Paul’s Use of Habakkuk 2:4 in Romans 1:17

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By William A. Ross
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In the opening to his letter to the Roman church Paul cites a passage from Habakkuk which amounts to his working thesis for the entirety of what follows. Some have called this Old Testament (OT) verse “the soul of Pauline theology.”¹ Paul’s use of Hab. 2:4, however, has been a matter of controversy both in Paul’s day and our own. Rabbi Simlai (c. 250 AD) summarized the issue well; Moses received 613 precepts in Torah, David reduced them to eleven (Ps. 15), Isaiah to six (33:15-16), Micah to three (6:8), and Habakkuk to just one: צדיק באמונתו יחיה (2:4).² Indeed, the verse is cited in Gal. 3:11 and Heb. 10:38 as well, likely drawing upon Paul’s own usage, and demonstrating its importance to the early church.³ The present paper focuses upon two things. Firstly, Paul’s use of Hab. 2:4; that is, exploring how Paul employs the Hebrew text on a grammatical and exegetical level.⁴ And secondly, Paul’s use of Hab. 2:4; that is, understanding the hermeneutic with which he operates to employ the text as he does, and its theological implications. Considering these two features specifically in the context of Romans 1 will demonstrate that Paul understands Habakkuk to be speaking of the righteous man’s reaction to the vision announced (Hab. 2:2f) and later delivered (3:3f) to Judah, which is living specifically characterized by faithfulness to and belief in YHWH’s words of the coming punishment of the wicked and salvation of Israel (3:13). Paul grammatically adapts Hab. 2:4b to

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² b. Mak. 24a. Medieval rabbinical comments upon this verse include R. Isaac b. R. Marion “[Hab. 2:4] means that even the Righteous One who lives for ever lives from His faith. The Holy One, blessed be He, said: ‘First I slew the firstborn of Egypt [Ex. 12:29; 13:2]… therefore every firstborn that is born to you sanctify unto me’… i.e. sanctify unto Me the firstborn by faith in Me. That is the meaning of ‘But the righteous shall live by his faith’” (Koh. R. 3:9, sec. 1). And “Through whose merit do Israel recite [the Song of Moses]? Through the merit of Abraham, because he believed in the Holy One, blessed be He, as it says, And he believed in the Lord (Gen. xv, 6). This was the faith which Israel had inherited and concerning which it is written, But the righteous shall live by his faith (Hab. II, 4)” (Shem. R. xxiii.5-6). Citation style from Bruce H. Grigsby, “A Proposed Guide for Citing Rabbinic Texts,” JETS 24, no. 1 (March 1, 1981): 83–90.
⁴ This also entails that no further comments upon the interpretive history of Hab. 2:4 will be made beyond the brief treatment already given.
interpretively apply it in light of the person and work of Jesus Christ, who himself has brought about the realizations of YHWH’s promises.

*The Epistle of Romans – A Brief Introduction*

Prior to considering the text surrounding Paul’s quotation of Hab. 2:4 in 1:17, Romans must be set in historical context. The book was likely written later in Paul’s ministry, perhaps in the mid- to late 50s AD in Greece, and was a product of his theological maturation. As Paul mentions in 1:7, the letter is written to “all those in Rome who are loved by God and called to be saints” (cf. 1:15), a multitude that would have included both Jew and Gentile. Paul, on his way through Jerusalem likely to Spain (cf. 15:20, 26; Acts 19:21; 20:16), wrote ahead of an anticipated visit to Rome to address a specific circumstance faced by the Roman churches. Although it is disputed whether Paul’s audience would have been made up of primarily Jews or Gentiles, in either case extrabiblical sources point to an influx of Jewish Christians into a

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5 In passing it is worth noting that the text of Romans is relatively pristine, ch. 16 being the only place of questionable integrity to some; cf. Colin G. Kruse, *Paul’s Letter to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2012), 13–14. Kruse views ch. 16 as integral to the whole epistle.


8 Köstenberger, et al note that Rome would have had a population of around one million people, including 40-50 thousand Jews (Köstenberger, Kellum, and Quarles, *Cradle, Cross, Crown*, 519.


10 In this sense, Paul’s purpose was not merely to write a general theological treatise. Moo, however, maintains that the “main body of Romans” is a “treatise” or “tractate” addressed broadly to “key theological issues against the backdrop of middle first-century Christianity” (Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament [Grand Rapids, MI: Eerdmans, 1996], 27–30).
previously Gentile dominated church leadership structure, thus introducing social and theological conflict in the Roman congregations.\(^{11}\)

Thus, Paul’s purpose in the epistle to the Romans is to address a particular ecclesiastical issue: unity. Discrepancies had divided Roman churches, including questions of adherence to dietary law and holy day observance (14:1-15:3), whether the Gentiles had been brought into the covenant, and the Jews’ covenant status (chs. 9-11).\(^{12}\) Paul, however, treating Jews and Gentiles throughout the letter (1:16; 2:9),\(^{13}\) emphasizes the condemnation of both groups (2:9; 3:9, 23).\(^{14}\) Salvation comes by grace through faith apart from works of the law (1:16-17; 3:22, 28-30).\(^{15}\)

*The Structure of Romans and Chapter 1*

To understand, firstly, Paul’s use of Habakkuk 2:4, its placement in the larger structure of Romans is important. Most scholars agree that Romans opens with a prescript (1:1-7), moving into Paul’s customary prayerful thanksgiving and introductory comments (1:8-15), followed by his working thesis (1:16-17) which opens the doctrinal section of the book starting in v. 18 through chapter 12.\(^{16}\) In that section, Paul states that God does not distinguish respective to sin and judgment (1:18-3:20), nor in the matter of salvation (3:21-5:21). He then responds to


\(^{13}\) Dunn, “Romans, Letter to the,” 838–39.


\(^{15}\) Köstenberger, et al point out that Paul’s purpose in Romans is not the same as the book’s theme. Indeed, Romans may not be said to have a single theme, as many commentators have tried to maintain, but may be summarized best by a broad concept such as “the gospel of the righteousness of God,” a notion central to chapter 1 and thus to this paper (Köstenberger, Kellum, and Quarles, *Cradle, Cross, Crown*, 525–28). Still, Romans is apparently a letter with pastoral purposes as well (cf. 1:5-6; 15:15-16; Kruse, *Paul’s Letter*, 10–11).

\(^{16}\) The doctrinal section (1:16-11:36) is then followed by a hortatory section (12:1-15:13), a travel itinerary and prayer requests (15:14-33) and personal recommendations (16:1-23), concluding with doxology (16:25-27) (Köstenberger, Kellum, and Quarles, *Cradle, Cross, Crown*, 529–31. Scholarly debate centers mostly around the subdivisions of the doctrinal sections, although the content of the sections enjoys some consensus; cf. Tobin, “Paul’s Letter,” 401–02; for a concise discussion of the content of Romans, see Kruse, *Paul’s Letter*, 4–6.
objections regarding moral standards and the role of the law (chs. 6-8), and Israel’s covenantal status (chs. 9-11).  

Turning focus specifically upon chapter 1, then, an analysis of the text shows the structure as hinging upon vv. 15-18. There are four sections in the chapter. After his introduction in vv. 1-7, Paul gives thanks and makes general statements about his letter in vv. 8-15. Verse 15 is the hinge between this section and his working thesis for the epistle; because of Paul’s ministry as an apostle he is bound to preach to Gentiles (v. 14), thus he is “eager to preach the gospel in Rome also (οὗ ἔπαισχόμει… εὐαγγελίσασθαι; v. 15). Paul explains his eagerness with four consecutive γάρ conjunctions. Verses 15-16 have the sense: “I am eager to preach the gospel… because I am not ashamed of the gospel.” In vv. 16-18, Paul proceeds to give three reasons for his lack of shame in preaching such a gospel, which are marked by three more γάρ clauses subordinate to οὗ ἐπαισχόμει (v. 16). The final γάρ clause in v. 18, as noted above, marks another turning point and the opening to Paul’s doctrinal statements through chapter 12.

Paul’s Use of Habakkuk 2:4

Verses 16-17 Examined

For the purposes of this section, Appendix B provides a translation of verses 13-18 and its defense. J. P. Louw contends that although most take 1:8-15 as a pericope, his colon analysis

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17 Kruse, Paul’s Letter, 7.
18 Cf. Appendix A, where I have diagrammed chapter 1 to demonstrate this, and Appendix B, where I have given a fuller explanation of my translation.
19 Also see Fig. 1, below.
20 γάρ, BDAG, 189-90. Because Rome was a significant intellectual center (Burke, Cohick, and Green, The New Testament in Antiquity, 322), Paul may have felt the need to declare his lack of shame in the gospel because spreading it entailed preaching, the least respected medium of communication amongst the Greeks (cf. 1 Cor. 1:17; 2:4). Moo suggests that Paul may here allude to the “foolishness of the word of the cross” (1 Cor. 1:18) or accusations that he is antinomian or anti-Jewish (cf. 3:8; 9:1-5; Moo, Romans, 66.). Nonetheless, Paul is not interested in honor from men (1 Cor. 3:18; 4:10; 2 Cor. 11:19), but in faithful delivery of the gospel.
21 The Greek diagram in Appendix A shows that the rest of chapter 1is grammatically (and thus logically) subordinate to the clause in v. 18: Αποκαλύπτει γάρ ὅργη θεοῦ.
demonstrates that 1:14-15 has “more formal structural links with Ro 1.16-17 than with Ro 1.8-13.”

The discourse analysis provided in Appendix A also shows this, but builds upon Louw’s position. Assuming, with Beekman, et al, that there is a semantic structure to language, not merely surface-structure, v. 14 appears to be related to what precedes in v. 13 by an implicit grounds relationship, such as would otherwise be denoted by a γάρ (cf. vv. 16, 17, 18). To demonstrate in abbreviated form in English:

**Fig. 1 – Abbreviated Verses 13-18 Diagrammed in English**

<table>
<thead>
<tr>
<th>I do not wish you to be ignorant</th>
<th>For I am not ashamed of the gospel,</th>
</tr>
</thead>
<tbody>
<tr>
<td>since I planned to come to you</td>
<td>For it is the power of God</td>
</tr>
<tr>
<td>For I am indebted</td>
<td>For God’s righteousness is revealed in it</td>
</tr>
<tr>
<td>to Greeks and Barbarians, wise and foolish.</td>
<td>For the wrath of God is revealed from heaven.</td>
</tr>
<tr>
<td>Thus my eager desire is to preach the gospel</td>
<td></td>
</tr>
</tbody>
</table>

Verses 16 and 17 must be examined together, if only briefly. The latter is tied to the former necessarily given the antecedent τὸ εὐσεβείαν in v. 16 to the pronoun αὐτῷ in v. 17. Additionally, v. 16a contains the governing clause to which the following three γάρ clauses are subordinate (vv. 16b, 17, 18). In verse 17, where Paul quotes Hab. 2:4, several grammatical features deserve note, and which are central to a discussion Paul’s use of the OT text. Firstly, as in v. 16b (with δύναμις), the subject of the dependent clause in v. 17 (δικαιοσύνη) is definite, albeit anarthrous. Secondly, many commentators agree that the genitive relationship of...

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23 John Beekman, *The semantic structure of written communication*, 5th revision. (Dallas, TX: Summer Institute of Linguistics, 1981), 14. I have made explicit this otherwise implicit connector in my translation, since translation (and more specifically exegesis) aims to preserve not just surface, but semantic structure.
δικαιοσύνη θεοῦ is subjective, i.e. “God’s righteousness.” This reflects the similar genitive relationships in the surrounding clauses’ subjects in vv. 16, 17, and 18 as well. Therefore, it is God’s righteousness and no other which is revealed in the gospel, a passive rendering that, according to Wallace, rhetorically focuses attention upon the subject of the clause and the action in view rather than the agent.

The phrase δικαιοσύνη θεοῦ is no insignificant point of conversation amongst theologians. Paul uses the phrase only nine times, eight of which are in Romans, where it appears in the context of concepts in Paul’s working thesis (1:16-17). However, it most likely connotes the activity of God and the “status of righteousness that [he] bestows upon those who believe” (τῷ πιστεύοντι, v. 16). In Rom. 10:3, the phrase δικαιοσύνη θεοῦ more naturally lends itself to this interpretation as it is contrasted with disobedient Israel’s attempt to establish “their own righteousness” (τὴν ἰδίαν [δικαιοσύνην]). The same occurs in Phil. 3:9 where δικαιοσύνην results not from the law (ἐκ νόμου) but through faith in Christ (τὴν διὰ πίστεως Χριστοῦ).

Finally, this interpretation of δικαιοσύνη θεοῦ aligns most naturally with the overall argument Paul makes in Rom. 1:18-8:39.

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27 Kruse, Paul’s Letter, 70.

28 Speaking of the identical passive verb in v. 18; Wallace, Greek Grammar, 436.

29 For good reason; the semantic range of the phrase is very broad. Cf. BDAG 247-49.

30 (1:17; 3:5, 21, 22, 25, 26; 30:3 [x2]; 2 Cor. 5:21); Moo, Romans, 70.

31 Kruse, Paul’s Letter, 70; Cf. Moo, Romans, 70–75, who provides a helpful summary of the three main positions on δικαιοσύνη θεοῦ: 1) an attribute of God; 2) a status given by God; and 3) an activity of God. Moo maintains that both 2 and 3 are in view here, as does Schreiner (Thomas R. Schreiner, Romans, Baker Exegetical Commentary on the New Testament 6 [Grand Rapids, MI: Baker Books, 1998], 64-71, esp. 69.).

32 In 1:18-4:25 Paul expounds the man righteous by faith, and in 5:1-8:39 expounds the promise that he will live; Cranfield, Romans, I:92–99; Kruse, Paul’s Letter, 70. Kruse points to passages like Ps. 98:2-3; Isa. 46:13; 51:5; 63:1 and even 1QS 11:12 which construe the δικαιοσύνη θεοῦ as a saving action also.
Yet another contested phrase in v. 17 is ἐκ πίστεως εἰς πίστιν. Grammatically speaking, several possibilities exist. Since the subject of the clause, δικαιοσύνη, is a noun with a verbal notion to it (e.g. δικαιόω), either or both of these two prepositional phrases may subordinate to it rather than to the verb ἀποκαλύπτεται. Although it is the less obvious option grammatically speaking, the context suggests the prepositions do in fact modify the (verbal) noun. Paul elsewhere uses prepositional phrases to modify nouns, specifically δικαιοσύνη θεοῦ, as he does in Rom. 3:22 (δικαιοσύνη θεοῦ διὰ πίστεως). Paul’s notion of God’s righteousness, then, is one which Paul modifies and qualifies with quasi-adjectival phrases.

Along with the grammar of ἐκ πίστεως εἰς πίστιν, the question of its translation and interpretation intertwine. Many commentators differ over the meaning of the phrase, although most agree that human faith is in view. Suggestions of how to interpret the phrase include a sense of progression of faith from old covenant to new covenant, or of the quality of one’s faith; a sense of exclusivity, such as “only ever a matter of faith;” or of rhetorical emphasis, as in “by faith from first to last.” Still others consider the two uses of πίστις as connoting two distinct concepts. But conventional Greek usage of the construction ἐκ ‘x’ εἰς ‘x’ suggests a sense of

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33 In this sense, the prepositional phrases would be more adjectival than adverbial; cf. Wallace, Greek Grammar, 357.
34 Cranfield, Romans, I:100; Moo, Romans, 75.
36 Cf. τῷ πιστεύοντι referring to human faith; Schreiner, Romans, 72.
37 J. P. Louw and Eugene A. Nida, eds., Greek-English Lexicon of the New Testament: Based on Semantic Domains (New York, NY: United Bible Societies, 1988), 78; Moo, Romans, 76; Schreiner, Romans, 72. But Moo’s footnote 63 cites parallel constructions in the NT which express a sense of movement rather than exclusivity.
movement between the two. Answering this difficult interpretive question, however, necessarily hinges upon what follows, namely Habakkuk 2:4b and the meaning of ἐκ πίστεως there.

The quotation ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται given in v. 17b is Paul’s defense and explanation that God’s righteousness “from faith to faith” has indeed been revealed (καθὼς γέγραπται). Several issues must be dealt with in Paul’s use this OT verse. Firstly, what Paul writes in v. 17b is apparently not a direct quotation from the Masoretic Text (MT) of Hab. 2:4b, which instead reads, “but the righteous shall live by his faith.” Moreover, Paul here is not citing the Septuagint (LXX) directly either, which itself reads ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται, “but the righteous will live by my faith.”

Adding to the complexity, the LXX reading is somewhat difficult to translate as well. One option is “but the righteous will live by my faith.” The alternatives “my righteous will live by faith,” and “the righteous shall live by faith in me” are also possible, however. Resolving this issue is difficult, not least of all because merely appealing to “the” Septuagint version of

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39 Kruse suggests a movement from Jewish belief to Gentile believe (cf. v. 16b Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι); Kruse, Paul’s Letter, 73. Cranfield takes the emphatic view, i.e. “of faith and only of faith”; Cranfield, Romans, I:100.
40 καθὼς, BDAG, 494.
41 At least as attested by the Masoretic text given in BHS.
42 ESV, emphasis added. None of the major Hebrew grammars comment on Hab. 2:4. Additionally, the textual apparatus of BHS cites only the LXX as a textual variant to the reading. No other variants appear in MT Hab. 2:4b. The first half of the verse has two other textual variants, which do not bear directly upon our discussion but which are helpfully discussed in Wolfgang Kraus, “Hab 2:3–4 in the Hebrew Tradition and in the Septuagint, with its Reception in the New Testament,” in Septuagint and Reception: Essays Prepared for the Association for the Study of the Septuagint in South Africa, ed. Johann Cook, Supplements to the Vetus Testamentum 127 (Leiden ; Boston: Brill, 2009), 105–06. Kraus’ suggested translation of the verse is “If it (the spirit) is puffed up/presumptuous, his spirit is not right in him, but the righteous/just will live through his faith/faithfulness” (106).
43 Codex Alexandrinus has the pronoun μου before the preposition. This is a minority reading, however; Cranfield, Romans, I:100 n. 6.
44 Kruse, Paul’s Letter, 73.
Habakkuk is overly simplistic as well. In any case, the LXX reading clearly departs from the sense of the MT.

Attending to the MT text and its reception may provide some clarity in sorting through the textual issue regarding the pronoun, however. The context of MT Hab. 2:4b is such that the faith(fullness) (אמונה) in view in this oracle is specifically that of the righteous one (צדיק), not of YHWH. This is evident from the contrast of the הדו with a faithless person (2:4a). In Hab. 2:2, YHWH tells Habakkuk to convey a vision (חזון), “so he may run who reads it” (ESV; i.e. so a runner may deliver it, perhaps). The one whose “soul is puffed up” and “not upright within him” (v. 4a), is contrasted strongly with that of “the righteous” one who shall live by “his faith.”

Significantly, commentary upon Hab. 2:4b in the Qumran pesher literature indicates that the third person pronominal suffix was in fact present in their textual traditions (1QpHab 8:1-3), as do other Qumran documents. To begin to understand the LXX rendering of MT Hab. 2:4, then, at risk of stating the obvious, it may be worth recalling that the LXX is a translation, and a translation which likely occurred over the course of four centuries in several locations. Most scholars believe that the entire Book of the Twelve was translated into Greek by an individual or

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45 The LXX is not a monolithic document, but, like the Greek NT, is an eclectic text which itself has a long and complex textual history, as alluded to by the title of the recently released “New English Translation of the Septuagint And the Other Greek Translations Traditionally Included Under That Title” (emphasis added). Cf. Karen H. Jobes, Invitation to the Septuagint (Grand Rapids, MI: Baker Academic, 2000), 30; Natalio Fernández Marcos, The Septuagint in Context: Introduction to the Greek Version of the Bible (Leiden: Brill, 2000), 67f.
46 Kruse, Paul’s Letter, 73.
47 Commentators on Habakkuk differ over the interpretation of this phrase (למען יירצת קורא בו) as well, but it is not central to the argument of this paper.
48 Translation from ESV, emphasis added.
49 1QpHab is one of three Qumran scrolls with a reading from Hab. 2:4. The actual text of Hab. 2:4bin 1QpHab is a lacunae, but the commentary upon it reads “Interpreted this concerns all those who observe the Law… whom God will deliver… because of their faith in the Teacher of Righteousness” (emphasis added; translation cited in Kruse, Paul’s Letter, 72 n. 44–73). Another Qumran witness is 8ḤevXIĪgr, discovered in the so-called “Cave of Horror” (נחל חבר), which also reads EN ΠΙΣΤΕΙ ΑΥΤΟΥ ΖΗΣΕΤ[μ] (Beate Ego et al., eds., Biblia Qumranica: Minor Prophets, vol. 3B, Biblia Qumranica [Leiden ; Boston: Brill, 2005], 132–33). The final Qumran witness to the Twelve is the Murabba’at scroll (Mur 88), which is almost totally missing Hab. 1:13-2:18.
a single group of Jews. Generally his (their) work is dated to approximately the second century B.C. In contrast, the Qumran documents are dated to the first century B.C.

What this means in practice, then, is that while the LXX translation of MT Hab. 2:4 preserved one reading beginning in the 2nd c., later Qumran evidence supports the MT reading, so that (at least) two textual traditions of Habakkuk and the pronoun in 2:4b were circulating by Paul’s time. If this is the case, then the LXX is likely not a witness to a divergent Hebrew Vorlage than that presently attested in the MT. Rather, it is probably that the LXX translator was reading and rendering his text through a certain interpretive posture. Studies in other LXX books have shown that some translators, who were located in and serving a particular worshipping communities, apparently “eschatologized” their text in translation. Indeed, the

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54 This comports with LXX scholarly consensus. Out of all the books of the Twelve, Habakkuk “deviates considerably from the traditional Hebrew” more than any other; Howard, “The Twelve Prophets: NETS,” 777.

55 Much more could be said about the text and textual history of Hab. 2:4 in its versions. For an excellent and very up-to-date discussion, see Stephen Hultgren, Habakkuk 2:4 in Early Judaism, in Hebrews, and in Paul, Cahiers de la Revue Biblique 77 (Pendé, France: J. Gabalda, 2011), 5–16. He states that, despite the great complexity in dealing with the manifold textual witnesses involved, the evidence “does not suggest major differences between the MT and the probable Vorlagen for LXX and 1QpHab (6 n. 8, cf. also nn. 14, 21, 23, 25).


57 Kraus finds that the LXX of Hab. 2 “emphasizes the coming of the final καιρός instead of the coming of the final vision [as in the MT].” connecting with the motif of eschatological measurement/salvation (Eschatologisches Maß) discussed by Rainer Stuhlmann, and the two possible reactions to that situation in v. 4: drawing back or living through faith. Notably, Kraus finds that “[t]here is no need to understand Hab 2:3-4 in a
reference in Qumran 1QpHab to the “Teacher of Righteousness” demonstrates the same tendency. As a result, it appears that the MT reading צדיק באמונתו יחיה was the textus receptus to both the LXX translators, as well as to Qumran.

Returning to Paul’s use of Hab. 2:4b and its bearing on the meaning of ἐκ πίστεως εἰς πίστιν, then, it is highly probable that Paul knew both traditions of the text, both “his faith” (MT) and “my faith” (LXX). Yet Paul chooses not to specify whose faith is in view in his citation in Rom. 1:17, the reasoning for which will be discussed below. It is notable that in Rom. 1:17b the prepositional phrase (ἐκ πίστεώς) modifies the nominal subject (ὁ δίκαιος) rather than the verb. This is the same grammatical feature observed above with the prepositional phrase in v. 17a. Specifically the preposition here provides an effective cause.

58 Mosianic way” since ἐρεμούμενος (v. 3) only became so later; Kraus, “Hab 2:3-4”; Joachim Schaper, Eschatology in the Greek Psalter, Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe 76 (Tübingen: J.C.B. Mohr (Paul Siebeck), 1995); Rainer Stuhlmann, Das Eschatologische Maß im Neuen Testament, Forschungen zur Religion und Literatur des Alten und Neuen Testaments Heft 132 (Göttingen: Vandenhoeck & Ruprecht, 1983).


substantive, “the righteous one,”\textsuperscript{61} conveying a verbal idea (e.g. δικαιούμενος) that could be rendered together with the prepositional phrase as “the one righteous by faith.”\textsuperscript{62}

To summarize, on grammatical and exegetical levels, Paul uses Hab. 2:4b as support for his assertion that God’s righteousness is revealed in the gospel (v. 17a), which is the second reason he gives for his lack of ashamedness of the gospel. His supporting statement in v. 17b, moreover, was selected and adapted from at least two extant textual readings in circulation, and describes one who is righteous by faith, effectively (ἐκ πίστεως), and thus will live. The righteousness he has in mind in v. 17a (δικαιοσύνη θεοῦ), moreover, is a status which God actively gives to those who believe (v. 16). To put off once more interpreting Paul’s phrase ἐκ πίστεως εἰς πίστιν, which describes God’s righteousness, Paul’s use of Hab. 2:4b must first be understood in light of what has been observed thus far.

\textit{Paul’s Use of Habakkuk 2:4}

Having examined the particularities of Paul’s language in Romans 1, especially verses 16-17, for its specific grammatical, textual, and exegetical features, a consideration of just how Paul uses Habakkuk 2:4b in his larger argument will now be undertaken. Is Paul using the OT citation to support his assertion in 1:17a in a manner out of accord with the meaning of Hab. 2:4, characterized by the sometimes “wild” hermeneutical methods of his Second Temple contemporaries? Or is his application of Hab. 2:4 done in a way which is within the purview of the OT text, comporting with what many today would qualify as a “valid” and “grammatical-historical” hermeneutic? To put it another way, is Paul exegetically plundering the right doctrine

\textsuperscript{61}Wallace, \textit{Greek Grammar}, 295.
\textsuperscript{62}Cf. Cranfield, \textit{Romans}, I:101 for a list of older interpreters who have held this position also; Schreiner, \textit{Romans}, 74 has an excellent discussion of the reasoning for the faith in view being \textit{human} faith, as it is in Habakkuk.
from the wrong text?63 After all, the textual and reception history of Hab. 2:4 shows that at least two traditions were circulating in Paul’s day, neither of which Paul cites exactly.

_Habakkuk’s Use of Habakkuk 2:4_

The book of Habakkuk has two sections, the first of which (1:1-2:20) is an oracle that emphasizes “the preservation of loyal trust in God in face [sic] of the challenge to faith presented by the bitter experience of foreign invasion and oppression.”64 That oppression was from the Chaldeans, themselves an immoral people who are yet being used by YHWH to punish Judah.65 In response, Habakkuk mounts two complaints (1:2-4, 12-17) against the destruction and injustice of the situation that YHWH himself makes clear (1:5-11). In chapter 2, Habakkuk awaits YHWH’s response to his second complaint (2:1), and it is in this context that Habakkuk states in 2:2-4,

1 And the LORD answered me: “Write the vision; make it plain on tablets, so he may run who reads it. 2 For still the vision awaits its appointed time; it hastens to the end-- it will not lie. If it seems slow, wait for it; it will surely come; it will not delay.

4 ‘Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.’”

The first section of the book the proceeds with five woes pronounces at the oppressor (2:5-18),68 and ends with Habakkuk’s exhortation to worship YHWH in patient silence (2:20).69

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64 F. F. Bruce, “Habakkuk,” in _The Minor Prophets: An Exegetical and Expository Commentary_, ed. Thomas Edward McComiskey (Grand Rapids, MI: Baker Book House, 1998), 831. A second section of Habakkuk (3:1-19) is a psalm which continues the same theme; Hab. 2:4b is paralleled, according to Bruce, by 3:16b: “I will wait quietly for the day of trouble to overtake the people who invade us.”

65 Ibid., 834–35.

66 Bruce translates this line “See, one whose soul is not upright is inflated,” which more clearly brings out the contrast with the “righteous one” who “will live by his faith,” cf. Ibid., 858–61.

67 Cited from ESV.


69 Outline adapted from Bruce, “Habakkuk,” 837.
Hab. 2:2-4, then, provides a paradigm for the context of waiting upon YHWH amidst oppression; one may faithlessly turn from YHWH with “puffed up” soul, or one may live “by his faith” (צדק באמונתו ויהיה). Although some suggest that the sense of Hab. 2:4b is that righteousness comes by living faithfully by YHWH’s commands, the context of patient waiting argues otherwise. In Hab. 2:3, YHWH answers Habakkuk’s second complaint in that he announces a vision that yet “awaits its appointed time.” Yet it is not the arrival of the vision itself, for which the righteous person is to wait faithfully, as it comes shortly afterwards in 3:3-16. Instead, the idea in view is that the righteous person will live by his faith until the vision is realized. Indeed, by the end of the book, Habakkuk himself personifies the righteous man, as he rejoices in YHWH even amidst severe lack after YHWH’s vision had been delivered (3:17-18).

Importantly, the faith Habakkuk has in mind is specifically “faithfulness.” This kind of faithfulness requires waiting for YHWH’s action, even through exile (Jer. 25:12) and beyond. It entails believing YHWH’s promises with the radical commitment of Habakkuk himself. In other words, the righteous man will live through the horrors of exile by means of faithfulness specifically directed towards the trustworthy words of YHWH, namely the content of the vision

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71 Bruce, “Habakkuk,” 860.
72 Ibid., 859.
73 Schreiner, *Romans*, 75.
74 אֱמוּנָה, BDB, 53; אֱמוּנָה, TDOT, 1:317-20.
75 Bruckner, “Habakkuk,” 297, 98.
delivered to Habakkuk, which includes the punishment of the godless nations and the salvation of Judah (3:12-13).76

It stands to reason, then, that in Habakkuk “by his faith(fullness)” (באמונתו) modifies the verb (יְהִי). In contrast, as discussed above, Paul’s prepositional phrase (ἐκ πίστεως) modifies the substantive adjective (ὁ δίκαιος).77 The essential difference, then, may be shown as follows:

<table>
<thead>
<tr>
<th></th>
<th>Habakkuk</th>
<th>“The righteous one will live by his faithfulness”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Paul</td>
<td>“The one righteous will live” by faith</td>
</tr>
</tbody>
</table>

However, although the two differ grammatically, they are not necessarily opposed conceptually, especially given that the objects of the prepositions differ in meaning. Paul’s use of Hab. 2:4b might be said to specify or narrow the meaning of Habakkuk’s statement along canonical lines.78 Habakkuk speaks of righteous life that is characterized by faithfulness regarding YHWH’s promises.79 However, even after the return from exile, Israel knew that the promises had not yet fully come to fruition; the Temple as not an international house of worship (Ezra 3:12), nor were

76 Roberts suggests that the 3rd person suffix upon בַּאֲמֹנַת is not to צֶדֶק, but to הָוָה (b. 3a), so that the line should be rendered “the righteous person will live by its [the vision’s] faithfulness/trustworthiness”; J. J. M. Roberts, Nahum, Habakkuk, and Zephaniah: A Commentary, 1st ed., The Old Testament Library (Louisville, KY: Westminster/John Knox Press, 1991), 101, 111, emphasis added. Appealing as this is, the interjection הנה in v. 4a prior to the contrasted responses to the vision seems to separate the verses so as argue against this interpretation; v. 3 speaks of the vision, v. 4 speaks of human responses to the vision (cf. Kraus, “Hab 2:3-4,” 111). Moreover, it is not the vision that is trustworthy, but YHWH who reveals it, has Habakkuk well knows (3:16).


78 Moo states that “the meaning of faith in the NT is deepened through its intimate relationship to Christ as the object of faith”; Moo, Romans, 78, emphasis added; Kraus states that Paul’s “understanding of the quotation is not far removed from the quotation itself” and that he in fact “did not depart from the meaning of the citation of Hab 2:4b, but gave the text a certain culmination and honed its argument in a specific way; Kraus, “Hab 2:3-4,” 116–17.

79 In this sense, the ἐκ preposition in 2:4b perhaps ought to be taken not as instrumental, but of condition/manner (cf. Ronald J. Williams, Williams' Hebrew Syntax, ed. John C. Beckman, 3rd ed. (Toronto: University of Toronto Press, 2007). §243, 252). E.g. “The righteous one will live in a manner of faith in YHWH’s promises.”
Israel’s oppressors defeated unto their salvation. The promises of God were still to come in full, and thus YHWH’s exhortation through Habakkuk to live faithfully believing they would yet be fulfilled still stands during the Second Temple era.

Rom. 1:17 and Eschatological Expectations

It may be that the Jewish translators of the LXX were inclined to read their texts eschatologically because of the 2nd c. B.C. context of oppression at the hands of the Hasmoneans (c. 164-63 B.C.). Indeed, scholars have noted how the translation of Habakkuk 2:3-4 emphasizes that “God’s salvation [and]… the promised eschatological events [were yet] to come, even if it seems to the oppressed people as if they were delayed.” This same tension seems to have been known at Qumran as well, also a highly eschatological community, where confidence in God’s providence was strongly affirmed in the pesher on Hab. 2:4: “…for all the time fixed by God will come about in due course as he ordained…” (1QpHab 7:13).

Therefore it is probable that Paul, aware of the textual-interpretive traditions of Hab. 2:4 in his own day, applies the text in what he knows to be the more specific, eschatologically-realized context of the gospel of Jesus Christ. He likely quotes the OT text without any pronoun consciously to differ from the extant versions; after all, his focus in Rom. 1:16-17 is not on ὁ δίκαιος, but τὸ εὐαγγέλιον, “the gospel.” It is that gospel which Paul proclaims unashamedly (v. 16), because he has understood the change of eschatological environment with the life, death, and resurrection of Christ. To finally resolve an interpretive question from prior discussions, it

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81 Kraus, “Hab 2:3-4,” 113.
82 Cited in Ibid.
83 The subject of v. 16 and that which Paul goes on to explain in three γὰρ clauses; cf. Appendix A.
84 Hultgren provides an illuminating discussion regarding Paul’s shame, which he states “is essentially to deny(ἀρνεῖσθαι) [Christ],” and is therefore forensic (cf. Mk. 8:38). Paul’s confession, the opposite of denial, and
is this movement between eras that Paul may have in mind with the phrase ἐκ πίστεως εἰς πίστιν. And indeed, it may be that Paul draws attention to this movement by his use of the verb ἀποκαλύπτω two times in vv. 17, 18. Moo notes Paul’s use of the verb and argues for its use to bring historical movement into view. Moreover, in v. 17 Paul discusses the δικαιοσύνη θεοῦ by which he saves his people (cf. Hab. 3:13a), and in v. 18 the ὀργὴ θεοῦ by which he punishes the nations (cf. Hab. 3:12b, ἀρχὴ ἡδονῆς γονίων), fulfilling both promises for which Habakkuk and Judah were commanded to wait, even after return from exile.

Thus, verse 16-17 of Romans 1 may be interpretively paraphrased as follows:

“The gospel of Christ is the saving power of God (δόναμίς θεοῦ) for the believer, because in it the righteousness of God (δικαιοσύνη θεοῦ) is eschatologically revealed (ἀποκαλύπτεται) in the redemptive-historical movement from faith in YHWH’s promises to faith in Christ as the fulfillment of those promises; as it is written, ‘the righteous one will live faithfully.’ And because the wrath of God (ὀργή θεοῦ) is also eschatologically revealed (ἀποκαλύπτεται) against ungodliness.”

Summary and Conclusions

As the distinctives of Paul’s use of Habakkuk 2:4 and of Paul’s use of Habakkuk 2:4 have been examined, several notable features have stood out. First, Paul’s statements in vv. 16-
17 are given in support of his unashamedness of the gospel of Christ, which he preaches readily to both Jew and Greek in Rome and elsewhere. The gospel, for Paul, is the power of God (δύναμις θεοῦ) unto salvation (σωτηρίαν) for those who believe. That divine power is further expounded in two more statements, firstly that the gospel is the righteousness of God (δικαιοσύνη θεοῦ), revealed (ἀποκάλυπται) in the eschatological movement from an era of faith in YHWH’s promises to one of faith in Christ as the fulfillment thereof. The support he gives is an adapted quotation from MT Hab. 2:4b. Secondly, Paul states that the gospel is the wrath of God (ὁργή θεοῦ) which is revealed (ἀποκάλυπται) from heaven against man’s unrighteousness and ungodliness.

Paul’s quotation from Hab. 2:4b is adapted to focus attention on the gospel of Christ rather than the righteous person. While on the one hand he modifies the MT version, omitting the third person possessive pronoun (ἔκ πίστεως ὁ δὲ δίκαιος) in Rom. 1:17a does not exclude the implicit idea of ὁ δὲ δίκαιος ἐκ πίστεως αὐτοῦ. Indeed, Paul may have merely been giving a shorthand reference to the well-known passage and its context in Habakkuk 2.89 On the other hand, while Paul opts to divert from the LXX rendering “by my faith” also, he does not dispense with the emphases of either the eschatologized LXX translation or the original context and intent of MT Hab. 2:4 in that he has in view the sense of eschatological movement for which the people of God have been waiting and which is expressed in both versions. What Judah was exhorted to wait for faithfully as they lived through exile is the just punishment of the nations by YHWH (Hab. 3:12b, 13b; cf. ὁργή θεοῦ Rom. 1:18) and the salvation of God’s people (Hab 3:13a; cf. σωτηρίαν, δύναμις/δικαιοσύνη θεοῦ Rom. 1:16, 17). And it is these two realities which

have come into view in an unprecedented way with the life, death, and resurrection of Jesus Christ as the Son of God in power.

In Habakkuk, the righteous one lives characterized by faithfulness to the words and promises of YHWH. In Romans, the one righteous by faith will live. While the two expressions speak to different aspects of God’s program of salvation, they are different in emphasis, not in kind. Habakkuk’s righteousness is not achieved by means of faithfulness, but is manifested by it, whereas Paul’s righteous one that is by means of faith. But in neither Habakkuk nor Paul is the life itself effected by the faith or faithfulness of the person. As Paul makes abundantly clear elsewhere, the righteous one is only righteous because of God’s gracious gift of faith (Rom. 3:23-24; 4:5; Eph. 1:7; etc.). Additionally, although the faith notion in Habakkuk and Paul differ, Paul brings out a more precise interpretation of Habakkuk. Habakkuk’s righteous person who lives characterized by faith(fullness) in and obedience to YHWH’s word is specifically and necessarily Paul’s person who is by faith made righteous by YHWH, and made righteous unto the very realized eschatological life of salvation for which God’s people have waited for so long.

Thus, Paul’s use of Hab. 2:4 is contextual, canonically conditioned, and eschatologically attuned to the differing conditions yet shared hope of the people of God in Habakkuk’s day as well as in his own. It is the life, death, and resurrection of Jesus Christ, the Son of God, which brings about the fullest expression of the power of God unto salvation for all who believe, both Jew and Greek. And it is he who expresses both the revelation of God’s righteousness and his wrath as the time of eschatological fulfillment has begun.
Section A - Introduction

Appendix A: Romans 1 Diagrammed

The method employed here is generally that of Dr. G.K. Beale, which he calls "sentence flowing". Arrows indicate subordination; lines without arrow heads indicate coordination; brackets indicate parenthetical thoughts.
(Ἰησοῦ Χριστοῦ)

tοῦ κυρίου
ἡμῶν,

(...τοῦ υἱοῦ)

dι' οὗ ἔλαβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν τοῖς ἐθνεσιν πάσιν ὑπὲρ τοῦ ὅνοματος αὐτοῦ,

(Παύλος)

γράφω τοῖς οὖσιν πάσιν ἐν Ρώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις,

(ὅτι)

χάρις καὶ εἰρήνη (εἰμὶ) ὑμῖν ἀπὸ θεοῦ

(τοῖς ἐθνεσιν)

ὑμεῖς ἐστε κλητοὶ ἐν οἷς Ἰησοῦ Χριστοῦ, καὶ
Section B – Prayer of Thanksgiving

8 εὐχαριστῶ

Πρῶτον
μὲν
tῶ θεῷ
μου
diὰ Ἰησοῦ Χριστοῦ
περὶ πάντων
ὑμῶν
ὅτι
ἡ πίστις καταγγέλλεται
ὑμῶν ἐν ὅλῳ
tῷ κόσμῳ.

9 γάρον

ὁ θεός ἐστιν μάρτυς,
µού

ὡς λατρεύω

ἐν τῷ πνεύματι
µού
ἐν τῷ εὐαγγελίῳ
tοῦ οὐδὲν
αὐτῶ.

ὅτι

ποιοῦμαι
µνεῖαν

ἀδιάλειπτως ὑμῶν

91 This gar is used in a similar, defense-giving manner as the gar in v. 17. i.e. “I give thanks and here’s the proof: in that I do not cease making mention of you.”
(ποιοῦμαι)

πάντοτε ἐπὶ τῶν προσευχῶν μου
dεόμενος (ὅτι)
eeὐδοκοῦμεν εἴλθεῖν

πως ἡδὴ ποτὲ ἐν τῷ θελήματι τοῦ θεοῦ πρὸς ὑμᾶς.

γὰρ ἐπιποθῶ ἰδεῖν ὑμᾶς, ἵνα μεταδῶ τι χάρισμα ὑμῖν πνευματικὸ εἰς τὸ στηριχθῆναι ὑμᾶς,

δέ τούτῳ ἐστὶν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς πίστεως ἐν ἀλλήλοις ὑμῶν τε καὶ ἐμοῦ.
δὲ θέλω οὐ (ὅτι)

ὑμᾶς ἀγνοεῖν, ἀδελφοί,

ὅτι προεθέμην ἐλθεῖν πολλάκις πρὸς ὑμᾶς,

καὶ ἐκωλύθην ἄχρι τοῦ δεόρο, ἵνα

σχῶ τινὰ καρπὸν καὶ ἐν ὑμῖν καὶ καθὼς (ἔχω)

ἐν τοῖς λοιποῖς ἔθνεσιν.

(προεθέμην ἐλθεῖν)

(γὰρ)

εἰμὶ ὀφειλέτης ἔλλησιν
tε καὶ

βαρβάροις,

σοφοῖς
tε καὶ

ἀνοήτοις
Section C – Defense and Thesis of Paul’s Letter

16 (τὸ πρόθυμον εὐαγγέλισασθαί
κατ’ ἐμὲ ὑμῖν)
γὰρ

ἐπαισχύνομαι τὸ εὐαγγέλιον

Οὐ, γὰρ

ἔστιν δύναμις θεοῦ
eἰς σωτηρίαν
tὸ πιστεύοντι,
pαντὶ
tῇ Ἰουδαίῳ

πρῶτον καὶ Ἑλληνι.

17 γὰρ

δικαιοσύνη ἀποκαλύπτεται
θεοῦ ἐν αὐτῷ
eκ πίστεώς
eἰς πίστιν, 94

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92 This understanding of this difficult clause is taken by Cranfield, also (Cranfield, Romans, I:85.
93 Gar here is used causally, i.e. “I am a debtor, thus eager to preach in Rome because I am not ashamed of the Gospel.” This is the first of a three-part reasoning that Paul gives for his unashamedness.
Section D – Man’s Guilt

94 Prepositional phrases may modify a noun. In such cases the noun usually has a verbal idea, as is the case here, i.e. “Righteousness coming from... to” or “Being righteous from... to”.

95 Everything after this section is subordinate to verse 18.

96 Paul here defends his claim that men who suppress the truth do so unrighteously.
(ὁ θεὸς ἐφανέρωσεν αὐτοῖς)

20

γὰρ ἡ τε ἁὐστῶν ἀναπολογήτους,

καθορᾶται νοούμενα τοῖς ποιήμασιν, ἀπὸ κτίσεως κόσμου

21

καὶ θειότης, ἐν τὸ εἶναι αὐτοῦς ἄναπολογήτους, ἀπὸ καὶ ἡ καρδία ἐσκοτήθη ἀσύνετος αὐτῶν.

22

ἀλλʼ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἡ καρδία ἐσκοτήθη ἀσύνετος αὐτῶν.

---

97 Here Paul uses γὰρ for clarification, i.e. “God has shown it to them, you see, His invisible attributes have been clearly perceived…”
ἐμωράνθησαν
(ἐμωράνθησαν)
φάσκοντες εἶναι σοφοὶ
καὶ
ήλλαξαν τὴν δόξαν
tοῦ θεοῦ
ἀφθάρτου
ἐν ὁμοίωματι
eἰκόνος
φθαρτοῦ
ἀνθρώπου
cαὶ
πετεινῶν
cαὶ
tετραπόδων
cαὶ
ἐρπετῶν.

(ἐδόξασαν
οὐχ)

ἡ ἡμερήσιτησαν, v. 21)

Διὸ 

ὁ θεὸς
παρέδωκεν αὐτοῖς
ἐν ταῖς ἐπιθυμίαις
tῶν καρδιῶν
αὐτῶν
eἰς ἄκαθαρσίαν
tοῦ ἀτιμάζεσθαι τὰ σώματα
ἐν αὐτοῖς αὐτῶν·

(παρέδωκεν αὐτοῖς) v. 24

98 Here Paul explains by way of more specific information what it means for hearts to be darkened.

99 The first of two results (v. 24, v. 26) Paul gives for people not glorifying God and giving him thanks: God “gives them over” (παρέδωκεν) to other things.
οἴτινες μετῆλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ
καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὡς ἄρτιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

(ἐδόξασαν οὐχ ἤ ηὐχαρίστησαν, ν. 21)

26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ἐις πάθη άτιμίας, γάρ τε αἱ θήλειαι μετῆλλαξαν τὴν χρήσιν φυσικὴν εἰς τὴν (χρῆσιν) παρὰ φύσιν,

καὶ τε οἱ ἄρσενες ἐξεκαθάρθησαν ὡμοίως ἀφέντες τὴν χρήσιν τῆς θηλείας φυσικὴν

(ἐξεκαθάρθησαν) ν. 27
Paul here verbally reiterating what he has only implicitly been building upon in v. 21 (indicated in grey parenthesis throughout), again reiterating that God “gave them up” (παρέδωκαν).
ἵνα ποιεῖν αὐτούς

πεπληρωμένους

ἀδικία

πάση

πονηρία

πλεονεξία

κακία,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,

(όντας) μεστούς

φθόνου

φόνου

ἐρίδος

δόλου

κακοπεπληρωμένους

ἀδικίᾳ

πάσῃ

πονηρίᾳ

πλεονεξίᾳ

κακίᾳ,
οἵτινες ἐπιγνόντες τὸ δικαίωμα τοῦ θεοῦ ὅτι οἱ πράσσοντες εἰσίν ἄξιοι τὰ τοιαῦτα, θανάτου
ποιοῦσιν αὐτὰ οὐ μόνον ἀλλὰ συνευδοκοῦσιν καὶ τοῖς πράσσουσιν.
Appendix B: Verses 13-18 Translation and Defense

\[13\] οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκοιληθήν ἄρι τοῦ δεύτερο, ἵνα τινά καρπὸν σχῶ καὶ ἐν ὑμῖν καθώς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

And I do not wish to be ignorant, brothers, since I often planned to come to you, and was hindered until now, so that I might have some fruit even among you just as among the rest of the Gentiles also.

\[14\] Ἐλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὑφειλέτης εἰμί,

For I am indebted both to Greeks and Barbarians, to wise and foolish.

\[15\] οὔτως τὸ κατ᾽ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ρώμῃ εὐαγγελίσασθαι.

Thus my eager desire is to preach the gospel also to you in Rome.

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101 This first person present is likely gnomic; Wallace, Greek Grammar, 525–26.
102 Accusative subject (ὑμᾶς); Ibid., 194.
103 Ibid., 57.
104 Constative aorist; Ibid., 558, 61.
105 This subjunctive is for rhetorical effect; Ibid., 437, 440.
106 Hortatory Subjunctive; Ibid., 464–65 n. 48.
107 A correlative clause; Robertson, Grammar, 968.
108 I take the implicit relationship between v. 13 and v. 14 as one of cause, i.e. v. 14 provides the reason why Paul is eager to go to Rome.
109 εἰμί with a dative “usually carries the idea of credit (or discredit) in the person’s eyes”; Moulton and Turner, Grammar, III: - Syntax:239.
110 The somewhat Classical expressions here refer not to the Greek or Jewish nation as a whole, but to their way of life, as is evident by the following classes of σοφός and ἀόρητος; Ibid., III: - Syntax:169.
111 The Greek phrase τὸ κατ᾽ ἐμὲ πρόθυμον is somewhat unusual. κατά often conveys “correspondence” or “conformity” (Harris, Prepositions and Theology, 152.), here conforming to Paul’s personal sense of readiness. Moulton and Turner call this type of phrase (cf. Rom. 9:5; 12:5, 18) an "adverbial accusative" with an elided pronoun (Grammar, III: - Syntax: 247, 268, 302; Max Zerwick, Biblical Greek: Illustrated by Examples, trans. Joseph P. Smith, 4th ed., Scripta Pontificii Institut Biblii 114 [Rome: Gregorian & Biblical Press, 2011], §131; Blass, Greek Grammar., 224§). Moo says the phrase is “probably an example of Paul’s penchant for using neuter adjectives as substantives (cf. τὸ γνωστόν [1:19] and τὰ ἀόρατα [1:20]). κατ᾽ ἐμὲ (lit. “according to me”) is a well-known Hellenistic Greek equivalent for the genitive (here μού, “my”); cf. BDF 224…). The whole phrase is the subject of the sentence” (Moo, Romans, 62.).
16 Ὡν γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, ὶνοδαίῳ τε πρῶτον καὶ Ἕλληνι.

For I am not ashamed of the gospel because it is the power of God unto salvation for all who believe, to Jew first and also to Greek.

17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For the God’s righteousness is revealed in it from faith to faith, as it is written, The one righteous by faith will live.

18 Ἀποκαλύπτεται γὰρ ὅργῃ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἁσβείαν καὶ ἁδικίαν ἀνθρώπων τῶν τὴν ἁλήθειαν ἐν ἁδικίᾳ κατεχόντων,

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113 Nominative subjects are occasionally anarthrous, in accordance with Colwell’s Rule: an anarthrous pre-verbal predicate nominative is normally qualitative, sometimes definite, and only rarely indefinite. So also in vv. 17, 18; Ibid., 242.

114 See Wallace’s discussion of the aspectual force of the present in the participle πιστεύοντι; Ibid., 621, n. 22.

115 τα connects unequally significant items, hence the sense of chronology here; Porter, Idioms, 216.

116 Wallace suggests that this genitive may be one of separation, i.e. “righteousness from God”, Wallace, Greek Grammar, 109. It seems more plausible that it is subjective, however, i.e. “God’s righteousness”, (Hoffmann and Siebenthal, Griechische Grammatik. Moulton and Turner, Grammar, III: - Syntax: 211; Robertson, Grammar, 499, 514). So also v. 18.

117 Definite subject, contra Roberson, who calls deciding the matter “wholly doubtful” Wallace, Greek Grammar, 242; Robertson, Grammar, 781.

118 ἐν αὐτῷ = τὸ εὐαγγέλιον (v. 16)

119 Phrases using the construction ἐκ… εἰς here may connote progression, exclusivity (LN §78.48), or rhetorical emphasis (BDAG 298b). The last option may be the best, in that ἐκ functions first to designate grounds (Robertson, Grammar, 599.), then εἰς to designate destination in a sense of degree, as is the case in 2 Cor. 3:18 with δόξα (Harris, Prepositions and Theology, 107–09; Porter, Idioms, 152.).

120 This is a substantival adjective, i.e. “the righteous person”; Wallace, Greek Grammar, 295.

121 Substantival adjectives sometimes “occupy the position of the substantive in a phrase… normally… with the article,” i.e. “the person made righteous by faith shall live”; Porter, Idioms, 120; Moule, An Idiom Book of New Testament Greek, 96.

122 Zerwick states that in LXX quotations Paul keeps the middle form of ζάω, contrary to his customary usage; Zerwick, Biblical Greek, §226.

123 Winer states that “Paul’s doctrine requires that we likewise read in connection Ο ὁ δίκαιος ἐκ πίστεως in the quotations from the Old T. in Rom. i. 17 and Gal. iii. 11. In the first of these passages, the apostle’s intention was to establish by the words of the prophetic the clause Δικαιοσύνη θεοῦ ἐκ πίστεως et al., and not ὁ δίκαιος ἐκ δικαιοσύνης” (148). Later, he states “But Δικαιοσύνη θεοῦ, in the doctrinal phraseology of Paul (Rom. 1. 17. Iii. 21. x.3. etc.), is, agreeably to his teaching on ὁθεὸς ὁ δίκαιος (comp. iii. 30. Iv. 5.), the righteousness God bestows on man, and, the meaning once fixed, even in 2 Cor. v. 21. Δικαιοσύνη θεοῦ might be applied as a predicate to believers. Others, with Luther, understand the expression thus: the righteousness that avails before God… The ground of this explanation lies in… Rom. ii. 13. opposed to δικαιοσύνη, and still more immediately in… Gal. iii. 11., or… Rom. iii. 20. Both expressions are appropriate… But the meaning δίκαιος ὁ θεὸς τοῦ ἀνθρώπου is closer… Comp. also Ph. iii. 9.” (199); Georg Benedict Winer, A Grammar of the New Testament Diction: Intended as an Introduction to the Critical Study of the Greek New Testament, trans. Edward Masson, 3rd ed. (Edinburgh: T. & T. Clark, 1861), 148.
For the wrath\textsuperscript{124} of God is revealed\textsuperscript{125} from heaven upon all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.

\textsuperscript{124} Wallace, \textit{Greek Grammar}, 242.

\textsuperscript{125} The focus is on the explicit subject, not the implicit agent; Ibid., 436.
Bibliography


