
The Gospel Effect
Romans 5:1-5
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Introduction:

Attention:

Subject: The gospel is justified and reconciled us through Jesus Christ for the future hope that effects our current actions in our trials. We should not quit or rearrange our situations because we are at peace with God.

Scripture: Romans 5:1-5

Body:

- I. The Gospel
 - a. Justified
 - i. Justified- be found in the right, be free of charges, the righteous act of one man sets all people free and gives them life, the act of clearing someone of transgression—‘to acquit, to set free, to remove guilt, acquittal.
 - ii. By Faith-as true piety, genuine devotion: to believe to the extent of complete trust and reliance
 - b. We Have Peace
 - i. God justifies us so we can have a reconciled relationship with God
 - ii. We went from an enemy to a adopted children or friends of God
 1. at once does away with the state of hostility in which he had stood to God, and substitutes for it a state of peace
 - iii. God-given peace was bound up with the covenant
 - iv. Through Jesus Christ
 1. Only through Jesus initial work
 - c. Into Grace
 - i. Grace- practical application of goodwill, (a sign of) favor, gracious deed/gift, benefaction
 - ii. ‘Access to this grace’ is access to God. Grace is not something apart from God, but is God giving himself to us in his graciousness”
 - d. We exult in Hope
 - i. Exult- to take pride in someth., boast, glory, pride
 - ii. Hope- An expectation or belief in the fulfillment of something desired.
 1. Christian hope is securely based upon the words and actions of God. The promises of God
 2. have proven to be dependable. The resurrection of Jesus becomes the ultimate basis for hope.
 3. Future expectation that changes present behavior
 - iii. The Glory of God

e. The Abrahamic Covenant – God made a covenant with Abraham Genesis 15:18

Transition: Using Abraham what behavior should it change.

- II. The Present Behavioral Effect
 - a. Tribulation-Matthew 5:12, James 1:2
 - i. trouble that inflicts distress, oppression, affliction
 - ii. Abraham and Sarah were barren Genesis 15:2
 - b. Perseverance- Luke 21:19, James 1:3
 - i. the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness,
 - ii. Abraham tried to take shortcuts Genesis 16:1-5
 - 1. Then he tried to distance himself from his mistake
 - 2. Ishmael became the leader of the Arab nations
 - 3. Isaac finally born according to the promise of God Genesis 22:1-8
 - c. Proven Character 2 Corinthians 2:9
 - i. the experience of going through a test with special ref. to the result, standing a test, character, to try to learn the genuineness of something by examination
 - ii. “the quality of being approved
 - iii. God tested Abraham’s faith Genesis 22:1-2
 - d. Hope Romans 6:18-19
 - i. Hope will never put us to shame
 - ii. Abraham was willing to sacrifice his son Isaac because of hope of God’s provision and promise. Genesis 22:1-3 & 8
 - iii. He became God’s Friend 2 Chron 20:7 & Isa 41:8

Cross References

Gained Access to God- Eph 2:18; 3:12; Heb 10:19f; 1 Pet 3:18¹

Exult in Tribulation - Matt 5:12; James 1:2f

Perseverance- Luke 21:19 Gain your lives

Hope- Romans 6:18-19

¹ *New American Standard Bible: 1995 Update* (La Habra, CA: The Lockman Foundation, 1995).

Perseverance- Hebrews 12:5-6 James 1:3

Testing – 2 Cor 2:9

Word Studies:

Justification – of God be found in the right, be free of charges, the righteous act of one man sets all people free and gives them life, the act of clearing someone of transgression—‘to acquit, to set free, to remove guilt, acquittal.

Faith - as true piety, genuine devotion: to believe to the extent of complete trust and reliance—‘to believe in, to have confidence in, to have faith in, to trust, faith, trust.’

Peace –a state of well-being, peace, Christian thought also freq. regards εἰ. as nearly synonymous w. messianic salvation εὐαγγελίζεσθαι εἰ. proclaim peace, i.e. messianic salvation

Grace- **practical application of goodwill, (a sign of) favor, gracious deed/gift, benefaction** on the part of God and Christ; the context will show whether the emphasis is upon the possession of divine favor as a source of blessings for the believer, or upon a store of favor that is dispensed, or a favored status (i.e. standing in God’s favor) that is brought about, or a gracious deed wrought by God in Christ, or a gracious work that grows fr. more to more

Exult – to take pride in someth., boast, glory, pride oneself, brag, to express an unusually high degree of confidence in someone or something being exceptionally noteworthy—‘to boast , Exult- to glory (whether with reason or without). 2 to glory on account of a thing. 3 to glory in a thing

Tribulations- trouble that inflicts distress, oppression, affliction, tribulation

Perseverance – the capacity to hold out or bear up in the face of difficulty, patience, endurance, fortitude, steadfastness, perseverance, capacity to continue to bear up under difficult circumstances—‘endurance, being able to endure

Character- the experience of going through a test with special ref. to the result, standing a test, character, to try to learn the genuineness of something by examination and testing, often through actual use—‘to test, to examine, to try to determine the genuineness of, testing-
here in the sense of “the quality of being approved,” hence “character,” “tested character

Hope- HOPE An expectation or belief in the fulfillment of something desired. Present hurts and uncertainty over what the future holds create the constant need for hope, one of the three main elements of Christian character (1 Cor. 13:13). It is joined to faith and love, and is opposed to seeing or possessing,

Now we live with a wonderful expectation because Jesus Christ rose again from the dead” (1 Pt 1:3, NLT). In that passage, Peter attributes living hope to the resurrection of Christ and points to God’s future blessing upon those who belong to Christ. That future hope empowers the Christian to live without despair through the struggle and suffering of the present (cf. Rom 8:18; 2 Cor 4:16–18).

Christian hope is securely based upon the words and actions of God. The promises of God have proven to be dependable. The resurrection of Jesus becomes the ultimate basis for hope. Since God has already overcome death through Christ, the Christian can live with confidence in Biblical hope is hope in what God will do in the future. At the heart of Christian hope is the resurrection of Jesus

Commentary Studies:

5:1 δικαιωθέντες οὖν ἐκ πίστεως, “therefore, having been justified from faith.” Somewhat surprisingly, this is the first time Paul uses δικαιόω in the aorist in Romans—apart from 3:4 (God) and 4:2 (Abraham). In more general references and references to his fellow believers the present indicative (3:24, 26, 28; 4:5) and future (2:13; 3:20, 30) have predominated. The tense **here certainly indicates an act of God in the past**, but that should not be allowed to dominate the doctrine of justification drawn from Paul to the extent that it has, or to overwhelm the force of the other tenses. Read together with these texts and in the light of the arguments so far, δικαιωθέντες is best taken to denote God’s acceptance into that relationship and status (which Abraham enjoyed as “the friend of God,” “this grace in which we stand”—v 2), and which God will acknowledge and vindicate in the final judgment (denoted in the forward-looking “hope of glory”—v 2). See further on 2:13.

The ἐκ πίστεως is certainly to be construed along the same lines as the same phrase in 3:26, 30 and 4:16 (also 9:30, 32 and 10:6). With the δικαιωθέντες it is not to be separated from the continued act of believing (note again the characteristic use of πιστεύειν in the present tense—see on 1:16), or from the idea of life as lived ἐκ πίστεως (see on 3:26). But here it denotes the particular act in which that faith was first exercised, the initial act of commitment. Paul is able to assume that all (or most) of his readers will have gone through such a conversion, and that this is a fundamental part of their common bond; and although baptism will have been part of this process (6:4), there is nothing to suggest that at this point Paul intended to refer his readers to their baptism as such (against Schlier). At the same time, although the primary

reference is to faith such as Abraham exercised (cf. 4:16), the phrase could have the richer connotations of the key text in 1:17—God’s faithfulness as well as man’s faith—this being precisely the point of 4:18–21: Abraham’s faith is faith in God’s faithfulness to his promise. εἰρήνην ἔχομεν πρὸς τὸν θεόν, “we have peace in relation to God.” The more “negative” idea of εἰρήνη as absence of war, typical of Greek thought (LSJ; in OT see e.g., Deut 20:12; Judg 4:17; 1 Sam 7:14; 1 Kings 2:5; Isa 36:16), is certainly present here (cf. v 10). But otherwise we should assume that the more positive Hebraic concept of peace is dominant (see on 1:7). In particular, although the “spiritual” dimension of peace is to the fore here (“peace toward God”), the concept should not be spiritualized or divorced from the wider Jewish concept (see again on 1:7). For the same reason it should not be reduced to a subjective feeling—von Rad indeed claims that in the OT “there is no specific text in which εἰρήνη denotes the specifically spiritual attitude of inward peace” (TDNT 2:406); so here we can say that Paul has in view an actual relationship (“reconciliation”—vv 10–11) whose outworking in life should be visible (cf. particularly 14:19; 1 Cor 14:33). Again it is worth noting that he can state it as a simple fact (“we have peace with God”; see Notes), confident that the assertion would ring true to the experience of his readers (cf. Gal 5:22). See also Luther’s comments on the significance of the talk of peace following that of justification (cited also by Harrisville).

In view of the immediately preceding context it is important to remember the extent to which, in Jewish thought, God-given peace was bound up with the covenant (e.g., Num 6:22–27; Ps 55:18–19; Isa 48:17–22; Jer 14:19–21; Sir 47:13; 2 Macc 1:2–4) (see also Wright, *Messiah*, 136). For the “zealots for the law” it would be particularly important that the “covenant of peace” was associated especially with the priesthood and with Phinehas (Num 25:12; Mal 2:4–5; Sir 45:24; see also on 4:3). Equally significant is the degree to which within this framework of thought “peace” and “righteousness” were overlapping or complementary concepts (Pss 35:27; 72:3; 85:10; Isa 9:7; 32:17; 48:18; 60:17)—“הַשְׁלָמָה as the norm for the fulfilled state of עֲלֵי־שָׁלוֹם;” (TDNT 2:177). Since in prophetic hope the full flowering of God’s covenanted peace belonged to the future new age (Isa 9:6–7; 54:10; Ezek 34:25–31; 37:26; Mic 5:4; Hag 2:9; Zech 8:12; 1 Enoch 5.7, 9; 10.17; 11.2), Paul’s assertion amounts to a claim that Israel’s eschatological hope is now already in process of fulfillment. The claim sets up the tension between “already” and “not yet” which characterizes this passage (cf. also 2:10 and 14:17). Wolter, 95–104, justly criticizes Brandenburger’s talk of “peace with God” emerging from a conception of cosmic reconciliation, and suggests that behind the statements of 5:1, 10–11 stands an early Jewish interpretation of Isa 57:19 (104).

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, “through our Lord Jesus Christ.” The phrase διὰ Ἰησοῦ Χριστοῦ plays an important role in chap. 5 (vv 1, 11, 21), each verse picking out different aspects of the unique mediatorial role ascribed to the exalted Christ, both the “upward” movement of praise (5:11; see also on 1:8) and the “downward” movement of grace (5:21; see also on 2:16). The same double, two-way-interchange in this mediatorial role is indicated here (the mediator of peace) and in the immediately following phrase (the mediator of access—v 2). That this is a personal role for Jesus in his resurrected existence is taken for granted—hence διὰ with the genitive and not διὰ with the accusative (“on account of, for the sake of” some past action of Jesus). For κύριος in reference to Jesus see on 1:4 and 10:9. “Our Lord”—the same easy confidence that he is talking a common language to readers who share a common commitment and experience pervades the whole verse.

2 δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν, “through whom also we have access.” For the δι’ οὗ see on 5:1. It should not simply be assumed that the dominant imagery behind προσαγωγή is

cultic (“unhindered access to the sanctuary as the place of God’s presence”—Käsemann): προσαγωγή is never used and προσάγειν has no specially cultic reference in the LXX; the only other occurrences in the NT are not decisive either (Eph 2:18; 3:12); nor does Heb 10:19 necessarily provide a significant parallel since εἴσοδος there is simply the particular application of a more general concept (“entrance”)—see LSJ and BGD, εἴσοδος. On the other hand, it is true that the imagery of approach to God’s presence in the sanctuary would be natural to one born and bred a Jew, and the striking parallel of 1QS 11:13–15 would almost certainly have cultic overtones (see further Wolter, 107–20). Nevertheless, in the societies of the time (not least in Rome itself) the court imagery of access through the royal chamberlain into the king’s presence would just as readily be evoked (Xenophon, Cyr. 7.5.45; so LSJ and SH), as the association of χάρις also indicates (see below); besides which, Heb 4:16 and the Emperor cult remind us that cult and court could be readily merged in such imagery. The possibility cannot be ruled out that Paul also had in mind the more nautical imagery of a “landing stage” on a favorable shore which enables the sea-weary mariner to make safe landing once more on terra firma (cf. LSJ II.3; MM); but that fits less well into the strong emphasis on personal relationships (as between God and believers) which characterizes 5:1–11 and leaves the mediatorial role of Jesus (pilot?) unclear. ἐσχήκαμεν—following on from the ἐχομεν (present tense) of v 1, the perfect tense here (cf. 2 Cor 1:9; 2:13; 7:5) could be a stylistic variation, but probably is intended to denote both the initial entrance into God’s presence (“having been justified” and its continuing availability and outworking (“we have peace with God”). As an alternative way of expressing the same claim as v 1 it underlines the relational character of all Paul’s soteriology, including his concept of justification (see on 1:17).

τῇ πίστει, “by faith.” If part of the original text (see Notes) this is the last time Paul uses this key noun (“faith”) until the resumption of the talk of righteousness “from faith” in 9:30. Clearly he has by now established to his own satisfaction its sense as committed trust in God (particularly 4:17–21), as also his basic thesis (1:17), and can now begin to draw out the conclusion which follows from it in the confident hope that his listeners’ own experience has provided sufficient confirmation and that he has carried them with him.

εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, “into this grace in which we stand.” The use of χάρις here is somewhat unusual—“grace” as a sphere or state (a secure area) into which one enters. **But it is a quite natural extension of its more normal Pauline sense, denoting the gracious power of God outreached to humanity and working in and through human beings** (see on 1:5)—so here, the sphere or dimension marked out by God’s grace, the status characterized by God’s grace (cf. 1QH 4.21–22; 7.30–31; and the talk in 1QS of entry into “the covenant of grace”—1.8). Since a reference to royal “favor” is also a quite natural part of its broader Greek usage (cf. BGD, χάρις 2a; 2a TDNT 9:375), its use here strengthens the court imagery of προσαγωγή (see above): to enter the king’s presence being possible only if the king extends his royal favor to the suppliant. **The preceding emphasis, by grace and not by works of the law (3:24; 4:4, 16), is of course assumed and implicit here: “this grace” as the overwhelmingly dominant characteristic of a positive relationship between God and man.** The ἐν ᾗ together with the further use of a perfect tense (“in which we have taken our stand”) underscores Paul’s conviction that conversion, entry into the covenant promise, results in a relationship with God which is settled and established; though it should not be forgotten that the perfect can also carry the sense of a settled and sustained commitment on the part of the one who so stands (“stand firm”—BGD, ἵστημι II.2.c); see also Wilckens.

καυχόμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ, “we boast in hope of the glory of God.” If ἔχομεν is

read in v 1, *καυχώμεθα* (here and in v 3) could be taken as a subjunctive, “let us boast” (Kuss). The clause deliberately recalls and brings together language and phrases that had played a significant role at earlier stages in the argument: “boasting” (2:17, 23; 3:27; 4:2), “in hope” (4:18), “the glory of God” (1:23; 3:23). The “reversal” in the case of the first and last is also significant: “boasting” is now something Paul treats as positive and commendable; and “the glory of God” is something to be looked forward to (not something lost or departed from). Paul’s point is not simply that there is a boasting which is proper, but that such boasting is only possible for the person who stands in God’s grace, so that his boasting is of the God on whom he totally depends without being able to claim any special privilege (contrast 2:17, 23). As such it is a boasting which is conscious of the not-yet, but is confident of its outcome. As such it is a boasting of the creature confident in the fulfillment of the Creator’s purpose for his creation. For *καυχάομαι* see on 2:17 and Form and Structure; the variation in prepositions (*ἐπί*—v 2; *ἐν*—v 3) seems to be merely stylistic (Kümmel, “Interpretation,” 53). Michel speaks of “the shout of joy” (Jubelruf) and compares the use of *ἀγαλλίασις* and *ἀγαλλιᾶσθαι* in Luke 1:47; 10:21; and Acts 2:46. Schlier notes that the two terms often come together in the LXX (citing, e.g., Pss 5:11 [LXX 12] and 32 [LXX 31]: 11); but his further suggestion that *καυχᾶσθαι* is synonymous with *φουσιῶσθαι* (“become puffed up, conceited”) fails to note that it is the national pride of his countrymen which Paul strikes at here (cf. Wright, *Messiah*, 137), rather than the more individualistic conceit more typical of the Greeks. *ἐλπὶς* has its Hebraic sense of a confident or sure hope, rather than a tentative, uncertain expectation (see on 4:18); on what that certainty is based Paul will make clear in vv 3–5. With the reemergence of the theme “the glory of God” Paul already before 5:12 ff. reverts to the Adam motif (see on 1:21 and 3:23)—the divine purpose in salvation being understood in terms of a restoration (and completion) of fallen humanity to the glory which all now fall short of (see further on 8:17; cf. 2 Cor 3:18; 1 Thess 2:12, and Paul’s similar use of the complementary but not synonymous concept of the “image” of God; see Dunn, *Christology*, 105–6). Schlier quite properly notes that *δικαιοσύνη* and *δόξα* are to some extent equivalent concepts, but underplays the degree to which “the glory of God” belongs to the future, the not-yet dimension of salvation (cf. Nebe, 126–27).

3 οὐ μόνον δέ, ἀλλὰ καί, “not only so, but also”—a typical Pauline construction (cf. 5:11; 8:23; 9:10; 2 Cor 8:19) but also in Greek and Jewish literature (BDF §479; BGD, *μόνος* 2c; Michel, 178 n. 6).

καυχώμεθα ἐν ταῖς θλίψεσιν, “we boast in afflictions.” *θλίψις* can mean simply distress brought about by outward circumstances (so in Paul probably 2 Cor 1:4, 8; 2:4; 6:4; 7:4; 8:2, 13; Phil 1:17; 4:14; 1 Thess 1:6; 3:3, 7; 2 Thess 1:4). But it can also be used of the tribulations of the last days (as in Dan 12:1; Mark 13:19, 24 par.), and since the eschatological tension of the already/not yet is such a prominent feature of this passage (vv 1–11), that overtone may be present here, as probably also in 8:35; 12:12; 1 Cor 7:28; 2 Cor 4:17; and Col 1:24 (cf. Schlier; and see also on 2:9). It is also an important aspect of his christologically determined soteriology that the sufferings believers endure in the period of overlap between the old age (of Adam) and the new age (of Christ) are bearable because they are a sharing in Christ’s sufferings and death (see further Dunn, *Jesus*, 326–38). *ἐν* should probably not be taken as locative (we boast from the midst of our sufferings—cf. Michel), since *καυχάομαι ἐν* is Paul’s regular formula to denote the object of the boasting (2:17, 23; 5:11; 1 Cor 1:31; 3:21; etc.).

Despite an outward attractiveness, it is unlikely that Paul intended his talk of boasting here to be taken as a further polemic against Jewish boasting in the security afforded by the law (2:17, 23), as though tribulation would always be perceived within Judaism as a contradiction of God’s

covenanted favor and so as something which could hardly be regarded in a positive light (Str-B, 3:221, cites Bousset, and Daube, *Rabbinic Judaism*, 117, cites Carrington as maintaining that boasting in sufferings was something distinctively Christian). But in fact Judaism had had a long experience in meeting the challenge of adversity, and positive responses to it are not hard to document. For example, like Heb 12:5–6, Philo also quotes Prov 3:11–12 to prove the positive value of discipline and hardship (Cong. 31); similarly Sir 2:4–5 and Wisd Sol 3:4–7. The high regard for the Maccabean martyrs encouraged a similarly positive evaluation of national calamity (particularly 2 Macc 6:12–16). And in the wake of the Roman conquest of Palestine the Psalms of Solomon reflect frequently and positively on God’s chastening (παιδεία—3:3–4; 13:7–10; 16:4–5, 11–15; 18:4–5). Presumably, similar sentiments among Stoic philosophers, such as we find in Seneca’s *De Providentia* (particularly chap. 4), would not be unknown among the Christians in Rome. For the particular note of rejoicing we can compare Pss. Sol. 10:1–2—“Happy is the man whom the Lord remembers with reproof . . . for the Lord is gracious to those who endure chastening”; 1QH 9.24–25—“Thy rebuke shall become my joy and gladness, and my scourges shall turn to (eternal) healing” (Vermes); 2 Apoc. Bar. 52.6—“Enjoy yourselves in the suffering which you suffer now.” See further Str-B, 3:222; Daube, *Rabbinic Judaism*, 117–18; Nauck, “Freude”; and below. In taking over this theme, Paul is saying in effect that the suffering of believers is proof of their covenant membership (“evidence of membership within God’s true Israel”—Wright, *Messiah*, 137), though the repetition of καυχάομαι may also be determined by the logic of the eschatological tension itself and by Paul’s desire to make a transition to the chain sequence which follows.

εἰδότες ὅτι, “knowing that.” The appeal is either to their common experience (the common experience of Christians which Paul could assume; “Christian experience speaks here”—Käsemann) or to their knowledge of the established homiletical pattern which Paul is about to take up (so common that Paul could assume their knowledge of it), or both (Nebe, 129). The form itself is not distinctively Christian (cf. particularly Wisd Sol 6:17–19; Maximus of Tyre 16:3b; see further Michel, 179 n. 2), and the parallels in James 1:2–4 and 1 Pet 1:6–7 strongly suggest that Paul is drawing here on a fairly well established pattern of Christian homily (cf. particularly M. Dibelius, *Jakobus*, KEK [1964] 103–5; cf. also 125–29). The chain sequence certainly implies a process of maturing, but not distinguishable stages in faith (as Michel rightly notes) since its end point is no different from the hope into which they entered on first believing (v 2).

ἡ θλίψις ὑπομονὴν κατεργάζεται, “affliction produces patience.” For θλίψις see above. ὑπομονή is a strong word, as the sequence of meanings listed by BGD, indicates—“patience, endurance, fortitude, steadfastness, perseverance.” As such it was highly prized both within Greek thought, particularly by the Stoics (TDNT 4:582–83) and in contemporary Judaism (Pss. Sol. 2:36; T. Jos. 2.7; 10.1–2; frequently in 4 Maccabees to describe the steadfastness of the martyrs—1:11; 7:9; 9:8, 30; etc.; Philo, *Cher.* 78—elsewhere treating Rebekah as an allegory of ὑπομονή and showing the influence of Stoic thought—TDNT 4:583 n. 8 and 585 n. 15; the incidence of ὑπομονή in the later Greek translations of Job increases markedly [HR], a trend reflected also in James 5:11). Paul gives special prominence to ὑπομονή among the Christian virtues (2:7; 5:3–4; 8:25; 15:4–5; 2 Cor 1:6; 6:4; 12:12; Col 1:11; 1 Thess 1:3; 2 Thess 1:4; 3:5). But it is also established firmly in other NT traditions (e.g., Luke 8:15; Heb 12:1; James 1:3–4; 1 Pet 2:20; Rev 2:2–3). Paul clearly seeks to foster a positive attitude to “affliction,” but he wisely recognizes that the starting point must be the readiness to endure the suffering rather than to escape it, and to endure it all the way through.

4 ἡ δὲ ὑπομονὴ δοκιμὴν, “and patience [produces] character.” δοκιμὴ is an exclusively Pauline word within biblical Greek—**here in the sense of “the quality of being approved,” hence “character,” “tested character”** (NJB; as also in 2 Cor 2:9; 9:13; and Phil 2:22; in 2 Cor 8:2, “test, ordeal”; in 2 Cor 13:3, “proof”—BGD). In view of its lack of attestation elsewhere prior to Paul, it may be that Paul was the first to coin the word. The metaphor on which he draws, however, would have been familiar enough—the idea of testing, particularly that of proving gold by testing it with fire (see BGD, particularly δοκιμάζω 2a; δοκίμιον 2; TDNT 2:256). Here again Paul is clearly drawing on a well established theme of Jewish wisdom (cf. Job 23:10; Prov 8:10; 17:3; Sir 2:5; Wisd Sol 3:6), and **indeed the thought of Abraham’s testing which lay in the background of chap. 4 may still have been in Paul’s mind** (see on 4:2; other references in Wolter, 139–42). For the combination of testing and patience, cf. particularly Jub. 19:8; T. Jos. 2.7; and 4 Macc 9:7–8; 17:12; and in Christian tradition independent of Paul note again James 1:3 and cf. 1 Pet 1:7. For δοκιμάζειν see on 1:28. **To regard affliction as divinely appointed testing designed to prove and mature is the key Paul and this broader tradition offer toward a positive attitude to suffering.** Paul probably intends his readers to pick up a contrast between the process to salvation marked by δοκιμὴ and the process of wrath marked by the ἀδόκιμος mind (1:28).

ἡ δὲ δοκιμὴ ἐλπίδα, “and character [produces] hope.” It is at this point that the Jewish and Christian response to suffering moves beyond that found in Greek and particularly Stoic thought. Since ἐλπίς in Greek thought lacks the positive note present in the Jewish use of the term (see on 4:18), the more natural climax for such a chain homily would be in ὑπομονή or δοκιμὴ (cf. TDNT 4:584). **But the Jewish-Christian faith, with confidence in God, looks beyond this visible world and present age.** The degree to which ὑπομονή and ἐλπίς actually overlap in Jewish thought is indicated by the fact that ἡλπί (‘‘hope’’) is translated into Greek by both words (cf. Job 14:19; Pss 9:18 [LXX 19]; 62:5 [LXX 61:6]; and 71 [LXX 70]:5 with Job 4:6; 5:16; 6:8; etc., Prov 10:28; 11:7, 23, etc.) and by the difficulty of knowing how to render ὑπομονή in Sir 2:14; 16:13; 17:24; and 41:2. Elsewhere in Paul note the association of these ideas in 12:12; 15:5, 13; and particularly ὑπομονὴ τῆς ἐλπίδος in 1 Thess 1:3.

5 ἡ δὲ ἐλπίς οὐ κατασχύνει, “and hope does not make ashamed.” κατασχύνω can have the sense of “be ashamed” as well as **“put to shame” (BGD)**. Here Paul probably has the latter more in mind; cf. particularly 1 Cor 1:27 (TDNT 1:189–90); also ἐπαισχύνομαι in 1:16; for the association of the idea of a boasting not disappointed, cf. 2 Cor 7:14. The language clearly echoes the frequent use of the same verb particularly in the Psalms (cf. 22:5 [LXX 21:6]; 25 [LXX 24]:2–3, 20; 31:1, 17 [LXX 30:2, 18]; 71 [LXX 70]:1; 119 [LXX 118]:31, 116); but note also Isa 50:7; 54:4; Joel 2:26–27; Sir 2:10; 15:4; 24:22; and the LXX of Isa 28:16 quoted by Paul in Rom 9:33 and 10:11, and found also in 1 Pet 2:6 (see also Kleinknecht, 329–30). The verb underscores the character of hope in Judeo-Christian tradition (see on 4:18 and 5:4); as usual, Paul has in mind the experience of hope, rather than the thing hoped for (Nebe, 131–35). And though the thought is of the final vindication of the hope for a complete salvation and favorable verdict in the final judgment, the verb should probably be read as a present rather than as a future (κατασχυνεῖ). Indeed the present effect of the hope may mark some distinction from the predominantly future-oriented, passive use of the verb in the Jewish tradition, since it is rooted in an eschatological fulfillment already experienced (see further below).

ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν, “because the love of God has been poured out in our hearts.” The ὅτι indicates that what follows is the ground of hope’s confidence just expressed. For ἀγάπη see on 12:9. **There is general agreement that ἀγάπη τοῦ θεοῦ means God’s love to us, not our love of God** (see particularly Nygren’s critique of Augustine; otherwise

Wright, Messiah, 137–39)—so the following three verses linked to v 5 by γάρ would indicate anyway (Käsemann). 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 the certainty of God’s love (Kuss), but God’s love itself (Althaus) experienced in rich measure (cf. 8:35, 39; 2 Cor 5:14; Eph 2:4; 3:18–19; 2 Thess 3:5); cf. also 1 John 2:5; 3:17; etc. The phrase itself (“the love of God”) appears in the Pauline epistles only in 5:5; 8:39; and 2 Cor 13:13. For the close association between the Spirit and love in Paul, cf. particularly 15:30, Gal 5:22; Phil 2:1; Col 1:8; and 2 Tim 1:7. For the traditional dispute on the significance of the verse, see Wilckens, 1:300–305.

The ἐκκέχυται functions as the perfect tense of ἐκχέω, and although it can be used of anything bestowed from above (e.g., grace—Ps 45:2 [LXX 44:3]; mercy—Sir 18:11; see further Schlier), the association with the Spirit in the present context, which in the NT is paralleled only by Acts 2:17, 18 (citing Joel 2:28–29 [LXX 3:1–2]), 33; 10:45 (harking back to the events of chap. 2); and Tit 3:6 (an established tradition), strongly suggests that the verb had already become fixed within Christian terminology as a reference to the founding event of Pentecost (Dunn, Jesus, 142). The use of κατασχύνω in Joel 2:26–27 may indeed indicate that Paul’s sequence of thought here was prompted by Joel 2:26–29; “with ἐκκέχυται the talk is of love, the thought is of the Holy Spirit” (Dibelius, “Vier Worte,” 6). The perfect tense as usual indicates a continuing effect of a past event. Here again the experiential nature of what Paul has in mind (with some element of ecstasy not excluded—cf. Acts 2:1–4) comes strongly into view, under the vivid metaphor of a cloud-burst on a parched countryside. The ἐν ταῖς καρδίαις ἡμῶν underscores the same point since it is precisely the fact that God has effected his work at the level of their motive and emotive center (see on 1:21 and 2:15; “our inmost heart”—NEB), through the Spirit and in fulfillment of the promise of Jer 31:31–34 (cf. 2 Cor 3:3), which in Paul’s view most clearly distinguished the first Christians from their typical Jewish counterparts (see on 2:29).

διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν, “through the Holy Spirit given to us.” The διά can designate not simply the means through which but the perceptible form in which the Spirit comes to expression (Wolter, 161–66; cf. 1 Cor 12:7, χαρίσματα, “charisms,” as the manifestation of the Spirit), without reducing the Spirit to or identifying the Spirit wholly with an experience of God’s love. Here it is important to recall that in prophetic expectation the outpouring of the Spirit was looked for as the mark of the new age (see particularly Isa 32:15; 34:16; 44:3; Ezek 11:19; 36:26–27; 37:4–14; Joel 2:28–32). Together with the echo of Jer 31:31–34 and Joel 2:28–29 in the preceding phrase, Paul effectively brings to clear expression what had been more implicit throughout his argument from 3:21 onwards: that with Christ’s death and resurrection the new age of Jewish expectation had already dawned. Within contemporary Judaism the only real parallel is the sect at Qumran (see particularly 1QH 7.6–7; 12.11–12; 14.13; 16.11–12; 17.26); but Qumran’s outworking of that experience in increased devotion to the covenant, as marked by an intensification of the works of the law, was radically different from Paul’s. For Paul in particular the eschatological character of the gift of the Spirit is clearly marked—the Spirit as the ἀρραβών, “first installment” of the eschatological harvest of redemption and “guarantee” of its completion (2 Cor 1:22; 5:5; so also Eph 1:14; see Dunn, Jesus, 310–12); and see further on 8:23.

It is not surprising that such a bold claim was rooted in very vivid experiences—here the experience of being filled with God’s love. His willingness to use “Spirit vocabulary” (ἐκκέχυται) when talking of God’s love suggests that Paul was not greatly concerned to make a

clear distinction between the gift of the Spirit and the outpouring of love; experientially it would be hard to make such a distinction (cf. Barrett, and above on *διά*). Elsewhere the Spirit is associated with the experience of joy (1 Thess 1:6), of miracles (Gal 3:5), of charismatic utterances (1 Cor 1:4–7) and of moral transformation (1 Cor 6:9–11)—cf. Acts 8:17–19; 10:44–47; and 19:6 (see also on 8:14). Nor is it surprising that within Paul’s thought it is the gift of the Spirit which both determines belonging to Christ and functions as the mark of belonging to Christ (see on 8:9); the fact that Paul always conceives of the giver of the Spirit as God (rather than Christ; contrast Acts 2:33) is part of the complexity of his conception of the relationship between the exalted Christ and the Spirit (Dunn, *Christology*, 143). The Spirit as “given” or “gift” is already established Christian terminology (*διδόναι*, “give”—Luke 11:13; Acts 5:32; 8:18; 11:17; 15:8; 1 Thess 4:8—Ezek 37:14; with *ἡ δωρεὰ τοῦ θεοῦ*, “the gift of God,” almost a technical term for the Spirit—John 4:10; Acts 2:38; 8:20; 10:45; 11:17; Eph 4:7; Heb 6:4). The tendency of commentators to treat the aorist (*δοθέντος*) as a reference to baptism (e.g., Wilckens, Zeller) reflects the long-standing ecclesiastical tradition in which the baptized is not expected to experience anything, so that any recall to someone’s beginnings as a Christian has to be to the baptism itself. In contrast, the experience of the Spirit in the Pauline communities as a rule was evidently vivid enough that it could be referred to directly (as in 1 Cor 12:13; 2 Cor 1:22; Gal 3:2–5; see further Dunn, *Baptism*, pt. 3).

6 ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν, “for while we were still weak, yet Christ at that time died for the ungodly.” The sentence is awkwardly constructed, partly because Paul chooses to put the subject and verb at the two places of emphasis (beginning and end of the sentence), and partly because he wants to underscore the surprising quality of God’s love both as to its object and as to its timing. The *γάρ* serves to link the new sequence of thought back to the preceding sequence: vv 6–8 provide further justification for the hope of vv 3–5. For the first time in Romans Paul uses *Χριστός* by itself. The fact that it occurs here and in v 8 in the sentence “Christ died” may well reflect the summary assertion of earliest Christian apologetic that Jesus’ crucifixion was no disproof of his messiahship: it was precisely as the crucified that he was the Messiah (cf. particularly 1 Cor 1:23; Gal 2:20–3:1). The *ἀσθενής* does not have any particular theological overtones here (despite BGD, “morally weak”); Paul uses it and related words simply in a general sense to characterize the human condition as such in contrast to the power of God (as in 8:26; 1 Cor 15:43; cf. Wisd Sol 9:5 and further Wolter, 170); contrast the more delimited use of 14:1–2 (the occurrence of this word in both passages is inadequate basis for Minear’s suggestion, *Obedience*, 58, that the verse is directed particularly to “the strong”). The argument that “‘weak’ is far too mild a word to represent the state of those for whom Christ died” (O’Neill) misses the point that Paul begins a crescendo here (weak, ungodly, sinners, enemies—vv 6, 8, 10); the obvious place to begin is with the weakness of the creature over against the omnipotence of the Creator (cf 1:20; 4:21). The genitive absolute (“we being weak”) thus describes not merely the previous state of the believer, as though with conversion he becomes “strong,” but the continuing state of human existence in the between times of the eschatological tension and its accompanying sufferings (v 3; cf. 8:26; 2 Cor 11:29–30; 12:5, 9–10; Schlatter).

κατὰ καιρὸν can mean either “at the right time,” the “propitious moment,” “the eschatological moment” (e.g., TDNT 3:460, Barrett, Michel), or more likely “at that time,” that is, “when we were weak” (Fitzmyer, Käsemann, Schlier, Wilckens, n. 973). But since it is the “afflictions” of the last days (see on 5:3) which particularly demonstrate human weakness, *καιρός* can retain its overtone of the eschatological time as that to which God’s purpose has been moving and in

which he has acted decisively (see on 3:26 and 9:9); Martin, 146, appositely cites Pss. Sol. 17:21.

ἀποθανεῖν ὑπέρ, (Christ) “died for the sake/benefit of,” is well established in the evangelistic and creedal language inherited by Paul (14:15; 1 Cor 15:3; 2 Cor 5:15; 1 Thess 5:10; cf. 1 Pet 3:18; see further Barrett and TDNT 8:509). But it was already familiar in Jewish circles as martyr terminology, in reference to the Maccabean martyrs (2 Macc 7:9; 8:21; 4 Macc 1:8, 10; Josephus, Ant. 13.5–6 cf. John 18:14). Paul was probably aware of this other usage, since his own formula is such a shocking contrast to it: Christ died for the ungodly. His contemporaries were familiar with this thought of dying for the law(s) or for the nation, but the ἀσεβεῖς were precisely those whose conduct put them outside the scope of such covenant faithfulness and concern (cf. v 8—ἀμαρτωλοί; see on 4:5; cf. Wilckens, 296). Paul’s point is precisely that Christ died for those whose ἀσέβεια (“ungodliness”) he had indicted in 1:18 ff., for humankind as a whole, Jew first as well as Gentile (see on 1:18). It is probably significant that Paul does not say ὑπέρ ἡμῶν (as in v 8), but in effect replaces the ἀσθενῶν with ἀσεβῶν: it is not as creatures that we need Christ to die for us, but as those who have rebelled against their creaturely state; not creation per se needs redemption but fallen creation (cf. 8:19–23).

Dunn, J. D. G. (1998). Romans 1–8 (Vol. 38A, pp. 246–255). Dallas: Word, Incorporated.

1. The word δικαίωσιν at the end of the last chapter recalls St. Paul to his main topic. After expounding the nature of his new method of obtaining righteousness in 3:21–26, he had begun to draw some of the consequences from this (the deathblow to Jewish pride, and the equality of Jew and Gentile) in 3:27–31. This suggested the digression in ch. 4, to prove that notwithstanding there was no breach of God’s purposes as declared in the O. T. (strictly the Legal System which had its charter in the O. T.), but rather the contrary. Now he goes back to ‘consequences’ and traces them out for the individual Christian. He explains why it is that the Christian faces persecution and death so joyfully: he has a deep spring of tranquillity at his heart, and a confident hope of future glory.

ἔχωμεν. The evidence for this reading stands thus: ἔχωμεν κ * A B* C D E K L, cursives, Vulg. Syrr. Boh. Arm. Aeth., Orig.-lat. repeatedly Chrys. Ambrstr. and others: ἔχομεν correctors of κ B, F G (duplicate MSS. it will be remembered) in the Greek though not in the Latin, P and many cursives, Did. Epiph. Cyr.-Alex. in three places out of four. Clearly overwhelming authority for ἔχωμεν. It is argued however (i) that exhortation is here out of place: ‘inference not exhortation is the Apostle’s purpose’ (Scrivener, Introd. ii. 380 ed. 4); (ii) that ο and ω are frequently interchanged in the MSS., as in this very word Gal. 6:10 (cf. 1 Cor. 15:49); (iii) it is possible that a mistake might have been made by Tertius in copying or in some very early MS. from which the mass of the uncials and versions now extant may have descended. But these reasons seem insufficient to overthrow the weight of direct testimony. (i) St. Paul is apt to pass from argument

to exhortation; so in the near context 6 (1), 12:(15); 12; (ii) in ἔχωμεν inference and exhortation are really combined: it is a sort of light exhortation, ‘we should have’ (T. S. Evans).

As to the meaning of ἔχωμεν it should be observed that it does not = ‘make peace,’ ‘get’ or ‘obtain peace’ (which would be σχῶμεν), **but rather ‘keep’ or ‘enjoy peace’** (οὐ γὰρ ἐστὶν ἴσον μὴ οὖσαν εἰρήνην λαβεῖν καὶ δοθεῖσαν κατασχεῖν Chrys.; cf. Acts 9:31 ἡ μὲν οὖν ἐκκλησία ... εἶχεν εἰρήνην, ‘continued in a state of peace’). The aor. part. δικαιωθέντες marks the initial moment of the state εἰρήνην ἔχωμεν. **The declaration of ‘not guilty,’ which the sinner comes under by a heartfelt embracing of Christianity, at once does away with the state of hostility in which he had stood to God, and substitutes for it a state of peace which he has only to realize. This declaration of ‘not guilty’ and the peace which follows upon it are not due to himself, but are διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ:** how is explained more fully in 3:25; also in vv. 9, 10 below.

Dr. J. Agar Beet (Comm. ad loc.) discusses the exact shade of meaning conveyed by the aor. part. δικαιωθέντες in relation to εἰρήνην ἔχωμεν. He contends that it denotes not so much the reason for entering upon the state in question as the means of entering upon it. No doubt this is perfectly tenable on the score of grammar; and it is also true that ‘justification necessarily involves peace with God.’ But the argument goes too much upon the assumption that εἰρ. ἔχ. = ‘obtain peace,’ which we have seen to be erroneous. The sense is exactly that of εἶχεν εἰρήνην in the passage quoted from the Acts, and δικαιωθ., as we have said, marks the initial moment in the state.

2. τὴν προσαγωγήν. Two stages only are described in vv. 1, 2 though different language is used about them: δικαιωθέντες = ἡ προσαγωγή, εἰρήνη = χάρις; the καύχησις is a characteristic of the state of χάρις, at the same time that it points forward to a future state of δόξα. The phrase ἡ προσαγ., ‘our introduction,’ is a connecting link between this Epistle and Ephesians (cp. Eph. 2:18; 3:12): the idea is that of introduction to the presence-chamber of a monarch. The rendering ‘access’ is inadequate, as it leaves out of sight the fact that we do not come in our own strength but need an ‘introducer’—Christ.

ἐσχήκαμεν: not ‘we have had’ (Va.), but ‘we have got or obtained,’ aor. and perf. in one.

‘Both grammar and logic will run in perfect harmony together if we render, “through whom we have by faith got or obtained our access into this grace wherein we stand.” This rendering will bring to view two causes of getting the access or obtaining the introduction into the state of grace; one cause objective, Christ: the other subjective, faith; Christ the door, faith the hand which moves the door to open and to admit’ (T. S. Evans in Exp. 1882, i. 169).

τῇ πίστει om. B D E F G, Lat. Vet., Orig.-lat. bis. The weight of this evidence depends on the value which we assign to B. All the other evidence is Western; and B also (as we have seen) has a Western element; so that the question is whether the omission here in B is an independent corroboration of the Western group or whether it simply belongs to it (does the evidence = β + δ, or δ only?). There is the further point that omissions in the Western text deserve more attention than additions. Either reading can be easily enough accounted for, as an obvious gloss on the one hand or the omission of a superfluous phrase on the other. The balance is sufficiently represented by placing τῇ πίστει in brackets as Treg. WH. RV. marg. (Weiss omits).

εἰς τὴν χάριν ταύτην: the **‘state of grace’ or condition of those who are objects of the Divine**

favour, conceived of as a space fenced in (Mey. Va. &c.) into which the Christian enters: cf. Gal. 5:4; 1 Pet. 5:12 (Va. and Grm.-Thay. s. v. χάρις 3. a).

ἐστήκαμεν: 'stand fast or firm' (see Va. and Grm.-Thay. s. v. ἵστημι ii. 2. d).

ἐπ' ἐλπίδι: as in 4:18.

τῆς δόξης. See on 3:23. It is the Glory of the Divine Presence (Shekinah) communicated to man (partially here, but) in full measure when he enters into that Presence; man's whole being will be transfigured by it.

Is the Society or the Individual the proper object of Justification?

It is well known to be a characteristic feature of the theology of Ritschl that he regards the proper object of Justification as the Christian Society as a collective whole, and not the individual as such. This view is based upon two main groups of arguments. (1) The first is derived from the analogy of the O. T. The great sacrifices of the O. T. were undoubtedly meant in the first instance for 'the congregation.' So in regard to the Passover it is laid down expressly that no alien is to eat of it, but all the congregation of Israel are to keep it (Ex. 12:43 ff., 47). And still more distinctly as to the ritual of the Day of Atonement: the high priest is to 'make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins'; he is to lay both his hands on the head of the goat, and 'confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins' (Lev. 16:16, 21, also 33 f.). This argument gains in force from the concentration of the Christian Sacrifice upon a single event, accomplished once for all. It is natural to think of it as having also a single and permanent object. (2) The second argument is derived from the exegesis of the N. T. generally (most clearly perhaps in Acts 20:28 τὴν ἐκκλησίαν τοῦ Θεοῦ [v. l. Κυρίου], ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου: but also in 1 Jo. 2:2; 4:10; 1 Pet. 3:18; Apoc. 1:5 f.; 5:9 f.), and more particularly in the Epistles of St. Paul. The society is, it is true, most clearly indicated in the later Epp.; e. g. Tit. 2:14 σωτήρος ἡμῶν Ἰ. Χ., ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ... καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον: Eph. 5:25 f. ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς: ἵνα αὐτὴν ἀγιάσῃ καθαρίσας κ.τ.λ. (cf. also Eph. 2:18; 3:12; Col. 1:14). But Ritschl also claims the support of the earlier Epp.: e. g. Rom. 8:32 ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν: 3:22 δικαιοσύνη δὲ Θεοῦ ... εἰς πάντα τοὺς πιστεύοντας: and the repeated ἡμεῖς in the contexts of three passages (Comp. Rechtfert. u. Versöhn. ii 216 f., 160).

In reply the critics of Ritschl appeal to the distinctly individualistic cast of such expressions as Rom. 3:26 δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ: 4:5 ἐπὶ τὸν δικαιῶντα τὸν ἀσεβῆ, with the context: 10:4 εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι (Schäder, op. cit. p. 29 n.; cf. also Gloël, Der Heilige Geist, p. 102 n.; Weiss, Bibl. Theol. § 82 b, referred to by Schäder).

It is undoubtedly true that St. Paul does use language which points to the direct justification of the individual believer. This perhaps comes out most clearly in Rom. 4, where the personal faith and personal justification of Abraham are taken as typical of the Christian's. But need we on that account throw over the other passages above quoted, which seem to be quite as unambiguous? That which brings benefit to the Church collectively of necessity brings benefit to the individuals of which it is composed. We may if we like, as St. Paul very often does, leave out of sight the intervening steps; and it is perhaps the more natural that he should do so, as the Church is in this connexion an ideal entity. But this entity is prior in thought to the members who compose it; and

when we think of the Great Sacrifice as consummated once for all and in its effects reaching down through the ages, it is no less natural to let the mind dwell on the conception which alone embraces past, present, and future, and alone binds all the scattered particulars into unity. We must remember also that in the age and to the thought of St. Paul the act of faith in the individual which brings him within the range of justification is inseparably connected with its ratification in baptism. But the significance of baptism lies in the fact that whoever undergoes it is made thereby member of a society, and becomes at once a recipient of the privileges and immunities of that society. St. Paul is about (in the next chapter) to lay stress on this point. He there, as well as elsewhere, describes the relation of spiritual union into which the Christian enters with Christ as established by the same act which makes him also member of the society. And therefore when at the beginning of the present chapter he speaks of the entrance of the Christian into the state of grace in metaphors which present that state under the figure of a fenced-off enclosure, it is natural to identify the area within which grace and justification operate with the area of the society, in other words with the Church. The Church however in this connexion can have no narrower definition than 'all baptized persons.' And even the condition of baptism is introduced as an inseparable adjunct to faith; so that if through any exceptional circumstances the two were separated, the greater might be taken to include the less. The Christian theologian has to do with what is normal; the abnormal he leaves to the Searcher of hearts.

It is thus neither in a spirit of exclusiveness nor yet in that of any hard and fast Scholasticism, but only in accordance with the free and natural tendencies of the Apostle's thought, that we speak of Justification as normally mediated through the Church. St. Paul himself, as we have seen, often drops the intervening link, especially in the earlier Epistles. But in proportion as his maturer insight dwells more and more upon the Church as an organic whole he also conceives of it as doing for the individual believer what the 'congregation' did for the individual Israelites under the older dispensation. The Christian Sacrifice with its effects, like the sacrifices of the Day of Atonement by which it is typified, reach the individual through the community.

3–5. The two leading types of the Old-Latin Version of the Epistle stand out distinctly in these verses. We are fortunately able to compare the Cyprianic text with that of Tertullian (*non solum ... confundit*) and the European text of Cod. Clarom. with that of Hilary (*tribulatio ... confundit*). The passage is also quoted in the so-called *Speculum* (m), which represents the Bible of the Spaniard Priscillian (*Classical Review*, iv. 416 f.).

CYPRIAN.

COD. CLAROM.

Non solum autem, sed et gloriamur in pressuris, scientes quoniam pressura tolerantiam operatur, tolerantia autem probationem, probatio autem spem; spes autem non confundit, quia dilectio Dei infusa est cordibus nostris per Spiritum Sanctum qui datus est nobis.

verum etiam exultantes Tert.; certi quod Tert.; perficiat Tert. (ed. Vindob.); tol. vero Tert.; spes vero Tert.

Non solum autem, sed et gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur, patientia autem probationem, probatio autem spem; spes autem non confundit, quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis.

perficit Hil.; prob. vero m Hil.; spes vero Hil. (Cod. Clarom. = m).

Here, as elsewhere in Epp. Paul., there is a considerable amount of matter common to all forms of the Version, enough to give colour to the supposition that a single translation lies at their root. But the salient expressions are changed; and in this instance Tertullian goes with Cyprian, as Hilary with the European texts. The renderings *tolerantia* and *pressura* are verified for Tertullian elsewhere (*tolerantia* Luke 21:19; 1 Thess. 1:4; *pressura* Rom. 8:35; 12:12; 1 Cor. 7:28; 2 Cor. 1:8; 4:17; 6:4; 7:4; Col. 1:24; 2 Thess. 1:4; Apoc. 2:22; 7:14), as also *dilectio* (to which the quotation does not extend in this passage, but which is found in Luke 11:42; John 13:35; Rom. 8:35, 39; 1 Cor. 13:1 ff., &c.). We note however that Hilary and Tertullian agree in *perficiat* (*perficiat*), though in another place Hilary has allusively *tribulatio patientiam operatur*. Perhaps this coincidence may point to an older rendering.

3. οὐ μόνον δέ (ἐστήκαμεν ἀλλὰ καὶ καυχώμεθα, or ἐστήκότες ἀλλὰ καὶ καυχώμενοι): in this elliptical form characteristic of St. Paul and esp. of this group of Epistles (cf. 5:11; 8:23; 9:10; 2 Cor. 8:19).

καυχώμενοι B C, Orig. bis and others: a good group, but open to suspicion of conforming to ver. 11 (q. v.); we have also found a similar group, on the whole inferior, in 3:28. If *καυχώμενοι* were right it would be another example of that broken and somewhat inconsecutive structure which is doubtless due, as Va. suggests, to the habit of dictating to an amanuensis.

Note the contrast between the Jewish *καύχησις* which ‘is excluded’ (3:27) and this Christian *καύχησις*. The one rests on supposed human privileges and merit; the other draws all its force from the assurance of Divine love.

The Jewish writers know of another *καύχησις* (besides the empty boasting which St. Paul reprehends), but it is reserved for the blest in Paradise: 4 Ezz. 7:98 [Bensly = vi. 72 O. F. Fritzsche] *exultabunt cum fiducia et ... confidebunt non confusi, et gaudebunt non reverentes*.

ἐν ταῖς θλίψεσι. The *θλίψεις* are the physical hardships and sufferings that St. Paul regards as the inevitable portion of the Christian; cf. Rom. 8:35 ff.; 1 Cor. 4:11–13; 7:26–32; 15:30–32; 2 Cor. 1:3–10; 11:23–27. Such passages give us glimpses of the stormy background which lies behind St. Paul’s Epistles. He is so absorbed in his ‘Gospel’ that this makes very little impression upon him. Indeed, as this chapter shows, the overwhelming sense of God’s mercy and love fills him with such exultation of spirit that bodily suffering not only weighs like dust in the balance but positively serves to strengthen his constancy. The same feeling comes out in the *ὑπερνικῶμεν* of 8:37: the whole passage is parallel.

ὑπομονήν: not merely a passive quality but a ‘masculine constancy in holding out under trials’ (Waite on 2 Cor. 6:4), ‘fortitude.’ See on 2:7 above.

4. *δοκιμή*: the character which results from the process of trial, the temper of the veteran as opposed to that of the raw recruit; cf. James 1:12, &c. The exact order of *ὑπομονή* and *δοκιμή* must not be pressed too far: in St. James 1:3 τὸ δοκίμιον τῆς πίστεως produces *ὑπομονή*. If St. James had seen this Epistle (which is doubtful) we might suppose that he had this passage in his mind. The conception is that of 2 Tim. 2:3 (in the revised as well as the received text).

ἡ δὲ *δοκιμή* ἐλπίδα. It is quite intelligible as a fact of experience that the hope which is in its origin doctrinal should be strengthened by the hardening and bracing of character which come from actual conflict. Still the ultimate basis of it is the overwhelming sense of God’s love,

brought home through the Death of Christ; and to this the Apostle returns.

5. οὐ καταισχύνει: ‘does not disappoint,’ ‘does not prove illusory.’ The text Is. 28:16 (LXX) caught the attention of the early Christians from the Messianic reference contained in it (‘Behold, I lay in Zion,’ &c.), and the assurance by which this was followed (‘he that believeth shall not be put to shame’) was confirmed to them by their own experience: the verse is directly quoted Rom. 9:33 q. v.; 1 Pet. 2:6.

ἡ ἀγάπη τοῦ Θεοῦ: certainly ‘the love of God for us,’ not ‘our love for God’ (Theodrt. Aug. and some moderns): ἀγάπη thus comes to mean, ‘our sense of God’s love,’ just as εἰρήνη = ‘our sense of peace with God.’

ἐκκέχεται. The idea of spiritual refreshment and encouragement is usually conveyed in the East through the metaphor of watering. St. Paul seems to have had in his mind Is. 44:3 ‘I will pour water upon him that is thirsty, and streams upon the dry ground: I will pour My Spirit upon thy seed,’ &c.

διὰ Πνεύματος Ἁγίου: without the art., for the Spirit as imparted, St. Paul refers all his conscious experience of the privileges of Christianity to the operation of the Holy Spirit, dating from the time when he definitively enrolled himself as a Christian, i.e. from his baptism.

6. ἔτι γάρ. There is here a difficult, but not really very important, variety of reading, the evidence for which may be thus summarized:—

ἔτι γάρ at the beginning of the verse with ἔτι also after ἀσθενῶν, the mass of MSS.

ἔτι at the beginning of the verse only, some inferior MSS. (later stage of the Ecclesiastical text).

εἰς τί γάρ (possibly representing ἵνα τί γάρ, ut quid enim), the Western text (Latin authorities).

εἰ γάρ few authorities, partly Latin.

εἶ γε B.

It is not easy to select from these a reading which shall account for all the variants. That indeed which has the best authority, the double ἔτι, does not seem to be tenable, unless we suppose an accidental repetition of the word either by St. Paul or his amanuensis. It would not be difficult to get ἔτι γάρ from ἵνα τί γάρ, or vice versa, through the doubling or dropping of IN from the preceding word HMIN; nor would it be difficult to explain ἔτι γάρ from εἰ γάρ, or vice versa. We might then work our way back to an alternative εἰ γάρ or εἶ γε, which might be confused with each other through the use of an abbreviation. Fuller details are given below. We think on the whole that it is not improbable that here, as in 4:1, B has preserved the original reading εἶ γε. For the meaning of εἶ γε (‘so surely as’ Va.) see T. S. Evans in Exp. 1882, 1:176 f.; and the note on 3:30 above.

In more detail the evidence stands thus: ἔτι γάρ here with ἔτι also after ἀσθενῶν κ A C D* al.: ἔτι here only Dc E K L P &c.: εἰς τί γάρ Db F G: ut quid enim Lat. Vet. Vulg., Iren.-lat. Faustin: εἰ γάρ 104 Greg. (= h Scriv.), fuld, Isid.-Pelus. Aug. bis: εἰ γὰρ ... ἔτι Boh. (‘For if, we being still weak,’ &c.): εἰ δέ Pesh.: εἶ γε B. [The readings are wrongly given by Lips., and not quite correctly even by Gif., through overlooking the commas in Tisch. The statement which is at once fullest and most exact will be found in WH.] It thus appears: (1) that the reading most strongly supported is ἔτι γάρ, with double ἔτι, which is impossible unless we suppose a lapsus calami between St. Paul and his amanuensis. (2) The Western reading is εἰς τί γάρ, which may conceivably be a paraphrastic equivalent for an original ἵνα τί γάρ (Gif., from ut quid enim of

Iren.-lat. &c.): this is no doubt a very early reading. (3) Another sporadic reading is εἰ γάρ. (4) B alone gives εἶ γε. So far as sense goes this is the best, and there are not a few cases in N. T. where the reading of B alone strongly commends itself (cf. 4:1 above). But the problem is, how to account for the other readings? It would not be difficult palaeographically from εἰ γάρ to get ἔτι γάρ by dittography of ι (εἰγαρ, εἰγαρ, εἰγαρ), or from this again to get εἰς τί γάρ through dittography of ε and confusion with χ (εχτιγαρ); or we might take the alternative ingeniously suggested by Gif., of supposing that the original reading was ἵνα τί γάρ, of which the first two letters had been absorbed by the previous ἡμῶν (ἡμιν[ιν]ατιγαρ). There would thus be no great difficulty in accounting for the origin either of ἔτι γάρ or of the group of Western readings; and the primitive variants would be reduced to the two, εἰ γαρ and εἰ γε. Dr. Hort proposed to account for these by a conjectural εἰ περ, which would be a conceivable root for all the variations—partly through paraphrase and partly through errors of transcription. We might however escape the necessity of resorting to conjecture by supposing confusion between γε and the abbreviation γβ. [For this form see T. W. Allen, *Notes on Abbreviations in Greek MSS.* (Oxford, 1889), p. 9 and pl. iii; Lehmann, *Die tachygraphischen Abkürzungen d. griech. Handschriften* (Leipzig, 1880), p. 91 f. taf. 9. We believe that the oldest extant example is in the *Fragmentum Mathematicum Bobiense* of the seventh century (Wattenbach, *Script. Graec. Specim. tab. 8*), where the abbreviation appears in a corrupt form. But we know that shorthand was very largely practised in the early centuries (cf. Eus. H. E. VI. xxiii. 2), and it may have been used by Tertius himself.] Where we have such a tangled skein to unravel as this it is impossible to speak very confidently; but we suspect that εἶ γε, as it makes the best sense, may also be the original reading.

ἀσθενῶν: ‘incapable’ of working out any righteousness for ourselves.

κατὰ καιρόν. St. Paul is strongly impressed with the fitness of the moment in the world’s history which Christ chose for His intervention in it. This idea is a striking link of connexion between the (practically) acknowledged and the disputed Epistles; compare on the one hand Gal. 4:4; 2 Cor. 6:2; Rom. 3:26; and on the other hand Eph. 1:10; 1 Tim. 2:6; 6:15; Tit. 1:3.

Sanday, W., & Headlam, A. C. (1897). *A critical and exegetical commentary on the Epistle of the Romans* (3d ed., pp. 119–127). New York: C. Scribner’s Sons.

(i) Peace with God
(5:1–11)

1 Having been justified then on the basis of faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained access [by faith] to this grace in which we stand, and we exult in hope of the glory of God. 3 And not only so, but we even exult in afflictions, knowing that affliction works endurance, 4 and endurance provedness, and provedness hope. 5 And this hope does not put us to shame, for God's love has been poured out in our hearts through the Holy Spirit who has been given to us. 6 For, when we were still powerless, Christ died at the appointed time for ungodly men. 7 For someone will scarcely die for a righteous man; for a benefactor perhaps someone might bring himself to die. 8 But God proves his own love for us by the fact that Christ died for us when we were still sinners. 9 Since, then, we have now been justified by his blood, we shall much more be saved through him from the wrath. 10 For if when we were enemies we were reconciled to God through the death of his Son, much more, having been reconciled, shall we be saved by his life. 11 And not only this; we also exult in God through our Lord Jesus [Christ], through whom we have now already received reconciliation.

These verses make the point that the life promised for the man who is righteous by faith is a life characterized by peace with God ('we have peace with God' in v. 1; 'we were reconciled to God' and 'having been reconciled' in v. 10; 'we have ... received reconciliation' in v. 11). They affirm the amazing truth that God's undeserved love has through Christ transformed people from being God's enemies into being at peace with Him, being His friends. The reconciliation Paul is speaking of is not to be understood as simply identical with justification (the two terms being understood as different metaphors denoting the same thing), nor yet as a consequence of justification, a result following afterwards. **The thought is rather that—in the case of the divine justification of sinners—justification necessarily involves reconciliation.** Whereas between a human judge and an accused person there may be no really deep personal relationship at all, the relation between God and the sinner is altogether personal, both because God is the God He is and also because it is against God Himself that the sinner has sinned. **So God's justification of sinners of necessity involves also their reconciliation, the removal of enmity, the establishment of peace.** This sub-section, then, is drawing out something already implicit in 3:21–26. The fact that men have been justified means that they must also have been reconciled. The fact that they are righteous by faith means that they now live as God's friends.

Verses 2b–5 are descriptive of this life at peace with God, emphasizing particularly the hope which is a characteristic feature of it. Verses 6–8 take up the reference to God's love in the latter part of v. 5 and draw out the nature of God's love for us as altogether undeserved and spontaneous. Verses 9 and 10 take up again the theme of hope, and confidently affirm in two parallel statements the certainty of our hope's fulfilment, of our final salvation, while v. 11 refers to our present jubilant exultation in God through Christ, through whom we have received reconciliation with God.

It is noteworthy that this whole sub-section is in the first person plural.

1. Δικαιωθέντες οὖν ἐκ πίστεως gathers up the thought of 1:18–4:25, and so connects what follows with the preceding main division of the epistle. The result of the argument of the main division IV, thus summed up in a participial clause, is the basis of all that is said in the present main division. For the inclusion at the beginning of a new section of a summary of the substance of the previous section we may compare 3:23 (summing up 1:18–3:20) and 8:1 (summing up 7:1–6).

εἰρήνην ἔχομεν πρὸς τὸν θεόν states the theme of the section—that those who have been justified by God have peace with God. That εἰρήνη here denotes, not subjective feelings of peace (though these may indeed result), but the objective state of being at peace instead of being enemies, is made clear by the parallel statements of v. 10f (... ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ ... καταλλαγέντες ... τὴν καταλλαγὴν ἐλάβομεν). The question arises: What is the significance of the combination of Δικαιωθέντες and εἰρήνην ἔχομεν? or, to put it otherwise, What did Paul understand to be the relation between reconciliation and justification? The correct answer would seem to be neither that reconciliation is a consequence of justification, nor that ‘Justification and reconciliation are different metaphors describing the same fact’,² but that God’s justification involves reconciliation because God is what He is. Where it is God’s justification that is concerned, justification and reconciliation, though distinguishable, are inseparable. Whereas between a human judge and the person who appears before him there may be no really personal meeting at all, no personal hostility if the accused be found guilty, no establishment of friendship if the accused is acquitted, between God and the sinner there is a personal relationship, and God’s justification involves a real self-engagement to the sinner on His part. He does not confer the status of righteousness upon us without at the same time giving Himself to us in friendship and establishing peace between Himself and us—a work which, on account of the awful reality both of His wrath against sin and of the fierce hostility of our egotism against the God who claims our allegiance, is only accomplished at unspeakable cost to Him. Thus Δικαιωθέντες ... εἰρήνην ἔχομεν ... is not a mere collocation of two metaphors describing the same fact, nor does it mean that, having been justified, we were subsequently reconciled and now have peace with God; but its force is that the fact that we have been justified means that we have also been reconciled and have peace with God.

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. As it is through Christ that we are justified (cf. 3:24), so it is also through Him that we are reconciled to God (cf. v. 10; 2 Cor 5:18f). It is to be noted that this formula is repeated in v. 11 (possibly without Χριστοῦ), and (with a slightly different word-order) in v. 21 and in 7:25, and that ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν occurs in 6:23 and 8:39. This placing of the same or similar formulae at the beginning, in the middle (i.e., at the end of the first sub-section) and at the end, of chapter 5, and at the ends of chapters 6, 7 and 8 in turn, is scarcely accidental. It has the double effect of marking off these four sections of the epistle and at the same time underlining the fact of their belonging together as a single main division.

2. δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἔστηκαμεν. It seems better to take τὴν χάριν ταύτην (i.e. this state of being the objects of favour) to refer to our justification (Δικαιωθέντες) than to our peace with God, since in the latter case the whole relative clause δι’ οὗ, κ.τ.λ. would be tautologous after εἰρήνην ἔχομεν ... διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. The use of προσαγωγή was quite probably intended to evoke the thought of ‘the privilege of ... being introduced into the presence of someone in high station’, though the word is, of course, a common one which occurs in a wide variety of connexions. ἐσχίκαμεν is perhaps to be explained as a perfect used for the aorist, but can be taken as a pure perfect (see BDF, § 343 (2)). The question whether τῇ πίστει (which has both Alexandrian and Byzantine attestation and

also the support of the Vulgate and the Syriac versions, but is omitted by B D G it Orlat) should be read is not very important, since, in any case, there is no doubt that Paul thought that this προσαγωγή had been obtained by faith. It is possible that ἐστήκαμεν simply denotes situation and is thus little more than a synonym of ἐσμέν (cf. Bauer, S.V. ἵστημι II.2.C.B); but, in view of Pauline usage, it is more probable that it carries something of the sense ‘stand firm’ or ‘abide’. καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ is better taken as co-ordinate with εἰρήνην ἔχομεν ... Χριστοῦ than with τὴν προσαγωγὴν ἐσχίκαμεν, κ.τ.λ. The question whether καυχώμεθα (both here and in v. 3) is to be understood as indicative or subjunctive depends on whether ἔχομεν or ἔχωμεν is read in v. 1 (it would of course have to be indicative, if this clause were taken as co-ordinate with τὴν προσαγωγὴν, κ.τ.λ.). On καυχᾶσθαι see on 2:17. Here it is used in a good sense, and denotes exultant rejoicing, jubilation. We may compare the use of ἀγαλλιᾶν in Lk 1:47; 10:21, and of ἀγαλλίασις in Acts 2:46 as well as a good many of the NT occurrences of χαίρειν and χαρά (e.g. 12:12 and 15:13, in both of which joy is mentioned in connexion with hope). Michel has rightly drawn attention to the exalted style and overflowing joy which characterize this section;¹ but his assertion that Paul, in mentioning καύχησις here and in vv. 3 and 11, undoubtedly had in mind the church’s prayer of thanksgiving and Spirit-inspired shouts of joy is perhaps an undue limitation of Paul’s meaning. This exulting is an exulting in the confident expectation of the glory of God. The noun ἐλπὶς (used three times in vv. 2–5 and occurring also in 4:18 (twice); 8:20, 24 (three times); 12:12; 15:4, 13 (twice)) denotes the confident anticipation of that which we do not yet see. Calvin’s comment on this verse includes the sentence: ‘Paul’s meaning is that, although believers are now pilgrims on earth, yet by their confidence (fiducia ... sua) they surmount the heavens, so that they cherish their future inheritance in their bosoms with tranquility’. By the δόξα τοῦ θεοῦ is meant here (cf. 3:23; 8:17, 18, 21, 30; 9:23) that 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 (not just as it was, but immeasurably enriched through God’s own personal participation in man’s humanity in Jesus Christ—cf. 8:17), when man’s redemption is finally consummated at the parousia of Jesus Christ.

3. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν. Not only do we exult in hope of the glory of God, but we also actually exult in tribulations. For οὐ μόνον δέ, ἀλλὰ καί (cf. v. 11; 8:23; 9:10; 2 Cor 8:19) see Bauer, S.V. μόνος, 2.c.; BDF, § 479 (1). The expression is elliptical: with οὐ μόνον has to be understood that which immediately precedes—here καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ. The ἐν ταῖς θλίψεσιν could mean ‘in afflictions’ in the sense of ‘in the midst of afflictions’ (i.e. indicating the situation in which the exultation takes place), but it is much more probable that it indicates the basis of the exultation (cf. ἐπ’ ἐλπίδι in v. 2, and the occurrences of ἐν with καυχᾶσθαι in v. 11; 1 Cor 1:31; 3:21; 2 Cor 10:17; 12:9 (in the light of the following verse); Gal 6:13; Phil 3:3; Jas 1:9; 4:16). With καυχώμεθα ἐν ταῖς θλίψεσιν compare the reference to exulting ἐν ταῖς ἀσθενείαις in 2 Cor 12:9 (cf. 2 Cor 11:30). For θλίψις see on 2:9. εἰδότες (cf. 6:9; 13:11; 1 Cor 15:58; 2 Cor 4:14; 5:6, 11; Gal 2:16; Eph 6:8, 9; Col 3:24; 4:1; 1 Pet 1:18: the reference is to a knowledge given to faith and for which an absolute validity is claimed) ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται shows that the exulting in tribulations to which this verse refers is not an exulting in them as in something meritorious on our part—this would of course be closely akin to the καυχᾶσθαι rejected in 3:27f—but an exulting in them as in that to which God subjects us as part of the discipline by which He teaches us to wait patiently for His deliverance. As a general statement ἡ θλίψις ὑπομονὴν κατεργάζεται would lack validity; for, as Calvin points out, tribulation ‘provokes a great part of mankind to murmur against God, and

even to curse Him'. But Paul is here thinking of what it achieves, when it is met by faith in God which receives it as God's fatherly discipline. Where God sustains faith, tribulation produces ὑπομονή. For ὑπομονή (also in 8:25; 15:4, 5) see on 2:7. For κατεργάζεσθαι see on 1:27: with its use here compare 4:15; also 2 Cor 4:17; 7:10; Jas 1:3. ἡ θλίψις ὑπομονὴν κατεργάζεται is the first member of a climax which extends through the next verse.

4. ἡ δὲ ὑπομονὴ δοκιμὴν. Such patient endurance as faith exhibits under the discipline of tribulation is in its turn the source of δοκιμή, that is, **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. The word δοκιμή occurs a number of times in Paul's letters** (2 Cor 2:9; 8:2; 9:13; 13:3; Phil 2:22), but there is no known occurrence of it earlier than Paul. Compare the use of δοκίμιον in Jas 1:3; 1 Peter 1:7.

ἡ δὲ δοκιμὴ ἐλπίδα. **To have one's faith proved by God in the fires of tribulation and sustained by Him so as to stand the test is to have one's hope in Him and in the fulfilment of His promises, one's hope of His glory (v. 2), strengthened and confirmed.**

5. ἡ δὲ ἐλπίς οὐ κατασχύνει completes the climax. The hope which is thus strengthened and confirmed does not put those who cherish it to shame by proving illusory. The language is reminiscent of the OT. Compare, Ps 22:5 [LXX: 21:6] (πρὸς σὲ ἐκέκραξαν καὶ ἐσώθησαν, ἐπὶ σοὶ ἤλπισαν καὶ οὐ κατησχύνθησαν); 25 [LXX: 24]:3, 20; 119 [LXX: 118]:116 (... μὴ κατασχύνῃς με ἀπὸ τῆς προσδοκίας μου); and also Isa 28:16 (LXX: ... καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ).

It is possible to connect the statement introduced by ὅτι with v. 3a, placing a comma at the end of v. 4 so as to make vv. 3b–5a a single participial clause: in this case it gives the reason why καυχώμεθα ἐν ταῖς θλίψεσιν. But it is much more probable that v. 5b is intended as a proof of v. 5a.

ἡ ἀγάπη τοῦ θεοῦ. **This is the first occurrence of ἀγάπη** in Romans (the verb ἀγαπᾶν does not occur till 8:28, but ἀγαπητός was used in 1:7). The phrase has sometimes been understood to mean 'love to God' (τοῦ θεοῦ objective genitive), as by Augustine and Pelagius for example, and it is true that on this view it is rather easier to explain the use of ἐκκέχυται; but a reference to God's love to us fits the context much better, and τοὺς θεοῦ is therefore no doubt to be understood as a subjective genitive (so Origen, Ambrosiaster, Chrysostom, Calvin, and most modern exegetes).

ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. The fact that ἐκχεῖν (ἐκχύνειν) is used in Acts 2:17f (LXX Joel 3:1f), 33; 10:45; Tit 3:6 of God's giving the Holy Spirit to men, together with the presence here in association with ἐκκέχυται of ἐν ταῖς καρδίαις ἡμῶν (cf. Gal 4:6) and of διὰ πνεύματος ἁγίου, has led some exegetes to suggest that Paul was actually thinking of the Spirit's being poured out. But ἐκχεῖν is used much more often in the LXX (and also as a matter of fact in the NT—nine occurrences in Rev 16) of the pouring out of God's wrath, and—what is more particularly relevant—it is used in Ecclus 18:11 of the pouring out of God's mercy (ἔλεος) and in Mal 3:10 of the pouring out of His blessing (εὐλογία). There is therefore nothing very strange in Paul's speaking of God's love as having been poured out. The metaphor may well have been chosen in order to express the idea of unstinting lavishness. The words ἐν ταῖς καρδίαις ἡμῶν and διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν, which on this view present a difficulty, are best explained by assuming that we have here a pregnant construction, and that the meaning is that God's love has been lavished upon us (as will be spelled out in vv. 6–8), **and actually brought home to our hearts (so that we have recognized it and rejoice in it) by the Holy Spirit who has been given to us.** (For Paul's assumption that the Holy Spirit has

certainly been given to him and the Roman Christians, cf. 8:9 and see notes there.) The proof that our hope will not disappoint us in the end is the fact of the amazing generosity of God’s love for us—a fact which we have been enabled to know and understand by the gift of His Spirit to us.

The next three verses describe the nature of the divine love to which v. 5 referred.

6. εἰ γε (‘if so be that’, ‘if indeed’, so ‘seeing that’) is read by Nestle, but the reading ἔτι γάρ seems more likely to be original. It looks as if ἔτι was placed at the beginning of the sentence in order to give it special emphasis, and then repeated after the genitive absolute to which it belongs for the sake of clarity.

ὄντων ἡμῶν ἀσθενῶν ἔτι. Christ’s work was not according to the ‘God helps them that helps themselves’ of Poor Richard’s Almanac. He did not wait for us to start helping ourselves, but died for us when we were altogether helpless.

κατὰ καιρόν. Compare Mk 1:15; Gal 4:4. It was at the time appointed by God in His sovereign freedom that Christ accomplished His work. For the word καιρός see on 3:26.

ὑπὲρ ἀσεβῶν ἀπέθανεν. For Christ’s death on behalf of sinners compare, in this epistle, 3:25; 4:25; 6:10; 7:4; 8:32; 14:15 (in the last two of these passages ὑπὲρ is used, as it is here and also in a good many other NT passages dealing with the same subject). The ἀσεβεῖς (see on 1:18) referred to here are not to be distinguished from the ‘we’ who have just been described as ἀσθενεῖς and will be described as ἁμαρτωλοί (v. 8) and ἐχθροί (v. 10). Paul’s meaning is that, in dying for us, Christ died for those who were helpless, ungodly, sinners, enemies. What Paul is here concerned to bring out is the fact that the divine love is love for the undeserving, love that is not the result of any worth in its objects but is self-caused and in its freedom itself confers worth upon them.

Cranfield, C. E. B. (2004). A critical and exegetical commentary on the Epistle to the Romans (pp. 256–264). London; New York: T&T Clark International.

1. Therefore links what follows to the preceding. It is only because of Christ’s work of justification that peace and other blessings follow. For justified see Additional Note D. Through translates ek, which denotes origin. For peace see the note on 1:7. Paul speaks of peace with God, not “the peace of God” (as Phil. 4:7); he is not referring to a subjective feeling, but to the objective fact that the justified are no longer enemies of God but are at peace with him (cf. v. 10). The inward peace that follows is very important, but it is not the primary thought here. The justified person is no longer tormented by questions of his relationship with God arising from the fact that he is a sinner. Sinner though he is, he is at peace with God because of what God has done for him. A difficult textual problem arises as to whether we should read “we have peace” or “let us have peace”. The context favors the former reading, with its indicatives stating facts (there is no exhortation in the entire passage, vv. 1–11, though cf. n. 8). But the MSS favor the second reading. Our decision rests on the relative weights we give to the context and the MSS. Most commentators agree that the indicative is the proper reading; they see Paul as pointing out that the justified have peace with God. “Let us have peace” would seem to imply that the

justified have a choice whether to have peace or not, and that is un-Pauline. On the whole it seems that there is more to be said for the indicative (if the subjunctive were accepted it would have to be in the sense “Let us enjoy peace”). Justification results in real peace with God, and that for all believers. Gore points out that this involves the destruction of the fancied securities and the false peace that we manufacture, as when we say, “Peace, peace, when there is no peace” (Jer. 6:14; 8:11). **Our peace is obtained through our Lord Jesus Christ. That it is Christ who brings us the blessing is the emphasis of this part of the letter** (vv. 11, 21; 6:23; 7:25; 8:39; this expression thus appears at the end of each section of the argument.

2. Through Christ we approach God. Most translations speak of our having access, but the noun seems rather to **mean “introduction”**. “The idea is that of introduction to the presence-chamber of a monarch. The rendering ‘access’ is inadequate, as it leaves out of sight the fact that we do not come in our own strength but need an ‘introducer’—Christ” (SH). **The stress is on Christ’s activity, not ours**. The verb is in the perfect tense, which points to the ongoing result of a past act. Christ’s bringing us to God has continuing effect (which may be why so many translations favor “access”). Another interesting textual problem has to do with *by faith* (omitted in RSV), where the evidence for inclusion and exclusion is rather evenly balanced.⁵ Since the authorities against the reading are fairly strong, and since it is so natural to slip the words in, perhaps we should regard them as a scribal insertion. The sense is not greatly affected, for Paul has just said that justification is by faith. The introduction is into this grace, an uncommon way of using “grace”. It is closely connected with God, and indeed Smart says forthrightly, “‘Access to this grace’ is access to God. **Grace is not something apart from God, but is God giving himself to us in his graciousness**” (cf. GNB, “this experience of God’s grace”).⁶ We stand translates a perfect tense, used in the sense of the present, and with the thought of a continuing attitude. Rejoice translates a verb usually rendered “boast”; it carries the thought of giving expression to what is felt and not simply the feeling. Perhaps “exult” (NEB) is as good a translation as any; Barrett says that the word **“means a triumphant, rejoicing confidence”**. **The exultation is based on the hope of the glory of God**. Left to ourselves we fall short of God’s glory (3:23), but the work of Christ has altered that. Christ prayed that his followers would see his glory (John 17:24), and the dying Stephen did see the glory (Acts 7:55). The glory is closely connected with Christ (cf. “Christ in you, the hope of glory”, Col. 1:27). It is ongoing, for we are being transformed “from glory to glory” (2 Cor. 3:18), but the consummation is yet to be revealed (Rom. 8:18). See further on 2:7, and for hope on 4:18. On this word Käsemann remarks, it is not “the prospect of what might happen but the prospect of what is already guaranteed” (p. 134). There is a distinctiveness about the Christian hope: “whereas for the English speaker hope may imply doubt, for Paul it implied certainty” (TH; cf. Phillips, “happy certainty”). Some take this expression as coordinate with the immediately preceding: “through whom we have gained introduction ... and exult...” But it seems better to link it with the earlier verb, “we have peace ... and we exult” (so Murray, Cranfield, and others).

3. Not only (see on 1:32) is a mark of Paul’s style. It recurs with some frequency when he is piling another argument on to the preceding one. **Rejoice (“boast” or “exult” again) is a striking word to use of afflictions, but the attitude (with or without this word) is found often throughout the New Testament (cf. Matt. 5:4, 10–12; Acts 5:41; 14:22; 2 Cor. 12:9–10; 2 Thess. 1:5; 1 Pet. 4:13–14)**. People generally think of troubles as evils to be endured as stoically as possible. Paul thinks of them not as simply to be endured, but to be gloried in. Sufferings, or “afflictions” (see on 2:9), is a strong term. It does not refer to minor inconveniences, but to real hardships. No one likes troubles of this kind, but they may be seen as difficulties to be overcome, as ways of

opening up new possibilities. One who sees them in this light glories in them. Käsemann sees a reference to “the end-time affliction which comes on the Christian as a follower of the messiah Jesus” (p. 134). But this seems an unnecessary limitation and certainly one the text does not justify. Paul is including all the afflictions that come to the Christian. We know is a characteristic appeal to knowledge (see on 2:2). The string of virtues is quite in the Pauline manner (cf. Gal. 5:22–23; Eph. 4:1–3). For perseverance see on 2:7 and for produces on 1:27 (there translated “committed”).

4. Character is NIV’s translation of a word difficult to put into English.¹¹ It indicates the result of being tested, the quality of being approved on the basis of a trial; “the temper of the veteran as opposed to that of the raw recruit” (SH). NEB reads “proof that we have stood the test” (cf. Job 23:10). Steadfast endurance leads to the quality of testedness, and this in turn to hope, for the Christian who has been tested has proved God’s faithfulness and will surely hope the more confidently.

5. Hope comes last in Paul’s list, but it was already present at the beginning (v. 2). Here the apostle goes off in a different direction, saying that hope does not disappoint us. He is, of course, speaking of the specifically Christian hope, not human hope in general. This verb is found in Paul in ten of its 13 New Testament occurrences; it usually means “put to shame”. Paul is saying that hope, the genuinely Christian hope, never puts those who have it to shame (cf. Ps. 22:5; 25:3, 20; Isa. 28:16, LXX; 2 Tim. 1:12, etc.). This is because God’s love is poured into their hearts. Paul’s emphasis on love is strangely overlooked; the apostle is often seen as somewhat pugnacious and argumentative, while John, by contrast, is “the apostle of love”. But the word love occurs 75 times in Paul out of a New Testament total of 116 (nine in Romans). For this apostle love is supremely important, and he comes back to it again and again. As he does here, Paul often stresses the fact that it is God’s love that motivates believers. While the reference is surely to the love God has for us, we should not overlook the truth that **the Spirit’s pouring of God’s love into our hearts is a creative act. It kindles love in us, and love “becomes the moral principle by which we live”** (Dodd). Poured out points to abundance (cf. Moffatt, “floods our hearts”).¹³ This pouring out of God’s love is done “through” the Holy Spirit. The thought is that of an action of the Spirit of God on our human spirits. The Spirit is given (the aorist indicates a single, decisive act), which reminds us that this is not a human achievement or insight. Paul loves to emphasize the divine initiative.

6. The main thrust of Paul’s argument is clear. He is saying that the death of Christ was on behalf of ungodly people. But the exact words in which he says it are unclear: the textual problem is all but insoluble. It seems, however, that the apostle is emphasizing¹⁶ that the death of Christ took place, not for good people, but for people still sinners. The emphasis is on our unhappy state. We were weak, ungodly sinners (v. 8), and God’s enemies (v. 10). “Weak” (NIV, powerless) refers to moral frailty rather than to physical weakness. We were quite powerless to help ourselves (and unable even to understand the things of God, 1 Cor. 2:14, let alone act on them). But God’s love triumphed where human power failed. Paul says that God acted at just the right time. This agrees with other expressions that refer to Christ as coming at the consummation of the ages and the like (cf. 1 Cor. 10:11; Gal. 4:4; 1 Tim. 2:6; Tit. 1:3; Heb. 1:2; 9:26). The thought here is that there is nothing precipitate or delayed about God’s action. Theodoret comments that the phrase means “at the appropriate time” (p. 76). Two ways of looking at the time of Christ’s death are combined here: he died at a time when we were still sinners, and at a time that fitted God’s purpose. This second way emphasizes that the atonement was no afterthought. This was the way God always intended to deal with sin; he did it when he chose. Christ died for “ungodly people”.

Despite NIV, there is no article with “ungodly”; Paul is not referring to the ungodly as a class, but to people generally as ungodly. Paul often uses the verb “to die” (42 times in all). His great interests when he uses the term are in the death of Christ for sinners, as here, and in our death to sin. The important references are those to Christ’s death and what it has done for believers.

Morris, L. (1988). *The Epistle to the Romans* (pp. 218–223). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

- 5:1. “Peace” meant a relationship of concord between two persons much more often than it meant individual tranquillity; thus here Paul means that the believer is always on God’s side.
- 5:2. “Hope of God’s glory” may imply the restoration of Adam’s “glory” (3:23); it probably alludes to the Old Testament prophecies that God would be glorified among his people (e.g., Is 40:3; 60:19; 61:3; 62:2).
- 5:3–4. Progressions like this one (tribulations, endurance, character, hope) represent a special literary and rhetorical form called concatenation, also found in other texts. Again Paul demonstrates his skill in making his point in culturally relevant ways. Philosophers emphasized that hardships proved the quality of the wise person, who knew better than to be moved by them; the truly wise person should be tranquil in hardships. The Old Testament and Jewish tradition show men and women of God tested and matured by trials (although the Old Testament also includes the internal struggles of its heroes, like David and Jeremiah, rather than their continual tranquillity).
- 5:5. Jewish people viewed the Holy Spirit especially as the Spirit who had enabled the prophets to hear and speak for God. In this context, Paul means that the Spirit points to the cross (5:6–8) and so enables Christians to hear God’s love for them. In many Jewish traditions, the Spirit was available only to those most worthy; here he is bestowed as a gift. On the Spirit being “poured out” see Joel 2:28.
- 5:6–9. Well-educated Greco-Roman readers were aware of the Greek tradition in which “the good man” was extremely rare. Greeks considered laying down one’s life for someone else heroic, but such sacrifice was not common; among Jewish people it was not particularly praised.

Keener, C. S. (1993). *The IVP Bible background commentary: New Testament (Ro 5:1–9)*. Downers Grove, IL: InterVarsity Press.

5:1. The apostle now turned to a presentation of the experiential results (suggested by the

connective *oun*, trans. therefore) of the believers' justification—**God's declaring them righteous—on the basis of faith (cf. 3:21–4:25).** The participial clause since we have been justified (cf. 5:9) through faith describes antecedent action to the main clause, we have peace (*echōmen*) with God. Some of the important Greek manuscripts read, "Let us have peace (*echōmen*) with God." This seems to be the preferred reading. If so, then the sense is, "Let us keep on having (in the sense of enjoying) peace with God." Peace has been made by God through our Lord Jesus Christ (cf. Eph. 2:14a), which fact is demonstrated by God's justification. **A believer is not responsible for having peace in the sense of making it but in the sense of enjoying it.**

5:2. The Lord Jesus, besides being the Agent of the believer's enjoyment of peace with God, is also the One through whom we have gained access (*prosagōgēn*, "privilege of approach" to a person of high rank; used elsewhere only in Eph. 2:18; 3:12) by faith into this grace in which we now stand. Though the phrase "by faith" is not supported by the best Greek manuscripts, it is the human means of the access. Believers in Christ stand in the sphere of God's grace (cf. "grace" in Rom. 3:24) because Christ has brought them to this position. He is their means of access. In the Greek text the sentence, And we rejoice in the hope of the glory of God, is coordinate to the clause, "We have peace" (5:1). Like that clause, this one too may be translated, "Let us keep on rejoicing." Because of Christ, Christians eagerly anticipate the time when they will share Christ's glory, in contrast with their falling short of it now (3:23). In that sense He is "the hope of glory" (Col. 1:27; cf. Rom. 8:17–30; 2 Cor. 4:17; Col. 3:4; 2 Thes. 2:14; Heb. 2:10; 1 Peter 5:1, 10). Certainly such a prospect is cause for joy and even boasting! (*Kauchōmetha*, "rejoice," is lit., "boast" or "exult," here in a pure sense; this Gr. word is also used in Rom. 5:3, 11 where it is trans. "rejoice.")

5:3–4. Believers can enjoy the peace with God that has been achieved and the glorious future in God's presence that awaits them. But how should they react to the experiences of life that are often adverse and difficult? They are to rejoice in their sufferings. The word "rejoice" is *kauchōmetha*, the same word in verse 2. "Sufferings" is *thlipseis*, "afflictions, distresses, pressures." James wrote along the same line: "Consider it pure joy, my brothers, whenever you face trials of many kinds" (James 1:2). This is more than mere Stoic endurance of troubles, even though endurance or steadfastness is the first result in a chain-reaction outgrowth from distress. This is spiritual glorying in afflictions because of having come to know (from *oida*, "to know by intuition or perception") that the end product of this chain reaction (that begins with distress) is hope. Suffering brings about perseverance (*hypomonēn*, "steadfastness," the ability to remain under difficulties without giving in; cf. Rom. 15:5–6; James 1:3–4). Only a believer who has faced distress can develop steadfastness. That in turn develops character (*dokimēn* ["proof"] has here the idea of "proven character"), which in turn results in hope. As believers suffer, they develop steadfastness; that quality deepens their character; and a deepened, tested character results in hope (i.e., confidence) that God will see them through.

5:5. A believer's hope, since it is centered in God and His promises, does not disappoint him. **"Disappoint" means "put to shame because of disappointment" in unfulfilled promises.** This affirmation concerning hope in God is a reflection of Psalm 25:3, 20–21 (cf. Ps. 22:5; Rom. 9:33; 1 Peter 2:6). The reason this hope (resulting finally from affliction) does not disappoint is that God has poured out His love into our hearts. God's love, so abundant in believer's hearts (cf. 1 John 4:8, 16), encourages them on in their hope. And this love is poured out by (better, "through," *dia* with the genitive) the Holy Spirit, whom He has given us. The Holy Spirit is the divine Agent who expresses to a believer the love of God, that is, God's love for him. The reality

of God's love in a believer's heart gives the assurance, even the guarantee, that the believer's hope in God and His promise of glory is not misplaced and will not fail. This ministry of the Holy Spirit is related to His presence in believers as the seal of God (Eph. 4:30) and as the earnest or down payment of their inheritance in glory (2 Cor. 1:21–22; Eph. 1:13–14). Later Paul wrote that the Holy Spirit Himself has been poured out in believers (Titus 3:6). Each believer has the Spirit of Christ (Rom. 8:9) in the sense that He is indwelt by the Holy Spirit (cf. 1 John 3:24; 4:13).

5:6–8. Having mentioned the pouring out of God's love, Paul now described the character of God's love, which explains why its pouring out assures believers of hope. God demonstrated His love by the death of His Son, Jesus Christ. This demonstration was first, at just the right time (cf. Gal. 4:4). Second

Witmer, J. A. (1985). Romans. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 455–457). Wheaton, IL: Victor Books.