

(4) ROMANS 5-8

Welcome

- Christianity in Rome: Rom 1:1-17 (19 September 2016)
- The letter as a whole: Rom 1-16 (17 October 2016)
- Need of grace: Rom 1-4 (21 November 2016)
- **Gift of grace: Rom 5-8 (12 December 2016)**
- Jews and Gentiles: Rom 9-11 (16 January 2017)
- Grace in practice: Rom 12:1-15:6 (20 February 2017)
- Conclusion: Rom 15:7-33; 16 (20 March 2017)
- Romans for today's church (24 April 2017)

Goals

- The overall sequence of thought in Romans
- Identifying Romans 5-8 as a unit
- The sequence in Romans 5-8
- The key passages in each subdivision
- Attention: Romans 5:12-21
- Attention: Romans 5:1-5 and Romans 8:31-39
- The triumph of grace

Questions for today

- Major issues with the traditional understanding: Adam, God's punishment of Jesus, the Resurrection
- The topic of Romans 5 is (i) our need and (ii) God's love, both revealed in Christ

Vocabulary

- Sin / Adam /
- Christ
- Holy Spirit
- Life

1:16-4:25		5-8		9-11		12:1-15:6	
1	<i>1</i>	5	<i>9</i>	9	<i>4</i>	12	<i>1</i>
2	<i>1</i>	6	<i>15</i>	10	<i>1</i>	12	<i>1</i>
3	<i>9</i>	7	<i>6</i>	11	<i>0</i>	14	<i>2</i>
4	<i>2</i>	8	<i>18</i>			15	<i>2</i>
	<i>13</i>		<i>46</i>		<i>5</i>		<i>18</i>

Frames

Rom. 5:1 Therefore, since we are justified by *faith*, we have peace with **God** through **our Lord Jesus Christ**, 2 through whom we have obtained access to this grace in which we stand; and we boast in our *hope* of sharing the glory of God.

Rom. 8:38 For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in all creation, will be able to separate us from the *love* of **God** in **Christ Jesus our Lord**.

Rivets

Rom. 8:38 For **I am** convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor

anything else in all creation, will be able to *separate* us from the love of God in **Christ** Jesus our Lord.

Rom. 9:1 I am speaking the truth in **Christ**—I am not lying; my conscience confirms it by the Holy Spirit— **2** I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were *accursed* and *cut off* from **Christ** for the sake of my own people, my kindred according to the flesh.

Verses	Vocabulary	Frame	Rivet
1:16-4:35	Faith, unrighteousness, Gentile, write	1:16-17 faith, righteous, written 4:23-25 written believe, justification	4:23-25 believe, our Lord Jesus, justification 5:1-2 justified, faith, our Lord Jesus Christ
5-8	Sin, Christ, live, life, Spirit	5:1: God, our Lord Jesus Christ 8:39: God, Christ Jesus our Lord	8:39 separate, Christ, 9:1-2, Christ, anathema
9-11	Sarah, Jacob, Esau, Moses, Abraham, Hosea, Benjamin, Elijah, Israelite	9:4-5 Covenant, forever and ever. Amen. 11:27.36 Covenant, for ever and ever. Amen.	11:25 not wiser; 11:30-31 mercy; 36 ages, God 12:1 mercies 2. this age, 3. glorify God
12:1-15:6	Appeal, one another, neighbour, brother and sister	12:1 I encourage you; God; worship. 15:5-6 God, encouragement, worship	15:5-6 Christ, one another, glorify, God 15:7 Christ, one another, glory, God

Verses	Letter	Rhetoric	Topic
1:1-7	Superscript		Sender, addressee, greetings
1:8-15	Thanksgiving	Introduction	Reasons for coming to Rome
1:16-17	Body	Thesis	Faith, salvation, righteousness, Jew, Gentile, living
1:18-4:23		Proof 1	Jews and Gentiles in need of Christ and faith
5-8		Proof 2	Salvation, baptism, life in Christ, hope
9-11		Proof 3	God's election of Jews and inclusion of Gentiles
12:1-15:6		Proof 4	Life together in the body of Christ, weak and strong
15:7-33		Conclusion	Reasons for coming to Rome
16	Conclusion		Greetings to 26 people in Rome, prayer

Sequence

Faith *Rom 5*

Salvation

BAPTISM INTO CHRIST *Rom 6*

MORAL DILEMMAS *Rom 7*

PRAYER (ABBA FATHER) *Rom 8*

HOLY SPIRIT
CHRIST – HOPE

Sequence of thought over the four chapters

SECTION 1	Salvation in Christ	5:1-11
SECTION 2	Comparison Adam / Christ	5:12-21
SECTION 3	The baptised with and in Christ	6:1-23
SECTION 4	Example and sub-thesis	7:1-6
SECTION 5	Negative: humanity under the Law	7:7-25
SECTION 6	Positive: the baptised and the Spirit	8:1-30
SECTION 7	Hymnic conclusion	8:31-39
Introduction	5:1-11 (Salvation in Christ)	
Exposition	5:12-21 (Comparison Adam / Christ)	
Proof	6:1-8:30 (comparison two types of humanity)	
(A)	6:1-23 The baptised with and in Christ	
	7:1-6 <i>example and sub-thesis</i>	
(B)	7:7-25 Negative: humanity under the Law	
(A*)	8:1-30 Positive: the baptised and the Spirit)	
Conclusion	8:31-39	

Key passages in each section

(1) But God demonstrates his own love for us, in that while we were still sinners, Christ died for us. Much more then, because we have now been declared righteous by his blood, we will be saved through him from God's wrath. (Romans 5:8–9)

(2) For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ! (Romans 5:17)

(3) For the death he died, he died to sin once for all, but the life he lives, he lives to God. So you too consider yourselves dead to sin, but alive to God in Christ Jesu (Romans 6:10–11)

(4) So, my brothers and sisters, you also died to the law through the body of Christ, so that you could be joined to another, to the one who was raised from the dead, to bear fruit to God. (Romans 7:4)

(5) Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. (Romans 7:24–25)

(6) In the same way, the Spirit helps us in our weakness, for we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groanings. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes on behalf of the saints according to God's will. (Romans 8:26–27)

(7) What then shall we say about these things? If God is for us, who can be against us? (Romans 8:31)

Thesis

Rom 1:16 For I am not ashamed of the gospel, **for it is God's power for salvation to everyone who believes**, to the Jew first and also to the Greek. 17 For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live."

Romans 5:1-12

- Read and ask questions
- Paul assumes the historicity of Adam
- In apocalyptic, the beginning and the end resemble each other
- Justification means "right relationship"
- Sin is personified as a force

Jesus' death was a communion sacrifice

- Metaphors for redemption in Paul: *Love, Sacrifice, Curse, Peace*
- Metaphors for salvation in Paul: *Justified, Saved, Reconciled*

(A) Rom 5:12 So then, just as **sin** entered the world through **one man** and death through **sin**, and so **death** spread to **all** people because **all sinned** —

NB: At v. 12, Paul interrupts his own train of thought, to resume at v. 18

13 for before the law was given, **sin** was in the world, but there is no accounting for **sin** when there is no law. 14 Yet **death** reigned from **Adam until Moses** even over those who did not **sin** in the same way that **Adam** (who is a **type** of the coming one) **transgressed**.

eph' ho pantes hemarton
(in quo omnes peccaverunt)

- “**In whom all sinned**”, i.e. somehow all humanity sinned in Adam
- “**Inasmuch as all sinned**”, i.e. all humanity followed Adam's example
- The major focus in the passage rests upon the agency (causality) of the two figures of universal significance – Adam and Christ.
- But, on both sides of the equation, Paul preserves the sense that the outcomes – death and life – are not simply automatic legacies from the two primary figures but flow from the contrasting regimes (sin and righteousness) brought about by the first and second Adams.
- Paul presupposes a tradition which sees Adam's sin as the cause of death in the human race. Gen 3:19; 2 Esdr. 3:7; 2 Apoc. Bar. 17:2-3; 23:4; 48:42-43; Bib. Ant. 13:8; cf. 2 Enoch 30:16. Some forms of the tradition blame Eve – Sir 25:24; Apoc. Mos. 14 or the devil Wis 2:23-24.
- There is far less evidence for the idea of an “original sin”, though there is something like it in 4 Ezra (= 2 Esdras), which reads (next slide):
- 2Esdr. 4:30 “For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now—and will produce until the time of threshing comes! 31 Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced. 32 When heads of grain without number are sown, how great a threshing floor they will fill!”
- Cf. Also Adam and Eve 44:2; Apoc. Mos. 32;1-2; cf. 14:2.
- Why **Adam** in 5-8 and **Abraham** in 1-4?
- There is a risk that the universality of sin is threatened by the absence of the Law for a certain period in human affairs.
- But nevertheless, people still died – i.e. experienced punishment, and (so) must have sinned., even though they did not *transgress* because there was no Law
- Sin was a force, causing death

Rom 5:15 But the **gracious gift is not like** the **transgression**. For if the many died through the **transgression** of the one man, how **much more** did the **grace** of God and the gift by the **grace** of the one man Jesus Christ multiply to the many!
16 And the **gift is not like** the one who **sinned**. For judgment, resulting from the **one transgression**, led to **condemnation**, but the **gracious gift** from the many failures led to **justification**.

17 For if, by the **transgression** of the one man, **death** reigned through the one, how much more will those who receive the **abundance of grace and of the gift of righteousness** reign in **life** through the one, Jesus Christ!

NB: At v. 18, Paul resumes his own train of thought, from v. 12

- In Apocalyptic, the beginning and the end resemble each other
- The “one man” section is an argument from “congruence”
- The “not like” statements are argument from “incongruence”, bolstered by “much more surely” (*a fortiori*)
- Adam and Christ resemble each other
- The trespass and the (free) gift do not resemble each other
- Finally, v.18 picks up on the interrupted v.12 (see next slide)

Rom 5:12 So then, just as sin entered the world through one man and death through sin, and so death spread to all people because all sinned (Romans 5:12)

Rom 5:18 Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people. (Romans 5:18)

Compare

But now Christ has been raised from the dead, the first-fruits of those who have fallen asleep. For since **death** came **through a man**, the **resurrection** of the **dead** also came **through a man**. For just as in **Adam** all **die**, so also in **Christ** all will be made **alive**.

But each in his own order: Christ, the first-fruits; then when Christ comes, those who belong to him. (1Corinthians 15:20–23)

So also it is written, “The first man, **Adam**, became a living person”; the **last Adam** became a life-giving spirit. However, the spiritual did not come first, but the natural, and then the spiritual.

The **first man** is from the **earth**, made of **dust**; the **second man** is from **heaven**. Like the one made of **dust**, so too are those made of **dust**, and like the one from **heaven**, so too those who are **heavenly**. **And just as we have borne the image of the man of dust, let us also bear the image of the man of heaven.** (1Corinthians 15:45–49)

(Clarification 1) *Why did people still die?*

13 for before the law was given, sin was in the world, but there is no accounting for sin when there is no law. 14 Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed.

(Clarification 2) *What was different about one who was to come?*

Rom 5:15 But the gracious gift is not like the transgression. For if the many died through the transgression of the one man, how much more did the grace of God and the gift by the grace of the one man Jesus Christ multiply to the many! 16 And the gift is not like the one who sinned. For judgment, resulting from the one transgression, led to condemnation, but the gracious gift from the many failures led to justification.

(Clarification 3) *What was the difference of effect?*

Rom 5:17 For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!

Rom 5:18 Consequently, **just as** condemnation for all people came through one transgression, **so too** through the one righteous act came righteousness leading to life for all people. 19 For **just as** through the disobedience of the one man many were made sinners, **so also** through the obedience of one man many will be made righteous.

20 Now the law came in so that the transgression may increase, but where sin increased, grace multiplied **all the more**, 21 so that **just as** sin reigned in death, **so also** grace will reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 5:1-5

Rom 5:1 Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we have also obtained access by faith into this grace in which we stand, and we boast/rejoice in the hope of God's glory. 3 Not only this, but we also rejoice in sufferings, knowing that suffering produces endurance, 4 and endurance, character, and character, hope. 5 And hope does not disappoint, because the love of God has been poured out in our hearts through the Holy Spirit who was given to us.

Romans 8:31-39

Rom 8:31 What then shall we say about these things? If God is for us, who can be against us? 32 Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also, along with him, freely give us all things? 33 Who will bring any charge against God's elect? It is God who justifies. 34 Who is the one who will condemn? Christ is the one who died (and more than that, he was raised), who is at the right hand of God, and who also is interceding for us. 35 Who will separate us from the love of Christ? Will trouble, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, "For your sake we encounter death all day long; we were considered as sheep to be slaughtered." 37 No, in all these things we have complete victory through him who loved us! 38 For I am convinced that neither death, nor life, nor angels, nor heavenly rulers, nor things that are present, nor things to come, nor powers, 39 nor height, nor depth, nor anything else in creation will be able to separate us from the love of God in Christ Jesus our Lord.

The Triumph of Grace

Trespass - Obedience

Condemnation - Justification

Death - Life

And so...

- Adam . . . history and theology?
- Congruence: Adam + Christ, the human tragedy + the Christ event
- Incongruence: the gift is not like the trespass
- At the centre: the love of God in Christ

Prayer

God always faithful,

God always loving,

You have poured into our hearts

the Spirit of your Son Jesus

so that we can cry out "Abba, Father"

As we received your gracious gift,

help us to become what we have received

and be people of faith, hope and love

through Christ our Lord.

Amen