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**SALVATION IN THE LETTER OF
ST. PAUL TO ROMANS**

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As for me, if I stumble, the mercies of God shall be my eternal salvation. If I stagger because of the sin of the flesh, my justification (*mshpti*) shall be by the righteousness of God which endures for ever. He will draw me nearby his grace, and by his mercy will he bring my justification (*mshpti*). He will judge me in the righteousness of his truth and in the greatness of his goodness he will pardon (*ykipper*) all my sins. Through his righteousness he will cleanse me of all the uncleanness of man and of the sins of the children of men (Vermes). (IQS 11.11-15)

Abstract

The letter to the Romans is the longest letter that Paul wrote to a community that he did not found. It is with no doubt that, he is the author of the letter. In this letter, the underlying theme is the coherence of God's faithfulness along the history of salvation. Along the main theme, there are other themes, which Paul devolve. One of the theme that is very evident from the beginning of the letter is the theme of salvation. Our work is as result of a theological reflection on the theme of salvation in the letter. Paul presents the doctrine of a universal salvation with use of *pas* (*all*) in the Romans, which offers ground for the universal salvation that Paul emphasizes. It is clear to note that Paul's soteriology in this letter is Christological as well as eschatological. This is evident with the use of verb *sodzo* (*to save*) in the future tense in all verses in the letter. Therefore, in our reflection, we shall analyse verses in which this verb appear, for better understanding of the theme of salvation. This work will show the development of Paul's theme of salvation from justification to reconciliation, from hope of salvation to assurance of salvation and from salvation of the remnant to salvation of "all Israel".

Key words:

Salvation, Faith, Justification, Eschatology, Grace, Universal

Resumo

A carta aos Romanos é a carta mais longa de todas as outras, que Paulo escreveu a uma comunidade que ele não fundou. Não há dúvida de que ele é o autor da carta. Nesta carta, o tema subjacente é a coerência da fidelidade de Deus ao longo da história da salvação. Além do tema principal, Paulo desenvolve outros temas; um destes temas que é muito evidente desde o início da carta é o tema da salvação. O nosso trabalho é o resultado de uma reflexão teológica sobre o tema da salvação na carta. Paulo apresenta a doutrina de uma salvação universal com o uso do *pas* (todos) na carta aos Romanos, que oferece terreno para a salvação universal que Paulo enfatiza. É claro que a soteriologia de Paulo nesta carta é tanto cristológica quanto escatológica. Isto é evidente no uso do verbo *sodzo* (salvar) no tempo futuro em todos os versículos da carta. Portanto, na nossa reflexão, analisaremos os versículos em que este verbo aparece, para uma melhor compreensão do tema da salvação. Este trabalho mostrará o desenvolvimento do tema da salvação em Paulo, da justificação à reconciliação, da

esperança da salvação à segurança da salvação e da salvação do remanescente à salvação de ‘todo Israel’.

Palavras-chave: Fé, Justificação, Salvação, Escatologia, Graça, Universal

ABBREVIATIONS

Cf. – Conferir

vv - verses

v - verse

Ed.- Editor

vol - volume

DEDNT - Diccionario Exegetico del Nuevo Testamento

DTDNT- Diccionario Teologico del Nuevo Testamento

GLNT- Grande Lessico del Novo Testamento

ABD -Anchor Bible Dictionary

EDNT - Exegetical Dictionary of the New Testament

TDNT Theological Dictionary of the New Testament

TDOT-Theological Dictionary of the Old Testament

GELS- A Greek-English Lexicon of the Septuagint

CCC-The Catechism of the Catholic Church

HTR- Harvard Theological Review

CBQ-The Catholic Biblical Quarterly

RevSR- Révue des Sciences Religieuses

ETL- Ephemerides Theologicae Lovanienses

AuT-Auc Theologica

JQR- The Jewish Quarterly Review

RK- Revista Kerygma

BW- The Biblical World

SpS- Bento XVI. Carta Encíclica Spe Salvi, AAS 99 (2007), 985-1027.

AAS-Acta Apostolicae Sedis

LXX- The Greek Septuagint

MT- The Masoretic Texts

Biblical Acronyms

OT - Old Testament

NT - New Testament

Gn-Genesis

Ex – Exodus

Dt-Deuteronomy

Jgs-Judges

2 Mc - 2nd Book of Maccabees

Jb. – Job

Ps – Psalms

Is – Isaiah

Jer. – Jeremiah

Jl. – Joel

Dan-Daniel

Hos-Hosea

Mi-Micah

1 Kgs-1Kings

Zep-Zephaniah

Chr-Chronicles

Lam-Lamentations

2 Sm-2 Samuel

Mt - Matthew

Mk - Mark

Lk - Luke

Jn - John

Acts - Acts of the Apostles

Gal. - Letter to the Galatians

Eph. - Letter to the Ephesians

Phil. - Letter to the Philippians

1 Thess. - First Letter to Thessalonians

2 Thess. - 2 Letter to Thessalonians

1 Tim. - 1st Letter to Timothy

2 Tim. - Letter to Timothy

Phlm-Philemon

Heb. - Letter to the Hebrews

2 Cor. - 2nd Letter to the Corinthians

Col. - Letter to the Colossians

Rom. - Letter to the Romans

1 Cor. - 1st Letter to the Corinthians

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INTRODUCTION

The theme of salvation in St. Paul's letter to the Romans is the centre of our work. From the theme of the letter, we see the coherence of God in His promise, His faithfulness all the time; same God of the past, of the present and of the future, God of all the time who promises salvation to all believers. We reflect on this theme in the gospel of Christ that Paul presents to the Romans, the one which focuses on the death and resurrection of our Lord Jesus Christ, which is, 'the power of God for the salvation of everyone who believe' (Rom.1:16). It is through this gospel that according to Paul we are saved, which is the gospel that we received and which we ought to hold fast to, the word, the word of God (1 Cor.15:1-2).

Our work has two chapters. Knowing well that the letter of St. Paul to the Romans does not stand in a vacuum, in the first chapter of our work, we shall present the context in which the letter was written and its relation to the theme of salvation. In the Romans context, we know that there were different ideas about the theme of salvation, emerging from the pagan worship, the Roman religion and its concept of deity as well as the cultic worship of the emperors. These influenced the life of the Christian community in Rome and thus, while Paul wrote the letter, he was aware of these realities. Notwithstanding, the philosophical ideas of the time also played a big role in Romans Christian. The strong philosophical current of the time, Epicureans and Stoicism, presented there mode and idea of salvation to their followers.

In addition, in the first chapter, we shall also reflect upon the meaning of the verb *sodzo* in Pauline world, to understand well its usage and know its meaning, from the etymological definition. Bearing in mind that Paul grew in where he had influence from Hellenistic culture but also from Jewish culture, due to his religious background, the common usage of *sodzo* in Greek-Roman world, Hebrew world and in the New Testament help us to understand Paul understanding of the theme of salvation.

To have a general view of the letter, we shall also reflect on the theme of the letter and the purpose of writing the letter. Paul presents the theme of the coherence of God and His faithfulness all through the generations. He presents the theme of salvation in the letter to the Romans along with other themes. Paul presents his gospel to the Romans' Christians, who he believed that through sharing the spiritual gift with

them, they will strengthen and may mutually being encouraged by one another's faith (cf. Rom. 1:11-12). According to Paul, salvation for everyone is a key to his gospel, that in it the revelation of the righteousness of God is witness from faith to faith (1:17).

Presenting the structure of the letter to the Romans and rhetoric structure, we understand Paul's flow of ideas. Paul uses different rhetorical genres in this letter to enable him to dialogue with his readers. Influenced by both Jewish and Hellenistic literature and writing method, Paul interlinks different rhetorical genres throughout the letter; however, it does not do away with the epistolary structure of the letter. The chapter ends with the presentation of literal context of the verses which we shall analyse in the letter to Romans, giving us an overview of the context in which each of the verse is situated.

In the second chapter of our work, using theological exegetic method, we shall present the theme of salvation in the letter by analysing different verses from chapter 5 to 11 where the verb *sodzo* (to save) appears, that is, in Rom. 5:9, 10; 8:24, 9:27; 10:9, 13; 11:14, 26. In the theme of salvation in the letter to Romans, Paul journeys from justification to salvation in Rom. 5:9, 10. In these verses, Paul juxtapose metaphors of justification with reconciliation. In this phase, he presents the Christological dimension of soteriology and thus, the Paschal mystery becomes the centre of Paul's soteriology. Through the blood of Christ, we were made righteous and through him, we are saved from the wrath of God. We are reconciled through his death and through his life, we will be saved.

In Rom. 8:24, Paul speaks of the Christian hope, the unseen hope which is the hope of salvation. It is in this hope that we are saved. God's faithfulness is manifested in salvation to the remnant (Rom. 9:27). Israel has not been rejected by God but God has extended His promise to all people (Rom. 10:9, 13). It is no longer particularity that was presented in Jewish theology but rather, universal salvation for all. There is only one way for all to attain this salvation, that is, through faith in Jesus Christ. Paul is clear on this as he says, whoever confesses with his mouth and believe in his heart that Jesus Christ is the Lord, has an assurance of God's salvation (Rom. 10:9, 13). This is what Paul continues insisting to the Romans as he tells them that, whether Jews or Gentiles, salvation is assured to all who have faith in Jesus Christ, those who believe that Christ died and was raised from the dead.

At the end, Paul speaks of revealing God's mystery of salvation. It is God's plan that is being revealed. This is being done through the missionary work of Paul in the Gentiles world, as the Gentiles have been made part of God's salvific plan. Salvation of the Jews will follow the same path of the Gentiles, that is, through faith in Jesus Christ and not by the Mosaic Law. The temporal hardening of the Jews will be removed and they will also be saved. God had to harden Israel so as to bring about the universal salvation. Gentiles play a role in the salvation of the Jews, and Paul hopes that through their inclusion in the salvation process, Jews may be jealous and thus accept the Gospel. He culminates the theme of salvation by presenting the universality of salvation when all Israel will be saved with the coming of the Eschatological Deliverer (Rom 11:14, 26).

CHAPTER 1: THE CONTEXT OF CHRISTIAN COMMUNITY OF ROME

The context in which we find the Christian community in Rome helps us understand the question of salvation in the letter of St. Paul to the Romans. From the historical to socio-political perspective, we are able to understand the inherent factors that led St. Paul to focus on the theme of salvation in his letter to the Romans. Thus, we seek to understand the Christian community in Rome and its religious problem of the time when Paul wrote this letter. The letter to the Romans, being the only letter that Paul wrote to community that he did not found, it opens other geographical horizons whereby his theology also is influenced by this factor. The social context and historical setting help us to understand the Paul's Epistle and appreciate what Paul wrote.

1.1 Social context

Rome, the capital of the Roman Empire, was one of the most important cities in the world in the first century, dominating the eastern Mediterranean area.¹ Just as any capital city in modern days will attract all people from all corners of the world; it was same for Rome, as the capital city of the empire. Rome attracted large foreign colonies from the provinces of the Mediterranean area.² The Roman religion was still practiced in Rome at the time. For the Romans, the temple and sacred image of the deity was a sign of the divine presence in the city. They did sacrifice as the fundamental element of their worship and even if they were open to other foreign deities, Roman's gods remained supreme.³ Due to migration, foreign cults were brought in the city of Rome such as of the Mithras, of Isis and Osiris. Judaism was categorized as foreign form of worship. It is evident that there was existence of the rulers' cult in the Roman Empire, to the point of replacing the image of Apollo with their own made statue. From

¹ Cf. Joseph A. Fitzmyer, *Romans: a new translation with introduction and commentary* (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992), 25.

² Cf. George La Piana, «Foreign Groups in Rome during the First Centuries of the Empire», *Harvard Theological Review* 20, n. 4 (5 de Outubro de 1927): 188–90, <https://doi.org/10.1017/S0017816000021118>.

³ Cf. Burkhard Gladigow, «Elements of Roman Religion», em *ABD*, ed. David Noel Freedman, trad. Dennis Martin, 1.^a ed., vol. 5 (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992), 812.

this point, the emperors assumed the self-limited role. They were honoured as the guarantor of peace and tranquillity.⁴

1.1.1 Date of composition of the letter

Paul writes this epistle to the Roman community. In Rom. 15:22-29, we understand that Paul wants to visit the church in Jerusalem to take the collection that he had received from other churches and later on, visit the community of believers in Rome, in his way to Spain for evangelization.⁵ The situations characterised in St. Paul's letter to the Romans were during the reigns of Claudius (41-54 C.E) and Nero (54-68 C.E). The date on which the letter was written depends on the date of Paul's three month stay in Greece, in the city of Corinth (cf. 2 Cor. 13:1-10), at the end of the third missionary journey⁶ around 57 A. D with the margin of one to two years.⁷ Probably, we can say that he lived in the house of Gaius, who in Rom. 16:23, he said that he sent greeting to the Christians in Rome. It should be remembered that Gaius was one of the first converts at Corinth (cf. 1 Cor. 1:14). It is more evident in Acts. 20:2-4 that Paul wrote the letter while he was in Corinth, after ministering at Ephesus.⁸

1.1.2 Origin of Christianity in Rome

The community of Jews in Rome was firstly mentioned in 139 B.C in the first book of Maccabees 14:16-24, 40. Some came to Rome as slaves and by the end of the first century; there was significant increase of the Jews in Rome. They were among the largest foreign groups in the city. Due to their religion, that is Judaism, they were not supposed to mix or mingle with the Gentiles, thus, they lived in specific neighbourhoods in Rome, for the purpose of keeping their culture or sanctity or remaining loyal to their religion.⁹

⁴ Cf. Harry J. Leon, *The Jews of Ancient Rome* (Philadelphia: Jewish Publication Society, 1960), 6.

⁵ Cf. E.P. Sanders, *Paul. The apostle's life, letters, and thought* (Minneapolis MN: Fortress, 2015); Cf. Alain Gignac, *L'épître aux Romains* (Paris: Cerf, 2014), 42; Cf. Mark D. Nanos, «The jewish context of the gentile audience addressed in Paul's letter to the romans», *The Catholic Biblical Quarterly* 61, n. 2 (1999): 290; Cf. Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids, Cambridge: Eerdmans, 1996), 2; Cf. Antonio Pitta, *Lettera ai Romani. Nuova versione, introduzione e commento*, 3.^a ed. (Milano: Paoline, 2009), 21.

⁶ Cf. Pitta, *Lettera ai Romani. Nuova versione, introduzione e commento*, 21.

⁷ Cf. Moo, *The Epistle to the Romans*, 3.

⁸ Cf. Klaus Haacker, *The Theology of Paul's Letter to the Romans* (Cambridge: Cambridge University Press, 2003), 14.

⁹ Cf. Leon, *The Jews of Ancient Rome*, 4.

From the Acts of the Apostles, we understand that Christian missionary activities were witnessed in the Jewish synagogues (Acts. 13:5). We may also deduce that same evangelization had happened in Jewish synagogues in Rome and this may be the origin of Christianity. While we read in Acts. 2:10, on the day of the Pentecost, there were different people from different places who went for the pilgrimage in Jerusalem. This way, some of the newly converted Jews to Christianity may have been part of those who carried the message to the Roman synagogues and continued with the work of evangelization.¹⁰ Therefore, the origin of the Roman Christian community may be traced from the Jewish community. There are archaeological proofs of the existence of the synagogues in Rome. Jews who lived in Rome in the first century knew and spoke Greek. Therefore, the Greek language in Paul's letter to the Romans never hindered them from understanding the message¹¹. The Jews in Rome were characterised by their diversity and groupings, which were autonomous congregations. They were not homogeneous body and hence an argument that penetration of Christianity was easy in Rome through the synagogues.¹²

True Christian identity lacks in the Roman community due to the Jewish synagogue context:

It is evident then that there were Jews living in Rome . . . in the time of the apostles. Some of these Jews, who had come to believe (in Christ), passed on to the Romans (the tradition) that they should acknowledge Christ and keep the law. ... One ought not to be angry with the Romans, but praise their faith, because without seeing any signs of miracles and without any of the apostles they came to embrace faith in Christ, though according to a Jewish rite.¹³

We can attribute the origin of Christianity in Rome to the Jewish believers who lived in the city, even though we have no clear information on how the Jews

¹⁰ Cf. Raimond E. Brown e John P. Meier, *Antioche et Rome. Berceaux du Christianisme* (Paris: Cerf, 1988), 125–30.

¹¹ Cf. Harry Joshua Leon, «The Language of the Greek Inscriptions from the Jewish Catacombs of Rome», *Transactions and Proceedings of the American Philological Association* 58 (1927): 212–20, <https://doi.org/10.2307/282912>.

¹² Cf. Piana, «Foreign Groups in Rome during the First Centuries of the Empire», 362–63.

¹³ As cited by Fitzmyer, *Romans: a new translation with introduction and commentary*, 30.

converted to Christianity, except on the account as we referred above, of the visitors from Rome mentioned in Acts on the day of Pentecost.

1.1.2.1. Christian community in Rome

Even though the Christian community in Rome followed the Jewish rite and observed the Sabbath, by the time Paul wrote the letter to the Romans, Gentile Christian community was existing in Rome. In fact, the Gentile Christian group was dominant in Rome. This is related to the historical fact whereby Claudius had expelled Jews from Rome.¹⁴ There was change from the Jewish synagogues to the house church congregations. The Gentiles Christian became more dominant after the expulsion of the Jews in Rome.¹⁵ In different views, some exegetes argue that the community in Rome was not Gentile. According to them, Jewish Christian community that believed in necessity in going to the synagogue on Sabbath that is keeping Sabbath.¹⁶

The most important thing is not about distinguishing the audience as Jews or Gentiles. Roman community was a mixed community and Paul wrote the letter not in the perspective of one part of the community as some authors might want to divide the letter. For example, some argue that 1: 18-31 was addressed to Gentiles while 2:1–3:20 was addressed to the Jews. Some also argue that chapters 1-4 and 9-11 were directed to the Jews while chapter 5-8 and 12-15 were addressed to Gentiles.¹⁷ Nevertheless, the readers of the time may not have understood it in that way. In summary, we can truly say that the letter was written:

With the whole church in mind and for a singular purpose, to unify the body of Christ in Rome. Therefore, when we have an exhortation that appears to be addressed directly to one or the other of these groups, we must view it in the context of how it would be heard within a mixed Jewish-Gentile Christian community.¹⁸

¹⁴ Cf. Dixon Slingerland, «Suetonius “Claudius” 25.4 and the Account in Cassius Dio», *The Jewish Quarterly Review* 79, n. 4 (Abril de 1989): 317, <https://doi.org/10.2307/1453891>.

¹⁵ Cf. Moo, *The Epistle to the Romans*, 5.

¹⁶ Cf. Nanos, «The Jewish context of the Gentile audience addressed in Paul's letter to the Romans», 297.

¹⁷ Cf. Ben Witherington III, *Paul's Letter to the Romans: A Socio-rhetorical Commentary* (Eerdmans: Grande Press, 2004), 20.

¹⁸ Cf. Paul B. Fowler, *The Structure of Romans: The Argument of Paul's Letter* (Minneapolis MN: Fortress, 2016), 19.

1.2. Salvation in socio-political context of Romans.

Even though Paul wrote the letter to the Christian community in Rome, other religious practices in existence had influence over Christian community on their thought of salvation. Paul wrote his letter with a purpose in mind and conscience of the religious situation (Rom. 14: 1-15) in the city. With the religious detail that Paul had of Rome, he intended to announce the gospel which is God's power for salvation (Rom. 1:16) and he does not fear to mention paganism which exists in Rome (Rom 1:18-32). Having discussed about the social context of Paul's letter, in this section, we shall try to understand the problem of salvation in Rome, trying to answer different questions in relations to salvation in Roman world and of the Christians who formed the Church of Rome. It is from this context that Paul wrote about the theme of salvation in this letter.

1.2.1. Roman religion and Greek Roman concept of deity.

In Roman religion, the cults and cultic activities were organized between public (which was performed by the magistrates and the priest and by local associations) and private worship (which involved families, clans and corporations). Priests being the mainstay of the state cult of the Romans, he carried out the liturgy and assisted magistrates in their liturgical duties. The idea of divinity in Roman religion was such that deities revealed themselves through their activities in particular, concrete situations and not in transcending ontological way.¹⁹

Jupiter stood at the centre of Roman pantheon. Jupiter was referred as god of the celestial brightness. He is god who legitimated all-important political acts through the auspices. In Rome, other deities in Latin culture were subordinated to Jupiter. His temple was built upon Capitoline Hill, where lies the heart of Rome.²⁰ Together with Juno Regina and Minerva, they formed what was referred as Capitoline Triad since they were all placed in a position of special eminence on the Capitol. Jupiter was referred as Jupiter Optimus Maximus meaning Jupiter, best and greatest.²¹ Jupiter cult had no link with future salvific idea. Participating in Jupiter cult, it was a way to show that you are citizen of Rome.

¹⁹ Cf. Gladigow, «Elements of Roman Religion», 811.

²⁰ Cf. Ron C. Fay, *Greco-Roman concepts of deity*, ed. Stanley E. Porter, vol. 4, Paul's World (Boston: Brill, 2008), 52–56.

²¹ Cf. Nicholas Thomas Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, Part I and II (London: Society for promoting Christian Knowledge, 2013), 269.

From the 5th c B.C, Greek deities were taken up in Rome due to alliances, emergencies and propitiations of portents. It was not because of conversion and revelation rather it was due to emerging situations like plagues, defeats, wars, and omens. One of the deity, which was taken among Greek deities, was Apollo. Sacred images and temples were signs of divinity in the city, even though Romans had worshipped the deities without images for long time. They will later on adopt the use of images. The concept of sacrifice was there culture, thus part of their way of worship. «The acceptance of Greek deities on the basis of instructions from the sibylline books appears to have made a temple into one of the prerequisites for approbation of a cult».²² The Romans connected the new deities in a characteristic way with the divination and propitiatory system of Roman religion. The big difference between Roman religions with the Greek one was that the Roman religion did not have anything to do with mythology, which was Greeks.

There were already Greek and Roman cultures' interlink in respect to nature and function of the deities in the 1st century. It is clear that gods worshiped under one name in Greece were to be identified with gods worshiped with another name in Rome. For example, Zeus was identified with Jupiter; Poseidon was identified with Neptune, Hera with Juno etc. others changed some letters in their name to fit in Roman world. For example, Heracles to Hercules, and Asclepius to Aesculapius. Apollo retained his name in both Greek and Roman culture.²³

Different mystery cults, which were considered more of devotion rather than a radical change to the religious life from other cultures, sprang up. For instance, Isis (Egyptian goddess) was assimilated to the god of fertility in Roman religion. Cybele and Mithra were later made formal gods of Rome but this did not constitute a break from other Romans' gods. Mystery religion was a personal experience of sacred that through initiation rituals, one voluntary entered, aiming at change of mind.²⁴

In Hellenistic religion, gods were seen less as personalities and more as powerful beings who were able to intervene and save human person. They had divine power and people sought this power through invoking of deities. They participated in

²² Gladigow, «Elements of Roman Religion», 812.

²³ Cf. Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 268.

²⁴ Cf. Fay, *Greco-Roman concepts of deity*, 4:56–57.

bloodbaths of a god like that of Cybele and Mithra. They were initiated into the mystery of a god by employing magical arts. Asclepius was praised since every place had been penetrated by the saving power of the god, which was associated with healing and rescue from dangers at the sea.²⁵

Isis was wife to the first king of Egypt-Osiris and the mother of Horus was referred to as Egyptian goddess. Horus conquered Set, who had killed his brother Osiris. Horus is recognized as the first Pharaoh; hence, Isis is referred as the mother of all the Pharaohs and the mother of all of the Egyptians. This link her to river Nile, which is the source of life in Egypt up to present day due to water flow to the deserts of Egypt. This being the case, Isis is responsible for bringing life to all. This can be translated as a mother of all.²⁶ This idea of goddess of motherhood did not have its parallel in Roman but only in Greek culture. However, she was well known in Rome and Romans had a lot of respect towards her. She was celebrated not as foundation of a ruler cult of Egypt but as motherhood of the whole world, with different forms of salvation to the devotees. In the beginning, salvation in the Isis cult was firmly rooted in the physical world. Longer life was part of salvation sought in cult of Isis.²⁷

A story is told about one of the priest of Isis who claimed to have visited the Elysian Fields, which was concept of paradise in Greco-Roman world. There is link between the water and the state of salvation from the story even though it is doubted to have been the truth. The idea of water being salvific can be linked with Osiris and this has been strengthened by other authors due to sarcophagus, which was seen. Even though there were different evidences, which emphasized on the salvation afterlife in connection to the cult of Isis, it is clear that this was not emphasized in the first century Rome. The idea of salvation afterlife was not at the centre of Isis cult at that time. Those who participated in Isis cult looked for the earthly benefits and not in a future state.²⁸

²⁵ Cf. Clinton E. Arnold, «New Testament concept of Power», em *ABD*, ed. Astrid B. Beck-Freedman, David Noel, Gary A. Harison, David F. Graf, John David Pleins, 1.^a ed., vol. 5 (New York, London, Toronto, Sydney, Auckland: Doubleday, 1992), 445.

²⁶ Cf. Fay, *Greco-Roman concepts of deity*, 4:57–58.

²⁷ Cf. Fay, 4:59.

²⁸ Cf. Fay, 4:60.

Deity of Mithra was not popular like that of Isis in first century. He was linked with the sun before becoming Greco-Roman deity. This link displayed its physicality and worldliness. It is linked with astrological phenomena. The candidate who entered the cult moved from one level to another, from candidate to head of the cult. Even though it is associated with the Zoroastrianism, which had some salvific bent originally, Mithraic mysteries did not offer any transcendental answers. Mithraic mysteries cannot be linked with idea of salvation after life. Roman Mithraism did not follow the original teaching of Zoroaster.²⁹

In conclusion, we can say that the mystery cults of both Isis and Mithras did not demonstrate any concern for salvation after life rather it was concerned with earthly life. The two deities are part of important traits of Roman religion and through them, one understands religious stance of the Romans in the first century. Since the mystery cults were not public cult but private cult combined with Romans public cult, the Romans' gods were honoured more even in the places of private cult. The devotee of Mithras cult did not focus on the idea of a life after death thus there was no sign of afterlife salvation.

Paul's gospel was a human person transformative gospel in the present times and a transforming hope for the future. This is contrary to the mystery cult practiced in Greco-Roman world during the 1st and 2nd centuries. People in Paul's world thought that the mystery cult was a way of transforming their lives. Wright argues that the aim of Mithra cult was «not merely to have been inner spiritual strengthening and the chance of a better life after death...devotee were strengthened in their resolve to be brave and resolute in fighting Rome's battles and defending its empire».³⁰

1.2.2 Cultic worship of the emperors

The cultic worship of the emperors began with honouring the *Genius Populi Romani* in temples and house shrines and this had continued to the point whereby some emperors, had made their statue, assuming the image of Apollo and adopted the self-limited role, advanced this thought of self-glorification through imperial propaganda.³¹

²⁹ Cf. Fay, 4:61–62.

³⁰ Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 266.

³¹ Cf. Donald L. Jones, «Roman Imperial Cult», em *ABD*, ed. Astrid B. Beck Freedman, David Noel, Gary A. Harison, David F. Graf, John David Pleins, 1.^a ed., vol. 5 (NEW YORK . LONDON . TORONTO . SYDNEY.AUCKLAND: Doubleday, 1992), 806.

Julius Caesar is known to be the first person to be accorded the honour by the Senate. He claimed divinity for himself and with multiple honours, which Senate offered to him after various victories, had received the title of *pontifex maximus*, placing him between nation and the gods. He was referred to as god through different inscriptions and even act of sacrifices were made to him in his lifetime from 42B.C. This continued with Octavian and other rulers, as a desire to have more power that is political. This practice was frequently practiced in the provinces of Roman Empires but later on after the death of the rulers, Rome continued with the same practice during the reigns of Nero and Domitian.³²

In addition, citizens in Rome sacrificed to the emperors and their images hence they ended up building temples in honour of the emperors. From the poets, we realize that «everyone pines with the absence of Caesar in Rome, but with his return, everything is right and worship is offered to him, with prayers and libations».³³ Even though imperial cult was not formal in Rome, it was clear that Caesar was recognized as divine. From Virgil and Horace, it shows that it will be wrong to think that in the city of Rome, no one thought Augustus was divine. With the refusal of public imperial cult in Rome, there was unofficial private imperial cult in the city.³⁴

Even though some of the emperors did not accept this divine honour in their lifetime, outside the city, they were referred to as god. In Rome, Caligula, Nero and Domitian demanded divine honour while they were alive. They demanded to be called *dominus et deus* “lord and god”.³⁵ Nero and Caligula were never deified since officers of the imperial guard assassinated Caligula while Nero committed suicide. Some writers hold an argument that it was only a political thing rather a theological matter which objected this.³⁶

From the above description, we can say that Roman citizens worshiped and offered sacrifice to those who ruled, living or departed even in private practices. Imperial cult was a sign of reaffirming citizenship on those who participated on it. It was a state cult. It did not replace the observances of the pantheon. It was just a political propaganda. It had nothing to do with salvation of people after life.³⁷

³² Cf. Jones, 807; Cf. Fay, *Greco-Roman concepts of deity*, 4:71–72.

³³ Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 322.

³⁴ Cf. Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 322–23.

³⁵ Cf. Wright, 340–41.

³⁶ Cf. Jones, «Roman Imperial Cult», 806–7.

³⁷ Cf. Fay, *Greco-Roman concepts of deity*, 4:74.

In his letter, Paul offers a new approach to mercy, righteousness and piety, avoiding the propagandistic exploitation of the Roman imperial system. In Rom. 1:1-3, Paul presents redemptive kingship of Jesus, which has to replace the cultic worship of the emperors.³⁸ Different from the emperor who received the tribute and was seen as the saviour of the Roman people, who promised peace and justice, Paul presents God as saving God, who is against those who seek to suppress truth (1:18) and worship the creature rather than the Creator (1:25). Paul presents his salvific gospel, with eschatological hope, different from the Roman concept of god who made appealing for help in the present time.

Religion in Rome was more on the state than on salvation of an individual person in eschatological time. Romans' residents did not worry more about tomorrow or after life but worried about their present problems of money and food. There was no differentiation between politics and religion. The State used religions to advance her ruling power through imperial cult and through mystic cult and other cults. They were all State religions and focused on State affairs. They were mostly used as instrument to access political power. For the typical citizen, what was important was this life and this city. They did not focus on other places or times. Due to shared culture, Paul was familiar with this reality in Rome.³⁹

For Paul, Jesus is the *Christos* and *Kyrios*. He is the one who redeem human person. His theology may be interpreted as the counter imperial theologian, which promoted the imperial cult and other form of worships. The Gospel of Jesus the Messiah was «upstaging, outflanking, delegitimizing and generally subverting the “gospel” of Caesar and Rome».⁴⁰ It was a transformative message to the present reality with the hope of eschatological salvation that await those who have faith in Christ.

1.2.3. Salvific terminologies in the Pauline World

The reflection about salvation in the letter of St. Paul to the Romans take us back to the etymological definition of the term salvation and its usage in the world that surrounded Paul as he wrote the letter. History and the culture of given place influence the person in all manner of life. Paul as a Jew, who frequented the Talmudic teaching,

³⁸ Cf. Jones, «Roman Imperial Cult», 808–9.

³⁹ Cf. Fay, *Greco-Roman concepts of deity*, 4:75–78.

⁴⁰ Nicholas Thomas Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, Parts III and IV (London: Society for promoting Christian Knowledge, 2013), 1306.

will have influence of the Jewish linguistic usage in his writing. Also, as Roman citizen, the surrounding environment and day-to-day usage of language, will also influence him and his writings. His thinking was influenced by the Hellenistic culture. Dunn argues that Paul draw the metaphor of salvation of every day's life both for the Jewish and Gentiles' environment, whereby *soteria* (salvation) was a favourite term in his writings. Paul's usage of the term denoted the wholeness of the healthy person.⁴¹ Thus, we need to understand how the verb *sodzo* (to save) was used in different settings, primary from its original formulation in Greek world.

1.2.3.1 Etymological definition

The word salvation comes from the adjective *σαφός, σάος* that means health and safe, which were contracted into *σως* and was later coined to the causative verb *σαάω, σαώσω, έσάωσα* that meant to save from impending threat and to bring out safe from a dangerous situation. From this, the word has undergone linguistic evolution to verb *sodzo* and the noun *soteria*.⁴² In Greek world, the word *sodzo* is used to mean the sense of saving or to rescue in the sense of an impelling and dynamic event between people, when God or a man forcefully save someone from an imminent danger of life. This meaning of *yasha* was derived from Homer and has been used to date. It was used mostly in reference to the danger in war or while traveling in the sea,⁴³ both *sodzo* and *soteria* are used in this same scenario. Parallel to *yasha*, *sodzo* also indicates salvation from a judicial sentence. In addition, the word is used in reference to saving from an illness with regard to a doctor or miraculous healing performed by Asclepius. Neither *sodzo* nor *soteria* are necessarily linked to the intervention of a person or a force that acts suddenly or decisively. There is no need for the subject of the saving action to be in a position of clear superiority to the one who is to be saved, - as is the case with *yasha*.⁴⁴

1.2.3.2 Salvation in Greek Roman world.

⁴¹ Cf. James D. G. Dunn, *The theology of Paul the Apostle* (Grand Rapids MI, Cambridge: Eerdmans, 1998), 329.

⁴² Cf. Werner Foerster, «σώζω ε σωτήρια em Modo Grego», em *GLNT*, ed. F. Montagnini, G. Scarpata, e O. Soffritti, trad. Felice Montagnini et al., vol. XIII (Brescia: Paideia, 1981), 445.

⁴³ Cf. William F. Arndt e F. Wilbur Gingrich, eds., «σώζω», em *GLNT and other Early Christian Literature* (London: The University of Chicago press, 1957), 805.

⁴⁴ Cf. Foerster, «σώζω ε σωτήρια em Modo Grego», 448.

In Greek Roman world, *sodzo* means to pardon and *soteria* means grace. *Sodzomai* means to resist, to remain unharmed in passive mode. *Sodzo* and *soteria* can take on a purely positive content. That means not only to be healed, but also to be strengthened, to keep healthy. *Sodzo* means to save or free from disease, whereby gods may bring healing. There is indication of being in good health.⁴⁵ While *sodzo* and *soteria* assume any content, which is positive, *sodzomai* means not only to be cured but also to be given more energy, to be more health.

In religious sphere *sodzo* and *soteria* has numerous meanings. From the gods, one expects salvation in all the dangers of life he may face. The world is kept in order by gods, and everything is taken care of, preserved by gods. Even though in philosophy, man is defined as rational being, he is also defined as finite being, limited being who experience the saving power in mystical experience. Human being is mortal and with limited power, he depends on a deity for preservation and his continuity. Zeus is greatest Greek deity who preserved man from all evil. It is through Zeus that everything comes into being and is preserved.⁴⁶

In Hellenistic world, *soteria* meant to be in good health. From the Roman Empire, it was used to show how those who are mourning were able to pass through in time of affliction. In addition, in Roman Empire context, the work of the sovereign power was to provide the wellbeing of the subjects. The joy of the king is in the wellbeing of the people and the administration of justice. When dealing with solemnly philosophical-religious themes *sodzo* and *soteria*, often referred to the inner health of man. It is argued that with justice, one maintains the power thus the good is in this sense maintained and a person is saved.⁴⁷

1.2.3.3 Salvation in Hebrew world

In canonical books of the Hebrew Old Testament, *sodzo* almost translate three fifth of the cases in which it is used in the LXX translation, as the equivalent of the verb *yasha*. Precisely, it was translated in the form of *hif'il* 143 times, with the sense of saving, freeing, helping, coming to the aid and 16 times *nif'al*, which means to

⁴⁵ Cf. Arndt e Gingrich, «σώζω», 806.

⁴⁶ Cf. Foerster, «σώζω e σωτήρια em Modo Grego», 455.

⁴⁷ Cf. Foerster, 456–58.

receive or to have help, and 3 times in other nouns that made to aid benefits. It is also used to translate other Hebrew roots like *plt*, *mlt*, *pālît*, *pālêt*, *miflât* etc. *Soteria*, which means preservation, defence, prosperity, is translated 81 times, thus, with wide prevalence in the verb *Yasha*. Sometimes *soteria* is an addition that has no correspondence in the Hebrew text.⁴⁸ This root *Yasha* indicates mainly relations between persons. It was translated to mean rescue, help and salvation in favour of the people in difficult situation, due to hostility by others when human person intervention is considered but also in rare cases when it is done through material means.⁴⁹

Considering the root *plt*, which means to escape while *pi'el* and *hif'il* mean to secure or to save, *pālît* and *pālêt* indicate someone who is in the process of fleeing and the one who has escaped or been secured. Mostly, they are used to express the escaping from mortal danger. *Palitu* verb in perfect tense, escape focus on motion toward a place of safety while *plt* focus on motion away from a place of danger.⁵⁰ The *piel* form of *plt* is most frequent in Old Testament, occurring 24 times while *hiphil* occur only twice. *Mplt* in Ps. 144:2 can be translated as a deliverer for me or as noun meaning a refuge for me. This does not precisely point the original meaning of the Hebrew text. In personal names, *plt* appears in a different ways of masculine *pellet* to deliver *palti* my deliverance *piltay* Yahweh is my deliverance etc.⁵¹

In LXX, translate *plt/mlt* and their derivatives, it used 17 different Greek words. *Sozein* which is translated as preserve or save, form *mlt* 49 times and *plt* 12 times, *anasozein* meaning to recover translate *plt* 20 times and *mlt* 3 times, *diasozein* which means to preserve through, translate *mlt* 24 times and *plt* with its substantives 11 times, *perisozein* translate the *niph'al* of *mlt* once. The noun *soteria*, which mean protection, well-being translate *peleta* 6 times. «By framing so heavily on *sozein* and its derivatives, the LXX clearly exhibits a shift from the Hebrew notion of escape to

⁴⁸ Cf. G. Fohrer, «σώζω e σωτήρια Nell'Antico Testamento», em *GLNT*, ed. F. Montagnini, G. Scarpata, e O. Soffritti, trad. Felice Montagnini et al., vol. XIII (Brescia: Paideia, 1981), 459–64.

⁴⁹ Cf. Fohrer, 467.

⁵⁰ Cf. David J. A. Clines, ed., «Ptl», em *TDCB*, vol. VI (Sheffield: sheffield Phoenix Press, 2007), 690.

⁵¹ Cf. G. Hasel, «Pālat», em *TDOT*, ed. G. Johannes Botterweck, Helmer Ringgren, e Heinz-Josef Fabry, trad. David E. Green, vol. XI (Grand Rapids MI, Cambridge: William B. Eerdmans Publishing Co., 2001), 553.

physical healing but wellbeing in a broader sense. This is evident with the expression “your faith has saved you.” (Mk 5, 34; Mt. 10, 52; Lk. 7, 50; 17, 19). Also, in the case of the healing of the blind man and the leper, Jesus refers to their own saving faith, thus describing healing from illness with *sodzo*, same as in the case of deliverance from the demons.⁶⁴

1.2.4. Stoicism and Epicurean views of salvation.

Due to tendency of the empires to concentrate power in themselves, fundamental values of the spiritual life of classical Greece were destroyed, which pointed to moral action and made the polis not only an historical form but also an ideal form of the perfect state. Hellenistic monarchies did not promote moral life of citizens. There was moment of uncertainty even in the philosophical sphere a Greek citizen was just a mere subject, without participation or will. Thus, Stoicism and Epicureans surge to respond the question of moral of citizens who were worried about their behaviour and happiness.⁶⁵

Since Paul grew in Greek, in the town of Tarsus where he was born, the influence of stoics and epicureans’ philosophy will have an influence in his writing. Paul as any other writers, he could not escape the succession of thinkers and the tradition of culture of his time. Thus, we are bound to understand the philosophical understanding on the theme of salvation during his time. During the period, that Paul wrote the letter to the Romans, there was great influence from the Greeks. Nero as emperor in Roman Empire is known to have promoted Greek values with an aim of civilizing the Roman upper class. The Stoicism and Epicureans were like sort of spiritual movement of truth for the human life.⁶⁶

Paul depended on existence of a literate public just like epicureans and most of the epistles are addressed to the city, him being a product of the urban life and education. But it may not be true to argue that all people whom he addressed were intelligent and literate but he addresses people from different cultures and from all sort

⁶⁴ Cf. Radl, «σώζω», 320.

⁶⁵ Cf. Giovanni Reale e Dario Antiseri, *História da Filosofia: Antiguidade e Idade Média*, 4.^a ed., vol. 1 (São Paulo: Paulus, 1990), 227–28. Cf. Maria da Gloria Novak, «Estoicismo e epicurismo em Roma», *Letras Clássicas*, n. 3 (13 de Outubro de 1999): 257, <https://doi.org/10.11606/issn.2358-3150.v0i3p257-273>.

⁶⁶ Cf. Christopher Kavin Rowe, *One True Life, The stoic and Early christian as Rival tradition* (London: Yale University press, 2016), 2.

of life (cf. 2Cor. 11:6; Phil. 4:14-19).⁶⁷ The influence of the philosophical thinking of his time, in both styles and his theological teaching is evident. In this part of our work, we shall be trying to understand stoics and epicureans' thinking about salvation in relation to Paul's theme of salvation in the letter to the Romans.

1.2.4.1. Epicureans

Epicurean(s) was a school of thought founded by Epicurus (341-271) in the year 306 A.C in Athens. His philosophy is characterised by the principle of sensation in which logic was the canon that was criterion of truth and good, which is related to philosophy of pleasure. Taking from the schools of Plato and Aristotle, Epicurus brought something which itself had future since philosophical ideas of the two school of thought had suddenly become spiritual remote from the new events.⁶⁸

In his writing, he adopted a manner in which he inspired (targeted) to win over to his version of a happy life for many people. In his physics, he adopted the principle of atomism to explain the formation and transformation of things through union and separation of atoms. They were all furnished by nature. Nature was the supreme teacher.⁶⁹ Paul takes over from this point about the origin of all things. He is aware of the epicureans' idea of nature. In Col 2:3, he refute it by saying that "all the treasures of wisdom and knowledge" are hidden in God.⁷⁰

Epicureans' ethics was based on materialistic metaphysics that denies the immortality of a soul and transcendence. While writing letter to Herodotus, Epicurus attest that the soul is a body made up of subtle part. It is a collection of atoms.⁷¹ According to him, pleasure is the supreme end of any human being. Man aspires for *ataraxia*, the imperturbability of the mind and the absence of pain and sorrow.

⁶⁷ Cf. Norman wentworth Dewitt, *st. Paul and Epicurus* (Minneapolis MN: University of Minnesota Press, 1954), 169.

⁶⁸ Cf. Reale e Antiseri, *História da Filosofia: Antiguidade e Idade Média*, 1:236–38.

⁶⁹ Cf. Nicola Abbagnano, «Epicurismo», em *Dicionário de Filosofia*, trad. Ivone Castilho Benedetti, 5.^a ed. (São Paulo: Martins Fontes, 2007), 337.

⁷⁰ Cf. Dewitt, *st. Paul and Epicurus*, 174.

⁷¹ Cf. Epicuro, «Prima lettera di Epicuro a Erodoto. Sulle questioni fisiche», em *Epicurea. Nella' Edizione di Hermann Usener*, trad. Ilaria Ramelli, 3.^a ed. (Milano: Bompiani, 2007), 62.

Epicureans attest that elimination of all suffering is the greatest of pleasures. There is no physical pain nor spiritual suffering when pleasure is found.⁷²

According to epicureans, «deities, detached and uninvolved, are supremely happy and the best a human can do is to become similarly detached from the cares of this life so as to imitate, in a measure, that happy and tranquil state».⁷³ This is what consist of happiness and by means of self-control; he lives in enjoyment and prudence. When it comes to celestial spheres, there are gods, the super human beings but they do not control the world. Wise man live without fear of them or death.⁷⁴

Their idea of divinity is very different from stoics. They believe that God is an incorruptible and blessed living and one should not ascribe to him anything that is beyond this incorruptibility or even that exceeds blessedness. Human person should think of God as the one who is capable of preserving his blessedness along incorruptibility.⁷⁵ Thus, we cannot attribute virtues or vices to God since whoever is incorruptible has no trouble himself nor does he bring any to another.⁷⁶ The God of epicureans is impassive god. According to them, the best way to achieve happiness was to eliminate the fear of gods or by not believing that gods care about human being. What matters in life is to have ability to live without stress.⁷⁷

Epicurean philosophy seeks happiness and it is only found in the state of “*ataraxia*”, that is, in the absence of disturbance. The Epicurean gods embody an ideal of perfection and happiness that every man should imitate and attain.⁷⁸ The only way to achieve the perfect happiness was to «cut off the roots of all fear and reverence due to the god».⁷⁹ One ought to keep philosophizing in order to be happy since by the virtue of lack of fear of what he owes still to happen in the future. It is necessary to take care

⁷² Cf. Epicuro, «Massime Capitali», em *Epicurea. Nella' Edizione di Hermann Usener*, trad. Ilaria Ramelli, 3.^a ed. (Milano: Bompiani, 2007), 140.

⁷³ Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 212.

⁷⁴ Cf. Johannes Schuster, «Epicureismo», em *Dicionário de Filosofia*, ed. Walter S. I Brugger, trad. José Maria (Bercalena: Herder, 1969), 169.

⁷⁵ Cf. Epicuro, «Terza Lettera di Epicuro a Meneceo. Sull'etica.», em *Epicurea. Nella' Edizione di Hermann Usener*, trad. Ilaria Ramelli, 3.^a ed. (Milano: Bompiani, 2007), 122–25.

⁷⁶ Cf. Epicuro, «Massime Capitali», 137.

⁷⁷ Cf. Epicuro, «Seconda lettera attribuita ad Epicuro a Pitocle. Sui fenomeni celesti», em *Epicurea. Nella' Edizione di Hermann Usener*, trad. Ilaria Ramelli, 3.^a ed. (Milano: Bompiani, 2007), 86–87.

⁷⁸ Cf. Michel Fattal, *Saint Paul face aux philosophes épicuriens et stoïciens* (Paris: L'Harmattan, 2010), 39.; Cf. Reale e Antiseri, *História da Filosofia: Antiguidade e Idade Média*, 1:237.

⁷⁹ Ruben Aguilar, «Inimigos do Cristianismo Primitivo como Tipo Escatológico», *Revista Kerygma* 8, n. 2 (2012): 100.

of everything considering the fact that it produces happiness. It is clear that pleasure is connected to wisdom according to epicureans. For one to live pleurably, he must live wisely, honourable and in a just manner.⁸⁰

Even though epicureans advocate for a pleurable life, they are clear that, not all pleasures must be chosen, even though by nature, every pleasure is good just as it is by nature, every pain is evil. Nevertheless, it is not that every pain must be ignored, as it is perceived as evil. For the measure and standard of usefulness and harm, we must judge pleasures and pains. According to epicureans, sometimes good is for us an evil while evil is sometimes a good. The condition of pleasure must be a just enjoyment. It is not pleasures of dissolute and the frivolous consumers but free from body suffering and not being troubled with respect to the soul.⁸¹ The epicurean understanding of suffering may have influenced Paul. By epicureans affirming that not all pain is evil, Paul seems to have been convinced and thus attest that, «take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake»(2 Cor. 12:10). In Romans, Paul affirms that our present suffering cannot be compared to our future glory. He gives suffering a meaning (Rom. 8:18-19) since «all things work together for good and for those who love God» (Rom. 8:28).

For epicureans, there was no future life to worry about thus no one was to worry about the punishment of afterlife due to his actions. Since atoms, which make up human person dissolved upon death, there is no surviving soul to migrate into afterlife or into another body whatsoever⁸². Paul confirms the immortality and eternal life, which is contrary to the epicureans, believes who did not think of the eternal life. In Rom 2: 5-8, Paul argues that, «... God, who will repay everyone according to his works: eternal life to those who seek glory, honour and immortality through perseverance in good works, but wrath and fury to those who selfishly disobey the truth and obey the wickedness».

Death is nothing to human person and all good reside in sensation. Death is deprivation of sensation. What has been dissolved has no sensation, thus it is nothing to human person. There is no life after death. Life end with death and it does not offer

⁸⁰ Cf. Epicuro, «Prima lettera di Epicuro a Erodoto. Sulle questioni fisiche», 38-39.

⁸¹ Cf. Epicuro, *Opere, frammenti, testimonianze*, ed. Ettore Bignone, *introduzione de Gabriele Giannantonio* (Roma-Bari: Roma-Bari, Laterza, 1994), 33-34.

⁸² Cf. Wright, *Paul and The Fithfulness of God, Christian Origins and the Question of God*, 212.

any additional infinite time but rather ridding us of the lust for immortality.⁸³ Paul in Rom 6 perceived death in different way. His notion of believers participating in death with Christ, manifest the death to life. Paul speaks of spiritual death, that is, from sinful existence as death to life as new life unto God. Paul understands Christ's death as salvation through participation since Christ shared all human experience except in sin. By this virtue, in solidarity with Christ's death, we share also his life.⁸⁴

Epicureans eliminated the plan of salvation by not accepting the idea of future life. What mattered was the living of a good life, a happy life free from pain and full of pleasure that led to happiness. Man was self-sufficient and was the one who could save himself. He is the one who could lead himself to reach a state of peace and tranquillity of mind.⁸⁵ According to Dunn, Paul's theology is key to understanding the place of man as creature and God as his creator. What epicureans advocate for is what Dunn say there is need to satisfy natural desires which should be a strength if it is reinforced creaturely dependence on God. However, since the force of sin has made man to turn upon himself, forget God, and try to satisfy his own desire of all and end all, they no longer conceive the salvific power of God.⁸⁶ This is how epicurean responded to the own desires. According to them, human reasoning provided for the greatest and most important things throughout life.⁸⁷

Paul's answer was the Gospel of Jesus Christ, the Gospel that focused particularly on Christ's death and resurrection. In Rom 6:3-4, Paul present individual experience of death followed by life, personal transition that every believer must experience in union with Christ experience, thus Christ is mirrored in an individual in similar transition.⁸⁸ A Christian God is both immanent and transcended God. God is love, the incarnated Logos, who save us. St. Paul presents salvation through faith in Christ. Christian soteriology proposes an individual immortality linked to a personal God.⁸⁹ Epicurean pleasure cannot give us salvation. It is a temporal thing that can only last in given moment. Salvation is a gift, whereby it is God's initiative to save us and

⁸³ Cf. Epicuro, «Terza Lettera di Epicuro a Meneceo. Sull'etica.», 124–25.

⁸⁴ Cf. Denys E. H. Whiteley, *The Theology of St. Paul*. (Oxford, UK: Blackwell 1964) 130

⁸⁵ Cf. Aguilar *Inimigos do Cristianismo Primitivo como Tipo Escatológico*, 101

⁸⁶ Cf. James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids MI, Cambridge: Eerdmans, 1998), 317.

⁸⁷ Cf. Epicuro, «Massime Capitali», 143–44.

⁸⁸ James Dunn, *Theology of Paul the Apostle*, 318

⁸⁹ Cf. Marques, *A soteriologia e os diferentes critérios de salvação em Luc Ferry*, 94

not our own power that saves us. It is by the grace (*charis*) of God, given and received (Rom. 3:24; 5:15, 17, 20) through faith, which enable us to continue experiencing the divine enabling of God's salvific action.⁹⁰

1.2.4.2. Stoicism

Stoicism was philosophical school of thought in Greco-Roman world, which extended from 300BC to 200AD. Its three parts of philosophy were logic, physics and ethics. Among the three, ethics occupied the highest place. In general, wise man lives in accordance to the nature; he masters the affections and endures suffering with serenity. His source of happiness is the content with virtue.⁹¹

During the time of Paul, stoicism was very strong. It was more a religion than a simple philosophical movement. It was not only for the wise men of the time but also a popular movement, which had replaced other mystic religion as a source of consolation for the people⁹². In first and second century, stoicism was a well-established philosophical system in Roman Empire. It spread to all classes of people. It influenced all sort of life even in politic. Some of the famous stoics in the late stoicism are Seneca, Epictetus and Marcus Aurelius⁹³.

Stoicism did not have dogmatic teachings; it was «the expression of an attitude of mind working upon the older and accepted dogmas of philosophy and common thought, seeking out its correlatives here and there in the thinking of the age». ⁹⁴ They were moralists who were preoccupied with how to attain actual practical virtue in daily lives. What united them was moral idealism.⁹⁵ Stoicism filled the breach left by the decay of polytheism, when the gods of the popular religions had begun to lose their power over the imagination of the mass of Greeks. Stoicism, in search for actual virtue led them to religion, whereby «they pursued science for the sake of life; truth, in so far

⁹⁰ Cf. Dunn, *The Theology of Paul the Apostle*, 320–22.

⁹¹ Cf. Johannes. Schuster, «Estoicismo», em *Dicionário de Filosofia*, ed. Walter S. I Brugger, trad. José María Vélez Cantarell, 6.^a ed. (Barcelona: Herder, 1969), 190.

⁹² Cf. Amand Jagu, «Saint Paul et le Stoïcisme», *Révue des Sciences Religieuses* 32, n. 3 (1958): 226–27, <https://doi.org/10.3406/rscir.1958.2192>.

⁹³ Cf. Runar M. Thorsteinsson, *Roman Christianity and Roman stoicism, A comparative Study of Ancient* (New York, London: Oxford University press, 2010), 14.

⁹⁴ Frederick Clifton Grant, «St. Paul and Stoicism», *The Biblical World* 45, n. 5 (1915): 269, <https://www.jstor.org/stable/3142715>.

⁹⁵ Cf. Jagu, «Saint Paul et le Stoïcisme», 227.

as it is good and useful; the search for the first cause of being, in order to discover the final goal of life».⁹⁶

The essence of the stoic ethics is to live according to nature. According to them, the universe as all-pervading divinity, hence, they did not teach about the transcendental God. They had immanent god, whereby *Logos* is primal substance that is found in both man and god.⁹⁷ Since they do not contemplate about the transcendental God, stoic's providence is a universal finalism. This is what causes things to be done in a good way. It is an immanent providence that coincides with the immanent craftsman, the nature.⁹⁸

Their doctrine on immortality is very uncertain. They had two opinions; they do not advocate for the comfort of afterlife even though they talk of eternity of the soul. Epictetus argued, «Our soul is so closely united to God, as parts, fragments of His Being».⁹⁹ This is more personal approach of divinity. Stoics idea of divinity, god is one who is close, who live within us, who is near to us,¹⁰⁰ which should not be confused with the doctrine of the Holy Spirit in the Christian doctrine whereby Holy Spirit reside in us (cf. 1 Cor. 6: 19).

While dealing with the metaphysical questions, stoicism in general, professed a predominantly materialistic pantheism¹⁰¹. Stoic divinity demonstrate that God is the Creator of everything and he is powerful. Epictetus refer to God as «father of men and gods»,¹⁰² and compare men reason to that of god. Their idea of divinity is linked with the nature since everything that is in accordance with nature is perceived to be good. Epictetus speaks of God and at the same time of gods. In his diatribes, he argues that the first thing of a philosopher is to learn about «God who exercises his providence over the universe», then secondly is to «learn what these gods are...man who wishes to please and obey them ».¹⁰³ Pauline Christology is different; we are adopted children of God through our Lord Jesus Christ. We share in sonship of Christ. In Rom. 8:15-

⁹⁶ Grant, «St. Paul and Stoicism», 271.

⁹⁷ Cf. Ralph Stob, «Stoicism and Christianity», *The Classical Journal* 30, n. 4 (1935): 218–19.

⁹⁸ Cf. Séneca, Dialogues IV, De la Providence I.1-6.

⁹⁹ Cf. Epictetus, Diatribe I.14.6.

¹⁰⁰ Cf. Stob, «Stoicism and Christianity», 220.

¹⁰¹ Cf. Schuster, «Stoicism», 190.

¹⁰² Epictetus, Diatribe I.3.1.

¹⁰³ Epictetus, Diatribe II.14. 10-13.

16, all believers who received the spirit of adoption cry Abba Father. The doctrine of Trinity in Christian believe should not and cannot be confused with polytheism. Paul teaches that Jesus Christ is the Lord who share his lordship with God. Even though Paul does not talk more about the doctrine of incarnation in his writing, he was aware of Jesus, the incarnated Logos of the Father. It is different doctrine for stoics who according to them, God is reason and cannot be flesh.¹⁰⁴

Paul presents gospel of conversion and redemption whereby; the ethical system is connected with it. This is different from the stoics where Christian rise above calamity by firmness of resolve to live virtuous life. Christian soars above all evils on the wings of love (cf. Rom. 8: 38-39).¹⁰⁵ Seneca, who wrote more about love, argued that even enemies should be met with benevolence and care.¹⁰⁶ Pauline theology share the same view about love. God love extends to all people, Jews and Gentiles alike.

The stoic universalism led to dignifying of human person, arguing that all men possessed the right of reason. Epictetus said it well that man is cosmopolitan.¹⁰⁷ Stoics' universalism was abstract. Stoics' universalism is about dignity of human person, the universal humanity. Paul already found that in place, more universal and global world. This may have influenced Paul. Stoics teaching are on universal humanity based on dignity while Paul's universalism was because Christ dignifies us, that we are all saved by faith in Christ. Stoicism had no gospel to make universal, different from Paul who preached the gospel of Christ. Paul's universalism is based on gospel that he preached, salvation for all.¹⁰⁸

Epictetus believed that wise man obeys God. A man is created to fulfil his positions as free man, still with discipline and submission to God. There are no pleasures that substitute that of being aware that one is obeying God in reality. A measure of good man is by his obedience to God. Where do we find good things? Not from outside but from within, one can find good things from within himself.¹⁰⁹ Freedom consist of being submissive to the will of God, doing everything as it happen,

¹⁰⁴ Cf. Epictetus, *Diatribes* II, 8, 1-7.

¹⁰⁵ Cf. Grant, «St. Paul and Stoicism», 278.

¹⁰⁶ Cf. Seneca, *Dialogues* II, *De Vita Beata*. XX.5.

¹⁰⁷ Epictetus, *Diatribes* II, 5.26

¹⁰⁸ Cf. Grant, «St. Paul and Stoicism», 277.

¹⁰⁹ Cf. Epictetus, *Diatribes* III, 24. 95-109.

just the way the nature ordained it to be.¹¹⁰ This is same idea in Christianity, God creates us freely and God want us to obey Him. Obeying God is doing his will. Paul caution Christians in Rome not to be carried away by the patters of this world. They have to renew their mind in order to test and approve what God's will is (cf. Rom. 12:2). That does not limit our freedom.

For the stoics, gods were still given the position of supreme commanders in the universe, who had power to control all things. Though they were acting as the guardians of the human race, they were not mindful of human persons sometime.¹¹¹ Seneca will argue that gods are mindful of humanity as a whole that is the universe than single individuals.¹¹² This is contrary to the idea of Paul gospel. God is mindful to human person to the point of sending His Son to establish personal relationship with people. Rom. 5:8 says «God demonstrates his own love for us in this: While we were still sinners, Christ died for us». There is personal relationship established between the individual and God.

Since the stoicism did not acknowledge the existence of sin, it did not see the necessity of salvation as we refer to in Christian perspective. According to stoicism, «man, as an emanation of the divinity, would find his true original identity, living according to the “Universal Law” »¹¹³ Their life was oriented by living a life free of passions to attain the greatest virtue. In their way of understanding, they propose:

a soteriology that unites with theory to achieve salvation, and from such a union it results that once the “cosmic edifice has been unveiled by *‘theoria’*, it will be with a view to reaching ‘salvation’, ...this ‘union’ can save us precisely from loneliness, boredom and even in the eyes of the Stoics, from suffering and death.¹¹⁴

Epictetus believes that the greatest dishonour was not having enough to eat but not having reason to fear and sorrow. One was requested to attain the serenity of mind and fearlessness.¹¹⁵ The stoics believed that one should avoid fear of death by dying

¹¹⁰ Cf. Epictetus, Diatribe I.1.3-16; Cf. Epictetus, Diatribe 1.6.12-22; Cf. Epictetus, Diatribe IV.1.1.

¹¹¹ Cf. Stob, «Stoicism and Christianity», 221.

¹¹² Cf. Seneca, Dialogues IV, De providence III.1.

¹¹³ Aguilar, «Inimigos do Cristianismo Primitivo como Tipo Escatológico», 99–100.

¹¹⁴ Henrique Marques Lott, «A soteriologia e os diferentes critérios de salvação em Luc Ferry», *Sacrilegens*, 7, n. 1 (2010): 92.

¹¹⁵ Cf. Epictetus, Diatribe III, 24.

every day. We learn to know death. They believed that death is separation of soul with the body.¹¹⁶ For us Christian, our hope is in the resurrection thus, we accept death and acknowledge that we are mortal and limited finite being. We unite with Christ in his death and hope to unite with him also in the resurrection. As Christian, we are privileged to suffer in Christ (cf. Gal. 6:14). We are to persevere in sufferings since sufferings brings hope (Rom. 5:4-5) and in hope, we were saved (Rom. 8:24). For Epictetus, we should suffer decently for we should keep our soul in harmony with nature. In his thinking, a philosopher does not have business in safeguarding the external objects. For him, outside of the moral of the moral person, there is nothing good or bad.¹¹⁷

For them, exercising wisdom while doing their part in the full exercise of virtues is a way to overcome death, thus, saving themselves. Contrary to moral and religious scepticism, stoicism offered wisdom that was intended to be in life a relation of salvation.¹¹⁸ The saving power according to them lies in us, by transcending over death in the present moment and not in the future. It is here and now that we save ourselves since for the stoics what we do, we should finish it as it were our last action.¹¹⁹

Stoics do not desire for immortality but they cultivate the detachment from eschatological salvation of human person. According to Epictetus, man possess the power to resist the body and the attraction of sensible goods and to turn to the soul and spiritual goods, without needing special help from God. The true salvation is the achievement of the inner freedom. Man is a master of his desires and aversions, of his instincts and repulsions, of his judgments, thus possess everything within himself that he necessitates to save himself. He is free from all external constraints even the divine.¹²⁰ For Paul, salvation is gift that we receive from God and us as believers, we should respond to the grace outpoured to us through Christ who died and was risen from the dead. It is not by our merit that we are saved, we cannot save ourselves.

¹¹⁶Cf. Secena, *Dialogues IV, De Providence VI.* 6; Cf. Rowe, *One True Life, The stoic and Early Christians as Rival Traditions*, 15.

¹¹⁷ Cf. Epictetus, *Diatribes III*, 10.8-18.

¹¹⁸ Cf. Jagu, «Saint Paul et le Stoïcisme», 246.

¹¹⁹ Cf. Lott, «A soteriologia e os diferentes critérios de salvação em Luc Ferry», 93.

¹²⁰ Cf. Jagu, «Saint Paul et le Stoïcisme», 245-46.

Through faith in Jesus Christ our Lord, we are saved and we hope and await for the final redemption of our bodies in eschatological moment.

1.3 The purpose of writing the letter

One of the most debated questions in the letter of St. Paul to the Romans is about the intention of Paul to writing the same letter. From the letter, Paul is not boldly clear. In 1:1-5, Paul presents his desire to visit Rome and preach the Gospel, but he must go to Jerusalem and later pass to Rome on his way to Spain. It is only by trying to investigate the content of the letter; we can understand the purpose of the letter. Theologians are divided into two basic types as Douglas argues those that stress on Paul's own situation and circumstances as the occasion for Romans; and those that focus on the problems within the Roman community as the occasion for the letter. In all this, we note that not all scholars agree to this classification, as there are those who consider one of the two to be more important than the other.¹²¹

Many scholars mostly underrate the first argument. By arguing that Paul's purpose of writing this letter was to pursue his personal objectives, that is, to introduce himself to the Roman community, for the better reception as he passes there to Spain, does not consider other part of Roman letter. Even though Paul in 15:24 alludes to the fact that he expects to get some support from the Roman community, that is, material support for his mission, it does not have sufficient reason to say that that was the purpose of the letter. Paul makes known to the readers his intention to preach to the Romans even though the principle of contradiction plays its roles when Paul claims that he does not intend to interfere to communities that he never founded (Rom. 1:5, 11-15; 15:15.14). This lead us to the thought that the epistle to the Romans was to suit his personal reasons and circumstances if at all we argue that the purpose of the Romans was Paul's contact with the Romans in his way to Spain.¹²²

However, it will be wrong to only talk of the purpose of the letter in this space and time. It is only better if we talked of the various purposes of the letter. That is, the combination of both issues surrounding him and those surrounding the Christians in

¹²¹ Cf. Moo, *The Epistle to the Romans*, 16.

¹²² Cf. Karl P. Donfried, *The Roman Debate* (Peabody MA: Hendrickson, 1991), 32.

Rome. «If it was written only due to Paul's self-interests that would be very unlike Paul. If it was written only due to circumstances in Rome, how do we account for the occasion of the letter and what Paul says about his desire to visit Rome and to proceed on to Spain?»¹²³

The introduction that Paul presents in the epilogue of the letter serves as a base for his missionary work, thus, the purpose of writing the letter goes beyond the concrete occasion of the visit to Spain, which is mentioned again in 15: 24, 28. Paul, in order to introduce himself to the Romans, expounded to them “the basic truths of Christianity”. Consequently, the epistle is characterized as «Paul's theological confession resulting from a concrete necessity of his missionary work».¹²⁴ This is the argument for those who define Paul's purpose in writing the letter as Paul's missionary strategy. From chapters 3-8, Paul proves them wrong those who base their argument as stated above. Paul will argue that he still ‘wish to preach the Gospel to the Romans’ (1:14).

There is affirmation that Paul wrote to deal with issues that were affecting the community of Christians in Rome. He wanted to address the problem of the division, which existed among the Christians, thus, attempted to unify both the Jewish Christians and the Gentile Christians. From the Rom.14:1-15:13, it implicates well the division of the community between Jewish and Gentile Christian. From the chapters 1-11, we get to know the theological basis of Paul's appeal for unity while chapter 12 to 13, provides its general persuasive basis of the unity in chapter 14-15. We note that from the Acts of the Apostles, the early church had different tensions between the Gentiles and the Jews, hence, it is not the main reason why Paul will focus on when writing to the Romans.¹²⁵ It cannot be the primary motivation of writing the letter as Gunter Klein argues in his five-point negating this position. Paul's intention was not to act as mediator between the two groups rather his intention was to preach the Gospel of Christ, which he claims that it is his duty to do so.¹²⁶

¹²³ Fowler, *The Structure of Romans: The Argument of Paul's Letter*, 17.

¹²⁴ Donfried, *The Roman Debate*, 32.

¹²⁵ Cf. Moo, *The Epistle to the Romans*, 19

¹²⁶ Cf. Donfried, *The Roman Debate*, 37.

Like other letters that Paul wrote, some authors too argues that Paul wrote due to specific situation in Rome¹²⁷. Thus, his theological content relates to the historical situations in the Roman community. Truly, we may argue that,

Paul has a dual purpose for writing: to secure a new mission base and to deal with issues within the Roman church revolving around the Jew/Gentile question. The former presents a natural reason for him to be writing. The latter is the more necessary goal of the letter, for the gospel cannot be separated from the circumstances it seeks to address. The letter is not abstract thinking.¹²⁸

Paul's focus as he alludes from the first chapter is to announce the Gospel. It is his call as the 'slave of Christ Jesus'. From chapters 1-11, Paul presents the Gospel of salvation through faith. Paul does not tackle the question of division of the community in Rome that is presented later in chapter 14 and 15. Due to this, we can see that the letter to the Romans is different from other letters whereby he wrote due to specific need in a certain community. Moreover, the Letter to the Romans is the only letter that Paul wrote to the community that he did not establish. There are various reasons that led Paul to write the letter to the Romans. Even though we may be having different opinions, Douglass Moo citing A.J.M Wedderburn, the *Reason for Romans*, argues that «But the various purposes share a common denominator: Paul's missionary situation».¹²⁹

Paul's letter to the Romans presents the theological understanding of the Gospel of Christ, highlighting justification through faith as the method that the plan of salvation is realized to the Jews as the chosen nation and to the Gentiles too. Thus, the common denominator of various purposes of Romans is the announcing of the Gospel, not to those who have no faith, but to community which already has been established, sharing with them «the spiritual gift so that you may be strengthened» (1:11). This is the reason why from chapter 1:16 to 15:13, he explains the Gospel that he proclaims to the community in Rome which is «the power of God for salvation» (1:16). He

¹²⁷ Cf. Donfried, 103–4.

¹²⁸ Fowler, *The Structure of Romans: The Argument of Paul's Letter*, 16.

¹²⁹ Moo, *The Epistle to the Romans*, 20.

constantly insists on his apostleship as God given to proclaim to Gentiles the Good news of salvation (1:14, 15:15-21).

1.4. The theme of the letter

It is self-evident in the letter to the Romans the question on the relationship between the Jews and the Gentiles. From this perspective, Paul is more concerned with the question of the law, in relation to the Jews and how it relates to the revelation of the righteousness of God in the Christian community, which has more Gentiles than the Jews. By referring to the law, that is, the Mosaic Law, he presents the relation between the mosaic covenant and the new covenant in Christ. «Rom. 9-11 is not excursus then, but brings to a climax a theme that has been present in the letter since it's opening verses: "the gospel of God which he promised beforehand through his prophets in the holy scriptures" (1: 1b-2)».¹³⁰

Thus, there is continuity of the plan of God of salvation to the people of Israel and God continue being faithful to the promise, He made with their ancestors.

In Romans, Paul teaches both the newness of God's intervention in Christ-which means a 'no' to the law and the Mosaic covenant as permanent features of salvation history-and the connections between the new act and the OT- which means a 'yes' to the Abrahamic promise and to the future of Israel.¹³¹

For Paul, God's righteousness is universal to all people, to all who believe, though to the Jews first, for the Gospel was first revealed to them, providing true fulfilment of the law (3:31;8:4), then to the Gentiles (1:16). Justification by faith, as many may think, is a predominant theme in the letter but there are other themes in Romans that cannot be incorporated under the heading of justification.

Throughout the letter, we find themes like «the assurance and hope of the believer (chaps. 5 and 8); freedom from sin and the law (chaps. 6 and 7); God's purpose for Israel (chaps. 9-11); and the life of obedience (chaps. 12-15)».¹³² All these themes

¹³⁰ Moo, 27.

¹³¹ Moo, 27.

¹³² Moo, 29.

can be related to the theme of justification and Paul makes different connection on different points (cf. 5:1, 9; 8:33; cf. 9:30-10:8).¹³³

The theme of the letter is not justification rather coherence of God's action. Justification, sin, grace, freedom, salvation, reconciliation are thematic pretexts to justify that God has always acted in the same way. Coherence of God salvific action form the thesis of the letter, which is then developed throughout the letter in its various parts. God in the past was coherent (1:18-4:25, in the present he is coherent (5:1-8:39) and in the future He will continue being coherent in his salvific action (9:1-11:36).¹³⁴ Just as Paul argues, «For I am not ashamed of the Gospel. It is the power of God for the salvation of everyone who believes...for in it, is revealed the righteousness of God from faith to faith ...» (1:16-17), this remains significant all through the letter to the Romans. Hence, Paul present God faithfulness in letter to the Romans and God faithfulness is not affected by unfaithfulness of human person.

1.5. Structure of Romans

The structure of the letter helps us to understand the flow of the ideas in given letter. When it comes to the opening of the letter (1:1-17) and its closing (15:14-16:27), there is a general agreement. This is same to the body of the letter from 1:17-15:13. Also, there is general agreement on the three blocks of the discourse; 1:18–8:39, 9:1–11:36, and 12:1–15:13, since chapter 8 is pointed as conclusion of the prior section while chapter 9 begins a new subject which has no connectivity with the former. While chapter 11 ends with doxology to God, chapter 12 incites series of exhortations.¹³⁵ Some authors subdivide the first block into two: 1:18-4:25 and 5:1-8:39. From this point, we may argue that it is not three blocks rather four blocks, considering chapter 5 as the link between the first four chapter and the following chapters.¹³⁶

When it comes to chapter 5, there is no consensus about its placement. Some argues that it is a conclusion of chapter 1-4 while others argue that it is introducing chapter 6-8. While some authors argues that chapter 5 is transitional chapter, we treat it as part of the second part of the body of the letter. It can be said that it links the first

¹³³ Cf. Donfried, *The Roman Debate*, 334.

¹³⁴ Cf. Dunn, *The Theology of Paul the Apostle*, 45; Cf. José Carlos Carvalho, *Introdução às cartas autor(i)ais de Paulo* (Porto: Universidade Católica, 2017), 296.

¹³⁵ Cf. Fowler, *The Structure of Romans: The Argument of Paul's Letter*, 29.

¹³⁶ Cf. Antonio Pitta, *Romans, The Gospel of God* (Roma: Gregorian and Biblical Press, 2020), 30–31.

part of the body of the letter, with continuation of the doctrine of justification. It also prepares a way to the introduction of the new theme in the second part. Douglas argues that even the style shift from the polemic tone in 1:18-4:25, whereby he engages more Jewish Christian, to soft tone where he brings forth all Christians in a more confessional style that recurs throughout the second part.¹³⁷

There is also a shift in vocabulary whereby word like faith and believe which occurs most in first part occurs very few times while words like “life and to live” are dominant in the second part. While the word like “righteous” is in both first and second part, in first part it relates to «justification as the status attained by the sinner through faith”, in the second part it “denote the status of justification as the means to eternal life (5:12-21 or having a more “ethical” connotation as a description of the Christian obligation (6:15-23)».¹³⁸ According to Alletti, in the first part, the point is theological but in chapter 5, it is soteriological. It develops Christ’s mediation view, which is stretched in 3:21-26. Rom 1-4 tackles the question of justification in its modality, God being the principal actor. This is not the case in Rom 5. That does not occupy the centre stage.¹³⁹

Another issue is about chapter 9-11, which seems to incline more to Jewish subject thus viewed as presentation of issues that are not subject matter in Romans. This, of the recent, many commentators agree that it is part of Paul’s line of thought.¹⁴⁰ The question whether the theme of justification goes up to chapter 11 or it is up to chapter 8, makes the difference in outlining the structure of the letter.

In abbreviated manner, Douglass Moo use thematic criteria, since for him, the main body of Romans is a “theological tractate” and the outline should reflect the theme of the letter, which is the Gospel. He present the structure as follows: -¹⁴¹

- I. The Letter Opening, 1:1-17
The Theme of the Letter, 1:16-17
- II. The Heart of the Gospel: Justification by Faith, 1:18-4:25

¹³⁷ Cf. Moo, *The Epistle to the Romans*, 292.

¹³⁸ Moo, 292.

¹³⁹ Cf. Jean Noel S.J. Alletti, *God’s Justice in Romans, key for interpreting the Epistle to the Romans*, trad. Peggy Manning Meyer (Roma: Gregorian and Biblical Press, 2010), 48–49.

¹⁴⁰ Cf. Fowler, *The Structure of Romans: The Argument of Paul’s Letter*, 30.

¹⁴¹ Moo, *The Epistle to the Romans*, 33–35.

- III. The Assurance Provided by the Gospel: The Hope of Salvation, 5:1–8:39
- IV. The Defence of the Gospel: The Problem of Israel, 9:1–11:3
- V. The transforming power of the Gospel: Christian conduct (12:1-15:13)
- VI. The letter closing (15:14-16:27)

James Dunn also organize his structure using the content of the letter as follows: ⁻¹⁴²

- I. Introduction, 1:1-17
Summary Statement of the Letter's Theme (1:16-17)
- II The Righteousness of God—To Man's Faith (1:18–5:21)
- III. The Outworking of the Gospel in Relation to the Individual, 6:1–8:39
- IV. The Righteousness of God—From God's Faithfulness: The Outworking of the Gospel in Relation to Israel, 9:1–11:36
- V. The Outworking of the Gospel for the Redefined People of God in Everyday Terms, 12:1–15:13
- VI. Conclusion, 15:14–16:27

The two above structures follow the exegetically theological themes to outline the structures of the letter. In this sense, they forget the reality that Paul's letter to the Romans was not only a theological treaty but also focused on the circumstances in the Roman community as some exegetes defend. It also does away with Paul's own situation and its relationship with the community circumstances. Thus, in as much as theological themes play an important role in the structure and the content of the letter, we may not assume that the themes alone guide the dialogue of the letter. The themes in which the letter may be structured should not forget the central issues that Paul deal with in relation to the Roman Christian community.¹⁴³ According to Thomas H. Tobin, Paul uses literally cues in Romans on how he structured his arguments in the letter, with different style from one section to another. He goes ahead to propose the structure of the letter as below: ⁻¹⁴⁴

- 1:16-1 7 (proposition)
- 1. 1:18-3:20
 - a. 1:18-32 (expository)
 - b. 2:1-3:20 (argumentative)
- 2. 3:21-4:25
 - a. 3:21-26 (expository)

¹⁴² James D. G. Dunn, *Romans 1-8* (Dallas TX: Word Books, 1988), 7–9.

¹⁴³ Cf. Thomas H. SJ Tobin, *Paul's Rhetoric in Its Contexts: The Argument of Romans* (Peabody: Hendrickson publishers, 2004), 83.

¹⁴⁴ Tobin, 89.

- b. 3:27-4:25 (argumentative)
- 3. 5:1-7:25
 - a. 5:1-21 (expository)
 - b. 6:1-7:25 (argumentative)
- 4. 8:1-11:36
 - a. 8:1-30 (expository)
 - b. 8:31-11 :36 (argumentative)
- 5. 12:1-15:7 (exhortatory)
- 15:8-13 (conclusion)

The section of expository is the positive argumentation of a speech while the part referred to as argumentative is the polemical sections, which is devoted to refutation of objections. In the expositional section, there is relation between Paul's views and that of the Roman Christian, in which they share in common. They serve as bases for the argumentative section. In argumentative sections, Paul defends his position on various issues.

Some scholars propose the rhetorical method in underlining the structure of the letter of St. Paul to the Romans. They do not view thematically and theological interests of other scholars as convincing and impartial approach to Paul's arguments. For them, rhetoric method is very promising resource since it allows us to grasp the structure of the argument in its oral setting. Paul uses rhetoric as form of interacting with his readers. Since in normal circumstances, the letter was to be read orally to the community in different circumstances and in various congregations in Rome, not once but numerous times, in part or in whole, thus the use of rhetoric devices extensively was of great importance.¹⁴⁵ The rhetoric structure helps to understand the influence of oral argumentation in Paul's line of thought. In the Romans, we are able to reflect some elements that are in rhetorical handbooks of antiquity.

Rhetoric can be defined as quality in discourse by which a speaker or writer seeks to accomplish and had to do with how the writer organizes his word and the choice he makes, the use of evidence, type and form of argument and control of emotions. In biblical writings, rhetorical analysis is relied on as an additional tool

¹⁴⁵ Cf. Fowler, *The Structure of Romans: The Argument of Paul's Letter*, 51.

whereby the interpreter use to gain a better understanding of what is written.¹⁴⁶ This helps the interpreter to understand the formulation of the text and how it was understood in a given historical and cultural background of the time.

In Greco Roman world, rhetoric was commonly used. In diachronic rhetorical analysis, we have three types of rhetoric's; forensic, deliberative and epideictic rhetoric, which are generally recognized in antiquity as the basic types of all oral and written composition.¹⁴⁷ Paul used the three genres of rhetoric in his letter to the Romans; forensic rhetoric as an apologetic way for the defence of his gospel, deliberative rhetoric in order to bring together the strong and the weak into the community and epideictic rhetoric since the value of his gospel was at stake.¹⁴⁸

However, this may not be the only rhetoric genre that we can find in the letter to the Romans. For example, we find diatribe genre in the letter to the Romans. Diatribe was lively dialogical style which «made use of direct address to an imaginary interlocutor, hypothetical objections and false conclusions»,¹⁴⁹ involving rhetorical questions. That is to say that he used both genres he assimilated from Greco Roman world and those, which he gained from his Jewish background and traditions. Many scholars argue that

Rhetoric of Romans differs from all of the usual genres of ancient rhetoric, that, in fact it cannot easily be made to fit within any of the usual three categories of forensic, deliberative or epideictic rhetoric. It is not an apology in which Paul defends his apostleship or his message, nor a polemic that counters false teaching. Further, it lacks some of the important rhetorical sections that usually appear, in one order or another.¹⁵⁰

Longenecker in quoting Duane Watson, argues that Paul's letter has rhetorical strategy which he uses to «persuade his congregations where he deems them faithful to the Gospel and dissuade them where he finds them unfaithful and he does so with

¹⁴⁶ Cf. Richard N. Longenecker, *Introducing Romans: Critical Issues in Paul's Most Famous Letter* (Eerdmans: (Grand Rapids, 2011), 180.

¹⁴⁷ Cf. Longenecker, 183.

¹⁴⁸ Cf. Antonio Pitta, *L'evangelo Di Paolo. Introduzione Alle Lettere Autoriali* (visto, Nulla Osta: Elledici, 2013), 240–41.

¹⁴⁹ Longenecker, *Introducing Romans: Critical Issues in Paul's Most Famous Letter*, 188.

¹⁵⁰ Longenecker, 205.

all the means of persuasion available to him»¹⁵¹. Thus, the letter of St. Paul to the Romans is a long discourse that contain different rhetoric genre of Greco Roman world and of Jewish tradition. The letter has different rhetoric arguments when Paul defends one or several theses.

One may not say that it has entirely rhetoric argumentation since it maintains its epistolary genre. Some of the structure due to the epistolary genre of the letter try to absolve epistolary framework in rhetoric arrangement. Robert Jewett is a good example in his structure which he uses the word “exordium” rather that prescript.¹⁵² It is different from the Greek discourses (which included exordium, narration, probation and peroration) and thus it cannot follow the customary order due to its epistle model, making the rhetoric not the same along the epistle. There is flexibility in Paul discourse.¹⁵³

Pitta opt to first outline the epistolary parts of the letter, that is, prescript (1:1-7), thanksgiving (1:8-15) and postscript (15:14-16:23) adding the final doxology (16:24-27). While Rom 1:16-17 is the thesis of the letter, Rom 1:18-15:13 is considered the body of the letter.¹⁵⁴ Noting the importance of rhetoric argumentation and the importance of propositions that help in grasping Paul’s argument layout, following with various rhetoric units that are essential for easy comprehension of the argumentations,¹⁵⁵ Pitta choose to take an epistolary communication of Pauline gospel, taking into account the intertwining of forms and the content of the letter. He argued that here are different argumentative systems that are part of the letter, «the style of the diatribe, characterised by short questions and answers: the Midrash focusing on the relationships between two or more passages of writing: and the parenesis or exhortation addressed to the intended».¹⁵⁶ From this point, in our work we choose to follow the structure presented by Antonio Pitta, to reflect on the theme of salvation in the letter of St. Paul to the Roman.

¹⁵¹ Longenecker, 197.

¹⁵² Cf. Roy D. Jewett, Robert and Kotansky, *Romans. A commentary*, ed. Eldon J. Epp (Minneapolis MN: Fortress press, 2006), 95; Cf. Wilhelm Wuellner, «Paul’s rhetoric of argumentation in Romans: an alternative to the Donfried-Karris debate over Romans», em *The Romans debate. Revised and expanded edition*, ed. Karl P. Donfried (Peabody MA: Hendrickson, 1991), 335.

¹⁵³ Cf. Aletti, *God’s Justice in Romans, key for interpreting the Epistle to the Romans*, 32–35.

¹⁵⁴ Cf. Pitta, *Romans, The Gospel of God*, 30.

¹⁵⁵ Cf. Aletti, *God’s Justice in Romans, key for interpreting the Epistle to the Romans*, 39–40.

¹⁵⁶ Antonio Pitta, *L’evangelo di Paolo. Introduzione alle lettere autoriali* (Torino: Elledici, 2013), 241.

Below is the structure according to Antonio Pitta:-¹⁵⁷

- I. Letter opening (1:1-17)
 1. Prescript (1.1-7)
 2. Exordium/thanksgiving (1.8-15)
 3. General thesis 1.16-17)
- II. The body of the Letter (1.18-15.13)
 1. Kerygmatic-contentious section (1.18-11.36)
 - a. Revelation of divine wrath and justice in the past (1:18-4:25)
 - b. The pride of believers in the present (5:1-8:39)
 - c. The faithfulness of the Word of God (9:1-11, 36)
 2. Exhortative section (12.1-15.13)
 - a. General thesis (12:1-2)
 - b. Assorted exhortations (12:3-13:14)
 - c. Exhortation to the strong and the weak (14.1-15:13)
- III. Letter Postscript and Final Doxology (15:14-16.27)
 1. Postscript (15:14-33)
 2. Greetings (16:1-2)
 3. Doxology (16:1-27)

There is oral nature in the letter, which is produced by the diatribes. This help both Paul and the Christian community in Rome to distinguish between the rhetoric strategies in the letter with its epistolary situation. Rhetoric strategy is used to persuade believers to «find decisive reasons for Paul's gospel centred on the saving justice of God of all believers».¹⁵⁸ This is what makes it useful to different Christian up to date because it focuses on the salvific justice of God. Its originality from epistolary section to kerygmatic and hortatory section differentiate it from ancient letters. Pitta classifies it as kerygmatic letter where the gospel and the letter interact in the same time rhetoric genre flows from the junction between epistolary situation and rhetoric arrangement. With different styles like diatribe style, different figures of speech and thought all are used by Paul to explain the Gospel of Christ and God's coherence in his justice for the salvation for all and his faithfulness.¹⁵⁹

¹⁵⁷ Pitta, *Romans, The Gospel of God*, 31; Cf. Pitta, *L'evangelo di Paolo. Introduzione alle lettere autoriali*, 239-40.

¹⁵⁸ Pitta, *Romans, The Gospel of God*, 48.

¹⁵⁹ cf. Pitta, 48-49.

1.6. Literal context of the verses about salvation in the letter to Romans

Literary contextualizing of the text enables us to understand the context where the verses were written and the motivation of the author by saying where they appear and what subtexts they are part of. In this section, we are going to present the delimitation of the text in Greek and the English translation then followed by the contextualizing of the verses.

1.6.1. Literal context of Rom 5:9, 10

Translation

⁹ πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.¹⁶⁰

⁹ How much more then, since we are now justified by his blood, will we be saved through him from wrath. ¹⁰ Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life.

Context

Paul in the first four chapters describes life, which is promised for those who are made righteous by faith. He explains what it means being justified by faith. They are concerned with the life promised for those who are justified. Paul shows that all men are guilty of sin and not capable of earning salvation by their own merit rather through faith. Paul brings forth the method of salvation, that is, the justification by faith. He shows that all people are sinners, they have rebelled against God and are under the power of sin, helpless and are unable to escape God's impartial Judgment (1:18-3:20). The only way that human person, Jews or Gentile can be saved is through faith in Jesus Christ, the one God offered to rescue us from the bondage of sin. It is not by the works or by the law neither by circumcision one is saved, but by having faith in

¹⁶⁰ Nestle-Aland, *Novum Testamentum Graece*, ed. Barbara Aland et al., 27.^a ed. (Stuttgart: Deutsche Bibelgesellschaft, 1979), 490.

Christ (3:27-4:25). Thus, all, Jews and Gentiles alike are under the power of sin and can be justified by faith (3:28-30).¹⁶¹

In chapter 5, Paul presents the powerful revelation of what belongs to those who are justified through Christ. They are in peace with God. This is the reason for hope. Chapter 5 is part of the kerygmatic section and it is subdivided into two: 5:1-11 and 5:12-21. The two verses that we are going to analyse are in first subdivision (5:1-11) which reflects on the question of justification to salvation. In 5:1-2, it is a thesis on the soundness of justification while in 5:3-11, tries to give an explanation about the justification. The general thesis 1:16-17 find its continuation in 3:21-22, trying to demonstrate how justification by faith through the grace of God (5:1-2) and being at peace with God (5:3-11).¹⁶²

The promise of peace with God leads us to vs 9 and 10. We are saved from the wrath and by life of Christ we will be saved, having been reconciled with God. In the following verses, Paul presents how the power of love of God was manifested in the cross, through the death of Christ, which conquered the sin and death. By outpouring of the Spirit of God, we preserve the new condition of believers. While in chapter 4, Paul makes a reflection about Abraham, in chapter 5: 12-21, he extends his reflection to Adam, to explain human condition of sin. While Adam introduced sin and death to the world, Christ brought God's grace.¹⁶³ Rom. 5:1-11 give a general view of the new situation of those who are justified through faith in Christ, Rom 5:12-21 returns to the question of sin, comparing sin of Adam and its consequences to humanity with the mediating grace of Christ.¹⁶⁴

1.6.2 Literal context of Rom 8:24

Translation

²⁴ τῆ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς ἐλπίζει.¹⁶⁵

¹⁶¹ Cf. Hodge Charles, *A Commentary on the Epistle to the Romans* (Eerdmans: Grande Press, 1950), 204.

¹⁶² Cf. Pitta, *L'evangelo Di Paolo. Introduzione Alle Lettere Autoriali*, 251.

¹⁶³ Cf. Carvalho, *Introdução às cartas autor(i)ais de Paulo*, 301.

¹⁶⁴ Cf. Aletti, *God's Justice in Romans, keyfor interpreting the Epistle to the Romans*, 47.

¹⁶⁵ Nestle-Aland, *Novum Testamentum Graece*, 497.

²⁴For in hope were saved. Now hope that sees for itself is not hope. For who hopes for what one sees?"

Context

In chapter 7, Paul demonstrates how those who are saved, are free from the law of condemnation (1-6) and at the end, he shows how sin that dwells in him lead him to do what he does not want to do (16-24). In the beginning of chapter 8, he understands that the only way to win the war is through the Spirit of life in Christ Jesus (v.2). We became the children of God through adoption when the Spirit of Christ bears witnesses with our spirit (v. 16).

Chapter 8 lies in the second block of the book, which speaks of the pride of believers in the present time (5:1-8:39). In the whole of chapter 8, Paul presents the positive law of Spirit. We are going to analyse v. 24 in this chapter, which is situated in the second subdivision of kerygmatic section. In 8:1-30, it speaks about the law of the spirit. While in 7:7-25 there is despair of the self, 8:1-2 ushers the liberation accomplished by the law of the Spirit. This is opposed to the law of sin and death. In 8:1-17, the focus is on God's sending of His Son, in form of flesh, incarnating to be part of humanity in order to liberate human person who is in sin and through the Spirit of sonship in Christ, we are adopted children of God. In 8:18-30, Paul presents the eschatological horizon that allows us to consider every day's human experience of suffering.¹⁶⁶

While in v 18 talk of present suffering and future vindication, he presents the Spirit of God in v 23 as the helper in time of tribulation and suffering as we await the adoption to be complete with the redemption of our bodies (v 23). It is through this same spirit that we have hope and in hope, we were saved (v 24). In this verse, Paul relates salvation and hope, explaining why Christian should remain in hope for the eschatological salvation. We are destined to glory since the Spirit intercedes for us (26-27), the Adam theme of divine intercession. The plan of salvation work according to God's purpose and God's salvation completes both his purpose in creation (v 28). The hope is maintained, by being in union with the Spirit of Christ. Thus, the life promised for those who are righteous by faith is characterized by the indwelling of the

¹⁶⁶ Cf. Pitta, *L'evangelo di Paolo. Introduzione alle lettere autoriali*, 257.

Spirit of Christ. In this section, Paul prepares for the discussion of chapters 9-11 by evoking traditional Jewish motifs.¹⁶⁷

1.6.3 Literal context of Rom. 9:27

Translation

²⁷Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ·

ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἰῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται.¹⁶⁸

²⁷And Isaiah cries out concerning Israel, “Though the number of the Israelites were like the sand of the sea, only a remnant will be saved”.

Context

As from chapter 9, which is in the third part of the letter of St. Paul to the Romans, the question of Israel and its relation to salvation is present. In the third section of the letter (chapters 9-11), Paul explain that the Word of God was not in vain. Paul tries to explain the true meaning of Israel according to gospel of faith and shows that God is coherent in the history of salvation.¹⁶⁹

In this part (chapters 9-11), we reflect on the place of Israel in the history of salvation and its future. There is total shift from the flow of the second part of the body of the letter in this third part. Paul deals with the issue of Judaism in Christian community in Rome, its relationship with the church. In Christian community in Rome, there is still no clear differentiation between Judaism and the new faith and thus, Christians in Rome still maintains the Jewish heritage of their faith. The tension between the Jews and the Gentiles makes the base of this chapter. Paul frames it in such a way that he wants to illustrate that «the Jews, recipients of so many privileges (9:4-5), are not experiencing the salvation offered in Christ (implied in 9:1-3); they are

¹⁶⁷ Cf. Dunn, *Romans 1-8*, 469.

¹⁶⁸ Nestle-Aland, *Novum Testamentum Graece*, 500.

¹⁶⁹ Cf. Carvalho, *Introdução Às Cartas Autor(I)ais De Paulo*, 302

the objects of God's electing love, yet, from the standpoint of the gospel, they are 'enemies' (11:28)».¹⁷⁰

The verse (9:27) that we are going to analyse is situated in section which speaks about the fidelity of the word of God (9:1-11). Rom 9:1-5 serves as an introduction of the whole section of chapters 9-11. From v 6, the true reflection where Paul possesses the question about the faithfulness of God's Word begin. It triggers the discussion in the whole of chapter 9. What is at stake is the faithfulness of God and the power of God and his goodness, a coherent God.¹⁷¹ In subsection 9:6-29 where our verse is situated Paul argue that not all Israel is Israel and all depend on divine election. The bases for the inclusion in salvation of New People is by God's call, the theme that we find in vv. 9-13 and 24-29. God's salvation depends on His call.

In vv.22-23, Paul speak of divine plan in the human history, identifying object of God's mercy to Jews and Gentiles, the Christian church (he uses the pronoun us).¹⁷² In this section, Paul tries to explain that not all Israel is Israel. In v. 25 he quotes Hosea 2:5 to explain how all people will be called children of God. While in verse 4 and 5 indicates that Israel is chosen nation and God's People, in vs 27, he quotes Isaiah 10:22-23, to explain who will be saved in Israel since majority of the Jews are not believers, the few, the remnant will be saved.¹⁷³ It brings forth the logic of God, which remains coherent always, in the past just as in the present time. True people of God are not necessary the physical descendent of Abraham. Israel did not attain righteousness by being physical descendent of Abraham (9:30-10:3). In vv.27-30, Paul speaks of remnant of Israel and Gentiles; the remnant will be saved from coming judgement yet the Gentiles have now obtained righteousness.¹⁷⁴

1.6.4 Literal context of Rom 10:9, 13

Translation

¹⁷⁰ Moo, *The Epistle to the Romans*, 549.

¹⁷¹ Cf. Christopher D. Stanley, *Arguing with Scripture. The Rhetoric of Quotations in the Letters of Paul* (New York, London: T & T Clark International, 2004), 155; Cf. Filippo Belli, *Argumentation and Use of Scripture in Romans 9-11* (Roma: Gregorian and Biblical Press, 2010), 20.

¹⁷² Cf. Stanley, *Arguing with Scripture. The Rhetoric of Quotations in the Letters of Paul*, 157.

¹⁷³ Cf. Moo, *The Epistle to the Romans*, 610.

¹⁷⁴ Cf. Stanley, *Arguing with Scripture. The Rhetoric of Quotations in the Letters of Paul*, 160.

⁹ ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ.¹⁷⁵

For, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

¹³ πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.¹⁷⁶

For “everyone who calls on the name of the Lord will be saved.”

Context

In chapter 10, Paul’s prayer is that Israel would be saved. There is connection between the previous chapters; Rom 9:30-33 is connected to 10:1-4. Semantically, they are both connected and in the term of development. There is presentation of the facts and offering of reasons for understanding it. What proceed, that is, 5-17, it does not describe facts but offer a theoretical development, explaining and analysing situations, which were presented in previous unit. In this section, it is well examined the theme of faith, on how it arises and how it is put into effect.¹⁷⁷

The two verses (vv.9 and 13) are in the section about the fidelity of the Word of God, in subsection 9:30-10:21. In this subsection, Paul presents Christ as the telos of the law. While in the subsection 9:6-29, he argues that not all Israel is Israel, in this section (9:30-10:21) Paul presents Christ as the fulfilment of the Mosaic Law. Vv.5-13 tackle the question of righteousness of faith, where the two verses are, while vv.14-17 dedicate on the Word of God.¹⁷⁸ Vv.9-13 are the explanation of the presentation in vv.6-8 about the righteousness that comes from faith. They make appeal to personal experience, leading to universal opening to a possibility of salvation for everyone. By use of the Scripture, Paul in vv.11-13 develops the universal significance of the

¹⁷⁵ Nestle-Aland, *Novum Testamentum Graece*, 501–2.

¹⁷⁶ Nestle-Aland, 502.

¹⁷⁷ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 135–37 and 145.

¹⁷⁸ Cf. Pitta, *L’evangelo di Paolo. Introduzione alle lettere autoriali*, 263.

justification by faith in vv.9-10. In vv.14-21, with the series of rhetorical questions, Paul explores the implication of the position that he argued in vv.5-13.¹⁷⁹

The argument in 10:1-12 is about the universality of salvation. Paul demonstrates that there is no contradiction between law and faith (vv.2-7). In v9, salvation is for all those who believe in God and confess that Christ is Lord. For Paul, faith does not exclude anybody just as he writes in v. 13. In vv.3 and 4, Israel had failed to recognize the gift that God offered to them, the gift of Christ and forgetting that Christ is the inmost meaning of the law (vv.5-13). Israel is guilty for failure to obey its own law. Israel has not believed in Christ and thus, they disobeyed since Christ is an ultimate aim of the law. (Vv.14-21).¹⁸⁰

Faith is the base of God's righteousness. Faith is all inclusive, Gentiles and Jews alike (vv.11-13). Salvation is universal; it is for all who believe, those who submit to God's new work in Christ. Since he argues that salvation is available for all, he moves to demonstrate the reason why not every person has believed the message of Christ. From vv.14-21, Paul speaks of Israel's accountability, questioning the possibility of calling in the name of the Lord (v.13) with rhetorical questions. Since the Gospel which is the word of faith (v 8) has been preached (vv.14-15) and it has been heard (v 17-18), believing is what is yet to be achieved; having faith in Christ (v 16).¹⁸¹

1.6.5 Literal context of Rom 11: 14, 26

Translation

¹⁴ εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.¹⁸²

¹⁴ In order to make my race jealous and thus save some of them.

²⁶ καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται·

ἤξει ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.¹⁸³

¹⁷⁹ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 137–38.

¹⁸⁰ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 588.

¹⁸¹ Cf. Moo, *The Epistle to the Romans*, 662.

¹⁸² Nestle-Aland, *Novum Testamentum Graece*, 504.

¹⁸³ Nestle-Aland, 506.

²⁶And thus, all Israel will be saved, as it is written:

“The deliverer will come out of Zion; he will turn away godlessness from Jacob...”.

Context

Paul discusses about the plan of God for the Israelites, noting that God has not rejected Israel even though they rejected Christ (11:1-32). He speaks of his personal experience as an Israelite who has been saved through faith. Thus, Israel will also be saved through faith. While in vv. 1-10 speaks of the question of the remnant and the rest or others, in vv. 11-15, Paul abandoned the theme of the remnant and concentrate on the “others”, on their destiny. Paul explains the relationship and salvific function of the “others” in respect to the Gentiles. In 16-24, he invert the relation in previous section, and now deal with the relationship of the Gentiles in respect to the “root”, the meaning and the consequences of the relationship that can be derived. In the last section of the chapter, vv. 25-32, he proposes definitive solution on the question of salvation, presenting the salvation of “all Israel” by the mercy of God.¹⁸⁴

The two verses are in the third section (9:1-11:39) of the kerygmatic section, Paul shows the fidelity of the Word of God. Precisely, they are in subdivision 11:1-32. V. 14 fall in the section vv.11-16, which speaks about the jealousy of Israel towards the Gentiles, that Paul hopes it will make them accept the Word of God. V. 26 fall in the section vv. 25-32 of the mystery and divine mercy. In this part, Paul present God as faithful God who has not abandoned His people. Even though they have not been faithful to Him, God has not rejected them.¹⁸⁵ Paul argues from fact in vv.1-6 in order to respond to the question about the rejection of Israel by God. He gives proofs with the fact from the past, that is, the existence of the remnant and fact of the present situation, his own conversion that he tries to compare it analogically with situation of Prophet Elijah (vv.2-6).¹⁸⁶

The disobedience of Israel persists to the present time, but some few by the grace of God, they ‘have been saved’ (1-10). However, from vv. 11 to 24, Israel will

¹⁸⁴ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 333.

¹⁸⁵ Cf. Pitta, *L'evangelo di Paolo. Introduzione alle lettere autoriali*, 264.

¹⁸⁶ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 333.

receive this grace and 'will be saved'. Vv. 11-15 speaks of hope of spiritual renewal of Israel, questioning the destiny of Israel. He moves from the response to question. His argument is from principle and logic. This is salvation for both "others" and the Gentiles, which represent the world. Putting the Gentiles into play, he alludes to the theme of jealousy in v. 14.¹⁸⁷

In vv. 13-14, Paul demonstrates that the presence of Gentiles is to awaken the unbelieving Jews to a realization of saving power of Christ through faith in him, for them to repent and be part of adopted children of God. Gentiles should rather not feel superior to the unbelieving Jews, but be source of sanctification to them (16-24). Paul addresses the Gentiles Christians in Rome directly (cf. v. 13) due to their boasting over Jews (v. 18) or because of their own spiritual accomplishments (vv. 19-22). Paul's dialogue with Gentiles with the use of analogy of stem and branches (17-24), to allow them understand that the unbelieving Jews 'will be saved' once they repent and believe.¹⁸⁸

In the section 11:25-36, Paul speak of mystery of salvation of all Israel. He reconcile what he has demonstrated in a sectional manner with the announcement of the mystery. 'All Israel will be saved' (v. 26) but after the Gentiles, an inversion of what Paul writes in 1:16. In this section Paul, focus on the mystery, contrary to the previous section, which he focused on God's work with the Gentiles and Israel. The heart of the mystery is restoration of Israel. In v. 25, he explains how 'all Israel will be saved', while vv. 26-27, quoting the Old Testament, show how Scripture confirms it. Salvation of all Israel is rooted in God's faithfulness (28-29) which manifest God's impartiality to all people in the plan of salvation (vv. 30-32). Vv. 34-36 make a conclusion with the praise to God due to His salvific plan, the unfathomable way of God.¹⁸⁹

Synthesis

St. Paul letter to the Romans has been termed as the summary of his own theology. Written to Rome, the capital city of the Roman Empire, Paul elaborates his

¹⁸⁷ Cf. Belli, 334.

¹⁸⁸ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 610.

¹⁸⁹ Cf. Moo, *The Epistle to the Romans*, 712.

gospel, which he refers to as the power of God's salvation to the Romans' Christian community. Paul is aware of socio-political context that exist in Rome, its philosophical thinking and different religious syncretism which was led due to fusion of Greek and Roman religions, together with other forms of religious practices that existed in the city. In addition, with the influence of the Jews community and the presence of synagogues in the city, Jewish culture and tradition were very strong in the Christian community.

With the privileged situation of being a capital city of the Roman Empire, one may argue that there was a flourishing economic development compared to other parts of the Roman Empire. In addition, it is clear there were no adherence to emperor honorary activities, which elevated him in state of divinity in Rome. For example, the empire's cultic worship, even though practiced in Rome, it was not officially practices as in other cities. Rome being the centre of the Roman Empire, spiritual dimension as well as other perspective of life had a strong influence to other cities. Paul, being a Jew by birth, a Pharisees by practice and descendant of Benjamin's tribe in Israel, he was also a Greek by the fact that he grew in Greek-Roman world. He argues that he is a Roman citizen. All these are facts that help him in his writing of the letter to the Romans, being aware of Greek intellectual and philosophical thinking, as well as Jewish religious tradition and norms, he dialogue with both Jews and Gentiles in his letter to preach the gospel of risen Christ. He addresses different aspect and characteristic inherent in both Jewish culture and Gentile, as well as their surrounding in his letter to the Romans.

From the very start of the letter, Paul present the theme of salvation and it goes through out the letter. He denounce what Roman citizens present in political sphere as source of 'salvation'. While in Rome, citizen worship emperor as source of peace and tranquillity with political power that enable him to rule, Paul present Christ as the source of salvation, who bring peace through reconciling human persons with God. Emperor is no longer an image of veneration and divine worship. Christ take the central part of human history, as victorious over death, who has won all the battles and secured us a place in God's kingdom.

While in philosophical sphere, Stoicism and Epicureans present themselves as source of happiness and wisdom, both with materialistic idea of man, Paul's idea of a person is one who acquire his fullness in Christ, by abiding in God's will and believing in Christ. Stoicism and Epicureans refute the idea of eschatological salvation since man is mortal and what matters is today's life, for Paul, man is certain of resurrection, if he believe in Christ who died and was risen from the dead. Death is not the end of life but beginning of new life in Christ, while for Stoicism and Epicureans, death is the end of human life. Of course, Paul's idea of resurrection is a shocking idea to philosophical currents of his time, with their rationalism, it was difficult to understand (Acts. 17:32).

By presenting the structure of the letter of Saint Paul to the Romans, we understand the flow of ideas in the letter and different styles that Paul employed in preaching his gospel to the Roman Christians. Paul uses what is before him that deem important and useful in his writing to convey the message to the Christian in Rome. Before him, is Greek rhetoric genres in different forms, different styles in Greek writing forms as well as in Hebrew rhetoric genres. He employs various styles from his Greek and Hebrew backgrounds, oral and dialogical style to engage his readers along the letter. The most important for him is to pass the message, that is, the Gospel of salvation for all who believe in Christ and those who are justified by faith. His choice of centre of evangelization was motivated by the theological concern expressed in Rom 1:16: "I am not ashamed of the Gospel, for it is the power of God for the salvation of every believer".

CHAPTER 2: COMMENTS ON THE PASSAGES ABOUT SALVATION.

In this chapter we shall comment on the verses in the letter to the Romans where the verb *sodzo* (to save) appears. This will help us understand Paul's theme of salvation in the letter to the Romans. We note that the theme of salvation runs all through the letter to the Romans but more evidently from chapter 5 to 11, where we find the usage of the verb to save. Other chapters pave the way for this theme. From the theme of the letter, Paul speaks of Gospel as power of God for the salvation of all believers (Rom 1:16). The subsequent chapters (1-4) prepare the background on which this theme of salvation is built on. From chapter 12-16, Paul presents how Christians live in day-to-day life this theme of salvation. Our main focus is analysing verses which are in chapter 5-11 to build Paul's theme of salvation.

2.1. From Justification to Salvation (Rom. 5:9, 10)

Paul presents to us lesser to greater or minor to major argument with parallelism in these verses whereby the first-person plural forms dominate these verses, linking himself with the Roman audience in the same experience of righteousness and reconciliation.

Douglas argues that «The argument in each of the verses takes the form of a popular logical sequence, called by the rabbis *qal wayyomer* ("light and heavy") and in the western tradition a *minori ad maius* ("from the minor to the major")».¹⁹⁰ The "how much more" in both verses suggest that the argument proceeds from the major to the minor. It presumes that the most difficult task was to reconcile and justify unworthy sinners, therefore since God has done the most difficult task, we may be absolutely confident that He will save us from the eschatological wrath. Dunn echoes the word of Moo saying that the phrase *pollo mallon* (πολλῶ μᾶλλον) how much more, all the more, an *argumentum a fortiori*, is an argument *minori ad maius* which Paul uses four times in chapter 5 (vv. 9,10,15,17) and in Rom 11:12,24. Paul also uses it in other letters (1 Cor. 12:22; 2 Cor. 3:9, 11; Phil. 1:23; 2:12 Phlm.16).¹⁹¹ Since by the blood of Christ justified (greater), we are certain that we will be saved from the wrath

¹⁹⁰ Moo, 309.

¹⁹¹ Cf. Dunn, *Romans 1-8*, 257.

of God. Consequently, since we are reconciled with God by the death of His Son, we will be saved by Christ's life.¹⁹²

Jewett says the opposite, that is, he argues from the lesser to the greater. According to him, in verse 9, having been put right now by his blood is lesser premise. Blood of Christ in Pauline's passages is not for remission of sins but one which indicate righteousness as a gift that makes all equal. It is difficult as a purely theological proposition, being saved from wrath can be explained how it is greater premises in comparison with righteousness through the blood of Christ. It only makes sense as an argumentative scheme within the Roman rhetoric situation.¹⁹³

It is clear that the two verses are constructed in the similar manner of *argumentum a fortiori*. The anthropological impact of the Christ event is witnessed just as it was in v. 8. Believers by grafting themselves in Christ in the present time, will experience the final soteriological effect of his death. As in v. 2, the theme of hope re-emerge, bringing in mind that logical conclusions are deduced from the historical today for the eschatological tomorrow and Christian future salvation is incorporated on the present justification and reconciliation.¹⁹⁴

2.1.1. Righteousness through the blood of Christ (Rom 5:9a)

The two verses are in section which emphasize God's love, on the role of Christ as a mediator of that love which its effect is reconciliation of man with God. The only way that Christians can be saved is through Jesus Christ. This is evident in these two verses. We are first of all justified and thus reconciled with God through the death of His Son on the cross, then we are saved from the wrath of God. God is the one who takes the initiative to save us.

The expression *dikaiouthentes nyn em to haimati autou* (having now been justified by his blood) echoes the question of justification in Rom.5:1. *Dikaiouthentes* been an aoristic participle in passive voice, it is circumstantial

¹⁹² Cf. Pitta, *Romans, The Gospel of God*, 164.

¹⁹³ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 363.

¹⁹⁴ Cf. Romano Penna, *Lettera ai Romani, Introduzione, versione, commento, Edizioni Dehoniane Bologna*, vol. 1 (Bologna: EDB, 2010), 359.

participle. Justification relate with the question of salvation from the wrath in the following part of the phrase. Justification has more of forensic dimension than rational dimension. In v.1, justification presents the immediate consequences in the present righteous state of the believers while in v. 9, looks for the future achievement of what has already been accomplished. While in v. 1, the participle “justified” was specified by subjective faith of believe, in v. 9, it is founded on the objective blood of Christ. The masculine personal pronoun his, is used to help us in focusing on the figure and work of Christ. It is Christological discourse which its theological dimension is implied by the passive justified and in the concept of wrath.¹⁹⁵

The *nyn* (*now*) is the eschatological now as in 3:21 and it is also in 5:11; 11:30-31; 16:26. It is used in temporal sense to indicate the present work of justification. This implies that the temporal sense between *dikaióthenes* (justified) and *sothesometa* (will be saved) are in comparison.¹⁹⁶ While *en* may be instrumental, *to haimati autou* was probably intended to remind us of the centre statement of 3:24-26, the concept of the covenant relationship between God and His people whereby the sacrifice was a central element. We may deduce that Christ’s sacrificial death established new covenant relationship with all believers.¹⁹⁷ The present existence of Christian is completely marked by the blood of Christ. This is the manifestation of love of God and also indispensable point of reference of our faith and the basis of our moral life.¹⁹⁸

The *oun* (since, therefore) draw a conclusion of vv. 6-8. This means that Paul by saying ‘justified by blood’ was a way to summarise what he had said in the preceding verses, that Jesus Christ died for the ungodly and the sinners.¹⁹⁹ The justification in this verse is ascribed to the blood of Jesus while in 4:25, it is ascribed to Christ’s resurrection. The font of salvation where we draw all our hope is in the blood of Jesus (v. 9). The shedding of blood make reference to his death. His death not

¹⁹⁵ Cf. Penna, 1:359–60.

¹⁹⁶ Cf. Jae Hyun Lee, *Paul’s Gospel in Romans. A discourse Analysis of Rom 1:16-8:39* (Leiden, Boston: Brill, 2010), 274.

¹⁹⁷ Cf. Dunn, *Romans 1-8*, 257.

¹⁹⁸ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:360.

¹⁹⁹ Cf. Nicholas Thomas Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, Part III and IV (London: Society for promoting Christian Knowledge, 2013), 887.

only reveal God's justifying purposes but also God's love, giving us new status as God's children. This new status, that is, the new relationship with God, obtain it through the death of Jesus. Christ's death is source of our salvation; hence, we are certain of the salvation from eschatological wrath in eschatological judgment.²⁰⁰

2.1.2. Salvation from wrath of God (Rom 5:9b)

The expression *sothesometha di'autou apo tes orges* (we shall be saved through him from wrath) brings us closely to the idea of mediator in history of salvation. Since Paul's concept of salvation is future oriented, Paul uses the verb *sodzo* (to save) in future tense in the letter of the Romans and also other letters. The question of justification in the first part of the verse present to us the preposition phrase "by his blood" while the concept of been saved from wrath lead to the preposition phrase "through him". There is link of the two processes. We are saved from the wrath since we are justified. The righteousness leads to salvation. Justification is what has begun in the present time but still to be consummated. It will be brought to full expression in eschatological salvation that is to come. In both processes, Christ's mediation is significant; it is by his blood we are justified and through him, we are saved from eschatological wrath.²⁰¹

In Romans, there are three passages that join together justification and salvation. The first is from the theme of the letter (1:16-17) which talks of the gospels as God's saving power which reveal God's righteousness from faith to faith. The second passage is 5:9, 10 which speaks of justified by his blood and saved from the coming wrath. The other passage in 10:9-11 which we shall elaborate in other part of this work.²⁰² The wrath that Paul speaks about is in absolute sense. It is determined by his righteousness and holiness. God's wrath against sin is connected with the divine redemptive work in Christ. It is clear that God has not destined us to the wrath but to the salvation through our Lord Jesus Christ (cf. 1 Thess. 5:9). The whole of God's work

²⁰⁰ Cf. Moo, *The Epistle to the Romans*, 311.

²⁰¹ Cf. Dunn, *Romans 1-8*, 258.

²⁰² Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 887.

of man is revealed, revealing the God's wrath and making itself known as eschatological reality.²⁰³

The role of Jesus in the process of salvation is expressed by the use of *dia* plus genitive construction (*di'autou*), which is also found in other verses in Rom. 5 (vv. 1,2,9,10,11,17,18,19 and 21).²⁰⁴ Paul draws eschatological consequence from the justification in the present time by the blood of Christ in past. What follows is the assurance of future whereby "through him" is expressed. Christ's mediating intervention in the final judgment is emphasized as positive decisiveness, an intervention that will make hope (cf. v. 5). The process of salvation is not yet complete. We are not fully delivered from the present wrath and its consequences. Here it recalls the theme developed in 1:18-32 and prospects divine judgment day (cf. 2:5) which is described as terrible moment of an account that is certainly deficient and therefore exposed to the wrath of a God.²⁰⁵

In the present time we enjoy the deliverance from the bondage of sin, the ultimate deliverance is in the future, in eschatological judgment. Paul do not intend to exclude the responsibility of believers in the process of salvation. In other passages, believers remain accountable of their action and relation to God (Rom. 14:10; 2 Cor. 5:10; 1 Cor. 3:14-15).²⁰⁶ As we read from 1 Thess. 1:10 about Jesus «who delivers us from the coming wrath», Paul assures believers that Christ is on their side. Therefore, Paul contrasts the two ideas of Christ the Judge and Christ the intercessor. Both coexist without being systematic and reflect a duality also in Judaism on the concept of eschatological function of Messiah. Paul emphasizes more of Christ's intervention in the last time.²⁰⁷

The use of *sothesometha* (will be saved) lead us to Paul's salvation language which he describes the final deliverance from the three main things; sin, death and judgment. From the concept of salvation in the verses, is clear that in the fullness of time, Christians who are appropriated in Christ, will realize salvation in the last day,

²⁰³ Cf. Herman Ridderbos, *Paul. An Outline of His Theology*, trad. John Richard De Witt (Cambridge: William B. Eerdmans Publishing Co., 1975), 111–13.

²⁰⁴ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 271.

²⁰⁵ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:360.

²⁰⁶ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 364.

²⁰⁷ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:360.

that is, the salvation will be accomplished in Christ in temporal future.²⁰⁸ The formulation “we shall be saved” which is in future tense of the verb, indicates that salvation is complete in the last times, that is, the total redemption of man. The verb been in passive mode, lead us to understand that salvation is the fruit of the grace of God and not by our works.²⁰⁹

2.1.3. Reconciliation through the death of Christ. (Rom 5:10a)

In verse 10, the relational dimension is evident by the use of the word reconciliation rather than justification which is used in verse 9. Justification language relates to the legal, law court language whereby God is like a Judge and believers before Him are being declared innocent by judge-God. «The parallel ‘how much more’ arguments of vv. 9-10 reveal Paul's concern to show the unbreakable connection between the Christian's present status (‘justified’, ‘reconciled’) and his fate in judgment (‘saved from wrath’)».²¹⁰

The reconciliation of humanity with God breaks the “enmity” that was created by our sinful way, between us and God. Therefore, we have peace in Christ, whom as believers, by faith in him, we are justified. The event of Jesus results to three effects: justification (5:9), reconciliation (5:10-11) and salvation (5:9-10).²¹¹ *Echthrois ontos* which means enemies shows that we are hostile to God, we are rebellious by our deeds. But when Paul talks of wrath, it also shows the part of God's hostility toward the rebellion. Thus, enemies carry the implication of a mutual hostility. This is why in v. 10 Paul presents the metaphor of reconciliation with the use of expression *katallagemen to theo* which means ‘we were reconciled to God’.²¹²

Reconciliation imply the salvific interactive paradigm between God and humans. The present reconciled condition is extended to the future state of salvation. *Katallag* terms are only found in Pauline tradition (Rom. 5:11; 11:15; 2 Cor. 5:18-20; Col.1:20, 22; Eph. 2:16) with the idea of making peace amidst the conflicting two

²⁰⁸ Cf. Moo, *The Epistle to the Romans*, 312.

²⁰⁹ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:361.

²¹⁰ Moo, *The Epistle to the Romans*, 298; Dunn, *The Theology of Paul the Apostle*.

²¹¹ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 394.

²¹² Cf. Dunn, *Romans 1-8*, 259. Cf. Dunn, *The Theology of Paul the Apostle*, 229.

groups of people. Reconciliation has personal relational dimension toward the subject involved.²¹³ *Katallag* invite faith to the message of reconciliation which already has been accomplished. Reconciling with God is the establishment of the state of peace, when God no longer lets His wrath reign. *Katallag* discourse shows Paul's intention to place human being in radical dependence on God's grace. This is clearer than the concept of justification. Through justification, we come to peace with God without our doing (Rom. 5:1) and through reconciliation, God has already put an end to the enmity before any human effort (Rom. 5:10).²¹⁴

In Greco Roman cultic context, there is no personal relationship between the deity and the people. Greco-Roman world had forensic understanding of righteousness; justice as an absolute ethical norm against which particular claims and duties could be measured. It was a legal language, used in court of law which involved ethical or criminal responsibility or guilt. Justice was demanded and had to be satisfied thus become a divine principle of order which had to be continued and pacified lest disorder and anarchy prevail.²¹⁵ In Hebrew, righteousness was relational concept; it is a matter of responsibility which arise out of social relationships. One is said to be righteous when others speak of them by virtue of their particular relationships. The personal relation between God and humanity existed in Judaism and Paul had used his knowledge to put across the personal conception of the relationship between God and man. The theological dimension on the concept of reconciliation, not as atonement as in Rom 3:25, is not rooted in the cultic realm. It is rooted in interpersonal relationships of friendship, restored after being broken.²¹⁶

From the Maccabees' context, we know of the martyr's theology. This is what Paul is presenting whereby reconciliation from divine wrath was through death of someone (2 Mc. 5:20; 7:33-38; 8:3-5). It is not in form of sacrifice as mentioned earlier, as a form of offering one's life. Reconciliation has more personal connotation

²¹³ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 365.

²¹⁴ Cf. Rudolf Bultmann, *Teologia do Novo Testamento*, trad. Ilson Kayser (Santo André: Academia Cristã, 2008), 351–351.

²¹⁵ Cf. James D. G. Dunn e Alan M. Suggate, *The Justice of God. A Fresh Look at the Old Doctrine of Justification by Faith* (Michigan: William B. Eerdmans Publishing Co., 1994), 33; Cf. Dunn, *The Theology of Paul the Apostle*, 229.

²¹⁶ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:361; Cf. Dunn e Suggate, *The Justice of God. A Fresh Look at the Old Doctrine of Justification by Faith*, 33-4.

with a similar relational significance to the concept of righteousness. In reconciliation, God forgiveness seek to meet the sinner even before he confesses. Even in the Jewish context, God provided sacrificial system that brought peace between man and God, reconciling man with God and ending the divine wrath. It is God who actively reconciles and we are reconciled.²¹⁷

There is new relationship established between God and believers. Through Christ, believers are brought together to God, there is peace between God and believers. In letter to Corinthians, Paul presents two aspects of reconciliation:

The accomplishment of reconciliation through Christ on the cross (cf. 2 Cor. 5:19): ‘in Christ God was reconciling the world to Himself’ and the acceptance of that completed work by the believers (cf. 2 Cor. 5:20b: ‘We beseech you on behalf of Christ, be reconciled to God’).²¹⁸

In our case, Paul seems to refer to the ultimate God reconciling activity where the complete process is in view. The hostile relationship is replaced by the personal relationship with God, from being God’s enemies (cf. 5:10a) which evoked the human war against God (cf. 1:18-3:23) to being his children (cf. 8:14-17). The personal relationship of God and man is inseparable from God’s justification of men. Paradoxically, the one who is hurtled, is the one who take first decisive initiative in reconciling to himself those who were his enemies. This is manifestation of pure act of grace, of gratuitous love which is free and generous one.²¹⁹

Paul makes God the offended party who take initiative to reconcile man. He is the reconciler and determinative action. God is the author and initiator of the process of reconciliation. The process of reconciliation is through the death of His son. *Dia tou thanatou tou hyiou autou* (through the death of His son) bring again the idea of mediation which in the Old Testament where we mention the case of Moses (Ps 106: 23) and Aaron who intervened for God’s reconciliation with Israel. The same idea of

²¹⁷ Cf. Dunn, *Romans 1-8*, 259. Cf. Ralph P. Martin, «Reconciliation: Romans 5:1–11», em *Essays in Honor of Gordon D. Fee on the occasion of His 65th Birthday*, ed. S.K.Soderlund e N.T. Wright, vol. 1999 (Eerdmans: Grand Rapids, sem data), 45.

²¹⁸ Moo, *The Epistle to the Romans*, 311.

²¹⁹ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:362.

reconciliation through the blood of Christ is echoed in other letters (Col. 1:20). Paul present Jesus Christ, as Son of God who through his death (an idea echoed in Maccabean martyrs), which is God's own action through His son, we were reconciled (cf. 2 Cor. 5: 19). In Pauline tradition, the idea of Jesus as Son of God given to death is paramount (Rom 5: 10; 8:3, 32; Gal 2:20; 4:4). Through Christ's death on the cross, God extend the grace of reconciliation. God's love and righteousness meet on the cross of Jesus. The saving love of God is witnessed in Christ's death which manifest the power to reconcile God and humans.²²⁰

Sinners are at peace with God. Through the death of His son, sinners are restored to friendship and intimacy with Him. They are no longer estranged and alienated. Death is not mentioned in reference to cultic or sacrificial form but as a form of giving up of one's life. For Paul, justification is a way to reach to reconciliation.²²¹ The death of Jesus is understood «as the climax of the scriptural narrative of the covenant love of the creator God, is the moment when and the means by which this God has, as Paul said in 2 Corinthians 5:19, reconciled the world to Himself».²²²

God effected the reconciliation "through the death of His son" but man is not passive in the process of reconciliation. Man is active through his acceptance of God's reconciling works. Paul appeals to human free will in this discussion of reconciliation. While God is the divine agent, who initiates and performs the salvific process, reconciling Himself with humans through Jesus Christ, believers are both the recipients of the goal of such a process and the respondents to it.²²³ «Believers are admonished by the word of reconciliation to let themselves reconciled to God»²²⁴. We must not confuse the atoning death of Christ as aiming at appeasing divine wrath. God was not counting our trespasses against us but however, He was reconciling the world with Himself. (cf. 2 Cor. 5:19 b)-²²⁵ We are no longer in hostility (cf. 1:28-32) with

²²⁰ Cf. Dunn, *Romans 1-8*, 260 ;Cf. Ralph P. Martin, «Reconciliation: Romans 5:1–11», 45–46.

²²¹ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 401.

²²² Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 886.

²²³ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 278.

²²⁴ Ridderbos, *Paul. An Outline of His Theology*, 183.

²²⁵ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 364.

God since by Christ's death, God forgave us our sins and bestowed in us His merciful love as new creatures in Christ.²²⁶

There is no doubt that those who are in new relationship with God, will be saved from the wrath. This is what Paul presents in the two verses, incorporating all elements of being justified by faith in vv. 1-8. While in v. 1 allude about peace with God, in verse 10 bring forth that peace as reconciled sinners. In vv. 5-8 which demonstrate the love of God which on the cross was revealed unto us, v. 10 manifest this love by having reconciled with God through the death of His Son. As ungodly, as sinners and weak (vv. 6-8), we are enemies (v. 10) of God.²²⁷

The concept of reconciliation by death is parallel to that of justification (Rom. 5:9) as in 2 Cor. 3:9 and 5:18. There is new relationship into which, the reconciled children of God have been put by God's justifying act in Christ. Paul uses *sodzo* limited to man's relationship with God. When the Apostle speaks of salvation from external dangers, which he implores and receives from God, he uses *roumai* (*ρουμοι*).

But, even apart from this, *sodzo* and *soteria* are used by him in another way: the object of salvation is no longer the ψυχη but, if not the whole man, certainly his πνευμα (I Cor. 5,5); between the forgiveness of sins, being reconciled and justified, and the *soteria* there is no detachment, but only distinction; and it is characteristic that in Rom.5:9s *dichaiothēnai* (*δικαιωθῆναι*) and *katallagenai* (*καταλλαγῆναι*) are differentiated by mean of the *nyn* (*νυν*) and the participle aorist, from the future *sothesesthai* (*σωθήσονται*).²²⁸

Therefore, in Rom 5:9, 10, Paul juxtaposes this concept of deliverance to mean the same as justification and reconciliation. The ultimate deliverance is given in

²²⁶ Cf. C. E. B. Cranfield, *Romans. A Shorter Commentary* (Michigan: William B. Eerdmans Publishing Co., 1985), 134.

²²⁷ Cf. Moo, *The Epistle to the Romans*, 311.

²²⁸ Foerste, «σῶζω ε σωτήρια Nel Nuovo Testamento», 518. Paul differentiate the word ψυχη, which mean the breath, the respiration from the word πνευμα which he used to mean the soul of the person. νυν refer to the present time, in this present moment, from now. Cf. Amador Ángel García Santos, «νυν», em *Diccionario del Griego Bíblico, setenta y Nuevo Testamento*, 2.^a ed. (Estella, Navara: Verbo Divino, 2016), 591.

judgment. In Rom 5: 9, 10; 1 Cor. 3:15; 5:5, *sodzo* is used in the context of judgment.²²⁹ Justification and reconciliation are both used and confirm each other. Reconciliation is used to designate the new situation that God Himself has patented to the human being, who has been justified. We have peace with God (Rom. 5:1) because we are reconciled and this follows after having been justified. In strict sense, we can say that reconciliation is the consequences of justification. Through Christ we were justified, through same Christ we were reconciled.²³⁰

Paul's argument is from experience of justification and reconciliation. He uses first person plural throughout the section of 5:1-11. It is thus paradoxical to talk of the eschatological implication in which Christian finds themselves in present time. The hope of Christians is only in the death and resurrection of Jesus Christ. In vs 2-4, Paul speaks of hope of the glory of God, it contemplates on Christians' situation in the future, in the judgment time.²³¹ In the new interactive paradigm of salvation, Paul introduces a rational aspect which put peace as the core centre of the process. This is what Paul encourages believers in romans community; to 'have peace with God' (Rom. 5:11).

The new relation between a justified and reconciled human person with God can only be understood starting from justification. It is abrogation of man's relationship of guilt before God. Thus, «reconciliation is above all a gift that man "receives" by grace (Rom. 5:11), the ground for which, in the same manner as that of his justification, is in Christ- in his death (Rom. 5:10), in his cross (Eph. 2:16), in the body of his flesh through death (Col. 1:22)».²³² Therefore, reconciliation prepares a way of receiving peace as new creation, as all-embracing condition of salvation. God's process of justification can be understood as a God's endeavour for a peaceful relationship with sinful humans. Justification by faith brings believers into a new relational aspect of salvation. The forensic aspect is a way to interactive framework

²²⁹ Cf. Radl, «σὸζω», 321.

²³⁰ Cf. Bultmann, *Teologia do Novo Testamento*, 351.

²³¹ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 394.

²³² Ridderbos, *Paul.An Outline of His Theology*, 185.

between God and humans, leading to rational aspect of reconciliation. Human faith is the key to receive God's forensic and relational initiative.²³³

Paul argues from reconciliation to hope. Vv. 9-10 is the synthesis of the first part of the chapter which tries to expand the central point of certainty of Christian hope. They develop the future dimension of the verse 5. The use of passive mode of *katallagemen*, *katallagentes* and *sothesometha* demonstrate the utmost God's one sided benevolent stance toward man. In v 9, the reconciliation which expresses an essential component of justification has already taken place. This connect with the future of salvation which goes beholds the event of reconciliation. There is salvation in form of reconciliation. It is no longer a future reconciliation but salvation of entire human person.²³⁴

Reconciliation is the work of redemption, in form of salvation that is going out from God in Christ to the world. Reconciliation in form of salvation bring peace in believers and remove enmity between human persons and their Creator. Even though as human persons, we fall out of the state of grace, through reconciliation, God's enemies become His friends. We are not continually hostile to God since reconciliation is possible.²³⁵ Through reconciliation, we are at peace with God. Peace is an all embracing gift of salvation which God bring to unrestricted dominion. This is the contrast to the divine wrath and anguish of the eschatological divine judgment (Rom. 5:9, 10).

By means of reconciliation, there is total reversal of the relationship between God and the man. Until then, human person was enemy with God (Rom. 5:10), which is in passive sense of enmity. Reconciliation is an objective fact accomplished by God since it is God's initiative. It is not a subjective process of our own effort. Human person can only receive reconciliation. They are invited to do their part in subjective turn, to let themselves be reconciled to God (2 Cor. 5:20).²³⁶ Reconciliation is the extortion of man to abandon his sinful ways and his

²³³ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 281–82.

²³⁴ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:362.

²³⁵ Cf. Origen, *Commentary on the Epistle to the Romans*, trad. Thomas P. Scheck, vol. 103, *Fathers of the Church* (Washington: Catholic University of America Press, 2001), 27.

²³⁶ Cf. Bultmann, *Teologia do Novo Testamento*, 351–52.

hostile disposition toward God. It is removal of enmity of unredeemed man toward God what in Rom. 8:8 Paul call «the mind of the flesh is enmity against God».²³⁷

2.1.4. Salvation by the life of Christ (Rom 5:10b)

In the last part of the verse, we move from Christ's death to Christ life as the expression *sothesometha en te zoe autou* (we shall be saved by his life) indicate. *Zoe* refers to Christ's risen life but we cannot separate Christ's death from resurrection since it was not Paul's intention. The love of God and Christ's death cannot be separated. By Jesus's death, we are justified and made righteous before God thus, Christ's death as Paul presents in verses 9 and 10a, solved the problem of God's wrath and we were reconciled with God, erasing the enmity between us and God.²³⁸ The Christological dimension expressed "by his life" stands in climatic parallelism with the preceding "through the death of His Son". While Paul presents death of Jesus as the foundation of our reconciliation, his life is the basis and reference to our salvation, recalling the paschal mystery of Christ.²³⁹

Christian hope is in the resurrection and God's full purpose for man is full life in Christ, life from and beyond death. Salvation is entrenched in taking part of Christ's risen life that is communicated in justification. Christians identify themselves with Christ, who died and was risen from the dead and it is through this identification with Christ that we achieve salvation. The process of salvation is full identification with Christ's death and resurrection, sharing with him so that we may have full experience of life in future.²⁴⁰

The concept of 'already' and 'not yet' come out clear in these verses. Justification and reconciliation have already happened while the absolute salvation from the wrath of God is still not yet till the last Day of Judgment. Thus, there is no detachment rather distinction. There is unbreakable connection between the two whereby through the blood of Jesus, believers have been justified, through the death

²³⁷ Cf. Ridderbos, *Paul. An Outline of His Theology*, 183–85.

²³⁸ Cf. Dunn, *Romans 1-8*, 260.

²³⁹ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:362.

²⁴⁰ Cf. Dunn, *Romans 1-8*, 260.

of Christ, we have been reconciled and through his life, believers have eschatological salvation. Salvation is yet to be achieved in its fullness. The totality of the Paschal mystery is contemplated. Through his death and resurrection, we are justified and saved. For it is through his life (v. 10) we are saved. “Through his life” has the connotation of resurrected Jesus who has power over death and who has been “appointed as Son of God in power” (1:4).²⁴¹

In summary, as Wrights puts it, Rom.5:6-11, where our two verses are situated, do not offer a “theory about the atonement”. They draw a preliminary conclusion, a literal function in which they form the groundwork for redemption in the Messiah in chapter 6-8. In their rhetorical function, they invite us to gratitude, celebration and worship while in theological function they:

Explore various interlocking levels of meaning within the death of Jesus: its character as a gift of sheer underneath grace and love; its embodiment of the long-promised rescuing love of Israel’s God; its specific focus on the needs of the ‘weak’ to be given God’s power, of the ‘sinners’ to be forgiven, and above all of the ‘enemies’ to be reconciled (verses 6,8 and 10); its justifying function, through the Messiah’s sacrificial death; and thus its role as the ground of hope itself.²⁴²

Paul presents the relational aspect of God’s salvation to Romans Christians, encouraging them to have peaceful relationship with God. The two dimensions of salvation are present in both verses: forensic dimension which speaks of how believers are made righteous through Christ and relational dimension which Paul presents peaceful relationship that is established by Christ through reconciling human persons with God. In forensic dimension, the new salvific paradigm result to forgiveness of sins and justification. In relational dimension, the hostile relationship between God and humans is replaced with salvific paradigm which establish a peaceful relationship through reconciliation.

²⁴¹ Cf. Moo, *The Epistle to the Romans*, 311.

²⁴² Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 886.

There is temporal aspects of the new salvific paradigm, that is, justification which is the present sense of God's salvation to believers.²⁴³

The state of salvation, *sothesometa*, is the expected future aspect of salvation. These two dimensions affect both the present and future situation of all believers. God is who initiate the salvific process and this process is centred in Christ. Christ is designated as both mean and the logical subject of the salvific process. The mediating role of Jesus in the process of salvation is more evident in these verses, mentioning the human element of faith as a way of receiving God's salvation. In rational dimension, there is more interactive framework in Rom. 5:9, 10, providing a complete solution to the human problem.²⁴⁴

2.2. The Salvific hope (Rom. 8: 24)

The theme of the Spirit is evident all over chapter 8. Verse 24 link with 5:9, 10 where the verb to save reappear in this verse. In broader sense, there is a link between 8:18-30 with 5:1-11. There is reappearing of different key terms like hope, glory, love etc. which are found in 5:1-11. The term hope is repeated 4 times in v. 24, providing an interesting occurrence of paronomasia. Holy Spirit is presented as the helper of Christian who live in the eschatological tension between 'already' and 'not yet'. He is the intercessor of the vulnerable believers, the source of hope for those who wait for the future redemption of their bodies (vv. 23-25).

2.2.1. The hope of salvation (Rom. 8:24a)

Justified Christians live in the power of the Spirit. They are the first fruit of the Spirit, as Christians and still groan since the final effect of the God's saving action, that is, salvation still lies in the future. What we have received as Christian is a guarantee of what we have still to hope for. As baptized in Christ and justified by faith, we live in hope of the eternal salvation. Christian hope gives them strength to endure the sufferings. The word hope begs the question what are we hoping for? Paul tries to explain to the Roman Christians what kind of hope as Christian is required of us. V.

²⁴³ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 287-288,440.

²⁴⁴ Cf. Jae Hyun Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39* (Leiden, Boston: Brill, 2010), 430-35, 440-441.

24 intended to support the affirmation in v. 23, the awaiting of adoption to the sonship of Jesus Christ while the redemption of our bodies occurs in the final day.²⁴⁵

«The expression with a definite article, *te gar elpidi* (for in the hope), refers to the hope just mentioned in the preceding verse, thus justifying the translation “in this hope”²⁴⁶. It is understood as dative of purpose, to a personal attitude of hope which is subjective thus, allowing one to wait (cf. 1Cor. 15:19). Hence, it liberates on the basis of that much of salvation that has already been obtained. It is component of believe, a vital ingredient of the current state of salvation which is incomplete. It is also surrounded by present sufferings but it aspires to a definitive future fulfilment. Believers are heirs of the future blessings. While they live in the present sufferings, they await the future glory. Hope is a true existential splendour of Christian life, coessential to faith which is fundamental.²⁴⁷

This is the hope of fulfilled adoption as children of God and the final redemption of the creation. The eschatological fullness of salvation is unmistakable. Christians’ destiny which they groan is as yet unseen. Therefore, as Christians, we live in hope of the unseen eternity (2 Cor. 4:18). Our past experience as creation of sufferings in hope (v. 20) make it clear that there is need to wait and have patient for too we were saved with hope as children of God who have been fulfilled and await the final redemption of the creation. It is countenance of the eschatological logical tension of Christian’ life.²⁴⁸

In this verse, *esothemen*, an aorist passive verb translated as “we have been saved” is different from what is usual. Paul usually speaks of salvation as eschatological (cf. Rom. 5:9, 10; 9:27; 10:1, 9, 10, 13; 11:11, 14, 26; 13:11; 1 Thess. 2:16; 5:9; Phil 2:12; 1 Cor.3:15; 5:5; 7:16; 9:22; 10:33). While using aoristic, he casts expression in the past tense. From this, we can say that salvation is an effect of the Christ’s event which is already achieved. According to Fitzmyer, aorist “may also be gnomic, expressing a general truth...to it dative of manner, “in/by hope”, thus

²⁴⁵ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 515.

²⁴⁶ Jewett, Robert and Kotansky, *Romans. A commentary*, 520.

²⁴⁷ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:587–88. Cf. Lee, *Paul’s Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 410.

²⁴⁸ Cf. Moo, *The Epistle to the Romans*, 521.

preserving an eschatological nuance, for “salvation” is not yet fully attained”.²⁴⁹ It is used to show that salvation is nearer than we began to believe, that means that it is not yet there. It is aoristic that anticipates something that is done what is yet to come. The experience that believers have of salvation, what has already been realised in relation to salvation is only a part.²⁵⁰

Our hope is hope of salvation. This is what Paul mean when he says that we are saved in hope. We await the future glory of eschatological salvation. We hope that our bodies shall be redeemed in future, in fullness of time where we shall enjoy fullness of salvation. This is Christian hope, the hope of fullness of eschatological salvation.²⁵¹ Salvation is the transition of believers from Adamic realm which is governed by death and sin to the salvific realm which is governed by the power of God’s grace and eternal life. Believers experience salvation of God in Christ and hope to attain eternal salvation in eschatological time. Believers hope to be free from slavery of corruption (Rom.8:21 - 23). Believers await expectantly God’s salvation through Jesus Christ, with the Holy Spirit being the controlling power and helper.²⁵²

The question of ‘already’ and ‘not yet’ is evident since in the expression “saved in hope” implies that even though salvation have already occurred, its fullness will occur in future. Human experience of salvation associates with hope from the beginning. Our salvation is not complete thus, that hope which associate with salvation helps us to maintain that element of looking forward. Hope by its very nature tends to be a future good. In response to the gospel, Christian have converted, have been saved and in hope, they will have dominion over the creation. We wait for the full achievement of the status of children of God through Jesus since «the steadfastness of hope in our Lord Jesus Christ» (1 Thess.1: 3).²⁵³

The tension of ‘already’ and ‘not yet’ is not related to the failure of God’s salvation or the ineffectiveness of the Spirit rather is due to weakness of believer’s body (v. 23). Human body interacts with the sinful power in the old realm, the Adamic

²⁴⁹ Fitzmyer, *Romans: a new translation with introduction and commentary*, 515.

²⁵⁰ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:587.

²⁵¹ Cf. Francisco, «A esperança cristã é a esperança da salvação», em *Audiência Geral* (1 de fevereiro de 2017), 1-3.

²⁵² Cf. Lee, *Paul’s Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 437–39.

²⁵³ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 520.

realm which was dominated by death and sin. Believers as part of creation which was affected by Adam sin (Gn. 3:17-18), continue to obey the power of death (Rom. 5:16). Through the power of Spirit, believers are liberated from the power of death and sin and are being part of the new salvific realm of God. The fullness of new salvific realm is a future event, thus creating the temporal gap in God's plan. There is gap between entering into the new realm and the future complete redemption of the body. Paul encourages believers to live with patient in hope for the future salvation.²⁵⁴

2.2.2. The unseen hope (Rom 8:24bc)

Elpis de blepomene ouk estin elpis. Ho gar blepei tis elpizei? (Now hope that sees for itself is not hope. For who hopes for what one sees?), qualifies the character of the aorist *esothemen* (we were saved). We have been given hope and through this hope redemption is offered to us. It is by this virtue, we are able to face our present suffering. Even if our present time is onerous, we accept it as believers since it leads us towards a certain goal, it lead us to salvation. This is what justify the effort of the journey as believers. Believers are with hope since they believe in Christ, they have faith in Him. Before the encounter with Christ, we were “without hope and without God in the world” (Eph. 2:12). In hope we were saved and the object of this hope is salvation. It is not just mere desires. Faith is hope and when we have faith, we must not “grieve as others do who have no hope” (1 Thes. 4:13). Our hope have a future, salvation that await us as believers (SpS no. 1-3).

The nature of hope is confidence on that which one cannot see. In objective sense, Paul speaks of which we hope and in subjective sense, speak of our attitude of hope. Paul asks a rhetorical question (for who hope for what he sees?) which its answer is obvious. This appeal to the understanding of hope which Romans' Christians knew in order to make his argument about the current suffering as part of the longing of the creation for the “revelation of the sons of God” (cf. v 19) in a proper form of dominion over a new creation.²⁵⁵

²⁵⁴ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 410–11.

²⁵⁵ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 520.

We receive hope once we come to know the true God. It is unseen hope since it is faith. We have faith in God who we have not seen. Through faith, we experience the redemptive power of Christ. To have real encounter with God, it is real hope to all believers. To be without God, it is to be without hope for eschatological salvation. «Jesus, who himself died on the Cross, brought ... an encounter with the Lord of all lords, an encounter with the living God and thus an encounter with a hope stronger than the sufferings of slavery, a hope which therefore transformed life and the world from within»(SpS no. 4).

Our sonship is not yet manifested in fullness since our adoption is yet to be publicly proclaimed. «The full manifestation of our adoption is identical with the resurrection of our bodies at the Parousia, our complete and final liberation from the effects of sin and death».²⁵⁶ The nature and solidity of our hope enables us to wait for its culmination with fortitude for the hope for what one does not see means that we must wait for it with patient fortitude. Our hopeful waiting should not be carried away by the current experience of suffering. Hope helps us as Christian to bare the suffering (8:8). Faith in Christ helps us to triumph over the principalities and power of this world.²⁵⁷ In the letter the Hebrews, «faith is the realisation of what is hope for and evidence of things not seen» (11:1). Faith is substance of hope; it gives us something of the reality we are waiting for. It is not merely a personal reaching out towards things to come which are totally absent. Faith help us to have a knowledge of the things that are still unseen, drawing the future into the present (SpS no.35-39).

Paul's main aim is to demonstrate the purpose of hope in God's plan of salvation. The future glorious state that awaits Christians is the source of hope in spite of the present sufferings. The Spirit help us to endure sufferings in the present time, to keep our hope alive as we await the fulfilment of God's plan of salvation. The anticipation of future situation binds believers to God's plan of salvation. Paul has extended the temporal horizon of God's salvific process to the future, connecting to what he presented in Rom. 5:9, 10. The futuristic aspect of salvation in Rom 8:24 is surrounded by utterance of believers' past situation (Rom. 8:18-30) while focusing on

²⁵⁶ Cranfield, *Romans. A Shorter Commentary*, 228.

²⁵⁷ Cf. Moo, *The Epistle to the Romans*, 522.

the purpose of the Spirit which help believers to stay in hope of this salvific plan of God.²⁵⁸ Since we hope for what we do not see, we wait patiently (8:25).

2.3. God's salvation of his People (Rom. 9:27)

Paul demonstrates that divine election is not human responsibility rather by God grace that he chooses to call all to be saved. Paul tries to differentiate what he calls true Israel and all Israel in v 6. In 9:7-29, Paul distinguishes Israel according to the flesh or ethnic origin from the spiritual Israel. He quotes Old Testament prophets to proof his argument about divine election and the salvation of both Jews and the Gentiles. God is faithful all throughout history and his Word has not failed because history of salvation, the relationship between divine promise and election has been realised up to the recent call of Jews and Gentiles.

2.3.1. Promise of God's salvation (Rom 9:27ab)

In the book of Prophet Hosea, there is confirmation of God's call of Gentiles (vv. 25-26), quoting Hos. 2:23. Paul changes the sequence of the verse by reversing the order of the two clauses and uses different words from both LXX and MT. Thus, we may deduce that Paul perceives that Hosea referred to the calling of the Gentiles. It predicts the renewal of God's mercy toward the rebellious northern tribes of Israel. The rejected one have been adopted again as God's people.²⁵⁹

In the beginning of v 27a, Paul introduces the word of Isaiah: *Esaias de krazei hyper tou Israel* (and Isaiah cries out concerning Israel). Prophet pronounces a word in favour of Israel but they are words which concern the salvation of the remnants. The quoted passages echoed prophet Is. 10:22-23 and Hos. 2:1, even though he does not mention the name of Prophet Hosea.²⁶⁰ In v. 27 there is explicit call to the Israelites as from the introduction of the verse. The expression *hyper tou Israel* shows that Isaiah's message intends to proclaim good news to Israel. The use of verb *krazei* (to cry or to shout), which was also used in 8:15 in reference to eschatological cry of believers under the power of the spirit, can be related to Isaiah's visions of the

²⁵⁸ Cf. Lee, *Paul's Gospel in Romans. A discourse Analysis of Rom 1:16-8:39*, 416–18.

²⁵⁹ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 601.

²⁶⁰ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:684.

seraphim in Is. 6:3. It is in the present tense thus, extends the inspired utterances to the present time in the mission to Jews and Gentiles.²⁶¹

In v. 27b, Paul quotes from prophet Is. 10:22-23. It helps him to cement his argument regarding faith in God's redeeming work in Christ. Paul presents Christ as the fulfilment of God's promise and the only possible way to salvation. Paul interpreted the Old Testament passages in the Christological manner to pass the message that he intended for the readers.²⁶² The quotation of Is. 10: 22 is in the close parallel with Hosea 2:1. The two texts which have been commingled in 9:27b is as below:-²⁶³

Hos 1:10a LXX (= MT 2:12) καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης (“and the number of the sons of Israel was as the sand of the sea”)

Isa 10:22 καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης (“and though the people of Israel be as the sand of the sea”)

Rom 9:27b ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης (“though the number of the sons of Israel be as the sand of the sea”)

Paul tries to emphasize the two texts. What we note from the beginning of the two prophetic phrases, the conjunction *kai* (and) has been replaced with *ean* (though) in Romans, in order to make smooth transition to the new context. It is Paul method to eliminate the introductory particles while quoting Old Testament passages (Rom 3.15, 9.13, 9.17).²⁶⁴

The phrase *hyion Israel* (sons of Israel) is not taken from Isaiah. Isaiah uses the term people of Israel while Hosea uses the term sons of Israel. «The subject of the verb in the first clause in the LXX (and the MT) is “the people Israel,” Paul has “the number

²⁶¹ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 601.

²⁶² Cf. Mireia Ryšková, «The Reception of the Book of Isaiah in Paul's Letter to the Romans», *AUC THEOLOGICA* 9, n. 2 (18 de Junho de 2020): 104, <https://doi.org/10.14712/23363398.2020.8>.

²⁶³ Jewett, Robert and Kotansky, *Romans. A commentary*, 601.

²⁶⁴ Cf. Christopher D. Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, ed. G. N. Stanton (Cambridge University Press, 1992), 114.

of the sons of Israel”», ²⁶⁵which occurs in Hos. 1:10. Stanley citing Dietrich-Alex Koch argues that Paul uses son of Israel «to avoid designating Israel as the *laos* (people) of God, a term applied explicitly to the Gentiles in verses 25-6».²⁶⁶ According to Penna, the use of the term “people” in Roman is an object of argumentation. (9:25, 26; 10:21; 10:21; 11:12). It will be wrong according to him to argue that Paul avoided the use of the *laos* in account that people of God would not be Israel as a whole but only its remnant. In 10:21, he uses the same term in negative sense while quoting Is. 65:2. What was more effective was the idea of numbers in relation to the idea of the remnants. The rest of Israel are the few Jews who have accepted the gospel (11:13). Those who are excluded from the rest are temporarily excluded but there is future inclusion (11:11-32). For the remnants, the realisation of salvation is in the present time, though not fully, while the rest is in future (11:5). Thus, Paul’s argument is that those who are saved do not depend on the external factors but on the divine will of God (9:6).²⁶⁷ The substitution of *ê* (ἡ) for *genetai* (γένηται) shows possibility of Paul’s intention:

To eliminate the futuristic orientation of the ambiguous *γένηται* in order to bring the text into line with his own picture of a world rampant with physical “sons of Israel,” of whom only a minute “remnant” will ultimately be “saved” (v. 27b) through their response to the Christian gospel.²⁶⁸

Paul used the same method in other passages which he quote the Old Testament, that is, mixed citation and wisely formed to fit their present contexts. In this case too, Paul intended to provide the link with his claim in 9:25 whereby he claims that Israel is not God’s people as a whole.²⁶⁹ Paul in v. 6 emphasized that the divine word has not failed. Prophecy of Isaiah (10:22-23) about the salvation of remnant help us to understand the present situation as continuity with God’s initial choices (vv. 7-13). Prophet Hosea (chapters 1-2) announces salvation for all, that is, even those who were

²⁶⁵ Moo, *The Epistle to the Romans*, 614.

²⁶⁶ Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, 115.

²⁶⁷Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:685–86; Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 122.

²⁶⁸ Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, 116.

²⁶⁹ Christopher D. Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature* (Cambridge University Press, 1993)115.

not initially chosen by God. This proves that conversion of the Gentiles to the Gospel is an effect of God's plan.²⁷⁰

There is common phrase in the both three text, *hos he ammos tes thalasses* (as the sand of the sea) echoes God promise to Abraham of the numberless offspring (Gn. 32:12). He has demonstrated the free choice of Abraham's real descendants who he refers to as children of faith and proceed to show the fulfilment of God's promise to Abraham "blessing of all nations of the earth" (Gn. 18:8). While Gentiles were not referred to as the chosen one, they are part of the promise of God's salvation. Out of pure mercy of God, their name changed. There are no longer children of prostitution (Hosea 1-2), rather people of God. Thus, it is a call of the Gentiles and the salvation of the rest. The Word of God has not changed. God is coherent, He is faithful to His promise. He has called people and sons (v. 25-26) among the nation and the remnants (vv. 27-29) among the Jews. Paul is clear that, God does not call according to the positive or negative human response but by His sovereign freedom (v. 11) and through His divine mercy, He fulfils the promise of salvation that He made to Abraham's descendants by faith.²⁷¹

By using prophetic quotations from Old Testament; prophet Hosea and prophet Isaiah, Paul's objective was to manifest God's call to both Gentiles and the Jews. He emphasize on God's free choice of Gentiles who are justified through faith in Christ. Paul continues to prove that God was, He is and He will always be coherent with scriptural proofs. Paul quotes Old Testament texts to support his argument showing that God save through faith all who believe in Jesus Christ, regardless of their origin, Jews or Gentiles.²⁷² It is an act of God's freedom to include Gentiles who have responded to the call of the Gospel. God's faithfulness implicates His freedom as being the Creator of all. This freedom extends to the believers, being created by God. The eternal salvation is not a matter of being chosen by God alone but also human response to the grace of God through believing in Jesus Christ.²⁷³

²⁷⁰ Cf. Jean-Noël Aletti, *Israel et la Loi dans la lettre aux Romains*, LD 173 (Paris: CERF, 1998)182.

²⁷¹ Cf. Aletti, 182–83; Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 125–30.

²⁷² Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 572.

²⁷³ Cf. Haacker, *The Theology of Paul's Letter to the Romans*, 82–83.

2.3.2. Salvation of the Remnant (Rom. 9:27c)

In the history of salvation, God's reduction of Israel to a remnant is not meant to be divine judgement against Israel only but also, as Paul present, as affirmation of God's salvific will.

In the 9:27c seems to have been borrowed from Isaiah 10:22 with some changes also.

Isa 10:22 τὸ καταλειμμα αυτων σωθήσεται (the remnant of them will be saved)

Rom 9:27c τὸ ὑπόλειμμα σωθήσεται (the remnant will be saved)

There are two things that we note from the two texts. First, the use of *hupoleimma* rather than *kataleimma*, even though they have same meaning, which remains unclear. Second difference is Paul deleting *auton* in Romans. Paul wanted to apply the text to the contemporary situation. He tries to reconcile God's promise of the chosen people of Israel with the few Jew Christians; Paul refers to them as the remnant of Israel who will be saved. According to him, remnants are current believers in Christ and not ancient Israelites who escaped the Assyrian catastrophe.²⁷⁴

Paul believes that the elected remnants will receive the gospel through faith thus, they will be saved. Where else from the Old Testament, people of Israel are called the chosen one, Paul's purpose is to establish the truth that God is choosing the faithful believers through Jesus Christ to be his true spiritual Israel. The remnants depend on divine election. It is through God's free mercy in calling that the remnant will be saved. God promises are carried forward and extended to the eschatological Israel.²⁷⁵

Paul uses the Old Testament concept of remnants which in prophetic writings, has both judgemental character as well as the word of hope. By the use of the analogy of the sand of the sea to refer to the number of the people of Israel, the prophet pronounces the word of judgment to them as a whole but only the few, the remnants of Israel will be saved. The idea of judgement is plainly well articulated in the Hebrew

²⁷⁴ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 600.

²⁷⁵ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 574.

text: “their destruction is decreed, as overflowing justice demands. For the Lord, the God of hosts, is about to carry out the destruction decreed in the midst of the whole land” (Is. 10: 22b-23). But despite the pronounced judgment of destruction to the whole Israel, there is the word of hope for the remnants. This is a sign of God’s faithfulness to His people even though they have been unfaithful, God will preserve the remnants and they will be saved.²⁷⁶

Preservation of the remnants is not by human power but by the merciful work of God. It is an absolute gift of God that the remnants are saved. It is God’s plan to preserve the remnants. «The voice of Isaiah, as an oracle of God, gets mixed with the voice of the “we”, the same as that of v. 24. In other words, the prophecy had foretold the very experience of those saved».²⁷⁷ Paul understood remnants as a way for the possibility of salvation of Israel. Remnant is sign of God’s will not to see His people destroyed entirely. Thus, the prophet cries for gratuitous salvation granted to the remnants. So, remnant doesn’t signify destruction but recognition of God’s salvific plan to the Israel.²⁷⁸

2.4. Universality of salvation (Rom 10:9, 13)

Paul in Rom. 10:5-20, intends to prove that Christ is the *telos* of the law for the righteousness of everyone who believes. Paul does not intend to abrogate the law (Rom.3:31) but to confirm the law. When Paul argues that the path to justification is by faith, it doesn’t mean that he abrogated the law. The denial of justification through the law means that it does not bring any condition for salvation. For Paul, salvation is realised through faith in Christ. In 10:5-20, Paul tries to show that the two paths of salvation by the law or by faith are incompatible. In vv.5-13, our two verses that we are going to analyse, Paul is devoted to the righteousness of faith where his emphasis is on the Word of God interpreted within the Christological horizon.

²⁷⁶ Cf. Moo, *The Epistle to the Romans*, 613–15.

²⁷⁷ Belli, *Argumentation and Use of Scripture in Romans 9-11*, 127.

²⁷⁸ Cf. Aletti, *Israel et la Loi dans la lettre aux Romains*, 183.

2.4.1. Confession on the name of Jesus (Rom 10:9a)

Faith has both external and internal dimensions. Paul plays on the terms mouth-heart to demonstrate these two dimensions. Paul quotes Dt. 30:14 in Rom. 10:8 (the word is near to your mouth and in your heart) which was used to stress the nearness of the divine word to Yahweh's covenant by rabbis. It is connected with Dt. 9:4 to show how people of Israel were warned not to take credit of Yahweh's acts of deliverance, as though it was by their own righteous conduct. Also, Paul shows that salvation is not by someone's righteousness of obedience to Torah (Rom. 10:3-5).²⁷⁹ Hence, Paul demonstrates that Gentiles did not have to be submitted to the yoke of the Mosaic Law for them to be saved. What Moses claim to be near, that is the law, has now come to full expression in Christ. He expresses the importance of the Word of God that he preaches. He moves from the law in the book of Deuteronomy to Christological declaration.²⁸⁰

Hoti ean homologeses en to stomati (for if you confess with your mouth) echoes the word in Dt. 6:4, on the famous *Shema Yisrael*. Jewish people identified themselves with God by reciting *shema*, a form of belonging to Israel. Hence, in Christian context, Christians identified themselves as belonging to Christ by saying *Kurion Iesoun* (Jesus is Lord) in baptism, worship (1 Cor 12:3) and in evangelization (2 Cor 4:5).²⁸¹ Paul demonstrates that the work of preaching that invites people to faith coincide with God's salvific initiative. It is an individual act of faith, the totality of his personhood that one confesses by mouth and believe in his heart. For believers, it is no longer law that is in their mouth and heart but Jesus Christ. It is Christological declaration with external manifestation. The external profession arises from the depths of a personal conviction.²⁸²

Paul in the first part of the v. 9 emphasize that we need to confess by the word of mouth, a simple response that mediates God's salvation. In the second part, Paul speaks of having faith. There are two conditions for the assurance of salvation. We

²⁷⁹ Cf. Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, 130.

²⁸⁰ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:713.

²⁸¹ Cf. James D. G. Dunn, *Romans 9-16* (Dallas TX: Word Books, 1988), 221.

²⁸² Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 278-79.

must not confuse Paul's stand on the question of requirement for salvation. He is not making oral confession as a second requirement but he believes that confession is the outward manifestation of this critical inner response. As a Christian, one utter the basic Christian confession of faith and live it. The mouth confesses what the heart believes. Christian professes "the word of faith that we preach" (10: 8).²⁸³

The verse begun with *hoti* which means "because, for", and simply express a further point in Paul's argument. In either case, genuine Christian faith begins for Paul, with an affirmation, an assent to a basic proposition, but it does not stop there, as the rest of the verse makes clear.²⁸⁴ *Kyrion Iesoun* (Jesus is Lord) denote an attribution of lordship to particular historical individual, briefer form of Jesus Christ is Lord which later was used. It was an early expression of faith which can go back even outside Pauline context as in Acts. 2:36. This was due to the impact of resurrection in early Christology in reference to Ps. 110:1.²⁸⁵

The use of verb *homologeo* (to confess) in Christian religious context manifests the authority of Jesus and recognizes the confessor as his follower. It found his background into Greco-Roman political rhetoric whereby emperor was acknowledged as a ruler, a sign of loyalty. *Kyrios* was widely used in Hellenistic world as form of acknowledging the dominance, from inferior to superior. Thus, referring one as lord denoted the sense of belonging. In same line, it is more significant for Christological formulation for Christians to refer to Jesus as the Lord.²⁸⁶

In Christian context, it consists in an open acknowledgment in public before witness of the Lordship of Christ (cf. also 1 Tim. 6:12-13; Heb. 4:14; 10:23; Rev. 3:5). Paul borrows from proto-Christian language in which confession of Christ as the Lord was from the very beginning of the Paschal faith. Also, from the hymnic celebration of Phil. 2:9-11, it is also evident as well as in 1Cor. 16:22.²⁸⁷ The theological confession is fundamental in Christian faith. Law has been superseded by Jesus as Lord. We proclaim and believe Jesus as Lord and as one who was raised from the

²⁸³ Cf. Dunn, *Romans 9-16*, 222.

²⁸⁴ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 591.

²⁸⁵ Cf. Dunn, *Romans 9-16*, 222.

²⁸⁶ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 629.

²⁸⁷ Cf. Penna, *Lettera ai Romani, Introduzione, versione, commento*, 1:714.

dead. As in Phil. 2:11; 1 Cor. 1:2 and 12:3, Lord Jesus acclamation was an expression of allegiance to Christ. It was confessional formula already established in the early church.²⁸⁸

2.4.2. Believing in heart (Rom10: 9b)

This reveals the divine status of Jesus as well as identity of the believers and their commitment. Jesus as Lord shares the lordship of one God and Paul often spoke of God of our Lord Jesus Christ (Rom 15:6).

The content of faith's conviction is expressed, as in 4:24; 6:4; and 8:11, in traditional terms, ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν ("that God raised him from the dead"). In all of these examples, displayed above at 8:11, the verb ἐγείρω ('waken, raise') occurs in association with the anarthrous phrase ἐκ νεκρῶν, ('from [the] dead').²⁸⁹

Jesus is declared Lord because he was raised from the dead. Resurrection which was the foundation of faith for the early church is linked with the assurance of salvation. It is presented as centre of Christian faith, the basis of salvation. The confession by mouth is followed by an action, that is, *pisteuses en te kardia* (believing in your heart). It shows that faith is not in mere words of mouth which one confesses but an effective and deeply motivated belief. There is need for inward faith which guide Christians in dedication to God in Christ. It is not just a question of recitation of creedal formula.²⁹⁰ Mouth confession and heart conviction in the gospels is an act of faith in Christ; faith as a primarily a matter of being persuaded by the Gospel and believing on resurrection of Christ that really occurred.

The content of faith is the person of Jesus Christ, who died and who rose from the dead. This is what Paul communicates to his readers, the content of faith which he referred in v. 8 (the word of faith which we preach). *Ho theos auton egeiren ek nekron* (God raised him from the dead) form the second formulation which made Christian to confess that Jesus is Lord. The formulation of the content makes it clear that Christ's

²⁸⁸ Cf. Moo, *The Epistle to the Romans*, 657.

²⁸⁹ Jewett, Robert and Kotansky, *Romans. A commentary*, 630.

²⁹⁰ Cf. Dunn, *Romans 9-16*, 223.

resurrection was irrevocable sealing of Him who was crucified as the eternal Lord, the one who died a shameful death and was raised up by God. This is distinctive and decisive belief of all Christian for “if Christ hath not been raised, then is our preaching vain, your faith also is vain” (1 Cor. 15.14).²⁹¹

2.4.3. Assurance of salvation (Rom 10:9c)

The content of faith, that is, Jesus Christ who died and was raised from the dead, is an assurance of salvation as an outcome. We have the promise *sothese* (you will be saved), referring to eschatological salvation which as Christians, we shall inherit the eternal life. But still, this reflects the present glory for all those who hope for it. By the fact that Paul uses the verb *sothese* (will be saved) in future, it is clear that salvation is an eschatological reality. It is the same semantics that the verb has in this letter.

Eschatological salvation is the end product of the process of believing in Christ in present time and confessing due to the past event of Christ’s resurrection. It is not limited to some people but to all who believe in Christ and confesses that Jesus is Lord. This is the gospel, the good news that Paul confirms in 1:16, he is not ashamed since it is “the power for the salvation of everyone who believes”.²⁹² The affirmation of the lordship of Christ is an assurance of salvation. One ought to be convinced from his or her heart that Christ has been raised. The whole person of a believer is engaged. This depends on faith in risen Christ. With the assurance of salvation, that is, the grace of God being the ultimate source of human people’s merits and of the activity, human person has a free will, to choose if to cooperate in the process of salvation and not to deny the grace of God.²⁹³

2.4.4. Salvation for all believers (Rom 10:13)

In v. 13 “*pas gar hos an epikalesetai to onoma kyriou sothesetai*” (for everyone who calls upon the name of the Lord shall be saved), Paul emphasizes on universal availability of salvation for all who call upon the name of the Lord. By the use of *pas* which has been frequently used in section Rom 10: 11-13, it means the inclusion of

²⁹¹ Cranfield, *Romans. A Shorter Commentary*, 292.

²⁹² Cf. Dunn, *Romans 9-16*, 223.

²⁹³ Cf. Origen, *Commentary on the Epistle to the Romans*, 103:30.

everyone. Through the resurrection of Jesus Christ, all who believe in him are part of the process of salvation.²⁹⁴

Even though in the beginning of the verse there is lack of introduction formula that may indicate the presence of a scriptural citation, Paul quotes the word of Prophet Joel which was used as formulation of worship and prayer (3:5). The object of invocation is the name of Yahweh in Old Testament. For Paul, it is not just the name but the very person of Jesus Christ.²⁹⁵ In v. 11, he announces the universality of the process of faith which lead to salvation. While Paul speak of universality of salvation in this verse by citing Prophet Joel, it is different from what Prophet Joel perceived. Prophecy of Joel was exclusively for the Jewish people though with its universal significance. Paul goes beyond the historical context of Prophet Joel and interpreted the message of universality of salvation to belong to all people. Since the prophecy announces of something to come in future, Paul believed that moment has come to the realization of the prophecy in Christian context.²⁹⁶

In v. 12, Paul explains that there is no distinction between Jew and Greek. Christ offers salvation for all the people, Jews and Gentiles alike; all those who confess that Jesus is the Lord and believe that God raised Him from the dead. The covenant is renewed to them and will be both justified and saved.²⁹⁷ Paul identifies the call for salvation with Christ, the Lord who shares in the lordship with God as in Old Testament people called Yahweh for salvation. While in the Old Testament, the *kyrios* was Yahweh, in Romans it refers to Jesus «who wrought salvation through his own death and resurrection and thereafter by means of evangelical persuasion that equalizes the honour of the entire human race»²⁹⁸

Paul gives emphasis on the use of all. The use of all indicates that there is no difference between the Jews and the Gentiles. It is all who have faith and have been made righteous. It opens to Paul a missionary project to preach the crucified and risen Christ to all without distinction, to the end of the world. According to Belli, all that

²⁹⁴ Cf. Dunn, *Romans 9-16*, 223.

²⁹⁵ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 163, 177.

²⁹⁶ Cf. Belli, 287–88.

²⁹⁷ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1201.

²⁹⁸ Jewett, Robert and Kotansky, *Romans. A commentary*, 633.

Paul has announced in vv. 9-12, is synthesised in v.13. He argued that, «all the elements are present: universality *πᾶς*, the dynamic of faith (synthesized in *ἐπικαλέσεται*), its object and origin (*τὸ ὄνομα κυρίου*), and the salvific outcome (*σωθήσεται*)». ²⁹⁹

Since Christ is the source of righteousness for all believers (v. 4), it is through him that all who confess his name are saved. It is centred on his resurrection and lordship (v. 9), thus, Israel has not yet experienced the blessing of this salvation since they have rejected the Gospel of the risen Christ. Righteousness is not derived from the law as Jews believed but on the one who is the fulfilment of the law. Law is all about the Christ as the basis of righteousness for all believers (Rom.10:4). God's righteousness operates in Christ's death and the salvation of all believers.³⁰⁰ In his prayer, Paul's desire is salvation for all (Rom.10:1) and prayer is answered in Rom.10:13 when he says that salvation is for everyone who calls on the name of the Lord. The true doing of the law is faith and confession in the risen Lord Jesus Christ. Believers in Christ attain the fulfilment of the Torah not by the works but by faith.

2.5. Revelation of God's Mystery of Salvation (Rom. 11:14, 26)

Has God rejected His people? This is the question that emerge in chapter 11 of St. Paul's letter to the Romans. Paul continues to argue about the permanence of the Word of God, His faithfulness and His coherence, using Old Testament passages to prove that God has not rejected His people. In 11:1-32, Paul no longer considers divine election in the original horizon of the call (9:6-29) but in its final or eschatological horizon of Israel's salvation. The relationship between Israel and Gentile takes over in this chapter. Paul presents his desire for the salvation of the people of Israel, who have been disobedient and have hardened their heart (which is not permanent but temporal and functional hardening), will convert as the result of the Gentiles participation in

²⁹⁹ Belli, *Argumentation and Use of Scripture in Romans 9-11*, 287.

³⁰⁰ Cf. Haacker, *The Theology of Paul's Letter to the Romans*, 86-88.

salvific plan of God. Jealousy of Israel assume a paradoxical salvific function for the Gentiles.

2.5.1. Salvific function of the Gentiles to Jews (Rom. 11:14a)

Paul presents the purpose of the misstep into threefold. According to him, Israel's failure was part of the salvific plan of God. First, God wanted to allow salvation to come to the Gentiles, second, that Israel may be jealousy because of the Gentiles' conversion and lastly, to allow their eventual share in salvation.³⁰¹ According to Beker, the gospel to the Gentiles can only have foundation and legitimacy if it confirms the faithfulness of God to His promise to Israel. It is an extension of the promise of God to Israel. It will be wrong to perceive the church of the Gentiles as Israel's displacement.³⁰²

Paul has a missional purpose with the Jews as shown in this verse whereby in the first part of v. 14, his goal is to provoke the Jewish zeal and the second part talk of the purpose of saving Jews. The opening words *ei pos* (if somehow) are left open to show how hope in the effect of glorifying his apostolic ministry is and salvation of the Gentiles will achieve to the unbelieving Jews. It is an expression of expectation; it does not indicate the main aim of Paul's Gentile mission. Paul describes his ministry as a mean which may provoke his fellow kinsmen and it may produce fruits of faith to them.³⁰³

Paul's motive is to see his people's zeal being directed to Christ. Their hardening is temporary and it occurs for the sake of a final return. Paul, being an Apostle to the Gentiles (Rom. 11:13; Gal. 1:15) he is called to evangelize in Gentile world. His mission in the Gentile world should be a means into which Jews were to believe in Christ, opening a new messianic era, which is manifestation of Christ-event. Paul's apostolate is indirect way to bring Israel to Christ. Paul's apostolate thus, is related to the salvation of Israel. (Rom. 11:13-14).³⁰⁴

³⁰¹ Cf. Fitzmyer, *Romans: a new translation with introduction and commentary*, 609.

³⁰² Cf. J. Christiaan Beker, *Paul The Apostle, The Triumph of God in Life and Thought* (Philadelphia: Fortress press, 1980), 332.

³⁰³ Cf. Dunn, *Romans 9-16*, 291.

³⁰⁴ Cf. Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 333.

God uses Paul to proclaim the word of salvation to the Gentiles. For Paul, his mission to the Gentiles should or may arouse jealousy to his kinsmen to come to believe and confess Jesus as the risen Messiah and the Lord. Through their faith which has made them embrace Christ, Paul hopes that it may serve as a way in which Jews may be jealousy and seek for themselves the blessing of this salvation. He refers Jews as people of his race which can be compared to the people of same flesh and blood as employed in 9:3. This relate with Gn. 29: 14 as well as in Jgs. 9:2 and 2 Sm. 5:1. By the use of the phrase *mou ten sarka* which may be translated as my very fresh while in Old Testament, we find the expression *ek tes sarkos mou* (my bone and my flesh).³⁰⁵

2.5.2. Paul's purpose of saving the Jews (Rom.11:14b)

The effect of salvation of Gentiles, Paul hopes that there will be conversion of *tinaz ez hauton* (some of them) in reference to the Jews. The acceptance of the Jews of risen Christ and the gospel means salvation for them. «Some here correspond to the realistic conclusion to 1 Cor. 9:22 I “become all things to all people, so that I might by all means save some”».³⁰⁶ The event of conversion of the Jews, of the acceptance of the gospel when they become jealousy of the Gentiles being part of the revealed covenant and God's purpose in the Messiah should be understood as resurrection of them.³⁰⁷

Paul who was Pharisee and defended vigorously the Mosaic Law, was converted to the gospel which he protested against. He persecuted Christian Jews who preached the openness to the Gentiles to participate in the blessings which belonged to Israel through the covenant. Paul now, due to his conversion experience, he preaches to the Gentiles and recognize that God's purpose in choosing Israel in the first place had the benefits of the Gentiles.³⁰⁸ Now in turn, he believes that the entrance of the Gentiles in the salvific plan of God was what God promised in the whole covenant to Abraham. Paul is an apostle to the Gentiles and God uses him to unfold His plan for the nations and to some extent to the Jews. He acknowledges his limit of bringing all

³⁰⁵ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 679.

³⁰⁶ Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1202.

³⁰⁷ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 1200–1201.

³⁰⁸ Cf. Dunn e Suggate, *The Justice of God. A Fresh Look at the Old Doctrine of Justification by Faith*, 25.

Jews to destined fullness of salvation. In early Christian missionary language, there was transferred sense of the use of the verb *sodzo* (to save) (cf. 1 Cor 7:16; 9:22; 1 Thes. 2:16.). This does not render out the eschatological blessing of salvation. Paul is an agent of God's eschatological salvation through his ministry to the Gentiles. His own ministry is an act that led to the climax of salvation.³⁰⁹

Paul's ministry is a revelatory ministry; it reveals the glory of God which has been seen in the face of suffering Messiah and risen Christ (cf. 2 Cor.3). God's glory is no longer an eschatological reality alone but it has been inaugurated in the present days, happening here and now.³¹⁰ In his ministry, Paul believed that the unconditional grace of God had Gentiles in view as much as Jews. Paul is proud of his ministry to the Gentiles and he warns them that they may not misinterpret his apostleship to the Gentiles and use it as reason to disdain Jews and Jewish Christians since he hopes that it will indirectly serve to bring Jewish people into the kingdom of God. Thus, Paul leaves that to God since it is not by the power or persuasion of Paul if the Jews respond to the provocation in full number (cf. 11:12).³¹¹

In Dt. 32:21, Moses already warned people of Israel about the other nations who God will bring to share the sonship, the Glory and the covenants. These other nations will make Israel realize their sinful nature, their failure to submit to the righteousness of God and refusal to believe in the messianic good news. God will make Israel jealousy with other nations. This will act as a mean of their conversion. This is what Paul interpreted this to mean his own ministry among the Gentiles to have the secondary purpose, of awakening the Jews and making them jealousy. Paul is giving a positive role to the Gentiles Christian; making Jews jealousy by their very own existence and bring them to salvation. They are elect for the sake of others. They have a share in Messiah's life and identity and a role to play. Paul reminds the Gentile believers that their addition to God's covenant family is not for their own purpose but for the sake of God's divine plan in salvific history.³¹²

³⁰⁹ Cf. Dunn, *Romans 9-16*, 291.

³¹⁰ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1201.

³¹¹ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 679–80.

³¹² Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 1202-04.

2.5.3. Salvation of “all Israel” (Rom. 11:26a)

Paul started by responding the question that he had posed, has God rejected his people? (v. 1). He gives some fact in response to the question; his own conversion and the conversion of the remnants (vv. 2-4). From vv. 25-27, Paul announces the mystery, expressing it in terms of its consequences and by its implementation, he gives surprising salvific response that unites “all Israel” that seemed to have been separated, proving that God had not rejected his people.³¹³

From vv. 25-27, the section deal with the mystery of salvation which serve to explain the previous section in relation to the engrafting of Israel alongside Gentiles converts into the holy olive tree (cf. Rom.11:23-24). Verse 26 is part of the section which deal with the disclosure of the mystery quoting Is. 59:20-21. There is assertion of God’s mysterious salvation of all Israel. The verse can be divided into two; the first part talks about the forthcoming salvation of all Israel and the second part is the quotation as a scriptural proof of Israel’s salvation with the eschatological deliverer who will eliminate Israel’s ungodliness.³¹⁴

Since in 11:11-14, Gentiles have already been included as equally honoured members of the kingdom, God through them will provoke the conversion of Israel just as it was in the conversion of Paul himself. «The eschatological horizon of Paul’s apostolate entails the vision that ‘until the full number of the Gentiles come in...all Israel will be saved».³¹⁵ Therefore, this link with what comes before, that is, the manner in which the process of Israel salvation as delineated in vv. 11-24 and summarized in v 25b.³¹⁶ What follows is what constituted the mystery, that is, the hardening of a part of Israel, the fullness of the Gentiles in plan of salvation and the salvation of all Israel (v25b-26). It is a mystery this salvation of the Gentiles prior to the salvation of Israel.³¹⁷ It is evident that:

the shift in verb tense from the perfect in the first element of the mystery (11:25c), to the subjunctive in the second (11:25d), and to the

³¹³ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 333–35.

³¹⁴ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 695–96.

³¹⁵ Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 334.

³¹⁶ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 701.

³¹⁷ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 391; Cf. Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 335.

future in the third (11:26a), provides grounds for asserting a kind of sequence in the “mystery,” but the fact that portions of all three elements had already occurred should make one cautious in asserting “definite stages” in the divine plan.³¹⁸

This mystery is a divinely given insight in a way the God’s plan in the history of salvation unfold itself. *Kai houtos pas Israel sothesetai* (and thus all Israel shall be saved) has an opening expression of *kai houtos* which means “and thus, and so or in such a manner”, cannot be understood temporally. It relates with 10:14 where Paul hopes of salvation of the Jews is by the means of Gentiles’ conversion which provoke them to jealousy and conversion.³¹⁹ Wright translates *kai houtos* as ‘and this is the way’ or ‘that is how’. This is to mean that it is not a question of time or an event. Paul does not talk about further event but «rather gives every indication that this process in 11:25... and the use of the time thus created for the fullness of the Gentiles to come in-is the mean by which God is saving ‘all Israel».³²⁰ Hence, *houtos* is not an indication of time but indication of manner, looking back to the entire sequence of 11:11-24 which is summon up in vv. 25 and 26.

It is an evocative manner that show the possibility of conversion of Israel. Paul speaks on how the mystery will be disclosed. Paul reveal the ultimate purpose of God, the purpose of saving all people which included the bringing in of the Gentiles. Paul uses the category of mystery in his letters to show something that has been hidden, a reality kept secret. In v 25, this secret has been revealed, rooted back in his conversion revelation, that is, through his apostolic ministry in the present time. He supports the revelatory concept of the mystery with the Scripture as he quotes Isaiah in v. 26, to show that it is biblical. Through the revelation of this mystery, we are able to understand better the Scripture which confirm the mystery.³²¹

The mystery pertains to the manner and method of salvation—history. According to Beker,

³¹⁸ Jewett, Robert and Kotansky, *Romans. A commentary*, 701.

³¹⁹ Cf. Jewett, Robert and Kotansky, 701–2.

³²⁰ Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1241.

³²¹ Cf. Belli, *Argumentation and Use of Scripture in Romans 9-11*, 389–90; Cf. Dunn, *The Theology of Paul the Apostle*, 526-27.

The hardening motif itself cannot be the mystery, because this has been the presupposition of the argument since Rom. 11:8. Nor is the salvation of “all Israel” the mystery because, although *kai houtos* is related to the ‘until’ (*achri hou*) of Rom. 11:25b, Israel’s salvation is based on the ‘irrevocable gifts and call of God’ (Rom. 11:29)... Instead, the mystery is the surprising wavelike or undulating dynamic of God's salvation-history, the ‘interdependence’ of God's dealings with Gentiles and Jews³²²

Wright in his opinion argues that the content of the mystery is not something new that Paul intends to reveal but it is what he has presented along chapter 11. The hardening of the majority of ‘Israel’ which is temporal and allowing the Gentiles, who previously ‘hardened’ to come to be saved in a large group. According to him, Paul uses the term mystery in his writing (cf. 1Cor.4:1; 13:2; 14:2; 15:51; Eph.1:9; Col.1:26). This does not necessarily mean new revelation but a way of flagging up the fact that some aspects of the Gospel conveyed.³²³

The Gentile mission which bear fruit to the eschatological harvest of the Gentiles lead to the eschatological salvation of Israel. The attached connection between Israel’s incredulity and the faith of the Gentiles is the way in which the mystery of God’s plan manifest itself. The use of *pas* means all, meaning there is no exceptions since as in v. 27 and v. 32 the use of all stand for any and every entity out of a totality.

For Paul, who has stressed the power of his gospel to all who believe (1:16), that his apostleship was for the obedience of faith among all the Gentiles (1:5), and that the promise to Abraham was to all the seed (4:16), it was clearly important to be able to say all Israel.³²⁴

It will be no longer remnant Israel in the present time (Rom. 11:5) but all Israel who will be saved. Paul in 9:6b argued that not all Israel is Israel. Can this be said of the same to 11:26? Paul by referring Israel, he does not refer categorically to all

³²² Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 334.

³²³ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 1230–34.

³²⁴ Cf. Dunn, *Romans 9-16*, 325.

descendants of Abraham historically. This was a breaking of the fundamental belief of his Jewish contemporaries. There is distinction between Israel in history and Israel that will be saved.³²⁵ While in 9:14-29, Paul use of Israel narrow to designate the historical descendants of Abraham, in v. 24 open it to broader sense ‘we whom he called’, therefore, it includes all who are called by God, both Jews and Gentiles, who confess Jesus is Lord and believe that God raised him from the dead. In 10:12, Paul proclaim that ‘for the same Lord is Lord for all’. Hence, the sequence that follows from chapter 9 to 11, it is the same and it culminate in chapter 11 when Paul says that ‘All Israel will be saved’. This may be the same with what Paul referred to in Gal 6:16 ‘the Israel of God’, that is, both Jewish and Gentile believers. Following the same logic, in 11:11-24, Paul refers to all believers as those who belong to same ‘olive tree’. Thus, we may deduce that the coming in of Gentiles, as branches who are grafted in the root take forth the idea of ‘All Israel’, that is to say, Israel will be complete entity, when the ‘full number of the Gentiles comes in’... and ‘the deliverer will come out of Zion’... to take away Jacob’s sin’ (Rom 11:25-26).³²⁶

In the Old Testament, there are various passages which speak of restoration of Israel, the hope of Israel’s salvation with the expectation of Messiah (Jer 23: 5-6). Those who were not chosen have been invited and entered in the salvific plan of God (9:26). Israel’s restoration is the consequences of the believing Gentiles, those who were not called ‘people of God’ (11:21). Thus, the mystery includes all Israel, that is, the nation as a whole, who without exception would be saved, not by the power of man but by the power of God who create and give life to the dead (cf. 4:17). Paul uses *pas Israel* (all Israel) in synchronic sense, (nation as a whole as it exists at one moment in history) and not as diachronic sense (as it existed throughout history).³²⁷ For Wright, what Paul in v.25 refers to as Israel is whole people of God and we should not refer to it as ethnic. Hence, within the whole people of God, many Jews are presently hardened yet many Gentiles are being incorporated. In v.26, ‘All Israel’ then reflect the double existence.³²⁸

³²⁵ Cf. Haacker, *The Theology of Paul’s Letter to the Romans*, 82.

³²⁶ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1241–43.

³²⁷ Cf. Moo, *The Epistle to the Romans*, 723.

³²⁸ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1244.

From the history of salvation in the Old Testament, all the focus was in the chosen people of Israel and now, due to the gospel, Gentiles have come in to be part of 'All Israel'. God is faithful and he is coherent, thus, as it is confirmed in the Scripture, Israel will be saved. The hardening of the Israel is partially but also temporary to allow the Gentiles to come in (cf. 11:25). In 11:3-6, the faithfulness of God takes the form of a preservation of a remnant but in future God's firm commitment to Israel will be revealed in the salvation of the entire nation (v. 26a).³²⁹ The salvation of 'All Israel' will happen in eschatological time through their faith in Christ, they will be saved.

Paul is consistent all through as in 1:5; 1:16; 4:16; and 11:32 on the ultimate power of God's word. The use of *sothesetai* (will be saved) refer to the evangelical conversion as in 5:9-10; 10:9-13; and 11:14 since the Jewish conversion does not constitutes separate path.³³⁰ Since the hardening of the Israel is temporally "until the fullness of the Gentiles comes in" (v. 25), all the nations will be saved and they will glorify God. When Israel experiences a spiritual rejuvenation which will extend beyond the remnants to all, they will grafted in again in stem (v. 24). If Paul means a divinely limited time for the universal mission of the church or of a limited number of Gentiles to be converted or of nations or regions to be evangelised, we do not know. But the «hardening of Israel is not partial (*ek merous*) from the beginning but also merely temporary so that there will be a time when 'All Israel' will understand the truth of the Gospel... and enjoy the salvation which the Jews as yet fail to understand».³³¹

In the Old Testament and Jewish apocalyptic, there is regathering of Jews which lead to the renewal and ushering of the eschatological age. These are biblical prophecies which found their fulfilment in Jesus Christ the Messiah and in Him, all the nations will find a new and peaceful destiny. It is faith in Jesus Christ that all Israel will be saved (cf. 10:10-13). Jews and Gentiles are all saved by responding to the gospel.³³² Jewish-Christian church is not equites with "All Israel", neither is it

³²⁹ Cf. Moo, *The Epistle to the Romans*, 712.

³³⁰ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 701–2.

³³¹ Haacker, *The Theology of Paul's Letter to the Romans*, 92.

³³² Cf. Moo, *The Epistle to the Romans*, 725.

separable from the Israel's process of coming to faith. Also it is not separable from the jealousy that is provoked by Gentile salvation in the present time.³³³

2.5.4. The eschatological deliverer (Rom. 11:26b)

In the last part of the v. 26, Paul reinforces his teachings by quoting Is. 59: 20-21. He also quotes Is. 27: 9 in v. 27 to provide the confirmation of his disclosure of the mystery of salvation. It is a single citation since it has only one introductory formula. Paul quotes the passage as the foundation of the hope of Israel's salvation.

There is variation in the text of Paul and that of Isaiah. There is change from *eneken Zion* (for the sake of Zion) in Isaiah to *ek Zion* (from Zion) in Romans. These changes may be due to the historical and social context of Romans. Bearing in mind that in Roman community, there are both Gentiles and Jews and seeking not to create any distinction, the use of 'for the sake of Zion' would have been offensive and misleading for Lord is Lord of all³³⁴. According to Stanley, *ek Zion* is expressed in a variety of LXX context where Yahweh is expected to bring salvation to his people and establish his rule. Thus, Paul may have used it presupposing the same expectation. It is difficult to determine if this change was made to reflect contemporary eschatological expectation.³³⁵

God's eschatological actions of mercy and judgment in Isaiah is like God's kindness and severity in Romans 11, which both lead to the forgiveness of sin, the removal of Israel's sin. The new covenant that is prophesied by Jer. 31:34, carries the ultimate blessing of forgiveness of sins, which is found in promises of restoration in Is. 27. Paul use of *ek Zion* transform a promise that God will do for Zion to a promise that He will do through Zion or from Zion. Paul redefines Jewish eschatology to be Christological. Jesus is the renewed temple, the place where and the means by which God of Israel fulfils His promise of returning to His people. Jerusalem is no longer a place where people will go and find salvation but the salvation comes from Zion to the nations. The redeemer comes with the gospel from Zion to the world.³³⁶

³³³ Cf. Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 335.

³³⁴ Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 702.

³³⁵ Cf. Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, 168.

³³⁶ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1249–50.

In the opening of the letter, Paul refers to Jesus as descended from David (1:3), as an Israelite (9:5) and a stumbling stone that was laid in Zion (9:33). Zion can be identified with the heavenly Jerusalem where Christ originated and was expected to descend at the Parousia. Christ the redeemer comes from Zion, he originated from Jewish people. Paul while citing Is. 28:16 refers to Jesus as *o ruomenos* (the deliverer), the same Isaiah referred to Yahweh. In 1 Thes. 1:10, “Jesus who delivers us from the wrath to come”, the use of the future verb “will come” is linked with the Parousia. Jesus is God’s eschatological agent that Christian’s faith in him gave Paul his particular messianic understanding of the text.³³⁷

In this expression *apostrepsei asebeias apo Iakob* (he will turn away ungodliness from Jacob) Paul uses *apostrepso* to mean remove. The coming of Christ will open their eyes to recognize the nature and climax of God’s saving plan. Also, in his mind, he had the apocalyptic idea which was to be revealed at the end (11:25). But this ungodliness is not only in the Jews but also the impiety of the Gentiles which causes the enmity between man and God, will be removed.³³⁸ By the mentioning of the patriarchs, he may like to implore God’s covenant with Abraham which according to him, it has first been fulfilled by the coming of Christ. God’s covenant with Abraham does not only apply to the Jews but also to the Gentiles since it is by faith that we become people of God. Paul omits *kai* in the two Old Testament passages while combining them in his writing. This creates a more nearly parallel relationship between the first two clauses. This shows that the «divine promise to ‘turn away ungodly deeds from Jacob’ as being fulfilled in the very ‘coming’ of the ‘Redeemer’, Jesus Christ (cf. Rom 1.18, 4.5, 5.6)».³³⁹

Paul still sees Israel as God’s people who have a positive function in future salvation history. Its function is not limited to past salvation history. Final eschatological deliverance, that is, the forgiveness of sin and being brought to faith in Christ, will occur with the salvation of all Israel. He is not hostile to the people of Israel. He hopes and waits for their conversion and ultimate eschatological

³³⁷ Cf. Moo, *The Epistle to the Romans*, 728.

³³⁸ Cf. Dunn, *Romans 9-16*, 327.

³³⁹ Stanley, *Paul and the Language of Scripture, Citation Technique in the Pauline Epistles and Contemporary Literature*, 169.

salvation.³⁴⁰ Paul in 9:2 confesses that he is in anguish and sorrow due to the unbelief of his fellow kinsmen. The final consummation of the God's covenant with Abraham will take place with the saving effect of Israel. Isaiah 27 shows that Yahweh will deliver Jacob from the sins and bring the scattered people together. Yahweh's judgment to Israel is temporary and God progressively work to bring them to salvation, to make them just.³⁴¹ Paul aim to preach about the sin forgiving covenant which will be enacted, making God's coherence in is word in motion

We may deduce that this is the context in which Paul argued that the Israel will be converted, overcoming the impiety. Paul does not mean to convert from one religion to another but the recognition by Israel of the final form of their own religion. Paul presents Gospel of Christ, the salvific power and divine election which is God's freedom as means of salvation to manifest God's divine mercy to all who believe in Him (Rom. 11:1-32). The forgiveness of sins is an integral reality that led to the fulfilment of God's covenant with Israel. The impious deeds of Israel, that can be seen as the Israel clinging to its own piety which led to rejection of Christ is an ironic connotation in Paul's context. Just as it was for Paul conversion, Israel will be saved once they encounter Jesus Christ the deliverer.³⁴²

Synthesis

The theme of salvation in St. Paul's letter to the Romans is the base line of the Pauline soteriology. The letter to the Romans present enriching argument that demonstrate Paul's understanding of the theme of salvation. His mission to the Gentiles is a demonstration of God's will to save all; both Jews and the Gentiles. God fulfil the promise made to Abraham, a promise that is valid to all nation, to those who believe in Christ. Paul's soteriology in Romans is eschatological, it is future salvation but it is still already happening. It is 'already' and 'not yet', a tension that continued to be experienced in the early church.

³⁴⁰ Cf. Beker, *Paul The Apostle, The Triumph of God in Life and Thought*, 330–31.

³⁴¹ Cf. Wright, *Paul and The Faithfulness of God, Christian Origins and the Question of God*, 2013, 1251.; Cf. Haacker, *The Theology of Paul's Letter to the Romans*, 78.

³⁴² Cf. Jewett, Robert and Kotansky, *Romans. A commentary*, 704. Cf. Ligita Ryliškytė, «God's Mercy: The Key Thematic Undercurrent of Paul's Letter to the Romans», *The Catholic Biblical Quarterly* 81, n. 1 (2019): 90–91, <https://doi.org/10.1353/cbq.2019.0052>.

While Paul in his letter to Galatians deal mainly with the theme of justification through faith, in the letter to the Romans, it goes together with the theme of salvation. Justification by faith is method in which believer arrive to salvation. We are justified by the blood of Jesus and thus, through Christ, we obtain salvation. It is a free gift that we receive from God through his grace. Paul begins by presenting the link between the two, justification and salvation. In Rom.5:9, 10, he contemplates on being justified by the blood of Christ and being saved from wrath. Then he goes ahead and presents recovery of friendship between God and man that was lost due to human weakness. He presents relational dimension of salvation which we attain through reconciliation. This relational dimension of God's salvific plan goes all through to the end of the letter.

Once we are reconciled with God through the death of his Son, we shall also be saved by his life. Salvation is not only eschatological but a progressive sanctification of our being as Christian, the building of personal relationship with the redeemer. This is only possible by the power of the Spirit. Spirit of Christ give us hope and it is in this hope that we are saved (Rom. 8:24). Believers are free from the law of condemnation, the law of the Spirit is the guiding principle. Spirit intercedes to them so that they can remain in hope for salvation.

While majority of the Jews have not believed in Christ, God will save the remnant one, those who have accepted the Gospel. God's faithfulness to his word remains constant. He has not forsaken his people. Salvation is not automatic for those who are physically descendant of Abraham. God's divine election is for all and it depends to him and through faith, he call those who respond to his calling faithfully. Paul present gospel of universal salvation. It is not limited to those who follow the Mosaic Law. All those who confess Jesus as Lord will be saved. Christ is the *telos* of the law thus, salvation is not through the law rather through Christ, who is the fulfilment of that law. Paul acknowledges his desire to see his fellow kinsmen been part of God's salvation. He believes that through his mission in the Gentiles world, they might be jealousy and accept Jesus as the Lord and saviour. Salvation is for all, and all will be saved, all those who believe in Christ.

CONCLUSION

In the letter to the Romans, Paul's soteriology is both Christological and eschatological. Paul presents salvation as a gift from God that we receive through Jesus Christ our Saviour, who died on the cross and was risen from the dead. All believers are called to this eschatological salvation, as this is the purpose that God has for us (Rom 8:28). Jesus is mediator of the eschatological salvation, which all believers are destined to. This is the underlying message in Paul's soteriology in the letter to the Romans. Paul confronts Judaism particularism that presented salvation only for the Jews, the elected one by the works of the law, the Torah. Paul teaches that salvation is a universal gift that all believers, those who respond to the divine grace of God, will be saved in Christ. One cannot earn salvation through the works of the law, but according to Paul, gospel is the power of God's salvation (Rom. 1:16) that teaches about Christ through whom the grace of God eliminates the reliance in the works of the law.

Christ is the saviour, the *soter*, who opens a new paradigm, the new beginning where sin and death have been overpowered. The Adamic epoch which was governed by sin and death has been confronted with by grace and faith which Christ offers to all who believe in Him, those who respond to the gospel of Christ, the power of salvation. Christ is the *telos* of the law (Rom. 10:4) and having faith in Christ, is living under the law of the Spirit which guilds a believer. Jesus had already proclaimed that he did not come to abolish the law rather to fulfil it (Matt.5:17). Christ was the fulfilment of the law. Hence, Paul presents the gospel of Christ, the one in whom law is fulfilled in, to all who abide to him, circumcised and not circumcised, Jews and Gentiles alike. For Paul, salvation is universal; it does not exclude anyone, and the Mosaic Law has been replaced by faith in Christ.

All work according to the plan of God as God's plan of salvation follow a progressive pattern; call, election, predestination, justification and glorification (Rom. 8:30). We are active in the process of salvation and believers have to abide to Christ and have faith in him. This way we can conclude that we are not passive. As beloved children of God, by divine acceptance, we experience the grace of Christ. Therefore,

«Charis joins agape ('love') at the very centre of Paul's gospel».³⁴³ Those who believe in Christ, those who depend on the faith and not the law are filled by the grace of God. They are called to respond to the call (Rom. 4:16-17). As descendants of Abraham, we follow His footsteps, He who was called by God and responded. We respond to God's call by receiving what He offers to us, the divine grace that helps us to have faith in Christ and through faith in Christ, this way we are part of the elected members of God's kingdom. Karl Rahner defined grace as a reality that is always present at the centre of man's existence in knowledge and freedom and in the form of an offer that can be accepted or rejected.³⁴⁴ Salvation thus, requires a response to divine revelation with faith and this is possible through the grace that we receive in Christ Jesus.

We walk in the light of the Risen Christ as believers. The grace of God guides us and as the elected one, Paul reminds us, that 'our salvation is nearer now than we believed' (Rom.13:11). The grace of God which we receive through Jesus Christ thus predestined us to the eschatological salvation. By predestination it means our destiny is to be saved, however, this does not do away with our active role of accepting the salvific plan of God in our life. By confessing Jesus Christ is the Lord, we are saved since 'you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God' (1 Cor. 6:11).

Paul's soteriology being Christological, is centred on the death and resurrection of Christ. Death of Jesus on the cross, as Pope Francis said, is 'the path to our salvation, our rebirth and our resurrection: to behold the crucified Jesus. From the heights of the cross, we can view our life and the history of our people in a new way'.³⁴⁵ The cross of Christ reminds us of the saving action of God through Jesus Christ, as in Christ's death on the cross and His glorious resurrection, we are bonded with Him, and we become adopted children of God. This is the new paradigm, the new epoch of Christ which is filled by love, compassion and forgiveness. Salvation is fruit of the love of God to the human person and through this love; we are reconciled with God, the

³⁴³ Dunn, *The Theology of Paul the Apostle*, 320.

³⁴⁴ Cf. Karl Rahner, «Experience of the Spirit: Source of Theology», em *Theological Investigations*, trad. David Morland O.S.B., vol. XVI (New York: The Crossroad Publishing, 1983), 40–45.

³⁴⁵ Pope Francis, « Homily of His Holiness » em *Apostolic Journey to Kazakhstan* 14 September. 2022. Apostolic Journey to Kazakhstan: Holy Mass in the "Expo grounds" (Nur-Sultan, 14 September 2022) | Francis (vatican.va)

vertical dimension of reconciliation. Hence, we are invited to practice the horizontal dimension of reconciliation, the reconciliation with one another.

Once we are justified through faith, we are saved. Luther, cited by Dunn, argued that justification is an acceptance with God that man enjoys, as the beginning and end of salvation that is through the loving mercy of God. It is a gift offered by Christ through His death on the Cross. It is through faith that one is justified and this faith is by hearing the word of God.³⁴⁶ This means that salvation does not depend on human effort or by the law as the Jews believed. Justification is a method in which all believers reach to salvation. One may argue that it was a way in which Paul presented to demonstrate how Gentiles were becoming part of God's salvific plan. It was a way in which all believers, Jews or Gentiles become members of God's kingdom.

Salvation is derived from one source, that is, Jesus Christ for both Jews and the Gentiles. Faith is the only way that we can respond to God's grace-focused in justification to salvation. Thus, Gentiles did not need to be circumcised to be saved or to follow Mosaic Law (Rom.3:21-31). God's promise to save Israel was not due to their own merit but it was out of divine freedom that God choose them, the divine election and His faithfulness to fulfil the promise He made to their fathers. This promise has been extended to the Gentiles, in fact, to all who believe in God. Paul had posed the question "Is God the God of Jews only? Is He not also the God of Gentiles? Yes, of Gentiles too, since, after all, 'God is one'" (Rom. 3.29-30). If then God is one and is for all, then, salvation is for all. God's graces reaches all of us and, it is the source of our salvation. Jesus offered salvation to all, to those who accepted the gospel and the good news of the inauguration of the Kingdom of God.

The notion that the traditionalist advanced, of salvation only by faith has been corrected in the new perspective of Paul. Paul never meant that believers were passive in the process of salvation. We are participants in the process of salvation. An idea which was advanced from Augustine to Luther and Calvin, all throughout the Protestant Reformation, the misinterpretation of Paul writing about justification by faith. Paul was clear that the human person was active all through, in the process of

³⁴⁶ Cf. Dunn, *The Theology of Paul the Apostle*, 336.

salvation. The predestination that Paul speak of in Rom 8:30 is not what Calvin advanced in his writing. Paul speaks of a call to all people to the eschatological salvation. The Catechism of the Catholic Church (CCC no.1 and 27) teaches us that God created all of us to be with Him. Man was created by God and for God, to be in communion with Him. Hence, we are called and destined to eschatological salvation, but God never took away our freedom.

Judaism, in the time when Paul wrote the letter to the Romans, that is around 1st century C.E, was the so-called second temple Judaism, which has theological difference with the Rabbinic Judaism. While the Rabbinic Judaism was said to be a legalistic system of works-righteousness, Jews of the first century believed in the grace of God. Sanders would argue that Jews in the first century believed that salvation was obtained by belonging to the covenant people of God. Those who belonged to this group were only Jews, and there comes up the issue of particularism of salvation. It was by the grace of God in which one belonged to the covenant people of God, a gift in which people of Israel received from God. They were the elected people of God and this was grace for them. Even though they believed that salvation was not my meritorious works, one was required to obey the Torah, (as gift given by God to guild them to the right path) in order to continue being part of the covenant people.³⁴⁷

Israel was elected, the chosen nation, out of grace of God but not out of their works. Abraham was called by God, due to God's grace but not that he did anything to earn it. God has also called Gentiles to come in, to be part of His people and participate in the history of salvation; out of His divine freedom. Gentiles have also responded to the call by believing in the gospel that has been preached to them by the Apostles. Abraham heard the voice of God and believed, hence, Gentiles are also children of Abraham through faith and share in the promise of God that was made to Abraham. Israel's election is not different to the Gentiles' election and election of all believers.

For Paul, all Christian are covenant people through faith. We are descendants of Abraham not physically but spiritually. All those who believe in Christ respond to

³⁴⁷ Cf. E.P. Sanders, *Paul and Palestinian Judaism* (Minneapolis: Fortress, 1977), 75.

the call just as Abraham was called by God, not by his own merit, but out of divine election. Through faith, he became the father of all nations and through faith we are his descendants. In this regard both Jews and Gentiles reach to the covenant purpose of God through Jesus Christ. Soteriological universalism of Paul is based on the gospel of Jesus who died on the Cross and on the third day was raised from the death. We are all part of the covenant people and we share the grace of God that was promised to the descendants of Abraham because God has already opened that salvation to all through faith in Christ. Thus, there are no two ways of salvation, but only one way to salvation which is both for the Jews and the Gentiles and that is, through faith in Jesus Christ.

However, the Israelites have failed to recognise the telos of the law, Jesus Christ. They have failed to recognise the climax of their own religion which was prophesied by the prophets with Torah been a stumbling block for them. They are not able to understand the fulfilment of the Torah in Jesus Christ. They have not recognized that Jesus Christ is the fulfilment of the law and through faith in Him, all believers are called to eschatological salvation. This is what Paul says it was part of God's salvific plan that Gentiles may come in. The hardening of Israel is temporal and it serves its purpose in history of salvation. The hardening of majority of the Jews does not rule out God's faithfulness because Paul presents some remnants of Israel as a demonstration of God's faithfulness to Israel. However, once the full number of the Gentiles has come in, Paul says that 'All Israel will be saved' (Rom 11:26). Salvation is universal and it has only one condition that is, faith in Jesus Christ who died and was risen from the dead. All believers affirm that Christ is the Lord and that we are all adopted children of God, sharing the Sonship of Jesus. We all belong to God through the grace that is poured to us through Jesus Christ.

Paul presents *soteria* (salvation) in the letter to the Romans in eschatological dimension. All through in Romans, Paul's soteriology is eschatological. His usage of the verb *sodzo* in the future tense testifies it. The eschatological salvation is for all those who believe in Jesus, those who respond to the divine grace poured to us in Christ. Jesus is proclaimed as Son of God and our Lord and so, Christ is the highest expression of the revelation of the salvific plan of God. In Jesus, we have eschatological salvation. This is demonstrated in the paschal mystery of death and resurrection of Christ in which the revelation of God's salvation has happened. At the

end of history, we shall have full revelation of eschatological salvation even though salvation is realized in the present day of history. Salvation is entrusting oneself to God in the trust and company of Jesus Christ, crucified and risen. As Christians, though weak, we receive the Spirit that helps us to keep our hope in the future salvation. We are gifted with the Spirit and we are guided by the law of the Spirit of life (Rom 8:1-13).

The assurance of salvation to all who believe in God, all those who confess the name of Jesus as Lord, is promised (Rom 10:9, 13). This is to say that God wishes to save all of us. This is what Karl Rahner called the universal salvific will of God³⁴⁸. In the eschatological moment, as Paul clearly puts it, God will save all; Jews and Gentiles alike, those who respond positively to the grace given to them by faith in Christ. When the eschatological Deliverer will come, He will deliver all those who have faith in Jesus Christ (Rom. 11:26b).

³⁴⁸ Karl Rahner, *Foundation of Christian Faith: An Introduction to the Idea of Christianity* (New York: The Crossroad Publishing Company, 2005), 147

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