

# CHARACTERISTICS AND PECULIARITIES OF ROMANS

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1. With the exception of Luke **20:16**, Romans is the book that most uses the Pauline expression *God forbid* (μὴ γένοιτο, *mē genoito*): **3:4**, 6, 31; **6:2**, 15; **7:7**, 13; **9:14**; **11:1**, 11. It appears also in 1 Corinthians **6:15**; Galatians **2:17**; **3:21**; cp. **6:14**.\*
2. The longest list of individuals saluted (**16:3-16**). In Colossians the long list of names consists of saluters (**4:7-14**, five; while Romans contains seven—eight including Tertius).
3. The only Pauline letter to a church Paul did not found (Colossians might be another.)
4. Makes extensive use of rhetorical questions: “*Shall we . . .*”: **3:5**; **4:1**; **6:1**, 2; **7:7**; **8:31**; **9:14**, 30
5. The only letter where an amanuensis speaks in his own name (**16:22**)
6. The only source that makes clear that there was more than one meeting unit in the city (**16:4-5**, 14, 15)
7. Hebrews **1:5-13** and Romans **3:10-18** (from Psalms and Isaiah) have the longest catenas of scripture.
8. Has the greatest amount of textual difficulty: the placements of the doxology and benediction as well as possible precursors of the book without chapter (**14-15**)
9. Only Paul uses “image (of God)” in an ethical sense (**8:29**, *etc.*)
10. Serves as something of a companion volume to Galatians. It amounts to a lengthened version of the earlier, shorter epistle—or perhaps more exactly, a longer version of the doctrinal section in Galatians (**3-4**).
11. Constituency of the Roman church situation

Twenty-four named individuals: Prisca & Aquila, Epaphroditus, Mary, Andronicus & Junia(s), Ampliatus, Uranus, Stachys, Apelles, Herodian, Tryphaena & Tryphosa, Persia, Rufus, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Julia, Nereus, and Olympas

Three church sets (at least): **16:3** (with Aquila & Prisca), **14**, **15**

Two households: Aristobulus and Narcissus

Salutations from Timothy, Lucius, Jason, Sosipater, Tertius, Gaius (and the whole church), Erastus, and Quartus