

The Letter to the Romans
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Presentation 4

Welcome

- Sequence of 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 real topic of Romans 5 is (i) universal need of grace and (ii) God's extravagant love, both revealed in Christ
- The role of the Holy Spirit (Romans 5 and 8)

Sequence of Romans 5-8

VERSE	TERM	TOPIC
1:1-7	Superscript	Greetings
1:8-15	Introduction	Reasons for coming to Rome
1:16-17	Thesis	Justification, Faith, Jews, Gentiles, live
1:18-4:25	Proof 1	Sin (all) and faith (everyone)
5-8	Proof 2	Salvation for all through Christ
9-11	Proof 3	God's election of both Jews and Gentiles
12-15:6	Proof 4	Life together in the Roman communities
15:7-33	Conclusion	Reasons for coming to Rome

16 Postscript Greetings

- Need of grace (1-4) Abraham
- Gift of grace (5-8) Adam / Israel
- Grace to Jews and Gentiles (9-11) Israel
- Grace in practice (12-15)

Sequence of Romans 5-8: vocabulary

- Grace
- Faith, hope and love
- Sin / Adam
- Christ
- Holy Spirit
- Life

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

Sequence of Romans 5-8: 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**.

Sequence of Romans 5-8: 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 (*chōrisai*) us from (*apo*) 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 (*anathema*) and cut off (*apo*) from **Christ** for the sake of my own people, my kindred according to the flesh.

<i>Verses</i>	<i>Vocabulary</i>	<i>Frames</i>	<i>Rivets</i>
1:16-4:35	(Un)faith, unrighteousness, Gentile; to 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, life/live, 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, and Israelite	9:4-5 covenant, forever and ever. Amen. 11:27.36 covenant, forever and ever. Amen.	11:25 not wiser, 11:30-31 mercy; 36 ages, God 12:1 mercies, 2 this age, 3 not more highly, God
12:1-15:6	Appeal; self, one another, neighbour and brother and sister	12:1 I encourage you; God (“liturgy”) 15:5-6 God, encouragement (“liturgy”)	15:5-6 Christ, one another, glorify, God 15:7 Christ, one another, glory, God 15:7 Christ, one another, glory, God

<i>Thesis</i>	<i>Language</i>	<i>Topic</i>
Power of God for Salvation	5-8 justification and salvation	Gift of Justification to the Christian community
<i>Everyone who has faith</i>	1-4 Justification, faith, Jew, Gentiles	Powerlessness of both Jew and Gentile; the new era of faith
<i>to the Jew first and then the Greek</i>	9-11 Israelites and Gentiles in God’s plan for human history	Priority of Judaism and the new position of the Gentiles
<i>The one who is righteous will live by faith</i>	12-15 Mutuality, body, belonging together	Practical advice on how to live sincerely with difference

SECTION 1	Grace and salvation in Christ	5:1-11
SECTION 2	Comparison: Adam/ Christ	5:12-21
SECTION 3	The baptised in Christ	6:1-23
SECTION 4	Example / sub-thesis	7:1-6
SECTION 5	Negative: The Law	7:7-25
SECTION 6	Positive: the Spirit	8:1-30
SECTION 7	Hymnic conclusion	8:31-39

Faith, hope and love Rom 5
Salvation

BAPTISM INTO CHRIST Rom 6

MORAL DILEMMAS Rom 7

PRAYER (ABBA FATHER) Rom 8

HOLY SPIRIT

CHRIST - HOPE

Sequence of Romans 5-8: dilemma

Romans 7:21 So I find it to be a law that, when I want to do what is good, evil lies close at hand. 22 For I delight in the law of God in my inmost self, 23 but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. 24 Wretched person that I am! Who will rescue me from this body of death?

25 Thanks be to God through Jesus Christ our Lord!

Romans 8:26 Likewise the Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes with groanings too deep for words.

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 Jesus (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 person 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)

Attention: Romans 5:12-21

Romans 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—

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. 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!

Romans 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 constituted sinners, so also through the obedience of one man many will be constituted 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.

- (A) Romans 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*
- (Greek original)
- *in quo omnes peccaverunt*
- (Latin version used by Augustine)
- Greek: “Inasmuch as all sinned”, i.e. all humanity followed Adam’s example
- Latin: “In whom all sinned”, i.e. somehow all humanity sinned in Adam
- The major focus in the passage rests upon the agency (causality) of the two figures of universal significance - Adam and Christ (the second Adam).
- 2 figures: Adam and Christ
- 2 regimes: sin and righteousness
- 2 outcomes: death and life
- Paul presupposes a tradition which sees Adam’s sin as the cause of death in the human race.
- See: 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 (i.e. between Adam and Moses).
- 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 to transgress.
- Romans 5:14 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.

Romans 5:15 But the gracious gift is not like the transgression.

- A. For if the **many** died through the
- B. **transgression** of the **one** man,
- C. how much more
- B*. did the **grace** of God and the gift by the grace of the **one** man Jesus Christ
- A*. multiply to the **many**!

16 And the gift is not like the one who sinned.

- A. For **judgment**,
- B. resulting from the **one transgression**,
- C. led to condemnation,
- B*. but the gracious **gift** from the **many**
- A*. failures led to **justification**.

Romans 5:17

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

- 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)
- Romans 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—
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- Romans 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.

(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!

- Romans 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 constituted sinners, so also through the obedience of one man many will be constituted **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.

Attention: Romans 5:1-5; 8:31-39

Romans 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 into this grace in which we stand, and we 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 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? **Is it God, who justifies?** 34

The Triumph of Grace

- The Spirit: grace, faith, hope and love
- 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
- The Spirit at the end

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

Who is the one who will condemn? **Is it Christ, 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.