

ου γαρ επαισχυναμαι το ευαγγελιον

γαρ

Explanation—the rationale for Paul’s shamelessness with respect to the Gospel is because of what follows: It is the power of God unto salvation for those who believe.

δυναμις θεου εστιν εις σωτηριαν

ταντι τω πιστευοντι

(Ιουδαιω τε πρωτον και Ελληνι)

Particularization—“the ones who believe” are more specifically described as an all-inclusive group, first comprised of Jews, then Greeks

γαρ

εν αυτω

Instrumentality—it is by means of the fact that the Gospel results in salvation for all who believe that the righteousness of God is revealed.

Genitive of origin—the revelation of God’s righteousness has its root in faith, presumably that of those who believe (who Paul has already

δικαισυνη θεου αποκαλυπτεται

εκ πιστεως εις πιστιν

καθως γεγραπται

’Ο δε δικαιος εκ πιστεως ζησεται

Summary statement—*kathos* sets forth the concord of all that Paul has previously said with Scripture (Hab 2:4). The Gospel results in salvation, and God’s righteousness is revealed from/out of faith, just as it has

- Paul’s quotation of Scripture in v. 17 represents a climax to his logical flow. His initial statement in v. 16 (the Gospel is the power of God unto salvation for all who believe) is built upon by the notion of the righteousness of God being revealed “from faith....” The ultimate support for and expression of Paul’s assertions is contained in Scripture—it is written that the righteous shall live by faith. Thus there is something of a promise/fulfillment relationship between Paul’s quotation of Hab 2:4 and his assertions concerning the Gospel and the revelation of God’s righteousness from faith.
- Paul’s shamelessness with respect to the Gospel is linked to the Scriptural underpinnings concerning its salvific effect. Just as it has been written (v. 17), the Gospel is the power of God unto salvation for those who believe (v. 16). It is for that reason that Paul states he is unashamed.