

The Letter to the Romans
Kieran J. O'Mahony OSA
www.tarsus.ie/www.tarsuscsriptureschool.ie

Presentation 2

Welcome

- Preparing a presentation
- Romans as a letter
- Romans as persuasion
- Reading a papyrus
- Rhetorical Outline
- Suggestion

Preparing a presentation

- We have all done it
- What's actually going on
- What needs to be said
- Conventions of writing
- Saying it as best we can

Romans as a letter

- Romans feels like a treatise
- However: it is a real letter
- We saw Romans 1:1-17
- What about Romans 16?

- Letter opening 1:1-7
- Thanksgiving 1:8-17
- Body of the Letter 1:19-15:33
- Letter conclusion 16:1-27

- *The bearer and reader (Phoebe)*
- Romans 16:1 Now I commend to you our sister Phoebe, who is a servant of the church in Cenchræa, 2 so that you may welcome her in the Lord in a way worthy of the saints and provide her with whatever help she may need from you, for she has been a great help to many, including me.
- *The secretary and writer (Tertius)*
- Romans 16:22 I, Tertius, who am writing this letter, greet you in the Lord. 23 Gaius, who is host to me and to the whole church, greets you. Erastus the city treasurer and our brother Quartus greet you.
- *The people to be greeted*
- Romans 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life. Not only I, but all the churches of the Gentiles are grateful to them. 5 Also greet the church in their house. Greet my dear friend Epenetus, who was the first convert to Christ in the province of Asia. 6 Greet Mary, who has worked very hard for you.
- 7 Greet Andronicus and Junia, my compatriots and my fellow prisoners. They are prominent among the apostles, and they were in Christ before me. 8 Greet Ampliatus, my dear friend in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my good friend Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus. 11 Greet Herodion, my compatriot. Greet those in the household of Narcissus who are in the Lord.
- 12 Greet Tryphena and Tryphosa, labourers in the Lord. Greet my dear friend Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord, and his mother who was also a mother to me. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the believers who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

Romans as persuasion

- Reading, writing, grammar
- Historical and religious sagas
- Physical Fitness
- Preparation for public life (Rhetoric)
 - * Lawyer
 - * Politician
 - * Speaker
- Philosophy

| | <i>Deliberative</i> | <i>Forensic</i> | <i>Display</i> |
|-----------------|--------------------------|-------------------|-----------------|
| <i>Location</i> | Senate | Law Court | Forum |
| <i>Object</i> | Policy | Justice | Honour |
| <i>Method</i> | Persuasion or dissuasion | Attack or defence | Praise or blame |
| <i>Audience</i> | Decision | Judgement | Applause |
| <i>Time</i> | Future | Past | Present |

- *Creating a Speech*
- Find out what is needed (*inventio*)
- Put it all in the best order (*dispositio*)
- Make it sound good (*elocutio*)
- Memorise it (*memoria*)
- Practice speaking it (*pronuntiatio*)

- St Paul
- Fully informed
- Deepest conviction
- Persuades by argument
- Honours his hearers then and now
- Personal conviction and deep ideas

| <i>English</i> | <i>Latin</i> |
|--------------------|---------------|
| Introduction | Exordium |
| Statement of Facts | Narratio |
| Thesis | Propositio |
| Proof(s) | Probatio(nes) |
| Conclusion | Peroratio |

- Need of grace: Romans 1:18-4:25
- Gift of grace: Romans 5-8
- Grace to Jews and Gentiles: Romans 9-11
- Grace in practice: Romans 12:1-15:6

- *This is in the only sensible order...*

Reading a papyrus

- No chapters or verse numbers
- No capitals or punctuation
- No accents or breathings
- No paragraph (usually)
- *What would that be like?*

therefore since we have been declared righteous by faith we have peace with God through our Lord Jesus Christ through whom we have also obtained access into this grace in which we stand and we rejoice in the hope of God's glory not only this but we also rejoice in sufferings knowing that suffering produces endurance and endurance character and character hope and hope does not disappoint because the love of God has been poured out in our hearts through the Holy Spirit who was given to us

δικαιωθέντες ουνεπιστεως ειρηνην εχομεν προς τον θεον δια του κυριου ημων ησου χριστου διου και την προσαγωγήν εσχκαμεν τη πιστει εις την χαριν ταυτην εν η εστηκαμεν και καυχωμεθα επεπιλιθης δοξης του θεου ου μονον δε αλλα και καθομεθα εν ταις θλιψειν ειδοτες οτι η θλιψις υπμονην χατερ γαζεται η δευπομονη δοκιμη η δε δοκιμη επιλιθα η δε ελπις ουκαταισχυνει οτι η αγαπη του θεου εκκεχυται εν ταις καρδιας ημων δια πνευματος αγιου του δοθέντος ημιν

- **Typical Vocabulary** (semantic field)
- **Frames** (inclusions) i.e. connection between the beginning and the end
- **Rivets**, i.e. linking phrases to lead from one section to another

Typical vocabulary

Jew, Gentile, Faith: Rom 1:16-17; 2:9-10, 14, 17, 24, 28-3:2; 3:9, 22, 25-31; 4:5, 9, 11-14, 16, 19-20, 22

Romans 3:27 Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith! 28 For we consider that a person is declared righteous by faith apart from the works of the law. 29 Or is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of the Gentiles too! 30 Since God is one, he will justify the circumcised by faith and the uncircumcised through faith. 31 Do we then nullify the law through faith? Absolutely not! Instead we uphold the law.

Frames

Romans 1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

Romans 4:23 But the statement it was credited to him was not written only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. 25 He was given over because of our transgressions and was raised for the sake of our justification.

Rivets

Romans 4:23 But the statement it was credited to him was not written only for Abraham's sake, 24 but also for our sake, to whom it will be credited, those who believe in the one who raised Jesus our Lord from the dead. 25 He was given over because of our transgressions and was raised for the sake of our justification.

Romans 5:1 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have also obtained access into this grace in which we stand, and we rejoice in the hope of God's glory.

| <i>Verses</i> | <i>Vocabulary</i> | <i>Frames</i> | <i>Rivets</i> |
|---------------|--|---|--|
| 1:16-4:35 | (Un)faith, unrighteousness, Gentile; to write | 1:16-17 faith, righteous, written 4:23-25 written, believe, justification | 4:23-25 believe, our Lord Jesus, justification 5:1-2 justified, faith, our Lord Jesus Christ |
| 5-8 | Sin, Christ, life/live, Spirit. | 5:1 God, our Lord Jesus Christ 8:39 God, Christ Jesus our Lord. | 8:39 separate, Christ 9:1-2 Christ, anathema |
| 9-11 | Sarah, Jacob, Esau, Moses, Abraham, Hosea, Benjamin, Elijah, and Israelite | 9:4-5 covenant, forever and ever. Amen. 11:27.36 covenant, forever and ever. Amen. | 11:25 not wiser, 11:30-31 mercy; 36 ages, God 12:1 mercies, 2 this age, 3 not more highly, God |
| 12:1-15:6 | Appeal; self, one another, neighbour and brother and sister | 12:1 I encourage you; God ("liturgy") 15:5-6 God, encouragement ("liturgy") | 15:5-6 Christ, one another, glorify, God 15:7 Christ, one another, glory, God 15:7 Christ, one another, glory, God |

| <i>Thesis</i> | <i>Language</i> | <i>Topic</i> |
|--|--|---|
| <i>Power of God for Salvation</i> | 5-8 justification and salvation | Gift of Justification to the Christian community |
| <i>Everyone who has faith</i> | 1-4 Justification, faith, Jew, Gentiles | Powerlessness of both Jew and Gentile; the new era of faith |
| <i>to the Jew first and then the Greek</i> | 9-11 Israelites and Gentiles in God's plan for human history | Priority of Judaism and the new position of the Gentiles |
| <i>The one who is righteous will live by faith</i> | 12-15 Mutuality, body, belonging together | Practical advice on how to live sincerely with difference |

Rhetorical outline

- Need of grace (1-4) Abraham
- Gift of grace (5-8) Adam / Israel
- Grace to Jews and Gentiles (9-11) Israel
- Grace in practice (12-15)

| VERSE | TERM | TOPIC |
|--------------|--------------|--|
| 1:1-7 | Superscript | Greetings |
| 1:8-15 | Introduction | Reasons for coming to Rome |
| 1:16-17 | Thesis | Justification, Faith, Jews, Gentiles, live |
| 1:18-4:25 | Proof 1 | Sin (all) and faith (everyone) |
| 5-8 | Proof 2 | Salvation for all through Christ |
| 9-11 | Proof 3 | God's election of both Jews and Gentiles |
| 12-15:6 | Proof 4 | Life together in the Roman communities |
| 15:7-33 | Conclusion | Reasons for coming to Rome |
| 16 | Postscript | Greetings |

Suggestion

- Read 1-4 again
- Perhaps all in one go!
- Use the headings etc. suggested
- Note any queries/observations
- Best of luck!