrong guess about the audience's knowledge of Scripture" (Stanley 2004:179). As a result, Paul's

rhetorical strategy in his use of quotations from the Jewish Scriptures does not seem to be as effective as scholars have generally anticipated (cf. Stanley 2004:175-180). While Paul wanted to exert the rhetorical effect of scriptural authority, he took “the risk of undermining his own argument” according to the varying degrees of the scriptural knowledge of the “informed audience,” “competent audience,” or “minimal audience” (Stanley 2004:170). Such a risk may give rise to Paul’s adaptation of quotations from the Jewish Scriptures as the means by which he not only decreased the deficiency of his own argumentation, but also thereby increased its efficiency over his implied audience (Stanley 2004:174). That is why Stanley regarded Paul as an untrustworthy rhetor, not as an interpreter of the Jewish Scriptures. He contended that the receptiveness of Roman Christians may be dependent on “the poetic dimension of the quotation process” (Stanley 2004:20).<sup>28</sup>

Stanley’s attempt to place Paul’s use of quotations from the Jewish Scriptures into the effectiveness of rhetorical strategy appears to be untenable. First, he failed to take the overall purpose of Romans into account in terms of historical and cultural contexts of ancient letter writing. Second, some criticism can be leveled against his hypothetical literacy level of the implied audience among early Christians.<sup>29</sup> Scholars have provided some legitimate evidence standing in contrast to the hypothetical importance of illiteracy level in early Christian communities. For instance, Porter (2008a:118) sheds more light on the written tradition or the book culture in the Greco-Roman world by saying that “Greco-Roman culture was increasingly literate, directly or indirectly” (cf. Kenyon 1932:24; Young, Ayres & Louth 2004:9; Bagnall 2012:1-5).

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<sup>28</sup> *Contra* Koch (1986:chapter VI passim), Wagner (2003:242), Watson (2004:chapter 1 passim), Waters (2006:21-24), and Porter (2008a:97-124).

<sup>29</sup> See Abasciano (2007:183), who notes that, albeit the possible prevalence of illiteracy among “Paul’s original audiences,” “corporate realities and processes surrounding Scripture and his letters in his churches would effectively offset this factor.” Based on literary and cultural contexts of producing variegated manuscripts, Porter (2013:46) points out that “[i]f we use Harris’s figures regarding literacy, there were still over two million adult men in the Roman empire who could read, a significant number of people to have exerted a major influence upon Greco-Roman society, including Christian society within it.”



### 3.3.3. Three-dimensional approach to quotations

Paul's use of quotations from the Jewish Scriptures will be, in varying degrees, influenced by "the style of reading in the culture of the time" (Porter 2008a:117). Since Koch's monograph in 1986, Paul's quotation technique has drawn more scholarly attention. Koch (1986:13-14) proposed seven criteria to identify Paul's quotation technique. By dealing with the introductory formulae, Koch (1986:32) was of the opinion that Paul's quotation technique reflected that of Hellenistic Diaspora Jews:<sup>30</sup> "Die paulinischen Zitateinleitungen zeigen somit – zumindest für diesen speziellen Bereich – deutlich die Herkunft des Paulus aus einem 'durchschnittlichen' hellenistischen Diasporajudentum."<sup>31</sup> It allowed Koch to regard the Septuagintal text form as Paul's *Vorlage* of quotations from the Jewish Scriptures in his letters (cf. Stanley 1992:67-79).<sup>32</sup>

In terms of the Septuagintal *Vorlage* of quotations in the NT in general, Steyn proposed a scientific methodological procedure in approaching the use of quotations in Hebrews (2011) and the Acts of the Apostles (1995) as follows: (1) Investigation of *the tradition-historical* aspect of quotations from the Jewish Scriptures; (2) investigation of *the text-critical* aspect; and (3) investigation of *the hermeneutical* aspect.<sup>33</sup> *The tradition-historical investigation* helps us to understand "the author's selection and the origin of his quotations," whereas *the text-critical investigation* helps us to determine "the specific version (text form) of a particular quotation" (Steyn 2011:18). These two approaches serve to "gain entry into the ancient author's availability of textual traditions" (Steyn 2011:18).<sup>34</sup> However, it is more appropriate for our study to adapt *the text-critical investigation* rather to *a comparison of the textual versions* (MT, LXX, and NT) in order to avoid possible confusion here with regard to establishing a particular text form on a

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<sup>30</sup> That is not to say that Paul would have imitated passively the quotation technique of Hellenistic Diaspora Jews. That is to say that both Paul as an interpreter of the Jewish Scriptures and his *Vorlage* might have been situated in this Hellenistic Diaspora Jewish context.

<sup>31</sup> It is worth noting that there is no longer a need to make a distinction between Palestine Judaism and Hellenistic Judaism in the Second Temple period (*circa* from 330 BCE to 168 BCE). The influence of Hellenism in the Palestine region is evident at that time (cf. Hengel 1969; *contra* Feldman 1977:371-382).

<sup>32</sup> *Contra* Lim (1997:143).

<sup>33</sup> In De Saussure's linguistic terminology (1966), the three-dimensional approach to the use of quotations from the Jewish Scriptures attempts to synthesize the interaction between both "diachronic" analysis and "synchronic" analysis.

<sup>34</sup> For this reason, Steyn acknowledges that this three-dimensional approach is mainly centered on such historical critical research questions as "*what* the author quoted, *where* he might have found this material and what the reading might have looked like" rather than hermeneutical as "*why* he quoted it" (2011:18, italics original).

text-critical level. While the text-critical investigation is aimed at identifying the text form of the *Vorlage* of a particular quotation in Steyn's study, which is about *what* the NT author employed, the objective of dealing with "the" LXX and NT textual versions in this study is to clarify the manner of *how* Paul employed quotations from the Jewish Scriptures for the purpose of substantiating his gospel. Concerning the third aspect, namely Steyn's *hermeneutical investigation*, he sheds more light on the "functional dimension in this quest for the *Vorlage*," which has been easily neglected (Steyn 2011:24). For instance, both the introductory formulae and the author of Hebrews' adaptation in his use of quotations are concerned with this functional dimension "regarding the role of his own hand during the process of using and applying his sources" (Steyn 2011:24). There has been a scholarly tendency to "start on the hermeneutical level almost from the outset," whereas Steyn (2004:1085) proposed to set the priority of "the text form and its possible origin" over "the hermeneutical reinterpretation of these quotations." It will pave the way for a better understanding of the author of Hebrews' theological perspectives in his use of quotations from the Jewish Scriptures.

It is clearly *mutatis mutandis* that this three-dimensional approach can be applied to Paul's use of quotations from the Jewish Scriptures in Romans. It is methodologically admissible in that it sheds more light on historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities in relation to Paul's use of quotations from the Jewish Scriptures. Moreover, this three-dimensional approach to Paul's use of quotations from the Jewish Scriptures will play a pivotal role in better understanding the contours of Paul's argumentation in the course of the letter body, which will be interdependent with the overall purpose of this letter.

#### **4. Outline of this study**

The remainder of this study will seek to address the three research questions posed in *Chapter 1* in the following manner: In *Chapter 2*, first, the methodological appropriateness of both rhetorical criticism and epistolary analysis will be estimated in

terms of historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world. Second, distinctive epistolary conventions in Romans will be handled in a way of a comparative approach. In doing so, we can glean legitimate information on the overall purpose in writing this letter from Paul's adaptation and expansion of such formal features. In *Chapter 3*, we will sketch out the contours of Paul's argumentation in the macro-structure of Romans 1—11, in which his use of quotations from the Jewish Scriptures, coupled with its respective rhetorical questions, can play an important role as a conduit in fleshing out the overall purpose in writing this letter in the course of his argumentation in Romans 1—11. In *Chapter 4*, the criteria of selecting quotations to be dealt with in the following chapter will be established. Such criteria will take three research questions into account. In the subsequent five chapters, Paul's use of quotations from the Jewish Scriptures will be handled according to the three-dimensional approach. It will lead us to delve into his theological perspectives on some sensitive issues, on account of which Paul wanted to make his definite points to his recipients in this letter. In *Chapter 5*, Paul's use of Hab 2:4b LXX in Rom 1:17 will be dealt with in that it can be regarded as the main topic of Romans. In other words, it functions as such an important hermeneutical lens to Paul's theological perspectives in terms of the epistolary framework of Romans. In *Chapters 6—8*, we will look into Paul's use of quotations from the Jewish Scriptures in Romans 1—4, 5—8, and 9—11 respectively. In *Chapter 9*, both Paul's quotation technique and his theological perspective will be handled on the basis of the preceding investigations in chapters 5—8. In *Chapter 10*, we will enter into a dialogue with the New Perspective(s) on Paul (NPP) scholars. It is mainly concerned with exegetical and theological issues, which will be estimated according to our two significant preliminaries of this study above. It will also be estimated whether or not the manner of NPP scholars' interpretations may stand without tension with historical, cultural, and religious contexts in which Paul was situated. In *Chapter 11*, both a summary and a synthesis will be given in order to get a clearer picture of Paul's gospel.

## 5. Defining the contours

▪ *The architectonic coherence* of Romans: The literary genre of Romans, namely letter *qua* letter, points to the fact that it is not only situational but also authoritative in its nature. Thus Paul the epistolographer should be understood as a coherent and cogent theologian, who was at pains to handle some situational issues among Roman Christians in this letter. In other words, such a foundation stone of Paul's argumentation can be found in the letter to the Romans, which can play a directive role in Paul's engagement with some sensitive issues among Roman Christians. The architectonic coherence of Romans revolves around (1) Paul's overall purpose in writing this letter and (2) the contours of Paul's argumentation in Romans 1—11. Hence it can be assumed that the architectonic coherence of Romans refers to the *conceptual structure* of Paul's theological perspectives, which comes to be manifested by *literary features* of Romans.<sup>35</sup>

▪ *The occasional contingency* of Romans: The fact that Paul handled some sensitive issues among Roman Christians in this letter shows that, at first glance, his engagement with them appears to be contingent and occasional. However, the occasional contingency of Romans is closely linked with its architectonic coherence.<sup>36</sup> In other words, one facet of the architectonic coherence of Romans comes to light through its occasional contingency. In this study, the occasional contingency of Romans revolves around rhetorical questions, especially the ones coupled with Paul's use of quotations from the Jewish Scriptures. For Paul, the rhetorical question functions as a literary device to expose such oft-misunderstood presuppositions, which were at issue in the Roman church at the time of his writing. Hence it can be assumed that the occasional contingency of Romans refers to the *situational context* of the Roman church, which comes to be manifested by *literary features* of Romans.<sup>37</sup>

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<sup>35</sup> See our investigation in chapters 2—3.

<sup>36</sup> See Beker (1980:11), who notes that "Paul's hermeneutic cannot be divorced from the content of his thought, because he relates the universal truth claim of the gospel directly to the particular situation to which it is addressed."

<sup>37</sup> See our investigation in chapter 3.

▪ *An essential literary texture* of Romans: The fact that both the architectonic coherence of Romans and its occasional contingency are manifested by *literary features* of Romans necessitates probing *literary features* of the contours of Paul's argumentation in Romans 1—11. The vibrant interaction between the architectonic coherence of Romans and its occasional contingency comes to light in a way of teasing out literary features of the contours of Paul's argumentation in Romans 1—11 in a satisfactory and cogent manner. Of these literary features, some literary features appear to be more conspicuous than others and function as a conduit in unfolding Paul's argumentation in Romans 1—11 and substantiating his gospel. The conspicuous ones, which will be identified in what follows, are labeled as an essential literary texture in this study. Nonetheless, the other general ones, which appear to be relevant to the design of this study, will also be dealt with in our dealings with the *vexata quaestio* of Romans.<sup>38</sup>

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<sup>38</sup> See our investigation in chapters 3—9.

## Chapter 2. The Overall purpose of Romans in its epistolary framework

### 1. Preliminary consideration

As aforementioned in chapter 1, such a *vexata quaestio* of this letter can be resolved by way of looking into the vibrant interaction between the occasional contingency and the architectonic coherence (cf. Beker 1980:62). The occasional contingency of this letter revolves around sensitive issues among Roman Christians. The architectonic coherence goes hand in hand with Paul's overall purpose in writing this letter. It is for this reason that, first of all, we will launch into the overall purpose of Romans in a scholarly manner in what follows.

It is not an overstatement to say that the primary priority of an interpretative task in dealing with the biblical text is to establish the purpose(s) of the author. It does mean that, "in spite of contemporary claims to the contrary, emphasis on authorial intention must remain a major priority in biblical exegesis" (Silva 1987:111). When it comes to Romans, however, an interpretative task of establishing the purpose(s) of the author appears to be more complicated than in Paul's other letters due to less information on the precision of its historical occasion. As a result, the plethora of methodological procedures to reconstruct the precise historical occasion have been proposed in an attempt to establish the purpose(s) of the author.

As far as the methodological procedure is concerned, Paul's letter to the Romans, including his other letters, will be regarded as carrying distinctive literary features conditioned by historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world. This being the case, both rhetorical criticism and epistolary analysis are methodologically relevant to highlight the historical and cultural light of ancient letter writing in our dealings with Paul's letters (cf. Lanmesser 2008:388-389). However, there is a crucial methodological difference between these two: Rhetorical criticism is

concerned with oral and written traditions of the Greco-Roman world,<sup>39</sup> whereas epistolary analysis deals with written traditions being contemporaneous with the NT period and prior to it. Kennedy (1984:12), *inter alia*, the proponent of rhetorical criticism, insists that it revolves around both the authorial intention and its rhetorical effect on the implied audience, whereas Jervis (1991:30), *inter alia*, the proponent of epistolary analysis, argues that it deals mainly with the form and function of communication in order to establish Paul's purposes in writing his letters. In other words, epistolary analysis cannot be subservient to rhetorical criticism as "a literal continuation of oral communication" (Becker 2004:21).<sup>40</sup> An important interpretative question is posed hereof: Which one is more *methodologically relevant* between rhetorical criticism and epistolary analysis in an attempt to establish the purpose(s) of the author?

In what follows, we will turn to the methodological appropriateness between rhetorical criticism and epistolary analysis. In doing so, Paul's letters as a whole will be taken into account in order to obtain a more extensive estimation of methodological appropriateness.

### **1.1. Methodological appropriateness of rhetorical criticism**

Rhetorical criticism consists of three subcategories such as ancient rhetoric, new rhetoric, and a hybrid one (cf. Weima 1997:459; Martin-Asencio 2000:23-28). Weima explains,

The first is a historically based rhetorical criticism (often called 'ancient rhetoric') in which the biblical text is analyzed according to rhetorical categories gleaned from the ancient rhetorical handbooks and, to a lesser extent, ancient rhetorical compositions. The second is a modern-based rhetorical criticism (often called 'new rhetoric') in which the biblical text is analyzed according to contemporary rhetorical categories that focus on the persuasive effect of the text without necessary recourse to the ancient rhetorical conventions. This second type is more of a philosophically based approach that concentrates on argumentation: its structure, premises, and

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<sup>39</sup> Nonetheless, "ancient rhetorical theorists paid virtually *no* attention to letter writing before the fourth century AD" (Anderson 1999:118, italics original).

<sup>40</sup> According to Selby (2006:72), however, "[i]n the course of the history of philosophy writing has usually been seen as inferior to speech" (e.g., *Resp.* 598-599; *Phaedr.* 274e-277a).

techniques. The third type is a hybrid that tried to combine the insights of ancient rhetoric with that of new rhetoric.

(1997:459)

Of these three subcategories, both ancient rhetoric and new rhetoric will be taken into account in what follows.<sup>41</sup>

Concerning ancient rhetoric, it has been generally recognized that the following five phases of ancient rhetoric can be identified in the ancient rhetorical handbooks such as the *inventio*, *dispositio*, *elocutio*, *memoria*, and *pronuntiatio*. Of these five phases, both the *inventio* and *dispositio* merit more attention in an attempt to establish the authorial intention. In the phase of the *inventio*, the author or rhetor aims at identifying a distinctive argument (cf. Vorster 2009:519). It allows the author/rhetor to determine the genre of rhetoric such as *juridical*, *deliberative*, and *epideictic*. In doing so, the so-called *topoi* or *loci* play an important role not only in discovering distinct argumentation, but also in determining the rhetorical genre.<sup>42</sup> That is why an *inventio* is frequently regarded as “the archaeological phase” (Vorster 2009:519). In the phase of the *dispositio*, the author/rhetor is concerned with “the arrangement or division of material” (Vorster 2009:519). This phase falls into the following four sub-phases such as the *exordium*, *narratio*, *probatio*, and *peroratio*. Of these four sub-phases, an *exordium* merit more attention due to its rhetorical function of both adumbrating the particular topic to be delivered and making a favorable rapport between the author/rhetor and the implied audience (cf. Vorster 2009:527; Weima 1997:460-461).

Nonetheless, some criticism can be leveled against an inadequate methodology to foist the oral tradition on the written tradition. By probing persuasion in Philippians, Snyman (1993:335) argues that ancient rhetoric helps us to understand any written text only when it functions as “a frame of reference for empirical study,” not when it is applied rigidly to the written text itself. By probing persuasion in 2 Corinthians 8–9, Mahony (2000:38) warns against a misled application of “rhetorical schemata” into a written text. He goes

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<sup>41</sup> Suffice it to say that the commonality of both ancient and new rhetoric is enough to give an answer to methodological appropriateness.

<sup>42</sup> For the term *topoi* or *loci* in the *inventio*, see Corbett (1965:546) and Lausberg (1998:§376).



on to say that various literary devices<sup>43</sup> should be taken into account prior to determining rhetorical sub-phases such as the *exordium*, *narratio*, *probatio*, and *peroratio*, let alone the rhetorical genre (Mahony 2000:38). It can find support in Aletti's contention that such rhetorical rules cannot be applied to Paul's letters irrespective of what the text in and of itself is about (1998:13 n. 1).<sup>44</sup>

Besides, Porter (1993:109-116) considers it anachronistic in that epistolary theory had probably remained distinct from rhetorical theory until the fourth century when the epistolary theory began to take a compartment of the rhetorical handbook (e.g., Julius Victor's *Ars Rhetorica*). By dealing with Greek epistolary literature from the period of "Second Sophistic," Hodkinson (2007:285) is of the opinion that epistolographers regarded this epistolary literature as "a distinct kind of literature with its own rules and conventions." In other words, the epistolary framework of Paul's letters does not fit nicely into such rhetorical sub-phases as the *exordium*, *narratio*, *probatio*, and *peroratio* (cf. Porter 1999b:232). For instance, in an attempt to apply rhetorical rules of ancient rhetoric to the structure of Galatians, both Betz and Smit fail to locate Gal 5:13–6:10, that is, Paul's *paraenesis*, in their scheme of rhetorical criticism.<sup>45</sup> It compels Porter to pose a crucial interpretative question: "Whether, in fact, Paul the letter writer is also a rhetorician" (1999b:227). Paul, who wrote his letters in the first-century Greco-Roman world, was supposed to be "Paul the epistolographer" (Porter 1999b:234). However, this has been easily ignored.

It is less likely that a "conscious application of rhetorical insights to epistolary theory" would have taken place among the ancient theorists contemporaneous with the NT period (Byrne 1996:5).<sup>46</sup> It can find support in Stamps's observation on two extant epistolary handbooks such as Demetrius of Phalerum's *Epistolary Types* and Libanius' *Epistolary*

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<sup>43</sup> E.g., "semantic fields, inclusions, chiasmic and concentric structures, indicators of time, place and protagonists" (Mahony 2000:38).

<sup>44</sup> Aletti points out that "[c]e ne sont pas les maueles (surtout celui de Quintilien) qui doivent dicter à l'exégète les règles de composition suivies par les lettres pauliniennes, mais le contraire; si diverses sections d'une lettre sont de fait formées d'un bref exorde, d'un (sub)propositio, d'une probatio et d'une conclusion; l'exégète doit admettre; par docilité au texte" (1998:13 n.1, italics original).

<sup>45</sup> See Betz (1975:353-379) and Smit (1989:1-26). For other examples, see Murphy-O'Connor (1995:79-83). *Contra* Tolmie, who insists that "[i]t is integrally related to the previous arguments in the rest of the letter and flows logically from what Paul has argued thus far" (2005:191, italics original).

<sup>46</sup> *Contra* Davis (1999:11).

*Style*, which indicates that ancient letter writing neither has a counterpart to the five phases of ancient rhetoric such as the *inventio*, *dispositio*, *elocutio*, *memoria*, and *pronuntiatio* nor can be classified into three traditional genres such as *juridical*, *deliberative*, and *epideictic* on the basis of the rules of ancient rhetorical handbooks (1995:144-145).

Concerning new rhetoric, this philosophically based modern approach appears to be irrelevant in establishing the authorial intention (cf. Weima 1997:459). New rhetoric follows the terminology of ancient rhetorical handbooks. However, its basic aim is to promote the process of argumentation in terms of persuasion (cf. Stamps 1995:151-152). Some criticism can be leveled against its inherent tendency to displace the authorial intention from consideration either explicitly or implicitly. Wendland (2002:182) points out that “followers of ‘the audience-based perspective of the New Rhetoric’ tend to misconstrue the method’s basic orientation and objectives.” It becomes clear in that new rhetoric expands its scope over human symbolization processes with the result that its practical aim goes beyond persuasion itself (Vorster 2009:633-534). Contrary to Vorster’s contention, however, it seems that such human symbolization processes fail to corroborate with other biblical disciplines (cf. Ritivoi & Graff 2009:944-959). For instance, Porter (1999a:92) attempts to corroborate new rhetoric with linguistics on the biblical Greek. But he is led negatively to conclude that “I am not optimistic that rhetoric has much more to offer the discipline, certainly in terms of method but also in terms of readings of texts” (Porter 1999a:92).

Despite this difference between ancient and new rhetoric, these two have the notion of the rhetorical situation in common (cf. Bitzer 1968:1-4; White 1992:1-24). The rhetorical situation is constitutive of rhetorical criticism (Vorster 2009:540), which necessitates “den rhetorisch Handelnden” (Erchinger 2009:993). Accordingly, the focal point of rhetorical criticism is placed on “die angemessen nur im Kontext von Handlungen, nicht im Kontext von Texten” (Siegert 1985:108). The rhetorical situation is reconstructed according to how the author/rhetor recognizes the rhetorical urgency or exigency. Nonetheless, there has been no scholarly consensus to the precise definition of rhetorical urgency or exigency. Bitzer (1968:1-14), *inter alia*, the proponents of ancient rhetoric, insists that exigency

appears to be external, whereas White (1992:105), *inter alia*, the proponent of new rhetoric, contends that rhetorical urgency is not external in that it deals with internal “patterns of thought” concealed in this event, not with an obvious event in its external sequences. Irrespective of the precise definition of the notion of the rhetorical situation, however, it always turns out to be contingent in an attempt to establish the authorial intention in the practice of rhetorical criticism (cf. Vorster 2009:544). This is because any attempt to reconstruct the rhetorical situation comes to be dependent on *how* to perceive *who* says *what* in such a contingent context (cf. Vorster 2009:543; White 1992:39).

The criticism of subjectivistic arbitrariness can be leveled against the notion of the rhetorical situation as Boers criticizes Betz’s study of Galatians in 1979:

The “story” which Betz reconstructed for Galatians on the basis of his understanding of 2 Cor 6:14-7:1 and Gal 5:13-26 (6:12-16 is clearly not relevant), combined with his analysis of Galatians as rhetorically an apologetic letter, functions as the macro-structure for his interpretation. The evidence for this story is exceedingly scant, and depends more on imagination than on textual evidence.

(1994:49)

In digression, this subjectivistic arbitrariness of rhetorical criticism in establishing the authorial intention(s) gives rise to the rhetorical appropriation of Paul’s use of quotations from the Jewish Scriptures. Stanley (2004:16) regards the rhetorical speech as an “audience-centered speech,” the aim of which is to adduce effectively premeditated responses from the implied audience, not to communicate the authorial intention to them (cf. Patrick & Scult 1990:12; Heil 2005:6; Vorster 2009:564). The implied audience is defined as “the ensemble of those whom the speaker wishes to influence by his argumentation” (Perelman & Olbrechts-Tyteca 1969:19). This “audience-centered speech” may overemphasize “the ‘receptor’ side of the communication cycle” (Wendland 2002:178; cf. Muilenburg 1968:59). What matters here is how to reconstruct the implied audience as relevantly as the referent of Paul’s historical recipients. Nonetheless, Stanley attempts to reconstruct the implied audience in the Roman church by classifying them as “informed audience,” “competent audience,” and “minimal audience” in proportion to the hypothetical literacy level. In doing so, he calls into question as to whether or not Paul

was aware of the varying degrees of the literacy level of this implied audience. Paul might have employed quotations from the Jewish Scriptures in order to make his argumentation understandable to them. It compels him to pose the second question: “Was Paul an ‘effective speaker’ in this sense?” (Stanley 2004:38). By giving negative answers to these two questions, Stanley allows the implied audience to play an active role in estimating the effectiveness of Paul’s rhetorical strategy in his use of quotations from the Jewish Scriptures irrespective of historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities.

At this juncture, it is necessary to bring again to the fore the interpretative question herein: Which one is more *methodologically relevant* between rhetorical criticism and epistolary analysis in an attempt to establish the purpose(s) of the author in writing Romans? This interpretative question allows us to estimate the methodological appropriateness of rhetorical criticism. It is worth noting that, first, the rhetorical situation plays a constitutive role in determining the rhetorical genre (cf. Vorster 1991:21). Second, any degree of information on the authorial intention can be gleaned from the rhetorical genre (cf. Vorster 1991). However, such information on the authorial intention gleaned from the rhetorical genre will be demoted to the level of subjectivistic arbitrariness due to the very contingent nature of both the rhetorical situation and rhetorical urgency or exigency (cf. Aletti 1998:38-39).<sup>47</sup> The subjectivistic arbitrariness in determining the rhetorical genre appears to impose “what one expects to find” on the literary function of its sub-phases such as *probatio* or *exhortatio* (Murphy-O’Conner 1995:83; cf. Aletti 1998:38).<sup>48</sup>

Aletti (1998:38) sheds more light on the significance of proposition, which are diverse but hierarchically organized, than the rhetorical genres such as *juridical*, *deliberative*, and *epideictic* in an attempt to deal with Paul’s argumentation in Romans.<sup>49</sup> Hietanen is correct in saying in the preface that, despite the fact that “the *logos* element of an

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<sup>47</sup> Aletti (1998:38) points out that “il faut donc répéter que la situation rhétorique et la mise en évidence du problème affronté par une lettre ne suffisent pas pour déterminer son genre rhétorique...”

<sup>48</sup> See Aletti (1998:38), who notes that “car le genre change en fonction des parties de la lettre (*probatio* ou *exhortatio*), et l’on ne peut, sans pondération, appliquer au tout ce qui vaut pour l’une ou l’autre des parties.”

<sup>49</sup> According to Aletti, “[i]l est d’ailleurs difficile voire impossible de se prononcer sur le genre rhétorique *dominant* des différentes lettres de Paul - je n’ai pas dit *unique*, car le lecture montre qu’aucun de ses écrits n’est totalement délibératif, épideictique ou judiciaire -, avant d’avoir repéré les diverses propositions et leur éventuelle hiérarchie” (1998:38, italics original).

argumentation is important for the rhetorical impact,” such a *proposition per se* has been superficially analyzed in the practice of rhetorical criticism. This is because “rhetorical analyses typically focus on *ethos* and *pathos*” (2007: xiii, italics original). Needless to say, the significance of proposition compels us to call for “a renewed examination from a different perspective of the minute articulation of Paul’s thought” (Murphy-O’Conner 1995:85). Besides, Gamble’s observation is suggestive hereof in that Paul’s letters were supposed not only to be heard but also to be studied (1995:97; e.g., Acts 6:2,4; Gal 6:6; 1 Tim 3:2; 4:13-16; 5:17; 2 Tim 3:14—4:3; Heb 13:7; 1 Pet 1:24—2:3; 5:1-2).<sup>50</sup> Paul’s emissaries entrusted to deliver his letters to the recipients could play a pivotal role in achieving Paul’s intention in sending his letter with considerable responsibility (cf. Ward 1995:105; Wagner 2003:38). Taken as a whole, “the authentic truth of the coherent center” is indissolubly intertwined with “the demands of the dialogical situation” (Beker 1980:17).

## 1.2. Methodological appropriateness of epistolary analysis

As Longenecker (1990:ci) observes, “[s]ince form and content are inseparable in the study of any writing, it is necessary to give attention not only to what is said but also to how it is said.” Briefly put, epistolary analysis of Paul’s letters revolves around the form and function of communication. The function of communication governing the form of the content is an essential part of epistolary analysis of Paul’s letters.<sup>51</sup> Paul “as a *historical author*” should be properly put into the communicative context (Becker 2004:84, italics original; cf. Brown 1984:29). Paul’s letters contain “epistolary hermeneutical statements,” to which the form and function of communication refer (Becker 2004:84). Likewise, an attempt to establish Paul’s purposes in writing his letters by way of epistolary analysis is all about understanding how both the function of communication and the form of the content will correspond to each other in his letters.

First of all, it is necessary to make sure that epistolary analysis can steer away from the intentional fallacy, Caird’s definition (1980:61) of which is “the error of supposing that a

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<sup>50</sup> See Hezser (2001:24), who notes that “the society in which they lived could be ‘profoundly literate’: illiterate could participate in it through intermediaries who wrote and read for them.”

<sup>51</sup> Jervis (1991:29-30) takes Gal 1:4 and Phil 2:6-11 as examples.

writer meant something other than he has actually written.” Quite the contrary, rhetorical criticism may fail to avoid the intentional fallacy (Jasinski 2009:934; cf. Gehrke 2009:135). Moreover, the notion of the intentional fallacy Wimsatt and Beardsley coined in 1954 is supposed to apply primarily to poems (cf. Esler 2005:93). Thus it is methodologically inadmissible to apply the notion of the intentional fallacy to Paul’s letters. Witherington explains that,

Meaning is encoded in the text; it is not something readers should feel free to construct for themselves, though of course it is true that active readers do often read things into the text of the New Testament that simply are not there. We would call that a “bad reading.”

(2009a:42)

In terms of the form and function of communication, epistolary analysis appears to be interrelated with discourse analysis (cf. Reed 1995:247-248). By probing structural cohesion in the Pastoral Epistles, Van Neste (2004:8) points out that epistolary analysis serves to supplement discourse analysis. *Vice versa* is also the case herein. While discourse analysis deals with “the relationship between form and function in verbal communication” (Renkema 2004:1-2), epistolary analysis is concerned with the relationship between the form and function “in relation to the structure of the letter” (Porter 1997:543). In the practice of discourse analysis, a verbal expression in a particular form serves to express the intended meaning, which will be manifested in the course of communication by the speaker/writer (cf. Brown & Yule 1983:26). The meaning encoded in written discourses also comes to be decoded according to the authorial intention, not “a subjective construct on the part of the reader” (Longacre 1985:169). This communication is done at a “subliminal level,” a factor of which is formal features (Bergen 1987:334). The discipline of discourse analysis helps us to understand that the authorial intention is supposed to be successfully communicated to its audiences.

Such formal features are also the *loci* of a comparative study of distinctive epistolary conventions in Paul’s letters. Legitimate information on Paul’s purposes in writing his letters can be gleaned from formal features, which is contained in his letters (cf. White

1986:19; Jervis 1991:34). These variations of formal features reflect an indispensable interaction between “letter-styles and letter-situation” (Gamble 1977:83). So much so that a comparative study of distinctive epistolary conventions on the basis of such formal features adapted and expanded will pave the way for a better establishing of Paul’s overall purpose in writing his letters conditioned by historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world.

## **2. Comparative studies of epistolary conventions in Paul’s letters**

Before teasing out Paul’s adaptation and expansion of formal features of distinctive epistolary conventions in Romans, I will determine the scope of distinctive epistolary conventions that will be taken into account.

The investigation of distinctive epistolary conventions of Paul’s letters has been undertaken by many scholars since the twentieth century (cf. Doty 1973; Stowers 1986; White 1986; Aune 1987). Nonetheless, what is still in dispute is the question of “how to divide the Pauline letter into its pertinent sections” (Porter 2010:3). Scholarly viewpoints on the letter form fall into the following three subgroups. The proponents of three parts advocate that the letter opening, letter body, and letter closing comprise the letter form in proportion to the ancient Greco-Roman letter form (cf. White 1986, 1988; Stirewalt Jr. 2003). The proponents of four parts discover a distinctive epistolary convention between the letter opening and the letter body, that is, the thanksgiving period (cf. O’Brien 1993; Weima 1994a; Murphy-O’Conner 1995). Based on four parts above, the proponents of five parts locate the paraenetic section between the letter body and the letter closing (cf. Funk 1966; Doty 1973; Roetzel 1983; Puskas Jr. 1995; Porter 2010).

There is no consensus as to both the form and function of these distinctive epistolary conventions in Paul’s letters and his adaptation and expansion of these distinctive

epistolary conventions (cf. Porter 2010:4). In other words, these distinctive epistolary conventions in Paul's letters are not predetermined. The form and function in his letters will be adapted and expanded according to his overall purpose in writing his letters.

Among the aforementioned distinctive epistolary conventions, both the letter body and the paraenetic section will not be taken into account in this study due to the following reasons: Concerning the letter body, it is clear that, first, the letter body is less stereotyped than both the letter opening and the letter closing because it contains the main message, which appears to be variegated according to Paul's dealings with relevant issues (cf. White 1971:91; Aune 1987:188). Moreover, it is dependent on the extent of both the letter opening and the letter closing (cf. Martin 2010:187). For instance, as a compromise, Eriksson contends that epistolary analysis can be applied both to the letter opening and to the letter closing on the basis of their stereotyped form and function, whereas rhetorical criticism can be applied to the letter body due to its relatively variegated nature (1998; cf. Wuellner 1987:448-463; Smit 1989:1-26; Klauck 2006:183-227). Second, such a stereotyped form and function of both the letter opening and the letter closing serves to foreshadow what Paul intended to unfold in the course of the letter body (cf. Jervis 1991:42).

Concerning the paraenetic section, Funk (1966:256) does not regard it as a literary form.<sup>52</sup> By dealing with Paul's use of *παρακαλέω* and its cognates in the papyri and his letters, Bjerkelund (1967:58) is of the opinion that Paul did not use *παρακαλέω* as *terminus technicus* for the paraenetic section. He understands Paul's use of *παρακαλέω*-clauses in his letters in terms of "die diplomatischen Königsbriefe als die nächste Parallel zu den paulinischen Briefen" (Bjerkelund 1967:87). The function of the paraenetic section in Paul's letters is to establish a rapport between his apostolic parousia and his previous teaching or Christian traditions (cf. White 1983:441). By the same token, Jervis (1991:44-47) considers it "a type of material." Likewise, the paraenetic section of Paul's letters does not correspond to distinctive epistolary conventions but upholds the particular material which is paraenetic.

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<sup>52</sup> Nonetheless, Funk (1966:250-274) regards the paraenetic section as one of distinctive epistolary conventions of Paul's letters.



Apart from the paraenetic section, however, scholars attempt to discover another distinctive epistolary convention between the letter body and the letter closing of Paul's letters, that is, the apostolic parousia (cf. Funk 1966, 1967). The function of the apostolic parousia is to mark the letter's body closing by introducing Paul or his emissaries' future visit to his recipients (cf. Funk 1967:266). When it comes to Romans, however, the form and content of the apostolic parousia appear to be more deliberately adapted and expanded than in Paul's other letters.

Taken as a whole, the following four distinctive epistolary conventions such as the letter opening, the thanksgiving period, the apostolic parousia, and the letter closing of Romans will be taken into account in what follows in order to establish the overall purpose in writing the letter to the Romans.

### **3. Form and function of epistolary conventions**

According to Adams (2010:33), “[t]he study of epistolography and Paul is a vital undertaking if we are to understand Paul's relationship to the Greco-Roman world of letter writing.” In terms of historical and cultural contexts of ancient letter writing,<sup>53</sup> such a comparative study of Paul's adaptation and expansion of formal features of distinctive epistolary conventions will pave the way for a better understanding such as the hermeneutical significance for Paul's communicative context (cf. Adams 2010:33).

#### **3.1. The letter opening**

Both the letter opening and the letter closing have a stereotyped form and function in Paul's letters. Such stereotyped form and function are corroborated in establishing Paul's overall purpose in writing his letters (cf. White 1983:19). In the practice of discourse

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<sup>53</sup> For studies of ancient Greek letter, see Exler (1923), Roller (1933), Koskenniemi (1956), and Thraede (1970).

analysis, both the introduction and the conclusion of discourse also serve to establish the purpose(s) of discourse (cf. Lyons 1985:26-27).

Exler (1923:62) is the first to identify the letter opening formulae in ancient Greek letters such as “X to Y, greetings,” which is comprised of the sender formula in the nominative, the recipient(s) formula in the dative, and the principal verb *χαίρειν*. Generally put, the letter opening in Paul’s letters follows the basic formulae of “X to Y, greetings” found in ancient Greek letters. Nonetheless, Paul’s adaptation and expansion of the opening formulae are unique. For instance, Roller (1933:434) points out that Paul and his co-senders in the first person are unparalleled in ancient Greek letters in that “ganz selten findet sich die erste oder zweite Person in der Superscriptio.”

Concerning formal features of the letter opening of Paul’s letters, Weima demarcates formal features according to Paul’s customary practice as follows:

(1) Sender formula

- (a) Name of sender
- (b) Title
- (c) Short descriptive phrase, indicating source of title

(2) Recipient formula

- (a) Identification of recipient
- (b) Short phrase, positively describing the recipients’ relationship to God

(3) Greeting formula

- (a) Greeting
- (b) Recipient
- (c) divsource

(1994b:339)

When it comes to Romans, however, Paul’s adaptation and expansion of formal features of the letter opening appear to be more complicated and longer than in his other letters. It is of interest to note that such formal features thus adapted and expanded instantiate Paul’s intention to make a rapport with his recipients prior to driving home “the main themes of the letters” (Jervis 1991:42; cf. Weima 1994b:349; Haacker 2003:21). Jervis demarcates

such formal features adapted and expanded by Paul in the letter opening of the letter to the Romans in comparison to his other letters by presenting it:

	1 Thess.	2 Thess.	1 Cor.	2 Cor.	Phil.	Phlm.	Gal.	Rom.
Identification of Sender	1:1a	1:1a	1:1	1:1a	1:1a	v.1a	1:1-2a	1:1-6
Designation of Recipient	1:1b	1:1b	1:2	1:1b	1:1b	v.1b-2	1:2b	1:7a
Greetings	1:1c	1:2	1:3	1:2	1:2	v.3	1:3-5	1:7b

(1991:70)

The sender formula in Rom 1:1-6 is adapted and expanded extraordinarily longer than in Paul's other letters. The letter opening of the letter is unusually rearranged as a result of Paul's adaptation and expansion of the sender formula. Paul neither founded nor visited the Roman church beforehand. Thus it is clear that Paul's primary intention is to answer such a question, which his recipients might have posed at the outset of this letter: *Who is this who is writing this letter?* That is why co-senders are omitted in the sender formula in Romans. Nonetheless, Timothy and others from Achaia might have accompanied Paul at the time of writing (cf. Weima 1994b:340). Paul's inclusion of his co-worker(s) in the sender formula is to make his letters acceptable as "friendly and familial" (White 1988:98). Needless to say, the omitting of co-sender(s) is at odds with his customary practice of making a rapport between himself, his co-sender(s), and his recipients at the outset of his letters (cf. Jervis 1991:71). It does mean that Paul deliberately introduced his own identity as an apostle in order to make "the subsequent exposition of the gospel" identified as authentic (Dunn 1988a:7).

Along with omitting the co-sender(s), it is also worth noting how Paul's use of three epithets in Rom 1:1 brings to the fore his apostolic identity. The first two epithets *δοῦλος Χριστοῦ Ἰησοῦ* and *κλητὸς ἀπόστολος*<sup>54</sup> are Paul's customary practice of introducing

<sup>54</sup> Although the phrase *κλητὸς ἀπόστολος* appears only in Romans and 1 Corinthians, Paul calls himself an apostle in Galatians and 2 Corinthians.

himself to his recipients, whereas the last epithet ἀφορισμένος εἰς εὐαγγέλιον θεοῦ is unique. The first epithet “a servant of Christ Jesus” serves to let Paul stand himself square with scriptural traditions of God’s servants (cf. Weima 1994b:340; Byrne 1996:38). This stereotyped epithet “servants of God” also appears in the intertestamental literature by designating divinely-inspired prophets (Weima 1994b:340; e.g., 1QpHab 2:8-9; 7:5; 1QH 1:3; 4 Ezra 1:32; 2:1, 18). The second epithet “called to be an apostle” points to the divine origin of his apostolic identity. Except for the Romans, it appears only in the letter opening of 1 Corinthians, the historical situation of which is “*one of conflict between the church and its founder*” (Fee 1987:6, italics original). Given that Paul neither founded nor visited the Roman church beforehand,<sup>55</sup> however, it is less likely that Paul employed the same epithet in Romans in order to defend himself against his adversaries as he did in the Corinthian correspondence. The last epithet “set apart for the gospel of God” serves to give the reason why Paul took this disadvantage of omitting his co-sender(s) in the sender formula. As with the first two epithets, first, Paul understood his apostolic identity with reference to the gospel for which he was set apart. Moreover, the divine origin of Paul’s apostolic identity is squarely in line with that of the prophets in scriptural traditions. Paul regarded himself as being set apart in order to herald the fulfillment of God’s salvific promises (cf. Byrne 1996:39; Nicklas 2010:84-86). Second, Paul’s conception of the divine origin of his apostolic identity will compel him to proclaim the gospel as a herald of God. That is why Paul inserted the gospel message in Rom 1:2-4 prior to introducing the recipient formula, which is supposed to be ensued right after the sender formula according to his customary practice. As with Paul’s divinely appointed apostleship squarely in line with scriptural prophetic traditions, he also made a link between his gospel and the oracles of God in the Jewish Scriptures in terms of the promise-fulfillment framework:<sup>56</sup> ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίας (Rom 1:2).

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<sup>55</sup> *Contra* Hartwig and Theissen (2004).

<sup>56</sup> By the same token, when it comes to Paul’s use of quotations from the Jewish Scriptures, Schultz’s study in 1999 on “prophetic quotation” in the Second Temple period gives a glimpse of how and why Paul was at pains to have recourse to scriptural evidence in the course of his argumentation. By dealing with prophetic quotations in Sirach and Hodayoth, Schultz (1999:170-171) is correct in saying that the adaptation and interpretation of such prophetic quotations from Jewish literature hinge on the fact that “the conviction that God’s Word is reliable, that his promises may be trusted, that judgment and deliverance will come, that ancient documents speak to contemporary crises and concerns.”

First, in Rom 1:2, Paul's separation for the gospel makes a link between Paul's apostolic authority and the gospel of God (cf. Aletti 1986:229-246; Jervis 1991:74). Second, in Rom 1:3-4, Paul's description of the gospel stands square with the confessional material of early Christian communities with reference to Jesus Christ. It makes sense that the subject of his gospel is about Jesus Christ. Paul's intention to adapt and expand the sender formula is not only to bring to the fore his apostolic authority on the basis of the divine origin of his apostolic identity as the means by which he made a stable rapport between him and his recipients, but also to introduce the centrality of Jesus Christ in his gospel he was commissioned to proclaim among all the Gentiles. Third, in Rom 1:5-6, Paul reiterated and reinforced the divine origin of his apostolic identity by connecting it to Jesus Christ himself: δι' οὗ ἐλάβομεν<sup>57</sup> χάριν καὶ ἀποστολήν. He made sense of the goal and scope of his divinely appointed apostleship and his apostolic responsibility to proclaim the gospel among all the Gentiles and call on all the Gentiles to the obedience of faith for the sake of Jesus' name: εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ (cf. Black 1973:175; Wright 1980:11; Garlington 1994:11). The scope of his apostolic responsibility encompasses Roman Christians according to the enthymematic syllogism in Rom 1:5-6 (cf. Weima 1994b:343). The goal of proclaiming the gospel to Roman Christians can be found in the phrase εἰς ὑπακοὴν πίστεως. In doing so, in terms of the semantic structure in Rom 1:5-6, Paul plays a pivotal role as a "causative agent" in the relationship between Paul's apostolic responsibility to proclaim the gospel and all the Gentiles' coming into the obedience of faith (Nida 1973:82). Besides, Paul's apostolic authority for proclaiming the gospel is already anticipated in his use of the last epithet in Rom 1:1 ἀφορισμένος εἰς εὐαγγέλιον θεοῦ. Paul was set apart as an apostle for (εἰς) the gospel of God and received grace and apostleship through Jesus Christ for (εἰς) the obedience of faith among all the Gentiles for his name's sake. The gospel Paul has proclaimed among all the Gentiles will bring them into the obedience of faith for the sake of Jesus' name.

Paul's appeal to his apostolic authority and his gospel on the basis of the divine origin of his apostolic identity at the very outset of the letter is strategically relevant because

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<sup>57</sup> The plural ἐλάβομεν can be construed as "epistolary plural" (cf. Cranfield 1975:65; Käsemann 1980:14; Moo 1996:43). However, this "epistolary plural" seems to be contradictory to Paul's strategy to focus on his apostolic authority in the letter opening (Dunn 1988a:16). See Jervis (1991:75-76) and Weima (1994b:343).

Roman Christians probably shared little information on Paul himself and his gospel (cf. Nida 1973:80). Nonetheless, Paul's intention to adapt and expand the sender formula in the letter opening is not static but dynamic and progressive. The focal point of Paul's intention to expand the sender formula is placed on the move from Paul's divinely appointed apostleship to his apostolic responsibility to proclaim the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name (cf. Louw 1979b:34). Despite the fact that Paul was at pains to bring to the fore his divinely appointed apostleship time and again, "it is informative that he avoids an image of authoritativeness" (Du Toit 1989:204). Paul's ultimate intention to adapt and expand the sender formula is to proclaim the gospel as a herald of God, not to show off his "power-hungry, ego trip" (Weima 1994b:354).<sup>58</sup> Nonetheless, Paul's intention to emphasize his divinely appointed apostleship appears to be effective in making him and his gospel acceptable to his recipients. It is for this reason that Du Toit (1989:206) points out that Paul embarked on his "evangelistic enterprise" according to "deontic norms."

All in all, it seems that Paul's intention to adapt and expand the sender formula in the letter opening is to call his recipients' attention to his divinely appointed apostleship as a prerequisite step in promoting his apostolic responsibility to proclaim the gospel to Roman Christians. After establishing a rapport between him and his recipients, Paul drew attention to his ultimate concern for proclaiming the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name at the outset of this letter.

### **3.2. The thanksgiving period**

The form and function of the thanksgiving period have attracted extensive scholarly attention since Schubert's monograph in 1939. Schubert classified the thanksgiving period into two types of the thanksgiving period of Paul's letters: One is complex and the other is simple (cf. Jervis 1991:86-91; Weima 1994b:344). However, some criticism can

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<sup>58</sup> Paul's apology for his divinely appointed apostleship discloses the penultimate intention to adapt and expand such sender formula.

be leveled against it. According to Weima (1994b:344), first, Schubert's divide does not fit nicely into the structure of the thanksgiving period in Paul's letters so that it may necessitate "a third ('mixed') type." Second, Schubert contends that the form and function of the thanksgiving period in Paul's letters are relatively less stereotyped. As a result, scholars tend to disregard formal features of the thanksgiving period. For instance, by comparing Paul's thanksgiving expressions with *formula valetudinis*, Arzt (1994:35) insists that the thanksgiving period may be "motivated by the content." In terms of the theological significance of Pauline thanksgiving, Pao (2010:104) contends that the emphasis on the epistolary form and function may dictate Paul passively according to "the convention of this genre." The literary specimen of Schubert's comparative study of the form and function of the thanksgiving period is limited and less relevant. However, it does not mean that there is no formal feature of the thanksgiving period in Paul's letters at all. Nor is Paul compelled to dictate automatically according to the epistolary function because Paul was able to adapt and expand distinctive epistolary conventions according to his intention (cf. Reed 1996:87-99).

A comparative study of the form and function of the thanksgiving period is extensively undertaken by Jervis. According to Jervis (1991:89-90), formal features of thanksgiving period in Paul's letters typically fall into the following five formal features such as "principal verb εὐχαριστέω," "manner of thanksgiving," "cause of thanksgiving," "explanation," and "prayer report." As with the letter opening, the thanksgiving period in Romans is also rearranged and adapted in a more complicated manner than that of Paul's other letters. However, scholarly viewpoints on the extent of the thanksgiving period are still in dispute. Various scholarly viewpoints fall into the following three groups: (1) Those who understand Rom 1:8-12 as the thanksgiving period due to the disclosure formula in Rom 1:13 (cf. White 1971:95, Jewett 1982:12; Du Toit 1989:206-209); (2) those who assign Rom 1:8-15 as the thanksgiving period because the body may begin with the main topic in Rom 1:16-17 (cf. Jervis 1991:106-109; Weima 1994b:344-353); and (3) those who regard Rom 1:8-17 as the thanksgiving period either in terms of Schubert's attempt to view Rom 1:16-17 as the "eschatological climax" or on the basis of the structural parallel between Rom 1:8-17 and 15:14-33 (cf. Schubert 1939:33-34; O'Brien 1977:200-202; Stuhlmacher 1994:25-29; Bartlett 1995:20-25).

Of three groups above, the first is less convincing. Rom 1:11-12 does not correspond to the typical conclusion for the thanksgiving period. The function of the disclosure formula in general is to mark the transition of the topic. However, in Rom 1:13, the topic of Paul's longing for a visit to Rome is not changed but continues. When it comes to the second and the third, what matters here is how to locate Rom 1:16-17 between the thanksgiving period and the letter body (cf. Porter 2010:21, 23). Given that Rom 1:18 does not seem to be suitable for the letter body opening, the second is espoused by the majority of scholars. The conjunction γάρ, which is exegetical, may demonstrate that Rom 1:18 is grammatically subordinate to Rom 1:16-17 (cf. Jervis 1991:106). However, it is less convincing. First, Paul used the same conjunction γάρ in the beginning of Rom 1:16 so that Rom 1:16-17 may also be grammatically subordinate to 1:15 (cf. Minear 1971:39). Second, there are lexical coherences of not only the term εὐαγγέλιον and its cognates, but also the term πίστις and its cognates between Rom 1:1 and 1:17.<sup>59</sup> Paul did not change his topic in Rom 1:16-17. Concerning the third group, although Rom 1:16-17 has an "eschatological significance," there is no formal feature of an "eschatological climax" in the thanksgiving period of Romans (O'Brien 1977:200-202, 261). Moreover, it is methodologically inadmissible to focus on such particular terms, which seem to carry "eschatological significance," in Rom 1:16-17 with the result that "eschatological climax" comes to the forefront irrespective of its proper context (cf. Jervis 1991:106). Nonetheless, it is worth noting that explicit structural parallel appears between Rom 1:8-17 and 15:14-33 (cf. Du Toit 1989: 199-200). It can find support in Michel's observation that "[v]ielleicht liegt in dieser Verklammerung eine bestimmte literarische Gewohnheit die allerdings dem Römerbrief ein eigenes Gepräge gibt" (1963:325).

<sup>59</sup> The "lexical coherence" of the term πίστις and εὐαγγέλιον are as follows:

1:1: ...ἀφορισμένος εἰς εὐαγγέλιον θεοῦ,

1:9: ...ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ...

1:15: οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

1:16: Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον...

1:5:... εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν...

1:8:... ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

1:12:... διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

1:16:... γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι...

1:17:... ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.



Likewise, it is necessary to set out considering the extent of the thanksgiving period at the level of the form and function of communication. As aforementioned, discourse analysis helps us to glean legitimate syntactic and semantic information on the extent of the thanksgiving period in Romans. According to Porter (1995:14-35), discourse analysis consists of four models: “The North American model employed by the Summer Institute of Linguistics or SIL,” “the English and Australian model” inspired “by the work of Firth, Halliday along with Hasan,” “the Continental European model,” and “the South African model.” Of these four models above, we will follow the South African model, that is, “Louw’s method of colon analysis, apparently inspired by Nida’s work in Bible translation theory” (Porter 1995:33). Colon analysis serves to delineate the argumentative flow and to make sense of “the main theme and sub-themes of a specific discourse” (Du Toit 2008:387; cf. Louw 1979b:1-31).

In terms of colon analysis,<sup>60</sup> Louw (1979a:2, 1979b:36-42) assigns Rom 1:8-17 as one pericope, which is comprised of three subsections such as section A in Rom 1:8, B in 1:9-13 and C in 1:14-17, and explains how the term πίστις runs through each section as the thematic marker. According to Louw, the argumentative flow of Rom 1:18-17 is demarcated as follows:

A: Giving thanks for their faith

B: Wanting to visit them to share their mutual faith

C: This (=B) entails the gospel which is based on faith

(1979b:41)

By understanding both the term πίστις and the term εὐαγγέλιον as two significant structural markers, Gräbe (2000:172-173) also considers Rom 1:8-17 one pericope, which is comprised of the sub-pericope A in Rom 1:8-12 and the sub-pericope B in 1:13-17. According to Gräbe, the argumentative flow of Paul is demarcated as follows:

*Sub-pericope A:* Paul thanks God and prays for the believers in Rome. He expresses

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<sup>60</sup> Du Toit (2009:235) underscores the role of identifying the thematic/structural markers in colon analysis (cf. Gräbe 2000:173).

his desire to visit them

*Sub-pericope B*: Paul's great desire to visit them with the gospel of righteousness –  
 the power of God for the salvation of everyone who believes

(2000:173, italics original)

These two colon analyses of Rom 1:8-17 are suggestive of determining the extent of the thanksgiving period. Moreover, these thematic markers or structural markers such as the term πίστις and the term εὐαγγέλιον serve to give a glimpse of Paul's intention of rearranging and adapting the thanksgiving formulae in Romans.

Besides, the conjunction γάρ in Rom 1:16 and 1:18 also plays an interpretative role in determining where the thanksgiving period will end. Scholars who assign Rom 1:8-15 as the thanksgiving period tend to interpret the conjunction γάρ in Rom 1:18 epexegetically. However, it cannot always be the case (cf. Du Toit 2008:392-394). In the case of the conjunction γάρ in Rom 8:18, Du Toit (2008:393) considers it “an affirmative (= ‘indeed’)” opening up an important section. This can be the case in Rom 1:18. The topic is changed explicitly from the revelation of the righteousness of God in Rom 1:16-17 to the revelation of the wrath of God in 1:18. Paul opened up his main argumentation of the letter body emphatically with the conjunction γάρ, which is affirmative, in Rom 1:18: “*Indeed!* The wrath of God is being revealed from heaven against all the godlessness and unrighteousness of men who suppress the truth in unrighteousness.” In Rom 1:18, “the tone of the argument” comes to be changed from the revelation of the righteousness of God to that of God's wrath (Schreiner 1998a:77).

In Paul's other letters, the typical formal feature of the thanksgiving period such as “principal verb εὐχαριστέω,” “manner of thanksgiving,” “cause of thanksgiving,” “explanation,” and “prayer report” are in order, whereas the same formal features appear to be rearranged and adapted in Romans (Jervis 1991:88, 101). These formal features of the thanksgiving period can be rearranged and expanded as follows:

Thanksgiving formulae	1:8-17
Principal verb εὐχαριστέω	1:8a

The first manner of thanksgiving	1:8b
The cause of thanksgiving	1:8c
The second manner of thanksgiving	1:9
The first prayer report	1:10
The first explanation	1:11-12
The second prayer report	1:13a
The second explanation	1:13b-17

(cf. Jervis 1991:88)<sup>61</sup>

Unlike Paul's customary practice, the principal verb εὐχαριστέω is modified by πρῶτον μὲν "without continuing the series" with the result that his primary priority in his thanksgiving is disclosed (Dunn 1988a:27). The principal verb εὐχαριστέω entails the first manner of thanksgiving in a prepositional form of διὰ Ἰησοῦ Χριστοῦ other than typical adverbial or participle forms. This first manner of thanksgiving is unique in that it connects Paul to Jesus Christ other than his relation to his "action of praying" (Jervis 1991:102; cf. Weima 1994b:346). The cause of thanksgiving is thereby placed between the first manner of thanksgiving and the second manner. This cause of thanksgiving in the form of a ὅτι-clause is "exceptionally brief and formal" (Weima 1994b:346). It entails the second manner of thanksgiving in a combined form of μάρτυς μου and ὡς ἀδιαλείπτως. The content of the second manner of thanksgiving is also unique. Paul introduced himself as a herald of the gospel (Jervis 1991:102). This chiasmic structure of the first manner – the cause – the second manner in Rom 1:8b-9 makes it clear that Paul's relationship with Jesus Christ and his apostolic role as a herald of the gospel is closely linked with Roman Christians' faith, which is being propagated in the world.

The unusual repetition of the prayer report and explanation in Rom 1:10-17 is ensued after this chiasmic structure in Rom 1:8b-9. The repetition of the prayer report and explanation is unique in that "Paul's prayer concerns his own life" (Weima 1994b:348). Besides, Paul's customary practice of the explanation in the thanksgiving period is about how he became thankful to God by being syntactically subordinate to the cause of thanksgiving. Nonetheless, the explanation puts forward the content of Paul's prayer by

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<sup>61</sup> Rom 1:16-17 is added up to Jervis' (1991:88) demarcation.

being syntactically subordinate to the prayer report (Jervis 1991:103). Thus it is also unique in Romans. In the first prayer report and the explanation in Rom 1:10-12, Paul expressed his long-felt desire for a visit to Rome and made it clear that his visit to Rome was aimed at sharing mutual encouragement through faith by way of imparting spiritual gifts. This becomes clear in the second prayer report and the explanation in Rom 1:13-17. The phrase οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί as a disclosure formula serves to bring again to the fore Paul's long-felt desire for a visit to Rome and his past unsuccessful endeavors to go there. As in Rom 1:11, τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, Paul also employed an indefinite pronoun in Rom 1:13: τινὰ καρπὸν σχῶ. An interpretative question is posed as to why Paul employed these indefinite pronouns such as τί and τινά in expressing his aim of a visit to Rome. The answer to this question can be found in Rom 1:14-15 where Paul proposed his apostolic responsibility for all the Gentiles. These indefinite pronouns serve to locate his aim of a visit to Rome in the sphere of Paul's apostolic responsibility, which is affirmed by the term ὀφειλέτης.<sup>62</sup> In other words, such mutual encouragement through faith will be achieved by proclaiming his gospel to Roman Christians (cf. Käsemann 1980:19).<sup>63</sup> The repetition of the prayer report and the explanation serves to bring to the fore Paul's concern for proclaiming the gospel.

The explanation for the second prayer report reaches its climax in Rom 1:16-17 by praising "the prominence of the gospel" (Du Toit 1989:208). Besides, it has been generally recognized that Rom 1:16-17 is the main topic of the letter. Taken together, it not only pulls together all pieces of the puzzle of Paul's intention in the letter opening and the thanksgiving period into one piece, but also foreshadows the contours of Paul's argumentation in the course of the letter body. It can find support in Schubert's observation that "[e]ach thanksgiving not only announces clearly the subject matter of the letter, but also foreshadows unmistakably its stylistic qualities, the degrees of intimacy and other important characteristics" (1939:77; cf. O'Brien 1977:263).<sup>64</sup>

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<sup>62</sup> These indefinite pronouns serve to avoid making such spiritual gifts and fruits too specific (cf. Moo 1996:59).

<sup>63</sup> Paul employed the enthymematic syllogism herein as in Rom 1:5-6 (cf. Du Toit 1989:202-206).

<sup>64</sup> In digression, even in the practice of rhetorical criticism, Reed (1995:265) regards Rom 1:16-17 as *transitus* between the *exordium* and *narratio* in terms of Quintilian's *Inst.* 4.1.76. Nonetheless, "*genre and function are often confused*" in the practice of rhetorical criticism (Du Toit 1989:195, italics original).

First, in Rom 1:16-17, Paul was at pains to piece together all the parts of the puzzle relating to his concern for proclaiming the gospel holistically. It functions as the “conclusion of the pericope” (Gräbe 2000:171). In the letter opening and the thanksgiving period, the focal point of Paul’s intention to adapt and expand formal features is placed on the move from his divinely appointed apostleship to his apostolic responsibility to proclaim the gospel among all the Gentiles. Paul’s adaptation and expansion of the sender formula in the letter opening demonstrates that Paul deliberately brought to the fore the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus’ name, at the outset of the letter. Paul’s rearrangement and adaptation of the thanksgiving formulae also shows that Paul’s concern for proclaiming the gospel is not only reiterated, but also thereby reinforced in the thanksgiving period.

In terms of the chiasmic structure between the manners and causes of thanksgiving in Rom 1:8b-9, the emphasis of the thanksgiving period is placed on faith. Roman Christians’ faith being propagated in the world is the very cause of Paul’s thanksgiving to God. The repetition of the prayer report and explanation in Rom 1:10-17 makes sense that Paul’s long-felt desire for a visit to Rome reflects his on-going concern for proclaiming his gospel to Roman Christians as the means by which both Paul and Roman Christians shared mutual encouragement through faith. In doing so, Paul abruptly praised the pre-eminence of the gospel in Rom 1:16. This “praise of ‘his’ gospel is an integral part of Paul’s persuasive strategy” (Du Toit 1989:208). This praise of the gospel serves to maximize Paul’s concern for proclaiming the gospel running through both the letter opening and the thanksgiving period. Paul’s claim in Rom 1:16-17 comes to fruition in his on-going concern for proclaiming the gospel “both structurally and organizationally” (Porter 2010:23).<sup>65</sup> It becomes clear in that Paul deliberately ended the thanksgiving period with his use of Hab 2:4 in Rom 1:17. Du Toit explains that,

The very essence of the gospel...is formulated in v. 17 in terms of the righteousness of God which is revealed in the gospel and which can be received by faith alone...or

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<sup>65</sup> See Oegema (1999:111), who notes that “Röm 1,17 gehört zu Paulus’ Bekenntnis des Evangeliums in Röm 1,16-17, das er den Gemeinden in Rom nach 1,15 zu predigen plant.”

put in other words, by God Himself working through this mighty message of salvation.

(1989:208-209)

Second, in Rom 1:16-17, Paul was at pains to foreshadow the contours of Paul's argumentation in the course of the letter body. Rom 1:16-17 not only resonates with Christological confessional materials in Rom 1:3-4, but also adumbrates the rest of the letter (cf. Gräbe 2000:171).<sup>66</sup> Three French scholars' studies of the structure of Romans on the basis of their syntactical analysis of the Greek text are suggestive of the foreshadowing function of Rom 1:16-17. Rolland (1980:3-4) proposes that the structure of Rom 1:16-17 falls into the following three subsections in proportion to the topics of Romans 1—11: (1) Rom 1:17a, where it is about justification by faith, foreshadows Paul's argumentation in Romans 1—4; (2) Rom 1:17b, where it is about life in the Holy Spirit, adumbrates Paul's argumentation in Romans 5—8; and (3) Rom 1:16b, where it is about salvation for everyone who believes, foreshadows Paul's argumentation in Romans 9—11.<sup>67</sup> Lamarche and Le Du (1980:11) also divide Romans 1—11 into the following three sections: (1) Rom 1:18—4:25, where it is about justification by faith; (2) Romans 5—8, where it is about life in faith; and (3) Romans 9—11, where it is about the salvation of Israel.

Paul deliberately reiterated and reinforced time and again his concern for proclaiming the gospel in the letter opening and the thanksgiving period on the basis of his divinely appointed apostleship. It does mean that Paul's overall purpose in writing this letter is all about his concern for proclaiming his gospel to Roman Christians (cf. Munck 1967:298; Dahl 1976:18-19). In the letter opening, Paul deliberately introduced his gospel, the

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<sup>66</sup> In digression, given this epistolary function to foreshadow the contours of Paul's argumentation, any enthymematic syllogism of Rom 1:16-17 is less convincing (*contra* Moores 1995). Moores (1995:37-46) contends that the "how" of salvation, which is about faith, should become differentiated with the "why," which is about the righteousness of God. He goes on to say that interpreters will be embarrassed to determine whether Paul's concern is "to demonstrate the power of the gospel, or more in order to point to what brings its power into operation" (Moores 1995:45). However, *fides qua* is closely linked with *fides quae* in Paul's claim in Rom 1:16-17 because both faith and the righteousness of God appear to be inseparable in this context and beyond (Seifrid 2004:105).

<sup>67</sup> According to Rolland (1980:3), "[l]es discussions commencent lorsqu'on cherche à percevoir le mouvement de la pensée de Paul à l'intérieur de l'exposé dogmatique (ch. 1-11). Dans une étude antérieure (4), nous avons...montré avec l'exposé initial (Rom 1,16-17) comportait l'annonce de trois argumentations successive:

1 - sur la justification par la foi (Rom 1-4, annoncé par 1,17a)

2 - sur la vie dans l'Esprit (Rom 5-8, annoncé par 1,17b)

3 - sur le salut offert à tous (Rom 9-11, annoncé par 1,16b)"

subject of which is about Jesus Christ. For the sake of Jesus' name, Paul has proclaimed his gospel among the Gentiles by calling on them to the obedience of faith. In the thanksgiving period, Paul continued to emphasize his on-going concern for proclaiming the gospel by shedding more light on faith at the same time. Paul's gospel goes hand in hand with Jesus Christ and faith. Both the obedience of faith for the sake of Jesus' name in Rom 1:5 and the mutual encouragement through faith in Rom 1:12 will amount to ethical implications of proclaiming his gospel. Paul's on-going concern for proclaiming the gospel allows him to make the most important thematic statement in Rom 1:16-17: δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι... δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

### 3.3. The apostolic parousia

Generally put, the apostolic parousia coined by Funk in 1967 serves to present Paul's apostolic authority in the distance. Funk (1967:251) considers Rom 15:14-33 "the most elaborate and formally structured" apostolic parousia. Nonetheless, he calls into question the function of the apostolic parousia due to the probable importance of Paul's actual visit in the present over the apostolic parousia in the distance (Funk 1967:260). However, Mitchell criticizes Funk's contention because sending a letter "might be *more effective* than a personal visit" when he was at pains to handle such a unique situation (1992:642, italics original; cf. Hodkinson 2007:289-295). The apostolic parousia in Paul's letters functions as "Paul's desired and chosen medium" aimed at resolving such sensitive issues among his recipients (Mitchell 1992:642). By dealing with the apostolic parousia in the Corinthian correspondence, Johnson (2006:500-501) concurs by saying that Paul's adaptation of the apostolic parousia serves to disprove "the popular vision of Paul as a great orator."<sup>68</sup>

Funk (1967:252-253) identifies the following five formal features of the apostolic parousia: (1) The principal verb γράφω with the statement of Paul's purpose; (2) the statement of the relationship between Paul and his recipients; (3) the statement of Paul's

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<sup>68</sup> *Contra* Funk (1967:260).

desire for a visit; (4) the statement of invoking divine approval and support; and (5) the statement of benefits from the apostolic parousia, whereas Jervis (1991:113) proposes a simpler outline of formal features of the apostolic parousia: (1) “Paul’s writing of the letter”; (2) “Paul’s dispatch of an emissary”; and (3) “Paul’s visit.” According to Jervis (1991:120), the apostolic parousia in Romans consists of two subsections such as a “writing unit” in Rom 15:14-21 and a “visit unit” in 15:22-32. Moreover, scholars exhibit the explicit thematic parallel between Rom 1:1-17 and 15:14-33 (cf. Michel 1963:325; Minear 1971:37). However, the peace benediction formula in Rom 15:33 opens up the letter closing. As a result, the thematic parallel between Rom 1:7-17 and 15:14-32 can be demarcated as follows:

1. Paul’s compliment to Roman Christians	1:8	15:14
2. Paul’s apostleship and his ministry		
2.1. God’s grace as a source	1:5 (χάρις)	15:15 (χάρις δοθεῖσά)
2.2. Its characteristics as a service	1:1 (δοῦλος) 1:9 (λατρεύω)	15:16 (λειτουργός ἱεουργέω) 15:25, 31 (διακονέω διακονία)
2.3. The Gentiles as an object	1:5, 13 (τὰ ἔθνη) 1:14 (“Ἑλλησίν τε καὶ βαρβάρους)	15:16, 22, 27 (τὰ ἔθνη)
2.4. The obedience of faith as the goal	1:5 (ὑπακοήν πίστεως)	15:18 (ὑπακοήν)
2.5. References to the apostle’s ministry	1:1, 5, 8-17	15:15-32
2.6. References to the gospel and gospel preaching	1:1 (εὐαγγέλιον) 1:9 (εὐαγγέλιον) 1:15 (εὐαγγελίζομαι) 1:16 (εὐαγγέλιον)	15:16 (εὐαγγέλιον) 15:19 (εὐαγγέλιον) 15:20 (εὐαγγελίζομαι)
2.7. Obligation for gospel preaching	1:14 (ὀφειλέτης)	15:25-27 (ὀφείλω)



2.8. Paul's positive disposition	1:16 (Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον)	15:17 (καύχησις)
2.9. Power of the gospel	1:16 (δύναμις)	15:19 (δύναμις)
3. Paul's desire for a visit to the Rome		
3.1. Paul's desire to come	1:10, 11, 13, 15	15:22, 23, 24, 29, 32
3.2. Mutual encouragement through faith as a purpose	1:11-12, 13	15:24, 28-29, 32
3.3. God's will as a source	1:10 (θελήμα τοῦ θεοῦ)	15:32 (θελήμα θεοῦ)
3.4. Excuse for delay	1:10 1:13 (κωλύω)	15:22 (ἐγκόπτω)
4. Reference to prayer	1.9-10 (Paul)	15:30-32 (Roman Christians)

(cf. Dunn 1988b:857; Du Toit 1989:199-200; Weima 1994b:335)

This thematic parallel between Rom 1:1-17 and 15:14-32 indicates that Paul's intention in the letter opening and the thanksgiving period is also reiterated and reinforced in the apostolic parousia (cf. Dunn 1988b:857, 866). In other words, the apostolic parousia in Romans serves not only to exert Paul's apostolic authority over Roman Christians, but also thereby to bring again to the fore his on-going concern for proclaiming the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name.<sup>69</sup> It can find support in Elliott's observation in that the epistolary role of Paul's long-felt desire for a visit to Rome, which appears in the thanksgiving period and the apostolic parousia respectively, indicates that Paul's intention of the visit to Rome "*has been achieved*"... "*by the letter itself*" (1990:87, italics original). The apostolic parousia is not about "a power-hungry, ego trip by Paul" but about placing Roman Christians into the sphere of his apostolic authority in order to make his gospel more agreeable to them (Weima 1994b:354; cf. Johnson 2006:481-501).

<sup>69</sup> E.g., the term ὑπακοή appears only three times in Rom 1:5,15:18, and 16:26.

Paul's appeal for the partnership or support of Roman Christians on his missionary journey to Spain amounts to the ramification of his on-going concern for proclaiming his gospel among the Gentiles, which is indissolubly intertwined with Jesus Christ and faith. Both his calling on to the obedience of faith in Rom 1:5 and in 15:18 (e.g., Rom 16:26 in the letter closing) and his calling for mutual encouragement through faith in Rom 1:12 and 15:24, 28-39, 32 will amount to ethical implications of faith in Jesus Christ.

### **3.4. The letter closing**

As with the preceding distinctive epistolary conventions, the letter closing in Romans is longer than in Paul's other letters. Scholarly viewpoints on the extent of the letter closing are still in dispute. First, it revolves around the placement of the apostolic parousia in the overall structure of the letter. Second, it is concerned with the textual integrity of Romans 16. However, the latter will not be taken into account because it goes beyond the scope of this study. In this study, one should acknowledge that the textual integrity of Romans 16 will be recognized as it stands.<sup>70</sup> When it comes to the placement of the apostolic parousia, the beginning of the letter closing of Romans at 15:14 is espoused by the majority of scholars (cf. Cranfield 1979:749-814; Käsemann 1980:389-408; Dunn 1988b: 854-917; Morris 1988:508-548; Moo 1996:31). Based on the placement of the apostolic parousia between the letter body and the letter closing in Romans, however, the letter closing begins with a distinctive formal feature at another point other than Rom 15:14.

Jervis (1991:132) identifies the following five formal features of the letter closing in Paul's letter: (1) "A peace-benediction"; (2) "a grace-benediction"; (3) "a unit that either exhorts or commands"; (4) "a unit that rejoices, using the word *χαίρω*"; and (5) "a greeting unit." These closing formulae are deliberately adapted and expanded in the letter closing in Romans. Paul's intention to adapt and expand formal features of the letter closing also discloses his on-going concern for proclaiming the gospel. Weima demarcates formal features of the letter closing formulae in Romans as follows:

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<sup>70</sup> For the textual integrity of Romans 16, see Gamble (1977:84-95), Du Toit (2007c:351-370), and Hultgren (2011:20-22).

15:33	Peace benediction
16:1-2	Letter of commendation
16:3-16	First greeting list
vv. 3-15	Second-person greetings
v. 16a	Kiss greeting
v. 16b	Third-person greeting
16:17-20a	Hortatory section (autograph)
vv. 17-18	παρακαλέω unit
v. 19a	Joy expression
v. 19b	General paraenetic command
v. 20a	Peace benediction
16:20b	Grace benediction
16:21-23	Second greeting list (non-autograph)
16:25-27	Doxology

(1994a:222)

The letter closing in Romans is unique due to the following three reasons: (1) The letter of commendation appears prior to introducing the greeting list or the hortatory section (cf. Weima 1994a:220); (2) the length of both the first greeting list and the hortatory section are extraordinarily longer than those of Paul's other letters. These two unique adaptations reflect a particular historical situation. The fact that Paul neither founded nor visited the Roman church prior to writing this letter will compel him to establish an intimate rapport between him and Roman Christians; and (3) the doxology appears at the end of the letter closing. Of these three reasons, it is of interest to note that the explicit thematic parallel between the doxology in Rom 16:25-27 and the letter opening and the thanksgiving period in Rom 1:1-17 appears. First, the recommendation of Phoebe makes a personal rapport between Paul and his recipients because Phoebe, who might have been Paul's emissary to deliver this letter to Roman Christians, was well-known to them (cf. Dunn 1988b:889; Jervis 1991:151).<sup>71</sup> Second, apart from the extraordinary length of the first greeting list, "the commendatory manner in which those being greeted are described" is also unique

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<sup>71</sup> See Leenhardt (1995:7), who notes that "il charge Phébé, diaconesse de Cenchrées, port de Corinthe, d'apporter sa lettre à ses destinataires."

herein (Weima 1994a:226). Gamble explains why Paul introduced those who are greeted in the first greeting list in such a commendatory manner:

From these features it can be seen that Paul's commendatory greetings to specific individuals serve to locate those individuals in a position of respect vis-à-vis the community, but also, by linking the Apostle so closely to them, place Paul in the same position.

(1977:92)

In doing so, Paul still accentuated his divinely appointed apostleship. He was at pains to encourage Roman Christians to accept his divinely appointed apostleship by ending up the first greeting list with an exceptional greeting in Rom 16:16b: Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ. The greeting of all the churches of Christ has a “political overtone” that all the churches stand behind Paul in support of his apostolic mission (Dunn 1988b:899). With this political overtone, it serves to remind Roman Christians of Paul's first endeavor to encompass Roman Christians within his apostolic responsibility to proclaim the gospel in the letter opening: δι' οὗ ἔλαβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ (e.g., Rom 1:5-6).<sup>72</sup> This commendatory manner in Paul's greeting list is aimed at encouraging his recipients “to actively engage in such service to the gospel” (Du Toit 2006:195). The second greeting list in Rom 16:21-23 also connotes Paul's apostolic responsibility to proclaim the gospel because those who are greeted might have been his co-workers accompanying Paul's apostolic mission to proclaim the gospel (cf. Heil 1987a:104). Both the recommendation of Phoebe and these two greeting lists serve to make the gospel more acceptable to Roman Christians as he has proclaimed in the letter body.

Concerning the doxology at the end of the letter closing, Schnider and Stenger (1987:180) point out that the function of the doxology as a conclusion appears most explicitly “kurz vor dem Schluß des Briefs.” Analogous to the foreshadowing functioning of Rom 1:16-17 at the end of the thanksgiving period, this doxology in Rom 16:25-27 achieves a

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<sup>72</sup> For scriptural evidence of including the Gentiles into Paul's apostolic mission, see Hultgren (2006:21-44).

specific epistolary function as well (cf. Dunn 1988b:917). Scholarly viewpoints on the connecting of the doxology to certain passages in the letter body are diverse. For instance, Fitzmyer (1993:633) contends that this doxology functions as the conclusion of the doctrinal section in Romans 1—11 as a whole, whereas Cottrell (2005:445) regards it as the culmination of Paul’s argumentation in Romans 9—11. Nonetheless, they have in common that such a doxology is indissolubly intertwined with its contents (cf. Lenski 2008:927). It is worth noting that the explicit thematic parallel between Rom 1:1-17 and 16:25-27 appears herein. It allows Heliso (2007:118-119) to connect “the revelation of μυστήριον” to “the revelation of Christ.” More than that, however, this thematic parallel between Rom 1:1-17 and 16:25-27 demonstrates that Paul’s on-going concern for proclaiming the gospel is also reiterated and reinforced in the doxology at the end of the letter. The thematic parallel can be demarcated as follows:

1. The reference to the gospel	1:1,9,15,16	16:25
2. The function of the gospel: to strengthen Roman Christians	1:11 (στηριχθῆναι)	16:25 (στηρίζαι)
3. The continuity of the gospel with the message of OT	1:2-4 (ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις)	16:26a (φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ’ ἐπιταγὴν τοῦ αἰωνίου θεοῦ)
4. The goal of the gospel: the obedience of faith	1:5 (εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ)	16:26b (εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος) cf. in the apostolic parousia, 15:18 (εἰς ὑπακοὴν ἔθνῶν) (cf. Weima 1994a:229)

In Rom 16:25, Paul reminded his recipients of *his* gospel<sup>73</sup> he fleshed out in the letter body. It harks back to Paul’s previous claim of mutual encouragement through faith in Rom 1:11-12. The centrality of Jesus Christ in *his* gospel stands square with the messages

<sup>73</sup> Literally it is *my* gospel, τὸ εὐαγγέλιόν μου.

of the prophets in the OT era. Paul's apostolic responsibility to proclaim the gospel makes the hidden μυστήριον known by proclaiming the gospel. The functioning of the doxology of the letter closing is to recapitulate Paul's overall purpose in writing this letter for the purpose of attracting the Roman Christians' attention again to his on-going concern for proclaiming the gospel. In doing so, his calling for the obedience of faith in Rom 16:26 will amount to an ethical implication of proclaiming the gospel with reference to faith in Jesus Christ.

Along with the letter opening and the thanksgiving period where the focal point of Paul's intention is placed on the move *from* his appeal to his divinely appointed apostleship *to* his concern for proclaiming the gospel, the same move of the focal point of Paul's intention – *from* Paul's recourse to his divinely appointed apostleship *to* his concern for proclaiming the gospel – is recognized in the letter closing as well. The only difference between the preceding epistolary conventions and the letter closing is the direction they are headed. While both the letter opening and the thanksgiving period serve to foreshadow the contours of Paul's argumentation in the course of the letter, the letter closing serves to recapitulate the contours of Paul's argumentation.

#### **4. The overall purpose of Romans**

Our investigation has indicated that the plethora of scholarly viewpoints on the purpose(s) for writing Romans lead us to call for the necessity of “standard controls in reading the content” in an attempt to establish the overall purpose integrating different interlocking factors (cf. Jervis 1991:28; Wedderburn 1988:142; Matera 1999:110). Prior to establishing the overall purpose of the letter, it is necessary to reconstruct relevant historical and cultural contexts in which the letter was present (cf. Cobb & Lull 2005:2). Legitimate information on Paul's overall purpose for writing this letter can be gleaned from a comparative study of his adaptation and expansion of formal features of the letter opening, the thanksgiving period, the apostolic parousia, and the letter closing respectively. It does mean that “Paul's own signals of key themes and his purpose(s) in

the frame of the letter” and his argumentation in the letter body are interdependent with one another (Miller 2000:175).

Roman Christians might have had less information on *who is this who* is writing this letter and a less intimate relationship with *this who*. That is why Paul deliberately made a rapport between himself and his recipients with a recourse to his divinely appointed apostleship at the outset of the letter. Paul’s recourse to his apostolic authority over Roman Christians functions as a prerequisite step in promoting his concern for proclaiming the gospel which is “δύναμις θεοῦ” (Gräbe 2000:176). It is for this reason that Wilckens (1978:82) regards Paul’s concern for the gospel as “eine Größe, die ihn selbst in Pflicht nimmt.”

Paul’s adaptation and expansion of formal features of distinctive epistolary conventions, which serve to make his gospel acceptable to Roman Christians, can function as his epistolary strategies for bringing to the fore time and again his concern for proclaiming the gospel: (1) In the letter opening, Paul initiated his ultimate concern for proclaiming the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus’ name at the outset of this letter; (2) in the thanksgiving period, Paul continued to emphasize his on-going concern for proclaiming the gospel. In doing so, he was at pains to shed more light on faith at the same time; (3) in the apostolic parousia, Paul’s appeal for the partnership or support of Roman Christians on his missionary journey to Spain amounts to the ramification of his on-going concern for proclaiming his gospel among the Gentiles; and (4) in the letter closing, Paul recapitulated the contours of his argumentation on the basis of his on-going concern for proclaiming the gospel. In doing so, it is of interest to note that Paul’s on-going concern for proclaiming the gospel goes hand in hand with the centrality of Jesus Christ and faith in him.

All in all, such explicit thematic parallels between these four distinctive epistolary conventions have given a glimpse of what Paul’s overall purpose in writing Romans is all about. The overall purpose in writing this letter should be understood as his on-going concern for proclaiming his gospel to Roman Christians, the subject of which is about

Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name. Both Paul's calling on to the obedience of faith (e.g., Rom 1:5; 15:18; 16:26) and his calling for mutual encouragement through faith (e.g., Rom 1:12; 15:24, 28-29, 32) will amount to ethical implications of proclaiming the gospel centered on faith in Jesus Christ. Thus it is clear that Paul was compelled to write this letter according to his apostolic responsibility to proclaim the gospel among all the Gentiles.

At this juncture, the first two research questions as to the literary genre and Paul's overall purpose in writing the letter come to light. In what follows, we will turn to clarify how this overall purpose in writing this letter comes to be fleshed out in the course of the letter body by way of Paul's use of quotations from the Jewish Scriptures.



## Chapter 3. The contours of Paul's argumentation in relation to his use of quotations

### 1. Preliminary consideration

According to Tobin, “interpreters tend to be interested primarily in *what* Paul wrote and paid too little attention to *how* and *why* he wrote as he did” (2004:2, italics original). By reconstructing the literary context in which Paul's letters would probably have been put, he goes on to say that Paul's recipients might have understood his letters as *diatribe* (Tobin 2004:6). Tobin does attempt to reconstruct literary context as *diatribe* on the basis of rhetorical criticism. Nonetheless, his contention on *how* and *why* is still relevant for this study in the following manner: First of all, our investigation of Paul's overall purpose in writing this letter gleaned from a comparative study of distinctive epistolary conventions gives an appropriate answer to the question of *why*. Why did Paul write this letter to Roman Christians? Paul wanted to proclaim his gospel as the means by which he dealt willingly with existing unrest or division among Roman Christians. However, his apostolic endeavor to resolve unrest or division among Roman Christians does not owe its existence to such particular polemical tensions between Paul himself and his adversaries in Rome at all (cf. Bornkamm 1991:25).<sup>74</sup> It becomes clear in that Paul's apostolic endeavor to handle some sensitive issues among Roman Christians will be accomplished in the course of achieving his apostolic responsibility to proclaim the gospel. Likewise, Beker's observation is suggestive hereof: “The authentic truth of the coherent center aims at relevance according to the demands of the dialogical situation” (1980:17). I am of the opinion that the question of *why* stands square with the question of *how*, that is, the way *how* Paul fleshed out *what* he wanted to do according to *why* he intended to do in the course of the letter body. Paul's use of these quotations from the Jewish Scriptures can give an adequate answer to the question of *how*. In other words, the occasional contingency revolves around the sensitive issues of the Roman church. The

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<sup>74</sup> *Contra* Miller (2000:123-150).

architectonic coherence is grounded in proclaiming Paul’s gospel. The objective of this chapter is to identify the contours of Paul’s argumentation in Romans 1—11, which are centered on the vibrant interaction between architectonic coherence and occasional contingency. It is for this reason that our investigation into the contours of Paul’s argumentation will not be exhaustive, but conducive to the design of this study. We will thereby look into the vibrant interaction between the architectonic coherence and the occasional contingency in the course of Paul’s argumentation in what follows.

## **2. Macro-structure of Romans<sup>75</sup>**

Paul employed roughly sixty quotations from the Jewish Scriptures in the course of his argumentation in Romans. These quotations from the Jewish Scriptures serve to shape and characterize the contours of Paul’s argumentation. Nonetheless, in terms of “the audience-centered” approach, Stanley (2004:142-43) contends that Paul’s use of quotations from the Jewish Scriptures should play a subsidiary role in understanding Paul’s gospel by disregarding its important role in the course of Paul’s argumentation. Quite the contrary, Tobin’s observation is suggestive hereof that Paul’s argumentation consists of two subsections: One is expository and the other is argumentative (2004:84-88). The expository section has no quotations from the Jewish Scriptures, whereas the argumentative section is considerably marked by Paul’s use of quotations from the Jewish Scriptures. Although Tobin’s observation may not always be the case, it can shed more light on the important role of Paul’s use of quotations from the Jewish Scriptures which play a role in shaping and characterizing the contours of his argumentation in the letter. So much so that, in order to clarify how Paul’s use of quotations from the Jewish Scriptures will shape and characterize the contours of his argumentation, it is necessary to sketch out the macro-structure of the letter body first herein as a prerequisite step in disproving Stanley’s contention (2004:142-143).

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<sup>75</sup> For the definition of macro-structure, see Van Dijk (1972:160).

It has been generally recognized that the letter body falls into the following two sections: Romans 1—11 as the doctrinal section and Romans 12—15 as the paraenetic section (cf. Haacker 2003:30). Concerning the paraenetic section, however, Stuhlmacher (1994:186) regards it as less cohesive than the doctrinal section in unfolding Paul's argumentation, whereas Ellis (1982:9) views it as relatively subservient to the doctrinal section. The paraenetic section of Romans (e.g., Romans 12—15) can be regarded as the practical and ethical implication of its doctrinal section (e.g., Romans 1—11). It is for this reason that this paraenetic section of Romans will not be taken into account in what follows.

Concerning the doctrinal section of Romans, the macro-structure of Romans 1—11 falls into three subsections according to both its structure and its topic. However, scholarly viewpoints on the place of Romans 5 in the macro-structure of Romans 1—11 are still in dispute. The majority of commentators such as Nygren (1967:187-189), Cranfield (1975:252-254), Dunn (1988a:242-244), Moo (1996:290-295), Schreiner (1998a:245-250), Jewett (2007:344-347), and Hultgren (2011:197-200) agree that the second subsection of Romans 1—11 begins at Rom 5:1. On the one hand, the topical transition takes place between Romans 4 and 5 (cf. Moo 1996:291; Schreiner 1998a:245). On the other hand, the explicit thematic parallel of the assurance of the hope of future glory appears in-between Romans 5 and 8 (cf. Dahl 1977:82-89). The macro-structure of Romans 1—11 falls into the following three subsections such as Romans 1—4, 5—8, and 9—11.

Before sketching out each subsection such as Romans 1—4, 5—8, and 9—11, I will make it clear in advance that, first, Paul's use of rhetorical questions plays an important role as a conduit in unfolding his argumentation (cf. Boers 1994:9; Haacker 2003:31). Second, in many cases, his use of quotations from the Jewish Scriptures is ensued after rhetorical questions in support of his argumentation. After probing the contours of Paul's argumentation according to the macro-structure of Romans 1—11, we will be led to recognize how Paul's use of quotations from the Jewish Scriptures will shape and characterize the contours of his argumentation in the letter body.

## 2.1. Paul's argumentation in Romans 1—4

As Du Toit observes, “[s]tructurally, the whole of Rom 1:18—11:36 is an unfolding of the forensic theme announced in 1:16-17” (2005:238). Paul’s argumentation in Romans 1—4 corresponds to his claim of the revelation of the righteousness of God from faith to faith in the gospel particularly in Rom 1:17a (cf. Rolland 1980:3).

When compared to Rom 1:17a, however, Paul opened up his argumentation in Rom 1:18—4:25 in such a contrasting manner of making a statement that “*Indeed!* The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.” The revelation of the wrath of God comes to be closely linked with the revelation of the righteousness of God from faith to faith in the gospel. In other words, this revelation of the wrath of God gives a glimpse of how the revelation of the righteousness of God from faith to faith in the gospel comes into play in the course of Paul’s argumentation in Romans 1—4. Therefore I suggest that, on the one hand, the revelation of the wrath of God is antithetical to that of the righteousness of God. On the other hand, the former can pave the way for a better understanding of the latter. The revelation of the wrath of God is oriented to all the ungodly and unrighteous who suppress the truth in unrighteousness. All the ungodly and unrighteous in Rom 1:18 stand in contrast to believers in Rom 1:16-17 in nature.<sup>76</sup>

Concerning the ungodly and unrighteous in Rom 1:21-23, Paul accused them of neither glorifying nor giving thanks to God and considered them the idolaters. Moreover, such an idolatrous disposition of the ungodly and unrighteous functions as one of the significant *Stichwörter* in the macro-structure of Romans 1—11. The term ἀσέβεια and its cognates appear only four times in Rom 1:18, 4:5, 5:6, and 11:26, where Paul did lay hold of the notion of the justification of the ungodly, except for only here. It does mean that, in Romans 1—4, the idolatrous disposition of the ungodly and unrighteous plays a pivotal role in making crystal clear Paul’s claim of the justification of the ungodly.

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<sup>76</sup> The revelation of the righteousness of God in Rom 1:17a is oriented to believers in 1:16.

Dunn (1988a:76) contends that Paul made a plain accusation of Gentiles' sins in Rom 1:18-32 and that of Jews' sins in Rom 2:1-29 respectively. However, it is of interest to note that Paul's interlocutor in Rom 2:1-16 cannot correspond not only to Gentiles in Rom 1:18-32 but also to Jews in Rom 2:17-29. Rom 2:1-16 does not fit nicely into Dunn's divide between sins of Gentiles and those of Jews. So much so that it is necessary to clarify how Rom 2:1-16 will fit nicely into Paul's argumentation in Rom 1:18—2:29 as a whole.

In Rom 1:18-32, Paul dealt explicitly with sins of Gentiles and their abominable results in terms of their idolatrous disposition (cf. Gaca 1999:171-177). In Rom 2:17-29, Paul dealt explicitly with sins of Jews and their flagrant results in terms of their hypocritical disposition which is clearly seen in his use of Isa 52:5 LXX in Rom 2:24: "The name of God is blasphemed among the Gentiles because of you." Concerning Paul's argumentation in Rom 2:1-16, however, scholarly viewpoints on the identity of Paul's interlocutor and its role are still in dispute (cf. Gathercole 2002:197-200; Seifrid 2004:120-122). While Paul dealt explicitly both with sins of Gentiles in Rom 1:18-32 and with those of Jews in Rom 2:17-29, in Rom 2:1-5, the focal point of Paul's argumentation is abruptly changed to a hypocritical disposition of the one who judges others by committing the same idolatrous sins (cf. Du Toit 2005:224). It becomes clear in that "diatribal style of Romans 2 is...oriented...to mere human beings" (Seifrid 2004:121).

In Rom 2:6, Paul made a declarative statement that God will recompense each person according to what he has done.<sup>77</sup> It allows us to make sense of the theological principle of practicing the law in Rom 2:13, that is, the doers of the law will be justified by God, not the hearers of it (cf. Aletti 1998:56-57). Nonetheless, Paul did not shed more positive light on any possibility of the justification of the doers of the law at all (cf. Westerholm 2004a:257-262). The functioning of this idolatrous and hypocritical disposition of the one who judges others by doing the same things in Rom 2:1-5 is to expose the complete futility of works of the doers of the law, irrespective of them being done as requirements of the Mosaic law or by nature. In other words, on the day of the Second Advent of Jesus Christ, God will judge each person by exposing his/her secrets, namely such a disposition

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<sup>77</sup> He cited Ps 62:12 and Prov 24:12 without the introductory formula.

of human beings (e.g., Rom 2:12, 14-15; 3:9). Besides, Rom 1:18—2:29 can be structured in the form of a *chiasmus*:

A: 1:18-32	The sins of Gentiles out of an idolatrous disposition
B: 2:1-16	The righteous and impartial judgment of God against the one who has the idolatrous and hypocritical disposition
A': 2:17-29	The sins of Jews out of an hypocritical disposition

This chiastic structure indicates that, first, Paul's accusations against both the Gentiles and the Jews in Rom 1:18—2:29 revolve around their idolatrous and hypocritical disposition failing to glorify and give thanks to God (e.g., Rom 1:21; 2:4, 24). Second, with reference to God's righteous and impartial judgment on sinners, both the Jews and Gentiles alike are estimated according to their own sinful deeds deeply steeped in their idolatrous and hypocritical disposition. (cf. Louw 1979b:45-53; e.g., colon analysis of Rom 2:1-16). Thus it is clear that, in Rom 1:18—2:29, the revelation of the wrath of God indicates that the revelation of the righteousness of God carries a punitive aspect.

Despite his severe invective against the Jews' sins in Rom 2:17-29, Paul paradoxically opened up his argumentation in Rom 3:1-8 with a rhetorical question: "Then what advantage has the Jew? Or what is the benefit of circumcision?" In response, Paul employed the phrase *πολὸν κατὰ πάντα τρόπον* because the circumcised Jews have been entrusted with the oracle of God, that is, God's salvific promises to his people. The majority of scholars agree that Paul's claim of Rom 3:1-8 may foreshadow his later argumentation in Romans 9—11 (cf. Räisänen 1986; Bartlett 1995; Kraus 1996; Byrne 1996; Schreiner 1998a; Seifrid 2004; Bekken 2007).

However, the function of foreshadowing Paul's later argumentation in Romans 9—11 seems to be secondary. The primary role of Rom 3:1-8 can be identified in its immediate context.<sup>78</sup> This is because two subsequent rhetorical questions in Rom 3:3 and 3:5 serve to shed more light on the righteous and faithful disposition of God. While the first

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<sup>78</sup> *Contra* Wright (2012:20).

rhetorical question in Rom 3:3 makes a contrast between the unfaithfulness of humanity and the faithfulness of God, the second rhetorical question in Rom 3:5 makes a contrast between the unrighteousness of humanity and the righteousness of God. These two contrast between the very disposition of human beings and that of God come to the forefront by way of Paul's responses with  $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  in an emphatic manner in Rom 3:4 and 3:6 respectively. In doing so, Paul backed it up with his use of Ps 50:6b LXX in Rom 3:4 by highlighting the forensic imagery of the law court (cf. Morris 1988:156; Seifrid 2001a:59).

Nonetheless, this forensic aspect of Paul's use of Ps 50:6b LXX has been easily ignored. For instance, Käsemann (1980:81-82) and Fitzmyer (1993:328) regard it as the eschatological victory of God's salvific promises.<sup>79</sup> In a similar but covenantal nomistic manner, Dunn (1988a:134) contends that the eschatological vindication in the final judgment will disclose "the reality of God's covenant purpose and God's faithfulness to Israel."<sup>80</sup> However, the original context of Ps 50:6 LXX (= Ps 51:6 MT) is primarily centered on a punitive aspect of God's righteousness<sup>81</sup> other than its salvific aspect<sup>82</sup> (cf. Moo 1996:185-188; Schreiner 1998a:151-153).<sup>83</sup>

Rom 3:1-8 coheres with Paul's previous claims in Rom 1:18—2:29. First, the idolatrous and hypocritical disposition of human beings is still an undercurrent to these rhetorical questions in Rom 3:3 and 3:5 (cf. Matera 1996:186-187). Second, Paul's claim in Rom 3:1-8 functions as "a key theme" running through Rom 1:18—3:20 that God's judgment is righteous and impartial (Moo 1996:196). In Israel in the OT era, his elected appeared as unrighteous and unfaithful. Nonetheless, God always acts as the faithful and righteous judge because  $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta\ \theta\epsilon\omicron\upsilon$  is oriented "ultimately not to Israel but to his own person

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<sup>79</sup> *Contra* Moo (1996:185-188).

<sup>80</sup> *Contra* Moo (1996:190-191).

<sup>81</sup> For the epistemological appropriateness of God's righteousness carrying a punitive aspect herein, see Webster (2009:51-52), who notes that "[a]s law-breaking, sin draws punishment on the sinner, exposing him to the punitive righteousness of God in which God asserts the authority and right of his holy purpose." It can fit nicely both into the original context of Ps 50:6 LXX (= Ps 51:4) and into the immediate context of Rom 3:1-8.

<sup>82</sup> According to Von Rad (1969:377), God's righteousness cannot encompass its punitive aspect, it can only carry its salvific aspect: "Der Begriff einer strafenden  $\text{צְדָקָה}$  is nicht zu belegen; er wäre eine *contradictio in adiecto*." *Contra* Travis 1986:55. Although the punitive aspect of God's righteousness and its salvific aspect cannot be mutually exclusive (cf. Gathercole 2004), the term will refer to Von Rad's contention in this study because it will help us to make sense of the *locus* of God's righteousness carrying a punitive aspect in the course of a salvific drama of the triune God.

<sup>83</sup> *Contra* Räisänen (1986:81-82).

and promises” (Moo 1996:196). That is why, in Rom 3:8, Paul strenuously repudiated such a presupposition that “let us do evil that good may come,” which will end up with bringing God’s name into disrepute. What Paul wanted to speak of in Rom 3:1-8 with reference to God’s salvific promises to his people Israel is less about a salvific aspect of God’s righteousness at his juncture, but more about its punitive aspect (cf. Schreiner 1998a:152).

In Rom 3:9, Paul opened up his argumentation with a rhetorical question and backed it up with the catena of quotations from the Psalter and Isaianic passages in Rom 3:10-18:<sup>84</sup> “What then? Are we better than they?” In response, Paul strenuously repudiated such a presupposition by initiating the notion of the universality of sin over humanity *in toto* squarely in line with his previous claims in Rom 1:18—2:29 (cf. Ridderbos 1975:93): “For we have already charged that both Jews and Gentiles are all under sin.” This universality of sin cannot be regarded as not “*per se*” but as being truly attested by scriptural traditions (Watson 2004:70). Besides, what Paul spoke of herein is not about theodicy.<sup>85</sup> Barrett (1991a:4) is of the opinion that “das ist nicht die Frage: Wie kann Gott gerecht sein und dennoch das Leiden erlauben? Sondern: Wie kann Gott gerecht sein und doch die ausnahmslos schuldige Menschheit verschonen?” The focal point of scriptural evidence in Rom 3:10-18 is placed on an existential question with regard to the reconciliation of sinners with the righteous God, not on “the problem of pain”<sup>86</sup> with reference to the righteous God. Paul’s claim in Rom 3:10-18 revolves around the righteous God, the universality of sin, and the reconciliation of sinners with the righteous God. In other words, this existential question points to the fact that, despite the universality of sin over humanity *in toto*, God’s righteousness will necessitate reconciling with sinners in a salvific drama of the triune God. It allows Paul to make a conclusive statement in Rom 3:19-20 that no one can be justified through works of the law because the very function of the law is to make sin more conceivable. Paul adopted the notion of the universality of sin over humanity *in toto* in Rom 3:9-20 as the means by which he validated his subsequent claim of the revelation of the righteousness of God  $\chi\omega\rho\iota\varsigma$  νόμου but διὰ πίστεως Ἰησοῦ Χριστοῦ in Rom 3:21-26 (cf. Dunn 1988a:146; Moo 1996:198).

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<sup>84</sup> E.g., Pss 5:10b LXX; 9:28a LXX; 13:1-3 LXX; 35:2b LXX; 139:4b LXX; Isa 59:7b-8a LXX.

<sup>85</sup> *Contra* Hays (1989:53).

<sup>86</sup> This term is borrowed from the title of C.S. Lewis’ famous book.



In Rom 3:21-26, Paul made a declarative statement that the righteousness of God has been manifested *χωρίς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ*. As in Rom 1:16-17, it is worth noting that the revelation of the righteousness of God *χωρίς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ* is oriented to believers in a contrastive manner in which the revelation of the wrath of God since Rom 1:18 is directed to the ungodly and unrighteous. Paul's claims of the revelation of the righteousness of God in Rom 1:17a and 3:21-26 and the revelation of the wrath of God in 1:18 can be structured in the form of a *chiasmus*:

- |             |  |
|-------------|--|
| A: 1:17a    | The revelation of the righteousness of God to believers for salvation          |
| B: 1:18     | The revelation of the wrath of God to the ungodly and unrighteous for judgment |
| A': 3:21-26 | The revelation of the righteousness of God to believers for salvation          |

On the one hand, this chiastic structure indicates that, in terms of and in contrast to the idolatrous and hypocritical disposition of the ungodly and unrighteous, what the very identity of believers is about.<sup>87</sup> On the other hand, a salvific aspect of God's righteousness is not only intertwined with but also ensued after its punitive aspect, not in a temporal manner but in a conceptual one.<sup>88</sup> Unlike the author of 1 *Enoch*, especially in the Epistle of Enoch, Paul understood the notion of the justification of the ungodly as "the other side of judgment" (Linebaugh 2010:126).<sup>89</sup>

Rom 3:21-26 is frequently regarded as the quintessential climax of Paul's argumentation in Rom 1:18—3:20 (cf. Cranfield 1975:199; Campbell 1992:11-12; Kraus 1996:273; Schreiner 1998a:178; Jewett 2007:271). Three times in Rom 3:22, 24, and 25,<sup>90</sup> Paul was

<sup>87</sup> They were the ungodly who are justified by faith in Jesus Christ.

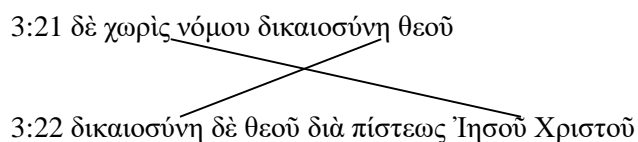
<sup>88</sup> For such a relationship between a salvific aspect of God's righteousness and its punitive aspect, Gathercole is correct in saying that, as in 2 Thess 1:5-10 and Ps 7; 9:3-4; 10:12-15, "God saves the righteous precisely *by* his punitive removal of the wicked" (2004:181, italics original). *Contra* Dunn (1988a).

<sup>89</sup> In the Epistle of Enoch, the author's claim of theodicy makes sure that God's eschatological judgment will result in the condemnation of the ungodly. However, for Paul, the propitiatory sacrifice of Jesus Christ and resurrection from the dead change the scene paradoxically, that is, *creatio e contrario* (cf. Linebaugh 2010:107-128).

<sup>90</sup> On the one hand, the term ἰλαστήριον appears first herein in the course of his argumentation. On the other hand, it seems to be employed infrequently by Paul. That is why Breytenbach insists that Rom 3:25 is pre-Pauline tradition. It compels him to call into question as follows: "ob wir bei der Explikation der Gedanken des Paulus einen vorpaulinischen Begriff aus Röm 3:25 zur zentralen interpretativen Kategorie erheben sollten, auf den die paulinische Tradition anscheinend verzichten konnte" (Breytenbach 2010:19; cf. Käsemann 1980; Campbell 1992). However, Breytenbach's contention fails to avoid subjective arbitrariness against which Mitternacht (1999:49-58) warns.

at pains to exhibit the material cause of the revelation of the righteousness of God to believers, namely the propitiatory sacrifice of Jesus Christ and resurrection from the dead.<sup>91</sup> Scholars such as Wilckens (1978) and Campbell (1992) tend to view it in terms of God’s covenantal faithfulness, which elevates a salvific aspect of God’s righteousness to the point of dismissing its punitive aspect unduly. However, such scholarly viewpoints are less convincing according to some Jewish traditions, which can introduce, in varying degrees, the suffering of the righteous as referring to the revelation of the wrath of God. By dealing with Isaiah, Psalms, Daniel, 1 QS, and Psalms of Solomon, Seifrid (1992:220-221) argues that such an atoning death of Jesus Christ will function “as the vehicle for forensic justification” according to God’s righteousness carrying a punitive aspect, not *iustitia salutifera*.<sup>92</sup>

The first *crux interpretum* hereof is how to interpret these two phrases such as χωρίς νόμου in Rom 3:21 and ἡ πίστις Ἰησοῦ χριστοῦ in 3:22. Concerning the phrase χωρίς νόμου, scholars tend to interpret it in a sociological sense. For instance, Dunn (1988a:165) attempts to make a link between the phrase χωρίς νόμου and the phrase ἐν τῷ νόμῳ in Rom 3:19 by saying that “the law as a boundary marker... ‘without the law’ then means outside the national and religious parameters set by the law.” However, this connecting of the phrase χωρίς νόμου to the phrase ἐν τῷ νόμῳ in Rom 3:19 is less likely. Syntactically speaking, the structure of the text fails to support it (cf. Louw 1979b:59-64; Seifrid 2004:151). The structure of Rom 3:21-22 indicates that the phrase χωρίς νόμου in Rom 3:21 is coupled with the phrase διὰ πίστεως Ἰησοῦ Χριστοῦ in 3:22 as follows:



<sup>91</sup> The pre-Pauline tradition of *Yom Kippur* can influence Paul’s conception of the term ἱλαστήριον in Rom 3:25 in terms of the cultic term *kapporet* in Lev 16: “Romans proposes a sacrificial conception of atonement referring to the biblical foundation and not to the Second Temple, which had no ἱλαστήριον” (Stökl Ben Ezra 2003:203). See Finlan, who notes that in Rom 3:25 “the economic model of redeeming is linked with the sacrificial model of *performing a ritual* to deal with the effects of sin” (2004:168, italics original). For scholarly viewpoints on the meaning of the term ἱλαστήριον, see Moo (1996:230-240).

<sup>92</sup> He goes on to say that the rationale of “the early Jewish believing community” is that because “the nation had broken with the covenant, both “repentance and faith in God’s act in the Messiah” will function as the *conditio sine qua non* of obtaining the forgiveness of God (Seifrid 1992:221).

Both the phrase *χωρὶς νόμου* and the phrase *διὰ πίστεως Ἰησοῦ Χριστοῦ* appear as two sides of one coin illuminating the material cause of the revelation of the righteousness of God to believers (cf. Seifrid 2004:139-145). Besides, it harks back to Rom 1:17a where Paul already made sure the revelation of the righteousness of God *ἐκ πίστεως εἰς πίστιν*. In doing so, “the centrality of faith” comes into play in the course of Paul’s argumentation (Morris 1988:70; cf. Quarles 2003:1-21).

Concerning the phrase *διὰ πίστεως Ἰησοῦ Χριστοῦ* in Rom 3:22, the second *crux interpretum* hereof is how to interpret it as either an objective genitive or a subjective genitive (cf. Seifrid 2001a:146; Hultgren 2011:656-657). If the latter being the case, it inevitably comes to terms with “Christ’s faithful obedience to the death of the cross” (Dunn 1988a:166). However, Dunn points out that it cannot always be the case as in Romans 4, “where Abraham’s *πίστις* is the model for the believer, *not* for Christ” (1988a:166, italics original; cf. Bartlett 1995:38; Schreiner 1998a:186; Seifrid 2001a:139-146). It becomes clear in that, in Galatians 2–3, Paul employed the same phrase *ἡ πίστις Ἰησοῦ Χριστοῦ* along with the verb *πιστεύω*, the direct object of which is *Ἰησοῦ Χριστοῦ*, so that he made sure an “explicit reference to human faith” (Silva 2004:233; cf. Hultgren 1980:623-661). On the one hand, Paul took Abraham’s *πίστις* as an example for believers’ *πίστις*, not for Christ’s *πίστις*, in Romans 4. On the other hand, the same phrase *ἡ πίστις Ἰησοῦ Χριστοῦ*, along with the verb *πιστεύω*, in Galatians 2–3 syntactically refers to human faith. Hence it can be assumed that the phrase *ἡ πίστις Ἰησοῦ Χριστοῦ* describes a human being’s response of belief with reference to Jesus Christ (cf. Silva 2004:218; Hultgren 2011:178-179).<sup>93</sup>

Moreover, based on such a chiasmic structure between Rom 1:17a, 1:18, and 3:21-26, first, the phrase *ἡ πίστις Ἰησοῦ Χριστοῦ* serves to disclose the identity of believers standing in contrast to the very disposition of the ungodly and unrighteous who fail to glorify and give thanks to God. Second, for Paul, the propitiatory sacrifice of Jesus Christ and resurrection from the dead function as “the ground of faith” (Seifrid 2001a:146; cf. Schreiner 2008:359-362). On the one hand, in Rom 1:17, Paul did not introduce “Christ’s soteriological work as the basis for God’s justification” (Du Toit 2005:235). On the other

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<sup>93</sup> *Contra* Hays (1997:39).

hand, in Rom 3:21-26, in a manner of *a minore ad maius*, he did shed more light on “faith as the means of appropriating God’s acquittal” (Du Toit 2005:235). Therefore I suggest that both Paul’s claim of the revelation of the righteousness of God from faith to faith in the gospel in Rom 1:16-17 and his claim of the revelation of the wrath of God in Rom 1:18 come to fruition along with his claim of the atoning death of Jesus Christ in Rom 3:21-26. Paul’s conviction of God’s faithfulness to his salvific promises given to Israel in the OT era is confirmed by the propitiatory sacrifice of Jesus Christ and resurrection from the dead. In doing so, Paul was convinced that the righteousness of God revealed in such an atoning death of Jesus Christ becomes available to believers τὸν ἐκ πίστεως Ἰησοῦ (e.g., Rom 3:26).

The revelation of the righteousness of God χωρὶς νόμου but διὰ πίστεως Ἰησοῦ Χριστοῦ is indissolubly intertwined both with a salvific aspect of God’s righteousness and with its punitive aspect by hinging on the propitiatory sacrifice of Jesus Christ and resurrection from the dead (cf. Du Toit 2005:232-238). It does mean that “Paul does...emphasize different elements at different times” (Gathercole 2004:81). That is why Paul raised a rhetorical question in Rom 3:27: “Where then is boasting?” In response, in Rom 3:27-30, Paul made a conclusive statement that ἡ πίστις Ἰησοῦ Χριστοῦ dispels all kinds of boasting. For Paul, justification by faith has nothing to do with ἔργων νόμου. It compels him to pose another rhetorical question in Rom 3:31: “Do we then nullify the law through faith?” In response with μὴ γένοιτο in an emphatic manner, Paul strenuously repudiated such an antinomistic presupposition by saying that the Mosaic law is affirmed by faith: ἀλλὰ νόμον ἰσχύνομεν. Besides, it adumbrates Paul’s later argumentation in Rom 8:1-4 where the mediating work of the Holy Spirit will bring to completion the requirement of the Mosaic law (cf. Moo 1996:255).

In Romans 4, Paul continued to make crystal clear his previous claim of the revelation of the righteousness of God διὰ πίστεως Ἰησοῦ Χριστοῦ in terms of the notion of the justification of the ungodly.<sup>94</sup> The notion of the justification of the ungodly already

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<sup>94</sup> According to Hofius (1989a:127), the notion of the justification of the ungodly is synonymous with the justification χωρὶς νόμου in that “aufgrund seiner Seinsverfallenheit an die Sünde” no one has done and can do everything in the Mosaic law demanding complete obedience, “– dessen Situation vor Gott deshalb von der Tora her völlig hoffnungslos ist und bleibt.”

appears in essential passages of the Jewish Scriptures such as Hosea, Jeremiah, and Deutero-Isaiah, as well as the Abraham story in Genesis (cf. Hofius 1989a:121-147). Paul's argumentation in Romans 4 stands in no tension with these prophetic traditions in the OT era (e.g., Rom 1:2; 3:21). The Abraham story in Genesis 15 serves to corroborate the notion of the justification of the ungodly in Rom 4:5 with Paul's previous claim of the revelation of the righteousness of God *χωρὶς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ* in Rom 3:21-31. According to Tobin, explicit thematic parallel appears between Rom 3:21-31 and 4:1-25 as follows:

Justification apart from the law	3:21, 28	4:6
Justification through faith	3:22, 27	4:5, 11
To all who believe	3:22, 29	4:11-12, 16
By grace	3:23	4:4, 16
Exclusion of boasting	3:37	4:1
Circumcision and uncircumcision	3:30	4:9-12
Use of traditional credal formula	3:25-26	4:25
Not make void the law/promise	3:31	4:14

(1995:442)

In Rom 4:1, Paul opened up his argumentation with a rhetorical question: "What then shall we say that Abraham, our forefather according to the flesh, has found?" In response, by harking back to his preceding rhetorical question of boasting in Rom 3:27, in Rom 4:2, Paul made a declarative statement that Abraham had nothing to do with any boasting before God. In doing so, he backed it up with his use of Gen 15:6 LXX in Rom 4:3: "Abraham believed God, and it was reckoned to him as righteousness." Then, Paul reiterated and reinforced the notion of the justification of the ungodly in Rom 4:5 by having immediate recourse to David's penitential prayer in Ps 31:1-2a LXX in Rom 4:7-8.<sup>95</sup> Based on these two cases of scriptural evidence, *in nuce*, Paul understood that the justification of Israel hinges on the notion of the justification of the ungodly. For Paul, the Jewish concept of "obedience and justification is seriously mistaken" in a way of practical legalism (Gathercole 2004:160). Prophetic traditions in the OT era adumbrate

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<sup>95</sup> For the penitential prayers in the Second Temple period, see Boda, Falk and Werline (2006, 2008).

that the justification of Israel is also dependent on God's righteousness and faithfulness to the covenant/his salvific promises, which is now revealed διὰ πίστεως Ἰησοῦ Χριστοῦ.

In Rom 4:9, without making further elaboration of David's penitential prayer in Ps 32:1-2, Paul had recourse to the Abraham story in Gen 15:6 again by raising the second rhetorical question as to the time frame of the reckoning of Abraham as righteous: "Is this blessing then upon the circumcised, or upon the uncircumcised also?" It serves to shed more light on the notion of the justification of the ungodly prefigured in David's penitential prayer in Ps 32:1-2. Besides, this second rhetorical question in and of itself can indicate that God's conventional economy to justifying the ungodly is to forgive the ungodly by his grace (cf. Morris 1988:201; Schreiner 1998a:224; O'Brien 2004:389). Briefly put, being justified does not mean being innocent, but being forgiven (cf. Haecker 2003:36). Hofius (1989a:144) regards Abraham as the paramount exemplar of the justification of the ungodly. From a temporal vantage point, Abraham became reckoned as righteous when he was ungodly before God in a state of uncircumcision. It does mean that the significance of circumcision comes to be demoted to the confirmation of righteousness by faith. That is why Paul introduced Abraham not only as the forefather of all those who believe in a state of uncircumcision or the Gentiles, but also as the forefather of all those who believe in a state of circumcision or the Jews (cf. Tobin 1995:446-447).

The fact that Abraham's fatherhood of the circumcised and uncircumcised is by faith allows Paul to reconceptualize God's promise to Abraham and his descendant in Rom 4:13: "Heir of the world." The explicit case of scriptural evidence fails to be identified at all. However, it may be "a shared axiom" in the Second Temple period (Schreiner 1998a:227).<sup>96</sup> For Second Temple Jews, this promise will come to fruition through the practicing of works of the law (cf. Dunn 1988a:212; e.g., 2 Macc 2:17-18; *Pss. Sol.* 12:6), whereas, for Paul, God's promise can come to light with the notion of the justification of the ungodly. That is why Paul employed the catena of quotations from Gen 15:5 and 17:5 in Rom 4:17-18 and 4:22. In doing so, Paul introduced Abraham not only as the "Exempel"

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<sup>96</sup> This concept of God's promise of being heir of the world, which was given to Abraham and his descendants, appears in Jewish literature of the Second Temple period (e.g., Sir 44: 21; *Jub.* 12.14; 32.19; 2 *Bar.* 14.13; 51:3; *1 En.* 5.7; *Ps.-Philo* 23.7; *Ant.* 1.9.5; 1.14.4).

but also as the “Prototyp” and the “Stammvater” (Kraus 1996:280). There are two subgroups of Abraham’s descendants: οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν (e.g., Rom 4:16). Nonetheless, for Paul, there is no *Sonderweg* to salvation. It becomes clear in that, syntactically speaking, the referent of the phrase παντὶ τῷ σπέρματι in Rom 9:15 is predicated as ἐκ πίστεως. It leads Hultgren to conclude that “a true (spiritual) descendant of Abraham” should be understood as those who will follow the trail of Abraham’s faith (2011:186).

Likewise, due to the fatherhood of Abraham, his descendants will be logically encouraged to follow the trail of “the soteriological pattern” of Abraham’s faith (Gathercole 2002:251). When it comes to “the soteriological pattern,” which characterizes Abraham’s faith, first of all, it is necessary to make sure who God is (cf. Dunn 1988a:236; Schreiner 1998a:235). In Rom 4:17-21, Paul introduced God as God the creator as follows: (1) The life giver to the dead (e.g., Rom 4:17b); (2) the creator who calls into being that which does not exist (e.g., *creatio ex nihilo* in Rom 4:17b); and (3) the promise keeper (cf. Hofius 1989a:128; Gathercole 2004:166; e.g., Rom 4:21). In doing so, Paul was at pains to fill in the gaps “between the lines of the narrative of Genesis” in a midrashic manner (Hultgren 2011:190). As a result, Abraham’s faith can be characterized by his unshakable hope of God the creator being able to fulfill whatever he has promised (e.g., Rom 4:18-21). For Paul, the notion of the justification of the ungodly hinges on and refers to this trail of Abraham’s faith. It leads Linebaugh to conclude that the notion of the justification of the ungodly appears as “an act of creation, or at least a creation-like act” (2010:126). It coheres with Seifrid’s observation that righteousness or justification terminology in the Jewish Scriptures are consistently linked with creational categories, not covenantal categories (2001b:415-442).<sup>97</sup>

Based on Abraham’s unshakable hope of God the creator, Paul reiterated and reinforced the notion of the justification of the ungodly by having recourse to his use of Gen 15:6

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<sup>97</sup> *Contra* Wright (2009:95), who criticizes that, although “God’s purpose in the Old Testament has the whole creation in view,” Seifrid’s observation dismisses “an Israel-dimension.” It seems that Wright’s criticism merits more attention (cf. Schreiner 2008:353). However, it is more likely that God’s “righteous wielding of power should not...be narrowed into mere covenantal loyalty...covenantal loyalty should be referred to as righteousness, as one (important) part of it” (Laato 2008:66).

LXX again in Rom 4:22.<sup>98</sup> In doing so, Paul's argumentation in Romans 4 reaches its climax in Rom 4:23-25. Abraham's faith in God as the life giver, the creator, and the promise keeper becomes homologized with believers' faith in Jesus Christ on the basis of the faithfulness of God "to repeat this for 'our mortal bodies'" as God has done for Jesus Christ (Byrne 1996:155; cf. Dunn 1988a:240; Tobin 1995:450). It does mean that the *epistemological grid* of Paul's theological perspectives refers to both salvation history and the promise-fulfillment framework (cf. Seitz 1998:149; Yarbrough 2004:297-342). The notion of the justification of the ungodly comes to fruition in "the christological structure of faith" on the basis of the propitiatory sacrifice of Jesus Christ and resurrection from the dead (Gathercole 2004:167; cf. Kraus 1996:282; Schreiner 1998a:242).

## 2.2. Paul's argumentation in Romans 5—8

Before teasing out Paul's argumentation in Romans 5—8, it is of interest to note that Paul's argumentation in Romans 5—8 has a different style from that of 1—4. The latter is dialogical and argumentative, whereas the former is confessional (cf. Longenecker 1999:63). It can explain why Paul infrequently employed quotations from the Jewish Scriptures only twice in Rom 7:7 and 8:36 (cf. Smith 1988:276; Tobin 2004:84-88). Notwithstanding this distinctive style, Paul's previous claim of the justification of the ungodly in Romans 1—4 is still an undercurrent to 5—8.<sup>99</sup>

According to Rolland (1980:3), Paul's argumentation in Romans 5—8 corresponds to Paul's claim in Rom 1:17b where Paul cited Hab 2:4b: ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. Habakkuk 2:4 LXX gives a glimpse of the contours of Paul's argumentation in Romans 5—8. Habakkuk 2:3-4 LXX revolves around "the coming of the promised eschatological events" (Kraus 2009:113). Habakkuk 2:4 LXX is centered on faith, which acts as "the *answer* to God's promise," not as a prerequisite for it (Kraus 2009:116, italics original). The righteous in Hab 2:4 acts as the one who is waiting for the salvation in the hope of God's promise in Hab 2:1-3 (cf. Seifrid 2001a:160). Moreover, this motif of hope coheres with the chiasmic structure of the ring composition between Romans 5 and 8, which will

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<sup>98</sup> This motif of hope will be manifested in Romans 5—8.

<sup>99</sup> *Contra* Elliott (1990:226).



function as a conduit for Paul’s argumentation in Romans 5—8 (cf. Dahl 1977:82-89; Lindars 1988:126-140; Moo 1996:234; Longenecker 1999:65).

In a more detailed manner than Dahl (1977:82-89) who provides the thematic parallel in Romans 5 and 8, Moo (1996:234) identifies the ring composition between Romans 5 and 8.<sup>100</sup> This ring composition indicates that Paul placed his main emphasis on the hope of future glory assuredly given to believers. Moreover, as with Paul’s previous claims in Romans 1—4, this assurance of the hope of future glory with reference to “eschatological salvation” comes to light herein on the basis of “faith (and hence forensic justification)” according to God’s righteousness carrying a punitive aspect first and foremost (Seifrid 1992:225). Based on the assurance of the hope of future glory, in Romans 5—8, Paul handled sensitive issues such as the power of sin and the Mosaic law in relation to “die Wirklichkeit der Gerechtigkeit Gottes” (Oegema 1999:204; cf. Moo 1996:294).

In Rom 5:1-11, Paul made it clear that the notion of the justification of the ungodly will come to fruition both in peace and in hope. Of these two fruits of the notion of the justification of the ungodly, the emphasis is mainly placed on hope as is clearly seen in the chiasmic structure of Rom 5:1-11:

A: 5:1	Peace (εἰρήνην ἔχομεν πρὸς τὸν θεόν)	
B: 5:2	Hope (ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ)	
B’: 5:3-5	Hope (ἡ δὲ ἐλπίς οὐ καταισχύνει)	
A’: 5:6-11	Peace or reconciliation (ὄντες κατηλλάγημεν τῷ θεῷ and δι’ οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν)	(cf. Dunn 1988a:246)

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<sup>100</sup> According to Moo, such a ring composition is demarcated as follows:

A. 5:1-11	– Assurance of future glory
B. 5:12-21	– Basis for this assurance in work of Christ
C: 6:1-23	– The problem of sin
C’: 7:1-25	– The problem of the law
B’: 8:1-17	– Ground of assurance in the work of Christ, mediated by the Spirit
A’: 8:18-39	– Assurance of future glory

(1996:234)

On the contrary, however, by regarding the horizontal reconciliation between the Jews and Gentiles as Paul's "new covenant ministry," Garlington attempts to demarcate the different chiasmic structure of Rom 5:1-11 as follows:<sup>101</sup>

A: vv. 1-2	The two direct results of justification by faith;
B: vv. 3-10	The relation of these two;
A: vv. 11	The two direct results of justification by faith.

(1994:75)

However, Garlington's contention of horizontal reconciliation appears to be untenable. First, in Rom 5:1-11, Paul dealt explicitly with peace/reconciliation in terms of the relationship between God and the ungodly who are justified by faith, not between the Jews and Gentiles (cf. Kim 2008:18). Second, such a peace/reconciliation serves to promote hope in Rom 5:10 (cf. Byrne 1996:164-169; Moo 1996:297-298; Schreiner 1998a:250-252). It becomes clear in that "[d]ie Versöhnlichkeit Gottes war so der Zwillung zu seiner Langmut...bis er wieder versöhnlich gestimmt war und frei von Vergeltungsabsichten auf Versöhnungsangebote einging" (Schenker 1981:79).<sup>102</sup> Hence it can be assumed that the reconciliation of God, which goes hand in hand with his forbearance of sins in the past (e.g., Rom 3:35), should be understood as vertical, not horizontal. The horizontal reconciliation between the Jews and Gentiles can be regarded as a sociological implication of the vertical reconciliation between God and sinners. Believers who have been justified by faith will attain the righteousness of God "in the form of hope" (Seifrid 2001a:70). Paul's claim of the hope of future glory assuredly given to believers is definitely based on what Jesus Christ has done for the ungodly (cf. Byrne 1996:173; Schreiner 1998a:251). As in Rom 3:21-26 and 4:23-25, in Rom 5:1-11, the notion of the justification of the ungodly comes into play by hinging on the propitiatory sacrifice of Jesus Christ and resurrection from the dead.

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<sup>101</sup> For scholarly viewpoints, which regard the notion of reconciliation as constitutive of Paul's gospel other than the notion of justification, see Breytenbach (1989:40-83) and Porter (2006b:131-152). These scholars launch into their linguistic studies with the term *καταλλάσσω* and its cognates by comparing them with the Greco-Roman usages in the Second Temple period. For the scholarly criticism of Breytenbach's contention, see Kim (2002:215-216) and Finlan (2004:166-192).

<sup>102</sup> Paul made sense of the Versöhnungsangebote in Rom 3:21-26, namely the propitiatory sacrifice of Jesus Christ and resurrection from the dead.

Syntactically speaking, the notion of the justification of the ungodly comes again to the forefront when Paul made a sharp contrast between Adam and Jesus Christ in Rom 5:12-21 (cf. Schreiner 1998a:267).<sup>103</sup> It becomes clear in that this contrast harks back to “the central theme of 1:18-4:25” (Moo 1996:315). Nonetheless, “the Adam-Christ typology” can encompass “various motifs for various purposes” (Kim 1981:264). For instance, Dunn (1997:93) regards it as Jews-Gentiles relationship by saying that “God has a righteousness to fulfill as creator as well as his righteousness as Israel’s covenant God...in Romans he goes behind Moses to Adam (Rom 5:12-21).” As in Rom 5:1-11, however, Paul did not want to make a contrast between Moses and Adam. Nor did Paul pit Jewish covenant against universal covenant (cf. Kim 2002:55).<sup>104</sup> Instead, Paul made a contrast between Adam and Jesus Christ as the means by which he validated his *Leitmotiv* of the hope of future glory assuredly given to believers in Rom 5:1-11. Although the structure of Rom 5:12-21 is not straightforward, it serves to make sure the assurance of the hope of future glory on the basis of “the superiority of Christ and the solidarity in grace” when compared to Adam (Byrne 1996:174). In Rom 5:12-21, Paul wanted to flesh out his *Leitmotiv* of the assurance of the hope of future glory in Rom 5:1-11 in terms of salvation history, which is the one axis of the *epistemological grid* of Paul’s theological perspectives: “Erstens eine historisch-eschatologische Geschichtsauffassung, zweitens eine bestimmte Aussage über die Gegenwart” (Oegema 1999:205).

In Rom 5:12, Paul opened up his argumentation in a way of a comparison: “Sin entered into the world through one man and death through sin and death spread into all men because all sinned.” The *crux interpretum* hereof is how to interpret the phrase ἐφ’ ᾧ (cf. Schreiner 1998a:273-277; Moo 1996:321). In Rom 5:12, Paul initiated the notion of the universality of sin over humanity *in toto*: “Because all sinned.”<sup>105</sup> The subsequent contrast between Adam and Christ in Rom 5:12-21 also refers to the notion of the universality of sin over humanity *in toto*. It becomes clear in that this non-straightforward structure of Rom 5:12-21, where the comparative clause of ὡςπερ in Rom 5:12 remains incomplete without an *apodosis* of ὡς until the full-fledged contrast between Adam and Jesus Christ appears in Rom 5:18: “So then as through one transgression there resulted

<sup>103</sup> E.g., the phrase Διὰ τοῦτο in Rom 5:12.

<sup>104</sup> *Contra* Dunn (1988a:243).

<sup>105</sup> *Contra* Wedderburn (1973:339-352; e.g., Rom 3:19).

condemnation to all men, even so through one act of righteousness there resulted justification of life to all men” (cf. Dunn 1988a:271; Moo 1996:326-329; Schreiner 1998a:271-272).<sup>106</sup>

At first glance, Paul’s claim of the universality of sin over humanity *in toto* seems to be self-contradictory due to his previous claim in Rom 4:15: “But where there is no law, neither is there transgression.” That is why, in-between Rom 5:12 and 5:18, Paul provided two clarifications of the universality of sin over humanity *in toto* in Rom 5:13-14 and 5:15-17 as the means by which he made a contrast between Adam and Jesus Christ. In Rom 5:13-14, Paul made sense of the *Hintergrund* of the universality of sin by saying that “for until the Law sin was in the world; but sin is not imputed when there is no law.” From a temporal vantage point, even prior to the conferring of the Mosaic law at Mount Sinai, Adamic human beings were already subject to the mastery of sin with being unconscious of sin (e.g., Rom 2:12; 3:9). The unconsciousness of sin cannot make devoid of such an idolatrous and hypocritical disposition of the ungodly and unrighteous in Rom 1:18—2:29. Accordingly, Paul made sure that the functioning of the law is not to make sin, but to make sin conceivable (e.g., Rom 3:20; 5:20). What Paul wanted to speak of in Rom 4:15 is about the unconsciousness of sin, not about the existence of sin. That is why death had reigned from Adam until Moses over those who had not sinned in the likelihood of Adam’s sins.

In Rom 5:15-19, Paul introduced the mastery of grace standing in contrast to the mastery of sin in a way of making a contrast between Adam and Jesus Christ (cf. Morris 1988:228; Moo 1996:334-340; Schreiner 1998a:284-293). In doing so, Paul understood such a contrast between Adam and Jesus Christ “soteriologically and *heilsgeschichtlich*” (Kim 1981:264, italics original; cf. Beker 1990:51-54). This contrast between Adam and Jesus Christ reaches a climax in Rom 5:19 with reference to obedience leading to καθίστημι δίκαιοι, probably by alluding to Isa 53:11 where the servant of the Lord makes many righteous in obedience (cf. Shum 2002:197-198).

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<sup>106</sup> *Contra* Barrett (1991b:105), who insists that “[s]in is an inward disposition of rebellion against God arising out of exaltation of the self...”

The *crux interpretum* hereof is how to interpret the verb καθίστημι. Scholars such as Wilckens (1978), Dunn (1988a), and Garlington (1994) agree that Paul employed it in a synonymous sense of γίνομαι. In doing so, they attempt to dissipate the forensic aspect from Paul's righteousness or justification terminology.<sup>107</sup> It seems that, in varying degrees, they tend to interpret Paul's righteousness or justification terminology in terms of the covenantal nomistic relationship. For instance, Garlington (1994:106) contends that Paul's righteousness or justification terminology gives rise to the reconciling of human beings to God or "a renewed devotion to the Lord and his covenant."

However, righteousness or justification terminology in the Hebrew scriptures appears to be infrequently linked with covenantal terminology, but very frequently linked with that of "God's ordering of creation," along with the term of "ruling and judging" (Seifrid 2001a:40, 2001b: 424-425). Paul's righteousness or justification terminology corresponds to a legal term, not a moral one (cf. Ridderbos 1975:98; Moo 1996:345). Paul employed the verb καθίστημι in a forensic sense of "constitute" or "appoint" in relation to the notion of the justification of the ungodly. That is why, in Rom 5:20-21, Paul made a conclusive statement with regard to the superiority of the mastery of grace over the mastery of sin and death, which hinges on the propitiatory sacrifice of Jesus Christ and resurrection from the dead. The old age, the representative of which is Adam, has been subject to the mastery of sin leading to death. Quite the reverse, the new age, the representative of which is Jesus Christ, is being subject to the righteousness of God leading to eternal life (cf. Schreiner 1998a:296-297).

Based on his previous claim in Rom 5:20-21, in Rom 6:1, Paul opened up his argumentation with a rhetorical question: "What shall we say then? Are we to continue in sin that grace might increase?" In response with μὴ γένοιτο in an emphatic manner in Rom 6:2-14, Paul strenuously repudiated such a presupposition that sin is beneficial if it might multiply grace. In Rom 6:2, Paul made a declarative statement that believers who died to sin should not be subject to the mastery of sin any longer. What Paul wanted to speak of in Romans 6 is about the freeing of believers from the mastery of sin. Cranfield (1975:299-300) classifies various scholarly viewpoints on the freeing of believers from

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<sup>107</sup> *Contra* Ridderbos (1975:98), Moo (1996:345), and Du Toit (2005:213-246).

the mastery of sin into the following four groups such as (1) death to sin in a forensic sense; (2) in a sacramental sense; (3) in a moral sense; and (4) in a physical sense. Of these four groups, the sacramental sense is more relevant because the emphasis of Rom 6:1-14 is placed on believers' baptism, which obtains the freeing of believers from the mastery of sin, other than the forensic or legal relationship between believers and sin (cf. Schreiner 1998a:305; Leithart 2007:68).

In Rom 6:3-5, Paul made sure that believers' baptism comes to be indissolubly intertwined with the death of Jesus Christ.<sup>108</sup> The *crux interpretum* hereof is how to distinguish the *meaning* from its *significance* of baptism into the death of Jesus Christ in Romans 6.<sup>109</sup> The fact that "centuries of controversy over baptism can easily lead us to read the references to baptism in light of ecclesiastical tradition" connotes that the significance of baptism has been easily confused with its meaning (Schreiner 1998a:305). For instance, Käsemann (1980:160-162) contends that Paul's conception of baptism would have been modulated by Hellenistic mythical baptismal traditions. Moreover, Dunn (1988a:328) attempts to regard believers' baptism into Christ as metaphorical by saying that Christ, into whom believers are baptized, can act "as a 'person' who transcends our concept of person as 'individual.'"

However, Paul usually employed the verb βαπτίζω in an instrumental sense of water baptism (cf. Marshall 2002:8-24; Cross 2002:120-148; e.g., 1 Cor 1:13-17; 12:13; 15:29; Gal 3:27). Believers' baptism into Christ, namely the "dying and rising with Christ," is neither metaphorical nor spatial because baptism into the death of Jesus Christ does lead believers to participate in a salvific drama of the triune God (Moo 1996:355). Taken together, Umbach's observation is suggestive hereof: "Die Gerechtigkeit Gottes hat sich im stellvertretenden Tod Jesu manifestiert und wird in der Taufe sakramental erfahren" (1999:233-234). Paul's conception of believers' baptism cannot be metaphorical, but evidentiary. Through the baptismal event, believers will publicly experience and witness

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<sup>108</sup> For the phrase εἰς χριστὸν Ἰησοῦν in Rom 6:3, some scholars interpret it as "with reference to" Jesus Christ, whereas the majority of commentators regard it as a union with Jesus Christ (cf. Moo 1996:360 n. 40, 41).

<sup>109</sup> For the definition of the meaning and its significance, see Hirsch (1976:79-81). The reason why Hirsch (1976) as a critic of Gadamer's philosophical hermeneutics attempts to make a distinction between meaning and significance is to shed more light on authorial intention in the task of biblical hermeneutics. For Gadamer, meaning is equivalent to significance (1975). It is of interest to note that, however, while meaning is fixed by authorial intention, significance is flexible over time.

what God has done for them, namely the righteousness of God revealed in the propitiatory sacrifice of Jesus Christ and resurrection from the dead.

*In nuce*, Paul's claim of baptism into the death of Jesus Christ is soteriological, which hinges on the notion of the justification of the ungodly, not ecclesiastical centered on the participatory union with Jesus Christ.<sup>110</sup> The propitiatory sacrifice of Jesus Christ and resurrection from the dead have brought, and bring, the old age to an end, along with the mastery of sin and death. Baptism into the death of Jesus Christ serves to translate believers into "new eschatological reality" (Schreiner & Wright, S 2007:89). In Rom 6:4, Paul made sure that believers' baptism into the death of Jesus Christ will lead them to the newness of life in the hope of future glory. God the Father, who raised Jesus Christ from the dead, will assuredly vouchsafe to believers. Paul's imperatives of the newness of believers' life are indissolubly intertwined with his indicatives of believers' baptism into the death of Jesus Christ (cf. Du Toit 2006:171-172).<sup>111</sup> It is for this reason that Paul made a declarative statement in Rom 6:14 that "for sin shall not be master over you, for you are not under Law, but under grace."

In Rom 6:15, Paul dealt with an ethical implication of Rom 6:14 that is the most perplexing issue in believers' life by posing the second rhetorical question: "What then? Shall we sin because we are not under the law but under grace?" In response with μή γένοιτο in an emphatic manner, Paul strenuously repudiated such a presupposition. The term δούλους and its cognates in Rom 6:16-22 indicate that Paul encouraged believers to be subject to the righteousness of God, not to the mastery of sin. It is of interest to note that this implication of Rom 6:14 harks back to Paul's argumentation in Rom 5:12-21.

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<sup>110</sup> That is not to say that the notion of the union with Jesus Christ will be dismissed in this study. That is to say that, in terms of the notion of *pactum salutis*, such a union with Jesus Christ appears to be soteriological in relation to *perichoresis*, not ecclesiastical in relation to *theosis*. Gilfford (2011:81) points out that "*theosis* is properly the outworking of the existing soteriological union between Christ and the believer...as a third type of perichoretic relationship." While criticizing or calling into question the New Perspective(s) on Paul scholars' viewpoints, then, the term participatory will point to Pauline ecclesiology with reference to the relationship between Jesus Christ and believers, not Pauline soteriology in this study. Likewise, by probing various scholarly viewpoints on the notion of *unio Christi* in the reformation era and beyond, Fesko comes to the conclusion that "union with Christ brings the dual benefits of justification and sanctification...Correlatively, justification is the *legal* ground of the believer's union with Christ" (2012:382, italics original). Thus it allows such theologians as Owen, Turrentin, and Witsius to "place the imputation of Christ's righteousness in the *pactum salutis*, well before believers are ever actually united to Christ through effectual calling" (Fesko 2012:382).

<sup>111</sup> By probing the worldview of various religious cultures, Geertz (1973:126) points out that "[t]he powerfully coercive 'ought' is felt to grow out of a comprehensive factual 'is.'"

What Paul wanted to speak of in Rom 6:15-23 is “what happens when slaves transfer from one master to another” (Byrne 1996:200). The mastery of sin is not only “incompatible” but also “diametrically opposed” with the newness of believers’ life (Heil 1987a:44).

Thus it is less likely that, in Rom 6:15-23, Paul was concerned with the eschatological already-not yet tension in the prospect of the *eschaton* (cf. Schreiner 1998a:319). It becomes clear in that, in Rom 6:23, Paul made a sharp contrast between the wage of sin in the old age and the wage of the gift of God in the new age – for the latter, it is eternal life in Jesus Christ, but for the former, it is death – by resonating with Rom 5:20-21. In Romans 6, the assurance of hope, on which Paul’s imperatives of the newness of believers’ life hinges, continues to be reiterated and reinforced. Both Paul’s claim of believers’ baptism into the death of Jesus Christ and his claim of the wage of the gift of God in the new age stand in contrast to the wage of sin in the old age.

In Rom 7:1, Paul opened up his argumentation with the disclosure formula: Ἡ ἀγνοεῖτε, ἀδελφοί... ὅτι. Its function is to mark the new transition by bringing to the fore the Mosaic law in the course of his argumentation in Romans 7 (cf. Dunn 1988a:367; Schreiner 1998a:346). The structure of Romans 7 falls into the following two subsections such as Rom 7:1-6 and 7:7-25. In Rom 7:1-6, Paul made a link between believers’ baptism and the death of Jesus Christ as the means by which he made sense of believers’ freeing from the mastery of sin by way of their baptism into the death of Jesus Christ (cf. Fitzmyer 1993:455; Byrne 1996:210-211).<sup>112</sup> On the one hand, the death to the law brings the mastery of sin to an end. On the other hand, the newness of believers’ life comes into play through believers’ baptism into the death of Jesus Christ. Paul’s claim in Rom 7:1-6 comes to be closely linked with his previous claim in Rom 6:14. Nygren (1967:267) points out that “in what has gone before (especially in 6:14) and now he [= Paul] turns to make that clearer, and to reinforce it.” As in Rom 6:15-23, therefore, Paul’s claim in Rom 7:1-6 amounts to another ethical implication of Paul’s claim in 6:14 (cf. Dunn 1988a:357; Moo 1996:410; Schreiner 1998a:345). In doing so, in Rom 7:6, Paul attributed the

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<sup>112</sup> E.g., the phrase διὰ τοῦ σώματος τοῦ χριστοῦ in Rom 7:4. *Contra* Dunn (1988a:398).



newness of believers' life to the mediating work of the Holy Spirit prior to unfolding his argumentation in Romans 8: "We serve in newness of the Spirit" (cf. Bertone 2005:148).

By harking back to Rom 7:5, in Rom 7:7, Paul opened up his argumentation with a rhetorical question: "What shall we say then? Is the Law sin?" In response with μή γένοιτο in an emphatic manner, Paul backed it up with his use of Deut 5:21 LXX (= Exod 20:17 LXX) and introduced the personal experience he once confronted with an injunction of covetousness. That is why, in Rom 7:7-25, the subject is changed to the first person singular ἐγώ. Although scholarly viewpoints on the referent of ἐγώ are diverse,<sup>113</sup> it has been regarded as Paul's autobiographical experience in solidarity with Adam (cf. Longenecker 1976:114; Moo 1996:427; Dodd 1999).<sup>114</sup>

In order to steer away from confusion, it is necessary to make sure in what sense Paul's autobiographical experience comes to be in solidarity with Adam. According to Longenecker (1976:114), the structure of Rom 7:7-25 falls into the following four subsections such as "(1) historically, 'I am in Adam,' verses 7-13; (2) existentially, 'Adam is in me,' verses 14-24; (3) an anticipatory interjection of God's ability, verse 25a; and (4) the summary and conclusion of the matter, 'I of myself' am unable before God." Longenecker (1976:114) considers it "Paul's and humanity's realization in our history and experience." By the same token, Dodd (1999:234) attempts to interpret Paul's use of ἐγώ in terms of the contrast between Adam and Jesus Christ in Rom 5:12-21. Taken together, the scope of "Paul's and humanity's realization in our history and experience" may well be representatively epitomized in Paul's autobiographical experience in solidarity with Israel in terms of salvation history (cf. Moo 1996:431; Schreiner 1998a:359-360; Hultgren 2011:685-688). It becomes clear in that ἐγώ in Rom 7:7-25 appears to be confronted with a desperate dilemma: How can the Mosaic law play such a negative role in the course of salvation history, despite the fact that it is good, holy, just, spiritual, and even God's law (e.g., Rom 7:12, 14, 17, 22)? This dilemma compels Paul to dissuade his recipients from the validity and necessity of the Mosaic law in terms of

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<sup>113</sup> See Moo (1996:435-436, italics original), who lists various scholarly viewpoints such as "*the autobiographical direction*," "*the Adamic direction*," "*the Israel direction*," and "*the existential direction*."

<sup>114</sup> *Contra* Kümmel (1974:76-81). For the referent of ἐγώ, scholarly viewpoints are diverse so that it may be open to any possible criticism.

God's salvific economy in the course of salvation history (cf. Seifrid 1992:241; Oegema 1999:221).

In doing so, in Rom 7:13, Paul posed a rhetorical question: "Therefore did that which is good become *a cause of death* for me?" In response with  $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  in an emphatic manner, Paul introduced the functioning of the Mosaic law, which is to make sin more sinful, not to make sin. In Rom 7:14, Paul made it clear that this functioning of the Mosaic law allows  $\acute{\epsilon}\gamma\omega$  to be subject to the mastery of sin because "it provokes within man a reaction against its prohibitions" (Longenecker 1976:124).<sup>115</sup> Paul employed "dialectical negations" rhetorically twice in Rom 7:17 and 7:20 as the means by which he disclosed "the deeper cause" of  $\acute{\epsilon}\gamma\omega$ 's dilemma, namely "indwelling sin" without exonerating  $\acute{\epsilon}\gamma\omega$  from committing sins (Du Toit 1986:184-185). The mastery of sin revolves around the functioning of the Mosaic law, not around the nature of the Mosaic law itself. The mastery of sin reaches its climax in Rom 7:21 where  $\acute{\epsilon}\gamma\omega$ 's desperate confession appears: Despite the fact that  $\acute{\epsilon}\gamma\omega$  wants to do what is good, evil is present  $\acute{\epsilon}\mu\omicron\iota$  (cf. Dunn 1988a:409; Schreiner 1998a:377).

Such an  $\acute{\epsilon}\gamma\omega$ 's desperate confession in Rom 7:21 is to expose not only the anthropological flaw of  $\acute{\epsilon}\gamma\omega$  (cf. Theobald 2003:419-420), namely its incapability to do good, but also the ontological impotence of the Mosaic law (cf. Hofius 1989c:55; Finsterbusch 1996:42), namely its incapability to make  $\acute{\epsilon}\gamma\omega$  able to do good but evil (e.g., Rom 3:9; Gal 3:19). Both the ontological impotence of the Mosaic law and the anthropological flaw of  $\acute{\epsilon}\gamma\omega$  can necessitate calling for an alternative way to salvation administered according to God's salvific economy. It becomes clear in the antagonistic cry of  $\acute{\epsilon}\gamma\omega$  in Rom 7:24 or "the wretched man": "Wretched man that I am! Who will set me free from the body of this death?"

Scholars tend to interpret an antagonistic cry of  $\acute{\epsilon}\gamma\omega$  in an eschatological sense of processing believers to the perfection of salvation. For instance, Dunn (1988a:411) and Garlington (1994:112) regard it as the intrinsic conflict of two overlapping ages, whereas

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<sup>115</sup> The past tenses of Rom 7:7-13 herein is changed to the present tense in 7:14-20. *Contra* Wasserman (2008:387-425).

Wenham (1980:80-94) ascribes it as a Christian's moral struggle toward spiritual maturity in the course of mortification. However, these scholarly contentions are less convincing. First, the emphasis of Rom 7:7-25 is placed both on the ontological impotence of the Mosaic law to lead ἐγώ to life and on the anthropological flaw of ἐγώ to do good in the course of salvation history. Second, any attempt to connect death in Rom 7:1 to believers' corporeal death, not to believers' baptism into the death of Jesus Christ in Rom 7:4 does not correspond to what the text itself shows (cf. Louw 1979a:15-16, 1979b:81-86).<sup>116</sup> Of course, that is not to say that we have to gainsay any eschatological already-not yet tension in Romans. That is to say that the emphasis of Rom 7:7-25 is explicitly placed on the ontological impotence of the Mosaic law and the anthropological flaw of ἐγώ calling for the necessity of the alternative way to salvation in the course of salvation history.

The eschatological already-not yet tension will appear in Romans 8 here and there where the mediating work of the Holy Spirit plays a pivotal role in the assurance of the hope of future glory assuredly given to believers. God's salvific economy toward his people (e.g., Rom 7:10), which explicitly afore prefigured as Israel in the OT era who had been entrusted with God's words (e.g., Rom 3:2), but implicitly now transfigured as believers in the newness of the Holy Spirit (e.g., Rom 7:6), cannot come to fruition through the practicing of Mosaic law with any human being's salient endeavor at all.

Romans 8 is frequently regarded as "a sustained climax" (Robinson 1979:9). It is of interest to note that, in Romans 8, the term τὸ πνεῦμα and its cognates appear 21 times and all but two times in Rom 8:15 and 8:16 designate the Holy Spirit (cf. Moo 1996:468). However, the focal point of Romans 8 is placed on the mediating work of the Holy Spirit other than the nature of the Holy Spirit itself (e.g., "Spirit of life" in Rom 8:2 and "Spirit of adoption" in Rom 8:14).<sup>117</sup>

In Rom 8:1, Paul opened up his argumentation in Rom 8:1-17 by making a declarative statement: "There is therefore now no condemnation for those who are in Jesus Christ." At first glance, it seems to be a counteracting response against the antagonistic cry of ἐγώ

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<sup>116</sup> *Contra* Dunn (1988a:398).

<sup>117</sup> Especially in Rom 8:1-17, where most of the term τὸ πνεῦμα and its cognates appear.

in Rom 7:24. First, Byrne (1996:234-235) regards it as “the positive side of the ‘diptych’ begun in 7:7-25.” Second, based on the verbal linking between  $\nu\upsilon\iota$  in Rom 7:6b and  $\nu\upsilon\tilde{\nu}$  in 8:1, scholars attempt to make a link between Rom 8:1-17 and Paul’s previous claim in 7:6b (cf. Kümmel 1974:70; Cranfield 1975:373; Wilckens 1978:481; Fitzmyer 1993:481; Schreiner 1998a:398). Nonetheless, it is less likely that both Rom 7:6b and 7:7-25 function as “the main jumping-off point” in the course of Paul’s argumentation in Rom 8:1-17 (Moo 1996:470-471). Of course, it seems that Paul harked back not only to his previous claims of believers’ life in newness of the Holy Spirit in Rom 7:6b, but also to the anthropological flaw of  $\acute{\epsilon}\gamma\acute{\omega}$  and the ontological impotence of the Mosaic law in Rom 7:7-25. However, the ring composition in Romans 5 and 8 indicates that Rom 8:1-17 comes to be coupled with 5:12-21, where Paul pointed to the material cause of the assurance of the hope of future glory, namely the propitiatory sacrifice of Jesus Christ and resurrection from the dead.

In Romans as a whole, the term  $\kappa\alpha\tau\acute{\alpha}\kappa\rho\iota\mu\alpha$ , condemnation, appears only three times in Rom 5:16, 18, and 8:1. Based on the term  $\kappa\alpha\tau\acute{\alpha}\kappa\rho\iota\mu\alpha$ , Paul made a contrast between the flesh and the Holy Spirit in Rom 8:1-17 squarely in line with a sharp contrast between Adam and Christ in Rom 5:12-21. In doing so, first, Paul’s *Leitmotiv* of the assurance of the hope of future glory in Romans 5 is also an undercurrent to Romans 8 herein (cf. Heil 1987a, 1987b). Second, the mediating work of the Holy Spirit goes hand in hand with the propitiatory sacrifice of Jesus Christ and resurrection from the dead, which is the *Hintergrund* of the assurance of future glory.<sup>118</sup> In doing so, both Paul’s indicatives of freeing from the mastery of sin and death and his imperatives of the newness of believers’ life in Romans 6–7 come to be reiterated and reinforced through the mediating work of the Holy Spirit as the means by which the *Leitmotiv* of the hope of future glory assuredly given to believers translates the reality of believers’ life into an eschatological phase (e.g., Rom 8:2).

By cohering with his previous claim of the anthropological flaw of  $\acute{\epsilon}\gamma\acute{\omega}$  and the ontological impotence of the Mosaic law in Rom 7:7-25, Paul made a declarative

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<sup>118</sup> In other words, while the mediating work of the Holy Spirit is the effective cause of the assurance of future glory, the propitiatory sacrifice of Jesus Christ and resurrection from the dead are the material cause of it.

statement in Rom 8:3-4 that “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, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.” It will lead believers logically to expect to be “heirs of God” in Rom 8:17 (e.g., Gal 4:7; Tit 3:7). It becomes clear in that Paul made several subsequent contrasts between the flesh and the Spirit in Rom 8:5-13 prior to running into his claim of being “heirs of God” in 8:14-17, which refers to his previous claim of the assurance of the hope of future glory and his imperative of the newness of believers’ life.

In doing so, first, it harks back to God’s promise to inherit the world in Rom 4:13 given to Abraham and his seed. The mediating work of the Holy Spirit, who is present as “Spirit of life” in Rom 8:2 and “Spirit of adoption” in 8:14 (cf. Moo 1996:468), serves to bring to fruition God’s promise in Rom 4:13 in the eschatological phase of the reality of believers’ life. Second, a logical expectation for being “heirs of God” will lead believers to take part in the suffering of Jesus Christ on the basis of the assurance of the hope of future glory. According to Kim (2002:161), Paul made the contrast between the flesh and the Spirit in Rom 8:3-4 by alluding to Ezek 36:27-28. In doing so, Paul encouraged believers to live up to “the righteous requirement of the law” through the mediating work of the Holy Spirit (Kim 2002:161). Paul adapted “the already established link between sonship and suffering in Jewish thought” in relation to the eschatological phase of the reality of believers’ life (Dunn 1988a:456).

In Rom 8:18, Paul opened up his argumentation in Rom 8:18-30 by making a sharp contrast between present suffering and the assurance of the hope of future glory. Present suffering is “set *within the context of hope*” (Beker 1994:99, italics original). Paul’s previous claim of participating in the suffering of Jesus Christ on the basis of the assurance of the hope of future glory is still an undercurrent to Rom 8:18-30. It can find support in Beker’s observation that “because the *how* of suffering is necessarily tied to the question of the *why* of suffering, the *why* raises inevitably the question of hope and hopelessness” (1994: xi, italics original). The question of the *why* as to present suffering is eschatologically situated in the so-called already-not yet tension in which believers are

inevitably put. What Paul wanted to speak of Rom 8:18-27 is about “between-the-times Christian existence” (Szypula 2007:369).

The term δόξα and its cognates appear three times in Rom 8:18, 21, and 30 as the means by which Paul structured Rom 8:18-30 in the form of an *inclusio* by shedding more light on his *Leitmotiv* of the assurance of the hope of future glory. At first glance, it seems to be self-contradictory due to the connecting of the verb δοξάζω in the aorist tense in Rom 8:30 to future glory as is clearly seen in the phrase πρὸς τὴν μέλλουσαν δόξαν in Rom 8:18. It allows scholars to understand the assurance of future glory in terms of the notion of predestination (cf. Jackson 2010:155).<sup>119</sup> According to Schreiner (1998a:454), “[w]hat is envisioned the eschatological completion of God’s work on behalf of believers that began before history, and the aorist signifies the certainty that what God has begun he will finish” (cf. Cranfield 1975:433; Dunn 1988a:484-486; Stuhlmacher 1994:137). It becomes clear in that Paul employed the catena of the verbs in Rom 8:29-30 such as προέγνω, προώρισεν, ἐκάλεσεν, ἐδικαίωσεν and ἐδόξασεν as the means by which he confirmed the assurance of the hope of future glory given to believers who was justified by faith in Jesus Christ.

Besides, based on the connecting of the phrase τῆς εἰκόνοσ τοῦ υἱοῦ αὐτοῦ in Rom 8:29 to the first two verbs such as προέγνω and προώρισεν, a sharp contrast between Adam and Christ in Rom 5:12-21 also plays an important role in Paul’s claim of Adam-Christology in Rom 8:18-30 (cf. Jackson 2010:155-156). Dunn (1988ab:464) makes a contrast between “the destinies of two men – Adam and Christ” in Paul’s conception of history as a whole. Believers come to be “transformed into the image of the Last Adam, the Son of God” by releasing “from solidarity with the first Adam” and at the same time by entering “in solidarity with the Last Adam through faith” (Kim 2002:192-193; cf. Matera 1999:95-98; Adams 2002:19-42).<sup>120</sup> Believers in solidarity with ἡ εἰκὼν τοῦ υἱοῦ αὐτοῦ are all obliged to live up to the assurance of the hope of future glory, which hinges on the notion of the justification of the ungodly, even in suffering.<sup>121</sup>

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<sup>119</sup> Schreiner (2008:340) understands “God’s knowledge of his people in the OT” as referring to “his covenantal love” in that “[t]he word ‘foreknowledge’ focuses on God’s covenantal choice of his people – his love in choosing them to be his own.”

<sup>120</sup> *Contra* Wright (1993:29), who regards “Paul’s Adam-christology” as “an Israel-christology.”

<sup>121</sup> See Kim (2002:269), who notes that “the context of Rom 8:12-27 seems to remind us rather of Jesus’ prayer at

In Rom 8:31, Paul opened up his argumentation in Rom 8:31-39 with a rhetorical question: “What then shall we say to these things? If God *is* for us, who *is* against us?” In response, Paul introduced God as the guarantor of the hope of future glory assuredly given to believers: “Who did not spare his own Son but gave him up for all of us.” Scholars such as Cranfield (1975), Stuhlmacher (1994), and Kim (2002) regard it as the climactic conclusion of the letter up to this point. Schreiner (1998a:456) regards “the beauty of the text” of Rom 8:31-39 as “unrivalled in all of Pauline literature.” Besides, Rom 8:31-39 comes to be coupled with 5:1-11 as *inclusio*. Du Toit is correct in saying that “[t]he aorist participle δικαιωθέντες of Rom 5:1 and the δικαιῶν of 8:33 should be read together (2005:224). It does mean that God *has already justified* the believers and that he is *constantly justifying* them” (Du Toit 2005:224, italics original). What Jesus Christ has done for the ungodly through his own propitiatory sacrifice and the resurrection from the dead in the course of salvation history is now being applied in the eschatological phase of the reality of the believer’s life through the mediating work of the Holy Spirit. It is for this reason that Moo (1996:37) considers it “the believer’s security in Christ.”

Romans 8:31-39 falls into the following two subsections: Rom 8:31-34 and 8:35-39 (cf. Moo 1996:357-359). First, in Rom 8:31-34, Paul made sense of “the impossibility of any charge” against believers on the basis of God’s infallible guarantee of the hope of future glory (Morris 1988:334; cf. Moo 1996:538). Second, Paul posed another rhetorical question in Rom 8:35: “Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” In response, Paul had recourse to his use of Ps 43:23 LXX in Rom 8:36, in which he identified such suffering as the inevitable lot of believers as reflected in the Psalmist’s severe suffering for the Lord’s sake: “For your sake we are being put to death all day long; we were considered as sheep to be slaughtered.” Based on this contrast between present suffering and the assurance of the hope of future glory in Rom 8:18, for Paul, it is impossible to separate believers from the love of God in Jesus Christ in Rom 8:35-39 (Morris 1988:334). In doing so, such phrases as ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ in Rom 8:35, διὰ τοῦ ἀγαπήσαντος ἡμᾶς in 8:37, and ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ

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Gethsemane.”

ἡμῶν in 8:39 serve to shed more light on what God has done for believers through the propitiatory sacrifice of Jesus Christ and resurrection from the dead. That is why “[t]he love of God in the death of Christ” is vouchsafed to the assurance of the hope of future glory (Beker 1990:86).

### 2.3. Paul’s argumentation in Romans 9—11

Before teasing out Paul’s argumentation in Romans 9—11, I will make it clear that the thematic continuity between Romans 9—11 and 1—8 appears. First, scholars regard Romans 9—11 as excursus or digression in the course of Paul’s argumentation (cf. Johnson 1989:110-116). Second, Paul’s previous claims in Rom 8:31-39 seem to be the conclusion of Paul’s argumentation in Romans 1—8. (cf. Moo 1996:547). However, if the aim of Romans 9—11 is taken into account adequately, it can do justice to the thematic continuity between Romans 9—11 and 1—8.<sup>122</sup>

According to Rolland (1980:3), Paul’s argumentation in Romans 9—11 corresponds to Paul’s claim in Rom 1:16b. By the same token, Stenschke (2010:203) is correct in saying that “[d]amit stellt 1,16 indirekt die Frage nach Gottes Bundesgeschichte mit Israel in Vergangenheit, Gegenwart und Zukunft, die Paulus in Röm 9-11 behandelt.” Except for Rom 1:16b, it is worth noting that the phrase “everyone who believes”<sup>123</sup> appears four times in Rom 3:22, 4:11, 10:4, and 10:11 where Paul was at pains to eliminate the distinction between the Jews and Gentiles in terms of salvation history. Paul’s apostolic identity and responsibility to proclaim the gospel among all the Gentiles (e.g., Rom 1:5) allows him to understand his gospel as the eschatological fulfillment of salvific promises “about the universal reign of Yahweh” (Moo 1996:96). When it comes to Israel’s situation, at first glance, Paul’s conviction of God’s faithfulness to his salvific promises given to Israel in the OT era does not seem to go hand in hand with his claim of God’s sovereignty

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<sup>122</sup> See Stenschke (2010:224), who notes that “weder Röm 1-8 noch Röm 12-16 ohne Röm 9-11 verstanden werden können und verstanden werden sollen.” He goes on to say that “[m]anche Auslegung gerade von Röm 11 ist deshalb problematisch, weil sie ohne Berücksichtigung der soteriologischen Grundlegung in 1,18-8,39 und der ethisch-missionarischen Folgen des Evangeliums in Röm 12-16 geschieht” (Stenschke 2010:224).

<sup>123</sup> E.g., παντι τῷ πιστεύοντι in Rom 1:16 and 10:4; παντι τῷ πιστεύοντι in 3:22; πάντων τῶν πιστευόντων in 4:11; and πᾶς ὁ πιστεύων in 10:11.



in election.<sup>124</sup> Gentile believers come to be incorporated into the people of God by their faith in Jesus Christ, whereas the majority of Jews come to remain outside of it due to their failure to believe in the gospel.

What Paul wanted to speak of in Romans 9—11 is his scriptural documentation as the means by which he reconciled God's sovereignty in election with God's faithfulness to his salvific promises. The aim of Romans 9—11 is neither to accuse Paul's contemporaneous Jews for failing to believe in the gospel nor to accuse Gentile believers of anti-Semitism possibly problematical at that time in Rome (Hofius 1989b:175).<sup>125</sup> Instead, Paul fleshed out his painful theological consideration of Israel's situation in the course of salvation history (Hofius 1989b:175; cf. Byrne 1996:282-283). As aforementioned, first, Paul's claim in Rom 1:16b, in which the revelation of the righteousness of God from faith to faith becomes available without distinction between the Jews and Gentiles, therefore, may adumbrate his argumentation in Romans 9—11. Second, Paul's claim of the revelation of the righteousness of God, which goes hand in hand with the revelation of the wrath of God, brings to the fore the notion of the justification of the ungodly in the course of his argumentation in Romans 1—4 and 5—8. Thus it is clear that it is less convincing that Paul was concerned with "Israel's destiny, not the doctrine of justification illustrated by Israel" (Dunn 1988b:520).

Prior to introducing the main topic in Rom 9:6a, in Rom 9:1-5, Paul made it clear that Israel has been the recipient of God's promises such as the adoption as God's sons, the glory, the covenants, the giving of the law, and the Temple worship. That is why he made a heart-felt lamentation and on-going concern for his kinsmen Israel. In doing so, Paul ended his personal lamentation with the Christological doxology in Rom 9:5b: ὁ Χριστὸς... ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. It is of interest to note that this doxology in Rom 9:5b comes to be coupled with another doxology in Rom 11:33-36 in the form of an *inclusio* by bracketing Romans 9—11 out as a whole (cf. Moo 1996:564-565).<sup>126</sup>

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<sup>124</sup> For the rationale of Second Temple Judaism in relation both to God's faithfulness and to his sovereignty in election, see Linebaugh (2010:107-128).

<sup>125</sup> *Contra* Witherington (2004:281) and Hartwig and Theissen (2004:244-246).

<sup>126</sup> For the Christological doxology in Rom 9:5b, see Carraway (2013:21-57).

The argumentative flow of Romans 9—11 can be demarcated as follows: First, God has not denied his promises given to the forefathers of Israel on the basis of his sovereignty in election in Rom 9:6b-29. Second, the predicament of Israel appears to be due to their unbelief and failure to understand God’s righteousness revealed in Jesus Christ, not God himself in Rom 9:30—10:21 (cf. Matera 2010a:15). Third, the mystery is that “all Israel will be saved” in Rom 11:1-32. Besides, Paul’s personal lamentation in Rom 9:1-5 functions as an overture to Paul’s praise of God’s unfathomable salvific economy in the course of salvation history in Rom 11:33-36.

In Rom 9:6a, Paul made a declarative statement that the word of God has not failed at all: Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. Concerning the main topic of Romans 9—11,<sup>127</sup> Gadenz contends that “the purpose was not to discuss the *soteriological* question... but rather the *theo*-logical question regarding the fidelity of God toward his word” (2009:269, italics original). However, it is necessary to disambiguate in what sense he employs the term “the *theo*-logical.” Gadenz (2009:269) seems to employ the term “the *theo*-logical” in a covenantal nomistic sense. He unduly elevates an ecclesiological aspect to the point of dismissing a soteriological aspect on the basis of the faithfulness of God toward his covenant. However, the word of God in Rom 9:6a paralleled with the oracle of God in Rom 3:2 points to God’s promises of Israel’s eschatological salvation. It becomes clear in that scriptural evidence in Rom 3:10-18 raises an existential question as to the righteous God, the universality of sin, and the reconciliation of sinners with the righteous God. In terms of God’s salvific promises to his people, *in nuce*, Paul’s vantage point is soteriological. In other words, “this soteriological orientation” drives home both “the christological and ecclesiological emphasis,” not *vice versa* (Watson 2004:19). That is why, by using the term “*theo*-logical,” the soteriological aspect of Paul’s theological perspectives cannot be easily dismissed in favor of its ecclesiological aspect without good reasons.

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<sup>127</sup> For the question as to whether Rom 9:6a is the main topic of Romans 9—11 or not, I agree with Hofius (1989b:178). Two rhetorical questions in Rom 9:6 and 11:1 can make sense of the main topic of Romans 9—11 as a whole. *Contra* Kraus (1996:298), who insists that “v.6a stellt dabei nicht die ‘Themafrage’ für den ganzen Abschnitt 9-11 dar, sondern muß in seiner begrenzten Reichweite gesehen werden.”

After introducing the main topic of the infallible faithfulness of God's word in Rom 9:6a, in Rom 9:6b, Paul opened up his argumentation in Rom 9:6b-29 by making a declarative statement that "not all those who are descended from Israel are Israel" and backed it up with his use of several quotations from the Jewish Scriptures such as Genesis and Malachi.<sup>128</sup> That is why, in Rom 9:6b-29, the notion of "sonship and election" functions as a thematic marker (Wagner 2003:48). In Rom 9:7-13, Paul narrowed down the identity of Abraham's descendants according to God's sovereignty in election. In doing so, Paul made these two contrasts not only between Isaac and Ishmael but also between Jacob and Esau. In terms of God's sovereignty in election, Paul made sure that the ethnicity of Israel as Abraham's descendants cannot be the *conditio sine qua non* of the entering to the true people of God.<sup>129</sup>

In Rom 9:14, Paul opened up his argumentation with a rhetorical question: "What shall we say then? There is no injustice with God, is there?" In response with μή γένοιτο in an emphatic manner, he strenuously repudiated such a presupposition of the unrighteousness of God. In Rom 9:15-18, he backed it up with his use of two quotations from Exodus.<sup>130</sup> By harking back to the rhetorical question in Rom 3:5, this rhetorical question in Rom 9:14 brings again to the fore the forensic imagery of the law court to which his use of Ps 50:6b LXX in Rom 3:4 refers.<sup>131</sup> This rhetorical question in Rom 9:14 revolves around Paul's previous claims in Rom 1:18—2:29 and 3:1-8 respectively: First, in Rom 1:18—2:29, Paul made it clear that humanity *in toto*, the Jews and Gentiles alike, are deeply steeped into the idolatrous and unrighteous disposition failing to glorify and to give thanks to God. Second, in Rom 3:1-8, in terms of Israel's situation in particular, Paul made it clear that God is always faithful and righteous because δικαιοσύνη θεοῦ is always oriented "to his own person and promises" (Moo 1996:196). Briefly put, δικαιοσύνη θεοῦ refers to his mercy (cf. Jewett 2007:581).<sup>132</sup>

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<sup>128</sup> E.g., Gen 18:14 LXX; 21:12 LXX; 25:23 LXX; Mal 1:2-3 LXX.

<sup>129</sup> The same rationale of identifying who the Israelite is can be found in Crouch's study of the formation of ethnic identity in Deuteronomy: "To the contrary, a person whose ascriptive qualities, namely birth into the Israelite community, pre-dispose him (or her) to identification as Israelite is able to effectively renounce that identity by acting in such a way as to achieve non-Israelite status, especially by failing to enact the primary feature of Israelite identity, namely, exclusively Yahwistic worship" (Crouch 2014:122).

<sup>130</sup> E.g., Exod 9:16 LXX; 33:19b LXX.

<sup>131</sup> The phrase τί οὖν ἐροῦμεν also appears in Rom 3:5; 4:1; 6:1; 7:7; 8:31; 9:30.

<sup>132</sup> For the comparison between Pauline concept of God's mercy in Romans 9—11 and those of Second Temple Judaism, see Barclay (2010:82-106), who notes that Paul understood God's mercy as generative, whereas Second Temple Jews as restorative.

In Rom 9:19, Paul continued his claim in Rom 9:14-18 with a rhetorical question: “You will say to me then, Why does He still find fault? For who resists His will?” In Rom 9:20-23, Paul took specific examples as both the Pharaoh in the Exodus story and the allegorizing of the potter and clay as the means by which he made sure that God’s sovereignty in election belongs to his merciful act (cf. Du Toit 1986:185-186; Moo 1996:602-603). Taken as a whole, God’s merciful act does not stand in contrast to his hardening act (cf. Moo 1996:599).<sup>133</sup> Based on Paul’s argumentation in Romans 1–8, Israel did not become “‘gottlos,’ ‘sündig’ und ‘ungehorsam’” by rejecting the gospel (Hofius 1989b:182). Instead, their hardening can be regarded as “das Preisgegebenwerden” reflecting the rebellion against God’s mercy (Hofius 1989b:182). The focal point of Israel’s hardening is not placed on the external rejection of the gospel (e.g., supersessionism), but on the internal rebellion against God’s mercy in the course of a salvific drama of the triune God (e.g., continuity and discontinuity).

Scholarly viewpoints on whether Paul continued his previous claim in Rom 9:24 or he began a new paragraph in this verse are still in dispute: “Even us, whom he also called, not from among Jews only, but also from among Gentiles.” Dunn’s remark of “a pause for breath” is suggestive hereof (1988b:570). Syntactically speaking, it is subordinate to Rom 9:23. However, it serves to bring again to the fore Paul’s previous claim in Rom 9:6b-13 that “not all those who are descended from Israel are true Israel” (cf. Moo 1996:610; Schreiner 1998a:525).<sup>134</sup> Paul’s claim in Rom 9:24-29 is not only coupled with the rhetorical question in 9:19, but moreover also serves to reiterate and reinforce his claim of God’s sovereignty in election herein. The entering to the true people of God is definitively dependent on God’s sovereignty in election as his merciful act.<sup>135</sup>

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<sup>133</sup> See Härle, who notes that “Gottes Zorn ist...wirklich nur deren *Qualifizierung* als heilige, göttliche, gemeinschaftssuchende Liebe, und insofern gehört der Zorn notwendig zur Liebe Gottes hinzu” (1990:68, italics original). *Contra* Jewett (2007:597-599) and Zoccali (2008:289-318).

<sup>134</sup> Moo (1996:610) regards Rom 9:14-23 as “the excursus.”

<sup>135</sup> For the comparison between Paul and both Jewish literature of the Second Temple period such as Sirach, Jubilees, Philo, and Josephus, and early rabbinic literature, see Harrison (2006:77-108). The former is centered on God’s sovereignty in election monergistically; the latter appears to be, in varying degrees, compromised synergistically.

In Rom 9:25-29, Paul backed it up with his use of quotations from the Jewish Scriptures such as Hosea and Isaiah.<sup>136</sup> First, by having recourse to his use of Hos 2:1b LXX and 2:25 LXX in Rom 9:25-26, Paul dealt with God’s calling to the Gentiles first. Second, when it comes to the Jews, by having recourse to his use of Isa 1:9 LXX and 10:22-23 LXX in Rom 9:27-28, Paul retrieved the notion of the remnant from these Isaianic passages. The notion of the remnant serves to do justice to God’s continuing faithfulness to his people Israel in spite of their faithlessness (cf. Moo 1996:616).<sup>137</sup> In doing so, first, this important notion of the remnant indicates that the *Leitmotiv* of the hope of future glory assuredly given to believers in Romans 5–8 is still an undercurrent to Romans 9–11 – with regard to either Israel’s situation in particular or believers in general (cf. Heil 1987b:100). Second, in doing so, the main topic of the infallible faithfulness of God’s word in Rom 9:6a comes into play. In Rom 9:6b-29, Paul stood square with his argumentation in Romans 1–4 and 5–8. It becomes clear in that, first, Paul’s use of Isa 1:9 LXX in Rom 9:29 harks back to his preceding rhetorical question in 9:14 on the basis of the commonality of Israel with Sodom and Gomorrah due to the idolatrous and unrighteous disposition of human beings. Second, God’s initiative to leave behind the remnant for Israel resonates with δικαιοσύνη θεοῦ oriented to “his own person and promises,” not to Israel herself, with the result that his glory is given to himself (Moo 1996:196).

In Rom 9:30a, Paul opened up his argumentation with a rhetorical question: “What shall we say then?”: Τί οὖν ἐροῦμεν. Along with his preceding rhetorical questions in Rom 4:1; 6:1; 7:7; 8:31; 9:14, it serves to “anticipate and counter mistaken inferences” against Paul’s previous claims (Schreiner 1998a:535; cf. Siegert 1985:141). The only difference from these preceding rhetorical questions is that it entails a ὅτι-clause in Rom 9:30b-31, other than the expected response with μὴ γένοιτο according to Paul’s customary practice. Concerning this ὅτι-clause in Rom 9:30b-31, the phrase διὰ τί in another rhetorical question in Rom 9:32a entails an assertion. That is why the ὅτι-clause in Rom 9:30b-31

<sup>136</sup> E.g., Hos 2:1b LXX; 2:25 LXX; Isa 1:9 LXX; 10:22-23 LXX.

<sup>137</sup> In digression, this notion of the remnant in the penitential prayers in the Second Temple period hinges on “the conception of God as both gracious and disciplinary” (Boda 2006:44). Thus both “confession of sin and a declaration of God’s righteousness...are two key features of penitential prayers in the Second Temple period” (Werline 2008:151). It seems that this theologoumenon can be *mutatis mutandis* found in the notion of the remnant in these Isaianic passages as well as those of both IQS and Pauline letters such as Romans and Galatians.

can be an assertion (cf. Schreiner 1998a:535). Paul made an assertive statement as a logical implication of his previous claim in Rom 9:6b-29.

In Rom 9:30b-32a, he made two crucial contrasts: One is between the Gentiles who did not pursue righteousness but obtained it, and Israel who pursued the law of righteousness but failed to attain that law: εἰς νόμον οὐκ ἔφθασεν; the other is between righteousness that is by faith and righteousness that is as if by works: οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων. In doing so, first, Israel does not appear to pursue righteousness as is logically anticipated in Paul's claim in Rom 9:30b but the law of righteousness. Second, Israel also appears to fail to attain the law, not righteousness: εἰς νόμον οὐκ ἔφθασεν. That is why the law of righteousness νόμον δικαιοσύνης in Rom 9:31 plays an interpretative role in understanding in what sense Paul made these two contrasts in Rom 9:30b-32a (cf. Moo 1996).

Before looking into the meaning of the phrase νόμον δικαιοσύνης, I will make it clear what the referent of the term νόμος is. Some view it as principle, others regard it as the OT as a whole (cf. Moo 1996:622-627). However, these two scholarly viewpoints on the referent of the term νόμος can be easily dismissed, only if the immediate context of Romans 9—11 is taken into account adequately. First, the phrase Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων in Rom 9:31-32a is coupled with the phrases καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι in Rom 10:3. Second, the latter is coupled with the phrase τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου in Rom 10:5 (cf. Dunn 1988b:577; Moo 1996:619; Bekken 2007:169). The referent of the term νόμος in Rom 9:31 cannot but be the Mosaic law itself.

A crucial question is posed herein as to such an unusual combination of the term νόμος with the term δικαιοσύνη in a genitive form in Rom 9:31. The combination of the term νόμος with the term δικαιοσύνη in a genitive form appears only once in Wis 2:11 LXX among intertestamental literature. Besides, the phrase νόμος τῆς δικαιοσύνης in Wis 2:11 LXX “carry significantly different connotations” such as principle or rule other than the Mosaic law (Wagner 2003:123). It is for this reason that the phrase νόμον δικαιοσύνης will be construed in terms of its immediate context. Based on this close parallel between

Rom 9:31 and 10:5, the phrase νόμον δικαιοσύνης describes the Mosaic law, which may lead to righteousness (cf. Wagner 2003:122; Moo 1996:625).<sup>138</sup> Despite the fact that the Mosaic law may lead Israel to righteousness,<sup>139</sup> they came to fail to attain its promised righteousness by pursuing it as if by works, ὡς ἐξ ἔργων (e.g., Rom 10:5).

Concerning the phrase ὡς ἐξ ἔργων, what Paul wanted to speak of herein is about the manner of Israel's pursuing the law of righteousness (cf. Schreiner 1998b:108). It becomes clear in that, by adding the preposition ὡς to the phrase ἐξ ἔργων, Paul made sense of "Israel's own view" of pursuing the law of righteousness (Dunn 1988b:583; cf. Moo 1996:626). Nonetheless, scholars attempt to interpret the phrase ὡς ἐξ ἔργων as referring to "exclusivism," not to "legalism". For instance, Dunn (1988b:593) criticizes Israel's pursuing the law of righteousness as "too superficial and too nationalistic," whereas Wright (1993:240) regards the phrase νόμον δικαιοσύνης as "the boundary marker of covenant membership."<sup>140</sup> By the same token, Longenecker (1997:130) identifies Israel's problem as "being the exclusive privilege of the ethnic people of Israel" by rejecting the notion of "legalism." Even in a compromised manner, Bekken (2007:161) contends that the emphasis should be placed on "the issue of inclusion of Gentiles as Gentiles, and not as converts to Judaism." However, Schreiner (1998b:104) criticizes such a scholarly tendency to "see that Paul advances no criticism of pursuing the law from faith" because it suggests that "there are two different ways of salvation, one by law and one by grace" (e.g., Westerholm 1991:57-74). That is why the same criticism can be leveled against Beken's contention (cf. Siegert 1985:142). Instead, the contrast between the phrase οὐκ ἐκ πίστεως and the phrase ὡς ἐξ ἔργων in Rom 9:32a exhibits "its positive parallel in νόμος δικαιοσύνης ἐξ ἔργων<sup>141</sup> – the runner which Paul wishes his kinsfolk had pursued" (Southall 2008:212). Thus it is clear that this contrast between the phrase οὐκ ἐκ πίστεως and the phrase ὡς ἐξ ἔργων in Rom 9:32a serves to expose Israel's internal rebellion against God's mercy, the external implication of which is the rejection of the gospel and their hardening in the present. In other words, in Rom 9:30b-32a, Paul did not

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<sup>138</sup> See Chester (2007:586-587), who notes that "the genitive following νόμος" serves to identify "the power that has control of the law: whether, in other words, it is sin or Christ."

<sup>139</sup> However, it is hypothetical in that Paul's arguments in Romans 1—4 and 5—8 are unfolded otherwise.

<sup>140</sup> E.g., circumstance, Sabbath, and dietary laws.

<sup>141</sup> This phrase is Southall's (2008:212) coinage.

find fault with Israel for their ethnic exclusiveness, but for the legalistic manner of pursuing the law of righteousness ὥς ἐξ ἔργων.

In doing so, on the one hand, the focal point of Paul's argumentation comes to be radically changed *from* God's sovereignty in election in Rom 9:6b-29, especially in 9:24-29, *to* Israel's failure to believe in Rom 9:30-33 (Schreiner 1998a:531; cf. Heil 1987b:110).<sup>142</sup> On the other hand, the term δικαιοσύνη appears again in Rom 9:30 "after a considerable hiatus" since Romans 6 (Seifrid 1992:244; cf. Wagner 2003:120; Haacker 2003:63; Southall 2008:176).

In Rom 9:33, Paul had recourse to his use of quotations such as Isa 8:14 LXX and 28:16 LXX in a combined form and made sense that "Israel's failure is ultimately christological" (Moo 1996:620).<sup>143</sup> The prophet Isaiah made a contrast such as "human efforts vs. trust in God" in these Isaianic passages (Shum 2002:218). Paul's Christological use of Isa 8:14 LXX and 28:16 LXX in Rom 9:33 coheres with the prophet Isaiah's exhortation to "trust in God's power and faithfulness to deliver his people" (Wagner 2003:157). Besides, "the absolute use of ἔργων without any qualification" illuminates "the Isaianic influence" as referring the term ἔργων to "merely human endeavors" (Shum 2002:217). Paul's *Leitmotiv* of the justification of the ungodly comes into play in Rom 9:30b-32a as the eschatological fulfillment of God's salvific promises in scriptural traditions (cf. Hofius 1989b; Seifrid 1992:247). Faith can be regarded "als alleiniges Werk und ausschließliche Gabe Gottes selbst – der *Modus* der Heilsteilhabe" (Hofius 1989b:178, italics original). These Isaianic passages give a glimpse of the reason why Paul found fault with Israel for their legalistic manner of their pursuing the law of righteousness ὥς ἐξ ἔργων, not for their ethnic exclusiveness in Rom 9:30-33. It is for this reason that Paul's claim in Rom 9:30-33 plays an interpretative role as *crux interpretum* hereof in understanding Paul's argumentation in Rom 9:30–10:21 as a whole (cf. Moo 1996:620; Southall 2008:176-177).

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<sup>142</sup> *Contra* Wright (1993:240).

<sup>143</sup> Paul's use of Isa 28:16 LXX in Rom 10:11 can give a glimpse of the fact that Paul's use of Isa 28:16 LXX in 9:33 also has the same referent, that is, Jesus Christ. It can be rejected that the referent of the stone is the Torah/the Mosaic law.



In Rom 10:1, Paul expressed his heart-felt desire and prayer for the salvation of his kinsmen Israel. At first glance, it seems that the focal point of Paul's argumentation comes to be changed in Romans 10. First, the term Ἀδελφοί in a vocative form at the beginning of Rom 10:1 may function as an epistolary marker of transition (cf. Räisänen 1983:54). Nonetheless, it is less likely that it can always be the case. Besides, as with the same vocative form of ἀδελφοί in Rom 1:13, the immediate context also fails to support it. Second, the race metaphor employed in Rom 9:30-33 does not seem to appear in Rom 10:1 explicitly (cf. Käsemann 1980:283). However, Israel's mislaid zeal for God in Rom 10:2 resonates with their pursuing the law of righteousness in Rom 9:32. Besides, Israel's failing to submit to the righteousness of God in Rom 10:3 is coupled with their stumbling over the stone in Rom 9:33. In other words, the influence of the race metaphor of Rom 9:30-31 is still an undercurrent in Rom 10:1-4 (cf. Southall 2008:218).<sup>144</sup> Thus it is clear that what Paul wanted to speak of in Romans 10 is about Israel's failure to believe.

At this juncture, an interpretative question is posed as to the role of Paul's heart-felt desire and prayer for the salvation of his kinsmen in Rom 10:1 in the course of his argumentation. First, in Rom 10:1-13, Paul employed a series of the conjunction γάρ, which is epexegetical. It does mean that the reason for Paul's heart-felt desire and prayer for the salvation of his kinsmen will be given in Rom 10:2: Israel has a zeal for God, which is not according to knowledge. The reason for Israel ignoring knowledge will be given in Rom 10:3: Israel is ignorant of the righteousness of God by seeking to establish their own righteousness and at the same time by not submitting to the righteousness of God. Following this sequence, the reason for Israel's pursuing the establishment of their own righteousness and their failure to submit to the righteousness of God will be given in Paul's Christological *Grundthese* in Rom 10:4: τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Paul's heart-felt desire and prayer for the salvation of his kinsmen in Rom 10:1 serves to reflect Israel's desperate predicament in relation to the righteousness of God in Rom 10:2-3, which can be recognized only in terms of Paul's Christological *Grundthese* in Rom 10:4.

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<sup>144</sup> *Contra* Räisänen (1983:54).

Second, as in Rom 9:1-5, Paul's heart-felt desire and prayer for the salvation of his kinsmen in Rom 10:1 serves to underscore the aim of Romans 9—11 (cf. Haacker 2003:79). As aforementioned, the very aim of Paul's dealings with Israel's problem in Romans 9—11 does not reflect any polemical context<sup>145</sup> but to theological context "als eine von tiefer Liebe des Apostels zu seinem Volk bestimmte und deshalb in leidenschaftlicher Bewegtheit vorgetragene theologische Erörterung und Klärung des Israel-Problems" (Hofius 1989b:175). Based on this aim of Romans 9—11, it is of interest to note that a thematic parallel appears between Rom 9:30-33 and 10:1-4 (cf. Bechtler 1994:296). Paul's heart-felt desire and prayer for the salvation of his kinsmen in Rom 10:1 is "his natural reaction after describing their plight" in Rom 9:30-33 (Southall 2008:218). Paul's claim of Israel's failure to believe or Israel's stumbling over the stone in Rom 9:30-33 becomes crystal clear in Rom 10:2-4, which gives the reason for Paul's heart-felt desire and prayer for the salvation of his kinsmen in Rom 10:1 (cf. Schreiner 1998a:542).

Wright contends that Israel's failure to believe in Jesus as the Messiah "simply is the logical outworking of her misuse of the Torah" (1993:240). However, it may be halfway correct. He goes on to say that Israel's ignoring of the righteousness of God results from their dealing with the Mosaic law as "a charter of automatic national privilege" (Wright 1993:240). However, the thematic parallel between Rom 9:30-33 and 10:1-4 compels us to pose a crucial question as to in what sense these two come to correspond with each other. Israel's stumbling over the stone in Rom 9:33 refers to "a lack of such intentionality," whereas Israel's failure of submitting to the righteousness of God in Rom 10:3 connotes "willfulness" (Johnson 1989:151). The answer to this question can be found in Paul's Christological *Grundthese* in Rom 10:4. In other words, the term τέλος in Rom 10:4 plays a pivotal role in understanding Paul's argumentation in Rom 9:30—10:4.

Before looking into the term τέλος, it is necessary to clarify in what sense Paul employed the term νόμος in Rom 10:4. On the one hand, the referent of the term νόμος in Rom 9:31 is the Mosaic law. On the other hand, a close thematic parallel appears between Rom

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<sup>145</sup> *Contra* Wright (1993:234).

9:30-33 and 10:1-4. Thus it is clear that the referent of the term νόμος in Rom 10:4 is also the Mosaic law. A question is posed herein as to how Paul understood the Mosaic law, that is, the term νόμος, in relation to Jesus Christ. Scholarly viewpoints on the meaning of the term τέλος in Rom 10:4 revolve around the relationship between Jesus Christ and the Mosaic law. This phrase can be construed in the following two ways: One is that Jesus Christ is the termination of the Mosaic law on the basis of the discontinuity between Jesus Christ and the Mosaic law; the other is that Jesus Christ is the goal of the Mosaic law on the basis of the continuity between them. Of course, these two interpretations of the term τέλος have their own strength and weakness respectively (cf. Moo 1996:638-641). It has been generally recognized that Paul's conception of the Mosaic law comes to be radically changed or modified in his Christophany experience on the road to Damascus. Hermeneutically speaking, "Paulus denkt nicht von der Tora her auf Christus hin, er denkt vielmehr von Christus her ganz neu über die Tora - über ihren Auftrag und ihre funktion - nach" (Hofius 1989c:52; cf. Oegema 1999:235-236; Kim 2002:36; Du Toit 2007a:72).<sup>146</sup> I am of the opinion that Paul's Christophany experience should function as a hermeneutical lens to reconceptualize the presupposed function of the Mosaic law in Second Temple Judaism in the course of a salvific drama of the triune God, not *vice versa*. Along with such a Christological and soteriological reconceptualization of Paul's conception of the Mosaic law according to his Christophany experience on the road to Damascus, it is also methodologically admissible to take the immediate context of Rom 10:1-4 into account in understanding the meaning of the phrase τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι (cf. Schreiner 1998b:134). In Rom 10:4, Paul confirmed the Christological *Grundthese* of his previous claims in Rom 10:2-3. Believers in Christ come to cease establishing their own righteousness through the Mosaic law (cf. Moo 1996:640; Schreiner 1998b:135). The meaning of the term τέλος may exhibit the discontinuity between Jesus Christ and the Mosaic law. Nonetheless, it is worth noting that the discontinuity between Jesus Christ and the Mosaic law is not about the meaning of the term τέλος but about "the reference to 'Christ' as a saving entity, which is antithetical to Law" (Seifrid 1992:248). The meaning of the term τέλος as continuity

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<sup>146</sup> *Contra* Dunn (1997:85-87). For Paul's Christophany experience on the road to Damascus, Kim (2002:22) criticizes Dunn's contention by saying that "Dunn promptly begins to attack this view for the sake of his own thesis that at Damascus Paul received only God's call to the gentile mission and that coming to be aware of the problem of the law very slowly" with reference to "the Antiochian incident and the Galatian controversy."

cannot be dismissed at all costs in Paul's conception of the relationship between Jesus Christ and the Mosaic law (cf. Moo 1996:641; Oegema 1999:234-235). Taken together, such an interaction between the Mosaic law and Jesus Christ in terms of salvation history can be recapitulated as follows: "Christus erfüllt nicht das Gesetz, aber er erfüllt, worauf das Gesetz zielt: die Gerechtigkeit" (Kraus 1996:306). For Paul, supersessionism fails to explain such a relationship between Jesus Christ and the Mosaic law. The fact that Jesus Christ did not aim at fulfilling the Mosaic law indicates the discontinuity between these two, whereas the fact that Jesus Christ has fulfilled righteousness to which the Mosaic law was supposed to lead exhibits the continuity between these two.

Likewise, in terms of salvation history, Jesus Christ is the termination of the Mosaic law. The era of the Mosaic law comes to an end through Jesus Christ. Besides, Jesus Christ is the goal of the Mosaic law. The Mosaic law serves to anticipate and purposefully points to Jesus Christ.<sup>147</sup> In other words, first, Israel's stumbling over the stone in Rom 9:33 exposes "a lack of intentionality." Jesus Christ has brought the era of the Mosaic law to an end. However, due to them ignoring of it, they still pursue the law of righteousness ὡς ἐξ ἔργων. Second, Israel's failing to submit to the righteousness of God in Rom 10:3 connotes "wilfulness." Jesus Christ is what the Mosaic law aims at. However, they still seek to establish their own righteousness οὐ κατ' ἐπίγνωσιν (cf. Gathercole 2002:208-209). Paul's finding fault with Israel for failing to believe in Rom 9:30—10:4 does not revolve around their mistreatment of the Mosaic law as "a charter of automatic national privilege,"<sup>148</sup> but around their pursuing the law of righteousness ὡς ἐξ ἔργων and their mislaid zeal for doing the law in an attempt to establish their own righteousness "in its legalistic attitude" (Schreiner 1998b:108; cf. Meyer 2009:215-216).

A series of the conjunction γάρ and its expegetical function in Rom 10:1-13 indicate that Paul's claim in Rom 10:5-13 will give the reason for his previous claims in 10:1-4, especially his Christological *Grundthese* in 10:4 (cf. Rhyne 1981:95-116). Romans 10:5-13 indicates "a scriptural continuation of the theme of righteousness mentioned" in Rom 9:30 and 10:3-4 (Jewett 2007:622). In Rom 10:5-8, Paul employed his use of quotations

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<sup>147</sup> The term τέλος can also refer to "culmination" or "climax" (cf. Wilckens 1978; Siegert 1985; Barrett 1991b; Seifrid 1992; Wright 1993; Moo 1996).

<sup>148</sup> *Contra* Wright (1993:240).

from the Pentateuchal passages such as Lev 18:5 LXX, Deut 9:4 LXX, and 30:12-14 LXX by making an intrinsic contrast between them (cf. Dodson 2008:158-159). However, scholars such as Fuller (1980), Wilckens (1980), Badenas (1985), Hays (1989), and Davies (1990) tend to regard it as complementary, not contradictory. This is because Paul's contemporaneous Jews could not have tolerated such self-contradictory scriptural uses (cf. Schreiner 1998b:109). Nonetheless, such a presupposition that there was any intolerance about Paul's seemingly self-contradictory scriptural uses among Paul's contemporaneous Jews is less convincing. Silva's observation on Paul's use of Lev 18:5 LXX in Gal 3:21 is suggestive hereof:

Jewish literature contemporary to the New Testament shows a similar hesitation to score points by refuting the opponent's use of Scripture. And the later rabbinic scholars, as a rule, refuted an argument based on Scripture by counteracting with a different passage, not by demonstrating faulty hermeneutics.

(1990:165; cf. Dunn 1988b:602)

Paul made a contrast between his use of quotations from these Pentateuchal passages<sup>149</sup> as the means by which he exposed both Israel's zeal for God as οὐ κατ' ἐπίγνωσιν and their pursuing the righteousness of the law as ὡς ἐξ ἔργων (e.g., Rom 9:31—10:3). Concerning his use of Lev 18:5 LXX, Paul understood the phrase ἡ δικαιοσύνη ἡ ἐκ [τοῦ] νόμου in Rom 10:5 as “a *negative* conception” standing in contrast to ἡ ἐκ πίστεως δικαιοσύνη in Rom 10:6 (Moo 1996:647). Prior to Paul's writing this letter, the wisdom tradition such as Bar 3:29-30 interpreted Deut 30:11-14 as follows: It is not necessary to go into heaven or over the sea in order to acquire divine wisdom. Baruch 3:9—4:4 points to the fact that divine wisdom has been manifested through the Torah (cf. Hultgren 2011:387). Kraus (1996:306) is of the opinion that “Paulus begründet seine These vom τέλος τοῦ νόμου durch Dtn 30,12-14.” In doing so, Paul applied such an interpretation of Deut 30:11-14 in the wisdom tradition to the gospel he was commissioned to proclaim. As a result, Paul's use of Deut 30:12-14 LXX in Rom 10:6-8 herein carries a “*tour de force*” of his argumentation (Hultgren 2011:387, italics original). Concerning his use of Deut 30:12-14 LXX in Rom 10:6-8, Waters (2006:163, 183) regards Paul's use of Deut

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<sup>149</sup> E.g., Lev 18:5 LXX; Deut 9:4 LXX; 30:12-14 LXX.

30:12-14 LXX as “his agonistic reflection upon the condition of Israel” in terms of “the new eschatological order in Christ.” That is why Paul gainsaid any necessity of such a heroic quest of bringing back the commandment from heaven or the abyss in order not only to hear and obey it, but also to highlight the nearness of the word of God. This contrast is grounded in the relationship “between human and divine saving initiative,” not in the relationship “between Jewish exclusiveness and Pauline universalism” (Watson 2004:335-336; cf. Schreiner 1998b:112).

In Rom 10:9-13, as a series of the conjunction γάρ indicates, Paul gave the reason for his claim of the nearness of the word of God in Rom 10:8 by backing it up with his use of quotations from the Jewish Scriptures.<sup>150</sup> What Paul has proclaimed is all about God’s salvation given to those who confess with the mouth that Jesus is the Lord and believe in the heart that God raised him from the dead. There is no shame to those who believe in this resurrected Lord,<sup>151</sup> and there is no distinction between the Jews and Gentiles at all because “everyone who calls on the name of the Lord will be saved.”<sup>152</sup> When compared to the heroic quest of bringing back the commandment from the heaven and the abyss, the word of God or the gospel is nearer in that it demands from believers of what their own heart and mouth can do. In doing so, in Rom 10:9-10, which is chiasmically structured (cf. Southall 2008:48), both righteousness and salvation are closely interrelated with each other, but are not identical in meaning.<sup>153</sup> It serves to remind us of the main topic of this letter in Rom 1:16-17 (cf. Jewett 2007:631).

In Rom 10:14-15a, Paul employed a series of four rhetorical questions beginning with the interrogative adverb πῶς, which stands square with his previous claims in Rom 10:8-13, especially his use of Joel 3:5a LXX in 10:13 (cf. Bekken 2007:49). These series of four rhetorical questions exhibit the possibility that “alle, auch Israel von den Voraussetzungen der Evangeliumsverkündigung her zum rettenden Glauben hätten finden können” (Kraus 1996:306). Notwithstanding this possibility, the majority of Israel failed to believe in the

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<sup>150</sup> E.g., Isa 28:16 LXX; Joel 3:5a LXX.

<sup>151</sup> E.g., Isa 28:16 LXX in Rom 10:11.

<sup>152</sup> E.g., Joel 3:5a LXX in Rom 10:13.

<sup>153</sup> See Schreiner (1998a:66), who notes that “δικαιοσύνη in the OT oftentimes points to God’s saving activity and is one way of describing his saving work” (cf. Ziesler 1972). Hill (1967:156) comes to the conclusion that “in short, the righteous action (God’s righteousness) brings about salvation, but is not equated with it.”

gospel as the word of God. In Rom 10:14-21, Paul made clear how Israel failed to believe in the gospel by backing it up with his use of quotations from the Isaianic, the Psalter, and the Deuteronomy passages.<sup>154</sup> These four rhetorical questions in Rom 10:14-15a are sequenced in a way of “rückläufigen Kettenschlusses” (Kraus 1996:306) or as Wagner (2003:170) calls it “stair-step fashion.” A series of Paul’s rhetorical questions in Rom 10:14-15a reach its climax in his use of Isa 52:7 LXX in Rom 10:15b indicating that “the last two conditions of sending and preaching had been fulfilled” (Bekken 2007:49).<sup>155</sup> Nonetheless, it seems that Paul’s use of Isa 53:1 LXX in Rom 10:16 appears as an interruption in the wake of Paul’s rhetorical questions in 10:14-15 prior to running into its summary in 10:17 (cf. Schreiner 1998a:564; Dunn 1988b:630).

According to Schreiner (1998a:564), this interruption in Rom 10:16 serves to make sure that “hearing the gospel is a necessary but not a sufficient condition for salvation.” However, this interruption in Rom 10:16 should be understood in terms that (1) a “ring-arrangement structurally affording emphasis” appears in-between Rom 10:14-15a and 10:15b-16 with the emphasis on believing (Louw 1979b:107); (2) Paul’s use of other scriptural passages such as Ps 18:5 LXX and Deut 32:21 LXX in Rom 10:18-21 resonate with Paul’s use of Isa 52:7 LXX in Rom 10:15b.

Taken together, an interpretative question is posed as to the role of Paul’s attributing of Israel’s disobedience of the gospel to their unbelief in Rom 10:16, which helps us to understand his argumentation in Rom 10:14-21 as a whole. According to Louw (1979b:107), Paul’s rhetorical questions in Rom 10:14-15 and its summary in 10:17, ἄρα ἢ πίστις ἐξ ἀκοῆς, ἢ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ, may lead us to conclude that “if it is true that they have not heard the message one can understand why the Jews refuse to believe.” This being the case, it seems to be self-contradictory. In Rom 10:18-21, Paul made sure that Israel has already heard and even known the gospel, but most of them still remain disobedient and obstinate (cf. Dunn 1988b:630; Jewett 2007:643). Paul’s attributing of Israel’s disobedience of the gospel to their unbelief serves to bridge the gap between the interim conclusions in Rom 10:14-17 and Israel’s situation in 10:18-21. Paul

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<sup>154</sup> E.g., Isa 52:7 LXX; 53:1 LXX; Ps 18:5 LXX; Deut 32:21 LXX.

<sup>155</sup> *Contra* Dunn (1988b:622).

made it clear that “the link in the chain of requirements leading to salvation that is missing for so many people,” namely faith (Moo 1996:664).<sup>156</sup> It becomes clear in that the *litotes* or *meiosis* such as “not all” in the beginning of Rom 10:16 harks back to the important notion of the remnant, which begins in Rom 9:6b, especially in 9:27-28, because “only a few” from Israel come to believe in the gospel (Moo 1996:665; Kraus 1996:306).<sup>157</sup>

For Paul, faith is not about verbal acceptance or trust because it is indissolubly intertwined with action submitting “to the power of the gospel and the authority of God” (Du Toit 2006:173; cf. Schreiner 1998a:570). The majority of Israel’s unbelief appear as a result of their “willfulness” to disobey the gospel (cf. Moo 1996:665; Shum 2002:227). It compels Paul to pose two rhetorical questions in Rom 10:18-19 as to Israel’s hearing and knowing of the gospel. He backed them up with a catena of quotations from the Psalms and Deuteronomy in Rom 10:18-21. In response, Paul confirmed that Israel has no understanding of the gospel at all. That is why the majority of Israel still remained disobedient and obstinate, despite the fact that Israel had already heard and even known the gospel. The emphasis of Paul’s argumentation in Rom 10:18-21 cannot be placed on “einen... wirkungsvoller[en] Schuldbeweis Israels” (Kraus 1996:307). Israel’s having no understanding of the gospel is their real problem “das er [= Paul] hier *notwendig* bedenken muß” (Hofius 1989b:177, italics original; cf. Schreiner 1998a:575). Hence it can be assumed that Paul did not find fault with Israel because of their external rejection of the gospel, but due to their internal rebellion against God’s mercy. That is why Israel had not paid attention to the gospel Paul was commissioned to proclaim among all the Gentiles according to his apostolic responsibility (cf. Hultgren 2011:390).

Romans 11 falls into the subsections of Rom 11:1-10 and 11:11-32, except for Paul’s doxology in 11:33-36. The repetitive phrase λέγω οὖν marks the transition at the beginning of each subsection (cf. Moo 1996:671; Jewett 2007:651). In Rom 11:1, Paul opened up his argumentation in Rom 11:1-10 with a rhetorical question. It serves not only to make sense of his claim of Israel’s disobedience and obstinacy in their majority in Rom 10:14-21, but also to hark back to Rom 9:6b (cf. Kraus 1996:308): “I say then, God has

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<sup>156</sup> *Contra* Dunn (1988b:622).

<sup>157</sup> *Contra* Jewett (2007:640-641).



not rejected His people, has He?” Romans 11:1-10 serves not only to recapitulate Paul’s previous argumentation in Romans 9—11, but also to bring it into “the final phase” in Rom 11:11-32 (Dunn 1988b:633-634). In response with *μη γένοιτο* in an emphatic manner, Paul strenuously repudiated such a presupposition in terms of his personal experience by saying that “for even I am an Israelite, of the seed of Abraham, of the tribe of Benjamin,” which allowed Paul to make a declarative statement in Rom 11:2: “God has not rejected his people, whom he foreknew.”

In Rom 11:3-4, Paul employed a pair of question and answer in the Elijah story in 1 Kings 19 as the means by which he promoted the notion of the remnant again. However, when compared to Rom 9:27-29, Paul employed this notion of the remnant in a different manner herein: “9,27ff dominiert der reduktionistische Aspek... Röm 11,4 erscheint dagegen die göttliche Aussage” (Kraus 1996:310). The argumentative flow in Romans 9—11, the main theme of which is about God’s infallible faithfulness to his salvific promises, also becomes crystal clear in part according to the different manner in which the notion of the remnant comes to be manifested here in Rom 11:3-4 positively and in 9:27-29 negatively. As with Paul’s claim of God’s righteousness in Romans 1—4 on the basis of the chiasmic structure in Rom 1:17a, 1:18, and 3:21-26, his claim of God’s faithfulness in Romans 9—11 follows the same pattern of the administration of God’s salvific economy. The notion of the remnant has “den Gerichtsaspekt mit sich,” which will pave the way for “der Neuanfang gegeben und das Heil angebrochen” on the basis of the assurance of hope (Kraus 1996:311). In other words, the notion of the remnant appears to be mutually referenced with the new creation brought by God’s salvific economy. Moo (1996:672) is of the opinion that Rom 11:1-10 functions as “a transition” between Paul’s previous claim of Israel’s past and present in Rom 9:6b—10:21 and his subsequent claim of Israel’s future in 11:11-32. Both a positive aspect of the notion of the remnant in Rom 11:3-4 and its negative aspect in Rom 9:27-29 serve to promote Paul’s claim of God’s infallible faithfulness to his salvific promises, which is the main topic of Romans 9—11.

In doing so, as the phrase *κατ’ ἐκλογὴν χάριτος* in Rom 11:5b indicates, in Rom 11:5-6, Paul reiterated and reinforced his previous claim in Rom 9:6b-29, that is, God’s sovereignty in election is his merciful act. It becomes clear in that Paul employed two

antithetical *Stichwörter* such as the term χάρις and the term ἔργα.<sup>158</sup> Moreover, he made a link between Rom 11:1-6 and not only 9:30-32 but also 4:1-6, where he made sense of the notion of the justification of the ungodly in the Abraham story in Genesis 15 (cf. Jewett 2007:651). Likewise, in Rom 11:7, Paul posed another rhetorical question harking back to Paul's previous argumentation in Rom 9:30—11:6 (cf. Moo 1996:679; Schreiner 1998a:585): "What then? What Israel was seeking, this she has not attained; but the elect have attained it." When compared to Rom 9:30-31, the very missing object of the verbs such as "ἐπιζητεῖ" and "ἐπέτυχεν" in Rom 11:7 is righteousness (cf. Moo 1996:680).

An interpretative question is posed hereof: "What kind of righteousness is this?" Dunn (1988b:640) contends that it "must be something like the benefits of a sustained covenant relationship." However, when compared to Rom 9:30-31, first, both the elect and the Gentiles come to be coupled with each other according to the manner of attaining righteousness. Second, both Israel's in Rom 9:31 and 11:7 come to be coupled with each other according to the manner of failing to attain it. The elect within Israel in Rom 11:7 will come to attain righteousness by faith as Gentiles in 9:30 did according to God's election of grace (e.g., Rom 11:5), not by achieving what Israel in Rom 9:31 failed to do, namely the law of righteousness. It allows Paul to make a declarative statement in Rom 11:7b: "The rest have been hardened." In Rom 11:8-10, Paul backed it up with the catena of quotations from Deut 29:3 LXX, Isa 29:10 LXX, and Ps 68:23-24 LXX. In doing so, Paul made sure that the notion of the rest in Rom 11:7b refers to God's own work. Israel's unbelief cannot function as the "Grund und Ursache der Heilverschlossenheit," but appears as "deren *Gestalt*" (Hofius 1989b:304, italics original). For Paul, even Israel's hardening also refers to God's initiative according to the administration of God's salvific economy. At this juncture, however, it is worth noting that the hardening of the rest cannot make an excuse for Israel's failure to believe by ascribing it as God's responsibility (cf. Schreiner 1998a:589-590). God's initiative in his salvific economy always calls for a human being's response which is moral in nature. In other words, generally speaking, the fact that "sin may not be within one's direct control" cannot introduce the sinner "as a purely passive victim of circumstances." Sin always leads the sinner to a "damaged or

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<sup>158</sup> See Wagner, who notes that "in Romans 11:5-6, however, the focus has shifted to a more radical denial that human works of any kind (not just 'works of the Law') can serve as the basis for God's election" (2003:236, italics original).

distorted relationship” with God and others (McFarland 2010:8).<sup>159</sup> The focal point of Israel’s hardening can be placed on their internal rebellion against God’s mercy, not on their external rejection of the gospel. Thus it is clear that God’s initiative in his salvific economy cannot exclude “the element of human choice” as is clearly seen in “the analysis of Israel’s responsibility” in Rom 9:30—10:21 (Byrne 1996:332).<sup>160</sup>

In Rom 11:11, Paul opened up his argumentation in Rom 11:11-32 with a rhetorical question: “I say then, they did not stumble so as to fall, did they?” In response with *μη γένοιτο* in an emphatic manner, Paul strenuously repudiated such a presupposition of Israel’s irrevocable stumbling in terms of the jealousy motif. In Rom 11:11-14, Paul provoked the jealousy of his kinsmen Israel in a more positive sense than God provoked the jealousy of Israel in Rom 10:19 (cf. Bell 1994:156). This jealousy motif discloses the manner of how God will administrate his salvific economy in the course of salvation history. Israel will be saved (e.g., Rom 11:14) in a way of seeing “that the Gentiles, regarded with contempt in Judaism, have a closer relationship to God” (Bell 1994:113).

In doing so, the exchange of the role between Israel and the Gentiles appears in the course of salvation history.<sup>161</sup> It harks back to Paul’s use of Deut 32:21 LXX in Rom 10:19 indicating that “heilsgeschichtliche[r] Kontinuität” paradoxically encompasses the apparent “Ausfall Israels” (Kraus 1996:312). It also refers to such a relationship between Jesus Christ and the Mosaic law in the course of salvation history as continuity and discontinuity. That is why, in a manner of *a minore ad maius* or “No-Yes-Yes” pattern (Baker 2005:469-484), in Rom 11:11-15, Paul made sense of the manner in which God will administrate his salvific economy in the course of salvation history.<sup>162</sup>

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<sup>159</sup> By probing the Augustinian concept of original sin, McFarland comes to the conclusion that “[a]fter all, I have defined original sin as a turning of the will away from God as the ultimate object of human desire. It would therefore seem to follow that original sin *can* be identified with a particular form of actual sin: the sin of unbelief” (2010:200, italics original).

<sup>160</sup> For the relationship between God’s initiative and human being’s responsibility both in Paul and in Second Temple Judaism, see Wells (2014:Part 3 passim). By the same token, by dealing with “expansions of Scriptures” in the Second Temple period, Enns (2001:98) raises a question as to “whether we should equate salvation with election, as Sanders seems to do.”

<sup>161</sup> According to Kraus (1996:312), “[d]ie Argumentationsstruktur geht dabei jeweils von der Heilsverkündigung an die Heiden und dem Eifersüchtigwerden Israels aus.”

<sup>162</sup> According to Moo, it is demarcated as follows:

vv. 11-22: “trespass of Israel” – “salvation for the Gentiles” – “their fullness”  
 v. 15: “their rejection” – “reconciliation of the world” – “their acceptance”

(1996:684)

Notwithstanding this exchange of the role between Israel and the Gentiles in the course of salvation history, it cannot make an excuse of such a probable boasting of Gentile believers over Israel and their assumption as the people of God, along with the covenant privileges (e.g., Rom 9:4). It becomes clear in the olive tree analogy of Rom 11:17-24 where Paul made sense of the relationship between the root and the branches in Rom 11:16. This olive tree analogy gives a glimpse of how the contradiction between Paul's missionary proviso – “to the Jew first and then to the Greek” – and Paul's claim of this exchange of the role between Israel and the Gentiles will be reconciled with each other. An actual arboricultural process in grafting the olive tree is reversed in order herein. However, this olive tree analogy would not have been “bizarre to first-century readers” (Morris 1988:412). When it comes to this olive tree analogy, the root of the olive tree belongs physically to Israel herself. According to Bell (1994:123), “the root in 11. 16-18 is Abraham, the tree refers primarily to Israel and perhaps secondarily to Christ.” Being cut off from the olive tree refers to excommunicating from God's family, whereas being grafted into the olive tree denotes incorporating into the people of God. Every single Gentile believer ingrafted and nourished sap from the olive root is fundamentally indebted in the heritage of Abraham (cf. Kraus 1996:317; e.g., Rom 4:13). That is why Paul accentuated the groundlessness of Gentile believers' boasting over Israel in Rom 11:18-19, which compels him to admonish Gentile believers not to boast, but to fear in 11:20.

In Rom 11:22, Paul made sense that the focal point of this olive tree analogy is placed on the kindness and severity of God. The latter revolves around God's impartial and righteous judgment (e.g., Rom 1:18–2:29), whereas the former is concerned with the power of God to graft those who continue in his kindness into the olive root (e.g., Rom 1:16-17). The kindness and severity of God go hand in hand with faith (cf. Schreiner 1998a:603). On the one hand, the severity of God is not one-sided with the Jews. On the other hand, the goodness of God is not one-sided with the Gentiles.<sup>163</sup> The exchange of the role between the Jews and Gentiles in the course of salvation history appears as a result of the interaction between the kindness and severity of God and the respective faiths

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<sup>163</sup> See Matera (2010b:270), who notes that “the branches were not cut off to make room for new branches but because of their ‘unbelief.’”

of the Jews and Gentiles. Paul's claim of this exchange of the role between the Jews and Gentiles harks back to Paul's argumentation in Rom 9:30—10:13 with the result that "the problem of Israel's works-righteousness" is exposed (Bell 1994:84-197).

In Rom 11:25, Paul opened up his argumentation with the disclosure formula Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν as the means by which he drew the attention to the mystery (e.g., Rom 1:13). As with the same disclosure formula in Rom 1:13, it also does not mark the transition of the topic in general, but serves to extend Paul's argumentation to its climax.<sup>164</sup> The exchange of the role between the Jews and Gentiles appears as a result of the interaction between the goodness and severity of God and the respective faiths of the Jews and Gentiles. It explains why the hardening of the majority of Israel appears as an interim process in the administration of God's salvific economy in the course of salvation history (cf. Kraus 1996:318). In Rom 11:26, Paul made a declarative statement with reference to the mystery that "all Israel will be saved."

The *crux interpretum* hereof is how to interpret the term πᾶς Ἰσραήλ. According to Hofius (1989b:312-320), this mystery consists of two components: (1) πῶρως ἀπὸ μέρους τῶ Ἰσραήλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ in Rom 11:25b; (2) πᾶς Ἰσραήλ σωθήσεται in Rom 11:26a. Concerning the first component, what matters is to interpret these phrases ἀπὸ μέρους and ἄχρι οὗ. Hofius points out that the phrase ἀπὸ μέρους "konstatiert das *Faktum* der von Gott über Israel verhängten partiellen Verstockung" and the phrase ἄχρι οὗ "spricht von dem von Gott gewollten *Ziel* und von der *zeitlichen Limitierung* dieser Verstockung" (1989b:314, italics original). The focal point of this mystery is not placed on the very content, but on the paradoxical manner of it. Israel hardened in part "*until*" the Gentiles will reach their fullness and "*in this way*" all Israel will be saved (Moo 1996:716, italics original). Concerning the second component, what matters is to identify the referent of the term πᾶς Ἰσραήλ. In terms of the immediate context of Romans 9—11, especially the olive tree analogy in 11:17-24, the referent of Ἰσραήλ is explicitly Jewish. An interpretative question is posed as to in what sense Paul employed this Jewish referent of Ἰσραήλ. In Rom 9:6b, Paul made sure that "not all those

<sup>164</sup> See Dunn (1988b: 677), Hofius (1989b:310), Moo (1996:712), Schreiner (1998a:615), Tobin (2004:314), and Matera (2010b:272).

who are descended from Israel are true Israel.” However, it does not mean that Jewish referent of Ἰσραήλ should be confined to the remnant. In Rom 11:25, Paul explicitly employed the term Ἰσραήλ as referring to national Israel. Hence it can be assumed that the term Ἰσραήλ in Rom 11:26 also has the same referent, that is, national Israel (cf. Moo 1996:722).

Two interpretative questions are posed herein as to (1) whether the term Ἰσραήλ is corporate or not; (2) whether it is synchronic or diachronic (cf. Moo 1996:719-726). Concerning the first question, Bell contends that “on *theological* ground,” the term πᾶς Ἰσραήλ may connote “every single member” (1994:136-145, italics original; cf. Jewett 2007:702). However, it is less convincing from a theological basis that every single member of national Israel will be saved by faith in Jesus Christ either synchronically or diachronically. There is no *Sonderweg* to salvation (cf. Kraus 1996:322). As the OT and Jewish sources indicate, all of Israel appears to be corporate (Moo 1996:722). Concerning the second question, Hofius (1989b:317) contends that both *b. Sanh.* 10:1 and *T. Benj.* 10:11 suggest that the term πᾶς Ἰσραήλ in Rom 11:26a is diachronic (cf. Bell 1994:140-143). He goes on to say that “der Ton liegt aber, wie deutlich gesehen werden muß, auf der großen Hoffnung und Erwartung, die das betonte πᾶς zum Ausdruck bringt!” (Hofius 1998b:317-318). His salient intention to emphasize the *Leitmotiv* of hope seems to be relevant herein. However, this diachronic use of the term πᾶς Ἰσραήλ cannot be found in Paul’s argumentation at all (cf. Moo 1996:723). Briefly put, the term πᾶς Ἰσραήλ is not only corporate but also synchronic (cf. Moo 1996:723). Paul backed it up with his use of Isa 59:20-21 LXX and 27:9 LXX in a compound form in Rom 11:26b by dealing with not only “*when*” but also “*how*” (Moo 1996:729, italics original; cf. Wagner 2003:276-280). The eschatological salvation of all Israel goes hand in hand with their respective faiths in Jesus Christ to which God’s salvific promises given to Abraham refers (cf. Moo 1996:729). Thus Kraus (1996:323) is correct in saying that “Voraussetzung für seine Umkehrung ist einerseits das Christusgeschehen in seiner eschatologischen Dimension und zum anderen sein Verständnis der Promissio an Abraham, die von vornherein auf alle Glaubenden abzielte.” There is no *Sonderweg*. I am of the opinion that, for Paul, this

mystery of Israel's conversion cannot dissipate the instrumentality of Jesus Christ from its eschatological phase of God's salvific economy.<sup>165</sup>

In Rom 11:28, Paul paused. On the one hand, it recapitulates his argumentation on Israel's present situation in Romans 9—11. On the other hand, it makes sense of the administration of God's salvific economy in the course of salvation history (cf. Dunn 1988b:693; Moo 1996:729; Kraus 1996:324). In doing so, Paul employed his two claims of Israel's situation in the form of an *antithesis* between the gospel's vantage point and the election's, namely ἐχθροί versus ἀγαπητοί. The *crux interpretum* hereof is how to interpret these two phrases δι' ὑμᾶς and διὰ τοὺς πατέρας (cf. Hofius 1989b:198-199). Concerning the first phrase δι' ὑμᾶς from the gospel's vantage point, scholars agree that it has a "final sense" in that Israel can be regarded as ἐχθροί "for the sake of" Gentile believers (Moo 1996:731, italics original). Nonetheless, Paul's previous claim of the mystery in Rom 11:25-27 cannot appear "as part of the gospel but as a solution to the puzzle regarding the gospel's reception" (Dunn 1988b:685). Concerning the second phrase διὰ τοὺς πατέρας from the election's vantage point, the immediate context of Romans 9—11, especially the olive tree analogy in 11:17-14, indicates that it has a "causal sense" in that Israel can be regarded as ἀγαπητοί "because of" the forefathers (Moo 1996:731, italics original). It becomes clear in that, in Rom 11:29, Paul made a declarative statement resonating with the main topic of Romans 9—11 in 9:6a as well as his previous claim in 11:1-2: "For the gifts and the call of God are irrevocable." By the same token, Kraus (1996:325) locates "die Gnadengaben und die Erwählung Israels" in the sphere of God's promise given to Abraham.

In Rom 11:30-31, Paul reiterated and reinforced his claim of the vibrant interaction between the Jews and Gentiles in the course of salvation history since Rom 11:11 in a way of both a *protasis* in Rom 11:30 and an *apodosis* in 11:31 (Bell 1994:147; cf. Dunn 1988b; Moo 1996:732). The *crux interpretum* hereof is whether the connecting of the dative phrase τῷ ὑμετέρῳ ἐλέει in Rom 11:31b is made to the verb ἠπειθήσαν in 11:31a

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<sup>165</sup> In Jesus's saying in John 14:6: "I am the way, and the truth, and the life; no one comes to the Father but through Me." For the commonality between Paul and John, see Kruse (2011:219), who notes that "both Paul and John drew upon the same wellspring of primitive Christian tradition, that in turn is dependent upon God's supreme revelation in Christ. While this is the case, common themes are expressed differently...perhaps more important because each reflects differently upon the significance of the Christ event and expresses that reflection in his own idiom and thought patterns."

or to the verb ἐλεηθῶσιν in 11:31b. Scholars make a link between the dative phrase τῷ ὑμετέρῳ ἐλέει and the verb ἠπειθήσαν in Rom 11:31a on the basis of the chiasmatic structure between 11:30 and 11:31 (cf. Siegert 1985:174; Dunn 1988b:687-688; Moo 1996:732-735; Schreiner 1998a:627-628).<sup>166</sup> According to Siegert (1985:174), both the adverbial phrase νῦν δέ in Rom 11:30b and the adverbial phrase οὕτως...νῦν in 11:31a are chiasmatically structured by coupling “ἠλεήθητε τῇ τούτων ἀπειθείᾳ, (*dativus instrumentalis*)” in 11:30b with “ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει (*dativus commodi*)” in 11:31a (cf. Moo 1996:734). It resonates with Paul’s previous claims of both the olive tree analogy in Rom 11:17-24 and the mystery in 11:25-27.<sup>167</sup>

In doing so, both the disobedient status of Gentile believers in the past and that of Jews in the present drive home the idolatrous and hypocritical disposition of the ungodly and unrighteous (cf. Hofius 1989b:200; Moo 1996:733; Jewett 2007:709-710). Paul’s argumentation reaches its climax in Rom 11:32. In terms of the notion of the justification of the ungodly, Paul accentuated a paradoxical but vibrant interaction between God’s mercy and the disobedience of the Jews and Gentiles:<sup>168</sup> “For God has shut up all in disobedience so that he may have mercy on them all.”

In Rom 11:33-36, Paul ended up with the doxology by marking the end of his argumentation in Romans 9—11. By being coupled with the Christological doxology in Rom 9:5b, it discloses Paul’s “sense of wonder” on God’s unfathomable salvific economy in the course of salvation history (Davis 2006:413). Davis (2006:413) considers it “a sense of both certainty and humility.” It serves to do justice to God’s infallible faithfulness in terms of δικαιοσύνη θεοῦ oriented “to his own person and promises” (Moo 1996:196). Paul’s humility is closely linked with the magnitude of God’s mercy given to the Jews and Gentiles alike irrespective of their desperate disobedience. It brings again to the fore Paul’s on-going claim of the groundlessness of boasting. The material cause of their justification does not belong to themselves at all, but can be found in what God has done

<sup>166</sup> Moreover, although it is syntactically possible that a verb dependent on a ἵνα-clause precedes the ἵνα-clause, it is syntactically more likely that a verb separated from a ἵνα-clause is prone to be dependent on the main clause (Moo 1996:735 n. 101). *Contra* Bell (1994:147-151).

<sup>167</sup> See Schreiner (1998a:628), who notes that “mercy is extended to the Jews after it has been dispensed to the Gentiles.”

<sup>168</sup> According to Hofius, “die Rettung *beider* geschieht deshalb als *iustificatio impiorum*, - und das heißt: durch die unverdiente Zuwendung des Gottes, der sich in freier Gnade aller erbarmt” (1989b:200, italics original).



for them first and foremost according to his unfathomable salvific economy in the course of salvation history, namely the propitiatory sacrifice of Jesus Christ and resurrection from the dead. Harrison (2006:101) is correct in saying that “[g]race had changed everything” with the result that both “anti-Semitism within God’s church” and “judgemental attitudes between Jewish and Gentile believers” cannot loom large for Paul’s gospel due to God’s sovereignty in election.

### 3. Literary texture and Paul’s use of quotations

Our investigation of Paul’s argumentation according to the macro-structure of Romans 1–11 has indicated that, at several significant points, Paul deliberately employed rhetorical questions prior to backing his claims up with his use of some quotations from the Jewish Scriptures. The combination of rhetorical questions and Paul’s use of quotations plays a constitutive role as a conduit in shaping and characterizing the contours of his argumentation.

**First, only ten times in Romans 1–11, these rhetorical questions come to be answered with Paul’s response with μή γένοιτο in an emphatic manner – irrespective of whether they are coupled with Paul’s use of quotations from the Jewish Scriptures or not (e.g., Rom 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11).** Besides, this manner of making a rhetorical question coupled with μή γένοιτο in response is unique not only to Paul but also to “the Greek preacher” Epictetus of Nicopolis almost a contemporary of Paul *circa* 55-135 BCE (cf. Malherbe 1980:232).<sup>169</sup> By comparing Epictetus’s manner of employing rhetorical questions with μή γένοιτο to Paul’s, Malherbe (1980:239) is of the opinion that “Paul and Epictetus both state the objection as a rhetorical question to show it to be absurd. Paul always provides a reason for his rejection of a false conclusion,

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<sup>169</sup> In digression, such literary similarities between Paul and Epictetus do not mean that Paul’s conception of the law was modulated by Stoicism in general (*contra* Huttunen 2009). By probing Paul’s literary style, Spencer (1998:150-151) comes to the conclusion – and compares Paul with Epictetus in passing – that “[a]lthough Paul writes in Greek...Most likely his Hebrew background will affect his language in some way...though, of course, to what extent Paul’s language reflects Hebrew thought patterns would be a historical question not directly answerable with stylistic methodologies.”

Epictetus does so only sometimes.” It does mean that Paul’s response with μή γένοιτο in an emphatic manner serves to heighten the impact of the rhetorical question in the course of his argumentation.

In terms of the design of this study,<sup>170</sup> however, I will divide these rhetorical questions that are answered with Paul’s response with μή γένοιτο into two subgroups according to the manner of how Paul gave the reason for rejection: **One is coupled with Paul’s use of quotations from the Jewish Scriptures; the other is not.** On the one hand, the combination of rhetorical questions and Paul’s use of quotations from the Jewish Scriptures appears at several significant points in the course of Paul’s argumentation in Romans 1—11. On the other hand, Paul’s negative response with μή γένοιτο serves to heighten the impact of the rhetorical question. Hence it can be assumed that the contours of Paul’s argumentation in Romans 1—11 shows that the former appears to be more conspicuous than the latter. All in all, such a manner of a rhetorical question + Paul’s response with μή γένοιτο in an emphatic manner + his use of quotations from the Jewish Scriptures, *inter alia*, serves not only to promote his own argumentation, but also thereby to repudiate some false presuppositions against the gospel Paul was commissioned to proclaim among all the Gentiles.

When compared to other rhetorical questions coupled with Paul’s use of quotations from the Jewish Scriptures in Romans 1—11, therefore, this manner of a rhetorical question + Paul’s response with μή γένοιτο in an emphatic manner + his use of quotations from the Jewish Scriptures is an essential *literary texture* of Romans 1—11. Paul’s response with μή γένοιτο in an emphatic manner is closely linked with Paul’s dealings with such oft-misunderstood presuppositions implied by rhetorical questions. It appears only four times as follows: (1) In Rom 3:4, Paul cited Ps 50:6b LXX in relation to the rhetorical question: “What then? If some did not believe, will their unbelief nullify the faithfulness of God?”; (2) in Rom 7:7, Paul cited Deut 5:21 LXX (= Exod 20:17 LXX) in relation to the rhetorical question: “What shall we say then? Is the Law sin?”; (3) in Rom 9:15, Paul cited Exod 33:19b LXX in relation to the rhetorical question: “What shall we say then?”

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<sup>170</sup> For the design of this study, see chapter 1, especially the three research questions introduced there.

There is no injustice with God, is there?"; and (4) in Rom 11:3-4 and 11:8-10, Paul cited 3 Kgdms 19:10b LXX, 19:18a LXX, Deut 29:3 LXX, Isa 29:10 LXX, and Ps 68:23-24 LXX in relation to the rhetorical question: "I say then, God has not rejected His people, has He?"

In Romans 1—11, Paul dealt mainly with such sensitive but significant issues as the relationships (1) between the faithfulness of God and Israel's unbelief; (2) between the Mosaic law and sin; (3) between God's righteousness and his sovereignty in election; (4) between the faithfulness of God and the remnant of Israel. In doing so, he (1) was concerned with the forensic imagery of the law court (e.g., Ps 50:6b LXX); (2) introduced the personal experience he once confronted with the Mosaic law in order to expose not only the anthropological flaw of ἐγώ, but also the ontological impotence of the Mosaic law (e.g., Deut 5:21 LXX or Exod 20:17 LXX); (3) made sense of God's sovereignty in election as his merciful act (e.g., Exod 33:19b LXX); and (4) affirmed God's infallible faithfulness to his salvific promises in terms of the mystery revolving around the remnant of Israel and the rest in terms of salvation history (e.g., 3 Kgdms 19:10b LXX; 19:18a LXX; Deut 29:3 LXX; Isa 29:10 LXX; Ps 68:23-24 LXX).

Including such an essential *literary texture* carrying more emphasis on Paul's dealings with such oft-misunderstood presuppositions in the course of his argumentation in Romans 1—11, rhetorical questions coupled with Paul's use of quotations from the Jewish Scriptures serve to make sense of the thematic coherence of Paul's argumentation in Romans 1—11.<sup>171</sup> Paul was at pains to set up the backbone of the macro-structure of Romans 1—11, on the basis of which he could fill the blood and the flesh of his gospel, by making these rhetorical questions coupled with his use of quotations from the Jewish Scriptures at several significant points in the course of his argumentation in Romans 1—11.

By making these rhetorical questions coupled with his use of quotations from the Jewish Scriptures, Paul brought to the fore the notion of the justification of the ungodly time and

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<sup>171</sup> See Boers (1994:9), who notes that these rhetorical questions "reveal a remarkable thematic unity from chapter 3 through 11." It is worth noting that the combination of Paul's use of quotations from the Jewish Scriptures and its respective rhetorical questions, which are primary, begins to appear in Rom 3:4.

again explicitly or implicitly in his dealings with oft-misunderstood presuppositions against his gospel. Such oft-misunderstood presuppositions, on which the occasional contingency of Romans hinges, revolve around, *inter alia*, the righteousness of God, the infallible faithfulness of God to his salvific promises, the functioning of the Mosaic law in relation to the mastery of sin, and the mystery of the remnant of Israel and the rest in relation to Gentile believers. The notion of the justification of the ungodly appears as the main crater, not as the secondary crater of Paul's gospel he was commissioned to proclaim.<sup>172</sup>

At this juncture, it is necessary to make sure that we should steer away from Stanley's inadequate methodology, which displaces Paul's use of quotations from the Jewish Scriptures from historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities. Methodologically speaking, Stanley (2004:183) regards Paul's use of quotations from the Jewish Scriptures only as "an important weapon in Paul's rhetorical arsenal." Koenig's observation on an inadequate methodology is suggestive hereof:<sup>173</sup>

D'où le développement d'une critique qui a tendu à chercher ses explications, d'une part, dans les déterminismes matériels théoriquement possibles, pour une écriture donnée (critique textuelle accidentaliste), d'autre part, dans des types de cohérences et d'évidences propres à la tradition occidentale et au rationalisme moderne, mais non pas adaptés au judaïsme antique.

(1982:35)

This leads us to the three-dimensional approach consisting of *the tradition-historical investigation, textual version comparison, and hermeneutical investigation*, which serves to shed more light on the "functional dimension in this quest for the *Vorlage*," and will help us to avoid an inadequate methodology against which Koenig (1982:35) critically

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<sup>172</sup> *Contra* Schweitzer (1931:225).

<sup>173</sup> By probing the use of quotations in prophetic traditions, Schultz (1999:57) also *mutatis mutandis* criticizes such an inadequate methodology that "verbal parallels became the clay which a scholar could mold according to the latest scholarly fashion."

warns (Steyn 2011:24). Steyn’s observation on this three-dimensional approach to quotations from the Jewish Scriptures is suggestive hereof:

It is in the collection of textual variants, comparisons of such variants with each other, the analysis and evaluation of these variants in terms of their chronological, geographical and theological contexts that differences can be observed and described and that scientifically verifiable conclusions can be formulated.

(2010:211)

Both *the tradition-historical investigation* and *textual version comparison* of Paul’s use of quotations from the Jewish Scriptures will bring “the hermeneutical reinterpretation of these quotations” to fruition, not *vice versa* (Steyn 2004:1085). This three-dimensional approach will function as a corrective to “einer ahistorischen Methodik,” which is “Vorschub geleistet” (Schaper 1994:40).

Taken as a whole, our investigation on the contours of Paul’s argumentation in Romans 1—11 has aptly shown that the combination of rhetorical questions and Paul’s use of quotations from the Jewish Scriptures functions as a conduit in unfolding his argumentation.

#### **4. Concluding remarks**

The programmatic question of this study can be posed in order to resolve the *vexata quaestio* of Romans: *How should one interpret and understand Paul’s gospel in Romans*, which is centered both on Jesus Christ and on faith? It leads us to the second question of *how should one understand the notion of the justification of the ungodly* according to Paul’s gospel? For the former, in chapter 2 of this study, by way of establishing Paul’s overall purpose in writing this letter and with the help of epistolary analysis we have made sure that the overall purpose in writing this letter should be understood as his on-going concern for proclaiming his gospel to Roman Christians, the subject of which is about

Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name. Both Paul's calling on to the obedience of faith (e.g., Rom 1:5; 15:18; 16:26) and his calling for mutual encouragement through faith (e.g., Rom 1:12; 15:24, 28-29, 32) will amount to ethical implications of proclaiming the gospel centered on faith in Jesus Christ. Thus it is clear that Paul was compelled to write this letter according to his apostolic responsibility to proclaim the gospel among all the Gentiles. For the latter, in this chapter of our study, by way of looking into the contours of Paul's argumentation in Romans 1–11, reflecting such a vibrant interaction between the architectonic coherence and the occasional contingency, we established that – including an essential *literary texture* in the manner of a rhetorical question + Paul's response with μή γένοιτο in an emphatic manner + his use of quotations from the Jewish Scriptures – the combination of rhetorical questions and Paul's use of quotations from the Jewish Scriptures helps us to better understand how Paul substantiated his gospel in Romans 1–11. In other words, Paul's use of quotations from the Jewish Scriptures coupled with its respective rhetorical questions gives a glimpse of the relationship between Jesus Christ and faith in his proclamation of the gospel. Our investigation in this chapter has aptly shown that the notion of the justification of the ungodly acts as a *linchpin* of the architectonic coherence of Romans.<sup>174</sup> I am of the opinion that, if the relationship between Jesus Christ and faith is taken into account adequately, the notion of the justification of the ungodly should not be dismissed.

It is for this reason that, based on the design of this study, our preceding investigations both on Paul's overall purpose and on the contours of his argumentation in Romans 1–11 will come to a full completion with the help of the three-dimensional approach to Paul's use of quotations from the Jewish Scriptures coupled with its respective rhetorical questions to which we will turn.

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<sup>174</sup> That is not to say that the notion of the justification of the ungodly is all that Paul's gospel is about. That is to say that the forensic aspect of justification plays a constitutive role in substantiating Paul's gospel (cf. Du Toit 2005:213-246). See Lindbeck (2004:189), who notes that "it becomes evident that justification as the criterion for all teachings and practices in the church is compatible with a wide range of accounts or pictures of how God saves sinners."

## **Chapter 4. The defining criteria for the selection of quotations in this study**

### **1. Preliminary consideration**

Paul employed approximately forty quotations from the Jewish Scriptures as the means by which he unfolded his argumentation according to his overall purpose in writing this letter, namely to proclaim the gospel among all the Gentiles according to his apostolic responsibility. Of course, every quotation has its own role in unfolding Paul's argumentation in Romans 1—11. Nonetheless, some quotations may merit more attention in an attempt to make sense of the architectonic coherence of Romans in relation to its occasional contingency than others. It is for this reason that it is necessary to provide the criteria of selecting some quotations to be dealt with in the subsequent chapters 5—9.

As aforementioned in chapter 3 of this study, some quotations appear to be coupled with its respective rhetorical questions at several significant points in the course of Paul's argumentation. This combination of rhetorical questions and Paul's use of quotations is one of the prominent literary features of Romans. It is worth noting that, first, the architectonic coherence of Romans, which is grounded in proclaiming the gospel, can be found in Paul's dealings with quotations from the Jewish Scriptures. Second, the occasional contingency of Romans, which revolves around some sensitive issues among Roman Christians, can be implied in these rhetorical questions. Moreover, of the combination of rhetorical questions and Paul's use of quotations, an essential literary texture, that is, the manner of a rhetorical question + Paul's response with *μη γένοιτο* in an emphatic manner + his use of quotations from the Jewish Scriptures, appears to be conspicuous. Hence it can be assumed that such an essential literary texture will function as a conduit in unfolding Paul's argumentation and substantiating his gospel to some extent. Nonetheless it was observed that the manner in which the rhetorical question and Paul's use of quotations come to be combined in the course of Paul's argumentation is not uniform. That is why, in terms of the contours of Paul's argumentation in Romans

1—11, some literary features may merit more attention than others in our dealings with the *vexata quaestio* of Romans. Accordingly, the objective of providing the criteria for including some quotations coupled with its respective rhetorical questions but excluding others, will assist us with the three-dimensional approach to Paul's use of quotations from the Jewish Scriptures. This will be sufficient for the purpose of delving into Paul's theological perspectives to which the interaction between the architectonic coherence of Romans and its occasional contingency refers.<sup>175</sup> It is for this reason that an attempt to provide the criteria of selection of quotations should take both Paul's overall purpose in writing this letter and the contours of his argumentation in Romans 1—11 adequately into account.<sup>176</sup>

## 2. The adequate estimation of criteria

Paul's use of quotations from the Jewish Scriptures will be sorted out according to the order of occurrence in Romans 1—11. As our preceding investigation in chapter 3 has aptly shown, Paul's use of quotations from the Jewish Scriptures serves to shape and characterize the contours of Paul's argumentation in Romans 1—11. When it comes to the contours of Paul's argumentation in Romans 1—11, it is of interest to note that, first, the combination of Paul's use of quotations from the Jewish Scriptures and its respective rhetorical questions is a prominent literary feature. Second, Paul's response with μή γένοιτο appears only four times between Paul's use of quotations from the Jewish Scriptures and its respective rhetorical questions. Last, in most cases, Paul's use of quotations from the Jewish Scriptures is accompanied with an introductory formula. Thus it is clear that three factors such as the rhetorical question, Paul's response with μή γένοιτο, and the introductory formula will play an important role in establishing an adequate criterium of selecting Paul's use of quotations from the Jewish Scriptures in the subsequent chapters 5—9.

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<sup>175</sup> For the possible limitation of this study, see Appendix A.

<sup>176</sup> It is the rationale of this study; see the three research questions in chapter 1 of our study.



	Romans	LXX quotations	Introductory formula	Paul's response with μή γένοιτο	Rhetorical question
1	1:17	Hab 2:4b	Yes		None/ main topic
2	2:24	Isa 52:5	Yes		Secondary
3	3:04	Ps 50:6b	Yes	Yes	Primary
4	3:10-12	Ps 13:1-3	Yes		Primary
5	3:13a	Ps 5:10b	Yes		Primary
6	3:13b	Ps 139:4b	Yes		Primary
7	3:14	Ps 9:28a	Yes		Primary
8	3:15-17	Isa 59:7b-8a	Yes		Primary
9	3:18	Ps 35:2b	Yes		Primary
10	4:03	Gen 15:6	Yes		Primary
11	4:7-8	Ps 31:1-2a	Yes		Primary
12	4:17	Gen 17:5	Yes		None
13	4:18	Gen 15:5	No		None
14	4:22	Gen 15:6	No		None
15	7:07	Exod 20:17/ Deut 5:21	Yes	Yes	Primary
16	8:36	Ps 43:23	Yes		Primary
17	9:07	Gen 21:12	No		None
18	9:09	Gen 18:14	No		None
19	9:12	Gen 25:23	No		None
20	9:13	Mal 1:2-3	Yes		None
21	9:15	Exod 33:19b	Yes	Yes	Primary
22	9:17	Exod 9:16	Yes	Yes	Primary
23	9:25-26	Hos 2:25+Hos 2:1b	Yes		Primary
24	9:27-28	Hos 2:1a+ Isa 10:22-23	Yes		Primary
25	9:29	Isa 1:9	Yes		Primary
26	9:33	Isa 28:16+ Isa 8:14	Yes		Primary
27	10:05	Lev 18:5	Yes		None

28	10:6-8	Deut 9:4+Deut 30:12-14	Yes		None
29	10:11	Isa 28:16	Yes		None
30	10:15	Isa 52:7	Yes		Secondary
31	10:16	Isa 53:1	Yes		None
32	10:18	Ps 18:5	No		Secondary
33	10:19	Deut 32:21	Yes		Secondary
34	10:20	Isa 65:1	Yes		Secondary
35	10:21	Isa 65:2	Yes		Secondary
36	11:03	3 Kgdms 19:10b	Yes	Yes	Primary
37	11:04	3 Kgdms 19:18a	Yes	Yes	Primary
38	11:08	Deut 29:3+ Isa 29:10	Yes	Yes	Secondary
39	11:9-10	Ps 68.23-24	Yes	Yes	Secodnary
40	11:26-27	Isa 59:20, Isa 27:9	Yes		None

## 2.1. The introductory formula

The introductory formula helps us to identify Paul's use of quotations from the Jewish Scriptures. However, in six out of forty times, an introductory formula does not accompany Paul's use of quotations from the Jewish Scriptures. As a result, Paul avoided the hindrance of unfolding his argumentation.<sup>177</sup> *The presence of the introductory formula cannot be a stable criterion of selection.*<sup>178</sup>

## 2.2. The rhetorical question

*The rhetorical question plays a pivotal role in providing the criterion of selection.* The occasional contingency reflecting the situational context of Romans may be implied in the rhetorical question coupled with Paul's use of quotations from the Jewish Scriptures. **As the preceding chart shows, however, the rhetorical question falls into two subgroups.**

<sup>177</sup> See our investigation on the contours of Paul's argumentation in chapter 3.

<sup>178</sup> Of course, such an introductory formula plays a hermeneutically important role in understanding Paul's use of quotations from the Jewish Scriptures, see our preceding investigation in chapter 3.

These rhetorical questions appear to be either primary<sup>179</sup> or secondary according to the contours of Paul's argumentation in Romans 1—11. An identification of the *primary rhetorical question* is carried out in the following manner: It functions as opening the new phase in the course of Paul's argumentation in Romans 1—11. An identification of the *secondary rhetorical question* realizes through the following manner: It serves to follow the primary one in the midst of Paul's argumentation. **Thus it is clear that *the presence of the primary rhetorical question* can be a stable criterion of selection. Only Rom 3:4, 10-18; 4:3, 7-8; 7:7; 8:36; 9:15, 17, 25-29, 33 belong to this category.**

### 2.2.1. Primary rhetorical questions

**Romans 3:4.** When it comes to Paul's use of Ps 50:6b LXX in Rom 3:4, the primary rhetorical question appears as follows in Rom 3:3: "What then? If some did not believe, will their unbelief nullify the faithfulness of God?" Along with the subsequent secondary rhetorical question in Rom 3:5, Paul made sense of the righteous and faithful disposition of God. While the primary rhetorical question in Rom 3:3 makes a contrast between the unfaithfulness of humanity and the faithfulness of God, the secondary rhetorical question in Rom 3:5 makes a contrast between the unrighteousness of humanity and the righteousness of God. These two contrasts between the very disposition of human beings and that of God come to the forefront by way of Paul's response with  $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  in an emphatic manner in Rom 3:4 and 3:6 respectively.

**Romans 3:10-18.** When it comes to Paul's use of the catena of quotations from the Jewish Scriptures in Rom 3:10-18, the primary rhetorical question appears as follows in Rom 3:9: "What then? Are we better than they?" Paul strenuously repudiated such a presupposition by initiating the notion of the universality of sin over humanity *in toto*.

**Romans 4:3 and 4:7-8.** When it comes to both Paul's use of Gen 15:6 LXX in Rom 4:3 and his use of Ps 31:1-2a LXX in Rom 4:7-8, the primary rhetorical question appears as follows in Rom 4:1: "What then shall we say that Abraham, our forefather according to

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<sup>179</sup> For the primary rhetorical question, see Boers (1994:79).

the flesh, has found?” Paul made a declarative statement that Abraham had nothing to do with any boasting before God. In doing so, these two cases of scriptural evidence point to the fact that, *in nuce*, the justification of Israel hinges on the notion of the justification of the ungodly.

**Romans 7:7.** When it comes to Paul’s use of Deut 5:21 LXX (or Exod 20:17 LXX?) in Rom 7:7, the primary rhetorical question appears as follows in the same verse: “What shall we say then? Is the Law sin?” Paul introduced a personal experience that he once confronted with an injunction of covetousness. In doing so, ἐγώ in Rom 7:7-25 is confronted with the desperate dilemma: How can the Mosaic law play such a negative role in the course of salvation history, despite the fact that it is good, holy, just, spiritual, and even God’s law (e.g., Rom 7:12, 14, 17, 22)? This dilemma compels Paul to repudiate the validity and necessity of the Mosaic law in terms of God’s salvific economy in the course of salvation history.

**Romans 8:36.** When it comes to Paul’s use of Ps 43:23 LXX in Rom 8:36, the primary rhetorical question appears as follows in Rom 8:35: “Who will separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” Paul identified the suffering the Psalmist had experienced as the inevitable lot of believers for the Lord’s sake. As a result, based on the contrast between present suffering and the assurance of the hope of future glory, Paul was convinced that it is impossible for believers to be separated from the love of God in Jesus Christ.

**Romans 9:15 and 9:17.** When it comes to both Paul’s use of Exod 33:19b LXX in Rom 9:15 and his use of Exod 9:16 LXX in Rom 9:17, the primary rhetorical question appears as follows in Rom 9:14: “What shall we say then? There is no injustice with God, is there?” Paul strenuously repudiated such a presupposition of the unrighteousness of God. On the one hand, this is because δικαιοσύνη θεοῦ refers to his mercy. On the other hand, this is because humanity *in toto* are deeply steeped into the idolatrous and unrighteous disposition failing to glorify and to give thanks to God.

**Romans 9:25-29.** When it comes to Paul's use of the catena in Rom 9:25-29, the primary rhetorical appears as follows in Rom 9:19: "You will say to me then, Why does He still find fault? For who resists His will?" Taking specific examples as both the Pharaoh in the Exodus story and the allegorizing of the potter and clay, Paul made it clear that God's sovereignty in election belongs to his merciful act.

**Romans 9:33.** When it comes to Paul's use of Isa 8:14 LXX and 28:16 LXX in a combined form in Rom 9:33, the primary rhetorical question appears as follows in Rom 9:30: "What shall we say then?" Concerning the desperate predicament of Israel, Paul found fault with Israel christologically according to the prophet Isaiah's exhortation to faith in the faithfulness and power of God in delivering his people. As a result, the term ἔργον refers to human endeavors. It does mean that the notion of the justification of the ungodly comes into play in Rom 9:30b-32a as the eschatological fulfillment of God's salvific promises in scriptural traditions.

### 2.2.2. Secondary rhetorical questions in the presence of primary ones

The presence of the secondary rhetorical question in the midst of Paul's argumentation can be *conditional according to the presence of the primary one*. **If the secondary rhetorical question is ensued after the primary one in the midst of Paul's argumentation, the presence of the secondary rhetorical question along with the primary one is a stable criterion of selection.** Only Rom 11:3-10 belongs to this category.

**Romans 11:3-10.** When it comes to Paul's use of the catena in Rom 11:3-10, the primary rhetorical question appears as follows in Rom 11:1: "I say then, God has not rejected His people, Has He?" Based on the personal experience and the notion of the remnant, Paul made a declarative statement in Rom 11:2: "God has not rejected his people, whom he foreknew." The secondary one appears as follows in Rom 11:7: "What then?" On the one hand, the function of this secondary one is to hark back to Paul's previous argumentation in Rom 9:30—11:6. On the other hand, it is to shed more light on the primary one. Paul was convinced that the elect within Israel in Rom 11:7 will come to attain righteousness by faith as Gentiles in 9:30 did according to God's election of grace, not by achieving

what Israel in Rom 9:31 failed to do, namely the law of righteousness. Then, Paul made a declarative statement in Rom 11:7b: “The rest have been hardened.” In doing so, scriptural evidence in Rom 11:8-10 indicates that the notion of the rest in Rom 11:7b refers to God’s own work.

### **2.2.3. Secondary rhetorical questions in the absence of primary ones**

However, if the secondary rhetorical question fails to go hand in hand with the primary one, the presence of the secondary one cannot be a stable criterion of selection according to the contours of Paul’s argumentation in Romans 1—11. The occasional contingency of Romans, which may be implied in the secondary rhetorical question without the primary one, appears to be less conspicuous.<sup>180</sup> Only Rom 2:24; 4:17-22; 9:7-13; 10:5-21 belong to this category.

**Romans 2:24.** When it comes to Paul’s use of Isa 52:5 LXX in Rom 2:24, it serves to make sense of the sins of Jews in Rom 2:17-29.

**Romans 4:17-22.** When it comes to scriptural evidence in Rom 4:17-22, it serves to make sense of “the soteriological pattern” of Abraham’s faith by way of introducing God as the life giver, the creator, and the promise keeper.

**Romans 9:7-13.** When it comes to scriptural evidence in Rom 9:7-13, it serves to make sense of God’s sovereignty in election in a way of narrowing down the identity of Abraham’s descendants.

**Romans 10:5-21.** When it comes to scriptural evidence in Rom 10:5-21, it serves to make sense of the Christological *Grundthese* in Rom 10:4. In doing so, Paul was convinced that what Jesus Christ fulfilled is not the law, but righteousness to which the law was supposed to lead (cf. Kraus 1996:306).

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<sup>180</sup> Of course, that is not to say that this kind of combination of the secondary rhetorical question and Paul’s use of quotations from the Jewish Scriptures may play no role in delving into Paul’s theological perspectives, see Appendix A. However, it is inevitable or necessary to choose more prominent materials than others according to the design of this study.

### 2.3. Paul's response with μή γένοιτο

Paul's response with μή γένοιτο, which is comprised of an essential *literary texture* of Romans 1—11, can carry more emphasis on Paul's dealings with such oft-misunderstood presuppositions implied by primary rhetorical questions. It is for this reason that *the presence of Paul's response with μή γένοιτο accompanied with both the primary rhetorical question and Paul's use of quotations from the Jewish Scriptures* can be a stable criteria of selection. Only Rom 3:4, 7:7, 9:15-17, 11:3-10 belong to this category.

## 3. Establishing an adequate criterium of selecting quotations in this study

### 3.1. Selection

The first priority will be an essential *literary texture* of Romans 1—11. The second priority will be the combination of the primary rhetorical question and Paul's use of quotations from the Jewish Scriptures. The third priority will be the combination of the secondary rhetorical question along with the primary one in the course of Paul's argumentation and Paul's use of quotations from the Jewish Scriptures. *All three these priorities of selection appear to be relevant if both Paul's overall purpose in writing this letter, the contours of his argumentation in Romans 1—11 are to be taken adequately into account.* It is for this reason that the 26 quotations from the Jewish Scriptures in Romans 1—11 appear to be eligible for the three-dimensional approach to Paul's use of quotations in subsequent chapters: Rom 3:4, 10-12, 13a, 13b, 14, 15-17, 18; 4:3, 7-8; 7:7; 8:36; 9:15, 17, 25, 26, 27-28, 29, 33; 11:3, 4, 8, 9-10.

### 3.2. Paul's overall purpose and Rom 1:17

In addition to these 26 quotations from the Jewish Scriptures, Paul's use of Hab 2:4b LXX in Rom 1:17 can help us to better understand how Paul's overall purpose in writing this letter will be manifested in the course of his argumentation. This is because Rom 1:17 appears as the main topic of Romans. It does mean that Paul deliberately employed this quotation from Hab 2:4b LXX strategically in the thanksgiving period by foreshadowing the contours of Paul's argumentation in the letter body. In other words, based on both its epistolary function in the epistolary framework and its literary role as the main topic, *Paul's use of Hab 2:4b LXX in Rom 1:17 should be understood as a hermeneutical lens to delve into Paul's theological perspectives*. It is for this reason that Paul's use of Gen 15:6 LXX in Rom 1:17 will be included in the subsequent chapters 5—9 along with the other 26 quotations identified by the criteria of selection – despite the fact that it is not coupled with a rhetorical question.

## 4. Determining the scope of the three-dimensional approach

Our investigation in chapters 2—3 of this study has indicated that, first, the overall purpose of Romans is to proclaim the gospel among all the Gentiles according to his apostolic responsibility. It serves to make sense of the architectonic coherence of Romans. Second, the notion of the justification of the ungodly acts as a *linchpin* of the architectonic coherence of Romans, in which Paul unfolded his gospel: The subject is about Jesus Christ and the goal is to call on all the Gentiles to the obedience of faith for the sake of Jesus' name. Both Paul's calling on to the obedience of faith (e.g., Rom 1:5; 15:18; 16:26) and his calling for mutual encouragement through faith (e.g., Rom 1:12; 15:24, 28-29, 32) will amount to ethical implications of proclaiming the gospel centered on faith in Jesus Christ. The objective of the three-dimensional approach to Paul's use of quotations from the Jewish Scriptures in the subsequent chapters is to build our investigation in chapters 2—3 on a more solid ground by pointing to the fact that Paul the apostle should be understood as an interpreter of the Jewish Scriptures, who was “contextually sensitive”



(Waters 2006:21). In doing so, it will be recognized that Paul's theological perspectives in this letter are rooted in his use of quotations from the Jewish Scriptures. In other words, he did not deliberately intend to employ these quotations from the Jewish Scriptures as "an important weapon in Paul's rhetorical arsenal" to locate the rhetorical urgency "under control through the effective use of language" (Stanley 2004:183).

Before launching into the three-dimensional approach to Paul's use of quotations in Romans 1—11, I will determine the scope of this approach. Paul employed approximately sixty quotations from the Jewish Scriptures in this letter. In Romans 1—11, more than forty quotations are employed by him. However, it may be too exhaustive to encompass all these quotations in our following three-dimensional approach in terms of the purpose of this study. Paul deliberately employed quotations from the Jewish Scriptures at several significant points in the course of his argumentation by being coupled with their respective rhetorical questions. It is for this reason that we can set up a focal criterion of determining the scope of our following three-dimensional approach as follows: Some quotations, which function more explicitly than others as an essential *literary texture* of Romans 1—11, will be included in our scope of this approach. In addition to such an essential literary texture of Romans 1—11, it will suffice to deal with Paul's use of quotations from the Jewish Scriptures coupled with its respective rhetorical questions in order to delve into his theological perspectives on how Paul strategically not only defended but also unfolded his argumentation whenever he was faced with a variety of expected counter-arguments against his gospel in this letter.

The scope of this three-dimensional approach to Paul's use of quotations from the Jewish Scriptures in Romans 1—11 encompasses 27 quotations (e.g., Rom 1:17; 3:4, 10-12, 13a, 13b, 14, 15-17, 18; 4:3, 7-8; 7:7; 8:36; 9:15, 17, 25, 26, 27-28, 29, 33; 11:3, 4, 8, 9-10). Of these 27 quotations, six quotations in Rom 3:10-18 appear as a combined one by being coupled with the same rhetorical question in Rom 3:9; two quotations in Rom 4:3-8 are coupled with the same rhetorical question in Rom 4:1; two quotations in Rom 9:15 and 9:17 are coupled with the same rhetorical question in Rom 9:14; five quotations in Rom 9:25-29 are coupled with the same rhetorical question in Rom 9:19; and five quotations in Rom 11:3-10 are coupled with the same rhetorical question in Rom 11:1. These 27

quotations from the Jewish Scriptures in this letter will be dealt with respectively by grouping them according to the respective rhetorical questions. The only exception is Paul's use of Gen 15:6 LXX in Rom 1:17. Nonetheless, it will also be included in the scope of the three-dimensional approach along with other 26 quotations because it plays a pivotal role as a main topic in foreshadowing the contours of Paul's argumentation in the course of the letter body.

Taken together, Paul's use of quotations from the Jewish Scriptures and its respective rhetorical questions are grouped as follows:

Rhetorical question	Paul's use of quotations from the Jewish Scriptures
Main topic	Rom 1:17 (Hab 2:4b LXX)
“What then? If some did not believe, will their unbelief nullify the faithfulness of God?” (Rom 3:3)	Rom 3:4 (Ps 50:6b LXX)
“What then? Are we better than they?” (Rom 3:9)	Rom 3:10-12 (Ps 13:1-3 LXX), 3:13a (Ps 5:10b LXX), 3:13b (Ps 139:4b LXX), 3:14 (Ps 9:28a LXX), 3:15-17 (Isa 59:7b-8a LXX), 3:18 (Ps 35:2b LXX)
“What then shall we say that Abraham, our forefather according to the flesh, has found?” (Rom 4:1)	Rom 4:3 (Gen 15:6 LXX), 4:7-8 (Ps 31:1-2a LXX)
“What shall we say then? Is the Law sin?” (Rom 7:7)	Rom 7:7b (Exod 20:17 LXX/Deut 5:21 LXX)
“Who will separate us from the love of Christ? Shall tribulation, or distress, or persecution, of famine, or nakedness, or peril, or sword?” (Rom 8:35)	Rom 8:36 (Ps 43:23 LXX)
“What shall we say then? There is no injustice with God, is there?” (Rom 9:14)	Rom 9:15 (Exod 33:19b LXX), 9:17 (Exod 9:16 LXX)
“You will say to me then, Why does He	Rom 9:25-26 (Hos 2:25 LXX + Hos

still find fault? For who resists His will?" (Rom 9:19)	2:1b LXX), 9:27-28 (Hos 2:1a LXX + Isa 10:22-23 LXX), 9:29 (Isa 1:9 LXX)
"What shall we say then?" (Rom 9:30a)	Rom 9:33 (Isa 28:16 LXX + Isa 8:14 LXX)
"I say then, God has not rejected His people, Has He?" (Rom 11:1)	Rom 11:3 (3 Kgdms 19:10b LXX), 11:4 (3 Kgdms 19:18a LXX), 11:8 (Deut 29:3 LXX + Isa 29:10 LXX), 11:9-10 (Ps 68:23-24 LXX)

All in all, the 27 quotations from the Jewish Scriptures will be dealt with in the subsequent chapters 5—9 by way of the three-dimensional approach to Paul's use of quotations. It was observed that an attempt to resolve the *vexata quaestio* of Romans revolves around Paul's overall purpose in writing this letter, the contours of Paul's argumentation in Romans 1—11, and his use of quotations from the Jewish Scriptures in the course of his argumentation. The rationale of the criterion of selection can be found in the fact that the question of *why* stands square with the question of *how*, that is, the way *how* Paul fleshed out *what* he wanted to do according to *why* he intended to do in the course of the letter body. Paul's use of these quotations from the Jewish Scriptures can give an answer to the question of *how*. Both the epistolary function of Rom 1:17, as well as the 26 combinations of the primary rhetorical questions and Paul's use of quotations from the Jewish Scriptures, can appear to be more helpful in giving an answer to the question of *how*.

## 5. Three-dimensional approach

Before looking into Paul's use of quotations in Romans 1—11 in what follows, I will make it clear how the three-dimensional approach will work and to what extent it will lead us to understand how Paul employed quotations from the Jewish Scriptures in order to substantiate his theological perspectives. As aforementioned in chapter 1, *the tradition-historical investigation* helps us to understand "the author's selection and the origin of his quotations," whereas *the text-critical investigation* helps us to determine "the specific

version (text form) of a particular quotation” (Steyn 2011:18). In this study, however, the *text-critical investigation* is replaced with *a comparison of the textual versions (MT, LXX, and NT)* in order to steer away from confusion with regard to the concept of the term “text-critical.” The text-critical investigation is aimed at identifying the text form of the *Vorlage* of a particular quotation in Steyn’s study, which is about *what* the NT author employed. Rather, the objective of comparing the textual versions of both “the” LXX and the NT in this study is to clarify the manner in which Paul employed quotations from his Jewish Scriptures for the purpose of substantiating his gospel. In other words, the tradition-historical investigation will revolve around the *similarity* and *dissimilarity* between Paul’s use of quotations in Romans 1—11 and the use of the same quotations in Jewish literature of the Second Temple period. *The textual version comparison* will serve to do justice to such a similarity and dissimilarity of Paul’s use of quotations on the basis of literary and cultural contexts of producing and circulating the variegated manuscripts. In doing so, this textual version comparison is centered on the *vertical* dimension of Paul’s use of quotations from the Jewish Scriptures.<sup>181</sup> Concerning *the hermeneutical investigation*, Steyn (2011:24) provoked the “functional dimension in this quest for the *Vorlage*,” which has been easily neglected. Based on the preceding stages of approaching the similarity and dissimilarity of Paul’s use of quotations from the Jewish Scriptures by way of both the tradition-historical investigation and textual version comparison, the hermeneutical investigation will allow us to delve into Paul’s theological perspectives, which such a similarity and dissimilarity of Paul’s use of quotations from the Jewish Scriptures hinges on and refers to. Briefly put, this hermeneutical investigation is concerned with the *horizontal* dimension of Paul’s use of quotations from the Jewish Scriptures in the course of his argumentation as it stands.<sup>182</sup>

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<sup>181</sup> For the term vertical dimension in Septuagintal studies, see Pietersma (2006:1-11).

<sup>182</sup> For the term horizontal dimension in Septuagintal studies, see Pietersma (2006:1-11).

# Chapter 5. Hermeneutical lens to Paul's theological perspectives

## 1. Paul's epistolary strategy

As our preceding investigation in chapter 2 has aptly shown, Rom 1:16-17 plays a pivotal role in unfolding Paul's epistolary strategy. Romans 1:16-17 belongs to the explanation for the second prayer report in the thanksgiving period, which serves to bring to the fore his on-going concern for proclaiming the gospel. Moreover, Rom 1:16-17 has been generally recognized as the main topic of Romans as a whole. In other words, on the one hand, Rom 1:16-17 pulls together all the pieces of the puzzle of Paul's intention in the letter opening and the thanksgiving period into one piece (cf. Gräbe 2000:171). On the other hand, it foreshadows the contours of Paul's argumentation in the course of the letter body (cf. Rolland 1980:3-4; Lamarche and Le Du 1980:11). Therefore I suggest that Paul's use of Hab 2:4b LXX in Rom 1:17 can be regarded as a hermeneutical lens to his theological perspectives, which will come to light by way of the three-dimensional approach to his use of quotations from the Jewish Scriptures in Romans 1—11.

## 2. *Main topic in Rom 1:17 (Hab 2:4b LXX)*

### 2.1. Tradition-historical investigation

#### 2.1.1. Preliminary consideration

According to House (1990:233), Habakkuk "employs a unique narrative system." On the one hand, it serves to highlight the righteous remnant's confusion in relation to God's seemingly unfaithfulness at the coming of the Day of YHWH. On the other hand, it serves to disclose the prophet Habakkuk's struggle for receiving the divine oracle. Moreover,

the literary unity of the Twelve Prophets helps us to clarify how such a unique narrative system will work both in Habakkuk and in the Twelve Prophets (House 1990:62). This is because “the Twelve are structured in a way that demonstrates the sin of Israel and the nations, the punishment of the sin, and the restoration of both from that sin” (House 1990:68). House (2000:129) goes on to say that Habakkuk, along with Nahum and Zephaniah, describes YHWH as “a judge even more surely than in Hosea-Micah” with reference to the coming of the Day of YHWH. Nonetheless, the literary unity of the Twelve Prophets leads us to conclude that the prophet Habakkuk made a “theological statement about how God inspires faith in the faithfulness even as crises unfold” (House 2000:139). All in all, the prophet Habakkuk was convinced that the righteous remnant will live by faith in spite of God’s seemingly unfaithfulness on the basis of the certainty of God’s oracle.

In digression, it is of interest to note that the sequence of the Twelve Prophets appears differently both in “the” LXX and in the MT, although the last six books – Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi – are arranged in the same order in both cases.<sup>183</sup> When it comes to such a different sequence of the Twelve Prophets in “the” LXX, Sweeney (2000:59) points out that the sequence of the Twelve Prophets in “the” LXX is to “address concerns with Israel and Judah and then with the nations.”

Scholarly viewpoints on the extent of the pericope of God’s vision to the prophet Habakkuk are still in dispute. Nonetheless, Hab 2:1-4 can be regarded as one pericope. The topic comes to be changed in Hab 2:5. Both “[t]he theme of deferred realization” and “[t]he appointed time for its coming to pass” pave the way for understanding God’s declaration in Hab 2:4 (O’Neal 2007:92). When it comes to the term אֱמוּנָה in Hab 2:4, scholarly viewpoints are diverse whether it refers to faith or to faithfulness.<sup>184</sup> However, O’Neal’s observation is suggestive hereof in that such a linguistic argument is less convincing: “Although אֱמוּנָה is translated as firmness and fidelity, the notion of trust is also evident in its field of meaning” (2007:95; cf. Moo 1996:78 n. 69).

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<sup>183</sup> For more details on the formation of the Twelve Prophets, see Jones (1995).

<sup>184</sup> Of course, the translated term πίστις is also diverse whether it refers to faith or to faithfulness (cf. Hultgren 1980:248-263).

### 2.1.2. The use of Hab 2:4b in Jewish and early Christian traditions

Habakkuk 2:4b is explicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). Once in *2 Bar.* 54:16, it is cited implicitly (cf. McLean 1992:116). In *2 Bar.* 54:16, 21, Hab 2:4 is alluded to as follows: “[T]he faith which proves itself true by its love for God’s Law will be rewarded in the final judgment...” (Stuhlmacher 1994:76). In this wisdom tradition, faith refers to the faithful obedience to the Torah. Instead, this quotation can be found in some early rabbinic literature such as *Midr. Eccles.* 3:9, *b. Mak.* 23, *Mek.* 14:15. In *b. Mak.* 23b-24a, Rabbi Naḥam bar Isaac viewed Hab 2:4b as the epitome of the whole Torah, whereas Rabbi Simlai attempted to explain how such biblical figures as David, Isaiah, Micah, and Amos reduced the commandments of the Torah to a manageable size respectively (cf. Str-B 3:542-543; Coggins & Han 2011:62). Faith is predicated as “a distinctive feature of the life of Israel, inherited from Abraham” (Coggins & Han 2011:62; e.g., *Exod. Rab.* 23:5; *Midr. Eccles.* 3:9). By dealing with Abraham’s faith in early rabbinic literature, however, Strack and Billerbeck (1961:201) go so far as to say that “der Mensch Gottes Urteil für sich gewinnt u. vor Gott etwas gilt nur kraft seiner eigenen verdienstlichen Werke.” Nonetheless, this interpretative tradition of Hab 2:4b as the epitome of the whole Torah in the Second Temple period is not uniform at all. According to Seifrid (2007:609), *Targum of the Prophets* interpreted Hab 2:4 as “a call to faith.”<sup>185</sup> Besides, the Qumran covenanters attempted to apply Hab 2:4b to their own situation in *pesharim*. According to Steyn (2011:313), “all those in the ‘house of Judah’ who are practicing the Law, by which God delivered them from the ‘house of judgment’ in serving their evil doings and their Faith in the ‘Moreh Tsedek’” (e.g., 1QpHab 8:1-3). In other words, the Qumran *peshar* commentary shows that Habakkuk was used to encourage the community in the time of challenges (Coggins & Han 2011:37; cf. O’Neal 2007:95). It becomes clear in that *Seder ‘Olam Rabbah* (circa 2 AD) locates the prophet Habakkuk in the reign of Manasseh (e.g., 2 Kgs 21:2, 9, 11, 16; 23:26). *The Lives of the Prophets* also shows that the prophet Habakkuk is alluded to and metaphorically used as one of exemplars of the faithful in the time of challenges (Coggins & Han 2011:38). Contrary to Strack and Billerbeck’s

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<sup>185</sup> Cathcart and Gordon (1989:150-151) translate *Tg. Neb.* on Hab 2:4 as follows: “The wicked think that all these things are not so, but the righteous live by the truth of them.”

contention (1961:542-544), Seifrid (2007:609) argues that such interpretative traditions encouraged “all obedience in ‘faith(fulness),’” not “die geringfügigste Forderung” of the law (Str-B 3:544).

In the NT writings, except for here in Rom 1:17, Hab 2:4b appears only twice in Gal 3:11b and Heb 10:38 respectively. In Gal 3:10-11, Paul attempted to bring to the fore the curse motif contingent on the practicing of works of the law by employing Deut 27:26 in Gal 3:10 in order to disprove the accusation of Paul’s adversaries. He employed Hab 2:4b in Gal 3:11b in order to shed more positive light on those who “are blessed with faithful/believing Abraham” (Silva 2007:800-801). In Heb 10:37-38, however, the author of Hebrews employed the combined form of quotations from Isa 26:20 and Hab 2:3b-4 as the means by which he encouraged his recipients to keep “the *perseverance* in faith” in a midrashic manner (Steyn 2011:323, italics original; cf. Kraus 2009:101-116).

This survey of the use of Hab 2:4b in Jewish and early Christian traditions indicates that Paul’s use of Hab 2:4b in Rom 1:17 carries both similarity and dissimilarity. Paul’s use of Hab 2:4b does not seem to correspond to the original context of Habakkuk. However, it is similar to one another that “[t]he point in Habakkuk is that faith is the key to one’s relationship to God” (Moo 1996:78). The author of Hebrews may have in common with the author of the Qumran *peshet* commentary the manner of comparing their respective situations with that of Habakkuk. They encourage the community in the time of challenges on the basis of Hab 2:4. For the dissimilarity, if the rabbis might have denoted, in varying degrees, the *Weltanschauung* of Jews contemporaneously with Paul,<sup>186</sup> it is dissimilar to one another that, in early rabbinic literature, faith is predicated as “a distinctive feature of the life of Israel” (Coggins & Han 2011:62).

## 2.2. Textual version comparison

Rom 1:17	ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται
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<sup>186</sup> Nonetheless, it is always open to any possible criticism of anachronism.



Hab 2:4 LXX ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται

8HevXIIGr ἰδ[ου] σκοτια, ουκ ευθεια ψυχη αυτου [εν αυτω και δι]καιος εν πιστει αυτου ζησετ[αι]

Hab 2:4 MT הנה עפלה לא־ישרה נפשו בּוֹ וְצַדִּיק בְּאַמוּנָתוֹ יִהְיֶה:

1QpHab הנה עופלה לרא יושרה [...]

Heb 10:38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ

### 2.2.1. Comparing the MT with “the” LXX

The phrase *εν πιστει αυτου* in 8HevXIIGr corresponds to the phrase *בְּאַמוּנָתוֹ* in Hab 2:4 MT.<sup>187</sup> Hence it can be assumed that both the *Vorlage* of Paul and the eclectic text<sup>188</sup> of Hab 2:4 LXX seem to contain an alternative reading of the phrase *בְּאַמוּנָתוֹ*. Both suffix *waw* and *yod* come to be oftentimes orthographically confused in the Second Temple period (cf. Seifrid 2007:610; Steyn 2011:314-317).

### 2.2.2. Comparing “the” LXX with the NT

At first glance, there is only one difference between Rom 1:17 and Hab 2:4 LXX, that is, Paul’s omission of the pronoun *μου*. Notwithstanding this simple omission, three variant readings in Septuagintal traditions,<sup>189</sup> along with Steyn’s observation on the alternative reading in Heb 10:38 (2011:317-318), with regard to the position of this pronoun *μου* make the quest for the *Vorlage* more complicated (cf. Koch 1985:68-85; Stanley 1992:83-84). By dealing with textual variants of Hab 2:4, Koch (1985:73) argues that the position

<sup>187</sup> The later recensions such as Aquila, Symmachus and Theodotion show no semantic deviation from Hab 2:4 MT.

<sup>188</sup> See Steyn (2011:22), who warns against an inadequate methodology to compare the eclectic text and the so-called “the” LXX with each other uncritically: “A fundamental methodological mistake is thus often made by a number of NT scholars when they simply compare the eclectic printed text editions of the Greek NT and that of Alfred Rahlfs’ printed Septuagint edition (or for that matter the Göttingen editions) with each other.”

<sup>189</sup> These three variant readings are (1) *πίστεώς μου*; (2) *δικαιός μου*; and (3) the omission of *μου*. The first reading can be found in W\* B Q S (=x) V as well as later versions such as 'A Σ Θ, which reflect the assimilation to the proto-MT. Besides, 8HevXIIGr exhibits the same textual trait with regard to the position of the pronoun *αυτου* by following the phrase *εν πιστει*. The second reading appears in the uncial A and a few manuscripts such as A<sup>-</sup>49-407 36-III c-68 Ach Arm<sup>p</sup> Tht Thph. The third reading can be found only in the late minuscules and church fathers such as 763\* 106 130 311 Bo Aeth Arm<sup>p</sup> Cyr (cf. Koch 1985:79-80; Stanley 1992:83-84).

of the pronoun μου should be ensued after the phrase ἐκ πίστεως, that is, ἐκ πίστεώς μου, as the original by saying that it “ist nicht nur am frühesten bezeugt und am weitesten verbreitet, sondern ist auch als der ursprünglich LXX-Wortlaut anzusehen.” Other textual variants may result from the retrospective influence of Paul and the author of Hebrews (Koch 1985:68-85, 1986:127; cf. Kraus 2011:167-170). Paul’s omission of the pronoun μου in Rom 1:17 is attributable to Paul’s adaptation (theological), not to his *Vorlage*.

## 2.3. Hermeneutical investigation<sup>190</sup>

### 2.3.1. Introductory formula

The quotation is introduced with καθὼς γέγραπται. This introductory formula with the verb of writing serves to shed more positive light on the fact that Paul’s divinely appointed apostleship stands square with scriptural prophetic traditions so that “[w]as Paulus nun verkündigt, ist von den Propheten nur *vorangekündigt*” (Nicklas 2010:86, italics original).<sup>191</sup>

### 2.3.2. Hermeneutical remarks

In order to make sense of Paul’s omission of the pronoun μου in Rom 1:17, it is necessary to look into the original context of Habakkuk LXX in which Hab 2:4b is put. Hab 2:1-4 plays a crucial role as the divine answer to the prophet Habakkuk’s claim in Hab 1:12-17 in its immediate context: “Why has this happened, and how long will it last?” (O’Neal 2007:92).

The first *crux interpretum* hereof is how to interpret the fact that the masculine singular noun  $\eta\iota\iota\eta$  in Hab 2:3a MT is changed to the feminine singular noun ὄρασις in Hab 2:3a

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<sup>190</sup> Our investigation on the contours of Paul’s argumentation in Romans 1—11 in chapter 3 of this study will function as a complement to each hermeneutical investigation in this chapter.

<sup>191</sup> According to Schultz (1999:225), the role of the introductory formula in identifying such prophetic quotations in Jewish literature of the Second Temple period revolves around “the difficult question of intentionality.” He goes on to say that “it appears impossible to discuss quotation meaningfully without referring to intention,” which should be at least understood as being “recognized by a reader or audience” (Schultz 1999:225). This is because “a knowledge of the *quoted* context is essential in order to properly understand the *quoting* context” (Schultz 1999:227, italics original).

LXX, whereas the masculine singular pronominal ending in the phrase  $\text{יְהִי־הַיּוֹם}$  in Hab 2:3b MT whose referent is the masculine noun  $\text{יְהוָה}$ <sup>192</sup> still retains the same masculine singular pronominal ending as in the phrase  $\text{ὕπομεινον αὐτόν}$  in Hab 2:3b LXX whose referent cannot be the feminine noun  $\text{ὄρασις}$ . It is for this reason that, by translating Hab 2:3 in *NETS*, Howard (2009:808) argues that the referent of the phrase “wait for it” is the “appointed time,” not the vision. As in 1QpHab 7:13, in which the Qumran covenanters understood Hab 2:3 eschatologically, Hab 2:3b LXX points to “das Kommen des  $\text{καιρός}$ ” other than “der kommenden Vision” (Kraus 2011:162).<sup>193</sup>

The second *crux interpretum* hereof in Hab 2:4a LXX is how to interpret the subject of the phrase  $\text{ἐὰν ὑποστείληται}$  (cf. Kraus 2011:154-158). In *La Bible d’Alexandrie* 23.4-9, Harl, Bons and Casevitz (1999:275) exhibit the thematic parallel between Hab 2:3b and 4a as follows: “Pour le lecteur de Ha 2,3b-4a la logique suggère un parallélisme: s’il est en retard... s’il se dérobe... avec le même sujet.” Based on this parallelism, grammatically speaking, both the messianic figure (Harl et al. 1999:275) and the “appointed time” (Howard 2009:808) have even possibility to be the subject of the phrase  $\text{ἐὰν ὑποστείληται}$  in Hab 2:4a. The referent of the phrase  $\text{ὕπομεινον αὐτόν}$  in Hab 2:3b is “das Kommen des  $\text{καιρός}$ .” That is why it is less likely that the messianic figure is the subject of the phrase  $\text{ἐὰν ὑποστείληται}$ . However, according to Kraus (2011:163), the “appointed time” also raises interpretative questions as to (1) how to interpret the phrase “meine Seele (d.h. Gottes Seele, denn V.3-4 ist Gottesrede) ist nicht erfreut, wenn der  $\text{καιρός}$  sich zurückhält/zurückweicht?” and (2) how to make a link between Hab 2:4a and 4b:  $\text{ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται}$ . It allows Kraus to propose an antithetical parallel between Hab 2:4a and 4b rather than the thematic parallel between Hab 2:3b and 4a (2011:163-164).<sup>194</sup> In order to complete this antithetical parallel between Hab 2:4a and

<sup>192</sup> There is also an alternative reading in 1QpHab 7:13, the referent of which is not the vision,  $\text{יְהוָה}$ , but the end-time,  $\text{יָמָי}$  (Kraus 2011:155-156).

<sup>193</sup> Kraus (2011:160-162) rejects some scholarly viewpoints on the messianic figure as the referent of the singular masculine pronominal ending in the phrase  $\text{יְהִי־הַיּוֹם}$  by saying that “Ich sehe keine personalen oder messianischen Obertöne in der griech. Übersetzung der hebr. Texts. Das wird später im NT (Heb 10,38) anders sein, liegt aber in der LXX (noch) nicht vor.” Besides, based on the composition and placement of Habakkuk MT within the Twelve minor prophets, Shepherd (2010:51-52) argues that Habakkuk MT is “about justification by faith in the eschatological and messianic work of God.” He understands the term “messianic” in a nuanced sense of the “final work of judgment and restoration.” Although he insists that Paul’s *Vorlage* of his use of Hab 2:4 in Rom 1:17 is not Septuagintal, the translation of Hab 2:4 LXX seems to retain the meaning of the original context of Habakkuk MT.

<sup>194</sup> It can find support in Hab 2:4 MT, *Tg. Neb.* on Hab 2:4, 8HevXIIgr, Aquila, Theodotion, and Heb 10:38 (cf. Kraus 2011:153-176).

4b, it may be necessary for the indefinite pronoun τίς to be placed before the verb ὑποστειλήται. However, the placement of the indefinite pronoun τίς before the verb ὑποστειλήται cannot always be the case (Kraus 2011:164).

Taken together, in Hab 2:3 LXX, the divine answer to the prophet Habakkuk's claim points to the message for "das Kommen des καιρός" as referring to "das endgültige Kommen der Rettung Gottes" (Kraus 2011:165). Habakkuk 2:4 LXX deals with two contrastive reactions against this eschatological and salvific message for "das Kommen des καιρός": One is suppressing it by being flagrantly disobedient to God as he who ὑποστειλήται in 4a; the other is living up to it on the basis of God's faithfulness to achieve the same eschatological and salvific messages in his "bestimmten Zeitpunkt" as the one who is ὁ δὲ δίκαιος in 4b (Kraus 2011:165).

Then, Paul's omission of the pronoun μου in Rom 1:17 will be dealt with herein. The *crux interpretum* hereof is how to answer the question as to whether or not Rom 1:17 stands without tension with its meaning in the original context of Habakkuk LXX (cf. Schreiner 1998a:66; Moo 1996:75-79; Hultgren 2011:29). First of all, by way of omitting the pronoun μου, Paul was at pains to make sure that the term πίστις does not refer to God's faithfulness as in Hab 2:4 LXX (cf. Koch 1986:126-127).<sup>195</sup> According to Koch (1985:83), "[a]us dem Schriftwort über die Treue Gottes, der den Gerechten bewahren wird, ist eine Aussage geworden, die den unlöslichen und exklusiven Zusammenhang von δικαιοσύνη und πίστις Ἰησοῦ Χριστοῦ formuliert." Moreover, the interim interpretative difference between Hab 2:4 LXX and Paul's adaptation can be settled down. The term πίστις acts "as the key to one's relationship to God" in both contexts (Moo 1996:78).<sup>196</sup> Even in Hab 2:4 LXX, the term πίστις does not function as the prerequisite for obtaining the righteousness, but as the response to God's promises, namely "der *Modus*, der zum Leben führt" (Kraus 2011:170, italics original; cf. Moo 1996:78). Besides, Schreiner (1998a:75) is correct in saying that, in terms of "a canonical reading of Habakkuk," both faithfulness and faith appear to be inseparable. Taken together, the phrase πίστις Ἰησοῦ Χριστοῦ can be construed as an objective genitive herein, which refers to believers' faith

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<sup>195</sup> *Contra* Gaston (1987:118-119).

<sup>196</sup> *Contra* Dunn (1988a:40-46).

in Jesus Christ on the basis of his faithfulness (cf. Moo 1996:78-79; Kraus 2011:170; Hultgren 2011:623-661).

Paul's omission of the pronoun μου in Rom 1:17 is well-suited to Paul's argumentation in Rom 1:16-17. By employing Hab 2:4b LXX after making sense of his gospel as "Rettungsmacht" in Rom 1:16b, εις σωτηρίαν παντὶ τῷ πιστεύοντι, Paul deliberately brought to the fore "die soteriologische Bedeutung der δικαιοσύνη θεοῦ" (Koch 1985:84; cf. Bornkamm 1971:Appendix III passim).

## **Chapter 6. Paul’s use of quotations coupled with its respective rhetorical question in Romans 1—4**

### **1. “*What then? If some did not believe, will their unbelief nullify the faithfulness of God?*” in Rom 3:4 (Ps 50:6b LXX)**

#### **1.1. Tradition-historical investigation**

##### **1.1.1. Preliminary consideration**

Psalm 51 (= Psalm 50 LXX) appears as the first psalm in Book Two of the Psalter and entails a series of the lament psalms reflecting “specific events in the life of David” (DeClassié-Walford 2014:453). Psalm 51 refers to David’s sinning with Bathsheba (cf. Moo 1996:186-187; e.g., 2 Sam 11—12). Although Psalm 51 has been generally classified as an individual lament, it is concerned with “a straightforward confession of transgression against God and humanity” in the hope of restoration or divine forgiveness (DeClaissé-Walford 2014:454). Goldingay (2007:127) is correct in saying that David’s confession of sin points to the fact that “God was in the right in the guilty verdict that the psalm presupposes.”

##### **1.1.2. The use of Ps 51:6 (= Ps 50:6 LXX) in Jewish and early Christian traditions**

According to Lange and Weigold (2011:168), Ps 51:6 (= Ps 50:6 LXX) is implicitly cited only twice in the Second Temple period (e.g., 4Q393; Pr Man 10). Although it is fragmentary, 4Q393 (4QCommunal Confession) shows that Ps 51:6 was used in the liturgy by the Qumran covenanters (cf. Olofsson 1997:189-230). In 4Q393 frgs. 1-2 ii 2, Ps 51:6 is alluded for “an acclamation of God’s righteousness” (Werline 2007:217). Pr Man 10 also shows that Ps 51:6 was used in penitential prayer. It is alluded to in relation

to Manasseh's confession of sin, which is idolatrous worship (cf. Newman 2007:113). Besides, it is not frequently cited explicitly in early rabbinic literature (Str-B 3:135; e.g., *Midr. Ps.* 50:3; *b. Sanh.* 107a). Moreover, whenever it is explicitly cited, it departs from the meaning of Ps 51:6 in its original context. The rabbis changed the focal point of Ps 51:6 from David's confession of sin to the cause of David's sinning, namely God's interest. In *Midr. Ps.* 50:3, it is attempting to discover the cause of David's sinning in Ps 51:6 as follows: "Die allein (= nur in deinem Interesse) habe ich gesündigt, damit du mit deinem Wort recht behieltest" (Str-B 3:135). Raba in *b. Sahn.* 107a connotes that such a tendency still continued in the early rabbinic period (cf. Str-B 3:135). However, *Midrash Tehillim* on Ps 50:6 (circa 11 AD) introduces David as the exemplar of repentance.

Paul's use of Ps 50:6 LXX in Rom 3:4 does not seem to correspond to the original context of Psalm 51. However, there is a similarity between the two in a way of highlighting God's righteous judgment implied by David's confession of sin. Such a tendency can also be found both in 4Q393 and in Pr Man 10. When it comes to early rabbinic literature, however, there is some dissimilarity. The rabbis changed the focal point of Ps 51:6 from David's confession of sin to the cause of David's sinning, namely God's interest. Both Paul and the rabbis might have had different strategies in vouchsafing God's faithfulness when God judges his people's sins (cf. Moo 1996:188). While Paul called attention to the idolatrous and hypocritical disposition of human beings, the rabbis paid attention to God's interest in David's sinning.

## 1.2. Textual version comparison

Rom 3:4	ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε
Ps 50:6 LXX	σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσης ἐν τῷ κρίνεσθαί σε.
Ps 51:6 MT	לְבַדְּךָ יְיָ אֱתָנָה הַרְעָה בְּעֵינָי אֲשֶׁר שִׁיתִי לְמַעַן תִּצְדַּק בְּדִבְרֶיךָ יְיָ תִּצְדַּק בְּשִׁפְטֶיךָ
<i>I Clem.</i> 18:4	σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου καὶ νικήσης ἐν τῷ κρίνεσθαί σε

### 1.2.1. Comparing the MT with “the” LXX

There are four differences between Ps 50:6 LXX and Ps 51:6 MT. These changes are (1) from קָדְשָׁךְ to δικαιωθῆς; (2) from אֱלֹהֶיךָ to λόγοις; (3) from נִקְיָה to νικήσης; and (4) from אֲשַׁפְּטֶךָ to κρίνεσθαί. Of these differences, at first glance, the change from the *qal* infinitive construct אֲשַׁפְּטֶךָ to the present passive (or middle?) infinitive κρίνεσθαί merits more attention herein. Irrespective of whether the latter is passive or middle, however, the righteousness of God is vindicated without compromise in Ps 50:6 LXX as in the original context of Ps 51:6 MT (cf. Moo 1996:186-188).

### 1.2.2. Comparing “the” LXX with the NT

Romans 3:4 appears verbatim with Ps 50:6 LXX, except for the change from the aorist subjunctive νικήσης to the future indicative νικήσεις. Although only a few minuscules contain the future indicative form of the verb νικάω,<sup>197</sup> they may result from the retrospective influence of Paul or to a feasible mistake with regard to the usages of the conjunction ὅπως (cf. Stanley 1992:87). On the one hand, the NT manuscripts are divided evenly.<sup>198</sup> On the other hand, *1 Clem* 18:4<sup>199</sup> appears verbatim with Ps 50:6 LXX. Thus it is possible to be found either in Paul’s adaptation or in his *Vorlage*. Nonetheless, it is of interest to note that Rom 4:7-8 appears verbatim with Ps 31:1-2 LXX as well as *1 Clem.* 50:6. This change is likely attributable to Paul’s adaptation (stylistic).

## 1.3. Hermeneutical investigation

### 1.3.1. Introductory formula

The quotation is introduced with καθὼς γέγραπται as in Rom 1:17.

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<sup>197</sup> E.g., 106 142 144 154 165 167 170 187 193 196 208 285 289 290.

<sup>198</sup> According to Stanley (1992:87), B G L Ψ 365 1175 1739 1881 *pm* contain the aorist subjunctive form, whereas S A D K 81 2484 *pm* contain the future indicative form. He goes on to say that it “seems stronger for the Future.” See Hultgren (2011:133-134).

<sup>199</sup> According to Holmes (2007:35), *1 Clement* “was penned something during the last two decades of the first-century.” It can be also suitable for comparing this textual variant.



### 1.3.2. Hermeneutical remarks

Paul employed only the second half of Ps 50:6 LXX in Rom 3:4 and substituted the first half of it, where the Psalmist was concerned with David's confession of sin, with his claim: γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης. In doing so, Paul was at pains to make sense of God's faithfulness in relation to his judgment against sins (cf. Moo 1996:188).

The *crux interpretum* hereof is how to interpret the conjunction ὅπως subordinated to this claim by entailing a purpose clause (cf. Schreiner 1998a). Scholars such as Käsemann (1980), Dunn (1988a), and Stanley (1992) attempt to view Rom 3:4 as eschatological. However, Schreiner (1998a:151) argues that the original context of Ps 51 MT revolves around a punitive aspect of God's righteousness<sup>200</sup> as *prima facie*, not around its salvific aspect. David's confession of sin connotes that the Psalmist understood God's guilty verdict as right (cf. Goldingay 2007:127). That is why God's faithfulness in Rom 3:4b cannot be confined to its salvific aspect only (cf. Schreiner 1998a:151-152).<sup>201</sup>

Taken together, the oracles of God marked as the advantage of circumcised Jews as in Rom 3:2 cannot preclude God's righteousness carrying a punitive aspect from his covenantal faithfulness. God's salvific promises always go hand in hand with his warnings of judgment against sins (cf. Moo 1996:185-188; Hultgren 2011:136-137).<sup>202</sup>

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<sup>200</sup> The verb κρίνεσθαι, which is translated for קָרַעַנְתִּי, can be middle deponent, not passive (cf. Moo 1996:187 n. 49).

<sup>201</sup> See Davies (1990:105), who notes that, in Rom 3:5, God's righteousness or his faithfulness to his covenant, synthesizes "both blessing and cursing, salvation and condemnation. Paul's concern there was to highlight God's punitive judgment, over a narrowly conceived, strictly salvific judgment..." *Contra* Von Rad (1969:377).

<sup>202</sup> E.g., Neh 9:32-33; Pss 45:4; 54:5; 96:13; 119:75.

## 2. “What then? Are we better than they?” in Rom 3:10-18 (the combined form of quotations)

### 2.1. Tradition-historical investigation

#### 2.1.1. Testimonium/Florilegium hypothesis

Scholarly viewpoints on the florilegium hypothesis in relation to the combined form of quotations in Rom 3:10-18 are still in dispute. It is for this reason that it is necessary to define the florilegium hypothesis in a more general sense, before teasing out whether Rom 3:10-18 owes its existence to early Christian florilegium or to Paul’s compilation. Harris (1916, 1920) proposed that early Christian communities might have had a “Testimony Book” and might have used it apologetically. The discovery of 4QTestimonia made Harris’ contention more plausible on the basis of cultural and religious contexts of the first-century Mediterranean region. Moreover, Thyen (1955:65) insisted that such testimonies were also used in the Hellenistic Diaspora Judaism. The earliest evidence for using such testimonies can be found in Eusebius’ mention of Melito (*circa* 165 AD). The apologetical use of such testimonies also appears in Cyprian’s *Testimonia*, Tertullian’s *Adversus Judaeos*, and Gregory of Nyssa’s *Testimonia adversus Judaeos* (cf. Bell 1994:201-202). For Harris, the “Testimony Book” can be identified with Papias’ *Logia* (1916:124-128).

Nonetheless, Harris’ proposal of the “Testimony Book” comes to be criticized by Dodd (1952) and Stendahl (1968). Dodd’s contention is that “this theory outruns the evidence, which is not sufficient to prove so formidable a literary enterprise at so early a date” (1952:26). By proposing “the bible of the early Church,” he goes on to say that “...particular verses or sentences were quoted from them rather as pointers to the whole context than as constituting testimonies in and for themselves” (1952:61, 126). Dodd’s contention of “the bible of the early Church” is followed by Lindars (1961) and Ellis (2003).<sup>203</sup> Stendahl’s contention is that such testimonies in early Christian communities

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<sup>203</sup> See Ellis (2003:106), who notes that “Dodd’s ‘text-plots’ are well represented in the Pauline letters.”

owe its existence to the synagogal tradition of reading the Torah and the Prophets in the liturgy (1968:50, 96). First, Koch (1986:254) criticizes Dodd's contention of "the bible of the early Church" as wrong: "Also hat entweder Dodd die 'Bibel der Frühen Kirche' selbst falsch bestimmt, oder Paulus has sie ignoriert - oder sie is überhaupt eine Fiktion." However, Bell (1994:206) points out that Koch does not consider the allusions when he criticizes Dodd's contention of "the bible of the early Church" by saying that "[a]usgehend von *Dodd* wäre zu erwarten, daß die weitaus überwiegende Zahl der Zitate des Paulus denjenigen Teilen der Schrift entnommen sind, die er der 'bible of the early church' zurechnet" (1986:254, italics original). Second, Koch (1986:254) criticizes Dodd's contention in that, for Koch, Paul did not consider the original context of his quotations when he employed them in his letters: "Aber auch die weitere Annahme von *Dodd*, die einzelnen Zitate aus den von ihm ausgegrenzten Teilen der Schrift seien als Verweise auf den jeweiligen Gesamtzusammenhang gemeint, is unzutreffend." In doing so, Koch points out that the combined and conflated form of quotations does not owe its existence to such testimonies, but to Paul's compilation. By the same token, Stanley (1992:78) insists that Paul's use of his compilation explains why "a number of Paul's citations are used in a sense quite foreign to their original context..." However, it is less likely that Paul failed to reflect the original context of quotations from the Jewish Scriptures when he deliberately employed them in the course of his argumentation (cf. Bell 1994; Moo 1996; Schreiner 1998a). Paul did not slavishly reflect the original context of quotations. Nonetheless, Paul as an interpreter of the Jewish Scriptures might have been able to reflect the broader context of quotations. It leads Bell to the conclusion that "[a]s regards Paul's use of scripture, I would therefore provisionally affirm that: 1. certain sections of the OT were of special importance for Paul; 2. the OT quotations in Paul can point to the context" (1994:209). It can find support in our preceding investigations in chapters 2—3. All in all, this florilegium hypothesis remains open to any possible criticism that "[t]he original *Vorlage* for such texts will normally be the Greek 'Septuagint'..." (Stanley 1992:78). However, *vice versa* is also the case herein.<sup>204</sup>

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<sup>204</sup> However, this Testimonium/Florilegium hypothesis has been recently revived by Albl (1999). See Steyn (2011:13-14).

## 2.1.2. The use of the combined form of quotations in Jewish and early Christian traditions

Either the combined form of the Psalms (e.g., Pss 5:10b LXX/MT; 9:28a LXX/10:7 MT; 13:1-3 LXX/14:1-3 MT; 35:2b LXX/36:2 MT; 139:4b LXX/140:4 MT) and Isa 59:7-8, or each of them individually, is explicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). Nonetheless, scholars such as Keck (1977), Wilckens (1978), Käsemann (1980), and Dunn (1988a) contend that this combined form of quotations belongs to early Christian florilegium.

According to Keck (197:141-157), this combined form of quotations seems to be self-contained, which could not have an *ad hoc* purpose. Moreover, it seems that Justin Martyr employed an abridged form in *Dial.* 27:3. As a result, he calls into question as to whether it stands without tension with Paul's claim in Rom 1:18—3:9. However, Shum (2002:184) argues that Keck's efforts "to deny the Pauline authenticity of the catena are unsuccessful."<sup>205</sup> Although the combined form of quotations in Rom 3:10-18 might have existed independently prior to Paul's writing this letter, it cannot dismiss Paul's compilation of Rom 3:10-18 (cf. Shum 2002:184). For instance, Watson (2004:58) points out that the combined form of quotations in Rom 3:10-12 can be regarded as Paul's "free handling." Paul's claim in Rom 3:10-12 reflects the original context of "the psalm's negative verdict on 'the sons of men'" by heightening "its rhetorical impact" (Watson 2004:59). The similarly combined forms of various quotations from the Jewish Scriptures, can be found in some apocalyptic literature such as 2 Esd 7:21, *As. Mos.* 5:2-6, and CD 5:13-17. Thus it is clear that this combined form of quotations in Rom 3:10-18 can also be apocalyptic. Besides, when it comes to *Dial.* 27:3, Justin Martyr seems to shorten Paul's use of the combined form of quotations in Rom 3:10-18 in order to strengthen his argument against the Jews (cf. Koch 1986:180-182).<sup>206</sup> Koch (1986:182) is led to

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<sup>205</sup> Shum (2002:181-184) points out that (1) "appeals to self-coherency and self-cohesion of a certain composite citation cannot give one good reason to disprove the (in this case, Pauline) authenticity of that citation and (2) "Keck's argument betrays his failure to catch the function of the catena in Rom. 3:10-18. The catena is not intended to support Rom.1:18-3:9 as a whole, but simply the point made in Rom. 3:9b." Shum's observation is suggestive hereof in that Paul's use of a combined form of quotations comes to be coupled with his rhetorical question in Rom 3:9.

<sup>206</sup> *Contra* Albl (1999:11), who notes that "[i]f these same composite quotations are found in authors literary independent of one another, then dependence on a third source is indicated." He takes Rom 3:10-18 and *Dial.* 27:3. as an example. On the one hand, the combined form of quotations appears twice in Rom 3:10-18 and *Dial.* 27:3. On the other hand, for Albl, this combined form carries no Christian characteristics. That is why Albl presupposes "an

conclude that “[a]uch Röm 3,10-18 selbst enthält keine Anzeichen dafür, daß Paulus hier auf ein bereits existierendes Florilegium zurückgreift” (cf. Stanley 1992:89). For Koch, most of the textual variants in Paul’s use of quotations from the Jewish Scriptures can be attributable either to his adaptation or to his *Vorlage*.<sup>207</sup>

## 2.2. Textual version comparison<sup>208</sup>

### 2.2.1. Rom 3:10-12 (Ps 13:1-3 LXX)<sup>209</sup>

Rom 3:10	οὐκ ἔστιν δίκαιος οὐδὲ εἷς
Ps 13:1 LXX	εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεός διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἐνός
Ps 14:1 MT	הַמְנַצֵּחַ לְדָוִד אֱמַר נִבְּל בָּלְבוּ אֵין אֱלֹהִים הַתְּשִׁיתוּ הַתְּעִיבוּ עָלַי לֵאמֹר אֵין אֱלֹהִים
Rom 3:11	οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν
Ps 13:2 LXX	κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων τοῦ ἰδεῖν εἰ ἔστιν συνίων ἢ ἐκζητῶν τὸν θεόν
Ps 14:2 MT	הַיְהוָה מִשְׁמַיִם הִשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאֹת הַיְהוָה מִשְׁכֵּן לִי אֵין אֱלֹהִים
Rom 3:12	πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν· οὐκ ἔστιν ὁ ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός
Ps 13:3a LXX	πάντες ἐξέκλιναν ἅμα ἠχρεώθησαν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἐνός
Ps 14:3 MT	הַיְהוָה רָץ רֵקוֹן אֶת-אֶחָד אֵין אֱלֹהִים

originally Jewish milieu for its composition” (1999:174).

<sup>207</sup> This study agrees with Koch’s observation.

<sup>208</sup> It is possible that “the” LXX manuscripts exhibits the retrospective influence of Paul’s use of the combined form of quotations (cf. Stanley 1992:88; Moo 1996:203 n. 28).

<sup>209</sup> Both the phrase οὐδὲ εἷς in Rom 3:10 and the noun χρηστότητα in 3:12 will point to the fact that Paul employed Ps 13 LXX rather than 52 LXX (Stanley 1992:89 n. 23). Besides, scholars such as Dunn (1988a:150) and Seifrid (2007:616) contend that Paul employed Eccl 7:20 LXX in Rom 3:10 rather than Ps 13:1 LXX. However, the phrase οὐδὲ εἷς in Rom 3:10 also seems to correspond with Ps 13:1 LXX rather than Eccl 7:20 herein.

### 2.2.1.1. Comparing the MT with “the” LXX

Psalms 13:1-3 LXX and Ps 14:1-3 MT are largely in agreement with each other (cf. Archer & Chirichigno 1983; Moo 1996:203 n. 28).

### 2.2.1.2. Comparing “the” LXX with the NT

In Rom 3:10, two changes appear: One is from the participle phrase ποιῶν χρηστότητα to the adjective δίκαιος; the other is from the phrase οὐκ ἔστιν ἕως ἑνός to the shortened phrase οὐδὲ εἷς. Nonetheless, no textual variant can be found in the major manuscripts.<sup>210</sup> These two changes are attributable to Paul’s adaptation.<sup>211</sup> For the latter, he could not only avoid the redundancy between Ps 13:1 and 13:3 LXX, but also retain the coherence in Rom 3:10-12 paratactically structured by the phrase οὐκ ἔστιν (stylistic). For the former, he could promote his argumentation running through this letter by way of repeating the δίκ- word groups (theological+stylistic; cf. Koch 1986:145; Stanley 1992:91). In doing so, Paul set up the phrase οὐκ ἔστιν δίκαιος οὐδὲ εἷς as “die Gesamtaussage” of Rom 3:10-18 (Koch 1986:145). In Rom 3:11, the change from the conditional conjunction εἰ to the negative adverb οὐκ appears, as well as the addition of the phrase οὐκ ἔστιν and the definite article ὁ before the participle συνίῳν and ἐκζητῶν. For the latter, this addition is also attributable to Paul’s adaptation (stylistic).<sup>212</sup> For the former, the change from the conditional conjunction εἰ to the negative adverb οὐκ is attributable to Paul’s adaptation as the means by which he magnified the certainty of the notion of the universality of sin over humanity *in toto* (theological+stylistic). Romans 3:12 appears verbatim with Ps 13:3 LXX, except for the addition of the definite article ὁ before the participle ποιῶν. As in Rom 3:11, this addition of the definite article ὁ is also attributable to Paul’s adaptation (stylistic; cf. Stanley 1992:92).<sup>213</sup>

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<sup>210</sup> For the phrase οὐκ ἔστιν ἕως ἑνός, a textual variant can be found in Ga L’ 55.

<sup>211</sup> Paul’s adaptation appears to be either stylistic or theological. However, it is not always clear whether Paul’s adaptation is stylistic or theological in that they are prone to overlap.

<sup>212</sup> The phrase οὐκ ἔστιν becomes awkward in the original context of Ps 13:2 LXX. No textual variant can be found in the major manuscripts with regard to the definite article ὁ. This textual variant with the definite article ὁ in the NT manuscripts “is the result of scribal assimilations to this primary Septuagintal tradition” (Stanley 1992:92).

<sup>213</sup> A textual variant with the definite article ὁ in “the” LXX manuscripts can be found in S U MS 2019. However, it exhibits the retrospective influence of Paul (Stanley 1992:92).

## 2.2.2. Rom 3:13a (Ps 5:10b LXX)

Rom 3:13a	τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν
Ps 5:10 LXX	ὅτι οὐκ ἔστιν ἐν τῷ στόματι αὐτῶν ἀλήθεια, ἡ καρδία αὐτῶν ματαία· τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν
Ps 5:10 MT	כִּי אֵין בְּפִיהוּ נְכוֹנָה קַרְבָּן הַנְּחֹת קַרְבָּרֶתֶתּוֹת עִירֹגְוּ לְשׁוֹנֵי הַלִּיקוֹן:

### 2.2.2.1. Comparing the MT with “the” LXX

Psalms 5:10b LXX and Ps 5:10 MT are the same except that *לִיקוֹן* is translated as *ἐδολιοῦσαν*. However, it cannot depart from the original context of Psalm 5 MT (cf. Archer & Chirichigno 1983).

### 2.2.2.2. Comparing “the” LXX with the NT

Romans 3:13a appears verbatim with Ps 5:10b LXX.

## 2.2.3. Rom 3:13b (Ps 139:4b LXX)

Rom 3:13b	ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν
Ps 139:4 LXX	ἠκόνησαν γλῶσσαν αὐτῶν ὡσεὶ ὄφεως ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν διάγαλμα
Ps 140:4 MT	שָׁנְנוּ לְשׁוֹנֵם כְּמוֹ-נִתְּשׁ חֶמֶת עֲכָשׁוּב תַּחַת שְׁפָתַימוּ לְהָהּ:
11QPs <sup>a</sup> col. 27	שננו לשונם כמו נחש חמת עכביש תחת [...]

### 2.2.3.1. Comparing the MT with “the” LXX

Three passages such as Ps 139:4 LXX, Ps 140:4 MT and 11QPs<sup>a</sup> show no semantic deviation from one another, except for the difference between *עֲכָשׁוּב* in Ps 140:4 MT and *עכביש* in 11QPs<sup>a</sup> 27:14 (= 11Q5) (cf. Ulrich, Cross & Baillet 2010:725; Archer &

Chirichigno 1983).

### 2.2.3.2. Comparing “the” LXX with the NT

Romans 3:13b appears verbatim with Ps 139:4b LXX.

### 2.2.4. Rom 3:14 (Ps 9:28a LXX)

Rom 3:14	ὄν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει
Ps 9:28 LXX	οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος
Ps 10:7 MT	אָהַבְתִּי הַיְהוָה מִלְּאֵי וּמְרִמּוֹת יָהּ תַחַת לְשׁוֹנֵי עַמְּךָ יִשְׂרָאֵל

#### 2.2.4.1. Comparing the MT with “the” LXX

Psalms 9:28a LXX and Ps 10:7 MT are the same except that יָהּ is translated as καὶ πικρίας. However, it cannot depart from the original context of Psalm 10 MT (cf. Archer & Chirichigno 1983; Moo 1996:204 n. 33).

#### 2.2.4.2. Comparing “the” LXX with the NT

There are some differences between Rom 3:14 and Ps 9:28a LXX as follows: (1) The relative pronoun from singular οὗ to plural ὄν; (2) two omissions of αὐτοῦ and καὶ δόλου; and (3) two shifted positions of ἀρᾶς and γέμει, which are attributable to Paul’s adaptation (theological+stylistic; cf. Koch 1986:109; Stanley 1992:95). The change of the relative pronoun is suitable for its current context of Rom 3:10-12 where Paul broadened its scope over humanity *in toto*. The omission of both αὐτοῦ and καὶ δόλου also discloses Paul’s intention to have humanity *in toto* within his purview.<sup>214</sup> The shifted position of both

<sup>214</sup> See Koch (1986:116), who notes that the omission of the phrase καὶ δόλου is superfluous because in Rom 3:13b



ἀρᾶς and γέμει also serves to make Rom 3:14 suitable for its current context (cf. Stanley 1992:94-95). All the changes in Rom 3:14 reflect Paul’s intention to retain the coherence in its current context.

### 2.2.5. Rom 3:15-17 (Isa 59:7b-8a LXX)<sup>215</sup>

Rom 3:15-16	ὄξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν
Isa 59:7 LXX	οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσιν ταχινοὶ ἐκχέαι αἷμα· καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων, σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν
Isa 59:7 MT	רְגְלֵיהֶם לָרַע יִרְצוּ וַיִּמְהָרוּ לְשֹׁפֵךְ דָּם נִקְי מַחְשְׁבוֹתֵיהֶם מִחְשְׁבוֹת אֱוִן שֶׁד וַיִּשְׁבֶּר בְּמַסְלֹוֹתָם:
1QIsa <sup>a</sup> col. 48	רגליהמה לרע ירוצו וימהרו לשפוך דם נקיא מחשבותיהמה מחשבות און שד ושבר חמס במסלותיהמה
Rom 3:17	καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν
Isa 59:8 LXX	καὶ ὁδὸν εἰρήνης οὐκ οἶδασιν, καὶ οὐκ ἔστιν κρίσις ἐν ταῖς ὁδοῖς αὐτῶν· αἱ γὰρ τρίβοι αὐτῶν διεστραμμέναι, ἅς διοδεύουσιν, καὶ οὐκ οἶδασιν εἰρήνην
Isa 59:8 MT	דָּרַךְ שְׁלוֹם לֹא יִדְעוּ וְאֵין מִשְׁפָּט בְּמַעֲגָלוֹתָם נְתִיבוֹתֵיהֶם עֲקָשׁוּ לָהֶם כָּל דֶּרֶךְ כְּהָ לֹא יָדַע שְׁלוֹם:
1QIsa <sup>a</sup> col. 48	דרך שלום לוא ידעו ואין משפט במעגלותיהמה נתיבותיהמה עקשו להמה כול הדורך בה לוא ידע שלום

#### 2.2.5.1. Comparing the MT with “the” LXX

When it comes to Isa 59:7b-8a LXX and Isa 59:7-8 MT, they show no semantic deviation from each other by and large (cf. Archer & Chirichigno 1983). Instead, 1QIsa<sup>a</sup> 48:18-20 contains some differences as follows: (1) Both נקיא and חמס from Isa 59:7 MT; (2)

Paul already employed Ps 5:10b, which contains the phrase ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν.

<sup>215</sup> Wilk (1998:9) does not consider it as the direct quotation from Isaiah so that Isa 59:7-8 is not included in his study. However, Wagner (2003:288) argues that Paul’s use of Isa 59:7-8 belongs to his “larger pattern of reading Isaiah.”

המתיבותי, הדרך and בה from Isa 59:8 MT (cf. Ulrich et al. 2010:448).

### 2.2.5.2. Comparing “the” LXX with the NT

In Rom 3:15-16, there are some differences in comparison to Isa 59:7-8 LXX: (1) The omission of the phrase καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων, the phrase ἐπὶ πονηρίαν τρέχουσιν, and the conjunction δέ; (2) the change from the masculine adjective ταχινός to the masculine adjective ὀξύς; (3) the shifted position of the masculine adjective ὀξύς. First, the omission of the conjunction δέ is “standard fare in Paul’s handling of the biblical text” (Stanley 1992:95). Second, both the shifted position of the masculine adjective ὀξύς and the omission of the phrase ἐπὶ πονηρίαν τρέχουσιν are attributable to Paul’s adaptation (stylistic). They emphasize “the ‘hastiness’ of the actions” (Stanley 1992:97). Third, the omission of the phrase καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ ἀφρόνων is attributable to Paul’s adaptation as the means by which he retained the coherence in his claim since Rom 3:10-12, and still had humanity *in toto* within his purview (theological+stylistic; cf. Koch 1986:119). Last, the change from the masculine adjective ταχινός to the masculine adjective ὀξύς is also attributable to Paul’s adaptation because no textual variant can be found in the major manuscripts (stylistic; cf. Stanley 1992:96). However, Paul’s intention in his adaptation herein is quite unclear (cf. Stanley 1992:96).<sup>216</sup> In Rom 3:17, only one difference appears with Isa 59:8a LXX, that is, the change from the verb οἶδα to the verb γινώσκω. No textual variant can be found in the NT manuscripts, whereas these two textual variants are divided evenly into “the” LXX manuscripts.<sup>217</sup> This change is attributable to Paul’s *Vorlage* (cf. Stanley 1992:98).

### 2.2.6. Rom 3:18 (Ps 35:2b LXX)

Rom 3:18	οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν
Ps 35:2 LXX	Φησὶν ὁ παράνομος τοῦ ἀμαρτάνειν ἐν ἑαυτῷ, οὐκ ἔστιν φόβος θεοῦ

<sup>216</sup> Although the masculine adjective ταχινός is rarely employed in “the” LXX, it has a more common cognate ταχύς rather than a synonymous adjective ὀξύς (Stanley 1992:96 n. 35).

<sup>217</sup> A text variant with the verb οἶδα can be found in Q S B V, but a text variant with the verb γινώσκω in A Q<sup>ms</sup> 403’ Clem Eus Hier (cf. Stanley 1992:98).

ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ

Ps 36:2 MT

נְאֻם־פֶּשַׁע לְרִשְׁעַע בְּקִרְבִּי לִבִּי אֵין־פֶּחַד אֶל־הֵימָּ לְנֶגֶד עֵינָיו:

### 2.2.6.1. Comparing the MT with “the” LXX

Psalm 35:2b LXX and Ps 36:2 MT are similar in reading (cf. Archer & Chirichigno 1983).

### 2.2.6.2. Comparing “the” LXX with the NT

Romans 3:18 appears verbatim with Ps 35:2b LXX, except for the change from the masculine singular personal pronoun αὐτοῦ to the masculine plural personal pronoun αὐτῶν. As in Rom 3:14, this change is attributable to Paul’s adaptation as the means by which he had humanity *in toto* within his purview and still retained the coherence in its current context of Rom 3:10-18 (theological+stylistic; cf. Koch 1986:112; Stanley 1992:99).<sup>218</sup>

## 2.3. Hermeneutical investigation

### 2.3.1. Introductory formula

The combined form of quotations in Rom 3:10-18 is introduced with καθὼς γέγραπται as in Rom 1:17 and 3:4. Based on Paul’s apostolic identity squarely in line with scriptural prophetic traditions, it functions as promoting his previous claim of the notion of the universality of sin over humanity *in toto* in Rom 3:9b. This introductory formula refers “the occurrence of certain events” to “the predetermined plan of God revealed in the Scriptures” (Metzger 1951:306-307): Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτίαν εἶναι.

<sup>218</sup> No textual variant can be found in “the” LXX manuscripts.

### 2.3.2. Hermeneutical remarks

Most of all the changes in the combined form of quotations are attributable to Paul's adaptation. Each of them comes to be well-suited to Paul's argumentation herein by retaining the coherence of it as a whole.

First of all, Paul structured Rom 3:10-18 in the form of an *inclusio* as the means by which he initiated the notion of the universality of sin, while instantiating both "sins of speech" in Rom 3:13-14 and "the injurious results of sin in human society and conduct" in 3:15-17 (Schreiner 1998a:165; cf. Seifrid 2007:616-617). In terms of an *inclusio*, each subsection of Rom 3:10-18 will be dealt with respectively. In Rom 3:10-12, the phrase οὐκ ἔστιν appears five times at the beginning of Paul's indictment of the unrighteousness of humanity before God. It plays a rhetorically important role in unfolding his claim of the universality of sin over humanity *in toto* in Rom 3:9.<sup>219</sup> In doing so, Paul's adaptation of Ps 13:1 LXX in Rom 3:10 functions as the main topic running through Rom 3:10-18: "There is none righteous, not even one." Thus it is clear that Paul's indictments appear to be forensic.<sup>220</sup> It becomes clear in that Paul's claim in Rom 3:10-12 harks back to his previous claim in 1:18-32.

In Rom 3:13-14, Paul delved into the inner state of humanity in unrighteousness represented by evil speech (e.g., Jas 3:1-12). Paul structured Rom 3:13-14 in the form of "the sequence of organs involved in producing speech" (Moo 1996:203) or in an A-B-A-B form (Seifrid 2007:616) in order to emphasize a corrupted inner state of humanity. Paul's adaptation of Psalm 13 LXX resonates with his previous claims of the idolatrous and hypocritical disposition of human beings in Rom 2:1-16. In Rom 3:15-17, Paul was concerned with the outer state of humanity in unrighteousness such as "the violent and savage behavior of human beings" (Schreiner 1998a:166). It seems to be a logical result of the corrupted inner state of humanity. In the original context of Isa 59:7-8 LXX, the dire indictment of the prophet Isaiah is directed to the unrighteous in Israel. However,

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<sup>219</sup> Although in the original context of Ps 13 LXX, the Psalmist spoke of such unrighteousness in terms of social relationship, the move in the focal point of Rom 3:10-12 from a social relationship to the divine-human relationship "is not far from David's intention in the Psalm, as he unfolds the myriad dimensions of human folly" (Moo 1996:203; cf. Seifrid 2007:616).

<sup>220</sup> *Contra* Hays (1980:107-115) and Dunn (1988a:150).

Paul was at pains to broaden its scope over humanity *in toto* herein on the basis of his previous claim in Rom 2:17-29, where he was concerned with the sins of Jews squarely in line with those of Gentiles in 1:18-32 according to the idolatrous and hypocritical disposition of human beings.

In Rom 3:18, Paul employed Ps 35:2b LXX almost verbatim in order to expose both the inner corrupted state and outer violent state of humanity in unrighteousness before God: “There is no fear of God before their eyes.” As in Rom 3:10-12, it also harks back to Paul’s previous claim in 1:18-32. Taken together, Paul reiterated and reinforced his claim of the universality of sin over humanity *in toto* in Rom 3:9 on these scriptural footings. For Paul, the desperate failure to honor/fear God appears as the primary cause of both the corrupted inner state and violent outer state of humanity in unrighteousness.

All in all, it is worth noting that Paul’s claim in Rom 3:10-18 is concerned with an existential question as to the reconciliation of sinners with a righteous God, which revolves around the righteous God, the universality of sin, and the reconciliation of sinners with a righteous God. This existential question points to the fact that God’s righteousness will necessitate reconciling with sinners in a salvific drama of the triune God in spite of the universality of sin over humanity *in toto*.

### ***3. “What then shall we say that Abraham, our forefather according to the flesh, has found?” in Rom 4:3 (Gen 15:6 LXX) and 7-8 (Ps 31:1-2 LXX)***

#### **3.1. Tradition-historical investigation**

##### **3.1.1. Preliminary consideration**

**Genesis 15.** Westermann (1985:230) views Genesis 15 as the center of the Abraham story in Genesis by saying that “Gen 15 not only stands at the center of the external structure

of the Abraham narratives, but also is regarded in the history of exegesis right down to the present as the very heart of the Abraham story.” The structure of Genesis 15 falls into two sections such as Gen 15:1-6 and 15:7-21, in which God’s promises given to Abraham in Genesis 12 is reiterated and reinforced. God’s calling of Abraham, along with his promise of land in Genesis 12, is affirmed by the notion of election and righteousness in Genesis 15. This notion of election and righteousness is also reiterated and reinforced in Genesis 18, in which “the election of Abraham is introduced as a hedge against sin” (Nwachukwu 2002:100). It is of interest to note that “the language of judgment, righteousness and election of a remnant belong to the same semantic field” (Nwachukwu 2002:95). Nwachukwu’s observation sheds more light on the original context of Paul’s use of Gen 15:6 in Rom 4:3 in the course of his argumentation in Romans 1—4.

Scholarly viewpoints on the meaning the term *צדקה* in Gen 15:6 are still in dispute. Von Rad (1969:377) understood God’s righteousness as only salvific: “Der Begriff einer strafenden *צדקה* is nicht zu belegen; er wäre eine *contradictio in adiecto*.” However, Von Rad’s contention remains open to any possible criticism. God’s righteousness carrying a punitive aspect can be found in some Jewish literature of the Second Temple period (cf. Seifrid 2001b:415).<sup>221</sup> Therefore I suggest that a salvific aspect of God’s righteousness and its punitive aspect cannot be regarded as mutually exclusive, but mutually referenced. By probing justification or righteousness terminology, Seifrid (2001b:419) criticizes Cremer’s contention by taking the Tamar story in Gen 38:26 as a counter example. Cremer’s contention is as follows: “Sie (die Ansprüche) sind einfach mit dem bestehenden Verhältnisse gegeben...Das Verhältnis selbst ist die Norm” (1899:36). Seifrid (2001b:422) also criticizes Ziesler’s contention by taking the same story in Gen 38:26 as a counter example. Ziesler (1972:22) insists that “the word ‘forensic’ may conceal this distinction between status and behavior.” In order to support it, he makes a distinction between “legal activity” and “governing, ruling activity” (1972:23-24). However, the Tamar story in Gen 38:26 shows that Ziesler’s attempt to make a distinction between status and behavior is less convincing. Then, Seifrid (2001b:423) continues to criticize Hill’s contention of God’s “covenant-faithfulness.” Hill’s contention points to the fact that

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<sup>221</sup> Of course, the fact that a punitive aspect of God’s righteousness also appears in some Jewish literature cannot displace its salvific aspect from consideration. A salvific aspect of God’s righteousness appears more four times than its punitive aspect (cf. Seifrid 2001b:416).

the notion of promissory covenant appears to be not only pervasive but also fundamental (1967:93-97). It compels us to pose a crucial question as to the relationship between righteousness and covenant. By dealing with Sanders's covenantal nomism,<sup>222</sup> Seifrid (2001b:423) points out that “to speak of ‘righteousness’ as ‘covenant faithfulness’ is to invert the actual semantic relation between the terms.” Accordingly, he is led to conclude that it is necessary to make a distinction between “concepts and word meanings in the treatment of righteous terminology” (2001b:441; cf. Hirsch 1976).

**Psalm 32.** Psalm 32 (= Psalm 31 LXX) has been generally classified as an individual lament. It appears as the first among the thirteen psalms having the word “Maskil” in their heading (e.g., the others are Pss 42, 44, 45, 52-55, 74, 78, 88, 89, 142). It also belongs to the category of the penitential psalms (cf. Davidson 1998:110). Psalm 32 falls into two sections such as Ps 32:2-19 and 32:20-25. The former is about David's prayer and the latter is about his thanksgiving and praise (cf. Craigie & Tate 2004:258-259).<sup>223</sup> Ps 32:1-2a begins David's prayer in 32:2-19, which is as follows chiastically structured (Craigie & Tate 2004:259): A (prayer in 32:2-6), B (trust in 32:7-9), C (lament in 32:10-14), B' (trust in 32:15), A' (prayer in 32:16-19). Both Ps 32:1 and 32:2 begin with the introductory phrase, אֲשֶׁר־י, respectively. It seems to be unusual in that “they are the only such sayings in the Old Testament in which the people so described are on the receiving end of something done to them” (Davidson 1998:110). For instance, in Ps 1:1, such beneficiaries are those who do not follow “the advice of the wicked.” In Ps 119:1, they are those who “walk in the way of the Lord. In Ps 128:1, they are those who “fear the Lord.”<sup>224</sup> However, in Ps 32:1-2, David acts as a beneficiary not due to his endeavor to be faithful to God, but due to God's mercy of forgiving his sins. It is for this reason that, for Avemarie, the David story in Ps 32:1-2 (= Ps 31:1-2 LXX) can be coupled with the Abraham story in Gen 15:6 as *gezerah shewah* in Rom 4:3-8 (2009:95-96).

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<sup>222</sup> For more details on Sanders's covenantal nomism, see §2.1. in chapter 6.

<sup>223</sup> Of course, scholarly viewpoints are diverse. For instance, Kraus (1993:393) makes a divide between Ps 32:2-9 and 32:10-25.

<sup>224</sup> Davidson (1998:110) goes on to say that “[i]t is no surprising that Paul (Rom. 4:7-8) uses these verses side by side with an argument based on the Abraham story in Genesis 15.”

### 3.1.2. The use of Gen 15:6 in Jewish and early Christian traditions

Genesis 15:6 is explicitly cited once in 1 Macc 2:52 and is implicitly cited only twice in 4QMMT (= 4Q398 frgs. 14-17 ii 7) and Ps 106:31 in the Second Temple period (cf. Lange & Weigold 2011:60, 240).

Psalm 106:31 refers to the zealous priest Phinehas, not to Abraham. However, Ben Sira introduced both Phinehas and Abraham as two exemplars in *the Praise of the Fathers* (e.g., Sir 44:19-21; 45:23-24). Watson (2004:177, 179) points out that “the case of Phinehas’s ‘righteousness’ can still shed light on Abraham’s...Abraham is, so to speak, a photographic negative of Phinehas.”<sup>225</sup> It is of interest to note that such a relationship between Phinehas’s zeal for the law and Abraham’s faith can pave the way for a better understanding of Paul’s claim in Rom 10:1-4, especially Israel’s zeal in 10:2, in relation to his previous argumentation in Romans 1—4.<sup>226</sup>

When it comes to 4QMMT, Evans (2012:487) insists that the Qumran covenanters introduced the zealous priest Phinehas as an exemplar of their own practices rather than the great patriarch Abraham. This is because, in 4QMMT, Ps 106:31 may be alluded to rather than Gen 15:6.<sup>227</sup> However, it is less convincing. Unlike Ps 106:31, it is indeterminate whether the referent of Qumran covenanters is the zealous priest Phinehas or the great patriarch Abraham. For instance, in 4Q225 frgs. 2 i 7-8, Gen 15:6 is alluded to by carrying verb  $\text{קָשַׁב}$  in the *nifal waw* consecutive form as is Ps 106:31 in 4QMMT (cf. Abegg Jr. 2001:209). Moreover, 4Q225 frgs. 2 i 7-8 incorporates the *Akedah* in Genesis 12 into Gen 15:6 (cf. Rey 2014:43; e.g., 4Q225 frgs. 2 i 5-12). It seems that both the priest Phinehas’s zeal for the Mosaic law and the great patriarch Abraham’s faith cannot be mutually exclusive in 4QMMT.<sup>228</sup> That is why the Qumran covenanters

<sup>225</sup> That is why Westermann (1985:222-223) regards Gen 15:6 as the retrospective influence of post-Isaianic ideas. See Fitzmyer (1993:374), who notes that “the contrast between Gen 15:6 and Ps 106:31 was hotly disputed in Reformation times.”

<sup>226</sup> For more details on Paul’s argumentation in Romans 1—4 and 9—11, see §2.1. and §2.3. in chapter 3.

<sup>227</sup> Without any introductory formula, 1 Macc 2:52 appears verbatim with Gen 15:6. Both 4QMMT and Ps 106:31 have in common with the change from the *qal waw* consecutive form of verb  $\text{קָשַׁב}$  to the *nifal waw* consecutive form.

<sup>228</sup> In 4Q398 frgs. 14-17 ii 3, the phrase  $\text{הַרְוֵתָהּ יִשְׁעָהּ}$  appears and has been generally recognized as being parallel to the phrase  $\text{ἔργα νόμου}$  in Paul’s letters (e.g., Romans and Galatians). Scholars such as Dunn (1998:358), Abegg (1999:139-147), and Huttunen (2009:141) concur that the term works of the law in 4QMMT should be construed in terms of Sanders’s covenantal nomism. However, Fitzmyer (1993:338) points out that 4QMMT does not seem to support these scholarly viewpoints. 4QMMT c 26-32 (= 4Q398 frgs. 14-17 ii 2-8) is as follows: “Now, we have written to you some



understood faith as “proper practice” (Bernstein 1996:36).

The author of 1 Maccabees in 1 Macc 2:52 understood Abraham’s faith as referring to the *Akedah* in Genesis 22 (cf. Hieke 2007:65-66). Both Phinehas and Abraham come to the forefront in 1 Macc 2:51 where Mattathias bequeathed some instructions to his sons on his deathbed by saying: “[r]emember the works of the fathers.” The reception history of Gen 15:6 demonstrates that the focal point is changed from Abraham’s believing in God unheroically to his sacrificing Isaac to the same God heroically (cf. Watson 2004:181). As a result, “Abraham is assimilated to Phinehas, and Genesis 15.6 is deprived of its potential role as the hermeneutical key to his story” (Watson 2004:181). It is of interest to note that this situational context of the use of Gen 15:6 in relation to Abraham’s heroic obedience can pave the way for a better understanding of Paul’s claim in Rom 10:6-8 in relation to his previous argumentation in Romans 1—4.

Taken together, the *Akedah* in Genesis 22 appears to be situated in the very heart of Second Temple Jews, not the Abraham story in Genesis 15 (cf. Silva 2007:802; Rey 2014:43). Rey (2014:42) points out that “[e]n effet, la plupart associent le motif de la fidélité d'Abraham, non pas à une croyance, ni même à une obéissance à la Loi, mais à une fidélité à la parole divine au moment de l'épreuve.” However, Watson (2004:182) is correct in saying that the divine verdict in Gen 15:6 is centered on Abraham’s humble faith in the divine promise, not on his heroic obedience whatever it is. By the same token, Rey (2014:44) comes to the conclusion that “[e]n contraste avec ces discours, Paul ne retient pas le lien avec Gn 22 et affirme que la justice d'Abraham n'est pas due à son obéissance, mais à sa foi en tant que croyance en la promesse, en totale indépendance des œuvres.” Such a tendency to incorporate Abraham’s faith in Gen 15:6 into Phinehas’s zeal for the law or into Abraham’s obedience to sacrifice Isaac stands in contrast to Paul’s

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of the works of the Law, those which we determined would be beneficial for you and your people, because we have seen [that] you possess insight and knowledge of the Law. Understand all these things and beseech Him to set your counsel straight and so keep you away from evil thoughts and the counsel of Belial. Then you shall rejoice at the end time when you find the essence of our words to be true. And it will be reckoned to you as righteousness, in that you have done what is right and good before Him, to your own benefit and to that of Israel.” Charlesworth (2006:192) points out that the focal point of the author/redactor of 4QMMT is placed on such an important question as to “how widely shall the blessing extend?” in terms of the motif of blessing and curse in Deut 27-30. By the same token, Gathercole (2002:94) argues that 4QMMT C 26-31 explains how works of the law will function on the Day of Judgment. Von Weissenberg’s observation that the Deuteronomistic theology of repentance is concerned with “a chance to enter into the renewed covenant” is suggestive hereof (2009:232).

use\_of Gen 15:6 in Rom 4:3.

In early rabbinic literature, such a tendency is reiterated and reinforced. Abraham's faith is construed "kraft seiner eigenen verdienstlichen Werke" (Str-B 3:201; cf. Ziesler 1972:122-126; De Roo 2003:191-202). This theologoumenon can also be found in Philo's works such as *Abr.* 262, 268, 273; *Virt.* 216, 218; *Praem.* 27; *Her.* 90-95; *Migr.* 43-44; *Mut.* 177, 186; *Immut.* 4, and *Leg.* 3.228 (cf. Bruce 1982:153; Visscher 2009:164). For instance, in *Her.* 90-95, Philo understood faith as referring to virtue and obedience, that is, "a natural act of righteousness, which God rewards according to the principles of nature." Philo's interpretation of Gen 15:6 is not only apologetical but also philosophical in nature. In *Abr.* 275-276 and *Immut.* 4, Philo also incorporated the *Akedah* in Genesis 12 into Abraham's faith in Genesis 15 as in 4QMMT and 1 Macc 2:52. All in all, it seems that the motif of the divine promise is demoted to a secondary position, whereas the motif of human obedience is promoted to the main one.

In the NT writings, except for here in Romans, Gen 15:6 appears only twice in Gal 3:6 and Jas 2:23. Galatians 3:6, where Paul employed Gen 15:6, comes to be coupled with the catena of rhetorical questions in Gal 3:2-5. These rhetorical questions make a contrast between works of the law and faith. Along with Rom 1:17, it instantiates the notion of the justification of the ungodly (cf. Bruce 1982:153). In Jas 2:23, the author of James employed Gen 15:6 in a midrashic manner (cf. Davids 1982:129; Moo 1985:112-114). At first glance, Jas 2:23 seems to run counter to Paul's use of Gen 15:6 both in Romans and in Galatians. However, it is less likely that Jas 2:23 stands square with such a tendency to incorporate the *Akedah* or Phinehas's zeal into Abraham's faith with the result that Abraham's faith is meritorious (cf. Davids 1982:129). The author of James employed Gen 15:6 from a different vantage point from Paul in that "the faith of Abraham and God's verdict of acquittal were 'filled up,' given their ultimate significance, when Abraham 'perfected' his faith with works" (Moo 1985:113). Thus the phrase καὶ οὐκ ἐκ πίστεως μόνον in Jas 2:24 serves to make sense of "den genuinen Sinn der paulinischen Rechtfertigungslehre gegen nachträgliche Verfälschungen" (Theobald 1998:105).

### 3.1.3. The use of Ps 31:1-2 in Jewish and early Christian traditions

Psalm 32:1-2 (= Ps 31:1-2 LXX) is explicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). In early rabbinic literature, this quotation exhibits the significance of the repentance of sins producing forgiveness. For instance, in *Midr. Ps.* 32:2, Rabbi Jose ben Yehuda interpreted that the repentance of sins in its full sense is necessary for obtaining the forgiveness of God: “[w]enn ein Menschen vollkommene Buße tut, daß sein Herz in ihm entwurzelt ist, dann vergibt ihm Gott” (Str-B 3:202). Even further than that, however, *Midr. Ps.* 32:3 regards the forgiveness of sins as dependent on a person’s merit: “Heil dem Menschen, dem Jahve die Missetat nicht zurechnet Ps 32,2, nämlich weil er eine ihr entsprechende (sie ausgleichende) Gebotserfüllung  $\eta\chi\zeta\eta$  (= Gesetzeswerk) vollbracht hat” (Str-B 3:203). It is of interest to note that, in early rabbinic literature, the notion of repentance or confession of sin comes to the forefront in relation to the forgiveness of sins with the result that such a meritorious concept of forgiveness of sins is introduced.<sup>229</sup> However, for Paul, repentance or confession of sin is implied in relation to faith (cf. Seifrid 2007:624; e.g., Rom 1:23; 3:26; 4:20). In Rom 4:6-8, Paul shed more light on God’s initiative in forgiving sinners.

## 3.2. Textual version comparison

### 3.2.1. Rom 4:3 (Gen 15:6 LXX)

Rom 4:3	ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
Gen 15:6 LXX	καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
Gen 15:6 MT	:הַאֱלֹהִים לְ אֲבְרָהָם וַיִּחְשַׁב לוֹ צְדָקָה
Gal 3:6	Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην
Jas 2:23	ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη
1 Clem. 10:6b	ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

<sup>229</sup> See Sung (1993:161), who notes that “[d]ie Umkehr spielt auch im Bußgebet (bSanh 103a), im Sündenbekenntnis (Lv r 10,5) und in der Bitte um Vergebung (bJoma 86b Bar; Midr Ps 32 § 2 121b) eine wichtige Rolle.”

### 3.2.1.1. Comparing the MT with “the” LXX

Genesis 15:6 LXX and Gen 15:6 MT show no substantial difference between each other (cf. Archer & Chirichigno 1983).

### 3.2.1.2. Comparing “the” LXX with the NT

Romans 4:3 herein appears verbatim with Gen 15:6 LXX, except for the change of the coordinating conjunction from καί to δέ and the change of the proper name from Αβραμ to Ἀβραάμ. For the former, syntactically speaking, the position of δέ in Rom 4:3 seems to be awkward. That is why the omission of it can be found in the major NT manuscripts as well as the minuscules and the church fathers.<sup>230</sup> On the one hand, no textual variant can be found in the major LXX manuscripts. On the other hand, Rom 4:3 appears verbatim both with Jas 2:23 and with 1 *Clem.* 10:6b. This change is likely attributable to Paul’s *Vorlage*. The omission of the coordinating conjunction δέ in Gal 3:6 is attributable to Paul’s adaptation (stylistic). Galatians 3:6 begins with the subordinating conjunction Καθώς so that the omission of δέ is suitable for its current context (cf. Stanley 1992:234-235). For the latter, Steyn (2013:196) is of the opinion that this change is also attributable to Paul’s *Vorlage*. This is because the proper noun Ἀβραάμ can be found in Rom 4:3, Jas 2:23, and Philo’s *Mut.* 177 other than the proper noun Αβραμ in Gen 15:6 LXX.

### 3.2.2. Rom 4:7-8 (Ps 31:1-2a LXX)

Rom 4:7	μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·
Ps 31:1 LXX	μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι
Ps 32:1 MT	:האָפּוּק פֿרִי־שֶׁשׁ עֲשָׂה לְיִשְׂרָאֵל מִשְׁפָּל וְיִדְּלֶה
1 <i>Clem.</i> 50:6a	Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι

<sup>230</sup> E.g., D\* F G 61 108\* b<sup>scr\*</sup> o<sup>scr</sup> d e f g vg syr<sup>sch</sup> arm aeth Chr Euthal Cyp Or (cf. Stanley 1992:100).

Rom 4:8	μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν
Ps 31:2 LXX	μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος
Ps 32:2 MT	:הַמַּאֲרִיִּים יְהוָה לֹא יִשְׁפָּט וְיִשְׁפָּט יְהוָה לְעַוְבֵי יְהוָה
1 Clem. 50:6b	μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ δόλος

### 3.2.2.1. Comparing the MT with “the” LXX

When it comes to Ps 31:1-2a LXX and Ps 32:1-2 MT, the only difference between Ps 31:1 LXX and Ps 32:1 MT, is the change from the *qal* passive participle singular construct of the verb שָׁפַט to the aorist passive plural indicative of the verb ἀφίημι. It seems that the translator(s) of Psalms LXX attempted to apply David’s personal experience of the forgiveness of God to the collective who stand squarely in line with David’s faith (cf. Archer & Chirichigno 1983).

### 3.2.2.2. Comparing “the” LXX with the NT

Romans 4:7-8 appears verbatim with Ps 31:1-2a LXX. 1 Clement 50:6 also appears verbatim with Ps 31:1-2 LXX. Hence it can be assumed that the *Vorlage* of both Paul and the author of 1 Clement seems to correspond to the eclectic text of Ps 31:1-2 LXX.

## 3.3. Hermeneutical investigation

### 3.3.1. Introductory formula

Both quotations are introduced with the verb of saying: τί γὰρ ἡ γραφή λέγει in Rom 4:3 and καθάπερ καὶ Δαυὶδ λέγει in 4:6 respectively. It serves to present these two quotations vividly as *viva voce* of God and his agent respectively (cf. Smith 1988:281; Hvalvik

1996:109-110; e.g., 2 Tim 3:14-17).<sup>231</sup>

### 3.3.2. Hermeneutical remarks

According to Robertson (1980:269), “the entirety of Romans 4 may be regarded as a ‘running exegesis’ of Genesis 15:6.” Thus it is clear that Paul employed Ps 31:1-2a LXX in Rom 4:7-8 in order to back up the “running exegesis” of Gen 15:6 LXX. The *crux interpretum* hereof is how to interpret Rom 4:7-8 in relation to 4:3.<sup>232</sup> First of all, it has generally been recognized that these two quotations can be structured in the form of *gezerah shewah* (cf. Aletti 2003:320; Visscher 2009:182).<sup>233</sup> The significant *Stichwort* linking between these two quotations as *gezerah shewah* is the verb λογίζομαι.

It is worth noting that the verb λογίζομαι or כִּשְׁבָה appears for the first time in Gen 15:6 along with the verb πιστεύω or יָמַן. In terms of the phraseology of Gen 15:6, the faith of Abraham may be equivalent to his righteousness (Gundry 2005:231-232).<sup>234</sup> However, if the subsequent usages of the verb λογίζομαι in the Pentateuch are taken into account adequately, the phrase καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην describes “a righteousness that does not inherently belong to him” (Robertson 1980:265; cf. Aletti 2003:312; Visscher 2009:173).<sup>235</sup> Faith is credited as “a necessary condition.” Nonetheless, the emphasis of this phrase is placed on “the gracious giver who reckons to him what is not inherently or deservedly his” (Visscher 2009:173; cf. Carson 2004a:61).<sup>236</sup> It becomes clear in that Paul deliberately introduced Abraham as the ungodly by saying that the God in whom Abraham believed is the one who justifies the ungodly in Rom 4:5: τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

<sup>231</sup> *Contra* Van Kooten (2010:279), who insists that, when compared to the Greco-Roman practices, this introductory formula ἡ γραφή λέγει, along with the similar one ὁ νόμος λέγει, “does not suggest the ‘Scripture’ referred to is divine in origin. All these references and formulae seem to touch mainly upon the ancestral authority of the Jewish writings.”

<sup>232</sup> *Contra* Sanders (1983:62), Dunn (1988a:230), and Wright (2002:493).

<sup>233</sup> For this *gezerah shewah*, see Aletti (2003:307), who defines it as follows: “Pour ceux qui se contentent d'une définition large, la GS [= *gezerah shewah*] est une règle d'interprétation des Écritures consistant à mettre en parallèle ou à interpréter l'un par l'autre deux passages scripturaires ayant en commun un même mot ou un mot de même racine.” See Avemarie (2009:83-86), who calls it “lexematic association.”

<sup>234</sup> *Contra* Vickers (2006:173).

<sup>235</sup> E.g., Gen 31:15, in which Leah and Rachel are reckoned as strangers by their father; Num 18:27 and 18:30, in which the tithe-offering of the Levites is reckoned as the corn of the threshing floor; Lev 7:18, in which the benefit of a sacrifice fails to be reckoned to the sinner unless it is eaten by the third day (cf. Visscher 2009:173).

<sup>236</sup> See Vickers (2006:234), who notes that “the object of faith is the source of righteousness.”

At first glance, Ps 31:1-2a LXX seems to have nothing to do with the notion of the justification of the ungodly *χωρίς νόμου*. However, the term *ἀσεβής* in Rom 4:5 serves to explain why Paul employed Ps 31:1-2a LXX in support of Rom 4:3 as *gezerah shewah*. In the Second Temple period, the ungodly are generally those who are wicked, or those whom God hates, or those who are condemned in judgment (cf. Hultgren 2011:181). Based on the term *ἀσεβής*, Rom 4:7-8 plays an expository role in clarifying what Paul spoke of in Rom 4:3 (cf. Robertson 1980:271-272; Aletti 2003:320; Avemarie 2009:96; Matera 2010b:111). According to Aletti (2003:317), “il est beaucoup plus important de noter que Paul a mis les premiers versets de ce psaume en rapport avec Gn 15,6 pour confirmer sa doctrine de la justification sans les œuvres de la Loi.” The God who justifies the ungodly is the gracious one who forgives such lawless deeds and covers such sins. The notion of the justification of the ungodly *χωρίς νόμου*, the prime representative of which is Abraham, comes to be closely linked with the forgiveness of sins, the most notable beneficiary of which is David (cf. Robertson 1980:271-272; Aletti 2003:320).<sup>237</sup> It becomes clear in that the explicit structural parallel between Rom 4:3 and 4:7-8 appears as follows:

Ps 32(31), 1-2 = Rm 4, 7-8	Gn 15, 6 = Rm 4, 3
Dieu	Dieu
ne compte pas	a compté
le péché	la foi
de l’homme -> bienheureux,	d’ Abraham -> justifié
justifié	

(Aletti 2003:320)

Both Abraham and David have in common with each other: (1) Abraham is uncircumcised at the time of Gen 15:6 so that he is present as a Gentile sinner-like person in cultural and religious contexts of the Second Temple period, and David is a Jewish

<sup>237</sup> According to Calvin (*Inst.III.xi.21*), “*iustitiam fidei esse reconciliationem cum Deo, quae sola peccatorum remissione constat.*” However, it reflects Calvin’s opposition to the Council of Trent (cf. Leith 2010:90). That is why Venema (2007:100 n. 33) attempts to disambiguate Calvin’s observation as follows: “[I]t seems clear that Calvin does not identify justification simply with the forgiveness of sins. The importance of the aspect of the imputation of Christ’s righteousness is evident from Calvin’s occasional identification of justification with this aspect alone” (*Inst.III.xi.21*).

sinner. It makes sense of the universality of sin over humanity *in toto*; (2) both Abraham and David have not achieved good works for their righteousness and forgiveness respectively; (3) nonetheless, Abraham puts his hope in God's promises by faith, and David also puts his hope in God's mercy (cf. Aletti 2003:322; Kruse 2012:207). Aletti's observation is suggestive hereof: "Juifs *et* not Juifs, qui à cause de leurs péchés ou de la situation qui est la leur, ne sauraient faire valoir leurs (bonnes) œuvres" (2003:322, italics original). This commonality between Abraham and David will dispel a tenacious tendency of Second Temple Jews to regard Abraham's faith as merit synergistically achieved by good works from Paul's argumentation in Romans 4. Paul's claim of the universality of sin over humanity *in toto* in Rom 3:9 precludes any boasting of good works before God even in the cases of both Abraham and David. As a result, the only alternative is to have faith in God's salvific promises and to put hope in them by faith according to God's mercy.

It is of interest to note that Paul employed Gen 17:5 LXX in Rom 4:17, along with Gen 15:5 LXX, for the purpose of supporting his previous claim in Rom 4:3-8: πατέρα πολλῶν ἐθνῶν τέθεικά σε. Paul did not introduce God's injunctions in Gen 17:10-14 in relation to circumcision. However, it may be implied so that Paul's use of Gen 17:5 LXX in Rom 4:17 harks back to Paul's previous claim in Rom 2:25-29 (cf. Aletti 2003:323). In Rom 2:28-29, Paul made a declarative statement that "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." In Gen 17:5, God's promise is closely linked with the fatherhood of Abraham. However, it does not make clear whether it is physical or spiritual or both. In Rom 4:16, Paul made it clear that there are two subgroups of Abraham's descendants: οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ πάντων ἡμῶν. Nonetheless, for Paul, there is no *Sonderweg* to salvation. What matters to the identity of Abraham's descendants is God's grace. Both Paul's use of Gen 15:6 LXX in Rom 4:3 and his use of Ps 31:1-2a LXX in 4:7-8 demonstrate that "a true (spiritual) descendant of Abraham" should be understood as those who will follow the trail of Abraham's faith (Hultgren 2011:186).



## Chapter 7. Paul's use of quotations coupled with its respective rhetorical question in Romans 5—8

### 1. “*What shall we say then? Is the Law sin?*” in Rom 7:7b (Deut 5:21 LXX/Exod 20:17 LXX)

#### 1.1. Tradition-historical investigation

##### 1.1.1. Preliminary consideration

Both Deut 5:21 and Exod 20:17 are the tenth commandment in the Decalogue, which is about covetousness. What is at issue is how to understand the usage of the verb *קָמַד*, which is usually translated as “to covet” or “to desire.” Unlike the first nine commandments, which revolve around “objective actions,” the tenth is concerned with “a subjective offense of mind, will, feeling, emotion, or attitude” (Chaney 2004:303). In Exod 34:24 and Ps 68:17, the verb *קָמַד* refers to “both desiring and taking possession” (Chaney 2004:304).<sup>238</sup> Scholarly viewpoints on whether the verb *קָמַד* refers to a subjective desire without an objective action or to a subjective desire with an objective action are still in dispute (cf. Durham 1987:297-299). However, the phraseology of Deut 5:21, which makes a link between the verb *קָמַד* and *אָוֶה*, can help us to understand the usage of the verb *קָמַד* both in Deut 5:21 and in Exod 20:17.<sup>239</sup> It seems that the verb *קָמַד* “is by choice a reference to an obsessive covetousness,” which serves to make the violation of the first nine commandments possible (Durham 1987:298). Thus it is clear that violating covetousness in the tenth commandment should be understood as a prerequisite step in violating the other nine commandments in the Decalogue (cf. Durham 1987:298; Ziesler 1988:44).

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<sup>238</sup> See Jesus's saying in Matt 5:21-30.

<sup>239</sup> The verb *קָמַד* usually denotes desire without action.

### 1.1.2. The use of Deut 5:21 (= Exod 20:17) in Jewish and early Christian traditions

Deuteronomy 5:21 (= Exod 20:17) is explicitly cited once in 4 Macc 2:5 and is implicitly cited once in *T. Iss.* 7:3 (cf. Lange & Weigold 2011:74, 254). In *T. Iss.* 7:3, Issachar had recourse to Deut 5:21 (= Exod 20:17) when he confessed how he had lived up to God's commandments. However, by taking Joseph as an example, the author of 4 Maccabees employed Deut 5:21 (= Exod 20:17) in support of his claim that human reason is capable of controlling covetousness in 4 Macc 2:6: ὅτι τῶν ἐπιθυμιῶν κρατεῖν δύνανται ὁ λογισμός. In early rabbinic literature, this motif of Joseph's story can also be found in *Lev. Rab.* 2:10 describing that Joseph fulfilled the tenth commandment when he was fleeing from seduced by Potiphar's wife (cf. Seifrid 2007:632).

Notwithstanding the positive but unusual case of Joseph, in Jewish theologoumenon, covetousness corresponds to "the root of all sin" (Dunn 1988a:380; e.g., *Opif.* 152; *Decal.* 142, 150, 153, 173; *Spec.* 4.84-84 in Philo's works as well as *Apoc. Mos.* 17.1-2; *Apoc. Ab.* 24.10). In *Decal.* 142, Philo understood desire as the source of wrongdoings psychologically and philosophically. For Philo, desire alone appears to be voluntary by exposing the very disposition of human beings; Logos alone resists against it (e.g., *Decal.* 150).<sup>240</sup> In 1QS 11:9f, the prayer in the Rule of the Community in the Dead Sea Scrolls discloses such a disposition of human beings as follows: "[h]owever, I belong to evil humankind, to the assembly of wicked flesh; my failings, my transgressions, my sins...with the depravities of my heart belong to the assembly of worms...the mercies of God shall be my salvation always; and if I fall in the sin of the flesh, in the justice of God, which endures eternally, shall my judgment be" (Martínez 1994:18). Such an existential complaint against the inclination to evil, namely יצר הרע, can also be found in *4 Ezra* 3:20-26 and 4:30-31. In *the Sayings of the Jewish Father* (e.g., *Pirqe Aboth* II.11), R. Jehoshua instructed that the inclination to good can resist against the inclination to evil. Concerning early rabbinic literature, therefore, Strack and Billerbeck (1961:235) point out that "würde sich der Begehrende ohne diese Einwilligung in den Besitz des

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<sup>240</sup> Philo's conception of the relationship between desire and Logos exhibits the Platonic influence of *Soma-Sema* tradition.

betreffenden Gegenstandes setzen, so fiel er überhaupt nicht unter das Verbot לֹא תִקַּח, sondern unter das Verbot לֹא תִגְנוֹל ‘du sollst nichts rauben’ Lv 19,13.” Such a theologoumenon can also be found in Jas 1:15. The author of James made a declarative statement that “then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.” All in all, the tenth commandment in the Decalogue introduces covetousness as “the root of all sin” in relation to the very disposition of human beings. This concept of the tenth commandment in the Decalogue in Jewish literature and early rabbinic literature can give a glimpse of the original context of Paul’s use of Deut 5:21 (= Exod 20:17) in Rom 7:7 in the course of his argumentation in Romans 7.

## 1.2. Textual version comparison

Rom:7:7	οὐκ ἐπιθυμήσεις
Deut 5:21 LXX	οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου...
Deut 5:21 MT	וְלֹא תִקַּח אִשָּׁת רֵעֶךָ וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שְׂדֵהוּ וְעַבְדּוֹ וְנַאֲמָתוֹ וְשׂוֹרְוֹ וְחַמְרוֹ וְכָל אֲשֶׁר לרֵעֶךָ: ט
Exod 20:17 LXX	οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου...
Exod 20:17 MT	לֹא תִקַּח בֵּית רֵעֶךָ לֹא-תִתְאַוֶּה אִשָּׁת רֵעֶךָ וְעַבְדּוֹ וְנַאֲמָתוֹ וְשׂוֹרְוֹ וְחַמְרוֹ וְכָל אֲשֶׁר לרֵעֶךָ: פ

### 1.2.1. Comparing the MT with “the” LXX

Deuteronomy 5:21 LXX (= Exod 20:17 LXX) and Deut 5:21 MT (= Exod 20:17 MT) show no substantial difference between them (cf. Archer & Chirichigno 1983).<sup>241</sup>

### 1.2.2. Comparing “the” LXX with the NT

Romans 7:7 appears verbatim with Deut 5:21 LXX (= Exod 20:17 LXX), save that Paul

<sup>241</sup> There is a different sequence between Deut 5:21 and Exod 20:17.

omitted the object of the verb ἐπιθυμέω beginning from τὴν γυναῖκα τοῦ πλησίον σου. When it comes to this omission, Koch (1986:117) argues that it reflects the “Auslegungstradition” of Hellenistic Diaspora Jews (cf. Stanley 1992:103).

### 1.3. Hermeneutical investigation

#### 1.3.1. Introductory formula

The quotation is introduced with εἰ μὴ ὁ νόμος ἔλεγεν. This introductory formula with the verb of saying shows that, as a νόμος, Deuteronomy can address “Paul’s contemporary situation” (Lincicum 2010:118; cf. Scobie 2003:778).

#### 1.3.2. Hermeneutical remarks

Various early rabbinic literature, such as *Tg. Neof.* 2:15, 3:22-24; *Frag. Tg.* 2:15; *Tg. Ps.-J.* 2:15, 3:24, *Sipre* 41, *Gen. Rab.* 16:6, presuppose that the Mosaic law was already present at the time of the fall, even prior to creation (cf. Dunn 1988a:379; Lichtenberger 2004:225-232). However, the law was not present at the time of the fall and rather was introduced through Moses at Mount Sinai into the world (e.g., Rom 5:12-21). From a temporal vantage point, even prior to the conferring of the Mosaic law at Mount Sinai, Adamic human beings were already under the mastery of sin while being unconscious of sin. The functioning of the law is not to make sin, but make sin conceivable. Paul took Deut 5:21 (= Exod 20:17) as an example in order to explain how such a function of the law works. The tenth commandment was generally recognized as “the sin from which all other flow” in the Second Temple period (Ziesler 1988:44). The other commandments are all about “outward actions,” whereas the tenth commandment is centered on “an inner disposition, ‘desire’ (ἐπιθυμία)” (Hultgren 2011:277).<sup>242</sup> The commandment against covetousness is to expose the fact that the unconsciousness of sin cannot provide evidence of the lack of such an idolatrous and hypocritical disposition of the ungodly and unrighteous in Rom 1:18—2:29.<sup>243</sup>

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<sup>242</sup> In early rabbinic literature and *4 Ezra*, it is equivalent to the term יצר הרע (Dunn 1988a:380).

<sup>243</sup> This inner disposition cannot be confined to sexual lust as Gundry (1980:232-233) contends. It is too speculative

## **2. “Who will separate us from the love of Christ?” in Rom 8:36 (Ps 43:23 LXX)**

### **2.1. Tradition-historical investigation**

#### **2.1.1. Preliminary consideration**

Psalm 44 (= Psalm 43 LXX) has been generally classified as a national or communal lament reflecting “the religious activity of the community following a military disaster of national proportions” (Craigie & Tate 2004:331). This desperate situation in Psalm 44 calls attention to the issue of God’s faithfulness to the covenant/his salvific promises. In Ps 44:18, Israel’s innocence in relation to the covenant is seemingly claimed and their lament is seemingly justified: “All this has come upon us, but we have not forgotten You, and we have not dealt falsely with Your covenant.” In other words, their lament connotes their complaint in relation to divine wrath inflicted on them (cf. Bauckham 2006:84; e.g., Pss 10:1; 58:2-5; 89:47; Hab 1:13-17).<sup>244</sup> Psalm 44:23 belongs to the concluding prayer in Psalm 44 (Craigie & Tate 2004:332). However, this concluding prayer “is not an act of unfaith, but rather is the supreme example of serious faith” (Brueggemann 2005:52). The rationale of this kind of faith is that a “new divine initiative” will entail (Brueggemann 2005:52). The expression *כִּי-עַלֶּיךָ הָרַגְנוּ*, “for Your sake we are killed,” in Ps 44:23 should be understood as an appeal to God’s faithfulness to the covenant/his salvific promises in a time of suffering. In other words, their appeal for God’s new initiative for deliverance from a desperate situation “arises simply from God’s covenant with his people” (Seifrid 2006:145).

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to interpret Paul’s use of Deut 5:21 (= Exod 20:17) as referring to his *bar mitzvah* experience because Paul did not use the verb *ἐπιθυμέω* in a sexual sense (cf. Zieler 1988:41-56; Schreiner 1998a:369; Moo 1996:434-435). Nor can it be confined to “the Jewish alternative of desiring superior performance of the law,” which seems to be suitable for “the intensely competitive environment of Greco-Roman and Jewish culture” (Jewett 2007:449; cf. Dunn 1988a:379-380).

<sup>244</sup> According to Gunkel (1933:124-125), “[d]em Inhalt nach sind diese Klagelieder der Verzweiflungs- und Hilfeschrei eines gequälten und in seinem heiligsten Empfinden beleidigten Volkes, eine Klage, so herzerreissend und zugleich so andauernd, wie sie vielleicht niemals wieder in der Welt erflungen ist.”

## 2.1.2. The use of Ps 44:23 (= Ps 43:23 LXX) in Jewish and early Christian traditions

Psalm 44:23 (= Ps 43:23 LXX) is explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). Early rabbinic literature fall into two subgroups according to whether the suffering of being slaughtered in Ps 44:23 refers to death in martyrdom for the Lord's sake or not (Str-B 3:259-260). In *Lam. Rab.* 1:16, the martyrdom of Miriam bat Tanhum and her seven sons is construed in relation to Ps 44:23 (e.g., *Tractate Gittin*, Folio 57b; *Pesiq. Rab.* 43).<sup>245</sup> In *Mek. Exod.* 15:2, Rabbi Akiba encouraged martyrdom by interpreting Cant 5:9 in relation to Ps 44:23.<sup>246</sup> In early rabbinic literature, Ps 44:23 acts as the “*locus classicus* der Märtyrertradition” (Kleinknecht 1988:347). All in all, the Jewish martyrdom tradition functions as a hedge against the Gentiles’ incorporating into the covenant (e.g. Sifré to Deuteronomy 343:9.2),<sup>247</sup> whereas, for Paul, the suffering of being slaughtered in Ps 44:23 serves to strengthen the love of God for the believer revealed in Jesus Christ with the result that the assurance of the hope of future glory is given to believers in a time of suffering.

## 2.2. Textual version comparison

Rom 8:36	ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς
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Ps 43:23 LXX	ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς
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Ps 44:23 MT	כִּי־עָלִי הִרְגָנוּ כָּל־הַיּוֹם הַשְּׁבִיבִנוּ אֶת־בָּצֵר טַבָּחֵה:
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### 2.2.1. Comparing the MT with “the” LXX

Psalm 43:23 LXX and Ps 44:23 MT show little difference between them (cf. Archer &

<sup>245</sup> Although Witherington (2005:80) insists that “it is interesting that in 2 Maccabees 7 this same text is applied to the martyrdom of a mother and her seven sons,” it is less likely that Ps 44 (= Ps 43 LXX) is cited explicitly or implicitly in 2 Maccabees 7.

<sup>246</sup> For Rabbi Akiba’s martyrdom, see *b. Sahn.* 68a; *b. Ber.* 61b).

<sup>247</sup> Of course, it has a positive aspect of avoiding paganism (cf. Neusner 1999:166-168).

Chirichigno 1983).

### 2.2.2. Comparing “the” LXX with the NT

Romans 8:36 appears almost verbatim with Ps 43:23 LXX, except for the change of the preposition from ἕνεκα to ἕνεκεν. First, these two textual variants are divided evenly into “the” LXX manuscripts.<sup>248</sup> Second, “ἕνεκα never appears in any of Paul’s letters, while ἕνεκεν occurs three times apart from the present context” (Stanley 1992:103 n. 58). This change is likely attributable to Paul’s *Vorlage*.

## 2.3. Hermeneutical investigation

### 2.3.1. Introductory formula

The quotation is introduced with καθὼς γέγραπται as in Rom 1:17; 3:4, 10. It supports Paul’s divinely appointed apostleship and also corresponds with scriptural prophetic traditions with reference to present suffering.

### 2.3.2. Hermeneutical remarks

According to Koch (1986:261), Rom 8:36 plays an expository role in answering the rhetorical question in 8:35: “Who will separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” Nonetheless, it seems that Rom 8:36 “is something of an interruption” (Moo 1996:543). The *crux interpretum* hereof is how to understand how the interpretative role of Rom 8:36 plays in unfolding his argumentation in 8:18-39. First of all, in Rom 8:36, Paul drove a wedge between present suffering and God’s infallible faithfulness (cf. Hays 1989:59). It reflects the original context of the Psalmist’s lamentation in Psalm 43 LXX (cf. Schreiner 1998a:464). It seems that, at first glance, “[t]he ‘sufferings of the present time’ are thus an ‘exile’ without answer or evident basis for believers in Christ” (Seifrid 2007:637).

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<sup>248</sup> A textual variant with ἕνεκα can be found in B R L, and textual variant with ἕνεκεν in S A T L<sup>pau</sup> 2013.

More than that, however, Rom 8:18-39 can be coupled with Rom 5:1-11 where Paul made sense of the assurance of the hope of future glory (e.g., the ring composition in Romans 5—8). Taken together, Paul understood present suffering in terms of scriptural traditions of the suffering righteous and translated it into eschatological triumph (Kleinknecht 1988:347; cf. Hays 1989:63; Seifrid 2007:637). This present suffering of the righteous is vouchsafed to eschatological triumph through the one who loved us: ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς in Rom 8:37. The “*now*” of the righteous not only hinges on the “*then*” of the death of Christ for the ungodly, but also stands firm in prospect of the “*yet*” of salvation (cf. Kleinknecht 1988:347). Present suffering goes hand in hand with such hope (cf. Beker 1994:99).



## Chapter 8. Paul's use of quotations coupled with its respective rhetorical question in Romans 9—11

### 1. “*What shall we say then? There is no injustice with God, is there?*” in Rom 9:15 (Exod 33:19b LXX) and 9:17 (Exod 9:16 LXX)

#### 1.1. Tradition-historical investigation

##### 1.1.1. Preliminary consideration

Exodus 9 belongs to the plague narrative in Exodus 7—15, in which Pharaoh's heart is hardened. It is worth noting that this plague narrative does not introduce the Pharaoh's sins as the material cause of these plagues. Despite transgression in relation to the slavery of Israel, the material cause of both the hardening of Pharaoh's heart and the plagues inflicted on the Egyptians can be found in magnifying God's power and his righteousness (cf. Gowan 1994:133; e.g., Exod 9:14-16). Divine signs revealed to the Egyptians in Exod 7:3; 8:19; 10:1-2 serve to magnify God's power and his righteousness.<sup>249</sup> Gowan (1994:136) is of the opinion that, in the plague narrative in Exodus 7—15, “[h]uman action plays a minor role, compared to the activity of Yahweh.” The plague narrative sheds more light on God's initiative in delivering his people. All in all, the focal point of the plague narrative in Exodus 7—15 is placed on God's sovereignty (cf. Exod 9:14-16; 10:1; 14:4, 7). The hardening of Pharaoh's heart appears as a conduit in introducing God's sovereignty, his power, and his righteousness to the Egyptians. Nonetheless, in *Jub.* 48:5-8, these plagues are construed as referring to divine vengeance with reference to the Abrahamic covenant. In *Wis* 10:15-16, God's initiative is demoted and Moses's collaboration with wisdom is promoted. For the author of the *Wisdom of Solomon*, with the help of wisdom entering Moses's soul, Moses acts as a personal agent in producing

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<sup>249</sup> See Gowan (1994:134-136), who notes that it may resonate with the similar motif in *Enuma Elish* and the Ugaritic texts.

such signs and plagues inflicted on the Egyptians. In 4Q185 (“Sapiential Work”), especially in lines 13b-15, the Qumran covenanters introduced such signs and plagues in the plague narrative by encouraging the community to fear and obey God. In *L.A.B.* 10:1-2, Pseudo-Philo understood these signs and plagues as the divine response to Israel’s request or prayer.

The golden calf episode in Exodus 32 exposes Israel’s apostasy and their unfaithfulness to the covenant. Exodus 33 is mainly concerned with the issue of God’s presence with Israel (cf. Zimmerli 2000:73). This issue of God’s presence with Israel revolve around “covenant, apostasy, and covenant renewal” (cf. Preuss 1995:78). Exodus 33 points to the fact that the divine promise given to Abraham is still valid and can be fulfilled. In doing so, Exod 33:19 affirms God’s initiative and his sovereignty with reference to divine mercy. Exodus 33:19a can resonate with Exod 3:14 with the result that God’s sovereignty is reiterated and reinforced (cf. Durham 1987:452). Nonetheless, the rationale of divine justice and divine mercy can be found both in Psalm 106 and in Nah 1:2-3: “[W]hile YHWH is slow to anger, he can still be provoked. Not having limitless patience, he will not allow the wicked to go unpunished” (Langston 2006:233). Concerning Israel’s apostasy in the golden calf episode in Exodus 32, however, in *Mos.* 2:13-15, Philo attributed the cause of Israel’s apostasy to the external factor influencing Israel in their unfaithfulness. This is because Philo’s intention is apologetical. Both in *Tg. Ps.-J.* 32:1, 19 and in *b. Šabb.* 89a, Satan is introduced as the external cause of Israel’s apostasy in the golden calf episode in Exodus 32, while, in *Tg. Onq.* 32:25, Aaron is accused as the external factor leading Israel to their apostasy.

### **1.1.2. The use of Exod 33:19b and 9:16 in Jewish and early Christian traditions**

Both Exod 33:19 and 9:16 are explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). Concerning the reception history of Exod 33:19, however, there are various interpretations in early rabbinic literature. *Exod. Rab.* 45:6 comes close to Paul’s claim of God’s mercy: “... The Divine rejoinder was: ‘To him that has [such things to his credit] I give of his reward, but to him who has not, I have

to supply freely and I help him from this great pile,’ ...”<sup>250</sup> *b. Ber.* 7a deals with the relationship between righteousness and reward in its early stage: “Said R. Zutra bar Tobiah said Rab, ‘May it be my will that my mercy overcome my anger, and that my mercy prevail over my attributes, so that I may treat my children in accord with the trait of mercy and in their regard go beyond the strict measure of the law.’”<sup>251</sup> *Tg. Onq.* stands square with MT (cf. Seifrid 2007:643). In *Tg. Neof.*, God appears to be more judicious by allowing his mercy only to those who have merited (cf. Suomala 2004:176) *Tg. Yer.* I puts forward human merit in relation to divine mercy: “[M]ercy to him who is worthy.”<sup>252</sup> Among the OT Pseudepigrapha, *T. Jud.* 19:3 refers to God’s unqualified mercy, which appears to be sympathetic to sexual seducement in the case of Judah (cf. Seifrid 2007:643; Loader 2011:431).

## 1.2. Textual version comparison

### 1.2.1. Rom 9:15 (Exod 33:19b LXX)

Rom 9:15	ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω
Exod 33:19b LXX	ἐλεήσω ὃν ἂν ἐλεῶ καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω
Exod 33:19b MT	וְחַנּוּתִי אֶת־אֲשֶׁר אֶחָן וְרַחֲמֹתַי אֶת־אֲשֶׁר אֶרְחַם

#### 1.2.1.1. Comparing the MT with “the” LXX

Exodus 33:19 LXX and Exod 33:19 MT are largely in agreement with each other (cf. Archer & Chirichigno 1983).

#### 1.2.1.2. Comparing “the” LXX with the NT

Romans 9:15 appears verbatim with Exod 33:19b LXX.

<sup>250</sup> It is taken from Suomala (2004:141).

<sup>251</sup> It is taken from Neusner & Bruce (2004:93).

<sup>252</sup> It is taken from Badenas (1985:236 n. 104).

## 1.2.2. Rom 9:17 (Exod 9:16 LXX)

Rom 9:17	εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελη τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ
Exod 9:16 LXX	καὶ ἔνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου καὶ ὅπως διαγγελη τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ
Exod 9:16 MT	וְאֵלֶם בְּעִבּוֹר זֹאת הָעֲמֻדָּתַי בְּעִבּוֹר הַרְאֵתִי אֶת-כְּפֹתֵי וּלְמַעַן סַפֵּר שְׁמִי בְּכָל-הָאָרֶץ

### 1.2.2.1. Comparing the MT with “the” LXX

When it comes to Exod 9:16 LXX and Exod 9:16 MT, the phrase *בְּעִבּוֹר זֹאת הָעֲמֻדָּתַי* is translated as ἔνεκεν τούτου διετηρήθης (cf. Archer & Chirichigno 1983). By dealing with the translation technique in Exod 7:14—11:10, Lemmelijn points out that Exodus LXX can be regarded as “a faithful rendition of its Hebrew *Vorlage*.” However, there are “a significant number of non-consistent renderings” (2009:136). It seems that Exodus LXX carries “the different aspects of literalness and freedom” at the same time (Lemmelijn 2009:136). For instance, the verb *מָצַו* is translated as διατηρέω in Exod 9:16 LXX, whereas the same verb is translated as ἵστημι in Exod 9:11 LXX. Even in Exod 9:16 LXX, the same preposition *בְּעִבּוֹר* is translated as ἔνεκεν and ἵνα respectively. However, it cannot depart from the original context of Exodus 9 MT (cf. Cranfield 1979:485-486).

### 1.2.2.2. Comparing “the” LXX with the NT

There are some differences between Rom 9:17 and Exod 9:16 LXX: (1) The omission of the conjunction καί, which is common in Paul’s quotation technique (Stanley 1992:106); (2) the change of the prepositional phrase from ἔνεκεν τούτου to εἰς αὐτὸ τοῦτο. The prepositional phrase ἔνεκεν τούτου cannot be found in Paul’s letters, whereas εἰς αὐτὸ τοῦτο appears in Rom 13:6; 2 Cor 5:5; Eph 6:22; Col 4:8 (Koch 1986:141). Stanley (1992:107) insists that the latter is “more clearly anticipatory” than the former. Nonetheless, it is still insignificant so that this change is attributable either to Paul’s

adaptation or to his *Vorlage*. However, the subsequent change of the conjunction from ἵνα to ὅπως makes sense that it is attributable to Paul's adaptation (stylistic). The latter accentuates the final sense more than the former (cf. Koch 1986:151);<sup>253</sup> (3) the change from the passive διετηρήθης to the active ἐξήγειρά σε. Based on the *hiphil* perfect form קִּיִּחַדְמַעַח in Exod 9:16 MT, it may be relevant that this *hiphil* perfect form is translated as the active form found in Rom 9:17 rather than the passive form in Exod 9:16 LXX (cf. Stanley 1992:107). Besides, 'A Σ Θ reflecting the assimilation to the proto-MT does not retain the active form of the verb ἐξεγείρω but the active form of the verb of ἵστημι. This change is attributable to Paul's adaptation (stylistic; cf. Koch 1986:150-151)<sup>254</sup>; (4) the change from τὴν ἰσχὺν to τὴν δύναμίν. On the one hand, these two textual variants are divided evenly into "the" LXX manuscripts.<sup>255</sup> On the other hand, no textual variant can be found in the NT manuscripts. This change is attributable to Paul's *Vorlage* (cf. Stanley 1992:109).

### 1.3. Hermeneutical investigation

#### 1.3.1. Introductory formula

Both quotations are introduced with the verb of saying: τῷ Μωϋσεῖ γὰρ λέγει in Rom 9:15 and λέγει γὰρ ἡ γραφὴ τῷ Φαραώ in Rom 9:17 respectively. As in Rom 4:3 and 4:7-8, it serves to present these quotations vividly. Especially with having the particular persons as objects such as Moses and Pharaoh, it functions as "a divine declaration" (Belli 2010:34).

#### 1.3.2. Hermeneutical remarks

These two quotations are structured in the form of *gezerah shewah*. God's name appears as the *Stichwort* both in Exod 33:19b LXX and in 9:16 LXX. The *crux interpretum* hereof

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<sup>253</sup> The change of the conjunction from ἵνα to ὅπως corresponds to the conjunction ὅπως in Rom 9:16 (cf. Wagner 2003:72; *contra* Stanley 1992:108).

<sup>254</sup> *Contra* Stanley (1992:108).

<sup>255</sup> A textual variant with τὴν δύναμίν can be found in A M\*, and a textual variant with τὴν ἰσχὺν in B M<sup>c</sup> (cf. Stanley 1992:109).

is that how Rom 9:17 will be construed along with 9:15. First, by dealing with the original context of Exod 33:19b, Piper (1993:100) is correct in saying that God's name is all about his glory and essential nature to bestow his mercy and compassion on whomever he pleases according to his own sovereignty in election. Second, a thematic parallel appears between Exod 9:16 LXX and Rom 9:22-23, where Paul spoke of the vessel of wrath and that of mercy (cf. Wagner 2003:73). In the original context of Exodus 3 and 6, God reveals his name to Moses. This revelation of God's name is always accompanied with his promise to release Israel in slavery from the oppression of Egypt by which Israel was affirmed as his people. God's victory over Pharaoh's army, including ten plagues, functions as the means by which God's name comes to be known both to Israel and to Egypt. In the Exodus story, Pharaoh represents the vessel of wrath through which God's power will be known, whereas Israel stands for the vessel of mercy through which the richness of God's glory will be manifested.<sup>256</sup>

Taken together, in terms of the original context of Exod 33:19b, Paul could make it clear that the purpose of God's sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people. God's righteousness is oriented to the "ultimate standard," namely his glory, "not the penultimate standard of God's covenant with Israel." (Moo 1996:592; cf. Piper 1993:100). Thus it is clear that God's sovereignty both in his merciful act and in his hardening act in the Pharaoh story in Exodus gives rise to the divine principle of election, which Paul formulated in his argumentation in Rom 9:6b-29.

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<sup>256</sup> For the identity of the vessel of wrath in the current situation of Paul's argumentation, see Wagner (2003:74-78).

## **2. “You will say to me then, Why does He still find fault? For who resists His will?” in Rom 9:25-29 (the catena of quotations)**

### **2.1. Tradition-historical investigation**

#### **2.1.1. Preliminary consideration**

First, Hosea is mainly concerned with God’s election revolving around covenant, apostasy, and covenant renewal (cf. Holt 1995:chapter 3 passim). It is of interest to note that, in Hosea, God’s election goes hand in hand with the history of Israel’s apostasy in Baal-peor and Gilgal (e.g., Hos 9:10, 15). Despite Israel’s apostasy, Hosea 11 understands the relationship between YHWH and Israel as a father-son relationship: “Hosea presents Yahweh as a loving parent who suffers internally for the sake of his stray/disoriented son” (Kakkanattu 2006:130). Such a concept of the relationship between YHWH and Israel as a father-son relationship can pave the way for a better understanding of the vibrant interaction between covenant, apostasy, and covenant renewal with reference to God’s election. In doing so, God’s initiative comes to the forefront (cf. Kakkanattu 2006:136).<sup>257</sup> In terms of God’s election revolving around covenant, apostasy, and covenant renewal, Hos 2:1 comes to be coupled with Hos 2:25 in the form of an *inclusio* (cf. Ben Zvi 2005:66)

Second, Isa 10:22-23 acts as a reminder of the prophet Isaiah’s claim in Isa 10:20-21, which sheds more light on the notion of the remnant (cf. Watts 1985:154).<sup>258</sup> The beginning part of Isa 10:22-23 resonates with God’s promise of descendants given to Abraham (e.g., Gen 13:16; 15:5; 16:10; 22:17), whereas the remaining part of Isa 10:22-23 brings again to the fore the notion of the remnant in relation to God’s judgment. However, that is not to say that God’s promise of descendants given to Abraham comes to be dismissed. Quite the contrary, with the help of the notion of the remnant, it refers to God’s faithfulness to the covenant/his salvific promises in the midst of his judgment (cf.

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<sup>257</sup> *Contra* Unterman (1987:154-165). Unterman’s contention is that there is inconsistency in the relationship between human beings’ repentance and God’s restoration in Hosea.

<sup>258</sup> The notion of the remnant is prevalent in Ezra 9:7-8; Sir 47:22; CD-A 1:4-5; 1QH<sup>a</sup> 14[6]:7-8 (cf. Wagner 2003:109).

Wagner 2003:108).<sup>259</sup>

### **2.1.2. The use of the combined quotation in Rom 9:25-26 (Hos 2:25 + Hos 2:1b) in Jewish and early Christian traditions**

Hosea 2:25<sup>260</sup> is explicitly cited once in Zech 13:9, but Hos 2:1b<sup>261</sup> can be found in no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). Both Hos 2:25 and 2:1 can be found together in early rabbinic literature such as *Pesah* 87b and *Midr. Num.* 2:15, where God's mercy for Israel is affirmed (cf. Str-B 3:273; Seifrid 2007:647). For instance, in *Pesah* 87b, Rabbi Eleazar understood the dispersion of Israel as positive in that it encourages not only disseminating the Torah but also proselytizing the Gentiles.

### **2.1.3. The use of the conflated quotation (Hos 2:1a+ Isa 10:22-23) in Jewish and early Christian traditions**

Both Hos 2:1a<sup>262</sup> and Isa 10:22-23 are explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). In early rabbinic literature such as *m. Qidd.* 36a, Hos 2:1a is introduced as an interpretative key to making sense of God's mercy for Israel. It revolves around the question as to whether Israel will remain the people of God in the midst of their apostasy by taking the golden calf episode in Exodus 32 as an example (cf. Str-B 3:273-274; Seifrid 2007:647). However, Yeung points out that "the view espoused in *Qidd.* 36a is a minority view among the rabbis." The majority understood Abraham's descendants "in terms of natural descent" (2002:272; cf. Str-B 3:263). For instance, *Num. Rab.* 3:2 makes a distinction between the proselytes and the native-born. Even in *m. Bik.* 1:4, the proselytes are supposed to say "God of your fathers," not "God of our fathers" in their prayer. Such a *Tendez* in the majority is dissimilar to Paul's claim in Rom 9:25-26 in the course of his argumentation in Rom 9:6b-

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<sup>259</sup> See Clements (1980:118), who notes that "the return of the remnant became an image and model of Jewish hope, and thereby the concept of a remnant entered into a central position in Jewish eschaotological hope."

<sup>260</sup> Hosea 2:25 LXX/MT is equivalent to Hos 2:23 in all English translations.

<sup>261</sup> Hosea 2:1b LXX/MT is equivalent to Hos 1:10b in all English translations.

<sup>262</sup> Hosea 2:1a LXX/MT is equivalent to Hos 1:10a in all English translations.



29.<sup>263</sup>

#### 2.1.4. The use of Isa 1:9 in Jewish and early Christian traditions

Isaiah 1:9 is explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). In early rabbinic literature such as *b. Ber.* 19a, Isa 1:9 is referenced in the course of argumentation with reference to Satan. The prophet Isaiah's claim in Isa 1:9 provides a cause of Satanic trouble (cf. Str-B 3:275-276): "...since R. Shim'on b. Laqish said, and so it was taught in the name of R. Yose: A man should never speak in such a way as to give an opening to Satan."<sup>264</sup> However, in *Midr. Ps.* 27:7, Isa 1:9 functions as the *locus classicus* of God's grace that is only allowed to those who have merited: "Dessen 'Verdienst' aber nicht zu trennen sei von dem der Väter, der Thora und des Glaubens" (Wilk 1998:189). In Philo's works such as *Quaest. Gen.* 2:43, Isa 1:19 is referenced allegorically as follows in relation to Gen 11:8: "...Wherefore the following statement *was given as law* by some prophet who was a disciple and friend of Moses: 'If Almighty God had not left us a seed, we should have become like the blind and barren,' (cf. Isa. 1:9) so as not to know the good and not be able to beget offspring. And blindness and barrenness are called in the ancestral language of the Chaldeans, 'Sodom' and 'Gomorrah.'"<sup>265</sup> For Philo, the concept of a seed in Isa 1:9 is centered on an original virtue leading to salvation (cf. Wilk 1998:189-190). All in all, it seems that the reception history of Isa 1:9 is diverse.

## 2.2. Textual version comparison

### 2.2.1. The combined quotation in Rom 9:25-26 (Hos 2:25 LXX + Hos 2:1 LXX)

Rom 9:25	καλέσω τὸν οὐ λαὸν μου λαὸν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην
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<sup>263</sup> See our investigation in chapter 3.

<sup>264</sup> It is taken from Reeg (2013:77).

<sup>265</sup> It is taken from Cohen (2007:73, italics original).

Hos 2:25 LXX      καὶ σπερῶ αὐτήν ἐμαυτῷ ἐπὶ τῆς γῆς καὶ ἐλεήσω τὴν οὐκ ἠλεημένην  
 καὶ ἐρῶ τῷ οὐ λαῷ μου λαός μου εἶ σύ καὶ αὐτὸς ἐρεῖ κύριος ὁ θεός  
 μου εἶ σύ

Hos 2:25 MT      רָאִיתִי לִי בְרָאָה לְרַחֵם אֶת־אֵלֶיךָ לְרַחֵם אֶת־רַחֲמֶיךָ לְאֵלֶיךָ עַמִּי־אֲתָהּ אֲהַיְיבָהּ  
 אֶל־יְהוָה

Rom 9:26      καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὐ λαός μου ὑμεῖς, ἐκεῖ  
 κληθήσονται υἱοὶ θεοῦ ζῶντος

Hos 2:1b LXX      καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὐ λαός μου ὑμεῖς ἐκεῖ  
 κληθήσονται υἱοὶ θεοῦ ζῶντος

Hos 2:1b MT      הִנֵּה בְמִקְוֹם אֲשֶׁר־רָאִיתִי לְהֵם לְאֵלֶיךָ אֲהַיְיבָהּ אֶת־הֵם לְהֵם בְּגִי אֶל־יְהוָה

### 2.2.1.1. Comparing the MT with “the” LXX

Hosea 2:1 LXX and Hos 2:1 MT are largely in agreement with each other (cf. Archer & Chirichigno 1983).

Also Hos 2:25 LXX and Hos 2:25 MT show little difference between them (cf. Archer & Chirichigno 1983).

### 2.2.1.2. Comparing “the” LXX with the NT

Romans 9:26 appears verbatim with Hos 2:1b LXX.<sup>266</sup> However, some differences can be found between Rom 9:25 and Hos 2:25 LXX: (1) The change from ἐρῶ to καλέσω is attributable to Paul’s adaptation in that it corresponds to the verb ἐκάλεσεν in Rom 9:24 (stylistic); (2) the change from the dative case τῷ οὐ λαῷ μου to the accusative case τὸν οὐ λαόν μου corresponds syntactically to the change of its controlling verb, along with the change from the nominative case λαός μου to the accusative case λαόν μου. The omissions of the phrase εἶ σύ twice are also relevant because it appears to be redundant

<sup>266</sup> A textual variant with κληθήσονται καὶ υἱοὶ θεοῦ ζῶντος appears in S B Q, and no textual variant can be found in A V; the omission of ἐκεῖ can be found in B Q (cf. Stanley 1992:113).

due to the change of its controlling verb; (3) the omission of ἐλεήσω. It is also attributable to Paul's adaptation as the means by which Paul retained coherence in its current context (stylistic). It connects the object to the controlling verb καλέω in a more straightforward manner (cf. Stanley 1992:112); (4) the change from the perfect participle phrase τὴν οὐκ ἤλεημένην to the perfect participle phrase τὴν οὐκ ἠγαπημένην. First, a textual variant with τὴν οὐκ ἠγαπημένην appears in B V 407 Co Aeth<sup>p</sup> Cyr<sup>p</sup> Hil.<sup>267</sup> Second, "the presence of similar variants in V 407 La<sup>sw</sup>" can be found in Hos 1:6, 8; 2:3 (Stanley 1992:112). This change is attributable to Paul's *Vorlage* other than to his adaptation; and (5) the addition of ἠγαπημένην is also likely to be syntactically relevant. It corresponds to the change from the nominative case λαός μου to the accusative case λαόν μου and the omissions of the phrase εἶ σὺ twice, as well as the change from the perfect participle phrase τὴν οὐκ ἤλεημένην to the perfect participle phrase τὴν οὐκ ἠγαπημένην. This change also serves to shed more light on the interpretative role of the controlling verb καλέω in its current context.

### 2.2.2. The conflated quotation in Rom 9:27-28 (Hos 2:1a LXX + Isa 10:22-23 LXX)

Rom 9:27	ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται
Isa 10:22a LXX	καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ κατάλειμμα αὐτῶν σωθήσεται
Isa 10:22 MT	כִּי אִם-יִהְיֶה עַמִּי יִשְׂרָאֵל כְּהוֹל הַיָּם שְׂאֵר יְשׁוּב בּוֹ כְּלִיּוֹן חֲרוֹץ שׁוֹטֵף הַדָּקָה
1QIsa <sup>a</sup> col. 10	כִּי אִם יִהְיֶה עַמִּי יִשְׂרָאֵל כְּהוֹל הַיָּם שְׂאֵר יְשׁוּב בּוֹ כְּלִיּוֹן חֲרוֹץ שׁוֹטֵף צִדְקָה
Rom 9:28	λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς
Isa 10:22b-23 LXX	λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι λόγον συντετμημένον ποιήσει ὁ θεὸς ἐν τῇ οἰκουμένῃ ὅλη
Isa 10:23 MT	כִּי כָלָה וְנִחְרְצָה אֲדוֹנָי יְהוִה צְבָאוֹת עֲשֵׂה בְּקֶרֶב כָּל-הָאָרֶץ
1QIsa <sup>a</sup> col. 10	כִּי כָלָה וְנִחְרְצָה אֲדוֹנָי יְהוִה צְבָאוֹת עוֹשֵׂה בְּקֶרֶב כּוֹל הָאָרֶץ

<sup>267</sup> A textual variant with τὴν οὐκ ἠλεημένην can be found in A Q O L C (cf. Stanley 1992:112).

### 2.2.2.1. Comparing the MT with “the” LXX

When it comes to Isa 10:22-23 LXX and Isa 10:22-23 MT, the verb שׁוּב in Isa 10:22 MT is translated as σφύζω in Isa 10:22 LXX. Seeligmann (1948:115-116) is of the opinion that such a translation technique demonstrates that, for the translator(s) of Isaiah LXX, the notion of the remnant goes hand in hand with that of salvation. The salvific context of Isaiah MT in relation to the notion of the remnant can do justice to the translation technique of the translator(s) of Isaiah LXX (cf. Shum 2002:209). It is fair to say that Isa 10:22-23 LXX shows no semantic deviation from Isa 10:22-23 MT (cf. Archer & Chirichigno 1983; Wagner 2003:98-99).

### 2.2.2.2. Comparing “the” LXX with the NT

First of all, Paul deliberately conflated the phrase ὁ ἀριθμὸς τῶν υἰῶν Ἰσραὴλ in Hos 2:1a LXX into Isa 10:22a LXX in replacement of the phrase ὁ λαὸς Ἰσραὴλ.<sup>268</sup> There are some differences between Rom 9:27 and Isa 10:22a LXX, except for this conflation of Hos 2:1a LXX at the beginning part: (1) The omission of the conjunction καί, which is common in Paul’s quotation technique; (2) the change from the aorist subjunctive γένηται to the present subjunctive ἦ. It is attributable to Paul’s adaptation because no textual variant can be found both in “the” LXX and in the NT manuscripts (stylistic; cf. Stanley 1992:115). Grammatically speaking, ἐάν with the present subjunctive can be more futuristic than ἐάν with the aorist subjunctive.<sup>269</sup> Paul could underscore such a persuasive effect of the following phrase τὸ ὑπόλειμμα σωθήσεται; (3) the change from the noun τὸ κατάλειμμα to the noun τὸ ὑπόλειμμα. First, a textual variant with τὸ κατάλειμμα in the NT manuscripts, which appears in ℘<sup>46</sup> Ⱳ<sup>1</sup> D F C Ψ 33 1789\* 1881, seems to reflect the assimilation to Isa 10:22 LXX (cf. Wagner 2003:96). Second, no textual variant with τὸ ὑπόλειμμα can be found in “the” LXX manuscripts (cf. Stanley 1992:116). Thus this change is attributable to Paul’s adaptation (stylistic).<sup>270</sup> Nonetheless, it is insignificant.

<sup>268</sup> Shum (2002:207) notes that, by way of this conflation, Paul was at pains to avoid confusing the term λαός, “which he used in Rom 9:25-26 to refer to the Gentiles.”

<sup>269</sup> According to Blass and Debrunner (1996:190), “ἐάν with the present subjunctive refers to the future... The aorist subjunctive appears in the great majority of cases, both in general conditions and in those referring to something impending, and occasionally also in those referring to something which was impending in past time.”

<sup>270</sup> *Contra* Wilk (1998:38). The later recensions such as Aquila, Symmachus and Theodotion also retain the noun τὸ

On the one hand, these two nouns may be synonymous (cf. *TDNT* 4:195). On the other hand, Paul did not change the verb ἐγκαταλείπω when he employed Isa 1:9 LXX in Rom 9:29; and (4) the omission of the genitive pronoun αὐτῶν. A textual variant with this omission appears in A Q\*. However, a textual variant with αὐτῶν before σωθήσεται or after it can be found in the majority of “the” LXX manuscripts (cf. Stanley 1992:116; Wilk 1998:37). Thus it is attributable to Paul’s *Vorlage*.

In Rom 9:28, some differences can be found: (1) The omission of the phrase ἐν δικαιοσύνῃ ὅτι λόγον συντετημημένον; (2) the change from ὁ θεὸς to κύριος; and (3) the change of the prepositional phrase from ἐν τῇ οἰκουμένῃ ὅλη to ἐπὶ τῆς γῆς. First, the omission of the phrase ἐν δικαιοσύνῃ ὅτι λόγον συντετημημένον may owe its existence either to pre-Pauline haplography “as a result of simple parablepsis due to homioarcton (συντέμων/συντετημημένον)” (Wagner 2003:96; cf. Koch 1986:82-83; Wilk 1998:38) or to Paul’s adaptation (cf. Stanley 1992:116-118). Stanley (1992:117) contends that the presence of the phrase ἐν δικαιοσύνῃ in Rom 9:28 would run counter to Paul’s use of the term δικαιοσύνη. According to Stanley, Paul understood the meaning of δικαιοσύνη θεοῦ as God’s act of “extending mercy to his covenant people” so that it cannot “describe the execution of the divine verdict against a rebellious people” (1992:117; cf. Belli 2010:122). Quite the contrary, for Paul, this divine verdict drives home his conception of δικαιοσύνη θεοῦ.<sup>271</sup> There is no reason to omit this phrase in order to improve his argumentation stylistically or to retain the coherence in his on-going claim of δικαιοσύνη θεοῦ. The omission of the phrase ἐν δικαιοσύνῃ ὅτι λόγον συντετημημένον is attributable to Paul’s *Vorlage* (cf. Wilk 1998:38). Second, the change from ὁ θεὸς to κύριος is also attributable to Paul’s *Vorlage*. It is not Paul’s customary practice to use “the anarthrous κύριος” as the subject of the sentence, save that he employed quotations from the Jewish Scriptures such as in Rom 15:11 and 1 Cor 10:26 (Stanley 1992:118; cf. Koch 1986:49; Wilk 1998:38).<sup>272</sup> Last, the change of the prepositional phrase from ἐν τῇ οἰκουμένῃ ὅλη to ἐπὶ τῆς γῆς is attributable to Paul’s adaptation because no textual variant can be found in

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ὑπόλειμμα rather than τὸ κατάλειμμα. That is why Wilk (1998:37) contends that it is attributable to Paul’s *Vorlage*, which “ist daher eine  $\mathfrak{M}$  angenäherte.”

<sup>271</sup> Koch (1986:83) is of the opinion that “die Erwähnung der im Zusammenhang mit Gottes Gerichtshandeln für Paulus einen inhaltlichen Anstoß dargestellt hätte.”

<sup>272</sup> In “the” LXX manuscripts, a textual variant with κύριος appears in B V Q (cf. Stanley 1992:118). Wilk (1998:38) contends that “κύριος stellt eine gewiß vorpaulinische Angleichung von  $\mathfrak{G}$  an  $\mathfrak{M}$  dar.” *Contra* Wagner (2003:97).

“the” LXX manuscripts (stylistic; cf. Wagner 2003; Belli 2010).<sup>273</sup> Nonetheless, scholars such as Stanley (1992:119), Moo (1996:614), and Wagner (2003:97) insist that this change may be influenced by the wording of Isa 28:22b: ἐπὶ πᾶσαν τὴν γῆν. However, on the one hand, the notion of the remnant is dominant in Rom 9:27-29. On the other hand, “the high degree of verbal agreement” appears between Rom 9:27-28 and Isa 10:22-23 LXX (Shum 2002:211). Shum (2002:211) is correct in saying that the influence of the phraseology of Isa 28:22b can be regarded as “linguistic inspiration.”

### 2.2.3. Rom 9:29 (Isa 1:9 LXX)

Rom 9:29	εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν
Isa 1:9 LXX	καὶ εἰ μὴ κύριος σαβαωθ ἐγκατέλιπεν ἡμῖν σπέρμα ὡς Σοδομα ἂν ἐγενήθημεν καὶ ὡς Γομορρα ἂν ὠμοιώθημεν
Isa 1:9 MT	לולִי יְהוָה צְבָאוֹת הוֹתִיר לְנוּ שְׂרִיד כְּמַעַט כְּסוּדִים הָיִינוּ לְעוֹמְרָה דְמִינוּ
1QIsa <sup>a</sup> col. 1	לולִי יהוה צבאות הותיר לנו שריד כמעט כסודם היינו לעומררה דמינו

#### 2.2.3.1. Comparing the MT with “the” LXX

When it comes to Isa 1:9 LXX and Isa 1:9 MT, the term שְׂרִיד is translated as σπέρμα. It is of interest to note that the notion of a holy seed is prevalent in Jewish literature of the Second Temple period. In *Jub.* 16:26, Abraham’s seed is construed as follows as holy: “[F]rom [Abraham] there would be a righteous planting for eternal generations and a *holy seed* so that he might be like the one who made everything.”<sup>274</sup> In *Jub.* 22:27, the divine promise is given in relation to a holy seed: “God Most High...brought me out from Ur of the Chaldees so that he might give me this land to inherit it forever and to raise up a holy seed...”<sup>275</sup> This notion of the holy seed appears in 1QIsa<sup>a</sup> 6:13, where the Qumran covenanters identified themselves as holy seed. It can also be found in *Pss. Sol.* 17:7, 9;

<sup>273</sup> According to Stanley (1992:118), “[t]he closest approximation to the Pauline reading is found in Symmachus and Theodotion.”

<sup>274</sup> It is taken from Knowles (2015:32, italics original)

<sup>275</sup> It is taken from Knowles (2015:32).

*Jub.* 16:9; 21:22; 24:30-32; 35:14; 36:9; *1 En.* 22:7; *T. Sim.* 6:3 (cf. Wagner 2003:114 n. 231). It seems that both the salvific context of Isaiah MT in relation to the notion of the remnant, and this notion of a holy seed, can do justice to the translation technique of the translator(s) of Isaiah LXX. Dunn (1998a:574) points out that the term σπέρμα in LXX and the term שרר in MT can be regarded as a similar concept. It is fair to say that Isa 1:9 LXX shows no semantic deviation from Isa 1:9 MT (cf. Archer & Chirichigno 1983; Moo 1996:616).

### **2.2.3.2. Comparing “the” LXX with the NT**

Romans 9:29 appears almost verbatim with Isa 1:9 LXX, except for the omission of the conjunction καί, which is his customary practice.

## **2.3. Hermeneutical investigation**

### **2.3.1. Introductory formula**

The catena of quotations from Hosea and Isaiah is introduced with the verb of saying such as ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, and καὶ καθὼς προεῖρηκεν Ἡσαΐας in Rom 9:25, 27, and 29 respectively. These introductory formulae serve to present these quotations vividly. Especially in Rom 9:27, by using the verb κράζω, Paul was at pains to put a crescendo in his argumentation since Rom 9:25. The perfect tense of the verb προλέγω in Rom 9:29 makes sense of what was said “*then*” by the prophets serves to underscore the certainty of what Paul is about to say “*now*.”

### **2.3.2. Hermeneutical remarks**

A thematic parallel appears between Paul’s argumentation in Rom 9:6b-29 and the original context of Isaiah 10 LXX, which Paul employed in Rom 9:27-28. In Isaiah 10 LXX, the notion of the remnant appears after God’s judgment against the enemies and the oppressors of Israel so that it is “quite positive and salvific” (Shum 2002:209; cf. Wilk

1998:159). More than that, however, the notion of the remnant in Isaiah 10 LXX serves to give a glimpse of “God’s unfailing election-grace” without compromising God’s faithfulness in relation to his judgment against sins (Shum 2002:210). Besides, the other thematic parallel appears between Rom 9:22-23 and Paul’s use of quotations from Exodus in Rom 9:15 and 9:17 with reference to God’s name (cf. Wagner 2003:73). These thematic parallels function as the *Hintergrund* of Paul’s argumentation in Rom 9:25-29.

Based on these parallels, the first *crux interpretum* hereof is how to interpret the inclusion of Gentiles into the vessel of mercy in Rom 9:23-24 on the basis of Paul’s use of the catena of quotations from Hosea and Isaiah. First of all, in Rom 9:25-29, he deliberately made a reversal of his customary practice of introducing the order between the Jews and Gentiles, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι,<sup>276</sup> in an A-B-B-A form (Shum 2002:208; cf. Wagner 2003:127). Thus it is clear that both the Jews and Gentiles can be the vessel of mercy on the same footing, namely God’s sovereignty in election.

At this juncture, the change from ἐρῶ to καλέσω at the beginning of Rom 9:25 plays an interpretative role in making sense of his claim of the inclusion of Gentiles into the vessel of mercy. The controlling verb καλέω comes to be linked with both the previous claim in Rom 9:24 and the subsequent quotation from Hos 2:1b LXX. In doing so, Paul could locate his previous claim of the inclusion of Gentiles in the original context of Hosea, where God ordered the prophet Hosea to marry Gomer and to call – κάλεσον in Hos 1:4, 6, 9 – the names of her children as “a sign and a warning to the people of Israel of the situation of ‘harlotry’” (Belli 2010:111-112).<sup>277</sup> This situation connotes that the covenant comes to be annulled even by God himself (cf. Belli 2010:112). Gomer and her children became like the Gentile sinners outside the people of God.

Despite this desperate situation, the radical but salvific reversal, namely the renewal of the covenant, appears in Hos 2:25 by changing children’s names according to God’s mercy to which Paul had the primary recourse. Through this renewal of the covenant,

<sup>276</sup> E.g., Rom 1:16 and 2:10. Even in Rom 9:24 Paul follows his customary practice: οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν.

<sup>277</sup> For the manner of the prophet Hosea’s naming his children, the first was named as “Jezreel”; the second as “Lo-ruhamah,” that is, “Not-pitied”; the last as “Lo-ammi,” that is, “Not-my-people” (Belli 2010:111).



these Gentile sinner-like Gomer's children could become incorporated into the people of God again. This story of Gomer and her children can give the reason for the inclusion of Gentiles from outside to inside the people of God, which will be achieved in an analogous manner (cf. Barclay 2010:82-106). It becomes clear in that Paul's use of Hos 2:1b plays an expository role in a way of *gezerah shewah*. In his use of Hos 2:1b, Paul identified the Gentiles as τὸν λαόν and τὴν ἡγαπημένην as υἱοὶ θεοῦ ζῶντος.<sup>278</sup> It leads Wagner to conclude that "Paul's hermeneutic of reversal is far-ranging and profound in its effects" with reference to "Israel's understanding of election" (2003:83). Besides, it is worth noting that the verb καλέω also resonates with Paul's previous claim of God's sovereignty in election in Rom 9:11 in relation to his use of Gen 21:12 LXX in Rom 9:7: "[F]or though the twins *were* not yet born and had not done anything good and bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls." God's calling of his people should not be understood as his predilection, whichever it is, but as his will, πρόθεσις. Moreover, it is of interest to note that, in Rom 8:28, both the verb καλέω and the term πρόθεσις appear: Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὓσιν. Such divine providence that all things work together for good can be found in early rabbinic literature such as *b. Ber.* 60b (cf. Str-B 3:255-256). For Paul, however, this divine providence comes to light through the assurance of the hope of future glory. Hence it can be assumed that Paul's understanding of God's sovereignty in election in Romans 9—11 builds on his argumentation in Romans 1—4 and 5—8, where the notion of the justification of the ungodly comes to the forefront.<sup>279</sup>

The second *crux interpretum* hereof is how to interpret why Paul employed quotations from Isaiah, in which the notion of the remnant is dominant, in support of his previous claim of the inclusion of Gentiles. The interpretative key to understanding Paul's use of Hosea can be found in Rom 9:27-28. Paul deliberately conflated Hos 2:1a LXX with Isa 10:22a LXX (cf. Wagner 2003:89). It can be regarded as *gezerah shewah* (cf. Belli 2010:121-122). This conflated phrase ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ serves to preclude confusion with regard to the referent of the term λαός, that is, the Gentiles in Rom 9:25

<sup>278</sup> Based on this *gezerah shewah*, the future passive κληθήσονται appears as a "divine passive."

<sup>279</sup> See §2.2. in chapter 3 of this study.

(cf. Koch 1986:168; Shum 2002:207; Belli 2010:121). Not ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ but τὸ ὑπόλειμμα will be saved on the same basis as Gentiles in Rom 9:25-26. The conflation of Hos 2:1a LXX with Isa 10:22a LXX reflects “a real tension” in Paul’s use of quotations from Isaiah, namely the tension between God’s judgment on his people and his redemption of them (Wagner 2003:94). The intention of Paul’s use of quotations from Isaiah is twofold: God had spared the remnant ἐξ Ἰουδαίων according to his mercy. First, Paul’s claim of the infallible faithfulness of God’s word in Rom 9:6a is vouchsafed. Second, God’s sovereignty in election “is always limited, as in the time of Isaiah” so that it backs his claim in Rom 9:6b up “with a negative use” of the notion of the remnant (Shum 2002:209).

As is seen in the perfect tense of the verb προλέγω in the introductory formula, Paul’s use of Isa 1:9 reiterates and reinforces what Paul spoke of in Rom 9:27-28 with certainty. The third *crux interpretum* hereof is how to interpret the term σπέρμα in relation to the term τὸ ὑπόλειμμα in Rom 9:27. With either a judgmental or a salvific overtone, the term σπέρμα is widely used as “the pledge of a *future* for Israel” in the Second Temple period (Wagner 2003:115, italics original; cf. Wilk 1998:188). Along with the notion of the remnant in Rom 9:27-28, the term σπέρμα revolves not only around God’s judgment against sins, but also around his “ultimate restoration” (Wagner 2003:116; cf. Moo 1996). The term σπέρμα can adumbrate Paul’s claim in Rom 11:26 that “all Israel” will be saved (cf. Moo 1996:616; Wagner 2003:109; Belli 2010:128-129). Moreover, the dative personal pronoun ἡμῖν in Rom 9:29 is coupled with the accusative pronoun ἡμᾶς in 9:24 as *qal wahomer* so that it makes sure that what the prophet Isaiah was saying “*then*” of σπέρμα ἐξ Ἰουδαίων is being applied to what Paul is about to say “*now*” of the vessel of mercy, οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν (cf. Wilk 1998:188; Belli 2010:128). The term σπέρμα also serves to make sense of Paul’s claim of the infallible faithfulness of God’s word in Rom 9:6a. God’s sparing of σπέρμα ἐξ Ἰουδαίων is his merciful act reflecting his “faithfulness to the covenant with Israel” (Shum 2002:212).

### 3. “*What shall we say then?*” in Rom 9:33 (Isa 28:16 LXX + Isa 8:14 LXX)

#### 3.1. Tradition-historical investigation

##### 3.1.1. Preliminary consideration

By probing the on-going theme of hardening in Isaiah, Uhlig (2009:276) makes a link between Isa 57:14-19 and 8:13-18. There are the same terms or similar cognates which appear in both passages.<sup>280</sup> Of these terms, the term מְשׁוּל merits more attention in relation to Paul’s use of the conflated quotation in Rom 9:33. In Isa 18:14, the laying of a stumbling block for the people carries a negative aspect of God’s exhortation of not walking in the way of these people in 8:11, whereas, in Isa 57:14, the removing of the stumbling block from the way of my people carries a positive aspect of God’s promise of restoration (cf. Uhlig 2009:276). In other words, the laying of the stumbling block for the people in Isa 8:14 should be understood as referring to such an on-going theme of hardening in Isaiah. The removing of the stumbling block from the way of my people connotes “the reversal of the people’s hardness” (Uhlig 2009:276). Both the proclamation of good news of divine comfort in Isa 40:1-11 and the fourth song of the suffering servant in Isa 52:13—53:12 can function as an interpretative key to understanding the removing of the stumbling block in Isa 57:14.<sup>281</sup> Uhlig (2009:282) is of the opinion that the theme of hardening in Isaiah is closely linked with “its communicative mediation for the issue of righteousness.” It seems that, in terms of the on-going theme of hardening in Isaiah, both the laying of the stumbling block in Isa 8:14 and the removing of the stumbling block in 57:14 can pave the way for a better understanding of Paul’s argumentation in Romans 9—11.

In Isaiah 28—33, there are a series of six woes. Isaiah 28:16 belongs to the first woe in 28:1-29, where Israel’s political pact with Egypt is criticized as a “covenant with death”

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<sup>280</sup> E.g., מְשׁוּל in Isa 8:14 and 57:14; קָדַשׁ in 8:13 and קָדוֹשׁ in 57:15; שָׁכַן in 8:18 and 57:15; and סֵתֵר in 8:17 and 57:17 (cf. Uhlig 2009:276).

<sup>281</sup> For the theme of divine comfort in Deutero-Isaiah, see Fernández (2010:capítulo III passim).

in Isa 28:15. Isaiah 28:16 can be regarded as one of the so-called “stone *testimonia*” along with Ps 118:22 and Isa 8:13-14, which were construed with reference to the Messiah in the Second Temple period (cf. Jobs 2006:320).<sup>282</sup> For instance, in the Targum of Isa 28:16, on which 1QS 8:8 might have been dependent, the stone is personalized as the Davidic king:<sup>283</sup> “Therefore thus saith the Lord Elohim, Behold I will appoint in Zion a King, a strong king, powerful and terrible. I will make him strong and terrible, saith the prophet; but the righteous who have believed in these things shall not be dismayed when distress cometh.”<sup>284</sup> The translator(s) of Isaiah LXX adds the phrase ἐπ’ αὐτῷ to the phrase ὁ πιστεύων with the result that the stone is also personalized (cf. Koch 2010:226-227). Besides, the phrase לְקַרְתֵּי יְהוָה along with the verb קָדַשׁ can resonate with 1Kgs 5:31 and 7:10 in relation to the Temple (cf. De Jong 2007:108; Lucass 2011:210).<sup>285</sup> The reception history of this “stone *testimonium*” demonstrates that the referent of the stone laid in Zion in Isa 28:16 can be construed as (1) the cornerstone of the Temple; (2) the Torah; (3) the faithful people; (4) Jerusalem as God’s dwelling place; and (5) the Davidic king as a messianic figure (cf. Smith 2007:487). The laying of such a precious cornerstone in Zion in the midst of his judgment refers to God’s faithfulness to the covenant/his salvific promises and his righteousness.

### 3.1.2. The use of Isa 28:16 and 8:14 in Jewish and early Christian traditions

Isaiah 28:16 is explicitly cited in 1QS 8:7-8, whereas Isa 8:14 is explicitly or implicitly cited in no Jewish literature (cf. McLean 1992). Both 1QHymnic Composition? (= 1Q38 1:2) and 1Q22 1:8 are less clear (cf. Lange & Weigold 2011:332).<sup>286</sup> In early rabbinic literature such as *b. Sanh.* 38a, Isa 8:14 is referenced messianically in relation to God’s eschatological judgment along with the advent of the Messiah at the end time and appears to be unacceptable to the others (cf. Str-B 3:276; Wilk 1998:168-169): “Once Y’huda and Hizqiya, the sons of R. Hiyya, sat at a banquet before Rabbi [Y’huda the Prince] without

<sup>282</sup> E.g., in *Midr. Rab.* 17:1, the stone in Ps 118:22 is personalized as the Davidic king.

<sup>283</sup> For the possible dependence of 1QS 8:8 on the Targum on Isa 28:16, see Snodgrass (1977:100).

<sup>284</sup> It is taken from Carraway (2013:134 n. 57).

<sup>285</sup> However, De Jong contends that “[t]his may be a later *relecture* of the oracle” (2007:108, italics original).

<sup>286</sup> Tigchelaar (2005:303-312) points out that the reconstruction of 1Q22 1:8 may be incorrect.

saying anything. Whereupon Rabbi said: ‘Give the boys much wine, so that they say a word.’ When they felt the wine, they started to speak and said: ‘The Son of David will not come until two houses disappear from Israel, and they are [those of] the Exilarch in Babylon and the Prince in the Land of Israel, for it is said, *And He shall be for a sanctuary and for a stone of stumbling and for a rock of offense to both the houses of Israel* (Isa. 8:14).’ He said to them: ‘My sons, you are sticking thorns into my eyes.’ R. Hiyya said to him: ‘Rabbi, let this not be bad in your eyes...when wine goes in, secret comes out.’”<sup>287</sup> The motif of Israel’s disobedience and of the end time also appears both in 1Q22 1:5-11 and in 1QH<sup>a</sup>X 8-10 (cf. Seifrid 2007:652). In 1QIsa<sup>a</sup> 62:10, Isa 8:14 is referenced in relation to God’s eschatological judgment for disobedience (cf. Wilk 1998:168-169). In 1QS 8:7-8 (= the Community Rule), Isa 28:16 is construed as such a precious cornerstone on which God founded a new Temple (cf. Seifrid 2007:652): “This is the tested wall, the precious corner-stone, its foundations will not shake nor move.”<sup>288</sup> Nonetheless, the conflated quotation from Isa 28:18 and 8:14 cannot be found in the Second Temple period (cf. Seifrid 2007:652).

In the NT writings, this conflated quotation from Isa 28:18 and 8:14 can be found in 1 Pet 2:6-8. It seems that the so-called “stone *testimonium*” had already been available in early Christian communities in the form of either a “florilegium” or an “oral tradition” (cf. Lindars 1961:177-179; Koch 1986:69; Moo 1996:629). However, Shum (2002:214-216) provides an opposition viewpoint against this “stone *testimonium*” by saying: (1) It presupposes that 1 Pet 2:6-8 predates Rom 9:33. However, it has been generally recognized that 1 Peter might have been written in Rome not earlier than Romans; (2) Achtemeier (1996:151) rejects the presupposition that 1 Pet 2:6-8 has the same source with Rom 9:33. It seems that 1 Pet 2:6-8 “is dependent both on the OT and on Rom 9:33.”

Despite this opposition, from a hermeneutical vantage point, “the common wording of Rom 9:33 and 1 Pet 2:6” has a common source (Stanley 1992:121-122; cf. Wagner 2003:133).<sup>289</sup> It becomes clear in that they opened up this conflated quotation from Isaiah with the same phrase ἰδοὺ τίθημι ἐν Σιών. Nonetheless, Paul understood the phrase ἐν

<sup>287</sup> It is taken from Patai (1988:58, italics original).

<sup>288</sup> It is taken from Kaiser (1974:248).

<sup>289</sup> *Contra* Seifrid (2007:652).

Σιών as “a cipher for physical Israel,” whereas Peter considered it “a symbolic reference to the church” (Stanley 1992:121; cf. Jobes 2005:151). Besides, Paul deliberately conflated Isa 8:14 LXX with Isa 28:16 LXX in Rom 9:33, whereas Peter inserted “a third ‘stone’ text,” Ps 117:22 LXX, in 1 Pet 2:6-8 in-between Isa 28:16 LXX and 8:14 LXX. In 1 Pet 2:6-8, this conflated quotation from Isaiah is construed as referring the church to “a spiritual house built on the cornerstone of Jesus Christ” (Jobes 2005:151). It seems that Peter the apostle and the author of the Community Rule have in common with each other their dealings of the so-called “stone *testimonium*.”

### 3.2. Textual version comparison

Rom 9:33	ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνηθήσεται
Isa 28:16 LXX	ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελεῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυνηθῆ
Isa 28:16 MT	לִכְן כִּה אָמַר אֱלֹהֵי יְהוָה הַנְּגִי יִסֵּד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פִּנְתַּי יִקְרַת מוֹסַד מוֹסַד הַמְאֲמִין לֹא יִחַשׁ
1QIsa <sup>a</sup> col. 22	לכן כה אמר יהוה הנני מִיִּסֵּד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פִּנְתַּי יִקְרַת מוֹסַד מוֹסַד הַמְאֲמִין לֹא יִחַשׁ
Isa 8:14 LXX	... λίθου προσκόμματος ... πέτρας πτώματι ...
Isa 8:14 MT	... וְלִצְרוֹן מְכֻשׁוֹל ...
1QIsa <sup>a</sup> col. 8	... ולאבן נגפ ולצר מכשול ...

#### 3.2.1. Comparing the MT with “the” LXX

When it comes to Isa 8:14 LXX and Isa 8:14 MT in relation to Paul’s use of the conflated quotation in Rom 9:33, it is worth noting that “[t]he existing Hebrew text is very complicated...The LXX translator endeavoured to structure his text clearly” (Koch 2010:233-234).<sup>290</sup> In doing so, a negative aspect of Isa 8:14a MT comes to be changed

<sup>290</sup> Translator(s) added (1) συναντήσεσθε αὐτῷ; (2) οὐχ and οὐδὲ; and (3) ὡς twice (Koch 2010:234).

to\_a positive aspect of Isa 8:14a LXX with the result that “the negative metaphors of the ‘stone of stumbling’ and the ‘rock of fall’ are suspended” (Koch 2010:234).

When it comes to Isa 28:16 LXX and Isa 28:16 MT, it seems that the translational technique of the translator(s) of Isaiah LXX is similar to the case of Isa 8:14 LXX. Some changes may owe its existence to the Hebrew *Vorlage*; other changes are made by the translator(s) (cf. Koch 2010:225-227). For the latter, (1) the phrase εἰς τὰ θεμέλια αὐτῆς is added due to the unusual usage of the verb ἵσθαι; (2) the phrase יְהוָה is translated as εἰς τὰ θεμέλια Σιων in relation to his addition εἰς τὰ θεμέλια αὐτῆς; (3) two adjectives such as πολυτελεῖ and ἐκλεκτὸν are added in order to paraphrase the term יְהוָה, which appears only herein; (4) the phrase ἐπ’ αὐτῶ is added to the phrase ὁ πιστεύων.

Taken together, it seems that the translation technique of the translator(s) of Isaiah LXX does not depart from the original context of Isaiah MT radically. However, his endeavor to resolve some difficulties changes, in varying degrees, the mood or characteristics of the original context of Isaiah MT. It is of interest to note that such changes can pave the way for a better understanding of Paul’s use of the conflated quotation in Rom 9:33.

### 3.2.2. Comparing “the” LXX with the NT

First of all, Paul conflated Isa 8:14 LXX with Isa 28:16 LXX. Some changes appear thereby: (1) The change of the case from the genitive + dative combination both in λίθου προσκόμματι and in πέτρας πτώματι to the accusative + genitive combination both in λίθον προσκόμματος and in πέτραν σκανδάλου; (2) the change from the noun πτώμα to the noun σκάνδαλον. First, syntactically speaking, the change of the case is syntactically relevant so that it is attributable to Paul’s adaptation (stylistic; e.g., 1 Pet 2:8).<sup>291</sup> Second, the change of the noun πτώμα to the noun σκάνδαλον demonstrates that “Paul actually stands closer to the Masoretic Hebrew text” (Stanley 1992:122; cf. Koch 1986:60; Wilk 1998:31-34).<sup>292</sup> It seems that this change is attributable to Paul’s *Vorlage* upholding the

<sup>291</sup> E.g., καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου.

<sup>292</sup> By dealing with textual variants between Rom 9:33 and Isa 28:16 LXX, Wilk (1998:31-33) concurs by saying that “[a]ls Grundlage des paulinischen Jesajazitats kommt folglich eine dem hebräischen Text angenäherte 6 -Version durchaus in Betracht” such as ’Α Σ Θ.

phrase πέτραν σκανδάλου (e.g., Symmachus; cf. Stanley 1992:123-124; Wagner 2003:130-131). Nonetheless, this change is attributable to Paul's adaptation (theological) in that he used this noun σκάνδαλον elsewhere in 1 Cor 1:23 and Gal 5:11 with reference to Christ's death on the cross. Besides, it may also be fair to say that textual variants in Isa 28:16 LXX are closely linked with textual variants in Isa 8:16 LXX. Paul was at pains to deal with the rhetorical question in Rom 9:30a by conflating these two quotations from the Jewish Scriptures.<sup>293</sup> A textual variant with ἐπ' αὐτῷ in Isa 28:16 LXX appears in A Q S in "the" LXX manuscripts, whereas it cannot be found in B V 'A Σ Θ (cf. Stanley 1992:124). Hence it can be assumed that it is less likely that the later recensions such as 'A Σ Θ represent Paul's *Vorlage*.<sup>294</sup> Nonetheless, by viewing Paul's *Vorlage* as "eine dem hebräischen Text angenäherte 6 -Version," Wilk (1998:33) contends that, due to "einer begrenzten Korrektur," the addition of this prepositional phrase ἐπ' αὐτῷ may appear as a result of Paul's adaptation (theological) in relation to the term ὁ πιστεύων (see n 292 in this study). However, Koch (1996:70) is of the opinion that Paul retained this prepositional phrase ἐπ' αὐτῷ from his Septuagintal *Vorlage* as the means by which he interpreted it christologically.

There are some differences between Rom 9:33 and Isa 28:16 LXX: (1) The change of the phrase from ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιών to ἰδοὺ τίθημι ἐν Σιών. Albeit each textual variant in the NT and LXX manuscripts, the phrase will be dealt with as a whole because the phrase ἰδοὺ τίθημι ἐν Σιών also appears in 1 Pet 2:6 (cf. Stanley 1992:121-122). The same phrase both in Rom 9:33 and in 1 Pet 2:6 refer to the "stone *testimonium*" in early Christian communities. Thus it is attributable to Paul's *Vorlage*; (2) the omission of the phrase λίθον πολυτελεῖ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς. This omission results from the conflation of Isa 8:14 LXX with Isa 28:16 LXX in that, in 1 Pet 2:6, a similar phrase is still present: λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον. This omission is attributable to Paul's adaptation as the means by which he made a sharp contrast between "hope (for believers) and judgment (for non-believers)" (theological+stylistic; Stanley 1992:122);<sup>295</sup> (3) the change from the aorist subjunctive οὐ μὴ καταισχυροῦσθαι to

<sup>293</sup> It may be open to any possible criticism that Paul's *Vorlage* of Isa 28:16 LXX would have been different from that of Isa 8:16 LXX (cf. Koch 1986:60, 71).

<sup>294</sup> See Koch (1986:71), who notes that "[d]ie Textfassung von Jes 28,16 in 1 Petr 2,6 und Röm 9,33 ist also nicht als Teil einer planmäßigen Revision der LXX anzusehen."

<sup>295</sup> Without the omission of this phrase λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, Peter moves in a hermeneutically



the future indicative οὐ κατασχυνθήσεται. On the one hand, the phrase οὐ μὴ κατασχυνθῆ is not changed in 1 Pet 2:6. On the other hand, a textual variant with οὐ μὴ κατασχυνθῆ appears only in D F C in the NT manuscripts. This change is attributable to Paul's adaptation (stylistic; cf. Koch 1986:115).<sup>296</sup> Although "οὐ μὴ with the aorist subjunctive or the future indicative is the most definite form of negation regarding the future," οὐ with the future indicative "is employed to render the categorical injunctions and prohibitions...in the legal language of the OT" (Blass & Debrunner 1996:183-184). Syntactically speaking, this change of his use of quotations from Isaiah serves to magnify the certainty of God's verdict toward believers as the eschatological fulfillment of God's salvific promises.

### 3.3. Hermeneutical investigation

#### 3.3.1. Introductory formula

The quotation is introduced with καθὼς γέγραπται as in Rom 1:17; 3:4, 10; 8:36. By standing squarely in line with scriptural prophetic traditions, Paul confirmed the present fulfillment of what the prophet Isaiah spoke of ἐν Σιών λίθον (cf. Moo 1996:630; Nicklas 2010:86).

#### 3.3.2. Hermeneutical remarks

Although Rom 9:30-33 is elliptical (cf. Aletti 1998:209), Paul's use of the conflated quotation from Isaiah in Rom 9:33 is structured in the form of *gezerah shewah*, the *Stichwort* of which is the term ὁ λίθος (cf. Collins 2008:210). The *crux interpretum* hereof is how to interpret the term ὁ λίθος. Scholars such as Gaston (1987) and Meyer (2004) attempt to view the stone that God placed in Zion as referring to the Torah. Meyer (2004:84) insists that "[t]here is nothing in the antecedent context, in the whole of chapter 9 or all of Romans before it, to suggest anything else." He goes on to say that any attempt

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different direction by applying it positively to Jesus Christ as a precious conerstone for the spiritual house (cf. Jobes 2005:151).

<sup>296</sup> *Contra* Stanley (1992:124-125).

to interpret Christ as the referent of the stone is the most “striking example” of eisegesis (Meyer 2004:84).<sup>297</sup> However, it is less convincing. Some Jews contemporaneous with Paul already understood the stone in Zion as referring to a messianic figure (cf. Moo 1996:628-630; e.g., 1QS 8:7; 1QH 6:26-27).

Besides, the opposition against this presupposition is presented as follows: First, syntactically speaking, the referent of the prepositional phrase ἐπ’ αὐτῷ can be either the Torah, the grammatical gender of which is neuter, or Christ, that of which is masculine. Nonetheless, the notion of faith in the Torah is “the almost unthinkable” from Paul’s theological perspectives (Donaldson 1997:130). For Paul, the Torah “is not based on believing, but on doing” (Meyer 2009:162; e.g., Gal 3:11-12). Second, the broad context of Rom 9:30—10:21 exhibits “the christocentric character of faith” (Donaldson 1997:130; cf. Bechtler 1994:296; Southall 2008:176-177).<sup>298</sup> Last, the same prepositional phrase in 1 Pet 2:16 also does not refer to the Torah, but to Christ (cf. Jobes 2005:151). The stone that God placed in Zion refers to Christ.

Thus it is clear that Paul was convinced that Israel’s stumbling over the stone is Christological. As Paul’s argumentation in Romans 10, especially in 10:1-4, shows, Paul’s use of the conflated quotation from these Isaianic passages explains why Paul found fault with Israel for such a legalistic manner of their pursuing the law of righteousness ὡς ἐξ ἔργων, not for their ethnic exclusiveness in Rom 9:30-33 (cf. Shum 2002:217-218).<sup>299</sup>

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<sup>297</sup> Wright (1993:244) insists that the stone refers both to the Torah and to Christ.

<sup>298</sup> Paul’s use of Isa 28:16 in Rom 10:11 can make sense of thematic coherence in its current context of Rom 9:30-10:21.

<sup>299</sup> See §2.3. in chapter 3.

## **4. “*I say then, God has not rejected His people, Has He?*” in Rom 11:3-10 (the catena of quotations)**

### **4.1. Tradition-historical investigation**

#### **4.1.1. Preliminary consideration**

1 Kings 19 (= 3 Kingdoms 19 LXX) is concerned with the Elijah story at Mount Horeb revolving around Jezebel’s threat, the prophet Elijah’s journey to Mount Horeb, and the theophany experience at Mount Horeb. Walsh (1996:265) is of the opinion that the prophet Elijah’s journey to Mount Horeb cannot be regarded as a pilgrimage, but should be understood as revoking “his calling as a prophet.” 1 Kings 19:9-18 belongs to the theophany experience at Mount Horeb, which can resonate with Moses’s encounter with God in the midst of covenant making (cf. Walsh 1996:271). The dialogue between the prophet Elijah and God at Mount Horeb is concerned with God’s on-going calling of Elijah as a prophet, which can point to God’s faithfulness to the covenant/his salvific promises. In 1 Kgs 19:10-18 MT, Israel falls into two subgroups: One is the majority having broken the covenant (e.g., 1 Kgs 19:10, 14); the other is the minority having remained faithful to the covenant (e.g., 1 Kgs 19:18). God’s declaration in 1 Kgs 19:18 makes sense of “God’s uniqueness, his sovereignty over all nations, and the importance of the prophetic word” (House 1995:224).

Both Deut 29:3 and Isa 29:10 exhibit the motif of Israel’s hardening. In Deut 29:3, Moses’s declaration connotes that Israel’s hardening is not only a matter of the past, but also of the present and the future. At first glance, it seems that God can be accused of being unfaithful by giving Israel no capacity of understanding. However, Moses’s claim of God’s initiative to revoke Israel’s hardening in Deut 30:1-11 indicates that Israel’s hardening does not refer to their capacity of understanding, but to their faithlessness and disobedience. Israel’s lack of understanding is spiritual. Only those whom God will circumcise their heart will be restored to the covenant with God (e.g., Deut 30:6). In Isa 29:9-14, the focal point of the motif of Israel’s hardening is also placed on their spiritual

blindness (cf. Dekker 2007:252). It is worth noting that the motif of Israel's hardening in Isaiah is closely linked with the notion of the remnant (cf. Laato 1998:96-97).

Psalm 69 (= Psalm 68 LXX) deals with an individual complaint and can be regarded as a lament of a righteous sufferer (cf. De Vos & Kwakkel 2007:159; Gillingham 2008:19). De Vos and Kwakkel (2007:161) point out the theme of Psalm 69 as follows: (1) the Psalmist's self-understanding as a righteous sufferer for the sake of God and his zeal for God's house (e.g., Ps 69:5, 8, 10); (2) the Psalmist's imprecatory prayer for God's judgment on his enemies (e.g., Ps 69:23-26, 28-29); (3) the Psalmist's relationship with the righteous others who remain devoted to God (e.g., Ps 69:7, 27, 33-34); and (4) "the salvation of Zion, the rebuilding of the cities of Judah and the permanent settlement of God's servants in that territory" (e.g., Ps 69:36-37). Psalm 69:23-24 belongs to the Psalmist's imprecatory prayer. In Psalm 69, this imprecatory prayer is not only oriented to the Psalmist's deliverance but also to God's judgment on the Psalmist's enemies. In other words, Psalm 69 revolves around the relationship between the righteous sufferer and God, the relationship between the righteous sufferer and his enemies, and the relationship between the righteous sufferer and the righteous others. Of these relationships, the relationship with God merits more attention in relation to the Psalmist's imprecatory prayer in Ps 69:23-24. De Vos and Kwakkel's observation is worth citing herein:

[T]hinking in terms of spheres or spaces is one of the characteristics of the individual complaint: far away from God are the people who are under the control of sin, close to God are those who live according to his righteousness. So righteousness is the name of the sphere, the space where people abide near to God.

(2007:174)

The Psalmist's imprecatory prayer in Ps 69:22-23 indicates that the Psalmist appears to be totally dependent on the God who is supposed to intervene the suffering of the righteous according to God's righteousness and his faithfulness to the covenant/his salvific promises (cf. De Vos & Kwakkel 2007:178-179).

#### 4.1.2. The use of 1 Kgs 19:10b (= 3 Kgdms 19:10b LXX) in Jewish and early Christian tradition

1 Kings 19:10 is implicitly cited in 1 Macc 2:58 in the Second Temple period (cf. Lange & Weigold 2011). In 1 Macc 2:58, the author of 1 Maccabees viewed the prophet Elijah as one of exemplars of Jewish tradition, who was taken up into heaven because of his zeal for the law. The Maccabees understood their violent activities on a par with the prophet Elijah's zeal for the law (cf. Hieke 2006:70). In early rabbinic literature such as *b. Ber.* 7b, 1 Kgs 19:10 may be alluded marginally when Ps 2:1 is messianically construed as Israel's victory over idolaters in relation to God's eschatological victory over Gog and Magog. Rabbi Akiba instructed the benefits of ministering to the great masters by taking Elijah's calling of Elisha as an example. However, it is less likely that 1 Kgs 19:10 is also alluded herein.<sup>300</sup> In *Midr. HL.* 1:6, 1 Kgs 19:10 points to the fact that Israel have broken the covenant with God (cf. Str-B 3:288). The reception history of 1 Kgs 19:10 is diverse.

#### 4.1.3. The use of 1 Kgs 19:18a (= 3 Kgs 19:18a LXX) in Jewish and early Christian traditions

1 Kings 19:18 is explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). In early rabbinic literature such as *b. Sanh.* 102b, 1 kgs 19:18 is referenced in relation to Manasseh's idolatrous worship and exhibits the presence of the righteous marginally among the idolaters (cf. Seifrid 2007:669): "The school of R. Ashi arose [from study] at the [passage of] 'the three kings.' He said, 'Tomorrow we shall begin with *our colleagues*'...Manasseh said to R. Ashi, 'Your *colleague* and the *colleague* of your fathers do you [now] call us?...From what portion of the bread is [the piece for reciting] the blessing over bread to be taken? R. Ashi replied, 'I do not know'...Manasseh said to him, 'From the part that is baked into a crust.' R. Ashi said to Manasseh, 'Since you are so wise, what is the reason that you bowed down in worship of the stars?' He replied, 'If you were there, you would have seized the skirt of your garment and run after me'..."<sup>301</sup> Accordingly, it seems that the focal point of *b.*

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<sup>300</sup> *Contra* Str-B 3:288.

<sup>301</sup> It is taken from Neusner (2008:188, italics original).

*Sanh.* 102b is not placed on the notion of the remnant, but on idolatry. This is because *b. Sahn.* 102b is mainly concerned with idolatry in the history of Israel.

#### 4.1.4. The use of the conflated quotation (Deut 29:3+ Isa 29:10) in Jewish and early Christian traditions

Both Deut 29:3<sup>302</sup> and Isa 29:10 are explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). The reception history of both Deut 29:3 and Isa 29:10 is scant (e.g., *Midr. Deut.* 7:10-11).

#### 4.1.5. The use of Ps 69:23-24 (= Ps 68:23-24 LXX) in Jewish and early Christian traditions

Psalms 69:23-24 (= Ps 68:23-24 LXX) is explicitly or implicitly cited by no Jewish literature of the Second Temple period (cf. Lange & Weigold 2011). The reception history of Ps 69:23-24 is scant. The curse motif of Ps 69:23-24 appears to be applied to the wicked both in *Odes Sol.* 5:5 and in *Midr. Esth.* 7:9 (cf. Seifrid 2007:670).

## 4.2. Textual version comparison

### 4.2.1. Rom 11:3 (3 Kgdms 19:10b LXX)

Rom 11:3	κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου
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3 Kgdms 19:10b LXX	τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν
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3 Kgdms 19:10b LXX <sup>L</sup>	τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφῆτας σου
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<sup>302</sup> Deuteronomy 29:3 LXX/MT is equivalent to Deut 29:4 in all English translations.

ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπελείφθην ἐγὼ μονώτατος, καὶ  
 ζητοῦσι τὴν ψυχὴν μου, λαβεῖν αὐτήν

1 Kgs 19:10 MT

אֶת־מִזְבְּחֵי הַקֹּדֶשׁ וְאֶת־נְבִיאֵי הַרְגוּ בְּחֶרֶב וְאֶתְּרֵם אֲנִי לְבַדִּי וּבְקִשּׁוֹ אֶת־  
 נַפְשִׁי לְקַחְתָּהּ

#### 4.2.1.1. Comparing the MT with “the” LXX

3 Kingdoms 19:10b LXX and 1 Kgs 19:10b MT show little difference between them (cf. Archer & Chirichigno 1983).

#### 4.2.1.2. Comparing “the” LXX with the NT

There are some differences between Rom 11:3 and 3 Kgdms 19:10b LXX: (1) The addition of the vocative case κύριε at the beginning of his use of 3 Kgdms 19:10b LXX. It is attributable to Paul’s adaptation (stylistic). No textual variant can be found both in “the” LXX manuscripts and in the NT manuscripts (Koch 1986:87);<sup>303</sup> (2) the reversal of the order of “altars” and “prophets” in 3 Kgdms 19:10b LXX is also attributable to Paul’s adaptation (stylistic).<sup>304</sup> Through this reversal of the order, Paul made sense of scriptural prophetic traditions of both the apostasy of Israel and their severe persecution to the prophets, which seems to be suitable for its current situation (Koch 1986:74; cf. Moo 1996:676-677; Schreiner 1998a:581; Wagner 2003:233). Besides, Paul deliberately made a parallel between the prophet Elijah and himself as “a key salvation-historical figure” who “finds new hope in God’s preservation of a remnant of true believers” (Moo 1996:677);<sup>305</sup> (3) the omission of the conjunctive καὶ between “altars” and “prophets.” It is attributable to Paul’s adaptation in a way of *asyndeton* as the means by which he drove home the prophet Elijah’s desperate provocation toward God without losing sight of his

<sup>303</sup> According to Koch (1986:87), Paul deliberately accorded his use of 3 Kgdms 19:10b LXX with his previous use of Isa 53:1 LXX in Rom 10:16. This addition of the vocative case κύριε serves to bring his use of 3 Kgdms 19:10b LXX into the context of prayer (cf. Belli 2010:369). *Contra* Stanley (1992:148).

<sup>304</sup> No textual variant can be found both in “the” LXX manuscripts and in the NT manuscripts.

<sup>305</sup> *Contra* Vanlaningham (1998:108), who contends that “[t]hough Paul’s situation was always perilous...it was not as critical when he wrote Romans as Elijah’s was at the time of the pericope.” However, it seems to miss the point. Paul made a parallel between the prophet Elijah and himself with reference to God’s preservation of a remnant in spite of a perilous situation of the apostasy of Israel, not with reference to his own personal situation.

intention in the original context (stylistic; cf. Stanley 1992:149);<sup>306</sup> (4) the omission of the prepositional phrase ἐν ῥομφαίᾳ is also attributable to Paul’s adaptation (stylistic). Paul could not only avoid being “overly specific (not to mention inaccurate),” but also make “a neat verbal parallelism” in Rom 11:3 (Stanley 1992:150); (5) the change from the perfect passive ὑπολέλειμμαί to the aorist passive ὑπελείφθην along with the change from the superlative adjective μονώτατος to the normal adjective μόνος. At first glance, it seems that this change from the perfect passive ὑπολέλειμμαί to the aorist passive ὑπελείφθην exhibits the textual trait of Antiochene manuscripts or Lucianic manuscripts. Nonetheless, 3 Kdms 19:10b LXX<sup>L</sup> still retains the superlative adjective μονώτατος. By dealing with textual variants in Rom 11:3-4, therefore, Stanley (1993:50) insists that it is attributable to Paul’s *Vorlage* upholding “some relation to the ‘Lucianic’ tradition.”<sup>307</sup> However, Koch (1986:74) considers it “eine sprachliche Verbesserung” along both with the change from the superlative adjective μονώτατος, which is “der unsinnigen Superlativbildung,” to the normal adjective μόνος and with the change from καὶ...ἐγὼ to καὶ...ἐγώ. Grammatically speaking, the aorist passive ὑπελείφθην makes a parallel between the prophet Elijah and Paul more vividly than the perfect passive ὑπολέλειμμαί by leaving “open the possibility of a future line of persecuted prophets” (Jewett 2007:656). Thus it also corresponds to the change from the superlative adjective μονώτατος to the normal adjective μόνος. Paul would have employed this quotation from his *Vorlage* upholding the aorist passive ὑπελείφθην earlier than the Antiochene or Lucianic manuscripts. Nonetheless, it is attributable to Paul’s adaptation (stylistic); (6) the omission of the infinitive phrase λαβεῖν αὐτήν. As with other omissions in his use of 3 Kdms 19:10b, it is also attributable to Paul’s adaptation (stylistic).<sup>308</sup>

#### 4.2.2. Rom 11:4 (3 kgdms 19:18a LXX)

Rom 11:4	κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῆ Βάαλ
3 Kgdms 19:18a LXX	καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα

<sup>306</sup> A textual variant with καὶ appears only in A in “the” LXX manuscripts (cf. Stanley 1992:149).

<sup>307</sup> *Contra* Vanlaningham (1998:107-111), who contends that Paul’s use of 1 Kgs 19 exhibits the similar textual trait of the MT other than “the” LXX.

<sup>308</sup> No textual variant can be found both in “the” LXX manuscripts and in the NT manuscripts.



γόνατα, ἃ οὐκ ᾠκλασαν γόνυ τῷ Βααλ

3 Kgdms 19:18a LXX<sup>L</sup> καὶ καταλείψω ἐξ Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα τὰ γόνατα ἃ οὐκ ἔκαμψαν γόνυ τῆ Βάαλ

1 Kgs 19:18 MT וְהִשְׁאֲרֵתִי בְּיָשָׁרָאֵל שְׁבַעַת אֲלָפִים כָּל-הַבְּרָכִים אֲשֶׁר לֹא-כָרְעוּ לְבַעַל וְכָל-הַשָּׂהִה אֲשֶׁר לֹא-נָשָׁק לֹ

#### 4.2.2.1. Comparing the MT with “the” LXX

3 Kingdoms 19:18a LXX and 1 Kgs 19:18a MT are largely in agreement with each other (cf. Archer & Chirichigno 1983). In 3 Kgdms 19:18b LXX, the phrase לֹא-נָשָׁק is translated as οὐ προσεκύνησεν. However, the semantic parallel can be retained in that the translation technique of the translator(s) of 3 Kgdms LXX is “ideological” (De Vries 1985:234).

#### 4.2.2.2. Comparing “the” LXX with the NT

There are some differences between Rom 11:4 and 3 Kgdms 19:18a LXX: (1) The omission of the conjunction καί is common in Paul’s quotation technique. Besides, the conjunction καί is redundant due to the conjunction ἀλλά in the introductory formula (cf. Jewett 2007:657); (2) the change from the future active second person singular καταλείψεις to the aorist active first person singular κατέλιπον. First, both Rom 11:4 and 3 Kgdms 19:18a LXX<sup>L</sup> retain the first person singular. Second, according to Stanley (1992:154), although no textual variant can be found in “the” LXX manuscripts, the omission of the conjunction καί may point to “the absence of ו in the Hebrew *Vorlage* of Paul’s Greek text” so that the phrase וְהִשְׁאֲרֵתִי in the Hebrew *Vorlage* can be translated into the aorist tense. It is for this reason that Stanley (1992:154, 1993:50) comes to the conclusion that Rom 11:4 is attributable to his *Vorlage* upholding “some relation to the ‘Lucianic’ tradition.” Nonetheless, the first person singular in κατέλιπον appears to be suitable for its current context, especially in relation to the introductory formula: ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός. The term ὁ χρηματισμός presents God as an agent of speaking in Rom 11:4 (cf. Jewett 2007:656). Besides, in the form of an *antithesis*, the aorist active

κατέλιπον can be linked with the aorist passive ὑπελείφθην in Rom 11:3. Romans 11:4 functions as the divine response to 11:3 (cf. Jewett 2007:657; Belli 2010:344-345). Along with the form of an *antithesis*, the aorist active κατέλιπον also serves to “see the point of comparison in God’s saving action” between the prophet Elijah and Paul (Jewett 2007:657). It corresponds to the change from the prepositional phrase ἐν Ἰσραὴλ to the dative pronoun ἐμαυτῷ. This dative pronoun sheds more light on God’s own initiative (cf. Wagner 2003:234-235). Thus the phrase κατέλιπον ἐμαυτῷ is attributable to Paul’s adaptation (theological+stylistic; cf. Koch 1986:75-76); (3) the change of the phrase from ἐπτὰ χιλιάδας ἀνδρῶν to ἑπτακισχιλίους ἄνδρας. Koch (1986:75-76) regards ἑπτακισχιλίους ἄνδρας as “Angleichung an den gewöhnlichen griechischen Sprachgebrauch” for ἐπτὰ χιλιάδας ἀνδρῶν (cf. Jewett 2007:657). However, Stanley (1992:155-156) insists that Rom 11:4 “reflects an earlier stage in the text history of the Greek book of Kingdoms” in “the” LXX upholding the phrase ἑπτακισχιλίους ἄνδρας because the term χιλιάς may be preferred to the term χίλιοι.<sup>309</sup> Nonetheless, on the one hand, the term ἑπτακισχιλίοι appears in *Dial.* 46:6 (cf. Koch 1986:76 n. 90). On the other hand, no textual variant with ἑπτακισχιλίους ἄνδρας can be found in “the” LXX manuscripts, even in the Antiochene or Lucianic manuscripts (cf. Jewett 2007:657 n. 62). This change is attributable to Paul’s adaptation (stylistic); (4) the change of the phrase from πάντα γόνατα, ἃ οὐκ ὄκλασαν to οἵτινες οὐκ ἔκαμψαν. First, the verb κάμπτω appears in the Antiochene or Lucianic manuscripts. Second, the fact that the frequency of the verb in Symmachus is eight times connotes that “it was not a rare word *per se* in Jewish circles” (Stanley 1992:156 n. 244). It is for this reason that Stanley (1992:157) insists that Paul’s *Vorlage* already retains the verb κάμπτω.<sup>310</sup> As with other changes in Rom 11:3-4, however, it is attributable to Paul’s adaptation (stylistic). It can avoid redundancy (cf. Koch 1986:75-76; Jewett 2007:658). The change of the verb from ὀκλάζω to κάμπτω is attributable to Paul’s adaptation for improving the Greek expressions (stylistic; Koch 1986:75);<sup>311</sup> and (5) the change of the article from the masculine τῷ for Βααλ to the feminine τῆ for Βάαλ. According to Kreuzer (2012:89-90), the feminine article τῆ for Βάαλ in 3 Kgdms 19:18a LXX<sup>L</sup> “shows that at this place the

<sup>309</sup> The term χιλιάς appears sixty times and the term χίλιοι is eleven times (cf. Stanley 1992:156).

<sup>310</sup> *Contra* Jewett (2007:658).

<sup>311</sup> Stanley (1992:157) argues that the verb κάμπτω “is indeed the most common rendering of כרע in the LXX (8x)” (cf. Koch 1986:75).

Antiochene text represents the old text, namely, Old Greek, while B has the revised text.” The phrase τῆ Βάαλ reflects the so-called Jewish time-old practice to avoid pronouncing the name of Baal by replacing it with ἡ αἰσχύνη or נִשְׁבָּ, even in negligence (cf. Dunn 1988b:638; Stanley 1992:157-158; Moo 1996:676; Jewett 2007:658).<sup>312</sup> At this juncture, the phrase τῆ Βάαλ is attributable either to Paul’s adaptation according to this Jewish euphemism (cf. *TDOT* 2:193) or to his *Vorlage* reflecting the earlier Greek version than 3 Kgdms 19:18a LXX (cf. Stanley 1992:157-158, 1993:53-54). As with other changes in Rom 11:3-4, however, it is attributable to Paul’s adaptation (stylistic).

#### 4.2.3. The conflated quotation in Rom 11:8 (Deut 29:3 LXX + Isa 29:10 LXX)

Rom 11:8	ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὄτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας
Deut 29:3 LXX	καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναί καὶ ὀφθαλμοὺς βλέπειν καὶ ὄτα ἀκούειν ἕως τῆς ἡμέρας ταύτης
Deut 29:3 MT	וְלֹא־תִתֶּן יְהוָה לְכֶם לֵב לְדַעַת וְעֵינַיִם לְרִאֹת וְאָזְנוֹת לְשָׁמֹעַ עַד הַיּוֹם הַזֶּה
Isa 29:10 LXX	ὅτι πεπότικεν ὑμᾶς κύριος πνεύματι κατανύξεως καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν καὶ τῶν προφητῶν αὐτῶν καὶ τῶν ἀρχόντων αὐτῶν οἱ ὀρῶντες τὰ κρυπτά
Isa 29:10 MT	כִּי־תִבְרָא עֲלֵיכֶם יְהוָה רֵיחַ תְּרִדְמָה וַיַּעֲצֵם אֶת־עֵינֵיכֶם אֶת־הַבִּינְיָאִים אֶת־רֵאשׁוֹתֵיכֶם הַחֲזִימִים פְּסָה:

##### 4.2.3.1. Comparing the MT with “the” LXX

Deuteronomy 29:3 LXX and Deut 29:3 MT show little difference between them (cf. Archer & Chirichigno 1983).

Also Isa 29:10 LXX and Isa 29:10 MT are largely in agreement with each other (cf. Archer & Chirichigno 1983).

<sup>312</sup> A textual variant with τῆ Βααλ appears only in F and G in the NT manuscripts (cf. Stanley 1992:158 n. 248).

#### 4.2.3.2. Comparing “the” LXX with the NT

First of all, Paul deliberately conflated the phrase πνεύματι κατανόξεως in Isa 29:10 LXX with Deut 29:3 LXX on behalf of the phrase καρδίαν ειδέναι. The change of the case from the dative to the accusative is syntactically relevant so that it is attributable to Paul’s adaptation (stylistic).<sup>313</sup> There are some differences between Rom 11:8 and Deut 29:3 LXX: (1) The omission of the conjunction καί at the beginning of this quotation is common in Paul’s quotation technique; (2) the change from the negative adjective οὐκ in the main clause to the negative adjective μή in the subordinate clauses. Nonetheless, no textual variant with μή can be found in “the” LXX manuscripts. It is attributable to Paul’s adaptation (stylistic; cf. Stanley 1992:159).<sup>314</sup> This change also corresponds to the conflation of Isa 29:10 LXX with Deut 29:3 LXX;<sup>315</sup> (3) the change from the second person plural ὑμῖν to the third person plural αὐτοῖς. It is suitable for its current context. This is because Israel is present as the third person in Paul’s argumentation (cf. Stanley 1992:160), whereas the Gentiles appear as the second person as in Rom 11:13 (cf. Koch 1986:111). Thus it is attributable to Paul’s adaptation (stylistic);<sup>316</sup> (4) the reversal of the order of “αὐτοῖς” and “ὁ θεός,” which is attributable to Paul’s adaptation (stylistic; cf. Stanley 1992:160); (5) the omission of the noun κύριος. This is attributable to Paul’s adaptation in that he was at pains to avoid confusion with the term κύριος (stylistic; Koch 1986:121);<sup>317</sup> (6) the omission of the conjunction καί before ὀφθαλμός also is attributable to Paul’s adaptation (stylistic). First, no textual variant with καί can be found in the NT manuscripts. Second, the term ὀφθαλμός is the *Stichwort* linking between Isa 29:10 LXX and Deut 29:3 LXX in the form of an implicit *gezerah shewah*. The omission of the conjunction καί before ὀφθαλμός makes sense of the conflation of Isa 29:10 LXX

<sup>313</sup> No textual variant can be found in the NT manuscripts.

<sup>314</sup> Wagner (2003:244) points out that “Paul’s syntax” seems to be “influenced by the phrase, οἱ ὀφθαλμοὶ... τοῦ μὴ βλέπειν, in Psalm 68:24.”

<sup>315</sup> According to Belli (2010:377), etilogically speaking, the original context of Isa 29 shows that “the causality of the blindness” refers to the agency of God. It is for this reason that “Paul can transfer it to the text of Deuteronomy, thus modifying it.”

<sup>316</sup> No textual variant appears both in “the” LXX manuscripts and in the NT manuscripts.

<sup>317</sup> According to Koch (1986:121), “Paulus übergeht hier κύριος, offenbar um ein mögliches Mißverständnis von κύριος im Sinne von Χριστός zu vermeiden.” Nonetheless, it is unclear that the term κύριος can be applied to Χριστός in Rom 4:8, 9:29, and 11:3 (cf. Stanley 1992:160).

with Deut 29:3 LXX (cf. Stanley 1992:161); (7) the addition of the article before βλέπειν and ἀκούειν, which is attributable to Paul’s adaptation (stylistic).<sup>318</sup> Grammatically speaking, this addition of the article serves to express the purpose so that it appears to be suitable for its current context because God acts as the causal agent of the hardening of the rest (cf. Stanley 1992:162; Jewett 2007:663); and (8) the change from the demonstrative pronoun to ταύτης to the noun σήμερον. First, the phrase ἕως τῆς σήμερον ἡμέρας is common in Septuagintal traditions (cf. Stanley 1992:162). Second, a similar phrase ἄχρι γὰρ τῆς σήμερον ἡμέρας appears in 2 Cor 3:14-15, where Paul made a declarative statement against Israel that “their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ” (cf. Jewett 2007:663). Thus it is attributable to Paul’s adaptation (theological+stylistic). This change discloses “the contemporizing thrust” of Paul’s use of this conflated quotation (Jewett 2007:663; cf. Schreiner 1998a:582; Shum 2002:234; Wagner 2003:242)

#### 4.2.4. Rom 11:9-10 (Ps 68:23-24 LXX)

Rom 11:9	γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς
Ps 68:23 LXX	γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον
Ps 69:23 MT	וְיִשְׁלַח אֱלֹהֵינוּ מַלְאָכָיו לְפָנָיו וְיִשְׁלַח אֱלֹהֵינוּ מַלְאָכָיו לְפָנָיו
Rom 11:10	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον
Ps 68:24 LXX	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον
Ps 69:24 MT	וְיִשְׁלַח אֱלֹהֵינוּ מַלְאָכָיו לְפָנָיו וְיִשְׁלַח אֱלֹהֵינוּ מַלְאָכָיו לְפָנָיו

<sup>318</sup> A textual variant with the article before βλέπειν appears only in A in “the” LXX manuscripts, but no textual variant can be found in the NT manuscripts (cf. Stanley 1992:162).

#### 4.2.4.1. Comparing the MT with “the” LXX

When it comes to Ps 68:23-24 LXX and Ps 69:23-24 MT, it is fair to say that the former shows no semantic deviation from the latter (cf. Archer & Chirichigno 1983). When it comes to the phrase  $\text{לְשִׁלּוּמֵי}$  in Ps 69:23 MT, it is translated as  $\text{καὶ εἰς ἀνταπόδοσιν}$  in Ps 68:23 LXX. It seems that the translation technique of the translator(s) of Psalm LXX is less literal herein. It is possible that the consonants of  $\text{לְשִׁלּוּמֵי}$  might have been vocalized differently by the translator(s) of Psalm 68 LXX. Such a different vocalization can be found in *Tg. Ps.* 69. 23 (cf. Vogt 1962:79). Seifrid (2007:670) is of the opinion that “[t]he LXX opts for the quite plausible reading of the radicals as *šillûmîm*, ‘recompenses,’ shifting the term to the Greek singular *ἀνταπόδοσις*” (cf. Str-B 3:289; *Tg. Ps.* 69:23). The different vocalization of the translator(s) of Psalm 68 LXX can point to the translation technique of making any indeterminate passage determinate without losing sight of the original context. The phrase  $\text{וְהָיָה לְךָ מִתְּהַוָּה מְעַד}$  in Ps 69:24b MT is translated as  $\text{καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον}$ . However, the semantic parallel can be retained in that the  $\text{מַעַד}$  verb means shaking, whereas  $\text{συγκάμπτω}$  denotes bending in bondage (cf. Cranfield 1979:552).

#### 4.2.4.2. Comparing “the” LXX with the NT

Romans 11:10 appears verbatim with Ps 68:24 LXX. However, some differences can be found between Rom 11:9 and Ps 68:23 LXX: (1) The omission of the prepositional phrase  $\text{ἐνώπιον αὐτῶν}$  and the addition of the personal pronoun  $\text{αὐτοῖς}$  is attributable to Paul’s adaptation (stylistic).<sup>319</sup> The omission of the prepositional phrase  $\text{ἐνώπιον αὐτῶν}$  serves to drive home David’s imprecation without losing sight of his intention in the original context.<sup>320</sup> Besides, the addition of the personal pronoun  $\text{αὐτοῖς}$  is coupled with the same pronoun in Rom 11:8 as the means by which Paul retained the coherence in its current context (cf. Stanley 1992:163-164; Shum 2002:235); (2) the addition of  $\text{καὶ εἰς θήραν}$ . On the one hand, a textual variant with  $\text{καὶ εἰς θήραν}$  appears only in 73 syr<sup>sch</sup> aeth in the NT manuscripts (cf. Stanley 1992:164 n. 270). On the other hand, no textual variant can

<sup>319</sup> *Contra* Koch (1986:56).

<sup>320</sup> Lagrange (1950:274) views the phrase  $\text{ἐνώπιον αὐτῶν}$  as “assez inutile.”

be found in “the” LXX manuscripts. It is attributable to Paul’s adaptation (stylistic).<sup>321</sup> The combination of *παγίς* and *θήρα* is not unusual in Septuagintal traditions (cf. Dunn 1988b:643; Stanley 1992:164; e.g., Ps 34:8 LXX; 123:6-7 LXX; Prov 11:8-9 LXX; Hos 5:1-2 LXX); (3) the reversal of the order of *καὶ εἰς σκάνδαλον* and *καὶ εἰς ἀνταπόδομα* is attributable to Paul’s adaptation (stylistic).<sup>322</sup> While Koch (1986:106) regards it as “*der Hervorhebung des vorangestellten Zitatteils*,” Stanley (1992:165) ascribes it as a “natural rhetorical transition”; and (4) the change of gender of the feminine *ἀνταπόδοσις* to the neuter *ἀνταπόδομα*. The neuter noun is more relevant in general to express the result than the feminine noun. Nonetheless, the semantic difference is “minimal” (Stanley 1992:165).<sup>323</sup> It is attributable to Paul’s adaptation as the means by which he made David’s imprecation more concretely (stylistic).<sup>324</sup>

### 4.3. Hermeneutical investigation

#### 4.3.1. Introductory formula

The catena of quotations in Rom 11:3-10 is introduced with the combination of verbs of saying and those of writing. Rom 11:2, 4, and 9 are introduced with *ἢ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἢ γραφή, ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός,* and *καὶ Δαυὶδ λέγει* respectively. It serves to present these two quotations vividly as *viva voce* of God and his agent respectively. In Rom 11:8, however, Paul’s use of the conflated quotation is introduced with *καθὼς γέγραπται* as in Rom 1:17; 3:4, 10; 8:36; 9:33. By standing squarely in line with scriptural prophetic traditions, Paul made sure that his claim in Rom 11:7 is as “*von den Propheten nur vorangekündigt*” (Nicklas 2010:86, italics original).

#### 4.3.2. Hermeneutical remarks

The *crux interpretum* hereof is to interpret the manner of how Paul understood the notion

<sup>321</sup> *Contra* Koch (1986:117).

<sup>322</sup> A textual variant with this reversal appears only in F G 73 116 n<sup>scr</sup> syr<sup>sch</sup> aeth Dam in the NT manuscripts (cf. Stanley 1992:165 n. 275).

<sup>323</sup> The feminine noun *ἀνταπόδοσις* appears in Col 3:24 with no textual variant with *ἀνταπόδομα*, where Paul spoke of “the reward of the inheritance.”

<sup>324</sup> No textual variant with *ἀνταπόδομα* can be found in the NT manuscripts.

of the remnant in his use of the catena of quotations from 3 Kingdoms (= 1 Kings MT), Deuteronomy, Isaiah, and the Psalms.<sup>325</sup> Romans 11:1-10 harks back to Paul's claim in Rom 9:6a, namely the main topic of Romans 9—11. Besides, the prepositional phrase ἐκ σπέρματος Ἀβραάμ in Rom 11:1 is closely linked with the covenant privileges in Rom 9:4 (cf. Kraus 1996:308). It does mean that Paul dealt strategically both with the remnant of Israel and with the rest in relation to God's infallible faithfulness by employing this catena of quotations in Rom 11:3-10.<sup>326</sup>

First, in Rom 11:2, by taking himself as an example of the infallible faithfulness of God to his salvific promises, Paul drew a parallel between the prophet Elijah and himself in Rom 11:3-4. Analogous to Paul's conversion (cf. Schreiner 1998a:579), the Elijah story also bears witness to the fact that "God has reserved for himself a remnant" (Schreiner 1998a:581). Contrary to the prophet Elijah's desperate provocation in Rom 11:3, however, Rom 11:4 underscores God's own initiative with regard to the notion of the remnant (cf. Wagner 2003:234-235). In Rom 11:5-6, Paul reiterated and reinforced his previous claim in 9:6b-29, namely God's sovereignty in election is his merciful act: κατ' ἐκλογὴν χάριτος (cf. Schreiner 1998a:582; Wagner 2003:236).

Second, Rom 11:8-10 serves to back up Paul's claim in 11:7 (cf. Moo 1996:679; Schreiner 1998a:585): "What then? What Israel is seeking, it has not obtained, but those who were chosen obtained, and the rest were hardened." In Rom 11:8-10, God's initiative according to his sovereignty in election makes sense of his hardening act of the rest in that he gave them πνεῦμα κατανύξεως. In doing so, the tapestry of the conflated quotation from Deuteronomy and Isaiah, along with the Psalms, harks back to the Pharaoh story in Exod 9:16. Paul took the Pharaoh story as an example in Rom 9:17 as the means by which he pointed to the fact that the purpose of God's sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people. Romans 11:9-10 goes hand in hand with his previous claim of the vessel of wrath in 9:22, which God has endured with much patience. For Paul, David's imprecation reflects a "scriptural pattern of judicial blinding" clearly seen in Israel's rebellious history

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<sup>325</sup> The *Stichwort* is the verb ὑπο- or καταλείπω, which appears only herein vv. 3-4 in Romans (e.g., the verb καταλείπω can also be found in Eph 5:31 and 1 Thess 3:1).

<sup>326</sup> E.g., Paul's use of Isa 65:1-2 LXX in Rom 10:20-21.



against their God (Wagner 2003:262).

All in all, for Paul, the notion of the remnant appears to be mutually referenced with the new creation brought by God's salvific economy. It is worth noting that both a positive aspect of the notion of the remnant in Rom 11:3-4 and its negative aspect in 9:27-29 can refer to God's infallible faithfulness to his salvific promises, namely the main topic of Romans 9—11.

# Chapter 9. Paul's use of quotations and his theological perspectives

## 1. Paul's quotation technique

Stanley (1992:267-337) provides a comparative study between the quotation technique of Paul's letters and those of Greco-Roman and Jewish literature of the Second Temple period.<sup>327</sup> Of such various literature of the Second Temple period, the Qumran covenanters' quotation technique will be taken into account herein. The Qumran covenanters' activities come closer to the NT period chronologically and geographically (cf. Martínez 2009:1). According to Martínez (2009:1-2), "[t]he New Testament and the Dead Sea Scrolls are the product of two similar Jewish reform movements...both interpreting the Scripture in an actualizing way." Moreover, when it comes to the Qumran covenanters' use of quotations, it has been generally recognized that such non-*pesharim* texts as 1QS, 1QM, 4QFlor gives a glimpse of Paul's quotation technique. Unlike *pesharim*,<sup>328</sup> these non-*pesharim* texts contain "a mixture of slavish reproduction and free adaptation" (Stanley 1992:297-298).<sup>329</sup>

Concerning the Qumran covenanters' quotation technique in these non-*pesharim* texts, Stanley (1992:304-306) lists the commonality with Paul's quotation technique as follows: (1) Quotations are introduced with both a verb of writing, כָּתוּב, and that of saying, אָמַר. By probing the Qumran covenanters' use of quotations in the epilogue of 4QMMT, Von Weissenberg (2009:173) points out that such an introductory formula as כָּתוּב serves to shed more light on the author of 4QMMT's dependence "on an earlier source, rather than

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<sup>327</sup> According to Stanley (1992:338), "[a]s a Jewish writer of the first-century C.E. who traveled extensively throughout the eastern Mediterranean world, Paul was nurtured in the values and practices of both Jewish and Greco-Roman culture from his infancy."

<sup>328</sup> Its primary norm is to cite verbatim.

<sup>329</sup> It is not to say that *pesharim* cannot be relevant for comparison with Paul's use of quotations at all. See Goldman (2009:199-200), who notes that, in the Damascus Document, *pesharim* not only underscores "the fulfillment of the multiple aspects of the verse" but also thereby "harmonize[s] different prophetic discourses, aiming at a single exegetical purpose." See Brooke (2009b:31-48), who compares *pesharim* with the NT writings in relation to prophetic activity.

denoting an exact reproduction of the earlier text.” These introductory formulae make sense of “the fundamental attitude” of both the Qumran covenanters and Paul the apostle toward the Jewish Scriptures (Fitzmyer 1960:299). This fundamental attitude toward biblical texts allows Paul to locate himself in the promise-fulfillment framework (cf. Nicklas 2010:86); (2) based on the diversity of textual forms of biblical manuscripts from Qumran, it is unclear whether textual variants of quotations are attributable to the Qumran covenanters’ adaptation or to their *Vorlage*.<sup>330</sup> The Qumran covenanters’ “interpretive renderings” of the biblical text belong to “part of a broader cultural phenomenon” in the Second Temple period in which Paul also was situated (Stanley 1992:306). Stanley (1992:305) goes on to say that “in those documents where adapted citations appear, a variety of techniques help to conform the biblical text to its new context.” According to Schmidt, this cultural phenomenon in the Second Temple period can be recapitulated as follows: “Die Schrift gewordene Überlieferung hat keineswegs nur ‘stabilisierende’ Funktion...sondern schließt für das Alte Testament charakteristisch - ein *nach innen* Kritisches Element ein” (2012:360, italics original).<sup>331</sup> This being the case, Paul the apostle also acted as an interpreter of the Jewish Scriptures, who was “contextually sensitive” (Waters 2006:21).

When it comes to the Qumran covenanters’ use of the combined quotation, Avemarie’s observation is suggestive hereof: (1) The *Stichwort* appears as a result of “a conscious selection”; (2) it revolves around “accumulative enhancement of scriptural evidence,” “support for a particular hermeneutical approach,” “contrasting of divergent biblical messages,” “illustration of two complementary sides of a given topic,” and “exploration of implicit meaning by inference from a related biblical verse.” This being the case, the Qumran covenanters’ use of the combined quotation can pave the way for a better understanding of Paul’s quotation technique such as *gezerah shewah* or *qal wahomer*; and (3) the implicit but crucial presupposition, which is an undercurrent to the Qumran

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<sup>330</sup> Although calling it “biblical” manuscripts seems to be anachronistic in the Second Temple period, one should acknowledge that this term “biblical” in this study does not refer to the strict sense of later canonization (cf. Finsterbusch & Lange 2012:Part I passim).

<sup>331</sup> See Hengel (1994:2), who provides the definition of “die Schriftauslegung” in the Second Temple period before “die Schriftwerdung” as follows: “Der Begriff Auslegung kann dabei nicht eng begrenzt werden. Er umfasst sowohl die Überlieferung dieser Texte wie die Berufung auf sie in der Form der Zitierung, Deutung, Übersetzen, Ergänzung oder auch Fortschreibung” (cf. Sanders 2001:18; Dimant 2012:341-354). For the practice of “die Schriftauslegung” in the NT writings, see Porter (2013:41-70).

covenanters' use of the combined quotation, is that "the writings of Moses and the prophets form a coherent whole" on the basis of "the authority of the one God" (2009:101-102). Avemarie (2009:102) comes to the conclusion that the fundamental attitude toward biblical texts of both Paul's and the Qumran covenanters is "canonical" on the basis of "the belief that Scripture was able to interpret itself" (cf. Watson 2004:3).<sup>332</sup>

Taken together, Paul did act as an interpreter of the Jewish Scriptures. In other words, Paul's theological perspectives can be shaped and characterized in a way of "die Schriftauslegung."<sup>333</sup> Thus it is less likely that Paul had recourse to the authority of scriptural evidence for the purpose of making his own argumentation more rhetorically effective on his recipients without taking "die Schriftauslegung" adequately into account (cf. Stanley 1999, 2004).<sup>334</sup> One can contend that Paul's concern for the rhetorical effect of his quotations from the Jewish Scriptures cannot dismiss the fact that Paul was an interpreter of the Jewish Scriptures. Of course, this can be the case if it is a matter of the manner in which Paul deliberately incorporated his quotations into his argumentation.<sup>335</sup> However, an important question is posed according to the design of this study: "What is Paul's motivation in employing quotations from the Jewish Scriptures in the course of his argumentation?" Stanley (2004:114, 183) regarded Paul's contentious missionary agenda – "God accepts Jews and Gentiles on equal terms on the basis of their faith" – as rhetorical urgency, which might have compelled Paul to employ his quotations and to adapt the wording of quotations, whereas our investigation in the preceding chapters 5–8 has indicated that Paul was motivated by his understanding/interpretation of the Jewish Scriptures first and foremost and employed his quotations in the course of his argumentation on the basis of his scripturally based theological perspective. That is to say that Paul's argumentation and his use of quotations from the Jewish Scriptures reflects "a christologically informed authoritative *interpretation* of scripture" (De Boer 2013:225,

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<sup>332</sup> In digression, it is worth noting that, in the Second Temple period, both the Jewish Scriptures and the Homeric poems appear to be canonical respectively (cf. Finkelberg & Stroumsa 2003). It can find support in McDonald's study of the probable influence of Hellenistic literary canons both on Second Temple Judaism and on early Christian communities in 2013. At least, it gives a glimpse of literary and cultural contexts of such an attitude toward biblical texts.

<sup>333</sup> See Constantineanu (2010:7), who notes that Paul's interpretation of the Jewish Scriptures, along with his Christophany experience on the road to Damascus (cf. Kim 1981), plays a constitutive role in substantiating his theological perspectives.

<sup>334</sup> By dealing with Gal 3:6-14, Tolmie insists that Paul's use of quotations from the Jewish Scriptures functions as "a new type of argument, namely, an *argument based on the authority of Scripture*" (2005:110-111, italics original).

<sup>335</sup> See each hermeneutical investigation in the preceding chapters 5–8.

italics original; cf. Ellis 2003:136; Helyer 2010:384). It is worth noting that Paul's letters are intrinsically rhetorical.<sup>336</sup> Paul's use of quotations from the Jewish Scriptures is also rhetorical. It does mean that, however, when Paul interpreted and employed the Jewish Scriptures in the course of his argumentation in his letters, his use of quotations from the Jewish Scriptures appears to be not only theological in nature but also rhetorical in effect.

At this juncture, a crucial interpretative question is posed as to Paul's quotation technique: "Does Paul respect the context of his quotations?" (Moyise 2012:97). The answer to this question is dependent on whether Paul employed quotations from the Jewish Scriptures in a way of "inner-biblical exegesis" or in terms of "the rhetorical exigencies of his and his reader's situation" (Moyise 2012:101). According to the latter, Paul acted as an untrustworthy rhetor, not as an interpreter of the Jewish Scriptures. It becomes clear in that the receptiveness of Roman Christians in relation to Paul's quotations appears to be dependent on "the poetic dimension of the quotation process" (Stanley 2004:20). Thus it may fail to avoid the intentional fallacy. Stanley sets up both the literacy level of the implied audience and the rhetorical urgency as focal criteria in his dealings with Paul's use of quotations by saying that Paul might not have been concerned with the original context of his quotations from the Jewish Scriptures. For Stanley, "Paul did his best to insure that his quotations would be understood in the manner in which he intended them" (2004:176). In doing so, Stanley's contention exposes not only "a strong authoritarian streak in Paul's rhetoric," but also "a lack of curiosity in his readers" (Moyise 2012:105). Hence it can be assumed that any attempt to approach Paul's use of quotations from the Jewish Scriptures on the basis of "the rhetorical exigencies of his and his reader's situation" presupposes that Paul did not respect the original context of his quotations from the Jewish Scriptures.

When it comes to the former, "inner-biblical exegesis" appears to be a common practice in the Second Temple period (cf. Sweeny 2005:1-10; Bockmuehl 2009:3-30; Schmid 2011:1-76).<sup>337</sup> Schmid (2011:1) argues that "das Alte Testament nicht nur Text, sondern Text und Kommentar in einem ist, dass es über weite Strecken hinweg durch Vorgänge

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<sup>336</sup> See Anderson (1999), Hutchinson (2007:17-36), and Ellis (2009:80-95). See also §3.1. in chapter 1.

<sup>337</sup> Bockmuehl (2009:29) points out that "inner-biblical exegesis," which he calls "a well-established Jewish commentary tradition," appears to have in common with the Greco-Roman commentary tradition.

innerbiblischer Schriftauslegung geprägt ist.”<sup>338</sup> First of all, “inner-biblical exegesis” in the Second Temple period gives a glimpse of Paul’s quotation technique. By dealing with Hos 12:1-6, Kaiser (1985:33-46) regards “inner-biblical exegesis” as bridging the interpretative gap between the “*then*” and the “*now*” from the typological perspective. In terms of historical and cultural contexts of both “die Schriftauslegung” and “die Schriftwerdung” in the Second Temple period (cf. Hengel 1994:2; Schmid 2011:61-83), we are led to conclude that Paul did respect the context of his quotations from the Jewish Scriptures. In other words, Paul’s fundamental attitude toward biblical texts hinges on a common practice of “inner-biblical exegesis” on the basis of the promise-fulfillment framework. Paul could play a crucial role as an interpreter of the Jewish Scriptures in a way of *gezerah shewah* or *qal wahomer* in his use of the combined or conflated quotation, let alone his adaptation, either theological or stylistic or both (cf. Avemarie 2009:101-102; Moyise 2012:97-114).

## 2. Paul’s theological perspectives

Paul’s theological perspectives are indissolubly intertwined with his quotation technique. A fundamental interpretative question is posed herein as follows: “What sort of literary theory is being assumed and what sort of theological framework is in operation?” (Moyise 2008b:125). Stanley (2004:182) contends that “most of Paul’s quotations” are employed to promote “a point that he has already made or intends” in his argumentation. It does mean that Paul’s theological perspectives cannot be gleaned from his quotation technique. His quotation technique plays a subsidiary role in promoting his own “ready-made” theological agendas according to his rhetorical strategies. However, “a reader-focused approach” makes Paul’s theological perspectives remain in obscurity (Wagner 2003:34). Irrespective of the “semantic potential” of the text itself, therefore, it is always the reader who plays an active role in actualizing it “in a concrete situation” (Moyise 2008b:136).

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<sup>338</sup> By taking some evidence from the Dead Sea Scrolls as an example, Brooke (2009a:27) introduces the tendency of “inner-biblical exegesis” as either centrifugally or centripetally interpretative compositions by saying that “the pre-canonical period text and interpretation belong together in a symbiotic relationship.”

The following theological perspectives of Paul can be gleaned from the three-dimensional approach to Paul's use of quotations: (1) In Rom 1:17, Paul employed Hab 2:4b LXX by which the *soteriological significance* of δικαιοσύνη θεοῦ is affirmed (cf. Koch 1985:84); (2) in Rom 3:4, he employed Ps 50:6b LXX where the Psalmist was concerned with a punitive aspect of God's righteousness as *prima facie*, not as its salvific aspect; (3) subsequently, in Rom 3:10-18, he employed the catena of quotations from Psalms and Isaiah. This catena of quotations underscores the notion of the universality of sin over humanity *in toto*; (4) in Rom 4:3 and 4:7-8, he employed Gen 15:6 LXX and Ps 31:1-2 LXX respectively. By being coupled with each other in the form of *gezerah shewah*, these two quotations are centered on the term ἀσεβής in Rom 4:5 highlighting the notion of the justification of the ungodly; (5) in Rom 7:7, he employed Exod 20:17 LXX/Deut 5:21 LXX as the means by which he exposed "an inner disposition" of humanity *in toto* such as idolatrous and hypocritical; (6) in Rom 8:36, he employed Ps 43:23 LXX. In doing so, with reference to present suffering, Paul reiterated and reinforced the certainty of God's faithfulness in salvation. The "now" of the righteous not only hinges on the "then" of the death of Christ for the ungodly, but also stands firm in prospect of the "yet" of salvation (cf. Kleinknecht 1988:347); (7) in Rom 9:15 and 9:17, he employed Exod 33:19b LXX and 9:16 LXX respectively. By dealing with the vessel motif, Paul could shed more positive light on God's sovereignty in election; (8) in Rom 9:25-29, he employed the catena of quotations, which is comprised of the combined one from Hos 2:25 LXX and 2:1b LXX in Rom 9:25-26, the conflated one from Hos 2:1a LXX, Isa 10:22-23 LXX in 9:27-28, and Isa 1:9 LXX in 9:29 respectively. Paul continued to make crystal clear his previous claim of God's sovereignty in election providing scriptural evidence on God's infallible faithfulness to his salvific promises in Rom 9:6a; (9) subsequently, in Rom 9:33, he employed the conflated quotation from Isa 28:16 LXX and 8:14 LXX. Based on the "stone *testimonium*," Paul could underscore "the christocentric character of faith" (Donaldson 1997:130); and (10) in Rom 11:3-10, he employed the catena of quotations, which is comprised of 3 Kingdoms LXX in Rom 11:3-4, the conflated quotation from Deut 29:3 LXX and Isa 29:10 LXX in 11:8, as well as Ps 68:23-24 LXX in 11:9-10 respectively. First, in terms of the Elijah story in 3 Kingdoms, Paul emphasized the notion of the remnant time and again. Second, by dealing with the conflated quotation and

Psalms in Rom 11:8-10, Paul continued to make crystal clear his previous argumentation in Rom 9:30—11:6 such as both God’s sovereignty in election and God’s infallible faithfulness to his salvific promises. Moreover, David’s imprecation in Ps 68:23-24 LXX allows Paul himself to have a “scriptural pattern of judicial blinding” within his purview (Wagner 2003:262).

Taken as a whole, Paul’s quotation technique leads us to conclude that these respective theological perspectives will be embroidered into such a splendid tapestry of Pauline soteriology. What the gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus’ name, is all about becomes crystal clear in the notion of the justification of ungodly.

### **3. Concluding remarks**

Each tradition-historical investigation has indicated that in what sense and to what extent the similarity and dissimilarity between Paul’s use of quotations from the Jewish Scriptures and those of Second Temple Jews appear. It is of interest to note that dissimilarity is more explicit, whereas similarity is less. Notwithstanding such a dissimilarity between Paul’s use of quotations from the Jewish Scriptures and those of Second Temple Jews, it is less likely that Paul rejected his Jewish background and has parted with it radically. Briefly put, Paul’s gospel, which has recourse to the Jewish Scriptures in a significant manner, would not have been idiosyncratic to Second Temple Jews. Each textual version comparison has served to do justice to the similarity and dissimilarity of Paul’s use of quotations from the Jewish Scriptures in terms of the vertical dimension of Paul’s use of quotations from the Jewish Scriptures. Literary and cultural contexts of producing and circulating the variegated manuscripts in the Second Temple period can pave the way for interpreting the Jewish Scriptures through the *Christological lens* of Paul the apostle (cf. Ellis 2003:136; Helyer 2010:384; De Boer 2013:225). In many cases, textual variants in Romans 1—11 have appeared as Paul’s adaptation for the purpose of retaining the coherence in his claims in Romans 1—11 without losing sight of



the original context of the Jewish Scriptures. In a few cases, textual variants have been attributable to Paul's *Vorlage* other than the eclectic text of LXX. These textual variants in Romans 1—11 helps us to delve into Paul's theological perspectives by way of each hermeneutical investigation in terms of the horizontal dimension of Paul's use of quotations from the Jewish Scriptures. In doing so, it is worth noting that "[t]he NT story of Jesus' saving activity organically connects with OT salvation history" (Helyer 2010:384). It does mean that, on the basis of the promise-fulfillment framework, Paul's fundamental attitude toward biblical texts hinges on a common practice of "inner-biblical exegesis" in Second Temple Judaism. It gives rise to the rationale of early Christian communities that "[t]he Christ event climaxes a long series of saving deeds begun in the Garden of Eden (Gen 3:15) and culminating in the new Jerusalem (Rev 22:1-5)" (Helyer 2010:384). In terms of the promise-fulfillment framework, which is one axis of the *epistemological grid* of Paul's theological perspectives, It was observed that ***Paul's use of quotations from the Jewish Scriptures in Romans 1—11 appears to be soteriological.***

Our investigation in the preceding chapters 5—8 has aptly shown that the three-dimensional approach to Paul's use of quotations from the Jewish Scriptures coupled with its respective rhetorical questions serves to warrant the fact that the notion of the justification of the ungodly acts as a *linchpin* of the architectonic coherence of Romans.

# Chapter 10. Theological dialogue with New Perspective(s) on Paul scholars

## 1. Preliminary consideration

Entering into dialogue with NPP scholars will allow us to ask not only where we stand in the scholarly arena, but also thereby where we are headed toward. In other words, the manner of how they attempt to revisit Paul's gospel will function as an *antithèse* of our *Leitfragen* by supplementing our dealings with *vexata quaestio* in the preceding chapters 2—9 of this study.

### 1.1. Theoretical considerations on the precursors of NPP<sup>339</sup>

NPP scholars who are still in vogue in the scholarly arena have their precursors (cf. Silva 1991:153-170; Venema 2006:1-23). So much so that it is necessary to look into these precursors first herein in order to make sure in what sense and to what extent we can make theological contact with NPP scholarly viewpoints on Paul's gospel in Romans.<sup>340</sup> Three important precursors will be dealt with in what follows.

**Schweitzer:** Since the English translation of his monograph in 1931, which was first published in German in 1930, the scholarly impact of Schweitzer's attempt to shed more light on the Jewish context than the Hellenistic one has been remarkable in Pauline studies. As with Wrede's attempt to view the nature of the notion of the justification of the ungodly as polemical, not as essential for Paul's gospel (1907),<sup>341</sup> Schweitzer (1931:225)

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<sup>339</sup> We will employ NPP as an abridged term of the New Perspective(s) on Paul.

<sup>340</sup> One should acknowledge that such a subtle distinction appears between Lutheran and Reformed traditions with reference to an anthropological perspective (cf. Horton 2008:151-167). Nonetheless, both anthropological perspectives are led to the notion of the justification of the ungodly. In fact, I agree with the Reformed anthropological perspective. Nonetheless, the Lutheran anthropological perspective will be mainly dealt with herein in that most of NPP scholars appear to be counteract against it.

<sup>341</sup> The 1<sup>st</sup> edition of Wrede's monograph was published in 1904.

attempts to put aside the notion of the justification of the ungodly as a “secondary crater” and at the same time to prioritize the so-called “Christ-mysticism” as the “main crater” of Paul’s gospel in terms of apocalyptic Judaism (cf. Wright 1997:12-14; Waters 2004:10-12). Paul regarded such baptismal practices as “powers that go forth from Christ which cause the redemptive event to take place in it” (Schweitzer 1931:262). Believers’ baptism into Christ not only refers to, but also effects, *ex opere operato*, believers’ forgiveness of sins.<sup>342</sup>

Schweitzer finds fault with the notion of the justification of the ungodly for antinomianism. He contends,

Ethics is just as natural a resultant phenomenon of the dying and rising again with Christ as is liberation from the flesh, sin and the Law, or the bestowal of the Spirit. It is an operative result of the forgiveness of sin, which God makes a reality by the destruction of the flesh and of sin... What he [= Paul] wants this subsidiary doctrine for is to enable him, on the basis of the traditional conception of the atoning death of Christ, to conduct his controversy with the Law by means of the argument from Scripture. More he does not ask of it.

(Schweitzer 1931:225)

Contrary to Schweitzer’s contention above, however, Paul’s claims in Rom 4:3 and 4:7-8 demonstrate that the notion of the justification of the ungodly  $\chi\omega\rho\iota\varsigma$  νόμου, the prime representative of which is Abraham, is closely linked with the forgiveness of sins, the most notable beneficiary of which is David (cf. Robertson 1980:271-272; Aletti 2003:320).<sup>343</sup> Believers’ forgiveness of sins appears to be inseparable from the notion of the justification of the ungodly at such a pivotal point in the course of Paul’s argumentation in this letter. It leads us to conclude that the notion of the justification of the ungodly cannot be Paul’s *ad hoc* response to his adversaries in such a polemical situation *per se*.

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<sup>342</sup> See Orr, who notes that “[p]erhaps the most fruitful way of understanding Schweitzer’s view of the on-going soteriological activity of Christ is through his view of baptism... However, Schweitzer simultaneously describes the way in which resurrection power flows to believers in *impersonal* terms... [T]he reason that Christ does not act as an agent is that he is so closely united with believers – they share the same corporeity – that he can affect them *automatically*” (2014:18-22, italics original).

<sup>343</sup> See §2.1. in chapter 3 and §3. in chapter 6.

**Bultmann:** His theologizing, as an *antithèse*, gives a glimpse of why and how NPP scholars come to stand in contrast to the Lutheran anthropological perspective in relation to the notion of the justification of the ungodly. In Bultmann's understanding of Paul's gospel, the Lutheran tradition becomes complicated. On the one hand, this is because he attempts to locate Paul in the Hellenistic context. On the other hand, this is because, at the same time, he is to achieve his own theology on the basis of Heidegger's existentialism (Bultmann 1951:187; cf. Wright 1997:14-15; O'Callaghan 1997:155-158; Waters 2004:15-18).<sup>344</sup> Nonetheless, the former is methodologically inadmissible in that "[t]his either-or approach should be superseded by a both-and" (Du Toit 2007b:33). For the latter, in Bultmann's theologizing, the imminent this-worldly *eschaton* compelled Paul to abandon "the Jewish historical hopes" and translate his gospel "into the timeless categories of Greek thought" (Wright 1997:15). As a result, Bultmann's theologizing puts stress on an existential anguish and an individual's decision in faith.

In his theologizing in terms of the German existentialist perspective, Bultmann ascribes the nature of Judaism as legalistic, which is slanted to be too individualistic, and regards it as "a foil for his construct of Christianity" (Waters 2004:17). As a result, Bultmann (1951:279-280) is led to conclude that such an existentialist appropriation of the justification of the ungodly in a forensic sense is constitutive of Paul's gospel. Contrary to Bultmann's contention above, however, the plight of a human being in relation to the law is not an existential one, but revolves around the anthropological flaw of *ἐγώ* in Rom 7:21, along with the ontological impotence of the Mosaic law in terms of salvation history.<sup>345</sup> Taken as a whole, Westerholm's observation is suggestive hereof in that he explains how Bultmann's understanding of the relationship between faith and the law reflects Heidegger's existentialism:

[F]or Bultmann's Paul, the pursuit of the "righteousness of the law" is the typically Jewish expression of man's universal striving for recognition on the basis of his accomplishments. Faith is the renunciation of such striving as one recognizes one's

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<sup>344</sup> According to Bultmann (1951:187), "in his home city he [= Paul] came into contact with Hellenistic culture and became acquainted with popular philosophy and the phenomena of religious syncretism."

<sup>345</sup> See §2.2. in chapter 3.

utter dependence on God. It is expressed in genuine, radical obedience to God's demand in the law.

(1988:74-75)

The believer, however, has radically renounced any claim to "accomplishment," and thus in his acts of obedience submits himself as well as his deed to the demand of God. He is free from sin (the Pauline indicative) only as the self-renouncing decision of faith is constantly renewed in fresh acts of radical obedience to the commandment of God (the Pauline imperative) (cf. *Mythology*, 76-77; "NT," 21; "Paul," 142).

(2004b:153)

Bultmann's theologizing gives rise to the considerable reverberation of NPP's counteraction against the Lutheran anthropological perspective.<sup>346</sup> For instance, by comparing Paul with the rabbis under the influence of the so-called *Shoah* experience during the World War II, Davies (1957:222) attempts to turn scholarly attention again to Schweitzer's contention by saying that "it is a simplification and even a falsification of the complexity of Paul's thought to pin down Justification by Faith as its quintessence." What matters to both Paul and the rabbis is not soteriology but Christology in nature so that Paul's severe criticism of the Mosaic law is eschatological only (Davies 1957; cf. Wright 1997:15-17; Waters 2004:18-20).

**Stendahl:** He published an influential article in 1963<sup>347</sup> and a monograph in 1976. He provides the theoretical *Hintergrund* of NPP scholars' counteraction against the Lutheran anthropological perspective centered on the notion of the justification of the ungodly. He proposes the religious-psychological approach to Luther's own psyche easily translated into Paul's (Stendahl 1963:199-215). In doing so, he comes to the conclusion that it "for centuries has wrongly surmised that biblical writers were grappling with problems which no doubt are ours, but which never entered their consciousness" (Stendahl 1963:214). Instead, irrespective of his Damascus Christophany experience, Paul had a "robust conscience," which can reflect his former flawless status in relation to the Mosaic law

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<sup>346</sup> For the overview of NPP's theologoumenon against the Lutheran anthropological perspective, see Landmesser (2008:387-410).

<sup>347</sup> It was first published in Swedish as Stendahl, K 1960. *Paulus och Samvetet*. *SEÅ* 25, 62-77.

(Stendahl 1963:200; e.g., Phil 3:6-9). When it comes to the notion of the justification of the ungodly in a forensic sense, “Luther’s struggle with his conscience” would give rise to “the Pauline awareness of sin” (Stendahl 1963:200).

Stendahl’s contention of both Paul’s “robust conscience” and Luther’s psyche from the religious-psychological perspective counteracts against Bultmann’s attempt both to demythologize and interpret Paul’s gospel from the German existentialist perspective (cf. Stuhlmacher 2001:37). Stendahl (1963:204) insists that Paul’s primary concern is not about the notion of the justification of the ungodly from an individualistic perspective, but about such an ecclesiological question as to the “place of the Gentiles” from a communal perspective.

Nonetheless, it is necessary to clarify whether or not both Phil 3:6-9, where Paul introduced himself as blameless in relation to the Mosaic law, and Rom 7:7-25 will support Stendahl’s contention of Paul’s “robust conscience.” By probing Phil 3:6-9 in terms of biblical psychology, Maxwell (2013:148) is correct in saying that, first, “he [= Stendahl] is importing the same psychological categories as the ‘introspective’ reader.” In other words, Stendahl’s attempt to reconstruct both Paul’s “robust conscience” and Luther’s psyche may also do *eisegesis*. Second, Paul’s manner of introducing himself as blameless in relation to the Mosaic law in Phil 3:6-9 is not about “his conscience” at all, but about “his ‘track record’ as a Jew” (Maxwell 2013:149). Moreover, the phrase ἐμὴν δικαιοσύνην τὴν ἐκ νόμου in Phil 3:9a, which harks back to the phrase δικαιοσύνην τὴν ἐν νόμῳ in 3:6, is coupled with the phrase τὴν ἐκ θεοῦ δικαιοσύνην in Phil 3:9b in the form of an *antithesis* (e.g., ἀλλά). Likewise, albeit his self-understanding as a blameless Jew according to Pharisaic practice, the notion of the justification of the ungodly plays a pivotal role in understanding why Paul made a contrast between his privileged righteousness as a Jew on the basis of the law and the righteousness from God on the basis of faith, namely through faith in Jesus Christ (cf. O’Brien 1991:374-400): μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει (Phil 3:9).

When it comes to the referent of ἐγὼ in Rom 7:7-25, Stendahl contends,

It is most striking that the “I”, the *ego*, is not simply identified with Sin and Flesh. The observation that “I do not do the good I want, but the evil I do not want to do is what I do” does not lead directly over to the exclamation: “Wretched man that I am ...!”, but, on the contrary, to the statement, “Now if I do what I do not want, *then it is not I who do it*, but the sin which dwells in me.”

(1963:212, italics original)

For Stendahl, what Paul spoke of herein is the “acquittal of the ego” (1963:212). Stendahl (1963:212) attempts to make a distinction between his ego and flesh, which seems to be schizophrenic from a psychological perspective, as the means by which he does justice to Paul’s “robust conscience.” As a result, Paul’s ego as a Jew can be released from any moral responsibility for failing to do what is good; all accusations of guilt in relation to the Mosaic law will be met only with his flesh acting as a real transgressor.

At this juncture, another interpretative question is posed as to whether or not the argumentation in Rom 7:7-25 will support Stendahl’s contention of the “acquittal of the ego.” First, Paul’s argumentation in Rom 7:7-25<sup>348</sup> indicates that Paul disclosed “the deeper cause” of ἐγώ’s dilemma, namely “indwelling sin” without exonerating ἐγώ from committing sins (Du Toit 1986:184-185). Second, what matters to Paul’s argumentation in Rom 7:7-25 is not the contrast between his ego and flesh. It revolves around not only the anthropological flaw of ἐγώ, but also the ontological impotence of the Mosaic law in terms of salvation history. I am of the opinion that the ego as a moral agent should take any moral responsibility for committing sins in relation to the Mosaic law (cf. Du Toit 1986:178-186). In Rom 8:1, Paul deliberately introduced Jesus Christ as the solution to these two plights (cf. Maxwell 2013:152). Stendahl’s attempt to make a distinction between Paul’s ego and flesh in order to do justice to his “robust conscience” appears to be untenable. The text of Rom 7:7-25 itself fails to support it.

Notwithstanding these interpretative flaws of his psychological perspective on Paul’s argumentation in Rom 7:7-25, however, Stendahl (1976:28) goes so far as to say that

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<sup>348</sup> See §2.2. in chapter 3.

“[h]e [= Paul] simply uses an argument known from Stoicism and other ancient philosophies to show that the ego is on God’s side, and that it recognizes the law as good. This point is clearly not the epistle’s center of gravity.” Stendahl (1976:28) contends that Paul would not have taken any moral responsibility for committing sins so that he could retain such a “robust conscience” in relation to the Mosaic law. It leads him to conclude that Paul’s Damascus Christophany experience will entail a prophetic calling, not conversion at all (cf. Stendahl 1976:200). For Stendahl, the notion of the justification of the ungodly cannot loom large for Paul’s gospel due to Paul’s “robust conscience” (1976:200). Stendahl criticizes Bultmann’s theologizing as follows:

Rudolf Bultmann’s whole theological enterprise has *one* great mistake from which all others emanate: he takes for granted that basically the center of gravity – the center from which all interpretation springs – is anthropology, the doctrine of man. This might in fact be so, but if it be so it certainly devastates and destroys the perspective of Pauline thinking.

(1976:24-25, italics original)

In doing so, in order to set up Paul’s missionary but ecclesiological agenda in Romans, Stendahl regards Romans 1—8 as a “preface” to 9—11. Stendahl presupposes,

[S]ince justification is by faith it is equally possible for both Jews and Gentiles to come to Christ. In that preface he does not deal with the question of how man is to be saved – be it by works or law or by something else. He is simply pointing out in a very intelligent and powerful theological fashion that the basis for a church of Jews and Gentiles has already been set forth in Scripture where the prime example is Abraham (Gen 15:6, cited at Rom 4:3). In Romans 1—8, both Gentiles and Jews are found equally culpable (Rom 3:9ff.), yet also equally capable of being saved through justification (Rom 3:21-30).

(1976:29)

Stendahl’s translating of justification by faith into “the soteriological equality” between the Jews and Gentiles appears to be reductionistic (Stuhlmacher 2001:52).<sup>349</sup> This is

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<sup>349</sup> In digression, it is worth noting that Stanley (2004:144, 183) also attempts to set up Paul’s contentious missionary



because the focal point of justification by faith is placed on the idolatrous and hypocritical disposition of human beings, not on equality.<sup>350</sup> Both Paul's argumentation in Romans 1—11 and his use of quotations from the Jewish Scriptures indicate that Abraham in Rom 4:3 is the prime representative of the notion of the justification of the ungodly *χωρὶς νόμου* and stands square with David in Rom 4:7-8, who is the most notable beneficiary of the forgiveness of sins (cf. Robertson 1980:271-272; Aletti 2003:320). Besides, in Rom 3:10-18, Paul was at pains to make sense of the notion of the universality of sin over humanity *in toto* squarely in line with his previous claims since Rom 1:18 by employing the catena of quotations from the Psalter and Isaianic passages.<sup>351</sup>

Moreover, Stendahl's psychologizing of Paul's gospel seems to ignore "*the question about justification in the final judgment*" (Stuhlmacher 2001:42, italics original).<sup>352</sup> It is at odds with the fact that Paul opened up his argumentation in the letter body with the revelation of the wrath of God in Rom 1:18, which is chiasmatically coupled with the revelation of the righteousness of God both in 1:16-17 and in 3:21-26.<sup>353</sup> In doing so, it seems that Stendahl's psychologizing of Paul's gospel locates sin in "an exclusively secular psychological category" (Maxwell 2013:163). It allows Stendahl's psychologizing to be parted with "the God-centredness and Christ-centredness of the Reformation view" (Venema 2006:38). Thus it is clear that Stendahl's contention of the ego and flesh is psychological and foreign to Paul's claims in Rom 7:7-25 and Phil 3:6-9, which are anthropological and salvation historical.

## 1.2. *Iustitia Dei* in the covenant context

As one of precursors of NPP scholars, Schoeps (1961:173) criticizes the traditional *antithesis* between the law and the gospel in Pauline studies as being modulated by Pauline eschatology. He goes on to say that "Paul...failed to grasp the inner meaning of the Mosaic law, namely, that it is an instrument by which the covenant is realized"

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agenda – "God accepts Jews and Gentiles on equal terms on the basis of their faith" – as rhetorical urgency.

<sup>350</sup> See §2.1. in chapter 3.

<sup>351</sup> See §2. in chapter 6.

<sup>352</sup> See Waddell (2011:163, italics his), who notes that "judgment is one of the functions of the messiah figure...The *parousia* of the messiah figure is an important aspect of judgment in Paul's thought."

<sup>353</sup> See §2.1. in chapter 3.

(Schoeps 1961:218). At first glance, Schoeps's contention of the "Berith-Torah" seems to be relevant (1961:198). This covenant context of the Mosaic law gives a glimpse of Paul's thought in general, and his gospel in particular (cf. Dumbrell 1988:141-156). So much so that it is necessary to look into Sanders's covenantal nomism herein. Sanders explains,

The "pattern" or "structure" of covenantal nomism is this: (1) God has chosen Israel and (2) given the law. The law implies both (3) God's promise to maintain the election and (4) the requirement to obey. (5) God rewards obedience and punishes transgression. (6) The law provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and God's mercy belong to the group which will be saved.

(1977:422)

Sanders's covenantal nomism connotes that the covenant context of the Mosaic law revolves around both Jewish election and atonement/reconciliation by and large.<sup>354</sup> This covenantal context can be regarded as the "context of gratuity" (Du Toit 2007d:309).<sup>355</sup> Besides, it is of interest to note that the *Shoah* experience during World War II attracted scholarly attention, either systematic or biblical, to the revisiting of Jewish election and atonement/reconciliation.

Concerning the revisiting of Jewish election, Barth ascribes "the Jew, *even the unbelieving Jew*, so miraculously preserved" even in the *Shoah* experience, as "the natural historical monument to the love and faithfulness of God" (CD IV/3.2:877, italics original). Contrary to scholarly supersessionism which was prevalent at that time, in *Church Dogmatics*, the Jews "*in their Jewishness*" act as beneficiaries of God's covenantal love in the course of world history (Lindsay 2007:103, italics original). Based on this revisiting of Jewish election in terms of God's covenantal love, Barth (CD IV/3.1:65) attempted to

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<sup>354</sup> According to Horton (2007:11), the architectonic structure of covenant theology is centered on the notion of justification and that of election. However, he goes on to say that "simply to endorse the importance of this theme or to advocate covenant theology does not necessarily specify its content."

<sup>355</sup> Du Toit (2007d:309) is correct in saying that Sanders's covenantal nomism "impliziert, daß die jüdische Gesetzesgerechtigkeit in einem Gnadenkontext (context of gratuity) zu verstehen ist. Entscheidend ist also nicht der Gesetzesgehorsam, wie man auf christlicher Seite gewöhnlich meint, sondern Gottes Gnade."

revisit the notion of the justification of the ungodly according to God's covenantal love centered on revelation, not salvation (cf. Peters 1984:132; O'Callaghan 1997:195-197).<sup>356</sup> As a result, in *Church Dogmatics*, the notion of the justification of the ungodly is demoted to a subjective and individual event, while the revelation of Jesus Christ is promoted to an objective, collective, and covenantal event (cf. Peters 1984:132). However, Wingren's observation on the logical default of the revelation of Jesus Christ in *Church Dogmatics* is suggestive hereof:

[I]t is exactly this framework which is questionable. "Revelation" stands in the place where "justification", or "forgiveness of sins", i.e., the gospel in the essential meaning of that word, ought to stand. If "justification" stands in the center, it is assumed that man already knows something; yes, that God has already "revealed" himself through his work in creation (Rom 1:20), although he has not disclosed his plan of salvation in this creation.

(1958:28-29)

It is not an easy task to discern how both revelation and justification are mutually referenced. For Barth, the revelation of Jesus Christ serves to cause justification or forgiveness of sins, whereas, for Wingren, justification or forgiveness of sins refers to that which God has revealed through Jesus Christ. The notion of the justification of the ungodly as *articulus stantis et cadentis ecclesiae* is dismissed in *Church Dogmatics*. Instead, "*divine justification of sinful humanity*" is replaced with "*divine revelation to sinful humanity*" (McGrath 2005:395, italics original; cf. Tillich 1959:10). In *Church Dogmatics*, divine justification is derivative of divine revelation "bridging the epistemological gap" between God and the world (Braaten 1990:72). It becomes clear in that, in *Church Dogmatics*, "die Erkenntnis der Kreatur ins Licht des Gnadenbundes" plays a pivotal role as a "theological ontology"<sup>357</sup> of humanity *in toto* in understanding the work of Jesus Christ in relation to "der Vollkommenheit die Geschöpfungswelt," namely "die Rechtfertigung der Kreatur" (Peters 1984:133-134).<sup>358</sup> It goes hand in hand with Barth's revisiting of Jewish election in terms of God's covenantal love toward Israel in

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<sup>356</sup> Chung (2010:109) criticizes that, by highlighting "the prophecies from the messianic history of Israel," Barth in *Church Dogmatics* compared "Jesus with the entire history of Israel without reservation."

<sup>357</sup> This term is borrowed from McCormack's coinage (2006:178).

<sup>358</sup> See K. Barth (CD III/1:419, 423, 474).

the course of world history (cf. Lindsay 2007:103).

Concerning the revisiting of Jewish atonement/reconciliation, the revisiting of Jewish election indicates that “vor und über aller Zeit wählt Gott sich selber zum *Bundsgott* und bestimmt damit den Menschen zu seinem *Bundesgenossen* (Peters 1984:137, italics original). That is why Barth (CD IV/1.57-70) criticizes federal theology, especially that of Cocceius. According to Van Asselt, unlike the “covenantal dualism” of Cocceius, “salvation history, Barth asserts, is the history of the God whose work from the very beginning is oriented toward humanity in his *grace*” (2001:9-10, italics original). McCormack is of the opinion that, in *Church Dogmatics*, the revelation of Jesus Christ “*is not merely the possibility of reconciliation,*” but an external realization of reconciliation completed in the person of Jesus Christ (2006:179, italics original).<sup>359</sup> It seems that divine justification has been already enacted in the person of Jesus Christ according to God’s gracious decision before creating the world even prior to being known to believers by faith in particular, and to the world in general (cf. Peters 1984:150; McCormack 2006:179).

In doing so, Barth (CD IV/3:629-630) sets up “the eccentric existence”<sup>360</sup> as his theological anthropology as the means by which he puts forward the centrality of God’s covenantal love manifested in the revelation of Jesus Christ. This centrality of God’s covenantal love is vouchsafed to believers’ *unio mystica* with Jesus Christ as a result of revelation (cf. Peters 1984:145). For Barth, God’s covenantal love connotes his “*ought to*” (CD IV/1:629).<sup>361</sup>

All in all, the revisiting of the notion of the justification of the ungodly according to the revelation of Jesus Christ in *Church Dogmatics* may have in common with NPP scholars’ revisiting of *iustitia dei* (cf. Hays 2011:411-61). Harink (2003:45) contends that “Karl

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<sup>359</sup> Van Genderen (1983:33-35) criticizes that Barth is of the opinion in *Church Dogmatics* that all human beings are chosen in Christ. A universal covenant stands in no tension with an universal election in that “God heeft in Christus voor de mens gekozen en het verbond heeft zijn vervulling gevonden in de verzoening van de wereld met God in Jezus Christus.”

<sup>360</sup> Kelsey (2009) attempts to develop this theological anthropology, the basic notion of which is that a real possibility of human life is placed outside of themselves.

<sup>361</sup> Barth (CD IV/1:629) insists that “justification is wholly God’s work, directed first towards Jesus Christ ‘who lives as the author and recipient and revealer of the justification of man.’” For more details on universal salvation in Barth’s theologizing, see Greggs (2009:19-53).

Barth's theology...may be seen as an especially thorough outworking of the Pauline theme of 'justification by the faithfulness of Jesus Christ.'" Concerning Barth's commentary on Romans in 1933,<sup>362</sup> he regards it as "powerful *apocalyptic*" (Harink 2003:46, italics original; cf. Barth 1933:35). The revelation of Jesus Christ points to "*God's apocalyptic triumph* over all the enslaving powers and gods of this world" (Harink 2003:47-48, italics original). The revelation of the righteousness of God in Rom 1:16-17 is commensurate with "the revelation of God's faithfulness to the creation" (Harink 2003:48; cf. Barth 1933:95). It does mean that the faithfulness of Jesus Christ can be regarded as instrumental for the revelation of God's faithfulness, which constitutes human faith (cf. Harink 2003:49). For Barth, being justified is a logical implication of the inclusive representative identity of Jesus in his death and resurrection (cf. Harink 2003:50).<sup>363</sup> Briefly put, the justification of sinful humanity *in toto* connotes God's prior enactment in justifying the person of Jesus (cf. Barth 1933:202; Harink 2003:51).

It is of interest to note that Barth's understanding of the inclusive representative identity of Jesus seems to have in common with Wright's understanding of the inclusive messianic role of Jesus. Concerning *Church Dogmatics*, Harink (2003:53) contends that the faithfulness of Jesus Christ is an archetype of human faithfulness (cf. Barth CD IV/1:636).<sup>364</sup> Besides, Barth's understanding of the faithfulness of Jesus Christ is apocalyptic (CD IV/1:636).<sup>365</sup> Contrary to the traditional concept of the fall, in *Church Dogmatics*, "the fall is revealed in its true character only in the bright light of God's eternal will always to be for and with humankind and creation in the person Jesus Christ" (Harink 2003:55, italics original). It is of interest to note that Wright's understanding of the fall in the Adam story in Genesis can resonate with the notion of the fall in *Church Dogmatics*.<sup>366</sup>

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<sup>362</sup> This was first published in Germany as Barth, K 1922. *Der Römerbrief*. München: Chr. Kaiser Verlag.

<sup>363</sup> Barth (1933:97) comments that "in Him we have found the standard by which all discovery of God and all being discovered by Him is made known as such; in Him we recognize that this finding and being found is the truth of the order of eternity...in His light we see light. That it is the Christ whom we have encountered in Jesus is guaranteed by our finding in Him the sharply defined, final interpretation of the Word of the faithfulness of God to which the Law and the Prophets bore witness". I understand the term inclusive representative as participatory, but the term exclusive representative as substitutionary or vicarious. For the definition of these two, see Hofius (1989d:33-49).

<sup>364</sup> Garlington (1994:19) concurs by saying that "the eschatological revelation of the righteousness of God (1:17; 3:32)" is indissolubly intertwined with "the formation of a righteous community," which can be modelled according to "the obedience of Jesus Christ, the last Adam (5:12-19)."

<sup>365</sup> Harink (2003:54) points out that the revelation of the faithfulness of Jesus Christ is apocalyptic. It revolves around "the world-dissolving and world-constituting event of God's advent in the cross and resurrection of Jesus Christ."

<sup>366</sup> In his monographs in 2013 and 2014, Wright ascribes the fall of Adam or original sin or Adamic sin as the failure

All in all, Harink (2003:55) comes to the conclusion that “Barth’s entire doctrine of reconciliation” is participatory in nature (e.g., Pauline phrases such as *in Christ* and *in the Holy Spirit*).<sup>367</sup> Barth’s understanding of reconciliation as participatory may give a glimpse of theological and philosophical contexts in which the NPP scholars’ theologoumena can make sense.

At this juncture, a crucial question is posed as to whether or not the covenant context of the Mosaic law can do justice to the revisiting of Jewish election and atonement/reconciliation. The *crux interpretum* hereof is how to interpret the conditionality of the Mosaic law in the covenant context. First of all, as with Schoeps’s contention of the “Berith-Torah,” Brueggemann espouses Sanders’s covenantal nomism by saying that “it subsumes law (*nomos*) under the rubric of covenant. By inference, I suggest that grace must also be subsumed under covenant” (1997:419, italics original). Brueggemann (1997:419) attempts to elevate the covenant context of the Mosaic law as a primary concern of Second Temple Jews. However, it is not an easy task to discern how both grace and covenant are mutually referenced. That is why the distinct but complementary nature of both the covenant of grant and that of treaty should be taken into account in understanding the covenant context of the Mosaic law adequately.<sup>368</sup>

By dealing with several covenants in the OT era, Waltke (1988:129) repeatedly underscores such a complementary relationship between the unconditional covenant of grant and the conditional covenant of treaty by saying that “YHWH will fulfill his promises but not apart from faith on the part of their beneficiaries” (cf. Freedman &

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of stewardship to the creation (2013:485-494). It is for this reason that he views “Paul’s Adam theology” as “his kingdom theology” with the result that “sin *qua* guilt” is dismissed and stands in contrast to the Augustinian concept of original sin (cf. Wright 2014:chapter 2 passim). For the Augustinian concept of original sin and its related scholarly strands, see McFarland (2010:Part III passim).

<sup>367</sup> It is for this reason that Greggs (2009:34) concedes by saying that “[i]t may indeed be some of these themes that make Barth attractive to Roman Catholics, and uncomfortable for many conservative evangelicals, since there is in Barth an ontological union in Christ: salvation does not come simply in what Christ does or achieves on the cross, but most definitely in union with His person as it is mediated actively through the community.”

<sup>368</sup> According to Weinfeld, in terms of the relationship between the suzerain and the vassal in the ancient Near East, “the ‘grant’ serves mainly to protect the rights of the *servant*, while the treaty protects the rights of the *master*. In addition, while the grant is a reward for loyalty and good deeds already performed, the treaty is an inducement to future loyalty” (2005:201, italics original). Weinfeld (2005:201) regards the grant as a reward and applies it to the cases of both Abraham and David. Nonetheless, the characteristics of the grant, which is clearly seen in the relationship between YHWH and both Abraham and David, appears to be unconditional in nature.

Miano 2003:7-26). It reaches its climax in the New Covenant in that it will synthesize both the content of the conditional covenant of treaty and the form of the unconditional covenant of grant (Waltke 1988:137). The faith of its beneficiaries plays an implicit role, which Waltke (1988:126) calls “the principle of spiritual reciprocity” and Freedman and Miano (2003:9) consider “obligations,” in understanding the covenant context of the Mosaic law on the basis of God’s infallible faithfulness to his salvific promises.<sup>369</sup>

However, by taking the *Akedah* in Genesis 22 as an example, De Roo (2003:202) argues that, in the Second Temple period, this faith of its beneficiaries in the covenant context of the Mosaic law is prone to be materialized as “good deeds,” which is constitutive of Jewish soteriology, other than spiritual reciprocity.<sup>370</sup> Nonetheless, albeit the faithlessness of beneficiaries clearly seen in Israel’s history, the *Leitmotiv* of hope can be still be found in the notion of covenant renewal (cf. Freedman & Miano 2003:11).<sup>371</sup>

The covenant context of the Mosaic law is centered on the *Leitmotiv* of the assurance of hope clearly seen in the notion of covenant renewal. It is worth noting that the beneficiaries of this covenant renewal are ungodly Israel. It becomes clear in that “faith in the divine acceptance of the renewal” points to God’s salvific promises given to the forefathers, not to ungodly Israel herself (Freedman & Miano 2003:19). It resonates with Paul’s *Leitmotiv* of the hope of future glory in Romans 5—8 on the basis of the notion of the justification of the ungodly in terms of salvation history (cf. Oegema 1999:205).<sup>372</sup> Although it is implicit herein, it seems that the notion of the justification of the ungodly is the theological *Gegenstand* or *Mitte* of the covenant context of the Mosaic law (cf. Kaufmann 1998:47-64).<sup>373</sup> The interaction between “good deeds” and the hope of covenant renewal can pave the way for a better understanding of the covenantal practice of Jews contemporaneously with Paul, which can disprove, in varying degrees, the

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<sup>369</sup> For more details on the covenant formula, see Rendtorff (1998).

<sup>370</sup> Contrary to Sanders’s covenantal nomism that “[c]ovenant is primary, commandment is secondary – chronologically, but above all soteriologically,” Watson (2004:9-11) points out that “[o]bservance of the law is fundamental to Israel’s existence as the covenant people of God.”

<sup>371</sup> By probing various concepts of covenant in the Qumran covenants, Hultgren (2007:492) points out that “the idea of covenant renewal does not include only the idea of the restoration of the covenant after it has been broken... God ‘renews’ the covenant also by ‘expanding’ it, so to speak, so as to accomplish through it all of his purposes.”

<sup>372</sup> See §2.2. in chapter 3.

<sup>373</sup> Peters is correct in saying that “das *subiectum theologiae*” of Reformed theology is centered on the relationship between “der sündige Mensch und der rechtfertigende Gott” (1984:31, italics original).

revisiting of Jewish election and atonement/reconciliation.<sup>374</sup>

Barth's contention of "the eccentric existence" in relation to the revelation of Jesus Christ cannot do justice to this covenant context of the Mosaic law (CD IV/3:629-630). This "theological ontology" herein is not about "*notitia*" but about "*fiducia*" (Kaufmann 1998:60). Instead, the Lutheran anthropological perspective can do more justice to this covenant context of the Mosaic law.<sup>375</sup> The emphasis of justification by faith only in Reformed theology is not placed on *only* but on *by faith* (Kaufmann 1998:59). By the same token, Venema concurs by saying that the notion of the justification of the ungodly revolves around "*by grace alone...Christ alone... faith alone*" (2006:28-29, italics original). If the covenant context of the Mosaic law is taken into account adequately, it can explain why works of the law and faith in Jesus Christ come to be mutually exclusive in Paul's gospel, while genuine faith will go hand in hand with the obedience of faith for the sake of Jesus' name (e.g., Rom 1:5; 15:18; 6:26).

### 1.3. Parting of the ways

Both these precursors of NPP scholars and the post-World War II scholarly tendency toward Israel show that the so-called "parting of the ways" between the Jews and Christians can play an important role in understanding NPP scholars' dealings with Paul's gospel (cf. Paget 2010:1-36).

According to Paget (2010:3), the rationale of the parting of the ways is that "Christians remained initially within the Jewish fold, Judaism understood as variegated entity in the first-century" (cf. Boccaccini 1991:18-21; Lieu 2006:217-232). However, Alexander (1992:1-26) provides two external historical factors, attracting scholarly attention to the "parting of the ways": One is the *Shoah* experience during World War II; the other is the establishment of the State of Israel in 1948. It is for this reason that Becker and Reed

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<sup>374</sup> For the scholarly criticism of revisiting Jewish election and atonement/reconciliation, see Carson, O'Brien and Seifrid (2001, 2004).

<sup>375</sup> According to Kaufmann (1998:54), both "die erbsündige Heillosigkeit des Menschen durch das Fehlen des Vertrauens zu Gott" and "die von Christus eröffnete heilvolle Beziehung des Menschen zu Gott" not only hinge on, but also refer to, "*fiducia erga Deum*."



(2003:22) raise a fundamental question as to “[w]hat happens when we approach our evidence from a different perspective, treating the ‘parting of the ways’ as a principle that needs to be proved rather than presupposed?” In order to answer his question, the following scholarly viewpoints should be taken adequately into account.

Bauckham (2008:177) proposes an early date of this parting of the ways “by the end of the first-century” for the following reasons (cf. Stökl Ben Ezra 2009:168-186): (1) Jewish thoughts and practices both in Palestine and in Diaspora appear to be variegated; (2) the majority of the extant literature of the Second Temple period cannot belong to one specific group; (3) “distinction between variety and separation or schism” cannot be dismissed; and (4) although the nascent Christian communities “also inherited the same common heritage,” Second Temple Jews might have regarded such Christian thoughts and practices “not as interpretation but as denial.” Besides, by comparing the Christian papyri from Egypt to Jewish materials of the Second Temple period, Stökl Ben Ezra (2009:186) concurs by saying that “only papyrological evidence” supports such an early date of the parting of the ways.

Moreover, Lieu is of the opinion that “too often the wrong question is asked: *WHEN* did the ways part? Rather, the question should be, *WHERE?*” (2006:218, italics original). In an attempt to answer this question, she comes to the conclusion that the emphasis of the “parting of the ways” is placed on different worldviews between the Jews and Christians, not on their practices, which appear to be easily intermingled with each other according to various geographical and socio-political situations (Lieu 2006:231).<sup>376</sup> From the Christocentric and *heilsgeschichtliche* perspective, therefore, this conceptual approach to the “parting of the ways” will revolve around both the continuity and discontinuity between Second Temple Judaism and early Christianity. The parting of the ways between the Jews and Christians will shed more light on the paradoxical role of Israel in the course of salvation history in terms of the promise-fulfillment framework (cf. Carson 2004b:393-436).<sup>377</sup>

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<sup>376</sup> See Hagner (2012:chapter 20 passim).

<sup>377</sup> See Hagner (2012:chapter 20 passim). *Contra* Dunn (2006:chapter 12 passim).

In digression, the so-called proto-Judaizers in Galilee, who would have stood in contrast to Pauline Christians,<sup>378</sup> may be reconstructed with the help of the so-called “controversias galileas” in Mk 2:1—3:6 in a way of identifying pre-Markan materials from Markan narratives. Guijarro (2006:81) attempts to resocialize such “controversias galileas” according to pre-Markan material by saying that “[c]uando se produce una categorización en el contexto social, es decir, cuando se crea un nuevo grupo, éste tiende a afirmarse a través de la validación, es decir, del reconocimiento externo de su valor, y a través de la comparación con otros grupos.”<sup>379</sup>

Both Guijarro and Paget regard these conflicting groups in Galilee as the so-called proto-Judaizers, namely the predecessors of the Ebionites, Nazoreans, and Elchasaites.<sup>380</sup> This contention cannot always be the case in that they seem to be modulated by the influence of the *Religionsgeschichtliche Schule*.<sup>381</sup> However, it shows indirectly that such a Galilean controversy in Mk 2:1—3:6 can expose different worldviews on the basis of the distinct socio-cultural value system.<sup>382</sup> Although it is partial, Guijarro’s contention can help us to affirm the early date of the parting of the ways between the non-Christian Jews and the nascent Christian communities (cf. Focant 2012:85-88).<sup>383</sup>

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<sup>378</sup> For Jewish Christians or Judaeo-Christianity, see Paget (2010:section 2 passim). He points out that “in essence, Jewish Christianity was Judaism plus the belief that Jesus was the Messiah (a belief that in its conception was Jewish)” (Paget 2010:298).

<sup>379</sup> “When one categorization is produced in the social context, that is, when one new group is created, this has to affirm itself the validity, namely the external recognition of its value, and the comparison with other groups” (translation mine).

<sup>380</sup> E.g., they have been generally known as Judaizing heretical movements standing in contrast to Pauline Christianity in Diaspora. See Paget (2010:section 2 passim).

<sup>381</sup> See Skarsaune and Hvalvik (2007:chapters 1—2 passim).

<sup>382</sup> It becomes clear in that Guijarro (2006:90-91) insists that “[I]a hipótesis que aquí hemos presentado es que el grupo frente al que definen dicha identidad era un grupo de discípulos de Jesús estrechamente vinculado a la observancia farisea cuya descripción indirecta encaja bien con lo que sabemos de la comunidad de Jerusalén en tiempos de Santiago”; “the hypothesis we have presented herein is that the group we define legitimate identity was a group of disciples of Jesus strictly bound to Pharisaic practice, whose description is well suitable for what we know about the community of Jerusalem in the day of James” (translation mine). For the prevalence of Pharisaic practices, see Schröter (2006:23-42).

<sup>383</sup> See Harlow (2012:417), who notes that “if a definitive separation between Rebecca’s children was long in the making, the seeds for it were sown very early on.”

## 2. NPP and Paul's use of quotations from the Jewish Scriptures

For NPP scholars, what is wanting in their dealings with Paul's use of quotations from the Jewish Scriptures is to take scientific methodological procedures, such as the three-dimensional approach, adequately into account. It seems that they attempt to deal with Paul's use of quotations in an analogous manner that Stanley (2004:183) views Paul's use of quotations as a subsidiary rhetorical arsenal geared to promote his own rhetorical strategies. From a methodological vantage point, Steyn's observation of approaching the use of quotations from the Jewish Scriptures can be applied to NPP scholars *mutatis mutandis*. They also seem to "start on the hermeneutical level almost from the outset" (Steyn 2004:1085). Besides, from a historical and contextual vantage point, NPP scholars tend to prioritize Jewish literature of the Second Temple period and early rabbinic literature over the Jewish Scriptures (cf. Waters 2004:154-157; Gundry 2005:195-224). Although we should steer away from anachronism with reference to later canonization, it seems that NPP scholars' *Tendenz* to blur such distinctions cannot avoid, in varying degrees, distorting or disregarding "the historical and theological evidence" of the NT exegetically (Waters 2004:157).

The aim of this dialogue with NPP scholars is to sketch out their exegetical and theological issues in relation to Paul's gospel in Romans. Hermeneutically speaking, NPP scholars' viewpoints appear as a misled implication of the *vexata quaestio* of this letter by way of regarding the use of quotations from the Jewish Scriptures as a narrative arsenal geared to promote their own theologoumena.<sup>384</sup> In other words, NPP scholars' theologoumena come to stand or fall "on its ability to interpret Paul's statements in a satisfactory way" (Waters 2004:158).

In digression, before teasing out both the exegetical and theological issues of NPP scholars respectively, I will make it clear that the scope of our dealings with their respective exegetical issues should be confined to Romans 1—11 according to the design

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<sup>384</sup> See §1.1. in chapter 1.

of this study.<sup>385</sup>

## 2.1. Sanders

### 2.1.1. Exegetical issues

Sanders proposes his notion of covenantal nomism in his influential monograph in 1977 and delves into Paul's gospel in terms of his covenantal nomism in the subsequent monograph in 1983. When it comes to Paul's argumentation in Romans, first of all, Sanders (1983:30) contends that the emphasis of the main topic of Romans in Rom 1:16-17 is placed on the phrase "to all who faith, the Jew first and also the Greek" in 1:16, not on the phrase "the righteousness of God" in 1:17. In doing so, he comes to the conclusion that Paul's argumentation in Romans 3—4 aims at solidifying the equality between the Jews and Gentiles "against the assumption of Jewish privilege" (Sanders, E P 1983:30; cf. Stendahl 1963:199-215). For Sanders, Romans is centered on Paul's dealings with the equality between the Jews and Gentiles on the basis of his experience in Galatia, as well as in anticipation of the predicament in Jerusalem (1983:31). Sanders's contention points to the fact that how he understands the overall purpose of Romans and Paul's use of quotations from the Jewish Scriptures in the macro-structure of Romans 1—11.

Concerning the main topic of Romans in Rom 1:16-17, an interpretative question is posed as to the focal point of Paul's argumentation. What Paul spoke of in Rom 1:16-17 is about Paul's gospel. In an attempt to look into what Paul's gospel is about, it is worth noting that Paul's conception of the gospel came to light when he made an affirmative statement in Rom 1:18: "*Indeed!* The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness." The revelation of the wrath of God gives a glimpse of how the revelation of the righteousness of God from faith to faith in the gospel comes into play in the course of his argumentation in Romans 1—4.<sup>386</sup> It becomes clear in that Rom 1:17a, 1:18, and 3:21-26 are structured in

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<sup>385</sup> E.g., the reason why we confine the scope of this study to Romans 1—11 will be given in chapter 3, where we look into the contours of Paul's argumentation.

<sup>386</sup> See §2.1. in chapter 3.

the form of a *chiasmus*. It does mean that the revelation of the wrath of God in Rom 1:18 can set the stage for promoting the revelation of the righteousness of God in 1:17 which is manifested *χωρὶς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ* in 3:21-26. Thus it is clear that the focal point of the main topic of Romans in Rom 1:16-17 is placed on the righteousness of God. Moreover, Paul's use of Hab 2:4 indicates that the term *πίστις* in Hab 2:4 LXX appears as a response to God's salvific promises (cf. Kraus 2011:165).<sup>387</sup> Paul's omission of the pronoun *μου* in Rom 1:17 is well-suited to Paul's argumentation in 1:16-17. Paul's declaration of his gospel as "Rettungsmacht" in Rom 1:16b, *εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*, is making sense by his use of Hab 2:4b LXX in 1:17b. As a result, "die soteriologische Bedeutung der δικαιοσύνη θεοῦ" comes to the forefront (Koch 1985:84; cf. Bornkamm 1971:Appendix III passim).

Concerning Paul's argumentation in Romans 3, Sanders (1983:32) concedes by saying that "it is this passage which, perhaps more than any other, has served as the foundation stone for those who think that Paul opposed the law because following it leads to pride." Nonetheless, he goes on to say that "I must confess that I disagree with almost every aspect of this interpretation" (Sanders 1983:32). He insists that the terms "boasting" in Rom 3:27 can be linked with the same term both in 2:17 and in 2:23. It may allow Paul to make sure that God "righteouses the uncircumcised and the circumcised on the same basis, faith" (Sanders 1983:33).

However, Sanders's contention fails to do justice to Paul's argumentation in Rom 1:18—2:29. First, the chiasmic structure in Rom 1:18—2:29 indicates that both the Jews and Gentiles alike are to be estimated according to their own sinful deeds due to God's righteous and impartial judgment of sinners. Thus it is clear that, in Rom 1:18—2:29, the common factor between the Jews and Gentiles is not faith but rather an idolatrous and hypocritical disposition. It becomes clear in that the revelation of the wrath of God indicates that the revelation of the righteousness of God carries a punitive aspect. Second, Paul's claims in Rom 3:4 and 3:10-18 demonstrate that Sanders's contention appears to be untenable. Paul's use of Ps 50:6<sup>388</sup> indicates that the original context of Ps 51 MT is

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<sup>387</sup> See §2. in chapter 5.

<sup>388</sup> See §1. in chapter 6.

punitive other than salvific (cf. Schreiner 1998a:151; Southall 2008:22). David's confession of sin refers to the Psalmist's presupposition that God's guilty verdict is right (cf. Goldingay 2007:127). Besides, God's righteousness carrying a punitive aspect cannot be precluded from his covenantal faithfulness. The salvific oracles of God synthesize both God's judgment and his promises (cf. Davies 1990:105; Moo 1996:188).<sup>389</sup> Paul's use of the combined form of quotations in Rom 3:10-18<sup>390</sup> demonstrates that he reiterated and reinforced his claim of the universality of sin over humanity *in toto* in 3:9. Both the corrupted inner state and violent outer state of humanity in unrighteousness appear as the *Gestalt* of the desperate failing of honoring/fearing God. Taken together, both Paul's argumentation in Rom 1:18—2:29 and his subsequent use of quotations from the Jewish Scriptures in Romans 3 serve to highlight these two contrasts not only between the unfaithfulness of humanity and the faithfulness of God, but also between the unrighteousness of humanity and the righteousness of God.

It is not an easy task to discern how/in what manner faith acts as the same basis between the uncircumcised and the circumcised. It is one thing to say that faith may provide the same opportunity for all human beings to be justified irrespective of the universality of sin over humanity *in toto*; it is another to say that all human beings can be justified by faith due to the universality of sin over humanity *in toto*. Both are all salvific. However, the former dismisses a punitive aspect of God's righteousness; Paul's argumentation in Romans 3 supports the latter. Thus it is clear that Sanders's contention that God "righteouses the uncircumcised and the circumcised on the same basis, faith" (1983:33) appears to be untenable.

Concerning Paul's argumentation in Romans 4, by dealing with the Abraham story in Gen 15:6, Sanders paraphrases Rom 4:2 as follows:

Abraham was not righteoused by works, since Scripture explicitly says that righteousness was reckoned to him because of faith. Had he been righteoused by

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<sup>389</sup> By dealing with Jewish literature of the Second Temple period and early rabbinic literature, Smith (2005:311-314) comes to the conclusion that God's judgment and his promise cannot be mutually exclusive in that God acts as righteous judge and as merciful.

<sup>390</sup> See §2. in chapter 6.

works, he could have boasted, but even so not before God, since, again, Scripture says that God righteoused him because of faith.

(1983:33)

Sanders regards Abraham's faith as the material cause of his justification.<sup>391</sup> However, although faith is credited as "a necessary condition," Paul's argumentation in Romans 4 is centered on "the gracious giver" (Visscher 2009:175). Faith is instrumental and cannot be the material cause of justification. First, the Abraham story in Genesis 15 serves to corroborate the notion of the justification of the ungodly in Rom 4:5 with Paul's previous claim of the revelation of the righteousness of God  $\chi\omega\rho\iota\varsigma$  νόμου but  $\delta\iota\grave{\alpha}$  πίστεως Ἰησοῦ Χριστοῦ in 3:21-31.<sup>392</sup> There is an explicit thematic parallel between Rom 3:21-31 and 4:1-25 (cf. Tobin 1995:442). Second, the term ἀσεβής in Rom 4:5 plays a pivotal role as the *Stichwort* of *gezerah shewah* in understanding why Paul employed Ps 31:1-2a LXX in support of his use of Gen 15:6 LXX (cf. Aletti 2003:317). Based on this *gezerah shewah*, the commonality between Abraham and David will dismiss a tenacious tendency of Second Temple Jews to regard Abraham's faith as merit synergistically achieved by good works.<sup>393</sup>

Nonetheless, by disregarding the notion of the justification of the ungodly, Sanders (1983:34) insists that "the case of Abraham shows the way God acts...God's intention and the basis on which he righteouses have never changed." It leads him to conclude that Paul's argumentation in Rom 3:27—4:25 is centered on "God's plan of salvation," not on "the attitude of self-righteousness" (Sanders 1983:35). However, what is logically anticipated herein is that Abraham's fatherhood will lead his descendants to recognize "the soteriological pattern" of Abraham's faith (Gathercole 2002:251). Such a soteriological pattern refers to Abraham's unshakable hope of God the creator and comes to fruition in "the christological structure of faith" on the basis of the propitiatory sacrifice of Jesus Christ and resurrection from the dead (Gathercole 2004:167). Notwithstanding this soteriological pattern, Abraham's physical descendants conformed "Abraham to its

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<sup>391</sup> In Reformed theology, the instrumental cause of justification is faith, whereas the material cause of it is Jesus Christ through his obedience and righteousness, namely the propitiatory sacrifice of Jesus Christ and resurrection from the dead (cf. Calvin's *Institutiones religionis Christianae*).

<sup>392</sup> See §2.1. in chapter 3.

<sup>393</sup> See §3. in chapter 6.

own soteriology based on commutative justice” (Gathercole 2002:251). In other words, both “God’s plan of salvation” and “the attitude of self-righteousness” cannot be mutually exclusive. Paul’s argumentation in Romans 3—4 sets the stage for making sense of “God’s plan of salvation” in relation to “the attitude of self-righteousness” in Romans 9—11.<sup>394</sup>

In doing so, concerning Paul’s argumentation in Romans 5—7, Sanders (1983:35) allows the notion of the universality of humanity *in toto* only to play a marginal role in promoting his own theologoumenon by saying that “the statements of universal sinfulness are remarkably inconsistent.”<sup>395</sup> It leads him to conclude that the emphasis of Paul’s argumentation in Rom 1:18—2:29 and Romans 5 is placed on “human inability to fulfill the law” (Sanders 1983:36). However, in Rom 7:7-25, the commandment against covetousness is to expose the fact that the unconsciousness of sin cannot make devoid of such an idolatrous and hypocritical disposition of the ungodly and unrighteous in Rom 1:18—2:29.<sup>396</sup> Du Toit is correct in saying that “the deeper cause” of ἐγώ’s dilemma” is that ἐγώ cannot be exonerated from committing sins due to “indwelling sin” (1986:184-185). Paul’s use of Exod 20:17 LXX/Deut 5:21 LXX in Rom 7:7<sup>397</sup> serves to establish his argumentation in 7:7-25 firmly on scriptural foundation in terms of salvation history. It exposes not only the anthropological flaw of ἐγώ, but also the ontological impotence of the Mosaic law.<sup>398</sup> It is less convincing that “the various statements of human transgression are arguments in favor of a position to which Paul came on some other ground” (Sanders 1983:36). Instead, Paul’s Damascus Christophany experience will lead him to necessitate calling for an alternative way to salvation administrated according to God’s salvific economy.<sup>399</sup> Paul’s Damascus Christophany experience should be understood as a theological seedbed of Pauline Christology and soteriology. Various polemical situations in the midst of Paul’s ministry cannot give rise to the notion of the justification of the ungodly. Whenever Paul spoke of God’s grace given to him, he referred

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<sup>394</sup> *Contra* Sanders (1983:35).

<sup>395</sup> For the inconsistency of Paul’s argumentation, see Räisänen (1983).

<sup>396</sup> See §2.2. in chapter 3.

<sup>397</sup> See §1. in chapter 7.

<sup>398</sup> See Sanders (1983:74), who views it as “the second depiction of the human plight for which Paul offers a ‘solution’” in Rom 8:1-8. He goes on to say that “the law does not even provoke sin. Its ‘fault,’ rather, is that it does not bear within itself the power to enable people to observe it. Only those who are in Christ, who have the Spirit, can do that” (Sanders 1983:74-75).

<sup>399</sup> See Kim (2002:chapter 1 *passim*).



to the gospel, which was commissioned to proclaim among all the Gentiles, and the apostleship entrusted to him through his Damascus Christophany experience (cf. Matera 2012:23). Paul is not only the herald of God but also the great beneficiary of God's saving grace (e.g., Gal 1:13-17).

Concerning Paul's argumentation in Romans 8, Sanders (1983:143) does not delve into believers' present suffering in Rom 8:18-39 by saying in passing that "[f]aith in Christ itself – sometimes clarified by the phrases 'dying with Christ' or 'sharing his suffering' – is the only means of entry." However, it fails to do justice to both Paul's argumentation in Romans 5–8 and his use of Ps 43:23 LXX in 8:36.<sup>400</sup> The ring composition in Romans 5 and 8 indicates that Paul adopted the hope of future glory assuredly given to believers in relation to the notion of the justification of the ungodly. For Paul, present suffering is concerned with the assurance of the hope of future glory in terms of eschatological salvation, not with entering into the covenant community on the basis of initiating faith.

Concerning Paul's argumentation in Romans 9–11, by dealing with Rom 9:30-32a, he poses an interpretative question, saying: "Precisely what is Israel's fault? That they did not reach righteousness by the law, or that they did not succeed in fulfilling the law?" (Sanders 1983:37). In terms of Paul's use of quotations from Isa 28:16 LXX and 8:14 LXX in Rom 9:33, he contends that Paul did not find fault with Israel for their pursuit of the Mosaic law in a legalistic manner, but their failure to believe in Christ. He goes so far as to say that, in Rom 10:1-3, "[t]heir own righteousness', in other words, means 'that righteousness which the Jews alone are privileged to obtain' rather than 'self-righteousness which consists in individuals' presenting their merits as a claim upon God'" (Sanders 1983:38, italics original).

However, Sanders's contention cannot do justice to Paul's argumentation in Rom 9:6b-29 and 9:30-33. Paul's argumentation in Rom 9:24-29 functions as a prerequisite step in promoting his claim of Israel's failure to believe in 9:30-33.<sup>401</sup> Paul's use of quotations from the Jewish Scriptures such as Hosea and Isaiah in Rom 9:25-29<sup>402</sup> indicates that,

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<sup>400</sup> See §2.2. in chapter 3 and §2. in chapter 7.

<sup>401</sup> See §2.3. in chapter 3.

<sup>402</sup> See §2. in chapter 8.

first, the story of Gomer and her children in Hosea gives the reason for the inclusion of Gentiles from outside to inside the people of God, which will be achieved in an analogous manner. Second, the remnant ἐξ Ἰουδαίων whom God had spared according to his mercy is vouchsafed to the infallible faithfulness of God's word in Rom 9:6a (cf. Shum 2002:209). Last, Paul's use of quotations from the Jewish Scriptures such as Hosea and Isaiah in Rom 9:25-29 coheres with the prophet Isaiah's recourse to God's infallible faithfulness (cf. Shum 2002:218; Wagner 2003:157). In doing so, the notion of the remnant comes to the forefront by highlighting God's continuing faithfulness to his people Israel in spite of their faithlessness. It also exposes the idolatrous and unrighteous disposition of human beings on the basis of the commonality of Israel with Sodom and Gomorrah. It is of interest to note that, in Rom 9:30b-32a, the notion of the justification of the ungodly is introduced as the eschatological fulfillment of God's salvific promises in scriptural traditions (cf. Hofius 1989b; Seifrid 1992:247). Thus it is clear that the emphasis of Paul's claim in Rom 9:25-29 is not placed on the phenomenal result itself of Israel's failure to believe but on the very cause of their failure to believe in terms of God's sovereignty in election, namely such a legalistic manner of their pursuing the law of righteousness ὡς ἐξ ἔργων. Sanders's contention of Israel's fault for their exclusivism appears to be untenable. Paul's argumentation in Romans 9-11 cannot support it. Nonetheless, Sanders says otherwise that "[t]he correct exegetical perception that Paul *opposed Judaism* and that he *argued christologically* becomes – without argument or exegetical demonstration, but on the ground of basic theological assumptions – an assertion that he opposed *the self-righteousness which is typical of Judaism*" (1983:156, italics original).

Concerning Paul's argumentation in Rom 11:1-12, he goes on to say that "Paul could not explain why law-abiding Jews who do not have faith in Christ are not in the elect. Even here, namely, the contrast between grace and works does not focus on individual self-righteousness" (Sanders 1983:166 n. 40). However, it also fails to do justice to Paul's argumentation in Rom 11:1-10.<sup>403</sup> When compared to Rom 9:30-31, first, the elect within Israel in Rom 11:7 will come to attain righteousness by faith as Gentiles in 9:30 did according to God's election of grace, not by achieving what Israel in 9:31 failed to do.

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<sup>403</sup> See §2.3. in chapter 3.

Second, Paul's use of the catena of quotations in Rom 11:3-10<sup>404</sup> indicates that the tapestry of the conflated quotation from Deut 29:3 and Isa 29:10, along with Paul's use of Ps 69:23-24, resonates with the Pharaoh story in Exodus 9. Paul took the Pharaoh story as an example in Rom 9:17 in order to make sure that the purpose of God's sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people.<sup>405</sup> In Rom 11:1-12, Paul could give the reason "why law-abiding Jews who do not have faith in Christ are not in the elect" from a scriptural foundation.<sup>406</sup> It becomes clear in that the notion of the remnant comes herein to the forefront. The notion of the remnant carries not only a punitive aspect of God's judgment but also a salvific aspect of the new creation on the basis of the assurance of hope (cf. Kraus 1996:311).

### 2.1.2. Theological issues

Along with Sanders's exegetical issues in Romans above, it is necessary to look into some theological issues on which these exegetical issues hinge. When it comes to Sanders's covenantal nomism, Gundry criticizes that, by dealing with "the Jewish literature only *formally* with the question of contradiction" in exclusion of the NT writings, Sanders contends that "*salvation is by grace but judgment is according to works; works are the condition of remaining 'in', but they do not earn salvation*" (2005:198, italics original). If the same literature will be dealt with "*materially*," it can give "a different impression" (Gundry 2005:198-199, italics original; cf. Farnell 2005:189-243; Quarles 2005:39-56; Landmesser 2008:387-410).<sup>407</sup> Gundry's observation is astute and suggestive hereof in

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<sup>404</sup> See §4. in chapter 8.

<sup>405</sup> Abasciano (2011:chapter 6 passim) views the hardening of Pharaoh's heart as in part conditional. As the flip of the other side of this hardening of Pharaoh's heart, he goes so far as to say that "God will bestow the grace and mercy of covenantal election and blessing on whatever people he chooses based on whatever conditions he chooses" (Abasciano 2011:181). Thus it seems that he is halfway correct in saying that "[i]t further reveals the larger purposes for the divine hardening and all of YHWH's actions towards the deliverance of his people, that his supreme divinity and sovereignty would be made known to Pharaoh and all the earth" (Abasciano 2011:140).

<sup>406</sup> *Contra* Sanders (1983:166).

<sup>407</sup> Hagner (2011:96) is correct in saying that it is concerned with an important question that "whether or not there were Jewish legalists in the Second Temple period who...did not understand their religion well enough to realize that they were saved by God's grace and not by their own works." See Harrison (2003:101), who looks into the term grace in Paul's letters with the result that the New Perspective(s) on Paul scholars are criticized for the same reason as Hagner does (2011:96). It can find support in Linebaugh's study of the comparison between the theological hermeneutics of Wisdom of Solomon and that of Romans (2013). Besides, it is worth noting that Bavinck's criticism of Schleiermacher's theologizing is suggestive hereof: "When dogmatic theology becomes nothing more than a description of the historical phenomenon that is called the Christian faith, it ceases to be theology and simply becomes the study of religion"

our dialogue with NPP scholars, who espouses, in varying degrees, Sanders's covenantal nomism. Nonetheless, in support of his covenantal nomism, Sanders proposes the notion of "from solution to plight." This notion of "from solution to plight" functions as a prerequisite step in applying his covenantal nomism to Paul's gospel: "*This is what Paul finds wrong in Judaism: it is not Christianity*" (Sanders 1977:552, italics original). In doing so, however, Sanders concedes by saying that Paul's gospel does not correspond to his covenantal nomism:

The heart of Paul's thought is not that one ratifies and agrees to a covenant offered by God, becoming a member of a group with a covenantal relation with God and remaining in it on the condition of proper behaviour; but that one dies with Christ, obtaining new life and the initial transformation which leads to the resurrection and ultimate transformation, that one is a member of the body of Christ and one Spirit with him, and that one remains so unless one breaks the participatory union by forming another.

(1977:514)

Sanders regards Paul's gospel as not forensic but as participatory (cf. Käsemann 1961:367-378).<sup>408</sup> He takes Rom 6:6 as an example:

In Rom. 6 the general context of participation in Christ's death so that one may participate in life determines the meaning of *dikaoumai*. It *cannot* mean 'justified' in the sense of I Cor. 6.9-11, where one is justified from sins... This means, further, that righteousness by faith and participation in Christ ultimately amount to the same thing.<sup>409</sup>

(Sanders 1977:503, 506, italics original)

He goes on to say that Christ does not stand in contrast to Moses, but to Adam by transcending covenantal categories (Sanders 1977:514).

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(2011:7). In his *Gereformeerde dogmatiek*, Bavinck (1895:7) pointed to the implication of such inadequate methodologies by saying that "[n]iet God, maar de godsdienst is object der theologie. En wel, de godsdienst in het algemeen als historisch en psychologisch verschijnsel."

<sup>408</sup> For the scholarly criticism of Käsemann's contention, see Seifrid (1992:37-45).

<sup>409</sup> *Contra* Schreiner (2008:356), who criticizes that "righteousness is a forensic declaration is supported also by the link between righteousness and forgiveness."

For Sanders, Paul's gospel is not only about participating in the union with Jesus Christ, but also about a transcending covenantal nomism. It explains why the notion of "from solution to plight" refers to two different dispensations (Sanders 1983:140). It owes its existence both to Paul's dilemma on the basis of "the virtual dualism" of Romans 6 and Rom 7:1-6 and to his response to this dilemma by attributing "a negative role in God's plan of salvation" to the law (Sanders 1983:73). In doing so, Sanders comes to the following conclusion:

Those who see here a profound analysis of why the law is not an answer to the plight of humanity may miss the criticism of God the creator and giver of the law which can easily be derived from Rom. 7:10 and 7:14-25. Paul, to be sure, does not derive such a criticism. His intention is to conclude by praising God for offering the possibility of redemption through Christ, not to criticize him for creating humans who, being fleshly, are sold under sin, nor even to criticize him for not sending a law strong enough to do the job in the first place.

(1983:75)

However, it is *argumentum e silentio* that Paul ascribed sin as "a power independent of God" with the result that the notion of the universality of sin over humanity *in toto* is dismissed (Waters 2004:67; cf. Gundry 2005:216). In Rom 7:7-25, however, both the anthropological flaw of ἐγώ and the ontological impotence of the Mosaic law indicate that the Mosaic law cannot be the cause of sin, but is instrumental in relation to the mastery of sin.<sup>410</sup> Instead, Paul introduced "indwelling sin" as "the deeper cause" of ἐγώ's dilemma in relation to the Mosaic law (Du Toit 1986:184-185). By the same token, Waters criticizes Sanders's contention of Paul's dilemma as follows:

Paul quotes Leviticus 18:5 to show that life results from obedience to the law (see Gal. 3:12; Rom. 10:5). The fact that no mere man experiences life in this way does not mean that one can charge God with some miscalculation. That is why Paul can state that the law "came in so that the transgression would increase" (Rom. 5:20). In other words, when God gives the law to a sinful people, the necessary effect is

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<sup>410</sup> See §2.2. in chapter 3.

transgression.

(2004:68)

Likewise, Sanders's contention of Paul's dilemma appears as a result of his notion of "from solution to plight," which allows him not only to disregard Paul's claim of both the anthropological flaw of ἐγώ and the ontological impotence of the Mosaic law in Rom 7:7-25, but also to exonerate the Mosaic law from such a negative role in the administration of God's salvific economy in the course of salvation history. Thus it is clear that, if both the anthropological flaw of ἐγώ and the ontological impotence of the Mosaic law are adequately taken into account, Sanders's contention of Paul's dilemma in relation to his notion of "from solution to plight" appears to be untenable.

Besides, salvation history is not centered on these two different dispensations but on the promise-fulfillment framework (cf. Gundry 2005:206-207). If Paul's conception of salvation history is taken into account adequately, Paul did not find fault with Israel for their unbelief in Christ "*instead of*" pursuing the Mosaic law, but for their unbelief "*as caused by*" performing the Mosaic law legalistically (Gundry 2005:209, italics original). Our preceding investigations both on the contours of Paul's argumentation in Romans 1—11 and on Paul's use of quotations from the Jewish Scriptures have indicated that both salvation history and the promise-fulfillment framework function as the *epistemological grid* of Paul's theological perspectives (cf. Seitz 1998:149; Yarbrough 2004:297-342).

Sanders comes to be parted with the traditional Lutheran and Reformed concept of Pauline soteriology: (1) He attempts to locate Pauline soteriology on the same footing as Jewish soteriology in "the pattern of religion," namely God's covenantal faithfulness. Although Pauline soteriology is exclusively Christocentric, it is still transcending the category of covenantal nomism because Pauline soteriology appears to be participationistic; (2) he ignores both the anthropological flaw of ἐγώ and the ontological impotence of the Mosaic law. However, Paul was at pains to make sure that no one can be justified through works of the law due to these two (cf. Schreiner 1985:278); (3) he also ignores the covenant context of the Mosaic law in the Second Temple period, in which faith is legalistically prone to be materialized as "good deeds" to some extent (cf.

De Roo 2003:191-202). He understands that Paul's theological and missionary agenda is that "the salvation of the Gentiles is essential to Paul's preaching; And with it falls the law" (Sanders 1977:496); and (4), consequently, he attempts to dissipate the propitiatory and expiatory effect from Jesus Christ's death on the cross as the material cause of believers' justification by faith. For Sanders, participating in Christ's death is synonymous with the "deliverance from the power of sin" (Waters 2004:89).<sup>411</sup> Paul's argumentation in Romans 1—4 indicates that the revelation of God's righteousness from faith to faith in 1:16-17 is closely linked with what God has done for believers through the propitiatory sacrifice of Jesus Christ and resurrection from the dead in 3:21-26.

Moreover, although Sanders's understanding of Pauline soteriology is exclusively Christocentric, his contention of different dispensations entails a practical implication of the "equal viability" between Second Temple Judaism and early Christianity "as a means of salvation" (Farnell 2005:210). However, it was observed that the continuity and discontinuity between Second Temple Judaism and early Christianity appear in a salvific drama of the triune God in terms of God's righteousness revealed through Jesus Christ.

## 2.2. Räisänen

### 2.2.1. Exegetical issues

Räisänen publishes his two monographs on the inconsistency of Paul's argumentation in his letters in 1983 and 1992. According to Van Spanje (1996:8),<sup>412</sup> Räisänen's dealing with Paul's argumentation synthesizes these two concentric circles such as theological and historical explanation. The explicit historical explanation goes hand in hand with the implicit theological explanation. Paul's theological agenda is grounded in the fact that Christ is the unique way to salvation so that no other way can be presupposed *a priori* (cf. Van Spanje 1996:8). Based on the implicit theological explanation, the explicit historical

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<sup>411</sup> According to Gundry (2005:216 n. 79), "[a]dding moral relativism to such a psychological view of sin insures a theological devaluation of objective guilt" with the result of disregarding "the propitiatory and expiatory value of Jesus' death."

<sup>412</sup> It is re-published in English as Van Spanje, T E 1999. *Inconsistency in Paul?: a critique of the work of Heikki Räisänen*. Tübingen: Mohr Siebeck. (WUNT 2 110.). In this study, the reference will be made from his monograph in Dutch.

explanation gives the reason for Paul's missionary activities and his contacts with the Hellenistic community in Antioch (cf. Van Spanje 1996:8).<sup>413</sup>

Concerning the inconsistency of Paul's argumentation in Romans 4, Räisänen raises a question: "Is Paul's critical attitude to the Torah rooted in *anthropology* or in *Christology*?" (1983:168, italics original). For the former, any attempt to perform works of the law entails "boasting and arrogance"; for the latter, Paul found fault with Israel for "putting the Torah in the place that God has reserved for Christ" (Räisänen 1983:169). In doing so, Räisänen deals with Paul's claim in Rom 4:4-5 as follows:

They apparently refer to the attitude of one who tries to earn salvation by his own merits, expecting to receive his "reward" (μισθός) according to them. Yet Paul does *not* say that the real fault with the one who "works" would be that he *boasts* of his accomplishments...It is questionable whether one should seek in these verses more than Paul's usual axiom of the place of the law as a way to salvation in Judaism...Paul's real point in the passage is the surprising chance given by God to the μη ἐργαζόμενος: no works of the law are required of the Gentile!

(1983:171)

For Räisänen, what matters to Paul's argumentation is "the inclusion of the Gentiles" other than the doctrine of justification (1983:172). It leads him to conclude that "[t]he root of evil lies in a christological failure, not in an anthropological one" (Räisänen 1983:176). However, Paul's use of quotations from the Jewish Scriptures such as Genesis and Psalms in Rom 4:3 and 4:7-8<sup>414</sup> demonstrate that, *in nuce*, the justification of Israel hinges on the notion of the justification of the ungodly. The former was supposed to refer to God's righteousness and his faithfulness to the covenant/his salvific promises in spite of their faithlessness as the latter does. Paul's claim of the universality of sin over humanity *in toto* in Rom 3:9 is manifested in his argumentation in Romans 4 by precluding any boasting of good works before God even in the cases of both Abraham

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<sup>413</sup> "...voor Paulus is *Christus de enige weg* tot de zaligheid en dáárom kunnen alle andere wegen (zoals bijvoorbeeld de wet) *a priori* geen weg tot de zaligheid zijn. De *historische* verkering, waarbinnen de theologische verklaring moet passen (concentrische cirkels), heeft te maken met Paulus' zendingsactiviteiten en met zijn contacten met de *hellenistische gemeente in Antiochië*" (Van Spanje 1996:8, italics original).

<sup>414</sup> See §3. in chapter 6.



and David.

Concerning the inconsistency of Paul's argumentation in Romans 9—11, Räisänen (1992:30) insists that both Paul's claims of Jewish privilege in Romans 9 and 11 are self-contradictory: The former is negative; the latter is positive. While, in Rom 9:6-29, Paul spoke of the hardening of Israel, in Rom 11:11-36, he made sure the election of Israel (Van Spanje 1996:92).<sup>415</sup> In doing so, he attempts to make sense of such an inconsistency in Romans 9—11 in comparison to 2 Corinthians 4. Räisänen opines that,

In Römer 9 und 11 wird sie als gottgewirkt angesehen, und in Römer 9 legt Paulus sehr viel Gewicht eben auf Gottes Recht, wen er will zu verstocken. Dieser Gedanke läßt sich nicht mit der Vorstellung von 2 Kor 4 harmonisieren, wo die Verstockung auf die *widergöttliche* Macht zurückgeführt wird. Die Einführung des Satans in Röm 9 hätte den Gedankengang dort von Grund auf zerstört, denn in Röm hängt ja alles von der Souveränität Gottes ab. Auch in Röm 11 wird Gott *expressis verbis* als der Urheber der Verstockung genannt.

(1987a:2924, italics original)

Räisänen attempts to ascribe the hardening of Israel in Romans 9 to anti-divine power as the means by which he understands that the hardening of Israel in Romans 9 is permanent, while the hardening of the rest in Romans 11 is interim (Van Spanje 1996:93).<sup>416</sup> In doing so, Räisänen (1988:194-195) contends that, in Romans 9, Paul wanted to release Jewish Christians from their Jewish background, whereas, in Romans 11, he deliberately ascribed the self-identity of Gentile Christians to the Jewish background (Van Spanje 1996:98).<sup>417</sup> He proposes that Paul laid hold of two mutually exclusive soteriologies at the same time. Räisänen contends,

Romans 9-11 testifies in a moving way to Paul's wrestling with an impossible task, his attempting to "square the circle". He tries to hold together two incompatible convictions: 1) God has made with Israel an irrevocable covenant and given Israel

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<sup>415</sup> "Rom 9,6-29 spreekt over een *verharding* van Israël, terwijl Rom 11,11-36 spreekt over een *verkiezing* van *geheel* Israël" (Van Spanje 1996:92, italics original).

<sup>416</sup> See Räisänen (1987a:2891-2939).

<sup>417</sup> "Door middel van Rom 9 zou Paulus de jodenchristenen willen losmaken van hun Joodse achtergrond, terwijl hij in Rom 11 zou willen laten zien, dat de heidenchristenen recht van bestaan hebben" (Van Spanje 1996:98).

his law which invites the people to a certain kind of righteous life, and 2) this righteousness is not true righteousness, as it is not based on faith in Jesus.

(1987b:410)

In an attempt to settle down this impossible task, Räisänen (1986:202) presupposes that “[i]n Röm 11,25ff<sup>418</sup> zerschneidet Paulus den gordischen Knoten mit Gewalt.” For Räisänen, the mystery in Rom 11:25 functions as an interpretative key to reconciling these two mutually exclusive soteriologies (1986:202). As with Sanders’s contention of “from solution to plight,” Räisänen’s contention of such an inconsistency of Paul’s argumentation in Romans 9–11 results from his soteriological christomonism (Van Spanje 1996:109).<sup>419</sup>

However, it is worth noting that the argumentative flow in Romans 9–11, the main topic of which is God’s infallible faithfulness, becomes crystal clear in part according to such a different manner in which the notion of the remnant comes to light in Rom 11:3-4 positively and there in 9:27-29 negatively.<sup>420</sup> In other words, on the one hand, the notion of the remnant carries a punitive aspect of God’s judgment in and of itself. On the other hand, it goes hand in hand with a salvific aspect of new creation on the basis of the assurance of hope (cf. Kraus 1996:311). Besides, Paul’s use of quotations from the Jewish Scriptures both in Rom 9:27-29 and in 11:3-4<sup>421</sup> indicates that, first, along with the notion of the remnant in 9:27-28, the term *σπέρμα* in 9:29 connotes both God’s judgment and his ultimate restoration (cf. Wagner 2003:116). The term *σπέρμα* adumbrates Paul’s claim in Rom 11:26 that “all Israel” will be saved. Second, Paul’s use of 3 Kgdms 19:18a LXX in Rom 11:4 underscores God’s own initiative with regard to the notion of the remnant (cf. Wagner 2003:234-235). All in all, Paul was convinced that the exchange of the role between the Jews and Gentiles refers to the interaction between the goodness and severity of God and the respective faiths of the Jews and Gentiles. As a result, the hardening of

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<sup>418</sup> “that a partial hardening has happened to Israel until the fullness of the Gentiles has come in” (Rom 11:25).

<sup>419</sup> “Belangrijk is Räisänens stelling, dat het soteriologische christomonisme van Paulus de oorzaak is van zijn worsteling in Rom 9-11” (Van Spanje 1996:109). See Bavinck (1895:48), who warned against the theologizing of such a soteriological christomonism: “Ze rust ten eerste dikwerf op de onjuiste voorstelling, alsof niet de Schrift maar bepaald de persoon van Christus het principium en de kenbron ware der dogmatiek, en toch weten we van Christus niets af dan uit en door de Schrift. Voorts is Christus zeerzeker het centrum en de hoofdinhoud der H. Schrift, maar juist omdat hij het middelpunt is, is hij het uitgangspunt niet...”

<sup>420</sup> See §2.3. in chapter 3.

<sup>421</sup> See §2. and §4. in chapter 8.

the majority of Israel appears as an interim process in the administration of God's salvific economy in the course of salvation history (cf. Kraus 1996:318). Räisänen's contention of inconsistency fails to do justice both to Paul's argumentation and to his use of quotations from the Jewish Scriptures.

### 2.2.2. Theological issues

Based on the inconsistency of Paul's argumentation, Räisänen (1986:31) contends that Paul misunderstood the commonality of Second Temple Judaism as legalistic. For Räisänen, Paul "came gradually and in good faith to brand the covenantal theology of his Jewish-Christian opponents as 'salvation by works of the law', thus attributing to the law a different role than the Jewish Christians themselves did" (1986:31). Paul's theologoumenon reflects "a polemical situation" (Räisänen 1986:51). It compels Räisänen to call into question Paul the theologian as follows:

Paul the theologian is a less coherent and less convincing thinker than is commonly assumed. By way of intuition Paul seems to have arrived at profound insights, but he did not succeed in giving any clear theoretical account of them. He was a very vivid mind and a very sharp intellect; of that there is no doubt. But he was too much under the influence of the overwhelming experience of the Spirit, which was so characteristic of the life of the new Christian communities, to be able to give room for calm reflection.

(1986:22-23)

In doing so, he rejects the hermeneutical relationship between the Jewish Scriptures of the Second Temple period and Pauline theology in the course of salvation history in terms of the promise-fulfillment framework.<sup>422</sup> Räisänen (1983:163-164) contends that Paul's conception of Christ as the basis of salvation exposes the inconsistencies of the *heilsgeschichtliche* perspective. However, both salvation history and the promise-

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<sup>422</sup> Räisänen (1990:171) lays hold of a radical discontinuity between Israel and Paul by saying that "[m]an sollte eingestehen, daß zwischen dem Glauben Israels und Paulus ein Bruch besteht. Aus diesem Tatbestand entstehen für eine heils- bzw. offenbarungsgeschichtlich orientierte 'Biblische Theologie' größere Schwierigkeiten als man im allgemeinen einsieht."

fulfillment framework are two axes of the *epistemological grid* of Paul's theological perspectives (cf. Seitz 1998:149; Yarbrough 2004:297-342).<sup>423</sup> It does mean that Paul was no doubt a "contextually sensitive" interpreter of the Jewish Scriptures (Waters 2006:21).<sup>424</sup> Our preceding investigation of Paul's use of quotations from the Jewish Scriptures has indicated how Paul managed to interpret and understand quotations from the Jewish Scriptures in relevant historical, cultural, and religious contexts on the basis of two axes of the *epistemological grid* of Paul's theological perspectives.

Besides, it seems that Räisänen's understanding of soteriological christomonism<sup>425</sup> may have in common with Barth's understanding of extreme christomonism in *Church Dogmatics*, through which "Barth ended up with a kind of soteriology that either is universalistic or at least theologically leans toward it" (Kärkkäinen 2003:172). By the same token, Eskola's observation is suggestive hereof as follows:

Räisänen could well accept that Jesus' eschatology or Pauline treatment of Christocentric soteriology expresses the very meaning of the text. Why does he not do that then? Räisänen's science of religion approach makes him oppose eschatological beliefs and exclusivist Christomonism. Ideological criticism prevails.  
(2013:197)

It leads Eskola to conclude that "Räisänen is no Deist, but he may be a universalist" (2013:223). It becomes clear in that Räisänen insists that Paul's theological dilemma is that "a *divine* institution has been *abolished* through what God has done in Christ" (1983:264-265, italics original). However, it was observed that Paul's gospel is not centered on supersessionism. For Paul, the righteousness of God revealed  $\chi\omega\rho\iota\varsigma$  νόμου but  $\delta\iota\grave{\alpha}$  πίστεως Ἰησοῦ Χριστοῦ encompasses both continuity and discontinuity in a salvific drama of the triune God. Jesus Christ did not aim at fulfilling the Mosaic law, but at fulfilling righteousness to which the Mosaic law was supposed to lead (cf. Kraus 1996:306). Räisänen's contention appears to be untenable.

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<sup>423</sup> See Nickelsburg (2003:chapter 1 passim). Such an epistemological grid as the promise-fulfillment framework can also be found, at varying degrees, in Jewish literature of the Second Temple period.

<sup>424</sup> *Contra* Stanley (2004:20).

<sup>425</sup> See Räisänen (1987a:2933, 1986:185-205).

## 2.3. Dunn

### 2.3.1. Exegetical issues

Dunn is the first to coin the well-known term “New Perspective on Paul” in his article in 1983.<sup>426</sup> Sanders’s covenantal nomism, which releases “an evil strain of Christian anti-Semitism,” still plays an important role in his understanding of Pauline theology (Dunn 1991a:300). However, Dunn drives a wedge between his new perspective on Paul and Sanders’s understanding of the participatory perspective on Paul. Sanders espouses the discontinuity between his covenantal nomism and Paul’s gospel, whereas Dunn (1991a:300) underscores the continuity between the two by saying that Sanders seems to fail to “follow through this insight far enough or with sufficient consistency.” In doing so, from a sociological perspective, he proposes the notion of the boundary marker.<sup>427</sup>

Concerning the main topic of Romans in 1:16-17, Dunn (1988a:40) insists that “δικαιοσύνη is a good example of the need to penetrate through Paul’s Greek language in order to understand it in the light of his Jewish background and training.” He regards “Hebrew thought קִדְּוָה//הַקִּדְּוָה” as relational (Dunn 1988a:40). God’s righteousness in Paul’s gospel points to “covenantal faithfulness.” God is righteous by acting to restore and maintain a covenantal relationship with his covenanted people (Dunn 1988a:41). Dunn contends,

This understanding of Paul’s language largely removes two issues which have troubled Christian theology for centuries. (1) Is “the righteousness of God” subjective or objective genitive; is it an attitude of God or something he does? Seen as God’s meeting of the claims of his covenant relationship, the answer is not a strict either-or, but both-and, with the emphasis on the latter...(2) δικαιοῦν, “to justify”: does it mean “to *make* righteous” or “to *count* righteous?” This is the classic dispute between Catholic and Protestant exegesis... Since the basic idea of a *relationship* in which God acts even for the defective partner, an action whereby God sustains the

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<sup>426</sup> This article was reprinted in Donfried (1991). In what follows, this reprinted article will be referred to.

<sup>427</sup> *Contra* Bernat (2009:9), who points out that, by dealing with the function of circumcision in the Priestly tradition as a sign of the covenant, “from the Priestly perspective, circumcision is neither a sign of ethnicity nor a national or communal boundary marker.”

weaker partner of his covenant relationship within the relationship, the answer again is really *both*.

(1988a:41-42, italics original)

Concerning “the power of God for salvation” in Rom 1:16, he goes on to say that faith explains why human righteousness is derivative of God’s righteousness in terms of the covenantal relationship between them (Dunn 1988a:42). That is why Dunn contends that Paul found fault with Israel for their exclusivism, not for their legalism, by saying:

Paul will go on to analyze the plight of man as his failure to accept this status of complete dependence on God (1:21, 25, 28), including his fellow Jews whose narrower definition of covenant righteousness in terms of ethnic identity and “works” (9:6-13) in Paul’s view involved a departure from the fundamental recognition that faith on man’s side is the only possible and sufficient basis to sustain a relation with God, as exemplified above all in Abraham’s unconditional trust and total dependence on God and his promise.

(1988a:43)

However, his contention fails to do justice to Paul’s argumentation in Romans 1—4.<sup>428</sup> Contrary to Dunn’s attempt to view faith as the boundary marker on behalf of works of the law, the term πίστις in Hab 2:4 LXX does not function as a prerequisite for obtaining righteousness (cf. Kraus 2011:170). It is less convincing that the phrase “from faith to faith” in Rom 1:17a functions as a “play on the ambiguity of the word faith/faithfulness, in the sense ‘from *God’s* faithfulness (to his covenant promise) to man’s response of faith” (Dunn 1988a:48, italics original). It becomes clear in that the revelation of the wrath of God in Rom 1:18 explains how the revelation of the righteousness of God from faith to faith in the gospel in 1:17a comes into play in the course of Paul’s argumentation in Romans 1—4, where the idolatrous disposition of the ungodly and unrighteous plays a pivotal role in making crystal clear Paul’s claim of the justification of the ungodly. Besides, Rom 1:17a, 1:18, and 3:21-26 are structured in the form of a *chiasmus*. In doing so, the revelation of the wrath of God in Rom 1:18 serves to shed more light on what the revelation of the righteousness of God both in 1:17 and in 3:21-26 is about in relation to

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<sup>428</sup> See §2.1. in chapter 3.

God's salvific economy in the course of salvation history. In other words, God's wrath thus revealed to all the ungodly and unrighteous serves to call attention to that which God has done for believers by revealing his righteousness *χωρίς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ*. Briefly put, for Paul, God's righteousness becomes available to those who have faith in Jesus Christ (cf. Moo 1996:224-226).

Nonetheless, Dunn (1988a:42) calls into question this hermeneutical relationship between the revelation of the wrath of God and that of the righteousness of God: "Does 'the righteousness of God' also include the thought of judgment ('the wrath of God' [1:18ff])? That is less likely..." In doing so, he attempts to locate the revelation of the wrath of God in the sphere of the *eschaton* (Dunn 1988a:43). As aforementioned, however, it cannot do justice to Paul's argumentation in Romans 1–4. Instead, in terms of, and in contrast to, the idolatrous and hypocritical disposition of the ungodly and unrighteous in Rom 1:18–2:29, Paul's claim in 1:16-17 deals with the very identity of believers in terms of the notion of the justification of the ungodly. Therefore I suggest that both God's righteousness and his wrath make sense of the identity of the ungodly thus justified in spite of their unrighteousness according to God's salvific economy in the course of salvation history, namely those who have faith in Jesus Christ.

Concerning Paul's argumentation in Romans 3–4, first, when it comes to Paul's claim in Rom 3:4, Dunn (1988a:44) concedes by saying that his understanding of the phrase "from faith to faith" in 1:17a as "from God's faithfulness to man's faith" cannot find support in it. His understanding of the phrase "from faith to faith" in Rom 1:17a will come to light if Paul would have made sense of God's faithfulness in Romans 9–11 in terms of human faith in 3:21–5:21 (cf. Dunn 1988a:140). Nonetheless, he goes so far as to say that Paul's use of Ps 50:6 LXX refers to God's "continuing faithfulness to Israel" in terms of the *eschaton*:

[T]he most obvious objection against God is not that he will exercise final judgment – that can be taken for granted as axiomatic (2:2; 3:6) – but rather that he has been unjustifiably faithful to Israel (v 3)...What Paul is sure of is that in that day God will overcome any objections or counter-suits against him, not, of course, by sheer

force or by arbitrary power of majesty, but by the demonstration of the justice of his case, and by the truth of his words being recognized (in that sense “becoming true” – v 4). In that day his righteousness (= saving action toward Israel) will be demonstrated (v 5).

(Dunn 1988a:140-141)

However, two subsequent rhetorical questions in Rom 3:3 and 3:5 bring to the fore the righteous and faithful disposition of God without being slanted to the *eschaton*.<sup>429</sup> It becomes clear in that these two contrasts between the very disposition of human beings and that of God come to the forefront by way of Paul’s responses with μή γένοιτο in an emphatic manner in Rom 3:4 and 3:6 respectively. Besides, Rom 3:1-8 coheres with Paul’s previous claims in 1:18—2:29 (cf. Matera 1996:186-187). Paul wanted to speak in Rom 3:1-8 is less about a salvific aspect of God’s righteousness at this juncture but more about its punitive aspect. It becomes clear in that Rom 3:10-18 is structured in the form of a *chiasmus* by initiating the notion of the universality of sin over humanity *in toto*.<sup>430</sup> In doing so, Paul was convinced that the desperate failure to honor/fear God is the primary cause of both the corrupted inner state and violent outer state of humanity in unrighteousness. Likewise, Dunn’s contention of the *eschaton* cannot do justice to Paul’s argumentation in Romans 1—4 as a whole.

Second, when it comes to Paul’s use of Gen 15:6 LXX in Rom 4:3, Dunn (1988a:228) contends that “Paul appeals to this text now because he is confident that he himself stands within that main stream of God’s covenant purpose.” Paul unfolded his conception of Abraham’s faith in Rom 4:4-5 in a midrashic manner. He goes on to say that Abraham’s act in Genesis 15, which refers to “covenant loyalty,” should dissipate “the common-sense logic of the work-a-day world for grace” from his argumentation herein (Dunn 1988a:228). For Dunn, the Abraham story in Genesis 15 gives a glimpse of God’s dealings with humanity *in toto* (1998:367). However, Paul’s use of the bookkeeping metaphor in Rom 4:4-5 is not about covenantal status (cf. Waters 2004:111). In doing so, Dunn ascribes Paul’s use of this bookkeeping metaphor as “part of the analogy drawn from the world of contract and employment,” when he insists the following:

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<sup>429</sup> See §2.1. in chapter 3.

<sup>430</sup> See §2. in chapter 6.



He does not say, “If you think of Abraham’s faith as a work, you must think of his righteousness as a reward.” The contrast is solely between working and believing, between what the worker is due and what is given as a complete favor...in the case of Genesis 15:6 the whole language of “payment due” is inappropriate...Here he simply poses the alternatives, work → reckon → debt, faith → reckon → favor, as a way of shaking his Jewish interlocutor out of a too ready equation of Abraham’s believing with his covenantal loyalty. Where (Abraham’s) faith is in view, the righteousness is surely reckoned in terms of grace, not of payment due.

(1988a:204, italics original)

Dunn (1998:367) does not view works of the law as legalistic, through which the righteousness of God can be obtained. Instead, works of the law are exclusivistic because it allows Gentile believers to “take on the persona and practices of the Jewish people” (Dunn 1998:363). However, Dunn’s understanding of works of the law as “covenantal loyalty” cannot do justice to Paul’s subsequent use of Ps 32:1-2a LXX in Rom 4:7-8 (2006:28). Based on the term ἄσεβής, Paul’s use of Ps 31:1-2a LXX in Rom 4:7-8 plays an expository role in clarifying what Paul spoke of in 4:3 (cf. Aletti 2003:317).<sup>431</sup> It will dispel a tenacious tendency of Second Temple Jews dealing with Abraham’s faith as merit synergistically achieved by good works. Any boasting of good works before God even in the cases of both Abraham and David should be precluded according to Paul’s claim of the universality of sin over humanity *in toto* in Rom 3:9. As a result, the only alternative is to have faith in God’s salvific promises and to put hope in them by faith according to God’s mercy.

Notwithstanding this explicit structural parallel, Dunn (1988a:230) insists that “Paul’s reference to Psalm 32 does not advance the argument very far.” In doing so, he comes to the conclusion that, for David, works of the law function as the boundary marker:

In both cases the denial of justification by works (of the law) is then developed positively in terms of a promise which embraced Gentile as well as Jew and did not

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<sup>431</sup> See §3. in chapter 6. *Contra* Dunn (1988a:23), who insists that “Paul’s reference to Ps 32 does not advance the argument very far.”

depend on the law (4:13-17). Once again it is clear that to remove “works of the law” from the equation was to remove the blockage which prevented the gospel from reaching out beyond the boundaries of Israel marked out by the law.

(Dunn 1998:354)

However, it is of interest to note that the term ἀσεβής in Rom 4:5 explains why Paul employed Ps 31:1-2a LXX in support of his claim in 4:3 as *gezerah shewah*. Taken together, Dunn’s understanding of Abraham’s faith cannot do justice both to Paul’s argumentation in Romans 4 and to his use of quotations from the Jewish Scriptures. It boils down to a sociological effect of performing works of the law as the boundary marker.

Concerning Paul’s argumentation in Romans 7, Dunn (1998:473) poses an interpretative question, saying: “If the experience indicated in [Rom] 7.5 belongs so completely to the convert’s past, why does Paul interrupt his exposition of the convert’s privileges and obligations by casting such a lengthy glance back over his shoulder? If the law was so little relevant to believers, why should he spend so much time defending it?” In doing so, he ascribes Paul’s claim in Rom 7:14-24 as “the existential anguish” (Dunn 1998:474). By disregarding an individualistic perspective on Paul’s argumentation in Rom 7:7-25, Dunn (1998:98) understands that Paul was at pains to exonerate the Mosaic law from any responsibility for death.

Contrary to Dunn’s contention of “the existential anguish” in Rom 7:7-25, however, Paul’s argumentation herein is to expose, from a certain individualistic perspective, not only the anthropological flaw of ἐγώ, but also the ontological impotence of the Mosaic law.<sup>432</sup> In Rom 7:7, the commandment against covetousness serves to expose the idolatrous and hypocritical disposition of human beings. The commandment against covetousness is to expose the fact that the unconsciousness of sin cannot provide evidence of the lack of such an idolatrous and hypocritical disposition of the ungodly and unrighteous in Rom 1:18—2:29. Briefly put, the Mosaic law plays an instrumental role in making sin conceivable. Although the Mosaic law is not the cause of sin, it is instrumental of the mastery of sin.

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<sup>432</sup> See §2.2. in chapter 3.

Concerning Paul's argumentation in Romans 9, first, when it comes to Paul's claim in Rom 9:14, Dunn (1988b:561) contends that "at this point he [= Paul] evidently has decided to examine further the corollary of nonelection, to explore the dark side of the moon of God's purpose in election using whatever light he can find in scripture." In doing so, he comes to the conclusion that God's election of Israel owes its existence to his pity and compassion (Dunn 1988b:562). However, it cannot do justice to Paul's argumentation in Rom 9:14-18.<sup>433</sup> The rhetorical question in Rom 9:14 harks back to the rhetorical question in 3:5 and brings again to the fore the forensic imagery of the law court (cf. Morris 1988:156; Seifrid 2001a:59). Based on such an idolatrous and unrighteous disposition of human beings in Rom 1:18—2:29, Paul's claim in 3:1-8 makes sure that God is always faithful and righteous (cf. Moo 1996:196). Nonetheless, Dunn (1988b:563) goes on to say that, by taking the Pharaoh story in Exod 9:16 in Rom 9:17 as an example, Paul understood "Pharaoh's obduracy" as the foil to set off God's redemptive power...God's powerful call of Israel" and introduced "the antithetical role filled by Esau and Pharaoh in relation to Israel's election and redemption," which should reflect the current situation between the rest of Israel and Gentile believers. However, it was observed that God's merciful act does not stand in contrast to his hardening act (cf. Moo 1996:599).<sup>434</sup> The purpose of God's sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people.

Second, when it comes to Paul's use of the catena of quotations from the Jewish Scriptures in Rom 9:25-29, Dunn (1988b:575) insists that scriptural evidence adumbrates the equality between the Jews and Gentiles in terms of the universality of God's invitation to become the people of God. When it comes to Paul's use of quotations from Hos 2:25 LXX along with 2:1b LXX in Rom 9:25-26, he goes on to say that "his call can completely transform what had appeared to be a clear-cut case of divine rejection" (Dunn 1988b:575).<sup>435</sup> Dunn attempts to view the notion of the remnant in terms of the *eschaton*,

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<sup>433</sup> See §2.3. in chapter 3.

<sup>434</sup> *Contra* Jewett (2007:597-599) and Zoccali (2008:289-318).

<sup>435</sup> According to Barclay (2010:102), however, God's mercy appears to be generative, not restorative herein unlike Jewish literature of the Second Temple period. It does mean that "non-Jews are not 'bolted on' to Israel by some fresh divine decision, or by some 'extension' of the terms of the original covenant promise."

when he concludes:

Here again then scripture gave clear warning against an exclusive presumption of final salvation based solely on God's original promises: the promises remain sound; the presumption would prove false. Paul certainly shows once more his awareness, his troubled consciousness (9:1-3), that so few of his people had (so far) responded to the gospel. But no doubt he saw Isaiah's words as divine confirmation that the relatively poor response of his people was part of God's overall purpose for the end time.

(1988b:575)

However, his contention of God's invitation cannot do justice to Paul's argumentation in Rom 9:25-29.<sup>436</sup> Paul's use of quotations from Hos 2:25 and 2:1b in Rom 9:25-26 indicates that God's invitation is accompanied with covenant renewal, through which a Gentile sinner-like Gomer's children could become incorporated into the people of God again. Therefore I suggest that Paul's use of quotations from Hos 2:25 LXX and 2:1b LXX in Rom 9:25-26 is not about the universality of God's invitation to become the people of God, but about God's initiative for the ungodly to be justified by faith. Besides, Paul's claim in Rom 9:27-29 is concerned with God's sovereignty in election (cf. Shum 2002:209). It is worth noting that the term *σπέρμα* connotes both God's judgment and his restoration (cf. Wagner 2003:116). Given God had spared the remnant ἐξ Ἰουδαίων according to his mercy, first, Paul's claim of the infallible faithfulness of God's word in Rom 9:6a, the main topic of Romans 9—11, is affirmed. Second, God's sovereignty in election, which "is always limited, as in the time of Isaiah" can pave the way for a better understanding of Paul's negative use of the notion of the remnant in Rom 9:6b (Shum 2002:209). Dunn's contention of the *eschaton* in relation to the notion of the remnant appears to be untenable.

Third, when it comes to Paul's claim in Rom 9:30-33, Dunn (1998:365) insists that Paul found fault with Israel for their ignoring of righteousness, which could be attained by faith only, not through works. In doing so, he comes to the conclusion that, contrary to

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<sup>436</sup> See §2. in chapter 8.

“work of faith,” or “the obedience of faith,” “works of the law” appear to be exclusivistic in making the distinction between the Jews and Gentiles (Dunn 1998:365). Notwithstanding this distinction between “work of faith” and “works of the law,” Dunn opines that,

There is actually no problem. For “works of the law” refers primarily to the obedience to the law’s requirements which most of Paul’s fellow Jews regarded as their *raison d’ être* as Israel in its distinctiveness among the nations. But no one disputed that all are required to do good.

(1998:365-366, italics original)

In terms of the universality of God’s invitation to become the people of God, Dunn (1998:366) contends that Israel misunderstood “what her covenant law required” as exclusivistic, not as legalistic. However, the thematic parallel between Rom 9:30-33 and 10:1-4 shows that, contrary to Dunn’s contention, works of the law connote “self-accomplishment or self-assertion” (1988b:582; cf. Johnson 1989:151).<sup>437</sup> The phrase Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων in Rom 9:31-32a is coupled with the phrases καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι in 10:3. Besides, both the phrase νόμον δικαιοσύνης in Rom 9:31 and τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου in 10:5 point to the fact that, although the Mosaic law may lead Israel to righteousness, they came to fail to attain its promised righteousness by pursuing it as if by works, ὡς ἐξ ἔργων. Paul’s use of the term ἔργον herein revolves around such a self-accomplishment (cf. Shum 2002:217).

Concerning Paul’s claim in Rom 11:1-10, Dunn lays hold of his understanding of works of the law as the boundary marker:

The context here confirms the earlier observation that the “works” referred to are a way of understanding election which Paul firmly rejects (election of grace, not from works) – “works” understood as the hallmark of election, as that which marks out the elect as such.

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<sup>437</sup> See §2.3. in chapter 3.

(1988b:639)

It leads him to conclude that “the remnant” refers to “a group sustained by God’s grace” (Dunn 1988b:639). However, Dunn’s understanding of election is halfway correct and cannot do justice both to Paul’s argumentation in Rom 11:1-10 and to his use of quotations from the Jewish Scriptures in 11:3-4, 11:8, and 11:9-10 respectively.<sup>438</sup> First, Paul employed two antithetical *Stichwörter* such as the term χάρις and the term ἔργα as the means by which he connected Rom 11:1-6 both to 9:30-32 and to 4:1-6, where Paul made sense of the notion of the justification of the ungodly in the Abraham story in Genesis 15. In other words, the notion of the remnant in Romans 11 hinges on the notion of the justification of the ungodly, not on the universality of God’s invitation to become the people of God. The elect within Israel in Rom 11:7 who will come to attain righteousness by faith corresponds to the Gentiles in 9:30 who did according to God’s election of grace, not as Israel in 9:31 who failed to keep the law of righteousness. Second, Paul’s use of quotations from the Jewish Scriptures in Rom 11:3-4, 8, and 11:9-10 indicates that the tapestry of the conflated quotation from Deut 29:3 LXX and Isa 29:10 LXX, along with Paul’s use of Ps 68:23-24 LXX, serves to shed more light on the fact that the purpose of God’s sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people. The notion of the remnant appears to be mutually referenced with the new creation brought by God’s salvific economy. It becomes clear in that both a positive aspect of the notion of the remnant in Rom 11:3-4 and its negative aspect in 9:27-29 make sense of Paul’s claim of God’s infallible faithfulness to his salvific promises.

### 2.3.2. Theological issues

Dunn’s understanding of works of the law appears to be sociological. It boils down to the sociological effect of performing works of the law as the boundary marker of the covenant community, the theological cause of which is the law observance. Dunn opines that,

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<sup>438</sup> See §2.3. in chapter 3 and §4. in chapter 8.

[T]he way in which the law, thus understood, came to reinforce the sense of *Israel's privilege*, the law as marking out this people in its set-apartness to God. As God's choice of Israel drew the corollary that God's saving righteousness was restricted to Israel, so the law's role in defining Israel's holiness to God became also its role in *separating Israel from the nations*.

(1998:355, italics original)

Nonetheless, by dealing with Gal 3:12, Dunn (1993:176) makes a false dichotomy between the sociological effect of performing works of the law and its theological cause of doing the law with reference to Lev 18:5 by saying that “in context Lev. xviii.2-5 emphasizes the distinctiveness of Israel's way of life from that of the surrounding nations...the thought is badly skewed if the emphasis is placed upon ‘doing’ the law.” That is why Watson (2004:340) calls into question Dunn's understanding of the boundary marker in that Lev 18:5 is concerned with “a praxis that both differ from that of other nations and leads to ‘life.’” By the same token, Kim's observation is suggestive hereof:

Our brief discussion of the passages in which it appears suggests rather that although in some passages in Galatians it has especially in view the Jewish covenant distinctives such as the laws of circumcision, purity, and festivals, it usually refers more generally to the deeds done in obedience to the law which are considered as human-achievements or as good works done to earn God's favor.

(2002:59-60)

Notwithstanding such an interaction between the sociological effect of performing works of the law and its theological cause of doing the law, Dunn (1991a:339-353) is led to conclude that works of the law function as the boundary marker from a sociological perspective. However, first of all, the emphasis of Paul's argumentation in Romans 1—11 is not placed on the universality of God's invitation to become the people of God but on God's initiative for the ungodly to be justified by faith.<sup>439</sup>

Nonetheless, by applying Sanders's covenantal nomism to Pauline theology, Dunn rejects the propitiatory sacrifice of Jesus Christ and resurrection from the dead on which the

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<sup>439</sup> See our dealings with exegetical issues of Dunn in this chapter.

notion of the justification of the ungodly hinges. Dunn contends,

God's sentence of death on sin is carried through in the death of Christ. Were Paul's doctrine of atonement one of substitution (Jesus died and the sinner went scot-free) that would be more open to such a charge...Paul's teaching is of Christ's death as a representative death, the death of all, of sinful flesh... The cancer of sin in the human body is destroyed in the destruction of the cancerous flesh.

(1998:386)

It becomes clear in that Dunn (1988a:172) contends that Rom 3:25 is not about "whom God set forth as an expiation, through faith in his blood" but about "whom God set forth as an expiation, through faith, in his blood." Dunn dissipates such a sacrificial meaning of Christ's death as a substitutionary atonement from Paul's claim in Rom 3:25 by inserting a comma between faith and in the blood.<sup>440</sup> In doing so, Dunn comes to the conclusion that Christ's death is metaphorical, when he insists the following:

As with all metaphors, the metaphor is not the thing itself but a means of expressing its meaning. It would be unwise, then, to translate these metaphors into literal facts, as though, for example, Christ's death were literally a sacrifice provided by God (as priest?) in the cosmos, conceived as a temple.

(1998:231)

This is because, for Dunn, the wrath of God is "the outworking of the destructive consequences of sin" and cannot be easily propitiated (1991b:49-50). God's dealings with such destructive consequences of sin are to destroy them (Dunn 1991b:49). For Dunn, the death of Jesus Christ is instrumental in destroying the destructive consequences of sin once and for all. The destructive consequences of sin are supposed to "exhaust themselves in Jesus" (Dunn 1991b:50). Paul's conception of the death of Jesus Christ as a sacrifice is concerned with "the destruction of the malignant, poisonous organism of sin" (Dunn 1991b:50). Dunn regards Christ's death as representative, through which "the cancer of sin in the human body is destroyed in the destruction of the cancerous flesh" (1998:386). However, our preceding investigation on the contours of Paul's argumentation in Romans

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<sup>440</sup> For the sacrificial meaning of Christ's death, see Finlan (2004:chapter 3 passim).



1—11, especially in Romans 1—4, has indicated that the wrath of God thus revealed to all ungodly and unrighteous goes hand in hand with the consequences of sin. It is worth noting that the latter cannot be the cause of the former. For Paul, God’s wrath is more than “the outworking of the destructive consequences of sin.” God’s wrath refers to his faithfulness to the covenant/his salvific promises, that is, the revelation of his righteousness *χωρὶς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ*. The propitiatory sacrifice of Jesus Christ and resurrection from the dead in Rom 3:21-26 are the material cause of the revelation of God’s righteousness *χωρὶς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ*. Thus it is clear that it is less convincing that, in Rom 3:21-26, the death of Jesus Christ is metaphorical rather than sacrificial.

It is of interest to note that Dunn’s understanding of Christ’s death as a metaphorical representative death<sup>441</sup> may have in common with Barth’s understanding of the inclusive representative identity of Jesus Christ.<sup>442</sup> When it comes to the inclusive representative identity of Jesus Christ in *Church Dogmatics*, McDonald explains,

This concentration of the whole of election and reprobation in the person of Christ creates a division within humanity...according as we represent a particular facet of *Christ’s* election...This division based upon the manner of our participation in Christ’s election is materially and formally decisive for his presentation of the election of the community and of individuals. The community particularly designated “elect,” because called into self-conscious covenant relationship with God, is Israel-and-the-Church.

(2010:44-45, italics original)

Busch (2008:17) criticizes that such an inclusive representative identity of Jesus Christ in *Church Dogmatics* hinges on the notion of “theoanthropology.”<sup>443</sup> The notion of theoanthropology is centered on Barth’s understanding of divine aseity, which is christologically modified according to God’s covenantal love (cf. Barth 1963). In other words, what God has done in a way of electing and reprobating in the person of Jesus

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<sup>441</sup> *Contra* Brondos (2001:11), who argues that “[n]or does the Jewish literature cited by Dunn appear to equate Adam with humankind in general in the way Dunn proposes.”

<sup>442</sup> See Barth (CD II/2:100-101).

<sup>443</sup> For Barth, the notion of theoanthropology is centered on his Trinitarian concept of covenantal theology.

Christ is totally due to his covenantal love and his grace. The beneficiaries are called to give genuine gratitude. In an analogous manner to the notion of theanthropology, Dunn insists that “Paul’s teaching is of Christ’s death as a representative death, the death of all, of sinful flesh” (1998:386). This is because “[t]here is little evidence that Paul preached for conviction of sin or to stir up feelings of guilt” (1998:332). Briefly put, Dunn’s contention of the death of Christ is centered on “sin *qua* power,” not “sin *qua* guilt” (Waters 2004:116, italics original).<sup>444</sup> Nonetheless, both “sin *qua* power” and “sin *qua* guilt” cannot be mutually exclusive. The notion of “sin *qua* power” is closely linked with Paul’s conception of the flesh (e.g., Rom 7:25). Our preceding investigations in chapters 3 and 7 have indicated that the anthropological flaw of ἐγὼ in Rom 7-25 under the mastery of sin through the Mosaic law can be no excuse for exonerating ἐγὼ from committing sins (cf. Du Toit 1986:184-185). Conradie (2013:234) is correct in saying that “sin manifests itself both as guilt and as power...but the key to overcoming sin as power is to address the underlying problem of guilt.” I am of the opinion that, in order to make sense of the problem of “sin *qua* power,” it necessitates making the problem of “sin *qua* guilt” known to sinners.

Taken as whole, from a sociological perspective, Dunn (1998:368) ascribes the term “to be justified” as “the initial acceptance by God into restored relationship.” For Dunn, Paul deliberately substituted faith in Jesus Christ for works of the law, which acts as “the *chief badge* of covenant membership” (Venema 2006:114, italics original). It is for this reason that Venema (2006:115) criticizes that, in a number of articles and monographs, Dunn ascribes the righteousness of God in Pauline theology as God’s covenantal faithfulness, not as the righteousness of Christ, with the result that “the idea of Christ’s ‘active’ and ‘passive’ obedience” is dismissed. An attempt to dispel Christ’s active and passive obedience from the righteousness of God will result in such a progressive concept of justification by faith.<sup>445</sup> It becomes clear in that, on the basis of the doers of the law in Rom 2:13, Dunn (1998:135-136) contends that “[t]hat final judgment would be in accord with the law could be taken for granted...and exhortations similar to Rom. 2.13 can be

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<sup>444</sup> See McFarland, who notes that “human beings are not sinners because of the *ways* that they act (or fail to act), but by virtue of the mere *fact* of their acting.” Likewise, sin is predicated not only as “power” but also as “guilt” (2010:9-10, italics original).

<sup>445</sup> It is the time-old issue of such scholarly discussions between Lutherans and Catholics. See Braaten (1990), Lane (2002), Aune (2006), and Venema (2006).

readily be documented from near contemporary Jewish sources.”<sup>446</sup> He goes on to say that “Paul evidently regarded the law as a standard of *universal* judgment” (1998:136, italics original). As a result, the notion of justification appears to be progressive, which is comprised of several stages on the way to final vindication (cf. Venema 2006:115). However, our investigation on the contours of Paul’s argumentation in Romans 1—11, especially in Romans 1—4, has indicated that the functioning of this idolatrous and hypocritical disposition of the one who judges others by doing the same things in Rom 2:1-5 is to expose the complete futility of works of the doers of the law, irrespective of them being done as requirements of the Mosaic law or by nature. In other words, on the day of the Second Advent of Jesus Christ, God will judge each person by exposing his/her secrets, namely such a disposition of human beings (e.g., Rom 2:12, 14-15; 3:9). Dunn’s contention appears to be untenable.

All in all, in terms of the sociological effect of performing works of the law, in a number of articles and monographs, Dunn proposes that what matters to Paul’s conception of the gospel in relation to works of the law is how to understand the membership of the covenant community.

## **2.4. Wright<sup>447</sup>**

### **2.4.1. Exegetical issues**

Wright is a prolific writer who published a number of articles and monographs on the basis of the so-called “Third Quest.”<sup>448</sup> Primarily, he attempts to revisit the notion of the righteousness of God on the basis of Sanders’s covenantal nomism due to “the covenant between God and Israel,” dealing with “the problem of the world as a whole” (Wright 2002:399). For Wright, the notion of the righteousness of God stands for the “instrument

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<sup>446</sup> Yinger (1999:182) insists that “[d]ivine judgment according to deeds is no less a fundamental axiom for Paul the apostle of Christ than it was for Saul the Pharisee.”

<sup>447</sup> When our investigation of Wright’s exegetical and theological issues in this chapter began to set out, his recent monograph in 2013 was not yet available to this researcher. Most of references are taken from his earlier works.

<sup>448</sup> See Works consulted; Wright is also the one who coins the term “Third Quest.” Although the so-called “Third Quest” is concerned with the so-called historical-Jesus research, not with Pauline studies, it makes sense that Wright’s understanding of Paul’s gospel hinges on Paul’s Jewishness.

of putting the world to rights – of what we might call cosmic restorative justice” (2002:400). In other words, Wright’s contention of cosmic restorative justice is centered on the salvific aspect of God’s righteousness by disregarding its punitive aspect.

Concerning the main topic of Romans in 1:16-17, Wright insists that “Romans 1:3-4, as we saw, gives a summary of the content of his gospel; Romans 1:16-17 gives a summary of the *effect*, not the content, of the gospel” so that Paul’s gospel is not about “justification by faith” (1997:125-126, italics original). He goes on to say that proclaiming the gospel is announcing the lordship of Jesus the Messiah to the pagan world as the means by which God fulfills his covenantal “ought to” in dealing with the problem of sins (Wright 1997:126). In other words, “[w]hat the Gentiles need and long for, whether they know it or not, is the Jewish Messiah, who will bring the just and peaceful rule of the true God to bear on the whole world” (Wright 2000:167).<sup>449</sup> However, when it comes to Paul’s argumentative flow from the credal formula in Rom 1:3-4 to this main topic in 1:16-17, Du Toit (1989:206) points out that “[f]rom the minister of the Good News the text moves to the *res*, the gospel itself.” The main topic in Rom 1:16-17 is more concerned with the content of the gospel than its effect. Paul’s argumentative flow shows that Rom 1:16-17 exhibits “the deep structure of the text” (Du Toit 1989:206). The epistolary function of Rom 1:16-17 in the thanksgiving period serves not only to foreshadow the contours of Paul’s argumentation in the letter body, but also to resonate with Christological confessional materials in 1:3-4 (cf. Gräbe 2000:171).<sup>450</sup>

Moreover, when it comes to Wright’s revisiting of the notion of the justification of the ungodly, it cannot do justice to Paul’s argumentation in Romans 1–4.<sup>451</sup> The chiasmic structure in Rom 1:17a, 1:18, and 3:21-26 makes sense that Paul understood the very identity of believers in 1:16-17 in terms of the notion of the justification of the ungodly. The revelation of the wrath of God in Rom 1:18 can set the stage for promoting the

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<sup>449</sup> Stenschke concurs by saying that “Paul’s references to Jewish topoi are not antagonistic but ‘messianic’ in a fully political sense that inevitably, if implicitly, challenge the absolute claims of Rome” (2012:345, italics original). Nonetheless, he also concedes by saying that it is less likely that Paul’s gospel at its face value was aimed at subverting “the claims of Empire” (Stenschke 2012:372; cf. Harrison 2011:2). Then, Stenschke comes to the conclusion that “Paul’s theology derived from Judaism but confronted paganism” (2012:372, italics original). It is for this reason that Mackenzie’s observation is suggestive hereof: “Often a subsidiary implication of a text is proclaimed as its key point, even though the argument of the text indicates that Paul’s purpose lies elsewhere” (2011:45).

<sup>450</sup> See §3.1. in chapter 2.

<sup>451</sup> See §2.1. in chapter 3.

revelation of the righteousness of God in 1:17 which is manifested *χωρὶς νόμου* but *διὰ πίστεως Ἰησοῦ Χριστοῦ* in 3:21-26. It does mean that Paul's claim in Rom 1:17, where he employed Hab 2:4 LXX strategically, appears to be soteriological (cf. Koch 1985:84). Paul's omission of the pronoun *μου* in Rom 1:17 serves to make sense of Paul's argumentation in 1:16-17. Paul's declaration of his gospel as God's power for salvation in Rom 1:16b, *εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*, is reiterated and reinforced by his use of Hab 2:4b LXX in 1:17b. In doing so, Paul was convinced that God's righteousness carries a soteriological significance (Koch 1985:84; cf. Bornkamm 1971:Appendix III *passim*). Thus it is clear that it is less convincing that, in Rom 1:16-17, Paul spoke of the effect of his gospel, namely an ecclesiological implication, other than the content of his gospel.

Nonetheless, Wright (2002:401) views the phrase *ἀποκαλύπτεται* in Rom 1:17 as a "coded way of saying that God would at last act within history to vindicate Israel." God's act of vindicating his people can be metaphorically credited as his conferring of "a status of 'righteousness'" (Wright 1997:99). However, for Paul, the notion of the righteousness of God is centered on "God's own righteousness," not a "status people have from God." (Wright 2002:402-403). In doing so, Wright (1997:158) comes to the conclusion that "[i]t [= justification] is itself the ecumenical doctrine...that all who believe in Jesus belong together in the one family." It seems that Wright neglects to give an answer to such an interpretative question as to "why God's people enter such a status in consequence of the divine vindication" (Waters 2004:126). Waters's observation is astute and suggestive hereof in our engaging with Wright's revisiting of the notion of justification. For Wright, the notion of justification points to the fact that God is supposed to be faithful toward the single worldwide family on the basis of God's covenant with Abraham. However, it fails to explain how the ungodly can be incorporated into the people of God according to God's salvific economy in the course of salvation history.

Concerning Paul's argumentation in Romans 3—4, first, when it comes to Paul's claim in Rom 3:21-26, Wright (2002:467) contends that "Paul's purpose in 3:21-26 is not, then, to give a full doctrine of atonement, a complete account of how God dealt with the sins of the world through the death of Jesus." Paul did not concern with "*how*," but with

“simply *that*” (Wright 2002:467, italics original). What matters to Wright’s revisiting of the notion of the righteousness of God is the faithful obedience of Jesus the Messiah. Wright opines that,

Rather he is highlighting Jesus’s faithful obedience, or perhaps we should say Jesus obedient faithfulness, to the saving plan marked out for Israel, the plan by which God would save the world. On the cross Jesus accomplished what God had always intended the covenant to achieve. Where Israel as a whole had been faithless, he was faithful.

(2002:467)

He goes on to say that the Jews contemporaneous with Paul “were not bent on earning their justification, or their salvation, from scratch by performing the ‘works of the law’” (Wright 2002:279). Second, when it comes to Paul’s argumentation in Romans 4, Wright (1995:39) insists that “it is not an ‘Old Testament proof’ of ‘justification by faith.’” Instead, what Paul spoke of in Romans 4 is “God’s creation of a single worldwide family” on the basis of “the covenant with Abraham” with the result that “the problem of Adamic humanity” is settled down (Wright 2002:465-466).

It allows Wright to reject the traditional interpretation of Paul’s argumentation in Romans 3—4 by saying that Paul was concerned with “something much more large-scale, much more intricately crafted” (2002:465). In doing so, he comes to the conclusion that, for Paul, faith functions as the badge of covenantal membership. Wright contends,

Though faith has an affective content (being aware of God’s presence and love), a propositional content (believing that Jesus is Lord and that God raised him from the dead), and an actively trusting content (casting oneself on God’s mercy), we should not ignore the meaning the word has in the same passage when applied to Jesus: faithfulness. Paul does not so easily distinguish, as we do, between believing in God and being loyal to God.

(2002:468)

At this juncture, Wright’s understanding of faith as the badge of covenant membership

appears to be similar to Dunn's sociological understanding of Paul's argumentation, in which works of the law function as the boundary marker.<sup>452</sup> Thus the same criticism can be leveled against Wright's understanding of Paul's argumentation in Romans 3—4.<sup>453</sup> Nonetheless, Wright (2002:481) goes on to say that “where someone believes the gospel, there Torah is in fact being fulfilled, even though in a surprising way.” It compels Wright to interpret the phrase *Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα* in Rom 4:1 in a syntactically ambiguous manner, that is, “what then shall we say? Have we found Abraham to be our forefather according to the flesh?” (2002:490). Wright contends,

[I]f in Christ God has been true to the covenant with Abraham, might that not mean, as the Galatians had been led to believe, that members of the Christ-family in fact belong to Abraham's fleshly family? When we read Romans 4 as the answer to this question it gains in coherence and force.

(2002:490)

He insists that Paul's argumentation in Romans 4 refers to the cosmic restoration of the failure of both the Jews and Gentiles in 1:18—2:29 on the basis of Abraham's faithfulness in Romans 4 (Wright 2002:500). In doing so, as with Dunn's contention, Wright also ignores the interpretative role of Paul's use of the bookkeeping metaphor in Rom 4:4-5 in understanding Paul's argumentation in Romans 1—4, when he states the following:

By way of showing what he means in 4:3, Paul developed the bookkeeping metaphor in the direction of employment and wage-earning. This is the only time he uses this metaphorical field in all his discussions of justification, and we should not allow this unique and brief sidelight to become the dominant note, as it has in much post-Reformation discussion. Verse 4 indicates the metaphorical situation that might have obtained if Abraham had after all been justified by works; v. 5, by contrast, shows the true position. Through this contrast, Paul is able to build into his developing picture two further important elements: God's declaration of justification is matter of grace (v.4), and it has to do with God's justifying the

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<sup>452</sup> See Bird (2006:119-120), who notes that such a contention seems to “take Paul as espousing a postmodern gospel of inclusivity.”

<sup>453</sup> See §2.3. in this chapter.

*ungodly* (v.5).

(2002:491, italics original)

However, Wright's understanding of Paul's use of the bookkeeping metaphor seems to be speculative and cannot do justice to his argumentation in Romans 1–4. Based on Paul's use of quotations from Gen 15:6 LXX in Rom 4:3 and Ps 31:1-2 LXX in 4:7-8 structured in the form of *gezerah shewah*,<sup>454</sup> Aletti points that “Juifs *et* not Juifs, qui à cause de leurs péchés ou de la situation qui est la leur, ne sauraient faire valoir leurs (bonnes) œuvres” (2003:322, italics original). The commonality between Abraham and David will expose a tenacious tendency of Second Temple Jews to regard Abraham's faith as merit synergistically achieved by good works. Paul's claim of the universality of sin over humanity *in toto* in Rom 3:9 demonstrates that any boasting of good works before God will be precluded. The God who justifies the ungodly is the gracious one forgiving such lawless deeds and covering such sins. The notion of the justification of the ungodly *χωρὶς νόμου*, the prime representative of which is Abraham, comes to be closely linked with the forgiveness of sins, the most notable beneficiary of which is David (cf. Robertson 1980:271-272; Aletti 2003:320). In other words, Paul's use of the bookkeeping metaphor is not hypothetical, but reflexive. Likewise, it aims at solidifying Paul's fundamental theologoumenon that “justification is a gift, freely bestowed, not a wage, justly earned” (Moo 1996:263). Paul was convinced that the only alternative is to have faith in God's salvific promises and to put hope in them by faith according to God's mercy.

Concerning Paul's argumentation in Rom 7:7-25, Wright (2002:552) insists that Paul's use of the *ἐγώ* herein should reflect “Paul's two main controlling narratives” such as the “story of Adam and the Messiah” and the “new exodus.” Paul's argumentation in Rom 7:7-25 revolves around “a Christian theological analysis of” the life-situation under the law, not “a description of how it felt or feels” (Wright 2002:553). Those who are under the law in Rom 7:7-25 should be coupled with Jews in 2:17-29 in that “those who embrace Torah find that Torah turns and condemns them” (Wright 2002:553).

For Wright, what matters to Paul's argumentation in Rom 7:7-27 is whether to remain “in

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<sup>454</sup> See §3. in chapter 6.



Adam” or to belong to a single worldwide family through baptism. However, this hypothetical plight in Romans 7 cannot do justice to Paul’s argumentation in Romans 5—8 as a whole, let alone the immediate context of Romans 7.<sup>455</sup> For instance, ἐγώ’s desperate confession in Rom 7:21 revolves not only around the anthropological flaw of ἐγώ (cf. Theobald 2003:419-420) but also around the ontological impotence of the Mosaic law (cf. Hofius 1989c:55; Finsterbusch 1996:42; e.g., Rom 3:9; Gal 3:19). Both the ontological impotence of the Mosaic law and the anthropological flaw of ἐγώ can necessitate calling for an alternative way to salvation administered according to God’s salvific economy. In other words, Paul’s argumentation in Rom 7:7-27 is not concerned with “a Christian theological analysis of the life-situation under the law” (Wright 2002:553). It is centered on the anthropological flaw of ἐγώ and the ontological impotence of the Mosaic law, which is manifested by the righteousness of God χωρὶς νόμου but διὰ πίστεως Ἰησοῦ Χριστοῦ, in the course of salvation history. The antagonistic cry of ἐγώ in Rom 7:24 or “the wretched man” should be understood as “a description of how it felt or feels.”

Nonetheless, Wright attempts to explain how the gospel becomes available in terms of this hypothetical plight as follows:

The message about Jesus and his cross and resurrection – “the gospel,”... – is announced to them; through this means, God works by his Spirit upon their hearts; as a result, they come to believe the message; they join the Christian community through baptism, and begin to share in its common life and its common way of life. That is how people come into relationship with the living God.

(1997:116-117)

In doing so, he rejects the notion of the justification of the ungodly by saying that “[o]ne is not justified by faith by believing in justification by faith... Believing in Jesus – believing that Jesus is Lord, and the God raised him from the dead – is what counts” (Wright 1997:159). At first glance, the traditional concept of justification by faith may be accused of being petrified dogmatism by elevating the work of Jesus Christ soteriologically,

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<sup>455</sup> See §2.2. in chapter 3.

whereas Wright's revisiting of the notion of justification underscores the person of Jesus Christ adequately christologically.<sup>456</sup> However, both soteriology and Christology cannot be mutually exclusive. McGrath (1997:15) is of the opinion that "[i]n Jesus, the message and the messenger are one and the same."<sup>457</sup> Both the person of Jesus Christ and his work are mutually referenced with each other.<sup>458</sup> The work of Jesus Christ is "only understandable as the final statement about" the person of Jesus Christ (Habets 2010:27). It does mean that "the Christological question" owes its existence to "the problem of soteriology," which drives home "the Christological answer" (Habets 2010:27). In other words, the one is justified by faith by believing in the person of Jesus Christ – which is about Christology – on the basis of the work of Jesus Christ – which is about soteriology.<sup>459</sup> Therefore I suggest that, for Paul, both Christology and soteriology cannot be dealt with separately in substantiating the gospel he was commissioned to proclaim among all the Gentiles through his Damascus Christophany experience (cf. Kim 1981:100).

Moreover, Wright (1997:159) insists that "many pre-Reformation folk" were "justified without knowing it" and remained wary of lacking assurance. It is for this reason that Wright proposes his revisited notion of baptism in support of being justified without consciousness, saying:

If Jesus and his dying and rising are simply a great example, we remain without hope; who seriously thinks that they can live up to that ideal in their own strength? But if the fact of the messianic events has become part of our own story through the event of baptism, and the prayer and faith that accompany it, and above all the gift of the Holy Spirit.

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<sup>456</sup> Pannenberg (1982:48) concurs by saying that "Christology...must remain prior to all questions about his significance, to all soteriology. Soteriology must follow from Christology, not vice versa." *Contra* Keck (1986:363), who notes that "there would be no Christology if there were no soteriology" in that the work of Jesus Christ would lead early Christians to the question of the person of Jesus Christ.

<sup>457</sup> In Melancthon's famous dictum in *Loci Communes Theologici*: Hoc est Christum cognoscere beneficia eius cognoscere. (cf. Pauck 1969:21-22).

<sup>458</sup> Philosophically speaking, it is axiomatic that "*actiones sunt suppositorum*." Matera (2007:479) comes to the conclusion that "[t]he experience of the salvation God has accomplished in and through Christ determines how the New Testament writers understand Christ, the church, the moral life, and the hope of the sanctified."

<sup>459</sup> According to Berkouwer (1954:280), "for the decisive element in Reformed theology is precisely that it meant...to proceed from the union of the two natures in the one person of Christ as the one subject of all the works of the Mediator." See McGrath (1997:454) who notes that "Christology...cannot be considered in isolation from soteriology...has led to a growing interest in and concern for the latter."

(2002:548)

In doing so, Wright exchanges the traditional role of faith with that of baptism. Baptismal sacrament is not about a “generalized sign of initiation” but about “that which brought people into the historical narrative of the new exodus” (Wright 2002:534-535).<sup>460</sup> Based on the functioning of baptismal sacrament to translate believers into a single worldwide family, faith functions as a badge of covenant membership. In other words, the plight of being “in Adam” should find its solution in the functioning of baptismal sacrament to incorporate believers into a single worldwide family (Wright 2002:535).<sup>461</sup>

However, Rom 7:7-25 is centered on both the ontological impotence of the Mosaic law and the anthropological flaw of  $\epsilon\gamma\omega$  in the course of salvation history.<sup>462</sup> These two expose the plight of humanity *in toto* according to Paul’s argumentation in Romans 5—8 as well as in Romans 1—4.<sup>463</sup> Paul’s argumentation in Romans 1—4 introduces the idolatrous and hypocritical disposition of human beings along with the notion of the universality of sin over humanity *in toto*. Paul’s argumentation in Romans 5—8 sheds more light on the assurance of the hope of future glory assuredly given to believers in spite of the mastery of sin through the Mosaic law, which is  $\epsilon\gamma\omega$ ’s dilemma, in the eschatological phase of the reality of believers’ life. Paul’s use of Deut 5:21 LXX (= Exod 20:17 LXX)<sup>464</sup> serves to expose the fact that the unconsciousness of sin cannot make devoid the idolatrous and hypocritical disposition of human beings so that the Mosaic law plays an instrumental role in making sin more sinful. In other words, one cannot be justified without knowing it through baptism; one can be justified by faith with knowing that he or she as the ungodly is the very beneficiaries of the propitiatory sacrifice of Jesus Christ and resurrection from the dead (cf. Piper 2007:20-21).

Concerning Paul’s argumentation in Romans 9—11, Wright criticizes the older/traditional

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<sup>460</sup> However, such a concept of baptismal sacrament as *ex opere operato* in relation to God’s salvific economy is not new. Apart from Schweitzer’s contention, it seems that Wright’s contention appears to be in line with that of Aquinas in *Summa Theologica*, which stands in contrast to that of Calvin in *Institutiones religionis Christianae* (cf. Raith II 2014).

<sup>461</sup> For Wright, “God’s purpose in the covenant was to deal with the sin of Adam” (1997:154). For the definition of Adamic sin, see Wright (2013:485-494).

<sup>462</sup> *Contra* Wright (1993:197), who insists that logical implication of Paul’s claim in Rom 7:17-19 is to exonerate both the Torah and the  $\epsilon\gamma\omega$ .

<sup>463</sup> See §2.1. and §2.2. in chapter 3.

<sup>464</sup> See §1. in chapter 7.

perspective as follows:

With Romans 9-11 itself, even when Paul structures his argument by questions about the world of God having failed, about God being unjust, about God's rights as judge, about his revelation of wrath and power, and then about his mercy (Romans 9:6, 14, 19, 22, 23) – all of which, to the eye trained in Scripture and Jewish tradition, should say, “This is all about God's own righteousness” – the point is simply not seen, let alone grasped. Such is the effect of the late-medieval blinkers still worn within the post-Reformation traditions.

(1995:179-180)

For Wright, Paul's argumentation in Romans 9–11 revolves around the interpretative question of “the covenant faithfulness of God, seen in its outworking in the history of the people of God” (1993:236).<sup>465</sup> When it comes to Paul's claim in Rom 9:14-18, Wright (1993:239) insists that “God's dealings with her [= Israel] – which is what is at issue, not an abstract question of God's way with individual humans *per se*.” In terms of this covenant faithfulness of God in Rom 9:14-18, he makes a link between Paul's use of the catena of quotations from Hosea and Isaiah in 9: 25-29 and Israel's failure. This is because “Scripture always envisaged that Israel could not be affirmed as she stood, that there would need to be a process of judgment and mercy, of exile and restoration” (Wright 1993:239). Likewise, Wright (2002:655) ascribes Israel's failure as their exclusivistic misappropriation of “a status of covenant membership.” Briefly put, for Wright, what Paul spoke of in Romans 9–10 is “covenantal status,” not “moral activity” (Waters 2004:129).

However, first, in Rom 9:14-29, Paul took the divine declaration to Pharaoh in Exod 9:16 as an example as the means by which he made sure that the purpose of God's sovereignty both in his merciful act and in his hardening act is to make the richness of his glory known through the redemption of his people.<sup>466</sup> The focal point of Paul's claim in Rom 9:14-18

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<sup>465</sup> It is worth noting that, more than one century ago, Bavinck (2004:225) warned against such scholarly viewpoints, which regarded God's righteousness as his covenant faithfulness, by saying that God's righteousness “is not the same as favor, mercy, or grace; neither is it something like covenant faithfulness... Righteousness is and remains a forensic term...” In his *Gereformeerde dogmatiek*, Bavinck (1897:195) sketched out the usages of the term righteousness in the OT after clarifying that “[d]e eerste beteekenis schijnt eene forensische te wezen...”

<sup>466</sup> See §1. and §2. in chapter 8.

is placed on God's sovereignty in election, not on his covenantal faithfulness (cf. Moo 1996:592). Second, by taking Gomer and her children in Hosea 2 as an example, Paul made it clear that such a Gentile sinner-like Gomer's children could become incorporated into the people of God again in a way of covenantal renewal. In other words, Paul's use of the catena of quotations from Hosea and Isaiah revolves around "how" the ungodly can be incorporated into the people of God, not around simply "that" God is covenantally faithful toward the single worldwide family.

When it comes to Paul's claim in Rom 9:30-33, Wright (1993:240) ascribes the Mosaic law as "the boundary marker of covenant membership." As with Dunn's understanding, the same criticism can be leveled against Wright's understanding of the Mosaic law.<sup>467</sup> The thematic parallel between Rom 9:30-33 and 10:1-4 instantiates that what Paul spoke of herein is about moral activity, not about covenantal status. This is because Israel's stumbling over the stone in Rom 9:33 refers to "a lack of such intentionality," whereas Israel's failure of submitting to the righteousness of God in 10:3 connotes "willfulness" (Johnson 1989:151). In Rom 9:30b-32a, Paul did not find fault with Israel for their ethnic exclusiveness, but for such a legalistic manner of their pursuing the law of righteousness ὡς ἐξ ἔργων. Besides, in terms of the so-called "stone *testimonium*," Paul's use of Isa 28:16 LXX and 8:14 LXX in Rom 9:33<sup>468</sup> serves to magnify the certainty of God's verdict toward believers as the eschatological fulfillment of God's salvific promises on the basis of the propitiatory sacrifice of Jesus Christ and resurrection from the dead. These Isaianic passages serve to explain why, in Rom 9:30-33, Paul found fault with Israel for such a legalistic manner of their pursuing the law of righteousness ὡς ἐξ ἔργων, not for their ethnic exclusiveness.

Nonetheless, Wright (1993:240) regards Israel's failure as "a kind of meta-sin, the attempt to confine grace to one race." The Jews contemporaneous with Paul were not proto-Pelagians (Wright 2002:655). For Wright, a single worldwide family "consists of all those who are baptized into Christ" and who are covenantally marked by faith (Venema 2006:129). As aforementioned, however, Wright's contention does not fit nicely into

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<sup>467</sup> See §2.3. in this chapter.

<sup>468</sup> See §3. in chapter 8.

Paul's argumentation in Romans 9—11.

Concerning Paul's argumentation in Rom 11:1-10, Wright raises the controlling question hereof: "Can *any* Jews then be saved?" (1993:247, italics original). Paul gave an answer to this question positively by taking himself as an example in terms of a "normal Jewish apocalyptic thoughtform" (Wright 1993:247). He contends that the term "works" in Rom 11:5-6 is a shorthand expression of works of the law as the boundary marker (Wright 2002:676). For Wright, Paul was concerned with the covenantal membership herein by making a contrast between the remnant and the rest:

Can it be that...there are some ethnic Jews who have succeeded in obeying Torah, "attaining their own righteousness" (10:3), and establishing a status of covenant membership based on their belonging to Abraham's physical family and maintaining its distinctive outward markers? No. These two verses [i.e., 11:5-6] make it clear that this "remnant" is not a small minority for whom the way of national status actually worked...No: the present "remnant" is "chosen by grace."  
(2002:676)

However, the controlling question hereof is that "I say then, God has not rejected His people, has He?" in Rom 11:1.<sup>469</sup> It is worth noting that this rhetorical question in Rom 11:1 is coupled with Paul's use of the catena of quotations from the Jewish Scriptures in 11:3-10.<sup>470</sup> It is not an easy task to discern how divine and human agent will play their respective roles in a salvific drama of the triune God. However, this rhetorical question shows that the focal point of this rhetorical question is placed on God's side, not on the side of the Jews. As with Dunn's understanding, Wright's understanding of the remnant and the rest cannot do justice to the notion of the remnant in Romans 11, which hinges on the notion of the justification of the ungodly, not on the universality of God's invitation to become the people of God.<sup>471</sup> Paul employed two antithetical *Stichwörter*, namely the term χάρις and the term ἔργα, as the means by which he connected Rom 11:1-6 both to

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<sup>469</sup> See §2.3. in chapter 3 and §4. in chapter 8.

<sup>470</sup> For the combination of rhetorical questions and Paul's use of quotations from the Jewish Scriptures, which will play a pivotal role in shaping and characterizing the contours of Paul's argumentation in Romans 1—11, see our preceding investigations in chapters 3—9.

<sup>471</sup> See §2.3. in chapter 3 and §2.3. in this chapter.

9:30-32 and to 4:1-6, where Paul made sense of the notion of the justification of the ungodly in the Abraham story in Genesis 15. The elect within Israel in Rom 11:7 who will come to attain righteousness by faith corresponds to the Gentiles in 9:30 who did according to God's election of grace, not as Israel in 9:31 who failed to keep the law of righteousness. The notion of the remnant is closely linked with the new creation brought by God's salvific economy. Paul's claim of God's infallible faithfulness to his salvific promises is affirmed by both a positive aspect of the notion of the remnant in Rom 11:3-4 and its negative aspect in 9:27-29.

### 2.4.2. Theological issues

It is no easy task to come to terms with Wright's contention in a number of articles and monographs at one stroke. More contentious issues among others will be dealt with in what follows.

Concerning the righteousness of God, which refers to God's covenant faithfulness, as with both Sanders's and Dunn's contention, Wright rejects the traditional concept of the righteousness of God:

[F]or a reader of the Septuagint...“the righteousness of God” would have one obvious meaning: God's own faithfulness to his promises, to the covenant. God's “righteousness”, especially in Isaiah 40-55, is that aspect of God's character because of which he saves Israel, despite Israel's perversity and lostness. God has made promises; Israel can trust those promises. God's righteousness is thus cognate with his trustworthiness on the one hand, and Israel's salvation on the other.

(1997:96)

For Wright, God's covenant faithfulness to his salvific promises given to the forefathers is always to affirm Israel's status irrespective of their present state (2002:398). Besides, Wright (2002:399) ascribes “sin and evil” as “injustice” reflecting “a fracturing of the social and human fabric.”<sup>472</sup> The righteousness of God should aim at dispelling such an

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<sup>472</sup> See Wright (2013:485-494) who ascribes the Adamic sin not as guilt in a moral sense, but as his failure of the

injustice from the fractured social and human fabric in a cosmic and restorative sense (Wright 2002:400).<sup>473</sup> Accordingly, Wright rejects the traditional concept of imputed righteousness, when he states the following:<sup>474</sup>

If we use the language of the law court, it makes no sense whatever to say that the judge imputes, imparts, bequeaths, conveys or otherwise transfers his righteousness to either the plaintiff or the defendant. Righteousness is not an object, a substance or a gas which can be passed across the courtroom...To imagine the defendant somehow receiving the judge's righteousness is simply a category mistake. That is not how the language works.

(1997:98)

However, Wright's understanding of the law court metaphor fails to explain how this lawsuit metaphor works in a satisfactory manner. In Paul's lawsuit metaphor in Rom 3:4-7, God acts as "a party to the dispute" against such idolatrous and hypocritical humanity *in toto*, not as "an impartial judge" (Seifrid 2001a:59). What matters to Paul's use of the imagery of the law court is to emphasize God's triumph against such idolatrous and hypocritical humanity *in toto* with the result that God's righteousness thus revealed through Jesus Christ becomes available to the ungodly who are justified by faith in Jesus Christ. Thus Wright's contention that God's act of vindicating his people can be metaphorically credited as his conferring of "a status of 'righteousness'" (1997:99) cannot do justice to Paul's lawsuit metaphor. This is because "the justification of God entails our condemnation" (Seifrid 2001a:59). It seems that, as with Dunn's contention, Wright's understanding of the law court metaphor is also centered on "sin *qua* power," not "sin *qua* guilt." As aforementioned, however, both "sin *qua* power" and "sin *qua* guilt" cannot be mutually exclusive. The notion of "sin *qua* power" is closely linked with Paul's conception of the flesh (e.g., Rom 7:25). Our preceding investigations in chapters 3 and 7 have indicated that the anthropological flaw of ἐγὼ in Rom 7-25 under the mastery of sin through the Mosaic law can be no excuse for exonerating ἐγὼ from committing sins (cf. Du Toit 1986:184-185). It becomes clear in that Paul initiated the notion of the

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stewardship to the creation in an amoral sense.

<sup>473</sup> It is worth noting that it is not a matter of "either-or," but "both-and." The cosmic and restorative justice can amount to a sociological implication of imputed righteousness.

<sup>474</sup> For the scholarly criticism of Wright's contention, see Piper (2007).



universality of sin over humanity *in toto* by way of his use of the catena of quotations in Rom 3:10-18 prior to proclaiming the propitiatory sacrifice of Jesus Christ and resurrection from the dead in Rom 3:21-26, which is the material cause of the revelation of the righteousness of God.<sup>475</sup> The anthropological and theological premise of the righteousness of God revealed through Jesus Christ is God's vindication over the condemnation of humanity *in toto*.<sup>476</sup> Wright's contention of "Latin irrelevance" appears to be untenable (1997:103).

Nonetheless, Wright (1997:99) insists that God's covenantal "ought to" should tell who will be finally vindicated and who belongs to the covenant community in the present. Wright contends,

This scheme is clearest, I think, at Qumran, not least in the recently published scroll that goes by the name of 4QMMT. There, "justification by works" has nothing to do with individual Jews attempting a kind of proto-Pelagian pulling themselves up by their moral bootstraps, and everything to do with the definition of the true Israel in advance of the final eschatological showdown. Justification in the setting, then, is not a matter of *how someone enters the community of the true people of God*, but of *how you tell who belongs to that community*, not least in the period of time before the eschatological event itself, when the matter will become public knowledge.

(1997:119, italics original)

He goes on to say that "it wasn't so much about soteriology as about ecclesiology; not so much about salvation as about the church" (Wright 1997:119). However, concerning the covenantal motives in 4QMMT, Von Weissenberg (2009:232) argues that the author/redactor of 4QMMT employed quotations from Deuteronomy in order to encourage "the readers of the epilogue" to avoid "the mistakes of the former generations." This Deuteronomistic theology of repentance makes sense of "a chance to enter into the renewed covenant" (Von Weissenberg 2009:232). Von Weissenberg's observation of covenantal motives in 4QMMT is suggestive hereof in that the Qumran covenanters

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<sup>475</sup> See §2.1. in chapter 3.

<sup>476</sup> It can find support in Paul's claims of the revelation of the righteousness of God in Rom 1:17a and 3:21-26 and the revelation of the wrath of God in Rom 1:18, which can be structured in the form of a *chiasmus*.

understood their sectarian movement in terms of “the social and soteriological context” (Fraade 1996:76; e.g., 1QS 5:7-10; 4QMMT C7-11). It becomes clear in that “cultic purity (*Kultusreinheit*) is also central...the concern for the correct implementation of the Israelite cult is a question of *moral* impurity” (Von Weissenberg 2009:232, italics original). Charlesworth (2006:192) points out that, when it comes to “Israel-reflection,” the author/redactor of 4QMMT employed “the blessings and curses of Deut 27-30” as Paul employed Deut 27-30 in Gal 3:8-14. He goes on to say that the commonality between the author/redactor of 4QMMT and Paul is to pose an important question as to “how widely shall the blessing extend?” (Charlesworth 2006:192). 4QMMT C 26-32 (= 4Q398 frgs. 14-17 ii 208) is centered on the “*function*” of works of the law, which may lead to justification on the Day of Judgment (Gathercole 2002:94, 105, italics original).<sup>477</sup> Briefly put, for the author/redactor of 4QMMT, the Deuteronomistic theology of repentance can be a matter of “*how someone enters the community of the true people of God,*” rather than a matter of “*how you tell who belongs to that community*” (Wright 1997:119, italics original).

Concerning the notion of the justification of the ungodly, Wright (1997:115) accuses it of being petrified dogmatism. Instead, Wright contends that “[t]he faithfulness of Jesus’...is thus *the means whereby the righteousness of God is revealed*” (1997:107, italics original). Briefly put, the inclusive representative Messiah of Israel has restored their failure successfully through his faithful obedience (Wright 1997:84, 2002:470-477).<sup>478</sup> For Wright, what matters to believers’ justification is to participate in this inclusive representative Messiah of Israel through baptism, not to receive an imputed righteousness by faith. That is why Wright exchanges the traditional role of faith with that of baptism. For Wright, faith plays a role as a badge of covenant membership.

For Wright, “Paul’s world of thought was a variation on the Second Temple Jewish worldview” (2002:401). Paul the Christian allowed faith to assume the position of works

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<sup>477</sup> *Contra* Dunn (1998:358), Abegg (1999:139-147), and Huttunen (2009:141). They understand, in varying degrees, the term works of the law in 4QMMT in terms of Sanders’s covenantal nomism. However, Fitzmyer (1993:338) argues that 4QMMT does not seem to support these scholarly viewpoints.

<sup>478</sup> *Contra* Brondos (2001:11), who argues that no Jewish literature of the Second Temple period can support Wright’s contention, which can give the reason for “the ‘corporate christology’” in Paul’s gospel: “[T]he Jews understood Adam or Israel as ‘God’s true humanity.’” Thus it is less convincing that “the Messiah is ‘the one in whom the people of God are summed up.’”

of the law, which Paul the Pharisee understood as the boundary marker. In doing so, Wright (1997:159) puts forward the ecumenicality of his revisited notion of justification in that “[j]ustification declares that all who believe in Jesus Christ belong at the same table, no matter what their cultural or racial differences.”

Notwithstanding this ecumenicality, Wright’s revisiting of the notion of justification entails the lack of assurance due to the unconsciousness of being justified. In an attempt to fill in the gap of the lack of assurance, Wright attempts to locate his revisited notion of justification in the sphere of Jewish eschatological hope as follows:

Put these two (justification and eschatology) together, and what happens? “Justification”, the great moment of salvation seen in terms of the fulfillment of the covenant and in terms of the last great law-court scene, would thus also be *eschatological*...Putting it another way, the Jewish eschatological hope was hope for justification, for God to vindicate his people at last. This event, this final justification, could be *anticipated* under certain circumstances.

(1997:34, italics original)

In other words, “[p]resent justification declares, on the basis of faith, what future justification will affirm publicly (according to 2:14-16 and 8:9-11) on the basis of the entire life” (Wright 1997:129).<sup>479</sup> Wright (2013:184) calls it Pharisaic concept of “justification by the works of the law.” However, Wright’s contention of the two stages of justification will jeopardize the assurance of the hope of future glory given to believers, which hinges on the notion of the justification of the ungodly (cf. Venema 2006:260).<sup>480</sup> In the ring composition between Romans 5 and 8, the hope of future glory assuredly given to believers comes to the forefront. Moreover, as with Paul’s previous claims in Romans 1—4, this assurance of the hope of future glory with reference to “eschatological salvation” comes to light on the basis of “faith (and hence forensic justification)” according to God’s righteousness carrying a punitive aspect first and foremost (Seifrid 1992:225).<sup>481</sup>

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<sup>479</sup> Smith (2001:132) criticizes that “in theological terms, present justification is (partially) based on regeneration, and future justification is (partially) based on sanctification.” It is of interest to note that Wright’s contention may be similar to the Roman Catholic view in that “the believers’ justice (or righteousness) and his justification are identical, and equivalent to sanctification” (Ziesler 1972:4).

<sup>480</sup> E.g., the assurance of the hope of future glory is Paul’s *Leitmotiv* in Romans 5—8.

<sup>481</sup> See Kleinknecht (1988:347) and Piper (2007:chapter 5 passim).

Believers' life in newness of the Holy Spirit and their good works will amount to ethical implications of “*a prior acceptance of their persons for the sake of the righteousness of Christ*” (Venema 2006:264, italics original). Therefore I suggest that present justification by faith cannot be a foretaste of final justification, which will be commensurate with human faithfulness. *Vice versa* is the case. The final justification will serve to affirm publicly that believers' present justification is genuine and secure on the basis of the righteousness of Christ.

Nonetheless, Wright insists that believers' obedience should be constitutive of “the content of faith,” not the evidence of genuine faith, saying:

The “obedience” which Paul seeks to evoke when he announces the gospel is thus not a list of moral good works but faith...This faith is actually the human faithfulness that answers to God's faithfulness...that is why this “faith” is the only appropriate badge of membership within God's true, renewed people.

(2002:420)

However, our preceding investigation on distinctive epistolary conventions, which gives a glimpse of Paul's overall purpose in writing the letter, has indicated that both Paul's calling to the obedience of faith (e.g., Rom 1:5; 15:18; 16:26) and his calling for mutual encouragement through faith (e.g., Rom 1:12; 15:24, 28-29, 32) will amount to ethical implications of proclaiming the gospel centered on faith in Jesus Christ.

Likewise, Wright's understanding of the righteousness of God and the revisiting of the notion of justification will invite us into such a *sinnhaft* but controversial historical and theological landscape. However, it allows us to ask which implications this historical and theological landscape will entail.

First, Wright (1997:60) introduces his new perspective on Paul's gospel as “a fourfold announcement about Jesus,” the epitome of which is the announcement of the cosmic lordship of this crucified Messiah against “the powers of evil, including sin and death themselves.” For Wright, the resurrection of this Messiah should refer to the end of exile,

through which God the creator will handle Adamic sin according to his covenant faithfulness.

Second, Wright dissipates the traditional concept of justification from his new perspective on Paul's gospel. In doing so, he makes an unwarranted contrast between *soteriology* and *ecclesiology* (Wright 1997:119). Based on "the law-court setting," he contends that "'justification' in the first-century was not about a forensic relationship between God and sinners. Instead, it was about "God's eschatological definition" telling who belongs to the covenant community in the present (Wright 1997:119). However, this "perlocutionary effect" of Wright's contention of the law court metaphor appears to be untenable. Historical and cultural contexts show that the law court metaphor "is not a matter of a status" (Downing 2013:233, 246). The law court metaphor of being justified describes the fact that he or she will be allowed to establish a relationship with his or her community again, rather than he or she has already been a member of his/her community.

Third, Wright exchanges the traditional role of faith with that of baptism. He regards the sacramental practice of baptism as the entering to this covenant community in the present. As a result, in the present justification, faith functions as a badge of covenantal membership telling who has already been a member in the covenant community. In the final justification, however, human faithfulness comes into play, not faith. It is of interest to note that Wright's contention may be in common with the Roman Catholic view. The Catholic Church (1994:482) indicates in *Catechism of the Catholic Church* that "justification is conferred in Baptism, the sacrament of faith."<sup>482</sup>

Last, but not least, according to Waters (2004:196), "Wright is not especially concerned to affirm who the specific beneficiaries of Christ's death are." Wright (1996:593) poses a pivotal question as to the death of Jesus the Messiah: "Why did Jesus die?" However, he fails to give an answer to this question of why adequately by saying that "Jesus, then, went to Jerusalem not just to preach, but to die" (Wright 1996:609). So much so that it is necessary to disambiguate whether Christ's death refers to "sin *qua* power" without taking "sin *qua* guilt" adequately into account and whether it is "only for believers or for

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<sup>482</sup> See Venema (2006:1-23) and Piper (2007:182-183).

everyone” (Waters 2004:196). Wright (2009:148) contends that “the cross of Jesus Christ not only rescued sinful human beings from their eternal fate but also rescued fractured humanity from its eternal antagonism.”<sup>483</sup> For Wright, the death of Christ connotes a cosmic and restorative justice. God has dealt with Adamic sin through the death of the Messiah (Wright 1993:224). As with Dunn’s contention, therefore, Wright rejects the sacrificial meaning of Christ’s death as a substitutionary atonement in Rom 3:25.<sup>484</sup> As a result, Wright (2002:477) comes to the conclusion that “God has been true to the covenant, has dealt adequately with sin, has come to the rescue of the helpless and has done so with due impartiality between Jew and Gentile.”

In doing so, Wright tends to bypass the relationship between believers’ justification and the death of Jesus Christ. Wright regards Paul’s gospel as the announcement of the cosmic lordship of Jesus the Messiah, when he insists the following:

It is more a matter of telling them, in the name of Jesus, that there is a different way of being human, a way characterized by self-giving love, by justice, by honesty, and by the breaking down of the traditional barriers that reinforce the divisions which keep human beings separate from, and as often as not at odds with, one another.

(1997:154)

It seems that Wright’s understanding of Paul’s gospel as the announcement of the cosmic lordship of Jesus the Messiah may refer to the concept of *Christus Victor*. The concept of *Christus Victor* entails socio-political implications such as “liberation from political oppression, social inequality and economic injustice” (Mulcahy 2007:340; cf. Krkkinen 2013:378). However, “personal sin and guilt” is easily ignored (Mucahy 2007:340). As aforementioned, however, both “sin *qua* power” and “sin *qua* guilt” cannot be mutually exclusive. Our preceding investigations in chapters 3 and 7 have indicated that the anthropological flaw of ἐγὼ in Rom 7-25 under the mastery of sin through the Mosaic law, namely “sin *qua* power,” cannot be an excuse for exonerating ἐγὼ from committing sins, namely “sin *qua* guilt” (cf. Du Toit 1986:184-185).

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<sup>483</sup> See Begbie (2011:190), who notes that the *Tendenz* of recovering the “corporate sense of atonement” is the reverberation against “individualistic and ahistorical accounts of the cross.”

<sup>484</sup> Wright’s understanding of the atoning death of Christ in Rom 3:25 is *Christus victor*. Briefly put, Rom 3:21-26 is about healing, not about appeasement (cf. Flood 2012:99).

All in all, Wright exchanges the traditional concept of the *meaning* of Paul's gospel with its social-political *significance*. In other words, it seems that he allows any significance of Paul's gospel to determine its meaning retrospectively. The meaning of Paul's gospel is indissolubly intertwined with its "social and political *implications*." However, such implications cannot be confused with "the *message* of the gospel, which is a call to be reconciled to God on the basis of Christ's saving work" (Smith 2001:129, italics original). By probing the social significance of Paul's conception of reconciliation in his letters, Constantineanu (2010:207) comes to the conclusion that a sociological significance of reconciliation owes its existence to "Paul's comprehensive vision of reconciliation," which refers to his Damascus Christophany experience and hinges on the propitiatory sacrifice of Jesus Christ and resurrection from the dead. Paul was convinced that the gospel he was commissioned to proclaim among all the Gentiles can entail "clear and concrete implications for their everyday lives" (Constantineanu 2010:209). Hermeneutically speaking, therefore, one should acknowledge that "*the word of God for today (significance) is a function of the Word of God in the text (meaning), which in turn is a witness to the living and eternal Word of God in the Trinity (referent)*" (Vanhooser 1998:423, italics original; cf. Smith 2001:129).<sup>485</sup> In other words, an interpretative task of dealing with the biblical text should not be "necessarily subjective, reflecting only what interpreters want to see in the text, so shaped by social problem and interest..." (Cosgrove 2004a:4). Wright's exegetical and theological enterprise is far ranging and extensive. However, our preceding investigations in chapters 2—9 have indicated that Wright's revisiting of Paul's gospel appears to be untenable.

In digression, I will look into Wright's contention of "the end of exile" because it is constitutive of his reconstruction of the worldview of Second Temple Jews, especially Pharisaic Jews. Wright presupposes,

Most Jews of this period [i.e., the Second Temple period], it seems, would have answered the question "where are we?" in language which, reduced to its simplest

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<sup>485</sup> *Contra* Gadamer (1975:263), who insists from his philosophical hermeneutics that "for it is always partly determined also by the historical situation of the interpreter and hence by the totality of the objective course of history."

form, meant: we are still in exile. They believed that, in all the senses which mattered, Israel's exile was still in progress. Although she had come back from Babylon, the glorious message of the prophets remained unfulfilled. Israel still remained in thrall to foreigners; worse, Israel's god had not returned to Zion.

(1992:268-269)

In terms of this worldview of the Second Temple period, Wright (1992:369-370) contends that the death and resurrection of Jesus the Messiah defeated "the pagan gods" and created "a new people, through whom he is to rescue the world from evil." Early Christians believed that "*the verdict*" of the end of exile "*had already been announced*" in the event of the death and resurrection of Jesus the Messiah as the inclusive representative Messiah of Israel (Wright 1992:458, italics original).

However, Pitre (2005:38) criticizes that Wright's contention of exile fails to take the historical context of the Second Temple period into account adequately. Those who were still in exile are the lost ten tribes of northern Israel other than the Jews living in Palestine in the first-century.<sup>486</sup> What is missing in Wright's contention of exile is that this Assyrian exile can be regarded as "*spiritual and covenantal*" in terms of "the curse of exile" (Pitre 2005:39, italics original). In terms of historical and religious contexts after returning from Babylonian exile, Bryan (2002:20) points out that the notion of exile cannot disclose "Israel's ongoing self-awareness."<sup>487</sup> Besides, the notion of exile can be construed as metaphorical in the Second Temple period because it exhibits "a paradigm for human suffering and a separation from God" promoting not only "Jewish sectarianism" but also "apocalyptic and messianic thought" (Halvorson-Taylor 2011:203).<sup>488</sup> Of course, Wright's understanding of exile as one of important theological motifs in the Second Temple period is relevant to some extent.<sup>489</sup> Nonetheless, the notion of exile in Second

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<sup>486</sup> According to Dunn, "there is no real evidence that *those who actually were living in the land* thought of themselves as still in exile" (2003:473, italics original).

<sup>487</sup> Wright (2013:160-162) gives his answers to Bryan's criticism of his contention.

<sup>488</sup> See Talmon (2001:107), who notes that "[t]hey [= exile and restoration] are not the particular experience of specific individuals or societies in singular, unparalleled historical situations. Rather, they belong in the realm of universal human experience."

<sup>489</sup> See Mbuvi (2007:20), who lists the variegated motifs of exile in the Second Temple period: "the reestablishment of the temple (Isa. 11.11-17; Ezek. 29.21-29; Hag. 1.1-5; *Jub.* 1.15-17; *T. Benj.* 9.2) and the coming of God to reign in Zion, creation of a new community of faithful Israel (Jer. 33.31-33), the regathering of the twelve tribes (2 Macc. 1.27ff; 2.18; *Pss. Sol.* 11.17-28:31; 17.50; 11QM 2.2-7; 11QTemp 18.14-16; Sir. 48.10), the forgiveness of national sin (*Pss. Sol.* 17.26), and the defeat of the enemies of Israel (Bar. 4-5; Sir. 36)."



Temple Judaism appears to be more variegated in the manner and to what extent Second Temple Jews understood themselves as being still in exile rather than Wright's contention of Israel's continuation in exile.<sup>490</sup>

### 3. Salvation offered: individual or corporate?

NPP scholars tend to make an unwarranted contrast between the individualistic aspect of salvation and its corporate aspect. As a result, NPP scholars' theologoumena seem to dismiss soteriology in favor of ecclesiology in a way of subsuming soteriology under ecclesiology (cf. Horton 2007:2). This is because "[t]he gospel creates, not a bunch of individual Christians, but a community" (Wright 1997:157). First, as the *Hintergrund* of NPP, Stendahl's contention of Paul's "robust conscience" serves to dissipate the individualistic aspect of salvation from Paul's gospel. Besides, Sanders's covenantal nomism plays a pivotal role in making the corporate aspect of salvation gain the upper hand in Pauline studies.<sup>491</sup> Second, from a sociological perspective, both Dunn's and Wright's contention is to ascribe works of the law as the boundary marker of covenant membership in the Second Temple period. Dunn (2005:307) insists that works of the laws can represent the "pattern of obedience by which 'the righteous' maintain their status with the people of the covenant," not such "good works in general or any attempt by the individual to amass merit for himself." By the same token, Wright contends that, for Paul, faith functions as a badge of covenant membership telling who has already been in the covenant community.<sup>492</sup> Needless to say, the notion of justification comes to be revisited in terms of such a corporate aspect of salvation: "Justification is not how someone *becomes* a Christian. It is the declaration that they *have* become a Christian" (Wright 1997:125, italics original). For Dunn and Wright, Paul did find fault with Israel for their ethnic exclusiveness, not for their legalistic manner.

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<sup>490</sup> Horton criticizes that "[t]he problem is that Wright is working with a single covenant. Therefore, the sub-plot (the typological theocracy of the old covenant) becomes the main plot, which is Israel's exile and restoration" (2007:70-71, italics original). See Seitz (2004:32), who notes that "it is an exaggerated and selective reading."

<sup>491</sup> See Abasciano (2011:chapter 9 passim).

<sup>492</sup> See Wright (1997:122).

The anti-individualism among NPP scholars reflects such a neglected anthropological *Tendenz* in recent Pauline studies.<sup>493</sup> From a sociological perspective, Malina (2001:62) accuses “individualism” as the retrospective influence of the Western world and proposes “collectivism” in the first-century Mediterranean region (cf. Esler 1994:24). For the apocalyptic and cosmological perspective, Käsemann (1969:55) insists that “[d]er Mensch hat sich nicht in eigener Regie. Sein Heil und Unheil liegt in seinem jeweiligen Herrn.” This is because “jeden Menschen” is predicated as “Projektion seiner jeweiligen Welt und ihres Herrschers” (Käsemann 1969:56). Beker (1980:19) puts forward “the imminent cosmic triumph of God” in the Jewish apocalyptic setting. In his commentary to Galatians, Martyn contends that an individual sin will be eliminated as a result of “vanquishing the enslaving *power of Sin*,” not through the forgiveness of an individual sin (1997:97, italics original). It is for this reason that Stubbs (2008:157) is led to conclude that traditional Protestantism “must be renegotiated” according to such “an apocalyptic invasion of Jesus Christ into the world.” Briefly put, the anthropological element in Pauline soteriology is dismissed or demoted to a secondary crater in favor of approaching Paul’s gospel not only in a sociological but also in a cosmological manner.<sup>494</sup>

Contrary to this collectivism, Burnett (2001:18) argues that “Paul’s gospel had a primary application to the individual.” Nonetheless, Burnett’s contention of “the individual qua individual” appears to be halfway correct. He ignores the appropriate communal context of Paul’s gospel (2001:10). Such an unwarranted contrast between the individual and the corporate is less convincing.

By probing Paul’s conception of the individual in Romans, Dunson proposes the notion of “the *somatic* individual,” namely an individual incorporated into the body of Christ:

*There is no Pauline individual who is not also a somatic, or bodily integrated, individual, just as there is no body without individual members.* In framing things

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<sup>493</sup> See Dunson (2012:chapter 1 passim).

<sup>494</sup> For the cosmological approach to Paul’s gospel, see Van Kooten (2003:chapter 2 passim). According to Jackson, however, “a stark distinction between *anthropo-* and *cosmo-* soteriology is an inappropriate delineation of the apostle’s thinking” (2010:173, italics original).

in this way Paul makes clear the indispensability of the individual, but also that this individual absolutely cannot be understood as an isolated individual, that for Paul the community of believers is the *only* context in which salvation and spiritual transformation can take place.

(2012:169, italics original)

It can find support in Gundry's observation on the concept of the term "*sōma*" not only espousing "individual identity," but also enabling "social interaction" (1976:222). The individual is "trusting God's promise" by faith and brings to fruition "a number of implications for the Christian community as a whole" (Gathercole 2006:204). Peterson concurs by saying that it is the individual who was incorporated into God's family: "Corporate reconciliation" appears as "the result of individual reconciliation" and connotes "peace between God and groups of people, constituting churches" (2011:295).<sup>495</sup> Van Gelder (2000:131) is of the opinion that "[w]hile salvation is always individual in its effect, how it is to be offered and experienced is very corporate."<sup>496</sup> It is worth noting that, for Paul, both the individual and the corporate appear to be mutually referenced in a salvific drama of the triune God.

Taken as a whole, for Paul, both *soteriology* and *ecclesiology* cannot be mutually exclusive due to the covenant context in which these two are put (cf. Horton 2007:62-64). Nor can the former be subsumed under the latter.<sup>497</sup> Kirk (2008:232) points out that "[w]hen soteriology was separated from ecclesiology the basis of church unity was thrown out." I am of the opinion that Pauline ecclesiology not only hinges on, but also refers to, his soteriology (cf. Alaniz 2013:70-92).<sup>498</sup>

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<sup>495</sup> According to Gorman (2009:56), "[t]o be in Christ is a corporate reality, but it is experienced as such by individuals."

<sup>496</sup> That is not to say that "so an individual is elected unto salvation only by connection to the corporate people so elected" (Abasciano 2005:187). See Schreiner's criticism of Abasciano's contention of corporated election (2006:373-386) and Abasciano's response to Schreiner's criticism (2006:351-371).

<sup>497</sup> More specifically speaking, for Wright, ecclesiology assumes the role that soteriology is supposed to play in substantiating Paul's gospel (1997:113-134).

<sup>498</sup> In other words, ecclesiology is about the *raison d'être* of the church in the world as the body of Jesus Christ (cf. Schnelle 2005:559-576). It is aimed not only at glorifying and giving thanks to God on the basis of what God has done through the propitiatory sacrifice of Jesus Christ and resurrection from the dead for sinners, namely soteriology, but also at witnessing it to the world. Paradoxically it is most clearly seen both in the Jews' and in the Gentiles' failure to do so in Rom 1:21; 2:4, 24. It revolves around the church's public worship, sacraments, and mission for the world (e.g., Mt 28:18-20; cf. Aletti 2012:383-402).

## 4. Concluding remarks

The manner of how NPP scholars attempt to revisit Paul's gospel in Romans appears to have parted from the traditional interpretation of Paul's gospel by and large. From a methodological vantage point, as with Sanders's covenantal nomism, both Dunn's and Wright's understanding of the boundary marker appear as a result of translating a sociological significance of Paul's gospel into its meaning. As a result, various theological implications also appear. First, the role of faith is exchanged with baptismal sacrament. Second, the forensic aspect of justification is dismissed with the result that soteriology is replaced with ecclesiology or demoted to a secondary crater. In other words, the notion of the justification of the ungodly acts as an answer to the question of who belongs to the covenant community in the present, not of how to get saved.<sup>499</sup> Besides, when it comes to the role of Jesus Christ in a salvific drama of the triune God, the emphasis on the person of Jesus Christ is increased, whereas the work of Jesus Christ is decreased. It does mean that Paul's gospel should be regarded as participatory. It allows NPP scholars to espouse the inclusive representative identity of Jesus. In doing so, it is worth noting that NPP scholars' viewpoints seem to have a common view with the Roman Catholic theologoumenon: "[J]ustification is conferred in Baptism, the sacrament of faith" (Catholic Church 1994:482).

Taken together, Witherington's observation is worth citing in full:

If the old caricature of Judaism as a graceless and legalistic religion is certainly false, the New Perspective does not seem to have adequately represented the way Paul contrasts what is true in Christ and what he believed was true under the Mosaic Law  
(2009b:235)

All in all, the manner of how NPP scholars attempt to revisit Paul's gospel in Romans allows us to ask where we stand in this scholarly arena in terms of programmatic questions such as (1) *how should one interpret and understand Paul's gospel in Romans*, which is

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<sup>499</sup> *Contra* Westerholm (2006:217), who notes that "[h]ow, then, can sinners find a gracious God? The question is hardly peculiar to the modern West; it was provoked by Paul's message wherever he went."

centered both on Jesus Christ and on faith? And (2) *how should one understand the notion of the justification of the ungodly* according to Paul's gospel? Based on the design of this study, engaging in such a scholarly arena will be successful if our two significant preliminaries to this study are adequately taken into account: (1) Paul's letter to the Romans will be regarded as carrying distinctive literary features conditioned by historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world; and (2) Paul's use of quotations from the Jewish Scriptures in this letter will be probed in terms of historical and religious contexts of the customs of interpreting the Jewish Scriptures in early Christian communities. Our preceding investigations in chapters 2—9 have attracted attention to methodological acumen in dealing with three research questions, which are programmatic in this study, in an attempt to resolve the *vexata quaestio* of Romans in a satisfactory and scholarly manner: (1) How can we determine the *literary genre* of this letter in terms of historical and cultural contexts?; (2) how can we establish the *overall purpose of this letter* on the basis of the first?; and (3) how can we interpret *Paul's use of quotations from the Jewish Scriptures* in the course of his argumentation in terms of its context, along with both the first and the second? In doing so, it was observed that our tentative research results have appeared to be, in varying degrees, confronted with NPP scholars' theologoumena. That is why we call into question as to whether or not the manner of NPP scholars' revisiting Paul's gospel may stand without tension with historical, cultural, and religious contexts in which Paul was situated.

## **Excursus: Critical engagement with the New Perspective(s) on Paul and theological positions of this researcher**

In this chapter, I have engaged critically with exegetical and theological issues of the New Perspective(s) on Paul in relation to the notion of the justification mainly of the ungodly. However, while handling such major issues in Pauline studies to some extent, it should be acknowledged that my enterprise in this study should not be regarded as a matter of either-or choice. It is clear that the NPP have successfully made the majority of scholars rethink the dogmatic caricature of Second Temple Judaism, that is, legalism. They have also helped contemporary Christians, either scholars or laypersons, to refocus their interests on the communal, corporate aspect of the gospel, that is, social justice. Despite such strong points of the NPP, I still found some weak points.

- First, the NPP tend to easily dismiss the notion of the justification of the ungodly in favor of Sanders's covenantal nomism.
- Second, it seems that Sanders's covenantal nomism may not be *the* comprehensive and exhaustive reading of Second Temple Judaism.
- Third, it also seems that their interpretations of Paul's letters, especially Romans in this study, may not appear to be faithful to the biblical text itself in a satisfactory manner.

All in all, my theological positions in this study are as follows:

- First, Second Temple Judaism can be regarded as legalistic in a semi-Pelagian manner to some extent.
- Second, the notion of the justification of the ungodly from an individualistic perspective still plays a pivotal role in understanding Paul's gospel without losing sight of its corporate aspect. It is for this reason that I have dealt with the contours of Paul's argumentation, his use of quotations from the Jewish Scriptures, and thereby entered into theological dialogue with the NPP in this chapter.

# Chapter 11. Synthesis and conclusion

## 1. Summary

At the outset of this study, our *Leitfragen* were posed, which appeared to be interrelated with one another in the course of our investigation in chapters 2—9 as follows: (1) How can we determine the *literary genre* of this letter in terms of historical and cultural contexts?; (2) how can we establish the *overall purpose of this letter* on the basis of the first?; and (3) how can we interpret *Paul's use of quotations from the Jewish Scriptures* in the course of his argumentation in terms of its context, along with both the first and the second? These three research questions have played a pivotal role in resolving the *vexata quaestio* of Romans in this study. The concise reminder of our investigation on three research questions in chapters 2—9 helps us to clarify what Paul wanted to speak of in this letter.

### 1.1. Literary genre and the overall purpose of Romans

Paul's letter to the Romans should be understood as carrying distinctive literary features conditioned by historical and cultural contexts of ancient letter writing in the first-century Greco-Roman world. This literary genre of Romans, namely a *letter qua letter*, has led us to conclude that epistolary analysis appears to be more methodologically relevant than rhetorical criticism in an attempt to establish Paul's overall purpose in writing this letter. According to this epistolary analysis of Romans dealing with Paul's adaptation and expansion of the form and function of distinctive epistolary conventions, it was observed that the overall purpose in writing this letter is to proclaim his gospel as an apostle to the Gentiles.<sup>500</sup> Paul repeatedly revealed his on-going concern for proclaiming his gospel, which is centered on faith in Jesus Christ, to Roman Christians. What compelled Paul to

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<sup>500</sup> In Rom 15:20, Paul made a declarative statement that he would not be building on someone else's foundation during his missionary journey. Thus it is clear that Paul wrote his letter to the Roman church for the purpose of edification, not evangelization (cf. Fritz 2014:103). As aforementioned in chapter 1, it revolves around the *vexata quaestio* of this letter.

write this letter is his apostolic responsibility to proclaim the gospel among all the Gentiles. Both the obedience of faith for the sake of Jesus' name (e.g., Rom 1:5) and mutual encouragement through faith (e.g., Rom 1:12) amount to ethical implications of proclaiming the gospel. In order to steer away from reductionism, it is necessary to remind us of the fact that the overall purpose in writing this letter should be understood as "a cluster of different interlocking factors" (Wedderburn 1988:142), which functions as "standard controls in reading the content" (Jervis 1991:27). Briefly put, the architectonic coherence of Romans is grounded in proclaiming Paul's gospel.

## 1.2. The contours of Paul's argumentation

Our investigation into Paul's argumentative flow in Romans 1—11 has aptly shown how the gospel comes to be fleshed out by way of the vibrant interaction between the occasional contingency and the architectonic coherence in the course of Paul's argumentation in Romans 1—11. It was observed that Paul deliberately asked rhetorical questions coupled with his use of quotations from the Jewish Scriptures at several significant points in the course of his argumentation in Romans 1—11. Of other rhetorical questions coupled with Paul's use of quotations from the Jewish Scriptures, the manner of a rhetorical question + Paul's response with  $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  in an emphatic manner + his use of quotations from the Jewish Scriptures can be regarded as an essential *literary texture* of Romans 1—11. Including an essential literary texture, rhetorical questions appear to be coupled as follows with Paul's use of quotations from the Jewish Scriptures:

Rhetorical question	Paul's use of quotations from the Jewish Scriptures
Main topic	Rom 1:17 (Hab 2:4b LXX)
"What then? If some did not believe, will their unbelief nullify the faithfulness of God?" (Rom 3:3)	Rom 3:4 (Ps 50:6b LXX)
"What then? Are we better than they?" (Rom 3:9)	Rom 3:10-12 (Ps 13:1-3 LXX), 3:13a (Ps 5:10b LXX), 3:13b (Ps



139:4b LXX), 3:14 (Ps 9:28a LXX),  
 3:15-17 (Isa 59:7b-8a LXX), 3:18  
 (Ps 35:2b LXX)

“What then shall we say that Abraham, our forefather according to the flesh, has found?” (Rom 4:1)

Rom 4:3 (Gen 15:6 LXX), 4:7-8 (Ps 31:1-2a LXX)

“What shall we say then? Is the Law sin?” (Rom 7:7)

Rom 7:7b (Exod 20:17 LXX/Deut 5:21 LXX)

“Who will separate us from the love of Christ? Shall tribulation, or distress, or persecution, of famine, or nakedness, or peril, or sword?” (Rom 8:35)

Rom 8:36 (Ps 43:23 LXX)

“What shall we say then? There is no injustice with God, is there?” (Rom 9:14)

Rom 9:15 (Exod 33:19b LXX), 9:17 (Exod 9:16 LXX)

“You will say to me then, Why does He still find fault? For who resists His will?” (Rom 9:19)

Rom 9:25-26 (Hos 2:25 LXX + Hos 2:1b LXX), 9:27-28 (Hos 2:1a LXX + Isa 10:22-23 LXX), 9:29 (Isa 1:9 LXX)

“What shall we say then?” (Rom 9:30a)

Rom 9:33 (Isa 28:16 LXX + Isa 8:14 LXX)

“I say then, God has not rejected His people, Has He?” (Rom 11:1)

Rom 11:3 (3 Kgdms 19:10b LXX), 11:4 (3 Kgdms 19:18a LXX), 11:8 (Deut 29:3 LXX + Isa 29:10 LXX), 11:9-10 (Ps 68:23-24 LXX)

In doing so, Paul brought to the fore the notion of the justification of the ungodly explicitly or implicitly, whenever he was faced with some oft-misunderstood presuppositions, on which the occasional contingency of Romans hinges, against his gospel. In Romans 1—11, Paul dealt mainly with such sensitive but significant issues as the relationships (1) between the faithfulness of God and Israel’s unbelief; (2) between

the Mosaic law and sin; (3) between God's righteousness and his sovereignty in election; (4) between the faithfulness of God and the remnant of Israel. In doing so, he (1) was concerned with forensic imagery of the law court (e.g., Ps 51:4b LXX); (2) introduced the personal experience he once confronted with the Mosaic law in order to expose not only the anthropological flaw of ἔγω, but also the ontological impotence of the Mosaic law (e.g., Deut 5:21 LXX or Exod 20:17 LXX); (3) made sense of God's sovereignty in election as his merciful act (e.g., Exod 33:19 LXX); and (4) affirmed God's infallible faithfulness to his salvific promises in terms of the mystery revolving around the remnant of Israel and the rest in terms of salvation history (e.g., 3 Kgdms 19:6b LXX; 19:18a LXX; Deut 29:3 LXX; Isa 29:10 LXX; Ps 68:23-24 LXX).

All in all, it is of interest to note that the respective rhetorical questions coupled with Paul's use of quotations from the Jewish Scriptures have given a glimpse of the relationship between Jesus Christ and faith in his proclamation of the gospel, which points to the notion of the justification of the ungodly. Our investigation on the contours of Paul's argumentation in Romans 1—11 has aptly shown that the notion of the justification of the ungodly acts as a *linchpin* of the architectonic coherence of Romans.

### **1.3. Three-dimensional approach to Paul's use of quotations**

Paul's use of quotations from his Jewish Scriptures coupled with its respective rhetorical questions can play an important role in shaping and characterizing the contours of Paul's argumentation in Romans 1—11. It *calls for the necessity of scientific methodological procedure in approaching the use of quotations from the Jewish Scriptures*. The three-dimensional approach to Paul's use of quotations from the Jewish Scriptures has built our investigation in chapters 2—3 on a more solid ground. As a result, Paul the apostle should be understood as an interpreter of the Jewish Scriptures, who was “contextually sensitive” (Waters 2006:21; cf. Steyn 1995, 2011). It was observed that *the tradition-historical investigation, the textual version comparison, and the hermeneutical investigation* help us to better understand Paul's theological perspectives. The tradition-historical investigation has revolved around the *similarity* and *dissimilarity* between Paul's use of quotations in Romans 1—11 and the use of the same quotations in Jewish literature of the

Second Temple period. The textual version comparison has served to do justice to such a similarity and dissimilarity of Paul's use of quotations on the basis of literary and cultural contexts of producing and circulating the variegated manuscripts. Based on the preceding stages of approaching the similarity and dissimilarity of Paul's use of quotations from the Jewish Scriptures by way of both the tradition-historical investigation and textual version comparison, the hermeneutical investigation has allowed us to delve into Paul's theological perspectives, which such a similarity and dissimilarity of Paul's use of quotations from the Jewish Scriptures hinges on and refers to.

In many cases, textual variants in Romans 1—11 are attributable to Paul's adaptation, which serves to retain the coherence in his claims in Romans 1—11. Nonetheless, one cannot lose sight of the original context of the Jewish Scriptures. In a few cases, textual variants are attributable to Paul's *Vorlage* other than the eclectic text of LXX. These textual variants can do justice to the similarity and dissimilarity of Paul's use of quotations from the Jewish Scriptures. Literary and cultural contexts of producing and circulating the variegated manuscripts in the Second Temple period can pave the way for interpreting the Jewish Scriptures through the *Christological lens* of Paul the apostle (cf. Ellis 2003:136; Helyer 2010:384). Besides, in terms of historical and cultural contexts of both “die Schriftauslegung” and “die Schriftwerdung” in the Second Temple period (cf. Hengel 1994:2; Schmid 2011:61-83), Paul's fundamental attitude toward biblical texts hinges on a common practice of “inner-biblical exegesis” on the basis of the promise-fulfillment framework. It was observed that Paul's use of quotations from the Jewish Scriptures makes sure that he played an important role as an interpreter of the Jewish Scriptures.

## **2. Synthesis: *Linchpin* of Paul's gospel**

Our investigation with regard to what Paul wanted to speak of in this letter in chapters 2—9 have come to be manifested in a way of entering into dialogue with NPP scholars in chapter 10. Of various contentions of NPP scholars, what appears most to fail to do

justice to our investigation in chapters 2—9 is NPP scholars' *Tendenz* to dissipate the notion of the justification of the ungodly from Paul's gospel. Our investigation has aptly shown that Paul's gospel hinges on the notion of the justification of the ungodly. That is not to say that what Paul wanted to speak of in this letter is *all* about the notion of the justification of the ungodly.<sup>501</sup> That is rather to say that the notion of the justification of the ungodly plays a constitutive role in understanding Paul's gospel in its full sense.<sup>502</sup> It can find support in Du Toit's observation: The essence of Paul's gospel in Romans is soteriology that he has understood "within a forensic setting" (2005:238).

However, it was observed that Sanders's covenantal nomism, Dunn's understanding of the boundary marker, and Wright's revisiting of the notion of justification have in common with one another by elevating the corporate aspect of salvation to the point of dismissing its individualistic aspect at all costs. Moreover, it seems that NPP scholars' *Tendenz* to disregard forensic metaphors in Paul's letters reflects the so-called *Shoah* experience during World War II.<sup>503</sup> In an analogous manner in which Stendahl (1963:200) criticizes Luther's own psyche as a projection from the historical conflict against the Roman Catholics in the sixteenth century, we can also criticize NPP scholars' *Tendenz* to sensitize themselves to the corporate aspect of salvation as a projection from this *Shoah* experience in the twentieth century.<sup>504</sup>

Based on historical and cultural contexts deeply steeped into this anti-anti-Semitism, NPP scholars' understanding or revisiting of Paul's gospel has appeared to be confused between the *meaning* of Paul's gospel – how sinners get saved by faith – and its socio-political *significance* – both the Jews and Gentiles gain entry into the covenant

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<sup>501</sup> Although Barth (1971:13-14) concedes by saying that "justification is only one element among others in Paul's theology," he goes on to say that "it is certainly not the least important of the numerous strikingly original features."

<sup>502</sup> According to Barth (1971:14), it becomes clear in that, "especially in developing the doctrine of justification," Paul had recourse to "the Old Testament as a whole" by way of his use of quotations from the Jewish Scriptures.

<sup>503</sup> Cosgrove points out the rationale of the post-world war II generation in relation to anti-Semitism as follows: "Entailed in our moral condemnation of antisemitism is the conviction that it has not only proven to lead to morally bad consequences (persecution of Jews) but also that it involves *falsehood* about Jews (the falsehoods becoming part of the propaganda inspiring and justifying persecution of Jews)" (2004b:52, italics original).

<sup>504</sup> In digression, such a scholarly *Tendenz* to dismiss individualistic aspect in relation to the *Shoah* experience can also be found in post-war studies on penitential prayers. See Balentine (2006:7), who notes that "[o]n this side of the Holocaust, to cite but one of the most obvious contributing factors, experiences of extreme suffering make it increasingly difficult, if not impossible, for biblical interpreters to remain within the conventional theological framework of sin and punishment, whatever its merits may be."

community on the same footing.<sup>505</sup> That is not to say that such a socio-political significance is less important than its meaning in understanding Paul's gospel in its full sense. Paul's gospel revolves around the radical change of social identity.<sup>506</sup> That is to say that the meaning of Paul's gospel results *in* its socio-political significance, not *from* its socio-political situation (cf. Constantineanu 2010:207). For the latter, the *locus* of the notion of the justification of the ungodly in the course of a salvific drama of the triune God comes to be demoted to a secondary crater or be revisited according to their theologoumena. For the former, the notion of the justification of the ungodly explains how sinners get saved and become incorporated into the people of God. Nonetheless, Sanders (1983:150) ascribes the *Sitz im Leben* of Paul's gospel as "from solution to plight." Dunn (1988a:165) insists that works of the law are exclusivistic, not legalistic because they function as the boundary marker. Wright (1997:158) views his revisited notion of justification as "itself the ecumenical doctrine...which declares that all who believe in Jesus belong together in the one family." Their disregarding of the notion of the justification of the ungodly allows themselves to boil down to the sociological issues of the horizontal reconciliation between the Jews and Gentiles rather than the theological issues of the vertical reconciliation between God and the ungodly (cf. Garlington 1994:75).<sup>507</sup>

Taken together, Kim's observation is worth citing herein:

This peace has resulted from God's reconciliation of us to Himself. Before that divine act we were God's "enemies", rebels against him and as such the objects of his wrath. Yet God reconciled us to himself through the atoning death of Christ (v.10f.)...So, having already been reconciled, we can be confident that we shall receive the consummation of salvation at the end through the risen Christ.

(1981:314)

Paul's gospel cannot be regarded as the cacophonous ensemble orchestrated by displacing

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<sup>505</sup> That is not to say that such an anti-Semitism will be endorsed. Μὴ γένοιτο. That is to say that this anti-anti-Semitism as a theological factor serves to drive a wedge between the New Perspective(s) on Paul and the traditional interpretation of Paul in relation to the notion of the justification of the ungodly.

<sup>506</sup> For scholarly viewpoints on social identity in the NT, see Tucker and Baker (2014).

<sup>507</sup> *Contra* Kim (2008:18).

some important theologoumena, namely the atoning work of Christ, the desperate anthropological perspective, and the vertical reconciliation between God and the ungodly, from their own *loci* at all costs. Instead, Paul's gospel will be orchestrated according to the notion of the justification of the ungodly by putting together these aforementioned theologoumena into such a harmonic ensemble. Schnelle (2007:251) is of the opinion that "Gottes rettendes und erlösendes Handeln in Jesus Christus is der Ausgangspunkt des paulinischen Denkens...so dass es durchgängig soteriologisch ausgerichtet ist."<sup>508</sup> Pauline soteriology is the *locus* where both his Christology and his ecclesiology come to be sensible and explained adequately. I am of the opinion that Pauline soteriology plays a constitutive role in substantiating Paul's gospel (cf. Du Toit 2005:238).

### 3. Conclusion: Resolving *Vexata Quaestio*

#### 3.1. Hermeneutical implications of this study

What is most at issue in understanding Paul's gospel in Pauline studies is whether the beneficiaries of Paul's gospel will be covenantally corporate or existentially individual. However, such an unwarranted contrast between the individualistic aspect of salvation and its corporate aspect cannot come to terms with Paul's gospel in its full sense. Methodologically speaking, the *meaning* of Paul's gospel cannot be blurred by its socio-political *significance*.<sup>509</sup>

Any attempt to locate Paul's letters in historical, cultural and religious contexts of the first-century Mediterranean region appears to be salient. However, we should avoid foisting an unwarranted presupposition on Paul's gospel eisegetically. Even in an attempt to revisit the traditional interpretation of Paul's gospel, Wright (1997:14) warns against

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<sup>508</sup> See Söding (2005:388), who notes that the "Mitte des Christusglaubens" can be found in a fundamental contrast between death and life. It does mean that "die Mächte des Todes und des Lebens" appear to be soteriological. However, "die Sünde und Gott"..."stehen aber nicht gleichberechtigt nebeneinander, sondern sind radikal asymmetrisch aufeinander bezogen."

<sup>509</sup> Garlington (2011:102), a proponent of NPP, also concurs by saying that "everything boils down to the interpretive task of determining both the 'meaning' and the 'significance' (application) of the text."

“the hordes of noisy and shallow theological pygmies” by saying that “how do we read the individual letters, getting out of them what Paul himself put into them (the scholar’s world for this task is ‘exegesis’, as opposed to ‘eisegesis’, which means putting in a fresh meaning that Paul did not intend)?”

That is why three research questions in chapter 1 and our investigation in chapters 2—9 can act as an antidote to such an eisegetical error. From an exegetical vantage point, both the literary genre of Romans and Paul’s overall purpose in writing this letter function as “standard controls in reading the content” (Jervis 1991:27). We are thereby led to sketch out the contours of Paul’s argumentation in Romans 1—11, the backbone of which is the combination of rhetorical questions and Paul’s use of quotations from the Jewish Scriptures, including an essential *literary texture* in the manner of a rhetorical question + Paul’s response with *μη γένοιτο* in an emphatic manner + his use of quotations from the Jewish Scriptures. In doing so, Paul’s gospel, the subject of which is about Jesus Christ and the goal of which is to call on all the Gentiles to the obedience of faith for the sake of Jesus’ name, comes to be fully substantiated by the notion of the justification of the ungodly. It is of interest to note that, on the one hand, Paul’s gospel should begin with his Christophany experience on the road to Damascus. On the other hand, Paul’s gospel goes beyond Pauline Christology. In other words, Paul’s epistemology on who Jesus Christ was and is, namely Christology, on the basis of his Christophany experience on the road to Damascus not only hinges on but also refers to what the risen Lord has done for sinners on the cross, namely soteriology.<sup>510</sup> That is why, in Romans 1—4, Pauline Christology (e.g., Rom 1:3-4) is accompanied with Paul’s desperate anthropological perspective (e.g., Rom 1:18—2:29; 3:10-18). It is of interest to note that, in Romans 5—8, “ce que vient d’être dit du point de vue théologique va être repris du point de vue de ses conséquences anthropologiques” (Leenhardt 1995:15). It does mean that Pauline soteriology appears as “the expression of the anthropological (and cosmological) reference of Christology” (Kim 1981:269).<sup>511</sup> We are thereby in a better position to say that, in Paul’s gospel, soteriology leads us to Christology, as well as ecclesiology, eschatology, and Christian ethics (cf.

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<sup>510</sup> *Contra* Fee, who insists that “it is *God’s* love that is fully demonstrated in the death of his Son... These are the kinds of statements that move us to think beyond soteriology to ontology” (2007:245, italics original). For the scholarly criticism of Fee’s contention, see Tilling (2012:35-51).

<sup>511</sup> According to Schreiner (2008:317), “Christology serves soteriology” in that “the greatness of Christ demonstrates the richness and fullness of the salvation that the believers enjoy.”

Matera 2007:479). Likewise, Paul's argumentation in Romans 1—11 appears to be soteriological in general. It is for this reason that Paul's use of quotations from the Jewish Scriptures coupled with its respective rhetorical questions serves to help us to better understand how and to what extent such soteriological issues will function as the *epistemological signpost* for Paul's gospel he was commissioned to proclaim among all the Gentiles.<sup>512</sup> In other words, Pauline soteriology as constitutive of his gospel is enriched by his use of quotations from the Jewish Scriptures. It becomes clear in that our investigation on the three-dimensional approach to Paul's use of quotations from the Jewish Scriptures such as *the tradition-historical investigation, textual version comparison, and hermeneutical investigation* have made sure that, at several significant points in the course of his argumentation, Paul drove home the soteriological orientation of his theological perspectives whenever he was faced with some oft-misunderstood presuppositions against his gospel probably giving rise to such sensitive pastoral issues among Roman Christians.

### 3.2. Contributions of this study

Pauline studies are concentrated but fragmentary. The research fields are diverse in its interest. That is not to say that such a tendency appears as a distraction to understanding Paul's gospel. Our understanding of Paul can be enriched by way of a methodological pluriformity in dealing with Pauline letters. Rather, such diverse but fragmentary approaches to Paul's gospel necessitate the calling for gathering the pieces of the puzzle

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<sup>512</sup> See Campbell (2005:43), who notes that "...many of them preoccupied with soteriological issues. Indeed, its dominance is statistically quite striking." However, Campbell's quest for Paul's gospel turns in a different direction from this study: "It is not especially innovative to suggest that it is time to call time on the 'Lutheran' reading of Paul's Gospel – what I dub the JF construal. This is a false centre, while its continuing endorsement actually undermines the very objective it usually seeks, namely, a coherent theological analysis of Paul's soteriology... We must eliminate this option. And we can!" (Campbell 2005:262). In his subsequent monograph in 2009, he proposes that Paul's argumentation in Romans 1—4, in which the notion of the justification of the ungodly appears, can be construed as the teacher's instruction, against which Paul would have counteracted in Romans. For Campbell, Romans 1—4 demonstrates Paul's rhetorical skill of "speaking for a time in the voice of another figure" (2009:541). Rom 1:18-32 acts as "the Teacher's rhetorical opening" (2009:543). By viewing the literary genre of Romans as diatribe, therefore, Campbell contends that Paul's overall purpose in writing this letter is to "oppose a certain false teacher and his teaching" (2009:499) or to "negate the influence of hostile counter-missionaries in Rome (2009:495). As a result, the notion of the justification of the ungodly is easily dismissed. For Campbell, the notion of the justification of the ungodly in Romans 1—4 is individualistic, conditional, and contractual (2009:11-35). Paul's gospel can be found in Romans 5—8, which is apocalyptic in nature. That is why Christ alone can offer God's salvation in an apocalyptic manner. However, it seems that Campbell's understanding of Paul's gospel refers to such a soteriological christomonism: "[I]n the light of revelation of salvation, people perceive that their initial condition was dire indeed" (2009:74). However, our preceding investigations in chapters 2—9 have indicated that Campbell's contention appears to be untenable.



of the respective research interests to the effect that we can get a clearer picture of Paul's gospel. It is for this reason that this study attempts to put together each research interest, which has distinctively performed on its own right, in (1) establishing Paul's overall purpose of this letter; (2) teasing out Paul's argumentation in the letter body; and (3) probing Paul's use of quotations from the Jewish Scriptures, in a satisfactory and holistic manner. *The primary contribution of this study is the bird's-eye view of approaching Paul, which will serve to make sense that Paul the apostle should be understood as an interpreter of the Jewish Scriptures.*

NPP scholars' revisiting Paul's gospel can thereby act as our *antithèse*. They also attempt to synthesize various research interests in order to promote their new perspectives on Paul's gospel. For instance, various socio-political and cultural perspectives are factored into both Dunn's and Wright's theologizing approaches. Nonetheless, as our preceding investigations in chapters 2—9 and 10 have indicated, it seems that their dealings with the *vexata quaestio* of this letter appear to be unsatisfactory according to this researcher's opinion. First, speculation looms large in their reconstructing of Paul's overall purpose of this letter. Second, their approach to Paul's use of quotations from the Jewish Scriptures appear to regard the use of quotations from the Jewish Scriptures as a narrative arsenal geared to promote their own theologoumena. *The second contribution of this study is to provide a more relevant opportunity for entering into theological dialogue with NPP scholars than ever before.*

## **Appendix A: Limitations of this study and implications for further study**

The limitations of this study – in an attempt to better understand Paul’s gospel – will be suggested as follows: (1) We have dealt with the three-dimensional approach to Paul’s quotations from the Jewish Scriptures, which only appear to be coupled with its respective rhetorical questions. However, it seems that the remaining quotations from the Jewish Scriptures in Romans 1—11, in varying degrees, will enrich our understanding of Paul’s gospel. If quotations coupled with their respective rhetorical questions function as the backbone of the macro-structure of Romans 1—11, the remaining quotations can serve to supplement Paul’s argumentation on the basis of the backbone of the macro-structure of Romans 1—11; and (2) *although a number of Paul’s use of allusions or echoes from the Jewish Scriptures can be found, we have dealt with only the direct quotations from the Jewish Scriptures*. This is because the rationale of this study is that both the *literary genre* and *Paul’s overall purpose in writing this letter* will be interdependent with Paul’s argumentation in the letter body, in which *Paul’s use of quotations from the Jewish Scriptures* coupled with its rhetorical questions functions as a conduit in shaping and characterizing the contours of Paul’s argumentation in Romans 1—11. As with the remaining quotations above, Paul’s use of such allusions or echoes will also supplement Paul’s conception of the gospel.

Based on our investigation on three research questions in chapters 2—9, the suggested implications for further study are as follows:

- (1) How does the paraenetic section in Romans 12—15 will appear to be interdependent with the doctrinal section in Romans 1—11?;
- (2) which role and to what extent can the notion of the justification of the ungodly play in making sense of Pauline ethics (e.g., the relationship between the indicative and the imperative)?;
- (3) where can the obedience of faith be situated in a salvific drama of the triune God, which Paul was at pains to unfold in this letter as a whole?;
- 4) what is the function of Paul’s use of quotations from the Jewish Scriptures in Romans

12—15 in relation to his use of quotations in Romans 1—11?

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