

Romans 5

- How does Romans 5 fit into Paul's wider argument?

- Textual issue in 5:1:
 - ἔχομεν (indicative) or ἔχωμεν (subjunctive)?
 - Check textual witnesses.
 - Implications of having a subjunctive reading as this has stronger textual support?

- Note the move from past/perfect to present:
 - Having been justified Δικαιωθέντες (5:1) → let us have peace/we have peace ἔχομεν / ἔχωμεν
 - We have come to have ἐσχήκαμεν ; we have come to stand ἐστήκαμεν (5:2) → let us boast / we boast (καυχώμεθα) subjunctive more likely here

- Knowing εἰδότες ; → brings about κατεργάζεται(5:3-4)
- Note the boasting in sufferings θλίψεσιν (plural) shifts to singular θλίψις
- Note that ἐν ταῖς θλίψεσιν, is articular. What is the significance? What kinds of sufferings does Paul have in mind?

- Note the progression:
- Suffering → endurance → tested character → hope
- Note the word character δοκιμή BDAG:
 - **the experience of going through a test with special ref. to the result, standing a test, character:** as a process of enduring something amounts to a test that promotes and validates the character of the one undergoing it.

5:6-11

Paul sets out the christological and experiential foundations for the new form of boasting

- Note that 'time matters' in this section
 - While we were still sinners; while we were enemies
- Notion of Christ dying for sins – cf. 1 Cor 15:3; Rom 14:15; 1 Thess 5:9-10; 2 Cor 5:14

⁸ But God proves his love for us in that while we still were sinners, Christ died for us	¹⁰ For if while we were enemies, we were reconciled to God through the death of his Son
⁹ Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.	much more surely, having been reconciled, will we be saved by his life.
¹¹ But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation	

- Note 5:11
- Note also that the notion of the death and resurrection of Christ features strongly. Cf. 1 Thess 5
- Fitzmyer's Spiritual Exercises.

	Romans 5	1 Thess 5
wrath-salvation dichotomy	we will be saved...from wrath (5:9)	Not...unto wrath but unto...salvation (5:9)
salvation through Christ	We will be saved through him (5:9)	salvation through our Lord Jesus Christ (5:9)
Grounded on Christ's death	We will be reconciled to God through the death of his son (5:10)	Who dies for us (5:10)
Leading to participation in his resurrection	We will be saved by his life (5:10)	We will live with him (5:10)

Rom 5:12-21

- The point of this passage?
- Note the comparison between Adam and Christ
- See Fitzmyer's Spiritual exercises

Fitzmyer's Spiritual Exercises

- Do I realise what it means to be at peace with God?
- Should I not thank Christ our Lord for such peace and reconciliation? For the basis of my genuine hope of salvation?
- Does this not give new meaning to the hardships and afflictions that we experience in this life?

- If it is rare that a person would lay down his or her life for a good person, how great should be my gratitude for the love of God manifested in his Son's death for me, a sinful wretch!
- If I were indeed an enemy of God because of my sins and am now reconciled, how can I pour out my gratitude to him for what he has done for me?

- Christ died for me. Do I really understand what that means? Do I grasp sufficiently the meaning of 'the love of God' that has been poured out for me?
- Do I fully comprehend the immense gift of righteousness that has come to me in Christ Jesus? Do I thank God for the grace bestowed in Christ Jesus that will bring me one day to life eternal?