

**The Bible (Unmuted) Transcript**  
**Episode 11**  
**Romans: Introduction, Part 2**  
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**Episode Summary:**

In this episode, Matthew continues through Romans 1:1-7, finishing up the introduction of Paul's letter to Romans. He revisits the concept of "gospel" by looking at Isaiah 52:7 and how Paul uses this verse in Romans. Matthew also looks at how Paul thinks Jesus' resurrection vindicated (=justified) his claim to be "son of God" and how this helps us understand the believer's own justification in Christ. Listeners are also given a tour into that ambiguous phrase "the obedience of faith" (Romans 1:5). What did Paul mean by this? What is the relationship between obedience and faith? How does this phrase relate to the Jewish Shema prayer in Deuteronomy 6? These and other questions are explored in this episode. In the end, listeners are introduced to a Paul who is thoroughly Jewish and covenantal with respect to his belief that Jesus is the Messiah.

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**Transcript:**

Hey everyone - welcome back.as we continue our introduction to the book of Romans. Last week we focused on verse one, specifically about Paul's calling as an apostle. We talked about the way Paul conceptualized and understood the Damascus Road experience that he had. And I made a few comments about Paul's so-called conversion and why I didn't think that was a good word to describe his coming to faith in Jesus as the Messiah. I mentioned that it was perhaps better to describe Paul's experience as a calling. Paul didn't think he converted away from Judaism to Christianity, as if Christianity was a new religion that was autonomous from the Jewish story. No, far from it. Christianity is rooted in the Jewish story. It was birthed in the womb of the Jewish texts and the Jewish traditions. And in the episode today we are going to see more of that. And the other thing we talked about was what Paul meant by "gospel". I discussed that how for the early Christians the word gospel was never a message about how to go to heaven when you die. And to show this, we looked at the angel's announcement of gospel to the shepherds. Nowhere was that about telling the shepherds about how to go to heaven when they died. And as we saw from one Greco-Roman inscription, the Priene Inscription, the word gospel was more of a political or royal announcement. It was a term that denoted politics and, at least in the case of Cesar, political propaganda. And I won't rehash all of those details here, so I encourage everyone to go back and listen to the last episode for all of that. In today's episode we'll continue working our way through the introductory passage of Romans, chapter 1, verses 1-7. So let's roll up our sleeves and get to it.

1:47 For context, I'll read through the introduction again so that we get a view of the landscape. So Romans 1, verse 1-7:

**1** Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, **2** which he promised beforehand through his prophets in the holy scriptures, **3** the gospel concerning his Son, who was descended from David according to the flesh **4** and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, **5** through

whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, **6** including yourselves who are called to belong to Jesus Christ,**7** To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

So that's Romans 1:1-7 and I was reading from the New Revised Standard Version. But let's focus on verse 2 where Paul says that this "gospel" of God, to which he had been called, was promised beforehand through his prophets in the Holy Scriptures. It's very important that we realize that Paul thought his messianic hope in Jesus was itself part of the story of Israel. For Paul, Jesus's messianic ministry was embedded in Israel's prophetic texts. In other words, it's not something he made up.

As some of you know I did a whole series on the Old Testament's messianic expectations with Mike Heiser on his Naked Bible Podcast. It was a 12 part series that traced what Mike coined as the messianic profile in the Old Testament. I highly encourage everyone to check out that series. And the reason is because what we propose there, helps us think through this question today. Namely, how did the OT prophesies predict or forecast Jesus the Messiah? I think that's a necessary question to ask. Because if you remember the episodes on Revelation from few weeks ago, biblical prophecy is not really about prediction. So we need to keep that in mind here, too. The OT prophets didn't predict Jesus's ministry in the sense of laying out specific details about what he would do. What they did instead was profiled a messianic resume. Those are terms that Mike used frequently, and I think they are correct. The OT prophets constructed a messianic profile, or a messianic resume. And Jesus came along and embodied that profile and resume. And in doing so, he served as an apocalypse, a revelation of what God was up to all along. Again, this makes sense of Paul's description of his Damascus Road experience as a revelation. And again, I mentioned that in the last week's episode of how Paul describes his Damascus Road experience as an apocalypse. Again, go back and listen to that if you haven't already.

4:35 So, you have this sort of interplay at work. The OT texts and prophets that create the profile, the messianic profile, that the profile itself is incomplete. And at times it's even cryptic. But with the revelation, and manifestation of Jesus, that profile emerges and in some ways gains clarity itself. So Jesus becomes the answer to the OT text. But it works the other way around too. The ministry of Jesus is clarified and defined by the OT text and stories. In other words, Jesus is no random Palestinian prophet. The OT stories, the OT hopes and expectations allow us to contextualize Him. So in a sense the OT is an answer to the historical Jesus. That's why I call this an interplay or a dialog. The OT is the answer to the question of Jesus, and Jesus is an answer to the OT question. It's a back and forth sort of thing. We interpret the life and ministry of Jesus in light of the OT texts, and the OT texts and stories are interpreted in light of Jesus. Remember how I said in the very first episode that hermeneutics is all about dialog? Well, reading texts is an exercise in dialog. It's an exercise in back and forth conversation. That's what hermeneutics is all about. And I think this helps us think about Paul's relationship to the OT. It helps us understand what exactly he means when he said the gospel was "promised beforehand through His prophets and the holy scriptures." What he's saying is that the OT prophets constructed a paradigm. A profile. A resume, in Heiser's word. And that profile was completed by Jesus. In fact, the only person who completed that profile perfectly, is Jesus.

So let's take a look at how all of this works by taking another look at the word gospel. In the last episode we saw one example of how the word gospel was used to describe Augustus Caesar's birthday. And I described that usage as political propaganda. Because that's what it was. It was a word that could be, and actually was used, in the context of the politics of the day. But let's look at another example of this word in action. Only this time we'll look at the Old Testament.

7:01 Let's take a look at Isaiah chapter 52 verse 7. You're probably familiar with this text.:  
**7** How beautiful upon the mountains  
are the feet of the messenger who announces peace,

who brings good news,  
 who announces salvation,  
 who says to Zion, "Your God reigns."

The first thing to note is that the words good news in the Greek OT version of this text is *euangelizō*, which is the verbal form of *euaggélion*, which means gospel. Okay, so the second thing to note is the pairing of the word gospel with salvation, and with kingdom, and peace. You get those four concepts in that text. Okay, so how beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news (or gospel), who announces salvation, and who says to Zion, "Your God reigns". So you have this kingdom motif, this reigning motif. And gospel, salvation and peace all wrapped up into one. And this is about the good news that YHWH reigns, that YHWH saves, and that YHWH brings peace. This is similar to, once again, what we saw in the Prienean Inscription. For the Roman Empire the good news was that Augustus was born. And that he reigns. That's why he is called savior. But for Isaiah, that honor goes to YHWH. And for the early Christians what was attributed to YHWH, is reconfigured around Jesus. The gospel, the true good news, is that Jesus reigns. And because He resurrected from the dead, He is the savior who brings peace. This as I said in the last episode, would've been a subversive, political critique of the Roman Empire.

Okay, so the next thing we need to see, is how Paul uses the Isaiah gospel text. In Romans chapter 10:15, which I know I'm jumping the gun here, but just for the sake of clarification on the word gospel, we want to jump to it right now. In Romans 10:15, Paul quotes part of the Isaiah passage. And he also may be giving a nod to Nahum 1:15. Anyway, there are several textural issues here which we could comment upon, but suffice it to say that Paul has taken the OT idea of gospel and he's reconfigured it around the life and work of Jesus. And he does this in Romans 10:15 where he quotes this text. If you are interested in all in textual issues, especially when it comes to Paul's quotation and its relationship to the Greek OT and the Hebrew Bible, check out this excellent work. It's from 1992, but it's by Christopher Stanley and it's his book "Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature". And it's published by Cambridge University Press, 1992. It's a great book – it's a great resource to have. I think it's a little pricey, but it's definitely worth every dollar. Anyway, so Paul takes Isaiah 52:7 and he quotes it, and he takes the YHWH gospel and he reconfigures it around Jesus to speak of what Jesus has done, and what not. It's pretty interesting because to Paul the prophet, such as Isaiah, they've spoken beforehand about Christ. And they've done so not merely in the sense of like prediction, but in a sense of profiling the work of the Messiah. And this is especially the case with respect to Isaiah's servant songs, which again, is something that Mike and I spoke about at length on his podcast last year. I can't emphasize enough, guys, go back and listen to that. It's a twelve part series. There's a lot there, but if you get a chance, go back and listen to my conversations with Mike on his podcast, that twelve part series on the Old Testament being used in the New Testament. So when it comes to OT testament prophecy, I'm not suggesting that we should toss out the prediction element altogether. What I am suggesting though, is that we don't make it the main thing for what prophecy is all about. Because I don't get the impression that the NT authors, such as Paul, equated prophecy with prediction. Especially when it comes to the Messiah. I think they equated prophecy with profiling. Or building a resume. I just think that is so much better than the word prediction. So in light of that, I'm just simply wanting to follow their lead on this here. Whenever Paul says that the prophets spoke beforehand about Jesus, I don't think he means by that a prediction. I think he means by that a profiling of the Messiah. They were writing out the resume of the Messiah. Okay, so that's real important there. Keep that in mind as you study Romans because Paul is going to quote the Old Testament quite a lot. So, you want to keep that in mind

11:52 Paul is also very explicit about the kingly aspect of Jesus's ministry. And we see this best when he connects Jesus to the lineage of King David in verse 3. So, in Romans 1:3, we read how "this is the gospel concerning his Son, who was descended from David according to the flesh". To me, this insertion of David, this bringing of David into the mix, is a strong clue that Paul is thinking along covenantal lines. In other words, he is very much aware of the Davidic covenant found in 2 Samuel Chapter 7. And that is

where David is promised a descendant that will be God's own son, and who will rule and reign over God's own people. And we know that Paul was familiar with the Davidic covenant because he quotes it in 2 Corinthians 6:18. Which, by the way, if you go look at that passage it's pretty fascinating. And interestingly, I talked about this passage on Mike's podcast last year, too, because it's super fascinating from an intertextual vantage point. In other words, if you're interested in the way the NT quotes the OT, it's super fascinating. I won't get into all the details here, but it's just interesting how Paul takes the Davidic covenant promise and he interprets it christologically – he interprets it ecclesialogically, too. That is, that he applies the Davidic promise to the Jesus people. It's not just to the Messiah. Although that's in view, definitely, but he interprets it, and understands it in light of the church. Very fascinating text. Anyway, I'm just bringing that up here because that is proof that Paul was well aware of 2 Samuel 7, the Davidic covenant. And so when he brings up David here, I think he's still thinking along those covenantal lines, and I think he wants us to think along those covenantal lines as well. The fact that that's the case, needs to be drilled in our heads because Paul is a covenantal thinker. In other words, for Paul, Jesus is not an aberration. He's not merely a prophet, or a great teacher. He is the long expected Messiah who stands at the end of a long line of covenant promises. Jesus is the end. He is the culmination of all those promises, not least of which is the promise of David. I think that's very important. The fact that Paul is thinking covenantally; I think that is going to be important later on as we proceed through the book of Romans. So just be sure to file that away in the back of your mind, perhaps for later.

14:41 So, let's get to verse 4. It's a very fascinating verse. Paul says that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord" Now, there are a couple of things to keep in mind with this passage. First, it explains the role of the resurrection in the Messiahship of Jesus. Anyone can say that they are the messiah, but not everyone can raise themselves from the dead. And by doing that, Jesus vindicates himself. He shows himself to be in the right all along by being resurrected. Now Jesus isn't the only one to be resurrected in the bible, but He is the only one in the bible to resurrect himself. And that resurrection justified Him as being something very special, namely, the Son of God. And interestingly, this helps us make sense of what Paul means by justification later on in his letter. Justification is ultimately about vindication. It's ultimately about showing who is in the right with God. When Jesus was crucified, He was numbered among the criminals, but looks can be deceiving. Just because He looked like a criminal, did not mean that He was, in fact, a criminal. His resurrection from the dead shows this to be the case. His resurrection justified Him. It showed Him to be in the right all along. So this observation makes sense of something Paul says later in a letter to Timothy. In 1 Timothy 3:16, we read:

"He (Jesus) was revealed in flesh, vindicated in spirit, seen by angels,  
proclaimed among Gentiles, believed in throughout the world, taken up in  
glory.

Now that phrase, "vindicated in spirit" is *edikaiōthē en pneumati*. Which is better translated perhaps as justified in spirit. Did you get that? Jesus was justified. How so? Well, by His resurrection. When this passage says justified in spirit, it probably stems from the same tradition that we see in Romans 1:4 which says that "Jesus was declared to be Son of God of power according to the spirit of holiness by resurrection from the dead." His resurrection showed Him to be in the right. It revealed something about His identity. In short, it revealed Him to be the Son of God.

Now that actually brings us to the second observation. In Paul's day, the Roman emperors were often given the title of "son of god". And typically as most scholars attest, the emperors were not deified until after they died. Once the emperor died, the Roman senate would issue a decree of deification – they would make him a god, in other words. And this means naturally that their adoptive son, could be called son of god. So for example, when Julius Caesar was deified after his death, his son Augustus could easily take up the mantle of son of the divine, or son of god. I mean, if your dad is god, you get to be son of god, right? And this was an important title in Roman politics. And that's why, in my humble opinion,

that these sorts of claims about Jesus that were made by early Christians were politically subversive. At the very least, these claims might have caused possible consternation among the elite. And in our day and age, when religion and politics are largely separated, it's hard to see how a religious title like son of god could have been politically subversive. But we have to think like an ancient Greco-Roman person. In the Greco-Roman world, religion and politics were not two different things. The concept of divine sonship was the emperor's title to carry. But the early Christians had a counter-narrative. Jesus is Lord, not Caesar.

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20:06 Next we come to my favorite verse; Romans 1:5. Here Paul drops some bombs that I think are worthy of attention. He says that it was through Jesus that he "received grace and apostleship to bring about the obedience of faith among all the gentiles for the sake of His name, including yourselves who are called to belong to Jesus Christ". Now, Paul sees his commissioning as an act of grace. It a grace that he personally gets to be the herald of the gospel. And it is a grace that is the heart of the gospel that he heralds. And the goal of that gospel, says Paul, is to bring about the obedience of faith among all the gentiles for the sake of His name. But what does Paul mean by "the obedience of faith?" Well this is a phrase that caused discussion among scholars and commentators through the years. The reason is because it's ambiguous. By obedience of faith, does Paul mean that he wants to bring about the obedience that comes from faith? Or, is he saying that he wants to bring about the obedience that is faith? So let's think about this a little bit more. In Romans, Paul is definitely about the business of calling people to have faith in Jesus. So perhaps that's what he means here, too. But it's also true that he wants people of faith to grow in their obedience to Jesus. I mean this makes sense of what he says in verse six. Where he says that he wants to bring about the obedience of faith among the believers in Rome, too. And presumably they are already believers in Jesus. So he is not calling them to initial saving faith. They already have that. He is simply calling them to further obedience, which as we'll see later on in the letter that the Roman church definitely has things to work on. And in my estimation, I think both ideas are at work. In other words, I think the words "obedience of faith" mean that Paul's gospel is all about; one, Bringing people to initial faith in Jesus and, secondly, bringing Christians into deeper obedience into the ways of Jesus. Again, I think the overall context of Romans suggest that both are very important to Paul. And I think there's a couple more other reasons why I think this is correct.

So, first, we need to think deeper about the word faith. In Greek it's the word *pístis*. It can mean faithfulness and it can mean faith. In other words, I don't get the impression that in Paul's writing that faith in Jesus could ever be detached from obedience to Jesus. For Paul, and I think for the entirety of the NT itself, faith implies obedience. So if you haven't already done so, I highly recommend you check out the work of Matthew Bates. Particularly his book, "Salvation by Allegiance Alone." It's been awhile since I've read his book. It's been several years, but it's an important piece to consider when you are thinking about this topic of faith and obedience. And, at any rate, when we think deeper about the word *pístis* (faith), we see that it's actually a really thick word. It means so much more than just belief. It means more than just mental ascent. It's about faithfulness. It's about allegiance. It's about loyalty to something or someone. And I don't think this should be too controversial for us English speakers because we use the word faith in this way all the time. For example, we say things like: "I pledge my faith to you"; or "I do this in good faith", or whatever. And what we mean by that is, that "I pledge my allegiance to you", "I give you my loyalty." And I think the same thing is going on here in the NT.

23:45 Okay, but there's a second thing to consider as we think about this phrase "obedience of faith." I can't help but think that Paul might be drawing from the rich Jewish truths and traditions contained in the Shema. Now the Shema was, and it still is, a very important prayer for the Jewish people. It's basically a creed that is prayed and recited regularly. And it comes from Deuteronomy 6:4-5. And you know this text really well, I bet.

<sup>4</sup>Hear, O Israel: The LORD is our God, the LORD alone. <sup>5</sup>You shall love the LORD your God with all your heart, and with all your soul, and with all your might.

That's New Revised Standard Version. Okay, this text is called the Shema because in the Hebrew Bible the very first words are, *Shema Yisrael* (שְׁמַע יִשְׂרָאֵל *Šema Yisrā'ēl*). And that is often translated as Hear O Israel. The word *shema* is the word hear. It can also mean listen up, or pay attention. Okay, so what does this have to do with Romans 1:5? And what does it have to do with Paul's obedience of faith phrase? Well, perhaps quite a lot. So for example, in the Greek OT, the words *Shema Yisrael* are translated as *akoue* (ἀκούε) Israel. The word *akoue* is a word from which we get our word acoustic. Such as an acoustic guitar. It's called an acoustic guitar because it can produce its own sound without an amplifier. An electric guitar by contrast requires an amp to produce sound. So, *akoue* Israel, means "hear, O Israel". Keep that word *akoue* in the back of your mind for just a moment because it's going to be important. When we jump back to Romans 1:5 and we look at the phrase "the obedience of faith", we see something interesting in light of our brief investigation into the Shema. In Greek, "obedience of faith" is *hypakoēn* (ὑπακοή) *pisteōs* (πίστεως). *Pisteōs* comes from *pístis* (πίστις), and it means, "of faith." *hypakoēn* comes from *hypakoé* and it of course just means "obedience." *Hypakoēn pisteōs*, obedience of faith. *Hypakoēn pisteōs*, obedience of faith.

So let's take a closer look at *hypakoé*. Does it remind you of anything? Does it harken you back to the Shema, which in Greek is *akoue* Israel? The word *akoue* (hear) and, *hypakoé* (obedience) – they're related. And you can almost hear it when I say it.... *akoue*.... *hypakoé*. In Jewish thought it was practically inconceivable to separate hearing God's word from obeying God's word. In other words, if you hear, you should obey; because to hear is to obey. When the Hebrew Bible was translated into Greek, it is interesting how the word *shema* was sometimes translated with the word for obedience - *hypakoēn*. For example, in Genesis 22:18 the angel of YHWH tells Abraham that "all the nations of the earth will be blessed through your offspring because you *listened* to my voice." The word listened is *shema*. That's *shema* in Hebrew Bible. When this was translated into Greek, the translators chose the word *hypakouó* which is the verbal form of *hypakoé*, which means to obey. And I think all of this sheds light upon the meaning of the obedience of faith. It seems inconceivable like for a good Jew (like Paul), that faith could be divorced from obedience. It's inconceivable. For him, for Paul, to hear a message of the gospel would be to obey the message of the gospel. It would mean to give oneself over to Jesus and in good faith. And of course to do this, you have to believe in Jesus and you have to have faith in Jesus. Okay, so any attempt to divorce faith from obedience is probably going to fall to the ground pretty quickly. If you want to understand Paul, then you'll need to think like a good Jew. And to think like a good Jew, you will need to pay close attention to the way the language works. So just like in Genesis 22:18 where the Hebrew word *shema* in Hebrew, in the Hebrew Bible is used and it's translated as listened; "you listened to my voice", the Greek translation says "you obeyed my voice", because in their mind, *shema* and *hypakouó*, they go together. Listening, hearing God's word, and obeying God's word – they go together. They are so close in fact, that the word to hear and to obey... they're interchangeable.

28:24 Okay so here's one more point that I want to make. Paul does seem to be drawing upon a larger covenant theme or themes in Romans 1:5 with his phrase "the obedience of faith." Now, he might not necessarily alluding to the Shema in Romans 1:5, but he certainly is assuming the concepts that are embedded within that old Jewish prayer. Namely, once again the idea of what it means to hear God's word and to flesh it out in obedience. And if that's true, and I think it is, then when Paul says that he wants to bring about the obedience of faith among all the gentiles, what he's really saying is that his gospel is all inclusive – even of the gentiles. It's a covenant inclusion of the gentiles. Now what we see in the book of Romans as soon as chapter 2 in fact, is that Paul has a heart for the gentiles and for their inclusion into the covenant. But his idea of gentile inclusion into the covenant family of God – it looks quite a bit different than what his Jewish colleagues might be comfortable with. See, Paul envisions gentiles coming into the covenant not

by works of law but by the faithfulness of Jesus. Because it is in Jesus that the righteousness of God has been revealed. And this is where the idea of justification will come into play. So let's revisit that idea for just a moment.

We saw earlier how Jesus Himself was justified by His resurrection. And I mentioned that Jesus's justification was essentially His vindication. Okay, this is something that scholars sometimes talk about. And the same idea I think is something that applies to all of God's people who are justified, including gentiles. Everyone who is in Christ finds their vindication. If we are in Christ, we will be vindicated in the end. We will be shown to be in the right. We will be righteous. Now in the Greek, the words justification and righteousness – they are related. They even look alike in Greek. Even though sadly in English the words look completely unrelated. Justification is spelled much different than righteousness. That's not the case in Greek. But anyway, here's my point.... a person's justification, a person's righteous status, is in many ways an act of vindication. It's a status of vindication. It's an act whereby a person, no matter who they are, can find themselves free of condemnation, and set free of all accusation. Why? Well, because Jesus has died and has been resurrected. And to be in Christ is to be crucified to the old ways...and to be in Christ is to be raised into newness, into the new humanity. The fact that Paul would include gentiles into this equation "by faith"... that would have been startling to some people. In fact, it was. Because it meant that, yes, even gentiles could be fully included into the group of the vindicated, even though they don't keep Torah's regulations. But they can do this because Christ, the one in whom they've been grafted in, is the fulfillment and culmination of the Torah. Jesus fulfills Torah, so to be in Christ is to keep Torah...even if you're uncircumcised, even if you don't keep works of law. And again, here's the deal. This is all controversial. Should Jews and gentiles eat together? Are gentile truly permitted to enjoy full table fellowship with their Jewish friends? Can they truly be included if they don't keep kosher? And that's what Paul seems to suggest. And yet he needs to show his work. He needs to show how he got to that idea, to that belief. And the book of Romans is, in large part, the answer to these and other related questions. Romans, in my mind at least, is essentially all about Jew and gentile relations. It's a church book. And Paul will show exegetically and theologically, and by the way, christologically, how it all should work in the life of the church. This for him is what the gospel is all about. Just like I said in the last episode, the gospel is not about how to go to heaven when you die. That's not how the word gospel was used in antiquity. Instead, gospel is all about how to live in today's world now that the king has arrived. How does the fact that the king has arrived, change, alter and affect our lives in the communities in which we live? The gospel is applicable to those who have yet to believe...you know, unbelievers need the gospel. And it's also for those who do believe, because even believers need the gospel. Even believers need to be reminded about the truth of the gospel. Even the church needs to routinely pause and take inventory of their lives to see if they are living in step with God's kingdom, with God's ways. And that's why I think that Paul is adamant about bringing the obedience of faith to everyone – including the church at Rome. Again, this makes perfect sense of what Paul says in Romans 1:5 & 6. Remember, his aim there is to bring about the obedience of faith among all the gentiles for the sake of his name, including yourselves who are called to belong to Jesus Christ. In other words, including to you Romans who I am writing to. He wants to bring the gospel to the church. Because the church's obedience in the matter of Jew and gentile relations is at stake. There are issues in the house churches of Rome that need to be addressed. And Paul will spend the entire letter of Romans addressing those issues.

33:53 This is a good place to end this week's episode. I hope this two part introduction has been helpful for framing Paul's mindset. I think that looking initially at Paul's calling as an apostle helped us to think carefully about Paul's relationship to Judaism. Namely, it helped us to see that his Damascus Road experience was not, in the popular sense of the word at least, a conversion. But it was more of a calling to the Messiah. I think that this is the best way to see that. And I think, that by thinking about this it helps us understand the larger issues at stake between Paul's conception of what Jesus has done to bring righteousness, and the relationship to the Torah. We really need to think about how Paul sees himself in relationship to Judaism. And I think that by diving into his calling, helps us to do that. I also think that by taking a deep dive into the concept of gospel, has really been helpful too. We are more equipped for

thinking accurately about what it means to have faith in Jesus by investigating what gospel even meant in antiquity. As we saw, gospel is simply a summons to loyalty to the king. It's a call to recognize that a new era has dawned... it's an era that effects everything from here on out. And that's how the word gospel was used in antiquity, and it was used in many instances in that way. And I think also by paying close attention to Paul's linkage of Jesus to King David, and by looking into the relationship between the word obedience and how that word relates to the Shema and all of that kind of stuff...all of that helped us to see how Paul was a covenantal theologian. He was a covenantal thinker. Because for Paul the gospel was, again, not something that was so different from the old covenant so much as it was a fulfillment of the old covenants. Jesus is the Messiah and as such, He is the long awaited king. He has fulfilled all the hopes and expectations the Jews were anticipating. And I think with that, perhaps it's appropriate to end with the words that Paul ends with as he closes his introduction in verse seven. Here's what he says: "to all God's beloved in Rome, who are called to be saints, grace to you and peace from God our Father and the Lord Jesus Christ." And so friends, may God's grace and God's peace be with you this week.

36:27 That's the end of today's episode. And thanks again for listening to The Bible Unmuted. If you like this podcast, consider rating it on your podcast platform, subscribing to it, and sharing with your friends. You can also support the podcast by becoming a patreon member. Go to: <https://www.patreon.com/TheBibleUnmuted> - or simply find the link in the description of this episode. Thanks again for listening. Until next time, friends.