

The Letter to Romans

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Introduction

The Letter addressed to the Jewish and Gentile Christians in Rome, the capital of the Roman Empire. It is the only letter of Paul addressed to a church which he himself did not establish. He did not even visit the community before writing the letter. It was probably in the synagogues of the Jews that Christianity was first preached in Rome. The letter is a theological confession by Paul, because it exposes much developed theological themes of Paul. Some scholars consider it as the most important Christian theology ever written.

1.1 The Christian community in Rome

A tradition claims that Peter and Paul are the founders of the Roman Christian community. It does not mean that both of them first brought gospel there, but both of them worked there and suffered martyrdom there. According to Eusebius, Peter arrived Rome on the heels of Simon Magus to preach the gospel there in the second year of Claudius (42 CE). It is not fully reliable while Peter was attending the Jerusalem council in 49 CE. Some would say that Peter departed Jerusalem "for another place" (Acts 12:17) which refers to Rome. Anyway, we do not have the valid proof of Peter founding the church in Rome. Thus, we may conclude that Peter did not found the church in Rome.

1.2. Date & Place

Paul wrote his letter to the Romans at the end of his third missionary journey (Acts 20:36) around 57 CE shortly, before his final, fateful trip to Jerusalem (Rom 15:25). He had already preached from Jerusalem to Iliricum (Modern day Albania and former Yugoslavia) (15:19). He wrote the letter from Corinth while he was staying there (Rom 16:25) with one Gains, or Caius (cfr. 1 Cor 1:14 a Gaius, closely connected with Paul, and a Corinthian).

1.3. The Context for Romans

Paul's mission policy was to preach the gospel in those areas where no one else has preached. His mission in the Mediterranean area (preaching from Jerusalem around Iliricum has come to an end). At this juncture Paul stood at a turning point in his apostolic career. Having finished the missionary work in the Eastern Empire (Rom 15:17-21), he plans to preach the gospel in Spain (Rom 1:8-15; 15:22-33). In Corinth, he heard about the strong Christian community in Rome, their gradual growth of faith and the discord between the Jewish Christians and the Gentile

Christians. Therefore, on his way to Spain, he desired to visit the Roman Christians, encourage them in their faith. Therefore, to prepare for his arrival in Rome, he wrote the letter to the Romans.

1.4. The Reasons for Romans

1. Desire to visit Romans and support of them before he goes to Spain.
- 2 It is widely accepted that Paul wrote the letter basically as a means of self-presentation to then Christians of Rome.
3. To share the Christian faith. In it Paul expressed his desire to preach the gospel among them and to be sent on by them to Spain for further missionary work. In writing to this church that he had never visited, Paul set forth his "gospel," the gospel of justification by faith which he preached.
4. Paul's indebtedness to universality of the gospel to Jews and Gentiles, to the wise and the ignorant.
5. He wanted to get the collaboration of the Roman Christians for further missionary work in the West. Some call it "ambassadorial letter to advocate on behalf of the "power of God" a cooperative mission to evangelize Spain..."
6. To ask prayers of Romans for the success of journey to Jerusalem (15:30-32). Paul also wishes to gain the spiritual and financial support of the Roman community for his task in Jerusalem.
7. To resolve a conflict between the "weak" and the "strong" in the Roman church Scholars usually identify the strong as Gentile Christians and the weak as Jewish Christians.
8. To serve as a last will and testament - According to this theory, Paul had a strong feeling that his trip to Jerusalem might lead to his death (Rom 16:31). He therefore wrote the letter of Romans to leave behind as a sort of final summary of his main ideas about his life's work.
9. To serve as a circular letter to various churches - Romans probably also existed in a form with no specific address. Paul, or a later editor, may have sent this letter to various churches, perhaps as a general summary of his teaching.

1.5. Central Themes of Romans

The universal salvation is the central theme of the whole of Romans as mentioned at the very outset of the letter (Rom 1:16-17). Paul tries to explain the universal salvation through the following sub-themes:

1.5.1. Justification

Justification is an act of God's free grace wherein he pardons all our sins and accepts us as righteous in his sight. Faith in Jesus Christ is represented in Scripture as a saving grace. It is not only the remission of sins, but also the sanctification and renewal of the interior man. Cfr. CCC 7.1547.

Paul's teaching on justification was seen as a reaction against and in opposition to Judaism. Paul develops the concept of 'justification' against judaizing tendency. "Justification by faith" was Paul's answer to the question: how is it that Gentiles can be equally acceptable to God as Jews? Issue? What was the issue between Paul and "those of the circumcision"?

According to the doctrine of justification, circumcision is no longer required. Why? In hearing of the gospel, they experience the Holy Spirit (3:2-5). In their baptism, they had already been joined to the Messiah as children of God and heirs of the kingdom (3:26-27), calling God "Father" (4:6-7). To seek now another form of initiation is to denigrate the first. To seek righteousness by the norm of Torah means denying the righteousness they received from the faith of the Messiah. Justification is not only a gift but a responsibility. It involves living with others in a community of faith with people who live for each other, even with people who are different. Previous differences are gone. Now people live a life of the justified and unified.

As against the idea of justification through "the works of law," Paul responds precisely to the Gentiles, "no human being is justified by the works of the law but only through faith in Jesus Christ" (Gal 2:16). Through the concept of 'faith' he counter attacks the restrictiveness of law. If one boasts in law only, then one affirms that God is God of Jews only. But Paul's view is that the God who justifies by faith is God of Gentiles as well as Jew (Rom 3:28, 30). The fundamental idea reflected in Pauline writing is that the gospel is for "all who believe" (Rom 1:16). The righteousness of God is to "all who believe" (Rom 3:22). Abraham is the father of "all who believe" (Rom 4:11). Christ is the end of the law as regards righteousness for all who believe (Rom 10:4). Abraham was "reckoned righteous" prior to his circumcision. His circumcision was simple the

sign and seal of the righteous relation which he already enjoyed through faith (Rom 4:10-11). God's first act of justification was proclaimed by Abraham (Gen 15:6) and this is continued in the history of Israel. It has reached its climax in Christ (I am pleased in him) and all are justified in Christ apart from any human performance.

A person is made acceptable by God on the basis of his faith in Christ. "The heart of Paul's theology of justification was the dynamic interaction between "the righteousness of God" as God's saving action for all who believe and "righteousness of God" as God's faithfulness to Israel, his chosen people" (Dunn, 344). Justification means acceptance by God - even the ungodly who trust (Rom 4:5). Justification is an access to God. God bestows the blessing of peace on those who were formerly enemies (Rom 5:10) - justification and reconciliation. Justification means acceptance into a relationship with God characterized by the grace of Israel's covenant. Justification by faith means liberty, liberty from law. For Paul, 'justification by faith' means, by faith alone. It was a profound conception of the relation between God and human kind - a relation of utter dependence, of unconditional trust. Covenant idea - hesed (love), emet (faithfulness), zedek (righteousness).

1.5.2. Righteousness

Whenever Paul writes about salvation, he speaks of it as accomplished by the righteousness of God. The righteousness of God and reconciliation are the two elements of justification. Righteousness is not an abstract concept but describes salvation in a positive way. It is different from judgement. God's judgement comes upon sin and upon the sinner. God demonstrates his righteousness by unconditionally extending his grace to man. The judgement is revealed from heaven, and righteousness is revealed in "the message of the Gospel." Paul says that the gospel is the power of God because the righteousness of God is finally revealed in it. The righteousness of God is revealed apart from the law (Rom 3:21). It is now revealed in Christ, and it is appropriated through faith in Christ. Finally, Jews and Gentiles alike experience God's righteousness through faith in Christ and apart from observance of the law. The concept of righteousness is a relational concept referring to appropriate mode of action or behaviour that should prevail among the parties who are united by a certain relationship. God and the chosen people are related by the covenant requiring mutual fidelity, God is faithful and therefore, we have to manifest our faithfulness to God and one another.

The Greek world, "righteousness" is an idea or ideal against which the individual and individual action can be measured. In Hebrew world, "righteousness" is related to the meeting of obligations laid upon the individual by the relationship of which he or she is part, eg., king Saul was unrighteous in that he failed in his duty asking to him his subject. David was righteous because he refused to lift his hand in violence against the Lord's anointed. So David is more righteous than Saul. The Righteousness of God (Rom 1:16-17) denotes God's fulfilment of the obligation he took upon himself in creating humankind and particularly in the calling of Abraham and choosing Israel to be his people. Fundamental to the conception of God's righteousness is the recognition of the prior initiative of God: in creation & in election.

1.5.3. Reconciliation (Rom 5:1-11)

Because of the dominating power of sinfulness, the faithfulness of God's people failed. God himself rectifies the ruptured relationship to his people. Through faith in Jesus Christ, God manifests the salvation offered to all through the death and resurrection of Christ. By what Christ has suffered in his passion and death, he has brought it about those sinful human beings who can stand before God as innocent, with the judgment not based on observance of the Law of Moses (Rom 4:25). Through Jesus Christ, God has set right what has gone wrong because of the sinful conduct of human beings. God takes the initiative through Jesus Christ in order to bring about the reconciliation of human sinners from a status of enmity to friendship and life. It is God's reconciliation of sinners which is part of his justification by faith through the salvific death of Christ. He has justified (5:1-3), reconciled us (5:9-11) and God's love has been poured out into our hearts through Holy Spirit. Thus, we are made a new creation, a new life above sinners, a life according to the Spirit which is manifestation of our sonship. Reconciliation is vertical and horizontal estrangement put the human existence in agony. God reconciled humanity to himself in Christ (2Cor 5:18-21) and effected a lasting reconciliation (Eph 2:11-12). It is a cosmic reconciliation (Col 1:20).

1.6. Structure of the Letter

The letter could be mainly divided into two parts: Doctrinal part (1-11), Ethical part (chs 12-15). Doctrinal part is dealing with the plan of salvation: justification by faith and sanctification through the Holy Spirit. Ethical part is dealing with the exhortations on Christian duties.

1.7. Syntactic and Morphological Analysis of Romans 5:1-21

1.7.1. Delimitation

οὖν connected to previous section. It marks a transition to a new section; thus, it introduces the consequences of justification. It refers to conclusion about peace with God based on the fact of reconciliation. It shows the recapitulation of 4:22-24 about justification. It concludes what Paul has said in the first four chapters, but mainly in 3:21-4:25.5. Now here explain the comparison and contrast between Christ and Adam to show the incompatibility of the grace with sin (5:12-21). Succeeding chapter 6:1-23 we will learn exactly when and how we are justified by faith in the Christian covenant. οὖν is presented in 6:1. It refers a new section. Therefore 5:1-21 is connected to previous and succeeding section but it is a separate section.

1.7.2. Relation to the Previous and succeeding Chapters

Verbal Relations - The opening phrase of Rom 5 is transitional. In an effective transition in 5:1a, Paul picks up the theme of righteousness through the death of Christ in 4:25. The significant connections with chapters 1 to 4. The sudden reappearance of "salvation" language in vv 9-10, recalls the only earlier but important reference in 1:16." Δικαιοῦν occurs 9 times (2:13; 3:4, 20, 24, 26, 28, 30; 4:2, 5), twice (5:1, 9), in 6:7; 8:30, 8:33(2); δικαιοσύνη fourteen times (1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11 (twice), 13, 22), twice (5:17, 21), and eighteen other times in the sense of righteousness. δικαιοσύνη/ δικαιοῦν ἐκ πίστεως as the chief theme as announced in 1:17 and developed through 3:21-4:25, is now summed up in vv 1 and 9.

1.7.3. Text Analysis

Rom 5:1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ Therefore, since being justified through faith, we have peace with God through our Lord Jesus Christ.

Δικαιωθέντες goes back to 4:25 to the verb δικαίωσεν. The justification forms the basis of the further development of Paul's thought about Christian life and its destiny. Justification seems to be subordinated to reconciliation. Δικαιωθέντες "having been justified", it is participle. It expresses the reason for the following clause, have been justified we therefore have peace with God. The term mentioned at the beginning of the section relates to the major theme of the letter as mentioned below: because we Justification (1:18-4:25)- both Jews and Gentiles have equally sinned- so divine wrath Justification (1:18-4:25)- both Jews and Gentiles have equally sinned- so divine wrath on them. The love of God to those justified by faith (5:1-8:39) - love of God has been poured out into

our hearts. Though we sinned, Christ died for us The Justification does not contradict the OT promise (9:1-11:36) – in the allegory of olive tree, it shows that the Jews can be grafted again.

The Present Participle denotes action taking place at the same time as the action of the main verb (eating the food, he goes out), and the Aorist Participle denotes action which took place before the action of the main verb (having eaten food, he goes out)

οὖν - οὖν is an illative particle: presents what follows as a logical consequence of the previous. Illative is inferential. It introduces and inference of a word or phrase. For example, 'therefore' as a consequence. The problem of οὖν here is that we are at the beginning of a new great literary unit. of the connection. It marks a transition to a new section; thus, it introduces the consequences of justification. It refers to conclusion about peace with God based on the fact of reconciliation. It shows the recapitulation of 4:22-24 about justification. It concludes what Paul has said in the first four chapters, but mainly in 3:21-4:25.

ἐκ πίστεως - "through faith".

It indicates the reason God has justified us: we have been justified because we have faith. It refers to faith in what Jesus Christ has done. ἐκ πίστεως versus διὰ πίστεως - The Pauline use is probably purely rhetorical or aesthetical. Paul prefers using ἐκ πίστεως (21 times), while less using διὰ πίστεως (6 times). By citing again the ἐκ πίστεως ("by faith") formula derived from Hab 2:4, and employed earlier at Rom 1:17; 3:26, 30;4:16, Paul insists that such righteousness never comes through works but only by faith in the gospel. This text from Habakkuk is central for his theology of justification by faith.

ἔχομεν – “let us have”

It is a indicative mood of asserting ἔχομεν”, Subjunctive is a mood of doubtful. Indicative mood is better use to subjunctive because the assurance of the peace with God of believers. When Paul dictated ἔχομεν, Tertius, his amanuensis (Rom 16:22), may have written down ἔχομεν.

εἰρήνην 'peace' represent an object of faith. It refers to a harmonious relationship between people and God and is the result of being reconciled with God. It is the product of justification. It leads to salvation.,

πρὸς τὸν θεὸν 'with,' 'toward', 'before.' πρὸς with the acc.

It used to express a kind of relationship. εἰρήνην ἔχομεν πρὸς τὸν θεόν states the theme of the section. Those who have been justified by God have peace with God.

διὰ τοῦ κυρίου διὰ with genitive object.

It indicates the reason peace has been provided. Have peace with God because of what Jesus Christ has done. Jesus died and returned to life to make this peace possible. Christ caused us to be at peace with God.

ἡμῶν the inclusive "we" - the use of the first-person plural to refer to both author(s) and his reader(s) is called the inclusive " .

Rom 5:2 δι' οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῆ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἔστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. Through whom we have gained access in faith to this grace in which we stand and boast in our hope for the glory of God.

δι' οὗ καὶ. "Through whom". δια with genitive object

The relative pronoun who refers to the previous subject ' καὶ is often used with a relative pronoun to indicate the independence of the clause, but here it is not. καὶ -the conjunctive καὶ is here adverbially used.

προσαγωγὴν (αγω = lead) 'access', 'our access', 'our introduction', 'approach'.

τὴν προσαγωγὴν 'we have access' is translated (Christ) has introduced us', 'has brought us (into)', 'we can approach God'. The implication of this word is not just that we have access, but that Christ introduces us. προσαγωγὴν is used only in Paul's authentic letters. This term appears in the context of entree to kings, dignitaries, and shrines to alter. The LXX used the verbal form of this term with reference to approaching the altar with an offering. One who is approaching alter pure and holy (Lev 4:14) qualified and blemished cattle. Qumran community used this word in order to show that community alone enjoyed access to God. When Paul used this terminology in 5:2. Paul wants to say that believers have access to "grace," on behalf of this faith.

ἐσχίκαμεν -to obtain

Two perfects that express condition in which the Christians now find themselves. The perfect here is used to denote a continuing effect on the subject. It combining the aspects of aorist

and present. Present effect is the consequence of the past action. Paul is indicating the actual possession of the accesses is the outcome of the past action of Christ.

ἑστήκαμεν -to stand

We stand' is translated 'that we now enjoy'. This perfect tense is translated as a present tense by, and all versions. It is translated with the temporal adverb 'now'. The perfect tense has a present tense meaning and indicates the current condition or experience of the Christian. All the perfect is translated present because of the temporal use of the word. It evokes the continuing present situation of the believer. The perfect tense has a present meaning and it indicates the correct condition the experience of the Christian. [τῇ πίστει]. According to Scholars it is doubtful the words τῇ πίστει belong to the text. External evidence is equally included insertion or omission. The sense or meaning is not materially changed by its presents or absence because Paul had already said faith is necessary for justification. And therefore the copiest should have purposefully dropped these words in order to avoid the superfluous use of τῇ πίστει. τῇ πίστει is a ditography, which is a mistaken repetition of a letter or a word by a copiest. If we avoid τῇ πίστει from the text nothing will change meaning.

εἰς τὴν χάριν

'grace', 'experience of God's grace', 'blessing of God's grace', 'kindness', 'undeserved kindness', 'favor', 'place of highest privilege'. This state of grace is the state of justification. It is a status of high favor with God. It is the privileged position of being accepted by him Access to grace is access to God, because grace is God's gracious giving of himself. Grace represents an event, the experience of God's acting graciously toward us.

Καυχώμεθα

From the present tense of Καυχώμεθα, Paul passes to the future, in the hope of the glory of God, last term of justification. the verb Καυχώμεθα can either be translated as an indicative, which most commentators prefer, or as a hortatory subjunctive. The indicative mood is, to boast, to exult, to rejoice. If the verb is in the subjunctive, it clearly indicates that he is recommending a revolutionary new form of boasting to replace the claims of honorable status and performance that mark traditional religion in the Greco-Roman world. In Greco-Roman culture boasting was oriented to one's own glory or the glory of one's family or group; it was an essential aspect of the

social competition by which the "dyadic personality" defined itself. Paul recommends a form of boasting consistent with the realm of grace that concentrates on two things: in "hope of the glory of God," and in the next verse, "in our afflictions."

ἐπ' ἐλπίδι 'hope'; with a possessive pronoun, 'our hope', 'our confidence'.

3. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
Yet not only that, but we also boast in our afflictions, knowing that affliction produces endurance,

οὐ μόνον – 'not only this'

It refers to their boast or confidence: not only do we boast the hope of the glory. Some read that there of God, but we also boast in tribulations.

Rom 5:3 ἡ θλίψις ὑπομονὴν κατεργάζεται

The climax consists in taking up the key word of the preceding member in the following:

ἡ θλίψις ὑπομονὴν κατεργάζεται =endurance

ἡ δὲ ὑπομονὴ δοκιμὴν = character

ἡ δὲ δοκιμὴ ἐλπίδα = hope

ἡ δὲ ἐλπίς οὐ κατασχύνει = not being disappointed

It expresses the reason we boast in tribulation: we boast in tribulations because we know that tribulations lead to the following qualities. The reasons for boasting are fourfold: development

Rom 5:4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα The endurance produces character, and the character produces hope.

δοκιμὴν -'proven character', 'tested character', being approved. It refers to a character that results from enduring trials. It is God who approves. It assumes that a test evaluates one's character.

ἐλπίδα- It is hope in God, It is the same hope of God's glory that is in the fulfillment of his promises, and of his glory. It is the hope of eternal blessing.

The anaphoric use of article

The anaphoric article is the article denoting previous reference. (It derives its name from the Gk vb, "to bring back, to bring up"). The first mention of the substantive is usually anarthrous because it is merely being introduced. The anaphoric article has, by nature, then, a pointing force to it, reminding the reader of who or what was mentioned previously.

Rom 5:5 ἡ δὲ ἐλπίς οὐ κατασχώνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. And hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us.

Κατασχώνει "does not disappoint".

'disappoint' focus on the believer's embarrassment or shame before others or on the believer's own disappointment? Here Paul is assuring hope is not illusionary but it is realistic.

ἡ ἀγάπη τοῦ θεοῦ

It is a subjective genitive, i.e., God's love here is the subject

ἐκκέχυται- "Has been poured".

It is a perfect passive. This passive verb is translated actively with God as the actor and love as the object: 'God has poured out his love' with God's love as the actor and hearts as the object: 'God's love has flooded our hearts'. This entire phrase is translated 'our hearts have been made to fully experience the love of God'.

ἐκκέχυται ἐν is preferable than ἐκκέχυται because what is to be underlined here is the result or the final condition (love), but not the movement towards it

ὅτι 'because'

This is proof for the preceding clause: hope does not disappoint us because God's love has been poured out into our hearts. The fact that God loves us is a proof of the security of our hope.

Catena aurea

Catena aurea is important as both a stylistic means and as a means of persuasion. As a means of persuasion it underlines the exorability or implacability of the last element of the argument(s). In the rhetorical manuals it has different names: ascensus, conexio, chain. Usually in

the Catena aurea the last word of a sentence is taken up as the first of the following sentence, and so on.

e.g., 5:3c-5:

καυχώμεθα ἐν ταῖς θλίψεσιν,
εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,
ἡ δὲ ὑπομονὴ δοκιμὴν
ἡ δὲ δοκιμὴ ἐλπίδα.
ἡ δὲ ἐλπίς οὐ καταισχύνει

ἐν ταῖς καρδίαις

God's love for us being poured into our hearts. It means that we are made deeply aware that God loves us, we have a sense of God's love for us. God has shown us how much he loves us, he has communicated to us that he loves us.

Rom 5:6 ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

time for the godless. While time

ἔτι γὰρ.... ἔτι

γὰρ refers to for,

κατὰ καιρὸν "at the appointed time". The article is omitted because it is a prepositional phrase.

Rom 5:7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

Rare, indeed, one dies for a righteous person, perhaps, though one may dare to die for a good person.

Μόλις - 'seldom', 'scarcely',

It indicates a further amplification of the subject of Christ dying for the ungodly. It explains how dying for sinners is proof of God's love. The γὰρ here is explanatory, it explains how this dying for sinners is a conspicuous proof of love.

γὰρ ὑπὲρ

It expresses concession: though. The conjunction γὰρ does not in itself mean 'though' but here the context demands the idea of concession.

ὑπὲρ a preposition, stands before either the genitive or the accusative according as it is used to express the idea of state and rest or motion over and beyond a place.

i. As a particle of place, i.e., over, above, beyond, across, is never used in the NT.

τοῦ ἀγαθοῦ

A distinction in meaning between δικαίου and τοῦ ἀγαθοῦ some take both as neuter ('a just cause' and 'the public good'), others take δικαίου as masculine and τοῦ ἀγαθοῦ as neuter (claiming that the presence of the article indicates).

ἀποθανεῖται·

The future indicative ἀποθανεῖται is used here occasionally as a gnomic future in order to express that which is to be expected under certain circumstances.

Rom 5:8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. Yet God shows his own love for us in that, while we were still sinners, Christ died for us.

συνίστησιν means to introduce to one another.

ἀπέθανεν here is emphatic,

ἑαυτοῦ Using ἑαυτοῦ, Paul is emphasizing on the charity of God. ἑαυτοῦ is emphatic,

ἁμαρτωλῶν This is an instance of a genitive absolute construction that involves an equative verb as participle.

Rom 5:9 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Therefore, much more, now being justified by his blood, we shall be saved by him from the wrath.

πολλῶ οὖν μᾶλλον

The phrase πολλῶ οὖν μᾶλλον 'therefore much more' is translated 'it surely follows, therefore', 'but there is more' The dative πολλῶ expresses degree of difference. The phrase πολλῶ...μᾶλλον is mostly used to show a comparison between two realities or a reasoning technique. we find in 5:8 that God shows his love even when were sinners. He Paul tells that much more he saved through blood.

ἐν τῷ αἵματι αὐτοῦ

The ἐν representing the genitive of price is also instrumental and often appears in the phrase ἐν τῷ αἵματι αὐτοῦ. The noun 'blood' is used as a Christ's death and 'his blood' is synonymous with the death of his Son' in 5:10. Blood is appropriately used to represent Christ's death in connection with Jewish sacrificial death. It is eschatological, referring to the final outworking of salvation, of being saved in the judgment. God will complete his work and ultimately glorify those whom he has justified.

Rom 5:10. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. For if, when we were enemies, we were reconciled to God through the death of his Son, much more now that we are reconciled, we shall be saved by his life.

Κατηλλάγημεν

A new term-reconciliation-is introduced here, though the thought was present already in v. 1). It is hardly surprising that καταλάσσειν and its cognates play no significant part in the language of Greek or Hellenistic religion even in connexion with rites of propitiation, since the relation between deity and man was not conceived of in ancient paganism as the deeply personal thing that it is in the Bible. In the NT they are used with reference to the relation of God and men only in the Pauline epistles (cf. 11:15; 2 Cor 5:18-20), and there they express the quality of personal

relationship which is integral to God's justification of men but which the word 'justification' does not as such necessarily

Rom 5:11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν. Yet not only that, but we also boast (rejoice) in God through our Lord Jesus Christ, through whom we have now received reconciliation.

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι -“Yet not only that, but we boast”.

Paul after the usage of a finite verb goes on with coordinate participles. It refers to salvation in the previous verse; not only will we be saved, but we also boast or exult in God himself. It is his way of indicating that he has more to say, especially focusing on the word's 'boast' and 'reconciliation' in 5:1-10, about which he wants to say more.

οὐ μόνον

"and not only so but even exulting," more likely, the participle stands for the present indicative.

Rom 5:12 Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. Therefore, just as sin entered (came to) the world through one man, and

Διὰ τοῦτο. This phrase is translated “therefore”, “wherefore”, “for this reason” It is understood as an expression giving a conclusion to all the part of 5:1-11. In the new passage it transitional to another stage. The phrase Διὰ τοῦτο introduces a conclusion drawn from 5:1-11. Justification and the certainty of salvation (mentioned in 5:1-11) is the basis of our hope, as evidenced by Christ's having conquered sin and death. The basis of hope is that Christ has reversed the consequences of Adam's sin. It introduces an application for the doctrine of justification by faith. τοῦτο 'this' referring to the promise of salvation in 5:9-10. Thus 5:12-21 is the grounds or what he has said in 5:1-11, that is, for the sake of the certainty of salvation.

ὡσπερ – just as

ὥσπερ is a protasis who doesn't have an apodosis. It's apodosis is found in v.18. It is an anacoluthon (that is, there is something lacking in the logical sequence) in which Paul begins a comparison but digresses (see the digression in the following pages), and does not state the conclusion until 5:18-19. It means that there is something lacking in the logical sequence. It is a violent break. There are three types of anacoluthon¹. Suspended , 2. Degression, 3. Participle.

The idea is reintroduced in 5:18-19: just as condemnation came through the sin of one man, so also righteousness comes through the obedience of one man. The first part of 5:18 is virtually a restatement of this clause.

καὶ οὕτως- "so too"

Typical of Pauline reasoning - he likes thinking by making paragon. Theoretically ought to be the οὕτως of the second part. Take care of this ὥσπερ... οὕτως it is called syncrisis. A clear distinction between οὕτως καὶ and καὶ οὕτως just as. The Comparison begins with ὥσπερ, but the conclusion is not introduced by οὕτως καὶ, "so too", as one might have expected and as is done in vv 18 and 19. Two significances of καί - connective and continuative. As a connective it is connecting single words. As a continuative it connects sentences.

ἐφ' ᾧ

The meaning of the propositional phrase ἐ' has been debated throughout the centuries: It is possible that refers back to "one man" (ἐνὸς ἀνθρώπου) mentioned earlier in the verse. If so, the idea is either "all sinned in one man," or "all sinned because of one man." But the distance to ἐνὸς ἀνθρώπου is too great for this to be a natural reading. The meaning of the propositional phrase ἐ' has been debated throughout the centuries. But if ἐφ' ᾧ functions as a conjunction.

Rom 5:13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου, Until the time of the law sin was in the world, but sin is not accounted when there is no law;

νόμου ἁμαρτία

Paul tends to omit the article with the substantives ἁμαρτία and νόμου but the reason is recognizable because of the abstract substantive.

οὐκ ἐλλογεῖται

οὐκ ἐλλογεῖται must be understood in a relative sense: only in comparison with what takes place when the law is present can it be said that, in the law's absence, sin οὐκ ἐλλογεῖται

Rom 5:14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ ὃς ἐστὶν τύπος τοῦ μέλλοντος. Yet death reigned from Adam until Moses, even over those who had not sinned in a way similar to Adam's transgression, who is a type of the one who was to come.

ἀλλὰ is always adversative. It is the strongest particle of contrast. Sin is not counted when there is no law, death reigned

ἐβασίλευσεν- is not accounted

The aorist normally views the action as a whole, taking no interest in the internal workings of the action. It describes the action in summary fashion, without focusing on the beginning or end of the action specifically.

παραβάσεως Transgression is sin involving the violation of a clear commandment. Sin is a disposition of rebellion and exalting the self against God, but it becomes visible and assessable as transgression only when law is given.

μέλλοντος a participle which has three possible meanings in Paul:

Can indicate the pure futurity.

Can indicate the security of the future ... that which will surely come.

Can indicate the imminence of the future ... that which is about to come.

τύπος: 'type', 'pattern', 'figure', 'image'. This phrase is translated 'In some ways Adam is like Christ who came later',

Rom 5:15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἐπέθανον Χριστοῦ ,εἰς πολλῶν τοὺς μᾶλλον πολλοὺς ἢ ἐπερίσσευσεν χάρις τοῦ θεοῦ , καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ. But the gift is not like the trespass. For if many have died because of the trespass of one man, how much more have the grace of God and his gift overflowed to the many because of the grace of one man, Jesus Christ.

Assonance

The greek text of verses 14-16 has a string of nouns that end in -μα they are: ὁμοιώμα, παράπτωμα, χάρισμα, δώρημα, κατάκριμα, δικαίωμα. They have obviously been chosen for rhetorical assonance,

translate οὐχ ὡς τὸ παράπτωμα - "is not like the trespass. For if."

interpret γὰρ here is explanatory.

πολλῷ μᾶλλον

It refers to greater certainty: the sin of Adam caused many to die, but it is much more certain that because of what Jesus did many abundantly experienced God's grace.

ἡ δωρεὰ ἐν χάριτι- "and his gift overflowed to the many because of the grace".

It is Christ's act or work, which is a work of grace, his self-sacrifice, which results in righteousness. It is what Christ graciously did for humanity

Rom 5:16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. And, the gift is not like the one of sinning; for judgment resulting from one (man's) leads to condemnation, whereas the gift (grace) following upon many trespasses brought justification.

καὶ οὐχ ("and not")

Homoioteleuton

15:16 has a homoioteleuton in the fivefold repetition of the ending-ua, which corresponds with three occurrences in v. 15, one in v. 17, and three in v. 18; it also contains a wordplay on κρίμα("judgment") and κατάκριμα ("punishment"); v. 16b-c actually embodies symploce, with τό("the ... the") at the beginning of each line and -μα -μα at the ending of each sentence.

Rom 5:17 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ. If by the trespass of one man the death reigned, through that one man, much more will those who receive the abundance of grace and gift of righteousness reign in life through the one man, Jesus Christ.

ἐβασίλευσεν

The two clauses are not exactly parallel with regard to the subject of the verb 'reign'; those who were ruled by death will themselves rule in life, that is, in the life of the eschatological future after their final vindication. In the first clause people are involuntarily subject to the fate of death, though not as a consciously chosen destiny, but in the second clause they experience the reign of life through a personal decision.

τὴν περισσεΐαν τῆς χάριτος - "the abundance of grace"

'Abundance' means God's unmerited love. 'Grace' is exegetical of 'abundance', as is 'gift of righteousness'. The gift of righteousness is God's action of freely declaring them to be righteous.

Rom 5:18 Ἀρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντα ἄνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντα ἄνθρώπους εἰς δικαίωσιν ζωῆς· So, just as through one (man's) trespass condemnation came upon all, through one (man's) act of righteousness (leads to) acquittal of life to all human beings.

Ἀρα οὖν- "so just"

"so, therefore, consequently" is used by Paul. This is an inferential opening does not have summarizing the material from vv. 12-17, but rather it draws the consequence in the following comparison between Adam and Christ. is the only conjunction strengthened by οὖν. This kind of particle is called illative. It introduces the apodosis or conclusion of the argument begun in 5:12. It introduces what follows in 5:18-21 as a summary to his argument comparing Adam and Christ in 5:12-17. The phrase also introduces a conclusion to be drawn from 5:15-17. In 5:12, which is that, as we are condemned for the offence of one man, so also are we justified by the righteousness of one man.

δικαίωσιν ζωῆς-

Exegetical genitive. It is a genitive of direction and purpose. In the genitive is in reality an apposition denoting the same person or thing as the substantive to which the genitive is attached.

e.g., "city of Rome".

πάντας ἀνθρώπους - "everyone".

The comparison between Adam and Christ continues in v. 18 with the antithetical parallelisms of vv. 18a + 18b and 19a + 19b, the latter enhanced by paregmenon in the derivation of παρακοῆς ("of disobedience") and ὑπακοῆς ("of obedience") from the same root.

Rom 5:19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. Just as through the disobedience of one man many were made sinners, so through the obedience of one many will be made righteous.

Κατασταθήσονται-

It is from the verb Καθιστήμι- ("make, cause")

It is a logical future indicative, because according to him, Paul does not speak here about the final judgment, but in all this passage he considers justification as actual, because the source of justification which is in Christ will be again opened for numerous persons other than the ones who have already been justified. Their justification is something present as well as in the eschatological future. It is a real future, referring to the final judgment.

Rom 5:20 νόμος δὲ παρεῖσθληεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερίσσευσεν ἡ χάρις, But the law came in, that trespass might increase; but where sin increased, grace increased (abound) much more.

νόμος the article is omitted with the substantive νόμος. Without an article, it refers to Moses' law without any distinction between the moral law and the ceremonial law.

πλεονάζω

Law's purpose was "in order to increase the trespass" is a shocking denial of the positive function of the law to guide the faithful in righteousness. For example, πλεονάζω is used in reference to a river overflowing its banks.

ὑπερπερίσσεύω

Aorist active indicative 'to abound even more', 'to abound all the more', 'to abound much more', 'to increase all the more.' It is clear that ἁμαρτία ("sin") in v. 20b is used

interchangeably with παράπτωμα ("trespass") in v. 20a, showing again that "Paul is not concerned with minor distinctions among grades of evil." The climax of the increase of sin was the rejection of Christ at the crucifixion, but it was in the cross that God's grace abounded even more, where sin was submerged, as it were, under a flood of pardon. God's grace is victorious over man's rebellion.

ἵνα – iva

There are seven basic uses included in this construction: purpose, result, purpose-result, substantival, expegetical, complementary, and command.

Purpose

The most frequent use of iva clauses is to express purpose. The focus is on the intention of the action of the main verb, whether accomplished or not.

Result

This use of iva + subjunctive expresses the result of the action of the main verb. It indicates a consequence of the verbal action that is not intended. The iva is normally translated so that, with the result that.

Purpose-Result

Not only is i've used for result in the NT, but also for purpose-result. That is, it indicates both the intention and its sure accomplishment.

Rom 5:21 ἵνα ὡσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. So that, just as sin reigned in death, grace too might reign through righteousness to (bring) eternal life through Jesus Christ our Lord.

ἐβασίλευσεν - "reigned".

It is an aorist. Where grace has dominion and is in control the outcome is life. Through Christ grace rules, thus making possible the righteousness that leads to eternal life. Grace triumphs and overthrows death. God's grace rules us by putting us into right relationship with himself and by leading us to eternal life.

τῷ θανάτῳ

Sin ruled over people and brought death. All inevitably sin with the result that they all die. Grace, through righteousness leads to eternal life. By conquering sin, grace demonstrates that people are in right standing with God and not condemned. Where grace rules; righteousness is the gateway to life.

Conclusion

Through the pattern of sin and death, to the pattern of righteousness, we have the “justification of life”. Justification by faith brings many things into our lives. It brings us Access to God, Perspective of God, Love from God, the Holy Spirit of God, Reconciliation to God and a Pattern from God.

