

Romans Chapter V

Outline:

- I. 5:1-11 Results of Justification
- II. 5:12- 21 Adam & Christ

Chapters 5-8 begin a new section in the book of Romans.

"The realization of new life in Christ"

- Hope, peace, justification: main elements
- Peace- removal of enmity - reconciliation
- Is reconciliation a result of justification?

The judge justifies one and simultaneously reconciled with respect to the Judge.

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

Eucwmen - let us have peace with God, let us not sin anymore, nor go back to our former state. (Chrysostom)

- An ontologically new condition between man and God.
- God as God disappears, highly Christocentric - God through Christ - distinction made becomes deliberate, Father, Son and Holy Spirit.

Prosagwghn - the lead towards - bring to you = "we have been brought"

On Grace (Carin) =

a.) Grace & Baptism

" It is the being counted worthy of the knowledge of God, the being forced from error, the coming to a knowledge of the Truth, the obtaining of all the blessings that come through Baptism. . . that we have been brought in to receive these gifts." (Chrysostom)

b.) Let us continue in this Grace

"For if He reconciled us when we were in open war with Him, it is reasonable that we should abide in a state of reconciliation, and give unto Him this reward for that He may not seem to have reconciled obstinate and unfeeling creatures to the Father."
(Chrysostom)

c. The soul of a faithful servant of Christ

" It (God's Grace) has no end, it knows no bound, but evermore is on the advance to greater things. . .this is why he say, "And we rejoice in hope of the Glory of God," . . .for it is not only what we have been given, but for what is to be given, that we ought to be

filled with confidence, as though it were already given.' (Chrysostom)

3 More than that, we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not disappoint us (does not make us ashamed), because God's love has been poured into our hearts through the Holy Spirit which has been given to us.

Qliyesin = tribulation

upomonhn= patient endurance

dokimin = a tested state

elpida = hope

Christian tribulations & the Passion of Christ

Suffering in a Christian struggle- it produces endurance - character -hope

"Why even the very evils of this time present are able to brighten up our countenances, and make us find in them even our repose." (Chrysostom)

". . . he says they are worthy of being gloried in, not only for the sake of those things to come, but for the things present in themselves. For tribulations are in their own selves a goodly thing. How so? It is because they anoint us unto patient abiding."(Chrysostom)

God's love = God loves or as a gift our love for God

Both are legitimate neither is convincing. It might be deliberate both then being implied.

Holy Spirit: Through the baptism of people in Rome they received the Holy Spirit.

Historical: Christ was crucified and now what? The "now" of the Christ event is operative through the Holy Spirit.

6 While we were still weak, at the right time Christ died for the ungodly. 7 Why, one will hardly die for a righteous man -- though perhaps for a good man one will dare even to die. 8 But God shows his love for us in that while we were yet sinners Christ died for us.

Uper asebnw - uper hmwn

A soteriological formula for Paul. Christology begins with soteriology.

St. Athanasius - only God can save- only if He is fully human as well.

A good man (agaqov) = benefactor - one who did something for me.

"At the right time" = at the time, not 'right', it was not that things were ready for salvation.

9 Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God. 10 For if while we were enemies we were reconciled to God

by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Verses 9 & 10 illustrate that Justification and Reconciliation are equal terms.
Salvation is life - salvation as a future

"For there is no one else that will save us, except He who so loved us when we were sinners, as to even give Himself up for us." (Chrysostom)

11 Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

Glory in being reconciled with God without shame over past misdeeds:

"For there is not anything that counts so much in the way of glory and confidence, as the being treated as friends by God, and finding a Friend in Him that loves us."
(Chrysostom)

On the chastisements of God:

"Being punished then is no evil to the man who has done wrong, but not being punished, when in that plight, is evil, just as for the infirm not to be cured. For there is nothing so evil as extravagant desire. . . For this cause has God the present a life of labor to us, that he may rid us of that slavery, and bring us into genuine freedom. For this cause He threatened punishment, and made labors a part of our portion in life, so muzzling our vaunting spirit." (Chrysostom)

12 Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned--

What is the cause of death?

- Through the sin of Adam

"For that all have sinned" =?

". . . he having once fallen, even they that had not eaten of the tree did (fall) from him, all of them, become mortal." (Chrysostom)

Additional Consequences of the Fall:

- The will is weakened
- The reason is blurred
- The moral and spiritual perceptions are dimmed.

13 sin indeed was in the world before the law was given, but sin is not counted where there is no law.

- Sin was already present and active before the law was given (Cranfield)
- In the absence of the Law, sin is not the clearly defined thing, starkly shown up in its true character . . . It is only in the presence of the law . . . and in the church, that

the full seriousness of sin is visible and the responsibility of the sinner stripped of every extenuating circumstance. (Cranfield)

14 Yet (but) death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.

- As a result of sin's presence death reigned (Cranfield)
- type = a person or a thing prefiguring a person or a thing pertaining to a future time of God's eventual plan

"Adam in his universal effectiveness for ruin is the type which- in God's design- prefigures Christ in His universal effectiveness for salvation." (Cranfield)

Theodore of Mopsuestia

"Death came to all men not because they committed the same sin as Adam but because they sinned. . .Death is not just the punishment for one particular sin; it is the punishment for every sin."

15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the effect of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. 17 If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 1.) These verses emphasize the differences between Christ and Adam and how indeed we inherit now blessing in Christ.

18 Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men.

Here Paul clearly states how Christ and Adam are similar

On obedience:

"What was Adam's sin? Disobedience. What was Christ's righteousness" Obedience, by which he obeyed the Father in his incarnation and in his suffering for mankind. . ." (Diodore)

Cyril of Alexandria

"Just as human nature acquired the weakness of corruption in Adam because of disobedience, and evil desires invaded it, so the nature was later set free by Christ, who was obedient to God the Father and did not commit sin."

19 For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. 20 Law came in, to increase the trespass; but

where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ

On all being made sinners: Chrysostom

"To me it seems to mean liable to punishment and condemned to death."

Chrysostom on the blessings of having become mortal

" . . . we shall see that we have benefited by becoming mortal, first because it is not an immortal body in which we sin, and second because we have countless reasons for living a religious life. For to be moderate, temperate, subdued and separate from wickedness is what death, by its presence and the fact that we expect it to come, persuades us to do. . . it (mortality) has made possible to crown of martyrdom. . . This present life is a kind of school, where we are under instruction by means of disease, suffering, temptations and poverty . . . in order to be made fit to receive the blessings of the world to come."