

AN INTERPRETIVE TRANSLATION

Therefore, because we have been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we also have access by faith, into this grace in which we have stood and we boast on the basis of the hope of the glory of God.

But not only that, but also we boast in trials knowing that trials produce patience, and patience [produces] approvedness, and approvedness [produces] hope, and hope does not put to shame, because the love of God has been poured into our hearts through the Holy Spirit who was given to us.

For Christ, while we were still weak, at the right time He died for us. For, scarcely would someone die for a righteous man. Although, perhaps someone might dare to die for a good man. But God demonstrates His love for us, that while we were still sinners, Christ died for us. Therefore, how much more having now been justified by His blood, will we be delivered through Him from wrath. For while we were enemies, we were reconciled to God through the death of His Son. How much more having been reconciled, will we be delivered by His life. But not only that, but also rejoicing in God through our Lord Jesus Christ through whom now we have been reconciled.

—Romans 5:1-11

AN EXEGETICAL OUTLINE

- I. Paul summarizes the previous discussion of justification and continues with a discussion concerning trials (1-5)
 - a. Paul reminds his readers that they have been justified (1-2)
 - i. The means by which one is justified is by faith (1a)
 - ii. One benefit of justification is peace with God through the Lord Jesus Christ (1b)
 - iii. Another benefit of justification is access into the sphere of grace by faith through Jesus Christ (2)

1. Those that are in the sphere of grace stand in the hope of God's glory (2b)
 2. Those that are in the sphere of grace rejoice in the hope of God's glory (2c)
- b. Paul reminds his readers that they should boast in tribulations (3-5)
- i. Tribulation produces patience (3b)
 - ii. Patience produces approval (4a)
 - iii. Approval produces hope (4b)
 - iv. Hope does not put to shame (5)
 1. The reason hope does not put to shame is because the love of God has been poured out into their hearts (5b)
 2. The means by which one is not put to shame is through the Holy Spirit which has been given (5c)
- II. Paul explains that Christ's death is the means of justification but His life is the means of deliverance from wrath (6-11)
- a. Paul reminds the Romans that Christ's death was unusual for humankind (6-8)
- i. Christ died for the weak and ungodly (6)
 - ii. Most would not die for a righteous man (7a)
 - iii. Some might die for a good man (7b)
 - iv. As a demonstration of His great love, Christ died for sinners (8)
- b. Paul reminds the his readers that if God has already justified sinners how much more will He deliver them from wrath (9-11)
- i. The means by which one is justified is by Christ's blood (9a)
 - ii. That much more will one be delivered from wrath (9b)
 - iii. The means by which one is reconciled is by Christ's death (10a)
 - iv. That much more will one be delivered by means of His life (10b)
 - v. Deliverance will precede boasting in one's relationship to God (11)

EXEGESIS OF ROMANS 5:1-11

Having completed his discussion on justification by faith alone (3:21–4:25),¹ Paul transitions into a new section on sanctification (Chs. 5–8). While clearly explaining that justification is rooted in faith, Paul explains that believers are endowed, at the moment of justification, with sanctifying-power to experience a victorious Christian life. This includes the ability to be delivered from sin's power through the life of Christ.

¹ Douglas Moo, *The Epistles to the Romans*, eds. F.F. Bruce, Gordon D. Fee, and Ned B. Stonehouse, NICNT (Grand Rapids: William B Eerdmans Publishing Co., 1996), 290. He suggests that Paul's theme of justification by faith is from 1:18–4:25.

While Paul’s readers are reminded that what they rejoice in is the hope of glory, shockingly Paul also instructs them to rejoice in their afflictions. These afflictions, Paul reveals, produce patience, which produces the quality of being approved, which produces hope. Paul’s desire for the believers in Rome is to not only believe that Christ can justify them, but that afflictions can strengthen them. Yet, the approvedness and hope that Paul speaks of cannot be produced without a proper response to affliction. Just as Paul’s readers were not guaranteed hope and the quality of being approved, they were not guaranteed complete deliverance from the earthly consequences of sin nor the wrath of God. Paul teaches the Roman believers that these qualities only come through Christ’s life—our Savior who rejoiced in His own affliction, even until death. Therefore, just as Christ rejoiced in affliction we should also rejoice in affliction because only then will we walk in newness of life (Rom 6:4).

Considerable debate exists among scholars concerning whether chapter 5 extends the justification section of Romans, whether it serves as a transition between the justification and sanctification sections, or whether it belongs exclusively to the sanctification section.²

There are compelling reasons why 5:1-11 belongs to the sanctification section. The term “life” and its derivatives appear only three times in chapters 1–4.³ Yet, they appear twenty-five times in chapters 5–8.⁴ This clearly indicates that the concept of “life” is extremely important in chapters 5–8. It also demonstrates a strong link. In addition, the

² See René Lopez, “An Exposition of ‘Soteria’ and ‘Sozo’ in the Epistle to the Romans” (Th.M. Thesis, Dallas Theological Seminary, 2002), 41-49.

³ Cf. Romans 1:17; 2:7; 4:17.

⁴ Cf. Romans 5:10, 17-18, 21; 6:2, 4, 10 (2X), 11, 13, 22-23; 7:1, 2, 3, 9, 10; 8:2, 6, 10-11, 12, 13 (2X), 38.

theme of “hope,” which begins in 5:2 climaxes in 8:17-25, which seems to further unify this section. It is as if Paul bookends these chapters with the theme of hope intertwined with the prospect of an abundant Christian *life*. Furthermore, others phrases link this section together such as: “through our Lord Jesus Christ” (5:1, 11), “through Jesus Christ our Lord” (5:21; 7:25), and “in Christ Jesus our Lord” (6:11; 8:39).⁵ Hence, Paul transitions from justification in chapters 1–4 to the Christian life in chapters 5–8.

They Have Been Justified (1-2)

In what seems to summarize chapters 1-4, Paul sets forth the participial clause *Dikaiwente*⁶ *ouh*.⁷ This participial phrase (having been made righteous by

⁵ See Cranfield, 254.

⁶ As of late, there has been a recent trend, by many New Testament theologians, to understand the concept of justification as something other than being declared right (See Sanders and N.T. Wright on “covenantal nomism”). Holland holds a modified position yet writes, “It is my intention to show that justification in the New Testament does have the forensic meaning that the Reformers understood, but at the same time a much wider content that relates to how God brings people into a covenant relationship with himself” (Tom Holland, *Contours of Pauline Theology: A Radical New Survey of the Influences on Paul’s Biblical Writings* [Geanies House, Scotland: Christian Focus Publications, 2004], 183). He believes that Paul was not criticizing the Jews for their legalism but for their nationalism. BAGD defines *dikaion* as vindication or to “be acquitted, be pronounced and treated as righteous...make free or pure” (see BAGD 2, 3a, c, p. 197). It is clear from Romans chapters 1–4 that Paul defines justification as a moment-in-time-declaration that one is just. John also uses moment in time language to describe a believer passing from death to life and his present possession of eternal life for all who believe in Christ. Romans 4:4-5 clearly rules out works and pictures a court where the one who has faith is vindicated based on his faith. God declares the one who lives by the law and the one who doesn’t just based solely upon their faith (Romans 3:21-31). For evidence of this sense in Koiné literature, see Moulton and Milligan. They note, “In P Ryl II. 119¹⁴ (A.D. 54-67) the reference is to awarding a verdict in the courts: *epikaiwsen apodounai hma- tou kefal aion kai wnakomisasqai thn upoqhkh*, ‘he decided that we should repay the capital sum and recover the mortgage,’ etc. The case was before a *dikaioth-*, and the verb gives an interesting contemporary illustration of Paul’s usage. From the same century comes P Tebt II. 444 *ta dia th- sungraph- detakiomena kefal ai* (*l. dedikaio mevna kefavlaia*), ‘the sums *fixed* [declared just] by the contract.’ The spelling may be taken as evidence that the word was good vernacular. Add the fragmentary P Oxy III. 653 (A.D. 162-3), where the Praefect refers to a trial before the Chiliarch...” (J.H. Moulton and G. Milligan, “*dikaion*,” in *Vocabulary of the Greek Testament* (Peabody, MA: Hendrickson Publishers, 1997), 162.

⁷ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan Publishing House, 1996), 673. He states that *ouh* is an Inferential Conjunction that many times summarizes the preceding.

faith),⁸ summarizes what precedes and serves as the cause of the following phrase (we have peace with God). This is supported by the use of *ouh*, which is an inferential connector denoting that Paul is concluding his prior section and introducing its experiential results.

There is a textual problem in v. 1. Debate exists over whether the phrase should read “let us have peace with God” (*eƿwmen*) or “we have peace with God” (*eƿcomen*). Although the textual evidence is more convincing for the former, the contextual evidence should persuade one to take the latter reading.⁹

Although we have peace with God, Paul qualifies this by noting that one can only be justified and have this peace by means of faith. Thus, only those who are justified can enjoy this peace. Paul’s use of “we” indicates that Paul wrote with believers in mind.¹⁰

⁸ Ibid., 662, cf. fn. 11. Wallace states that *Dikaiwqente* is an adverbial participle of cause. Wallace also states that most causal participles precede the verb that they modify. This consummative aorist participle denotes cessation of the act of justification. Justification is in the past and it is for that reason, the readers can enjoy peace with God.

⁹ The first reading (*eƿwmen*), has older and more reliable manuscripts thus stronger textual evidence (* A B* C D K L 33 81 630 1175 1739*) than the second reading (*eƿcomen*), which has (¹ B² F G P Y 220 278 104 365 1241 1505 1506 1739^c 1881 88 326 330 629). It has been said that ¹ B should have predominance over other manuscripts because of its strong character (Bruce M. Metzger, *The Text of the New Testament: Its Translation, Corruption, and Restoration*, 3rd ed. [New York: Oxford University Press, 1992], 42) and it is also acknowledged that B is one of the most important uncials and also has a strong date and character (Ibid., 37-47). Westcott and Hort opined that, “... the reading of ¹ B should be accepted as the true reading until strong evidence is found to the contrary” (Ibid., 133). The first variant also has strong genealogical solidarity and geographical distribution because of its strong Alexandrian (* A B*) and Byzantine (K & L) text types. However, the internal evidence must be weighed. The difference between the two readings is marked. The text would either read “having been justified, let us have peace with God” (*eƿwmen*) or “having been justified, we have peace with God” (*eƿcomen*). Ephesians 2 seems to indicate that if we are justified we have peace with God. Therefore, the indicative reading (*eƿcomen*) should be preferred.

¹⁰ Wallace, 398. Wallace translates the phrase *eijrhnhn eƿcomen* “we both have peace” because he believes that this third person usage is an inclusive “we.” One should also note an article by Patricia McDonald where she states, “We are proposing here that it can be regarded as a rhetorical bridge between the apostle and the Roman Christians. That is to say, in these eleven verses Paul for the first time in Romans draws repeated attention to the *de facto* unity that exists between himself and those to whom he is writing...” (Patricia M. McDonald, “Romans 5:1-11 as a Rhetorical Bridge,” *Journal for the Study of the New Testament*, vol 40 [1990]: 81). She seems to agree with Wallace’s view of the inclusive “we,” however, she unlike Wallace, views this as a structural change for Paul that begins to bridge the gap between chapters 1–4 and 5–8. Also, Warren Crump comments, “It is evident that chapter 5 is the passage

The first part of v. 1 “having been justified by faith” seems to parallel the latter part of v. 9, “having now been justified through His blood.”¹¹ This use of the word (ειρήνην) “peace” denotes, not a subjective feeling of peace, but the objective state of being at peace as opposed to being inimical.¹² This becomes apparent when its parallel in verse 10 is in view, “For while we were enemies, we were reconciled to God...” Just as we are justified through Christ, we are also reconciled to God through “our Lord Jesus Christ,” which gives us the benefit of peace with God. As the author mentioned previously, this phrase occurs repeatedly in chapters 5-8,¹³ but in slightly different orders. This seems to suggest that these serve as bookends for the subsections and tie them together into one unit.

Another benefit that justification has brought is that we have access. Just as our peace is through Christ, our access is also through Him. The verb εἰσῆλθωμεν should be translated “we have” because it is meant to emphasize the present results and the present state of affairs.¹⁴ Fanning notes, “With some verbs the perfect denotes instead a stative

in which the transition is made from the establishment of righteousness by faith to the portrayal of Christian existence under grace in the ‘not-yet’ interim before the believers are raised with Christ and attain *doxa*” (Warren Crump, “The Structure & Soteriology of Romans in Light of the Function of 5:1-11 in the Argument of the Epistle” [Ph.D. Dissertation, Princeton University, 1978]: 7).

¹¹ Hendrikus Boers, “The Structure of Rom 5:1-11,” in *Text and Geschichte* (Die Deutsche Bibliothek, 1999), 5. He shows that there seems to be several parallels in this passage. The first he sites is the parallel between 1a (Having thus been justified by faith) and 9b (Having now been justified through his blood). He also sees a parallel between 3ab (Not only that, but we also boast in...) and 11ab (Not only that, but we also boast in...). He states, “These parallels are not haphazard, but reveal a parallel structure, vv. 1-5 and 9b-11. Within each of these parallel structures there is an expansion of meaning, signaled by the repeated ‘not only that, but we also boast in...’ (3ab and 11ab).”

¹² C.E.B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, vol. 1 (Edinburgh, Scotland: T&T Clark, 1975), 258.

¹³ The word order is slightly different in 5:11, 21; 6:23; 7:25; and 8:39, however, Cranfield and Nygren both believe that chapters 5–8 seem to belong together.

¹⁴ Wallace, 574-76. Also BDF §343.2. Wallace states that εἰσῆλθωμεν should be translated as an Intensive perfect, which emphasizes its present state.

sense *without* reference to a previous occurrence which began the state, and thus it is no different in meaning from the present stative idea.”¹⁵ Therefore, because we are justified, we presently have this access. This concept illustrates the temple where a thick curtain once separated God, whose abode was the holy of holies, from sinful man. This barrier has now been removed because of Christ’s death (Matt 27:51). Thus, we have the same access to God on a daily basis as the high priest had once a year in the Old Testament. This truly is a wonderful gift from God.

Moo notes our access is into the “state or realm” of God’s grace.¹⁶ This grace should be seen as the unimpeded favor that God grants to those that have been justified. Paul’s words “In this grace, in which we stand” seem to indicate that through this grace we can come boldly before the throne of God, to which we have access by faith. Paul uses the Greek word *prosaqwghn* in two other places in the New Testament (Eph 2:18; 3:12) to illustrate the great privilege that believers possess, namely accessing the throne of God. There is a variant reading, which excludes “by faith,”¹⁷ however; the verse’s meaning is not challenged either way.

In chapter 6, Paul writes, “For sin shall not be your master, because you are not under law, but under grace,” (Rom 6:14) which further clarifies what it means to stand before God in the sphere of grace. However, this unfathomable grace, in which we stand,

¹⁵ See Buist M. Fanning, *Verbal Aspect in New Testament Greek* (Oxford: Clarendon Press, 1990), 139.

¹⁶ Moo, 301.

¹⁷ The evidence is split whether to include *th/pistei* or to exclude it. The external evidence to include it is (* C K P Y 33 278 1739 1881) and for its exclusion (B D G 220). There is a third textual variant—for the text following the conjunction *en* (² A), however, the external evidence is not solid. Because *en* and B are split, it is best to conclude that the external evidence is not satisfactory to make a judgment call. The date and character, geographical distribution, and genealogical solidarities are very similar. Also, because the context suggests that it could easily just be an explanatory note, its inclusion is preferred.

is only available to us because of the access that our justification by faith has allowed us to have. We also boast on the basis¹⁸ of the hope of the glory of God. Some have said that this hope refers to the “illumination of man’s whole being by the radiance of the divine glory which is man’s true destiny but which was lost through sin, as it will be restored.”¹⁹ But, the following verses speak of afflictions, which bring about change in one’s life. Some might say that God is obligated to use these afflictions to produce patience, approval, and hope. Some have perceived this as a major problem for theologians. Yet, a more probable view is that Paul is explaining the benefits of justification (v. 2). This concept will be further clarified in vv. 3-11. These things may never be fully realized in this life; however, Paul wants his readers to know that their hope of glory and honor is sourced in God Himself.²⁰

They Should Boast in Tribulations (3-5)

Signaled by the phrase “but not only that” (*ouj monon de*), Paul refers back to the phrase “we boast on the basis of the hope of the glory of God.” Concerning this, Cranfield writes, “with *ouj monon* has to be understood that which immediately precedes.”²¹ Furthermore, the phrase “But not only that but also” (*ouj monon de; ajl l a; kai*)²² seems to not only refer back to what precedes but also provides a contrast. Paul

¹⁸ Because the *epf* is with the accusative *ej pidi* it might be translated “on the basis of” (Cf. Wallace, 376).

¹⁹ Cranfield, 260.

²⁰ Thomas R. Schreiner, *Romans* (Grand Rapids: Baker Books, 1998), 254. Schreiner states that “the genitive *qeou* is a genitive of origin, indicating that the glory believers will experience is a gift of God’s grace.”

²¹ Cranfield, 260.

²² Ibid. Cranfield states that “The expression is elliptical” in that it is structured *kaucawmai* + phrase *ouj monon de; ajl l a; kai; kaucawmai* + phrase. BDAG states that it indicates contrast in which

makes a contrast between “we boast on the basis of the hope of the glory of God” and “we boast in afflictions.” Therefore we know that we cannot boast in our afflictions if we do not first boast on the basis of the hope of the glory of God. The verb “we boast” (καυχόμεθα) is repeated directly after the phrase οὐ μόνον διὰ τὴν ἰσχυρίαν which seems to further signal a connection between vv. 2 and 3 because of its repetition. The phrase ἐν ταῖς κλιμασίαις can be translated “while undergoing afflictions” or “in afflictions.”²³ However, it should be noted that Paul commonly uses (ἐν) to introduce the object of boasting. Therefore, when Paul tells his readers to boast in their afflictions, their curiosity is most likely raised.²⁴ His readers might have expected Paul to say something like “rejoice in the Lord always.” It should be noted that in Romans 8:18 and 2 Corinthians 4:17 Paul says that our afflictions are nothing in comparison to the state of glory in which we will exist for eternity.

The phrase (εἰδότε²⁵ ὅτι²⁶) is repeated in 6:9 and should be understood as “knowing that” in the sense of absolute or full knowledge.²⁷ For Paul and his readers there is no doubt “that afflictions produce patience” (ὅτι ἡ κλιμασία ὑπομονήν

boasting on the basis of the hope of glory and boasting in afflictions are contrasted. The reader should not only boast on the basis of hope, but should also boast in their afflictions.

²³ Moo, *The Epistle to the Romans*, 302. Moo states that we should not only boast in our afflictions, which would be in respect to our afflictions, but we should also boast while undergoing afflictions, which would understand ἐν as being circumstantial. The author opines that one could also take this preposition as one of cause. We should boast or rejoice because of afflictions. Also, cf. Warren Crump (Ph.D. Dissertation, Princeton University, 1978), 91.

²⁴ Schreiner, 255.

²⁵ Moo notes, “The participle εἰδότε is causal” (303). If this is the case, the translation, “Because we know that...” would be preferred. Also see Wallace, 631, fn. 47.

²⁶ BDAG comments that the conjunction ὅτι is sometimes used after verbs that denote mental or sense perception, or the transmission of such perception, or an act of the mind, to indicate the content of what is said, etc.

²⁷ Cranfield, 261.

katergazetai). Many have tried to say that the “afflictions” that Paul spoke of, which bring about patience, are only those afflictions that are caused directly because of one’s profession of faith. However, Moo states, “in a certain sense, all suffering is ‘on behalf of Christ’... all suffering betrays the presence of the enemy.”²⁸ Although believers can count on suffering, they cannot count on patience. Nygren states, “If there were no suffering, hope would never have opportunity to attain to its full strength... the role of suffering in the Christian life is to develop endurance.”²⁹ Nonetheless, endurance and patience are not guaranteed because those that are afflicted must rejoice in their afflictions in order for these trials to thoroughly work through them. Just as Paul said in 2 Corinthians 12:9, “Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me,” Christ’s strength rests on those who boast in their weaknesses (i.e., trials).

BDAG defines katergazomai as “to bring about.” The word can also mean “to conquer or subdue.” One might say that we have the power through our afflictions to conquer and subdue patience. Paul’s desire is for the Romans to allow their afflictions to capture patience in their lives.

Paul knew that unless the Romans rejoiced in their afflictions that v. 4 “patience produces approvedness and approvedness produces hope” could never be realized in their lives. It seems that just as Paul used “to produce” (katergazomai) explicitly in v. 3, he is also implicitly using it in v.4 in order to continue his thought progression. Because

²⁸ Moo, 303.

²⁹ Anders Nygren, *Commentary on Romans*, trans. Carl C. Rasmussen, 2nd ed. (Philadelphia: Fortress Press, 1972), 196.

afflictions bring about patience and patience brings about approvedness, one must first have patience in order to bring about approvedness.

The “and” (de) in v. 4 seems to indicate that Paul is continuing his thoughts concerning afflictions. This is further signaled by his multiple uses of the conjunction “and” (de) in order to connect his thoughts together.³⁰ BDAG defines “approvedness” (dokimh)³¹ as “the quality of being approved,” but it can also be translated “strength of character” (TDNT). James 1:12 says, “Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him.” Patience and endurance produce approvedness, however if one is not patient, he will not reach this quality or state of being approved. Likewise, if a believer is not characterized as having this quality of approval, hope will not be produced in him. Cranfield comments, “The quality of provedness which is possessed by faith when it has stood up to testing, like the precious metal which is left when the base metals have been refined away.”³² In order for a Christian to have this approvedness, he must first be patient and prior to that endure testing. James writes, “As you know, we consider blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy” (James

³⁰ Paul introduces a string of phrases using the connective conjunction *de* three times. The context also seems to indicate that vv. 3-5 are being connected together in order to build up to a climax in v. 5. See Cranfield, 261.

³¹ Moulton and Milligan state, “Paul is accordingly the earliest authority, but certainly not the coiner, unless we are to make the medical writer dependent on him.” They also assert that just as *agaphsi'* produced *agaph*, *dokimhsi'* might have produced *dokimh* (James H. Moulton and George Milligan, *The Vocabulary of the Greek Testament* [Grand Rapids: W.M. B. Eerdmans Publishing Co., 1974], 167). BDAG defines *dokimh* as the “quality of being approved” as well as a “test.” This word seems to be very closely related to *dokimo* and its opposite *adokimo*. These words carry the sense of qualified and unqualified respectively.

³² Cranfield, 261.

5:11). Those who persevere know that God is full of compassion and mercy for they see the end result of endurance.

Completing the climax of his previous thoughts, Paul states, “and hope does not put to shame.” Moo believes that “hope” is the focal point of this passage and therefore v. 5 functions as the “hinge” in this passage.³³ Cranfield notes, “v. 5a is not intended as a general statement, but refers only to the hope which is grounded in faith in Christ.”³⁴

Bultmann observes,

Accordingly, it appears as if hope is only the result of a life process which leads from patience through character to hope, whereas, according to verse 2, hope is already given with the justifying faith. That, then, only makes it clear that faith is no state, that hope is no certain possession, but that faith is a movement of life which always has to prove itself in patience. Basically, faith repeatedly has to be carried out anew in order that hope repeatedly may be acquired anew.³⁵

Yet, the text states that “approvedness produces hope.” To say that hope is given upon justification is to circumvent Paul’s logic. This hope should also be qualified as one that is backed up by patience and approvedness. If a believer observes his life and he is one that is patient and rejoices in afflictions, his hope that he will not be put to shame will most likely be validated. Just as Paul wrote to the Philippians, “I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death” (1:20).³⁶ Paul knew by the

³³ Moo, 304.

³⁴ Cranfield, 262, fn. 1.

³⁵ Rudolf Bultmann, “Adam and Christ According to Romans 5,” in *Current Issues in New Testament Interpretation*, eds. William Klassen and Graydon F. Snyder (New York: Harper & Brothers, 1962), 146.

³⁶ 1 John 2:28 says, “And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.” John knew that if they did not abide in Christ, they would be ashamed at His coming. Just as John exhorted his readers to allow God to work

way in which he lived that he had no reason to be ashamed because he allowed his afflictions to work thoroughly through his life. Nevertheless, because Paul knew that all believers are accountable for their actions,³⁷ he exhorted the Church of Rome to not shun affliction but to rejoice in it.

We know that tribulation produces hope. A man that fails under the pressure of his circumstances is a man who easily loses hope. However, an “approved man” is one who is rich in hope. This hope need not be a source of embarrassment. The reason for this lack of shame (οἴτι) is found in the internal realization of God’s love to which the experiences of vv. 3 and 4 give rise. Therefore, Paul can say, “Our hope will not be ashamed because³⁸ the love, which comes from God,³⁹ has been poured out⁴⁰ into our hearts.” This love seems to be parallel to Paul’s idea of wrath in v. 9, which would seem to indicate that the two are being compared.⁴¹ The Holy Spirit, who was given to us, has been poured

thoroughly through them, Paul also exhorts his readers to allow afflictions to produce patience, approvedness, and finally hope.

³⁷ 1 John 4:17 says, “Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.” The Lord does not want us to be shameful on the day of judgment, but bold. This is why he says that we should rejoice in our afflictions because they produce patience which produces approvedness which produces hope. This hope will not be ashamed at the Bema seat of Christ if we have persevered (cf. 2 Corinthians 5:10). Isaiah 45:17 also speaks of judgment, “But Israel will be saved by the LORD, and that salvation will continue forever. Never again will Israel be put to shame.”

³⁸ The phrase begins with a causal οἴτι clause. We will be bold because the love of God has been poured out in our hearts.

³⁹ Wallace, 121. He states that various theologians have interpreted this genitive as objective (the love that comes from God and produces our love for God (cf. Augustine in *Spiritu Lit.* 32:56 and Luther), however, he believes (along with Moo) that it should be seen as a subjective genitive (the love which comes from God).

⁴⁰ *Ibid.*, 577. Wallace states, “This verse is wedged in the middle of the section of Rom 5 that deals with God’s work in salvation, setting the groundwork for sanctification. The stress, therefore, seems to be slightly more on what Christ’s finished work on the cross accomplished as a solid basis for believer’s present sanctification” and that is why he believes that this verb should be translated as an extensive perfect, which emphasizes the completed action.

⁴¹ It seems that Paul’s use of both love in v. 5 and wrath in v. 9 are juxtaposed. (Benjamin Bedenbaugh, “Paul’s Use of ‘Wrath of God,’” *The Lutheran Quarterly* [1954]: 156, fn. 10). The wrath of

out. The reason we know that we will not be put to shame and that we can have hope is because God has lavished his great love upon us and has actually brought it into our hearts through the gift of the Holy Spirit.⁴² Dunn comments, “What is striking about this first reference to God’s love in Romans is that Paul should speak of it in such vivid experiential terms—God’s love not simply as something believed in on the basis of the gospel or the testimony of the cross (cf. even v 8), not simply certainty of God’s love (Kuss), but God’s love itself (Althaus) experienced in rich measure.”⁴³ Later on in Romans, Paul states, “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit” (15:13) and then again in 15:16, “to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.” The Spirit is said to be the mark of our redemption (Ephesians 1:13; 4:30), but He also gives power to those who “with all joy and peace as you trust him, so that you may overflow with hope by the power of the Holy Spirit” (Romans 15:13). We have proof that we will have hope and not be ashamed, if we with all joy and peace trust in Him.

God seems to be the opposite of the love of God, which is received through the Holy Spirit. The Holy Spirit gives us power, which helps us to have joy in our afflictions, produce patience, approvedness, and hope. The love of God thus is not always evident in the believer. The Love of God in 1 John 2:5; 3:17; 5:3 seems to indicate that loving God is keeping His commandments.

⁴² The preposition *διὰ* should be seen as conveying agency. Therefore, agency by which the love of God has been poured out is through the agency of the Holy Spirit.

⁴³ James D.G. Dunn, *Romans 1-8* (Dallas: Word Books, 1988), 252.

Christ's Death Was Unusual for Humankind (6-8)

After speaking of the love of God, Paul returns his readers attention to the death of Christ. With his use of *eti*, Paul seems to be emphasizing this verse.⁴⁴ Paul further explains our status of justification and sanctification.⁴⁵ He does this by the use of the well known (*fortiori*) rabbinic device which argues from the greater to the lesser (5:9-10, 15, 17, 20). In due time Christ died for the ungodly (greater).⁴⁶ Thus, if God did the greater work of dieing for sinners, how much more will He provide the power necessary for them to live victoriously? This device is used as a comparative device in this section as well as between the justification and sanctification sections in Romans (chapters 1–4 and 5–8).

Paul continues by stating that Christ died for us, and His love reached out to us (v. 5), while we were still weak. We were in a state of helplessness. However, the outpouring of the Holy Spirit in v. 5 makes this statement no longer true of us. Thus the power of the resurrection now becomes ours (cf. 6:1-14; 8:10-11). Schreiner points out, “Christ did not die for sinners because he detected in them an inclination toward God or (v. 10) a desire to end the enmity toward him. He died to overcome the enmity and

⁴⁴ Cranfield believes that the first *eti* is preposed to give special emphasis to this section, however, the second is included in order to clarify (Cranfield, 263). Schreiner comments, “Paul probably emphasizes the second *eti*, highlighting that Christ died for us before we made any move toward him. The repetition of *eti* before *amartwln* makes the same point” (Schreiner, 260). It seems that Paul is clearly highlighting the first *eti* because he also seems to highlight “death” in 6, 7, and 8, to which the second *eti* is close.

⁴⁵ This explanatory *gar* seems to explain Paul’s earlier reference to *Dikaiwqente*“. This conjunction also acts as an introduction to this section (Moo, 306).

⁴⁶ Calvin states, “I would fain know, from those who pretend that man meets God with some righteousness of works, whether they imagine there is any kind of righteousness save that which is acceptable to Him. If it were insane to think so, can any thing agreeable to God proceed from his enemies, whom he abominates with all their deeds? Truth declares that we are all the avowed and inveterate enemies of God until we are justified and admitted to his friendship (Rom. 5:6; Col. 1:21)” (*Institutes of Christian Religion*, Book III:14:6).

hostility of the ungodly toward God.”⁴⁷ Thus, God did not wait for man to repent or to start looking for Him. BDAG defines *ajsqenhl'* as “weak and powerless.” Christ died for us when we were⁴⁸ still helplessly weak.⁴⁹ But, because of His Spirit, we can now live the resurrected life.

Christ’s death occurred at “the appointed time” (*kata; kairon*). BDAG supports this translation. Galatians 4:4 says that God sent his Son “when the time had fully come.” It was the perfectly appointed time for Christ to die. Mounce notes, “Not only was it the right time in terms of the sweep of history but it was the right time in the sense that we were powerless to break the chains of sin.”⁵⁰

This is exactly what Christ accomplished, Christ died for the ungodly who were enslaved to sin (cf. 6:7). The death of Christ was accomplished on our behalf (*uper hmwn*).⁵¹ The word *ungodly* (*ajsebwn*) is modified by the verb *to die* (*apeqanen*), which Moo notes, “Paul accentuates the unity of the argument in vv. 6-8 by ending each sentence (in the Greek text) with the verb to die (*apeqanen*).”⁵²

⁴⁷ Schreiner, 260.

⁴⁸ Cranfield seems to define the genitive participle *ohtwn* as temporal because he translates it “when we were” (Cranfield, 264). This action would be contemporaneous with the death of Christ, which might seem to be a problem, however, the death of Christ looks forward and backward in time. So, although many died before Christ’s death, his death is timeless.

⁴⁹ Ibid., 264.

⁵⁰ Mounce, 136.

⁵¹ Schreiner notes that Christ died *uper hmwn* as “our representative and as our substitute” (Schreiner, 260). Wallace states that there are three ways in which *uper* can modify a genitive: (1) Representative; (2) Reference; and (3) Substitution (*Greek Grammar Beyond the Basics*, 383). Schreiner narrows the possibility down to two; however, the two categories seem very similar.

⁵² The emphasis that *eti* gives should also be noted, however, Paul seemingly emphasizes his structure in vv. 6-8 by using *apeqanen* (at the end of v. 6), *apoqaneitai* (at the end of v. 7a), *apoqanein* (at the end of v. 7), and *apeqanen* (at the end of v. 8). Therefore, the sections 6-8 and 9-11 should be seen as distinct.

Paul begins this section by setting forth the Greek word *mol i* "with difficulty."⁵³ Paul follows this with the word "for" (*gar*) in order to further explain what precedes.⁵⁴ This is an example where Paul makes several assertions and then strengthens them. This is signaled by the use of this particle. Levinsohn writes, "The presence of *gar* constrains v. 7b to be interpreted as strengthening v. 7a."⁵⁵ Thus, Paul notes that most would not die for a righteous man and then strengthens that claim by asserting that one would not even die for a good man. This string of three *gar* clauses is thus constrained to be interpreted as providing strengthening material. Thus, in v. 5b, Paul writes, "the love of God has been poured out within our hearts through the Holy Spirit who was given to us." This assertion is strengthened by v. 6. Paul then strengthens v. 6 with v. 7a, which he then strengthens with v. 7b. The particle *gar* should not merely be given a gloss in these verses. A more concise manner of looking at these verses would be to note that these *gar* clauses are contextual markers constraining the connected material to be interpreted as strengthening material. The use of *gar* should signal to the reader that Paul is building an argument by making assertions and following them with support.⁵⁶

⁵³ Moo comments, "*mol i*". This adverb usually denotes the difficulty of accomplishing the action, but here—its only Pauline occurrence—it probably indicates how rare the action is (cf. BDAG)" (308, fn. 73).

⁵⁴ Paul uses explanatory *gar* clauses in vv. 6, 7a, and 7b, however he uses a *dein* in v. 8. Paul also uses a form of the verb "to die" at the end of vv. 6, 7a, 7b, and 8. It seems that Paul may be concluding or bringing emphasis on v. 8 preceded by an explanation of the concept of *Dikaiwqente*".

⁵⁵ Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 2d ed. (Dallas: SIL International, 2000), 101.

⁵⁶ For the strengthening constraint view of *gar* see Michael Makidon, "The Strengthening Constraint of GAR in 1 and 2 Timothy" (Th.M. Thesis, Dallas Theological Seminary, 2003). Also see René Lopez, "An Exposition of 'Soteria' and 'Sozo' in the Epistle to the Romans" (Th.M. Thesis, Dallas Theological Seminary, 2002), Anthony Wang, "The Use of GAR in Romans and Galatians" (Th.M. Thesis, Dallas Theological Seminary, 1996), and Geneva Misener, "The Meaning of GAR" (Ph.D. Dissertation, University of Chicago, 1904).

Moo believes that the **gar** clause should be translated “although.”⁵⁷ Given this sense, the passage would be translated as: “For, with difficulty will someone die⁵⁸ for a righteous man. Although perhaps⁵⁹ for a good man someone is bold enough⁶⁰ to die.” Concerning v. 7, Moo writes, “The main point of this verse is clear enough. Paul accentuates the love of God manifested in the cross of Christ by reminding us that the pinnacle of human love is the giving of one’s life for a person one is close to—a spouse, child, or combat buddy—whereas God sent his Son to die for people who hated him (v.8).”⁶¹ Concerning this verse, Schreiner notes that there are five possible meanings,

First, some understand the two sentences as synonymous...
 Second, others have argued that the terms are nearly identical, but the “good” person is more attractive and noble than the “just” person...
 Third, verse 7b could be construed as a correction of verse 7a, indicating that Paul was not happy with the former sentence... Fourth, the words *tou αγαθου* may be neuter, designating a good cause for which a person is willing to die... Fifth, the “good” person is to be distinguished from the righteous person in that the former is a benefactor.⁶²

⁵⁷ Although Moo opines that the first **gar** clause should be taken as an explanatory **gar** clause, he writes, “The Greek particle is **gar**, which would normally not have this kind of meaning [although]. But this may be a case where the particle is repeated after the first clause with a similar force (cf. BAGD 1.c)” (*The Epistle to the Romans*, New International Commentary on the New Testament, eds. F. F. Bruce, Gordon D. Fee, and Ned B. Stonehouse [Grand Rapids: William B. Eerdmans Publishing Co., 1996], 308, fn. 77).

⁵⁸ Buist Fanning notes, “...the future as one finds it in ancient Greek functions primarily as a tense, not as a mood. Nor does the view deny that the Greek future can secondarily express various non-indicative modal forces (i.e. potentiality, intention, command)...As Lyons points out, the nature of the future-time reference is inherently bound up with contingency, possibility, intention, and other non-assertive modal forces, and this is reflected in the grammatical function of futures in many languages. This is true in NT Greek (e.g. Matt. 11:16; Luke 1:31, 22, 49; John 6:68; Rom. 5:7...)” (*Verbal Aspect in New Testament Greek*, 123).

⁵⁹ BDF classifies the meaning of (*ταχα*) as “perhaps,” which seems to indicate a slim possibility that one would die for even a good man.

⁶⁰ BDAG defines (*τολμα*) as “to be bold enough or to have courage,” which indicates that dying for a good man would take more courage than most men are willing to give.

⁶¹ Moo, 307-308. Both Moo and Schreiner both agree that it is very hard to ascertain the exact meaning of this verse; however, the broad theme can be clearly understood.

⁶² Schreiner, 261.

To this Schreiner, says that “this last view is most probable... 7b is concessive, qualifying the statement in 7a. Dying on behalf of a righteous person is rare, although it is more likely that one will die for a good person.”⁶³ The possibility that someone will die for a good person, or even a righteous person, exists, but it is not very possible.

In the midst of the phrase “Perhaps some would be bold enough,” lies the word “and” (*kai*), which confirms the fact that there is a possibility that someone might die for a good person, however that possibility is still small.⁶⁴ By painting this dismal picture, Paul sets the stage for v. 8—almost no one would die for even a good man. Yet, Christ died for those who were sinful.

What seems to be the climax of the previous *gar* clauses, Paul introduces the conjunction “but” (*de*),⁶⁵ which Paul uses to introduce a contrasting statement. The love that God commends or demonstrates is immensely greater than any man’s love could be. Although Christ’s death occurred in the past (*apeqanen*), the word “demonstrate”⁶⁶ (BDAG) or “commend” (*sunisthsin*) is in the present tense.⁶⁷ God

⁶³ Schreiner, 261-62. Cf. Levinsohn, 101 and Moo, 306.

⁶⁴ Stephen Levinsohn notes, “Romans 5:7b provides an example of a non-conjunctive *kai* used as a marker of *confirmation*. The presence of *gar* constrains v. 7b to be interpreted as strengthening v. 7a. In turn, the presence of *kai* confirms the possibility that one might *actually* have the courage to die for a good person, in the light of the fact that only rarely will one die for a righteous person” (*Discourse Features of New Testament Greek*, 101).

⁶⁵ This should be taken as a mild adversative (Moo, 81). This conjunction seems to contrast what precedes. Paul spoke of the unlikely possibility that someone would die for another man and then he seems to say *But, God commends his own love for us, that while we were still sinners, Christ died for us*, which seems to contrast that which precedes.

⁶⁶ BDAG and Moo both agree that *sunisthsin* should be translated *to demonstrate*, however, Moo also includes the word “commends” and BDAG also permits “present” and “introduce,” which seem to suggest that this love is more of a gift that is presented than something that is shown or proven (cf. Cranfield and Rom 3:5).

⁶⁷ Cranfield, 265.

presently demonstrates His own love. Cranfield suggests that the words “His own” (εαυτου) in the phrase “His own love” (εαυτου αγαπην) are emphatic and are contrasted with the love that is shown by men in v. 7.⁶⁸

Concerning the following phrase “for us,” Moo writes, “Taking ει] hμα” (“for us”) with αγαπην (“love”) rather than with συνιθςιν [demonstrates].”⁶⁹ The reason the text should read “love for us” instead of “demonstrated for us” is because the former is more emphatic than the latter. This love was specifically for humankind. It is interesting to note that Paul seems to assume that the death of Christ in vv. 6 and 8 demonstrates the love of God. Moo states, “We notice also that Paul finds a basic unity, even identity, between the love of God as it is shown in the objective, factual event of Christ’s death on the cross and as it is experienced ‘in the heart’ by the believer (v. 5b).”⁷⁰

Continuing on with the same thought, Paul uses a conjunctive phrase “in that” or “by the fact that” (οτι)⁷¹ to clarify the previous phrase “God demonstrates his love...by the fact that⁷² while we were still sinners” and to emphasize its completeness. Paul again uses the word “still” (ετι) to describe our sinful state. The emphatic phrase, “while we

⁶⁸ Ibid. Wallace notes “this reflexive pronoun is used to *highlight the participation of the subject* in the verbal action...” (Wallace, 350).

⁶⁹ Moo, 309. Also see Cranfield, 265.

⁷⁰ Ibid.

⁷¹ BDF, 394 and Wallace, 459-60. They both refer to this οτι clause’s use as epexegetical. It seemingly refers to the αποκατανεν, which is the fourth instance of the verb αποκατησκω in a row. This seems to be the climactic statement of vv. 6-8 because of this fact and that the explanatory gar clauses have ended with a δε which seems to also conclude this thought.

⁷² Moo notes, “An emotional feeling of God’s love, in itself, is little comfort to the person who is lost, condemned, doomed to hell. But a cold, sober, historical interpretation that indeed God ‘loved the world’ on the cross is of little benefit to a person until that love is experienced, received, by faith in Christ” (Moo, 309). The οτι clause, which explains the fact that God demonstrated his love, shows that God demonstrated his great love to a people that were weak sinners. The people Christ died for are not good and are not righteous. This great love was demonstrated through his death and can only be experienced through one’s faith.

were still sinners,”⁷³ seems to refer back to v. 6a, “while we were still weak.” Again, Paul reminds his readers, “Christ died on behalf of us.” The conjunction (*uþer*) “on behalf of us” or “in place of us” denotes that Christ was our representative and our substitution on the cross. This instance of “to die” (*apewanen*) is the fourth and last time that Paul uses this verb and so it should be seen as the climax of his immediate thoughts.

If God Justified Sinners How Much More Will He Deliver Them (9-11)

Paul transitions into a new section with his words *pol lw/ouh mal lon*.⁷⁴ This signals another comparison—from lesser to greater. How much more if Christ has justified us by His blood will He deliver us from the consequences of sin, namely God’s wrath? Verses 9-10 are the hinge verses between chapters 1–4 and 5–8.

By using the transitional conjunction “therefore” (*ouh*),⁷⁵ Paul seems to indicate that he wants to further clarify his previous thought. Nevertheless, he also seems to indicate that he wants to conclude. Paul also uses the participle (*dikaiwqente*)⁷⁶ “having been justified” to further explain what has come before in chapters 1–4.

The emphatic nature of this verse is signaled by Paul’s use of the word (*nun*) “now.” He makes it clear that although justification began in the past, its effects continue

⁷³ The genitive *amartwl wn* should be seen as predicate genitive, which is very uncommon. “This kind of genitive is in reality an *emphatic kind of simple apposition* in the genitive (emphatic due to the presence of the participial form of the equative verb)” (Wallace, 102).

⁷⁴ Pulcini comments, “The *pol lw/mal lon* marks the onset of an *a minori ad maius* argument, in which one proceeds from a statement of lesser weightiness to make one of greater weightiness” (Theodore Pulcini, “In Right Relationship With God: Present Experience and Future Fulfillment,” *St Vladimir’s Theological Quarterly*, vol 36, nos. 1&2 [1992]: 77). The lesser weightiness is that *dikaiwqente* (not that it is any less important), however the greater thrust is the fact that *swqhsomeqa dif aujtou apo; th ojgh*. (cf. also Moo, 310). Wallace also refers to this as a dative of measure (*Greek Grammar*, 166-67).

⁷⁵ Wallace, 673. He states that *ouh* is an Inferential Conjunction that many times summarizes the preceding in order to further the discussion.

⁷⁶ This may be an impersonal passive of means, which would most likely refer to God. See Wallace, 434-35.

into the present. In order to further explain the phrase “having been justified,” Paul uses the conjunction (ἐν)⁷⁷ “by means of” in order to explain the means by which we have been justified, namely His blood. Moo comments, “As in 3:25, ‘blood’ signifies Christ’s death as a sacrifice for sins.”⁷⁸ After stating that Christ died for us in vv. 6-8, Paul further clarifies his point by making the connection between the blood of Christ, which was shed on the cross, and our just state.

In vv. 6-8, Paul explained that Christ died for weak sinners. He then concludes, “Therefore, how much more now having been justified by means of his blood, will we be saved...” The first future verb, “to save” (σωθήσονται), is thus introduced into this passage. This phrase “we will be saved through Him from wrath” has three plausible interpretations. Moo writes, “As he typically does, Paul uses salvation language to depict the final deliverance of the believer from sin, death, and judgment. Salvation, accomplished in Christ and the believer’s appropriation of Christ, is finally realized only in the last day.”⁷⁹ A more nuanced version is held by Cranfield. He explains, “The verb is here used in its narrower sense, of deliverance in the final judgment (cf., e.g., I Cor 3:15, 5-5), and that from which we are to be saved is specified as the divine wrath, as in I Th 5:9.”⁸⁰ Finally, a third interpretation is that the term “wrath” carries a temporal nuance.⁸¹

⁷⁷ The ἐν is most likely instrumental (Moo, 310 fn. 89 and BDF, 195), however, it could possibly be a Hebrew expression meaning “at the cost of” (cf. Fryer, “Reconciliation”).

⁷⁸ Moo, 310.

⁷⁹ Ibid., 311.

⁸⁰ Cranfield, 266. Also see Wallace, 101.

⁸¹ For the distinction between eternal punishment and wrath see Stählin, “οργή” in TDNT, 5:446 where he believes that NT wrath never lasts to eternity. Although the first view is the most commonly held view of wrath, there are five plausible reasons for including “wrath” as a present temporal verity: 1) The wrath in 2:5, 8 occurs in 1:18–3:20, which is governed by the present experience of wrath. Thus, the most natural reference is to “the wrath of God” begun in 1:18–3:20 (cf. 2:1, 5, 8); 2) The phrase “saved from

John Hart writes, “Bringing forward the meaning of wrath in 1:18, the “saved from wrath” in 5:10 is best interpreted to be a deliverance from God’s earthly displeasure against sin. One should carefully note Paul’s wording, for he affirms that our justification requires the *death* of Christ, but our deliverance from slavery to sin requires the resurrected *life* of Christ.”⁸² If this wrath carries a temporal nuance, the future verb “we will be saved” (swqhsomeqa) should be seen as future in relation to our justification, which was in the past.⁸³ It should be noted that although we will all be glorified, we will not all pass through the judgment without shame.⁸⁴ However, the means of our deliverance (apo) “away from” wrath⁸⁵ is “through” (dia) Christ.

wrath...through Him...and by His life” are parallel phrases which demonstrate the concept of life. This theme of life appears overwhelmingly more in sections that deal with its present experience (5–8; 12–15). Therefore, Paul seems to purposefully use this concept in an experiential manner (Rom 6:2, 11, 13; 7:1, 2, 3; 8:12-13); 3) The “death/life” motif also appears in eight verses in chapters 5–8 where the contrast is between experiential life and death; 4) In chapters 5–8, Paul uses twenty-three future verbs. Out of these, fifteen (including 5:9-10) have an immediate future expectation. The expectation is that because of the believers obedience, the consequences of sin, namely wrath, will be avoided; and 5) Salvation and deliverance have been purposefully avoided from 1:16 until chapter 5 in order to describe the Christian’s walk in newness of life that will be experienced upon obedience.

⁸² It should also be noted that Paul seems to have deliberately avoided the terms swzw and swthria in his entire discussion of justification by faith (3:21-4:25). Again in 5:1-11, justification and salvation are distinguished. Our being saved from wrath and being justified do not seem to be synonymous.

⁸³ The Greek future tense in vv. 9 and 10 swqhsomeqa could be translated as a relative or logical future. If this were the case, the “deliverance” would be in the future relative to justification and reconciliation (Zane Hodges, “The Message to the Romans,” *The Kerugma*, Message 5 [July 96]: 6).

⁸⁴ 1 Cor 3:15 and 1 Th 5:9 seem to both indicate that we will be accountable as believers.

⁸⁵ It is interesting to note that v. 9 speaks of *His* blood (tw/aimati aujtou), v. 10a of the death of *His* Son (tou qanaitou tou uibu aujtou), and v. 10b *His* life (th/zwh/aujtou). However, wrath (orjgh) is not directly described as being *His*, even though the same form of the pronoun (aujtou) appears directly before the word “from” (apo). This seems to be because Paul assumed that his readers would know that this wrath will be from God. (See John Hart, “Why Confess Christ,” *The Journal of the Grace Evangelical Society* [Autumn 1999]: 15-17.) It should be noted that the wrath of God should not always be taken as eternal condemnation but sometimes to mean temporal punishment. Charlie Bing comments, “It is argued that ‘salvation’ in [Romans 10] vv 9-10 is not justification (signified by ‘believes to righteousness’ in v 10), but deliverance from the power of sin and its consequence of God’s temporal wrath. They apply here the general meaning of soteria/sozo, which is often used of temporal deliverance in the Bible. Indeed, in 5:9-10 there seems to be a distinction between positional justification and practical deliverance from wrath in the believer’s life. It is ‘through Him’ that those who have been ‘justified by His blood’ can be saved from wrath (5:9), or literally ‘the wrath’ (tes orges) which includes the wrath being presently poured out on mankind (1:18). The life of Jesus provides the power to deliver from sin and its effects (5:10). This seems

Because Paul's inclusion of wrath precedes the article in the Greek,⁸⁶ one might conclude that Paul is referring to the present wrath,⁸⁷ which he previously made mention of in 1:18. This wrath⁸⁸ in v. 9 has several classifications in BDAG and TDNT. BDAG gives two classifications: (1) as human emotion; and (2) the wrath of God (past, present, and future). TDNT gives six classifications: (1) Septuagint,⁸⁹ (2) Greek idea of the wrath of the gods;⁹⁰ (3) Roman idea of the wrath of the gods;⁹¹ (4) Human and Divine wrath in

to anticipate exactly the theme of chapters 6-8. The power of sin is overcome in the believer's life by the resurrection life of Jesus Christ (6:5, 8, 11, 23; 7:25; 8:2, 10-11)" (Charlie Bing, *Lordship Salvation* [Ph.D. Dissertation, Dallas Theological Seminary, 1991]: 112). Nygren notes, "Certainly the wrath of God is even now revealed from heaven against all human godlessness and unrighteousness. But the time of God's wrath lasts as long as this temporal life itself—as do also God's patience and forbearance" (Nygren, 202). Hodges also notes, "there is not a single NT example of this word [οργη] where it refers unambiguously to the experience of eternal punishment. Every NT instance of God's οργη can be understood as a reference to the temporal display of God's displeasure with human sin," (Zane Hodges, *The Kerugma*, Message 6 [February 1997]: 1).

⁸⁶ The article naturally points back to a previous mention of wrath. Romans 1:18 is the first time wrath (οργη) is mentioned. The Greek article is an anaphoric article or article of previous reference. See AT Robertson, *A Greek Grammar of the Greek New Testament in the Light of Historical Research*, (Nashville: Broadman Press, 1934), 755, 762 and also Wallace, 217-20.

⁸⁷ Stanley Wiedeman writes, "Certainly the present tense of αποκαλυπτω in Romans 1:18 strongly argues for this present aspect of wrath. In this particular case the manifestation is God's deliverance of man to the downward progression into more heinous sins" ("An Exegetical Study of the Wrath of God in the New Testament" [Th.M. Thesis, Dallas Theological Seminary, 1978]: 59).

⁸⁸ Sanders comments, "qumol' is thus connected with the final outpouring of judgment and not the attitude of God against sin as is οργη. Vaughan says, οργη is the feeling and qumol' is the expression of indignation" (Ronald Sanders, "A Study of the Greek Words qumol' and Οργη" [Th.M. Thesis, Dallas Theological Seminary, 1965]: 38).

⁸⁹ In Ex 4:14 God's anger burned concerning Moses and in Deut 9:20 God was angry enough to destroy Aaron. Most would agree that this anger was not eternal because Moses and Aaron were both saved individuals (cf. Heb 11 concerning Moses).

⁹⁰ "In popular belief the divine anger has a cultic connection as attempts are made to placate it, and phenomena such as storm and pestilence, as well as deformity and sickness, are accepted as plain evidences of the wrath of the gods or of demons" (TDNT). This seems to indicate a temporal wrath of God.

⁹¹ "Prodigies in particular manifest the divine wrath, and it results in famine, sickness, and plague. Cultic neglect is the common cause of the anger, and expiatory rites are devised to avert disaster... Political evils such as civil war and mutiny are also regarded as manifestations of divine wrath, and conquered cities or defeated enemies are seen as its victims" (TDNT). This seems to suggest a temporal wrath of the gods.

the OT;⁹² (5) Wrath in the LXX; and (6) Wrath in the NT.⁹³ Anderson comments, “The word for wrath is *οργη* a word used most frequently in Romans and Revelation. In neither of these books is there a clear reference to wrath that is eternal... If the term were meant to include or refer to eternity, we would expect to find it after Revelation 19 in connection with hell or the lake of fire or the Great White Throne Judgment. Not so.”⁹⁴

Paul then introduces a conditional sentence with the word “if” (*ει*), which corresponds to the phrase “how much more” (*πολλω/μαλλον*) in v. 10b. This is in the midst of a particle (*γαρ*), which further explains the preceding verse. Paul states, “For, if

⁹² “God’s wrath falls on individuals or peoples in the form of afflictions... He warns the people to repent, as the prophets bear witness. He is quick to show clemency” (TDNT).

⁹³ “For wrath itself we find the image of (a) fire, which unites judgment, torment, and the fires of hell; (b) flood, which as in the OT carries the thought of the water that both saves and destroys (cf. the baptism of John); (c) the cup or vial, which carries the double thought of punishment and stupefaction (Rev. 14:8ff.), and which is accompanied by the image of the winepress (14:19-20); and (d) the capital (Rom. 2:5) that is stored up in heaven and will be paid back at the last judgment (cf. the opposite treasure in Mt. 19:21)” (TDNT).

⁹⁴ Dave Anderson, “The National Repentance of Israel,” *Journal of the Grace Evangelical Society*, vol. 11:21 [1998]: 7). Anderson continues, “In Romans the first occurrence of the word ‘wrath’ is in Rom 1:18. There the wrath of God is *being revealed* (*apokalyptetai* present tense) from heaven upon all impiety and unrighteousness of men who suppress the truth in unrighteousness. God’s wrath is then revealed in His turning men over to increasing control of their sin nature (vv 24, 26, 28) until they cannot tell right from wrong (an *adokimos* mind). The salvation story of Romans (see 1:16) goes beyond justification to deliverance from the tyranny of the sin nature in one’s life (see 5:9-10). We were justified by Christ’s death; we shall be saved from wrath by His life. Just as He was our substitute in death, so He must be our substitute in life. By the one we are justified; by the other we are sanctified (progressively). The point is that Romans, which uses wrath more than any other NT book, does not use wrath of eternity; it is used of God’s outpouring of His anger against man’s sin in time.” Many have said that the wrath of God cannot be toward a believer. Tasker writes, “The New Testament is very far, however, from asserting that the Christian is automatically, as it were, removed from any manifestation of the divine anger. The burden of its message is that the justified sinner must become the sanctified sinner” (R.V. Tasker, *The Biblical Doctrine of the Wrath of God* [London: The Tyndale Press, 1951], 38.). In fact, Paul reminds the Corinthians in 1 Cor 10:1-10 that the anger of the Lord burned against the nation of Israel and the same could be said of them if they went down that same road—that which is characterized by idolatry, immorality, and complaining (which signals lack of appreciation). This view is supported in Athanasius Alexandrinus (A.D. 373) in *vita Antonii*.86 (M.26.964A) as “punishment of ungodly in present life” (*A Patristic Greek Lexicon*, “*οργη*” ed. G.W.H. Lampe [Oxford: Clarendon Press, 1961], 970.).

while⁹⁵ we were hostile.” The word “hostile” (ειjεjαρροι) seems to be emphatic because of its Greek construction.⁹⁶ It seems that the article “the” is separated by the conjunction “for” (gar), which usually denotes emphasis in Greek. Therefore, “while we were hostile, we were reconciled to God.” The word “reconciliation” (kathl lαghmen)⁹⁷ should be seen as the reuniting of a relationship whether human or divine.⁹⁸ Moo writes,

The parallelism between this verse and v. 9 renders the differences between them all the more significant. Perhaps the most interesting is the substitution of “reconciled” for “justified.” Justification language is legal, law-court language... Reconciliation language, on the other hand, comes from the world of personal relationships. “To reconcile” means to bring together or make peace...⁹⁹

Because we were sinful and hostile to God, we needed to be reunited to God through Christ. This relational peace seems to parallel v. 1, “we have peace with God.” Paul then states that this reconciliation was by means of the death of His Son. Cranfield writes, “Christ’s death was the means by which God pardoned us without in any way condoning our sin...”¹⁰⁰

⁹⁵ It is suggested that the word οητε" is a temporal adverbial participle. Thus the translation “while we were” would be correct because the believer’s hostility was contemporaneous with reconciliation. Wallace, 623-27.

⁹⁶ The Greek ειj gar εjαρροι; clearly shows emphasis because the article and the noun are separated by a conjunction and the article is thus preposed.

⁹⁷ Katal lαssw as reconciliation between two human beings or between a human and God. The active verb is always the reconciliation between two people; however, the passive can be between someone and God or two people (BDAG). P. Oxy XII, 1477 (iii/iv A.D.) speaks of the reconciliation between someone and their offspring.

⁹⁸ It seems that Paul desired to make a distinction between justification and reconciliation because of his use of both verbs. In the book *Romans & the People of God*, Martin notes in an essay, “...if it is true that justification and reconciliation are partners in being associated yet each having a distinct nuance, we may ask why Paul moved from justification (in chapters 1–4 of Romans) to the new vocabulary beginning in chapter 5.” (*Romans & the People of God*, eds. Soderlund & Wright [Grand Rapids: William B Eerdmans Publishing Co, 1999], 47.) This statement is also true of justification and deliverance.

⁹⁹ Moo, 311.

¹⁰⁰ Cranfield, 267.

Paul uses the term “reconciliation” in a very specific way in the New Testament (v. 11; 1 Cor 7:11; 2 Cor 5:18, 19, 20, cf. Eph 2:16; Col 1:20-22). It carries two distinct nuances: 1) When Christ died on the cross, He reconciled the world to Himself. He did not justify the whole world, but He eliminated the barrier that was between God and man; and 2) When believers put their faith in Christ, they remove the only barrier left between God and man—man’s faith in Him (Rom 3:25-26; 2 Cor 5:20-21).

Paul uses the phrase “how much more” (πολλῶν μάλῶν) in order to contrast the degree to which two things will be accomplished. Therefore he says, “how much more having been reconciled, will we be saved by his life.” The means by which man is delivered from the consequences of sin and unto a resurrected-life, is through the life of Christ. Paul picks up on this life/death motif in chapter 8. Paul writes, “The mind of sinful man is death, but the mind controlled by the Spirit is life and peace” (Romans 8:6). It seems that the Spirit that was spoken of in v. 5 gives us life and peace if we allow Him to control our minds. Romans 8:13 states, “for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.” Paul explains that those who put sinful deeds to death live and those who do not die. Sin’s consequence is death for all who let sin reign. However, all who allow Christ’s life to reign will live.

This also relates to the phrase “afflictions producing patience...” in v. 3 because our mind has to be set on God’s will and not on our own desires for the end result to occur (hope). Thus, Paul is saying that we must have the mindset of Christ’s life in order to be delivered from this wrath.¹⁰¹ Nygren writes, “To live in Christ is to be free from the wrath

¹⁰¹ Romans 8:1-2 in the NKJV states, “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and

of God. That is to be delivered from the present wrath, which God reveals from heaven against all human ungodliness and unrighteousness, and from ‘the wrath to come,’ which will be revealed on ‘the day of wrath.’”¹⁰²

Therefore, after being justified, one can expect the immediate future outcome, namely to be saved by His life. Bruce writes, “...*shall we be saved by his life*. That is, by his present resurrection life. This statement is expanded below in 6:8-11.”¹⁰³ Those Christians who avail themselves to the resurrection power found only in His life (through Him) will find deliverance from the consequences of sin and will have the power to walk in newness of life (6:4).

Paralleling v. 3, Paul again writes, “not only that but also we rejoice” (οὐ μόνον δευ αἰ | α; και; καυωμενοι), which connects what precedes with what follows. Just as we are saved by His life, we should also rejoice in God. There are several interpretations of v. 11a: That it refers to (1) reconciliation in v. 9a (and not only are we those who are reconciled, but we are those rejoicing); (2) the whole of vv. 3-10 (and not only is this all true, but...); (3) v. 3 (and not only do we rejoice in our afflictions, but we also rejoice...); or (4) salvation in v. 10b (and not only will we be saved but...). Because of its proximity, it most likely refers to “we will be saved.”¹⁰⁴ The deliverance that we will experience is hardly something that is emotional. Therefore, Paul writes, “we will be saved through His

death.” There is a textual issue here that is important. The Majority text reading seems to be more contextually plausible given the nature of the section in which these verses are found. Romans 6:4 also says, “just as Christ was raised from the dead through the glory of the Father, thus we also might walk in newness of life” (οὕτω" και; ημει" εἰν καινοῦ ἔτι ζωῆ" περιπαθῶμεν). This is the way in which God wants us to walk, in the life of Christ.

¹⁰² Nygren, 205-206.

¹⁰³ F.F. Bruce, *The Letter of Paul to the Romans*, Rev. Ed. (Grand Rapids: William B. Eerdmans Publishing Co., 1985), 118.

¹⁰⁴ Moo, 313.

life and not only is that true, but we rejoice¹⁰⁵ in God.” This rejoicing is not only because we have eternal life, but also because of our triumph over present tribulations and afflictions through His life. This rejoicing is made possible by means of “our Lord Jesus Christ” (tou kuriou hmw̄n Ihsou Cristou). Paul then explains that He is the one “through whom we received reconciliation.” This is reminiscent of vv. 1b-2a, “through whom we have had access.” We have access to God. There no longer exists a barrier between God and man. He has justified us and has given us all of the resources to live a resurrection-powered life. By paralleling vv. 1 and 11, Paul effectively bookends this passage.

CONCLUSION

After explaining justification by faith alone, Paul then explains that God has not left believers helpless. He has also provided a way to live a sanctified life—delivered from the consequences of sin—which Paul further clarifies in chapters 6–8. The choice for the Romans was to give into their sinful desires and face the wrath of God (2:2-3) or to live a sanctified life of power through Christ’s life (8:13).

Paul urges his readers to rejoice in their afflictions for they produce perseverance, which produces a bold hope of what is to come. If God desires to justify those who sin against him, even to the point of giving the life of His own Son, how much more does He desire to give them the opportunity to overcome sin’s present consequences and live a truly resurrected life? Ultimately, Paul’s desire for the Romans was that they move

¹⁰⁵ This participle can be taken as an independent verbal participle (Wallace, 653), which would make for a translation that would reflect an indicative verb (we rejoice).

beyond their justification and tap into the incredible power of Christ's resurrection, which is available to all His children.

APPLICATION

If you were to ask the average believer today what God desires for them to rejoice in, they would probably name words like "hope," "love," and "peace." How many people would say afflictions? Surprisingly, Paul says, "rejoice in afflictions knowing that afflictions produce perseverance, which produces approvedness, which produces hope" (Romans 5:3b-4). Furthermore, if you asked most Christians how one gains patience, they would probably say things like "pray unceasingly," "love others," and "fast." These are all good things that undoubtedly further our Christian experience, but Paul says "rejoice in afflictions" for they produce patience. Therefore, our mindset concerning afflictions needs to change. Now when we pray for endurance, we should take into account that God may just send affliction our way. At that moment, we should be thankful and meet trial with hopeful expectation.

The US today is a nation made up of people who love instant pleasure. The rise of the Internet has allowed pornography and other immoral activity to flourish without resistance. What was once conducted in the open can now be concealed. However, God hates and detests such things. God would hate for the believer to fall into something like this, yet, such things occur. In the Old Testament, 23,000 Israelites died in one day because of sexual immorality. Sometimes sin leads to death; however, at other times it ignites the anger of God. But, it is never without consequence. God is not mocked. Whatever a man sows, he will reap (Gal 6:7). Just as we cling to the death of Christ for

our justification, we also need to cling to the life of Christ for our sanctification. It is to this life that we must hold fast.

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