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**Paul as a communication coach:
Proclaiming the gospel of salvation**

"For I am not ashamed of the gospel of Jesus Christ: it is a power of God unto salvation to everyone that believes, to the Jew first, but likewise to the Greek." (Rom 1:16)

With this key sentence of the Epistle to the Romans, Paul presents a programmatic writing that can be understood, as it were, as a reading instruction of his whole theology: the gospel (εὐαγγέλιον) is a power of God (δύναμις θεοῦ) and it is his task to proclaim it. He is chosen by God Himself as a called apostle. Convinced that the Gospel of Jesus Christ promises salvation to those who believe (cf. Rom 1:17), he professes God's message of salvation, which is in continuity with the Holy Scriptures of Israel. In Romans, Paul not only proclaims that the gospel is already salvation and that salvation is reserved only for God, who makes life possible and that beyond death, but he develops a christological teaching of revelation, which he derives from the gospel and integrates into his universal mission. As a called servant of God, he himself becomes the medium of communication for the peoples, to the Jews first, then to the Greeks.

In the dialogical approach with the members of the community in Rome, ultimately with all who hear him, the communicative moment of the kerygma becomes the leitmotif, which he links especially in the proem of the Epistle to the Romans with the addressees.

By means of hermeneutical approaches and the methodological tools of New Testament exegesis, the Pauline communication paradigms are uncovered, which are inherent in the Gospel of Jesus Christ itself. The focus is on the dimensions of the communication of faith that shed new light on the saving message of God in and through the medium of the letter.