



FHS 3102: PAUL AND PAULINE TRADITION

Handout for Lecture 4
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Week 4, Hilary 2025

Paul and Salvation

1. Paul's Soteriology: Introduction

Focus: death *and* resurrection of Jesus (cf. 1 Cor 15.3-5; Rom 4.25; Rom 6.3-4)

Salvation history: emphasizes the continuity of the divine plan for salvation

Salvation (*soteria*) in context

“saved” (Rom 8.24) – “being saved” (1 Cor 1.18) – “will be saved” (Rom 5.9-10)

2. Dimensions of Paul's understanding of salvation

Cosmic: salvation as rescue from evil powers (Sin vs sin) – Romans 5

Ethnic: salvation as inclusion with the chosen people of God – Romans 11

Personal: salvation as forgiveness and restoration; justification – Romans 1.16-17; 3.21

3. Soteriological language in Paul's letters

Salvation as:

Justification (recall Romans 3.25-26)

New creation (2 Cor 5.17; Gal 6.15; Rom 8.19-23)

Incorporation into the Body of Christ/Baptism (Romans 6.3-5)

Reception of the Spirit (Romans 8.11)

Freedom and liberation (Gal 3.13; Rom 6.18; 8.2)

Inheritance and adoption (Gal 3.18; 1 Cor 6.9-10; Rom 4.13-14)

4. Key titles (Christology)

saviour (Phil 3.20; see also 1 Thess 5.9; Rom 1.16-17; 1 Cor 15.1-2; Rom 11.26)

sin offering (Rom 8.3)

mercy seat (Rom 3.25)

sin and curse (2 Cor 5.21; Gal 3.13)

first fruits (1 Cor 15.20-23)

last Adam (1 Cor 15.22, 45; Rom 5.12-21)

5. Key metaphors:

Sacrifice: Christ's death as victim and substitute (Rom 3.25; 1 Cor 5.7)

Juridical: Christ suffers penalty due to guilty under the law (Rom 5.1)

Cosmological: Christ's death defeats evil powers and ushers in a new age

6. Romans

Longest letter – no co-author – first among letters in NT manuscripts

Later Pauline letter – mid- to late 50s (56-58 CE)

Most coherent account of the gospel for Jews and Gentiles

7. Overview of Romans

1.1-15: Introduction

1.16-17: Thesis Statement

1.18-4.25: God's righteousness manifested in Christ/God's saving power

*5.1-8.39: Reconciliation and new life in Christ/God's saving power extended

*9.1-11.36: Salvation of Israel/God's saving power considered in light of Israel

12.1-15.13: The Christian life/God's saving power in community

15.14-16.24: Conclusion

Texts referred to in the Lecture (in order of reference):

Romans 6.4-8: So then we were buried with him through baptism into death...For if we become knit together with the very likeness of his death, we shall certainly also be knit together with the very likeness of his resurrection. Knowing this, that our old nature has been crucified with him... But if we have died with Christ, we believe that we shall also live with him.

Romans 5.12: Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all *because* all have sinned (or *in and because of* [Adam] all have sinned). (*eph' hos pantes hamarton*)

Romans 11.25-26: So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. And so all Israel will be saved

Romans 1.16-17: For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'The one who is righteous will live by faith.'

Romans 3.21: But now, irrespective of law, the righteousness of God has been disclosed, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe.

Romans 5.20-21: The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord

Soteriology Bibliography (select)

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Next Week: Paul's Ethics