

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 5
f35

ROMANS 5
NLET

PAUL ENCOURAGES HAVING PEACE WITH THE GOD AND BOLD SPEECH

¹ Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην

ἔχουμεν¹ πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ² δι' οὗ καὶ τὴν
Προσαγωγὴν ἐσχήκαμεν τῇ Πίστει εἰς τὴν
Χάριν, ταύτην ἐν ᾗ ἐστήκαμεν, καὶ
καυχώμεθα ἐπ' ἐλπίδι τῆς Δόξης τοῦ Θεοῦ.
³ Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς
Θλίψεσιν, εἰδότες ὅτι ἡ Θλίψις ὑπομονὴν
κατεργάζεται.

⁴ Ἡ δὲ Ὑπομονὴ δοκιμὴν.

Ἡ δὲ Δοκιμὴ ἐλπίδα.

⁵ Ἡ δὲ Ἐλπίς οὐ κατασχύνει· ὅτι ἡ Ἀγάπη
τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
διὰ Πνεύματος Ἁγίου τοῦ δοθέντος ἡμῖν.

⁶ Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ²
κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. ⁷ Μόλις
γὰρ ὑπὲρ δικαίου τις ἀποθάνειται· ὑπὲρ γὰρ
τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

⁸ Συνίστησιν δὲ τὴν ἑαυτοῦ Ἀγάπην εἰς ἡμᾶς
ὁ Θεὸς ὅτι ἐτι ἁμαρτωλῶν ὄντων ἡμῶν
Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

1 So then, being ones who have been pronounced and treated
as righteous in consequence of believing,

- we should³ have peace with the God by agency of the Lord
Who is ours, Jesus *the* Anointed, ² through *Whom* also we
lastingly have the Access by the Faith to the Grace – *namely*,
this *Grace* in which we lastingly stand; and
- we ourselves speak boldly for a hope of the Glory of the God.

3 Now, not only *this*, rather, also we ourselves speak boldly in
the outward circumstance of the Tribulations, having lastingly
known that the Tribulation cultivates for ourselves endurance.

PAUL PROCLAIMS THE CHAIN OF BLESSINGS
THAT RESULT FROM ENDURANCE

4 Now, the Endurance *cultivates* proven character.

Now, the Proven Character *cultivates* hope.

5 Now, the Hope is not putting us to shame, because the Love
from the God has been lastingly poured out into the hearts *that are*
ours by agency of a spirit – *namely, the Holy One*, the One Who
has been given to us.

PAUL ANNOUNCES THE GOD'S AMAZING LOVE TOWARD WEAK PEOPLE,
UNGODLY PEOPLE, MORAL FAILURES, AND ENEMIES

6 For, while we were yet without strength, ⁴ at an opportune
time, in behalf of ungodly *ones*, an anointed *One* died. ⁷ For,
scarcely shall anyone be put to death in behalf of a righteous *one*.
For, in behalf of the good *one* perhaps someone even dares to
die.

8 Now, the God exhibits the Love *that is* His own toward us with
regard to the fact that, while we were still moral failures, an
anointed *One* died in our behalf.

¹ 43% of the Greek manuscripts, including the best
line of transmission (f35), have ἔχουμεν (an present,
subjunctive verb) here instead of ἔχομεν (a present,
indicative verb).

² 97% of the Greek manuscripts, including the best
line of transmission (f35), do not include ἐτι here
again.

³ 43% of the Greek manuscripts, including the best line of transmission (f35),
have 'we should have' (an present, subjunctive verb) here instead of 'we have'
(a present, indicative verb).

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), do
not include the word 'yet' here again.

⁹ Πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ Αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς Ὁργῆς. ¹⁰ Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ Θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ Ζωῇ αὐτοῦ.

¹¹ Οὐ μόνον δέ, ἀλλὰ καὶ **καυχώμεθα**⁵ ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν Καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ Ἀμαρτία εἰς τὸν Κόσμον εἰσῆλθεν καὶ διὰ τῆς Ἀμαρτίας ὁ Θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ Θάνατος διῆλθεν ἐφ' ᾧ πάντες ἥμαρτον.

¹³ Ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ. Ἀμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.

¹⁴ Ἀλλὰ ἐβασίλευσεν ὁ Θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὃς ἐστὶν τύπος τοῦ μέλλοντος.

¹⁵ Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ Χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ Χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν Χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

¹⁶ Καὶ οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος τὸ Δώρημα. Τὸ μὲν γὰρ Κρίμα ἐξ ἐνὸς εἰς κατάκριμα. Τὸ δὲ Χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

⁵ 38% of the Greek manuscripts, including the best line of transmission (f35), have *καυχώμεθα* (an aorist imperative verb) here instead of *καυχώμενοι* (a present, middle or passive participle). This verb is identical to the verb in verse 2.

⁹ So then, by much more shall those who are being pronounced and treated as righteous by means of the Blood *that is* His be saved by agency of Him from the Wrath. ¹⁰ For, if, while being enemies, we were reconciled to the God by means of the Death of the Son *that is* His, by much more, being reconciled, we shall be saved in connection with the Life *that is* His.

PAUL AGAIN ENCOURAGES BOLD SPEECH

¹¹ Now, not only *this*, rather also, we ourselves speak boldly⁶ in connection with the God by the agency of the Lord *Who is* ours – Jesus *the* Anointed, by agency of Whom now we have received the Reconciliation.

PAUL COMPARES AND CONTRASTS THE EFFECT OF ADAM'S MORAL

FAILURE ON PEOPLE WITH THE GRACE THAT IS OURS

BY AGENCY OF ANOINTED JESUS

¹² For this reason, just as by agency of one man the Moral Failure entered into the *Created Order* and by means of the Moral Failure the Death *entered into the Created Order*, indeed, in this way to all people the Death spread, for the reason that all have morally failed.

¹³ For, until a law *was legislated*, moral failure was in a created order. Now, moral failure is not put to an account, *there* not being law. ¹⁴ Yet, the Death reigned from Adam until Moses also over the ones not having morally failed due to the similarity with the going aside of Adam *to a wrong way*, who is an archetype of the One Who was destined *to come*.

¹⁵ Yet, NOT as the misstep, thus also *is* the *Freely-given Favor*. For, if by means of the misstep of the one, the many died, much moreso the Grace from God and the *Freely-given Gift given* by Grace – *even*, the *Grace* of the one man, Jesus *the* Anointed – abounded for the many!

¹⁶ And, NOT as by the agency of the one who morally failed is the Gift. For, on the one hand, the Judgment originating from one *man* ended in condemnation. On the other hand, the *Freely-given Favor*, in response to many false missteps, ended in a pronouncing and treating as righteous.

⁶ 38% of the Greek manuscripts, including the best line of transmission (f35), have 'we ourselves speak boldly' (an aorist imperative verb) here instead of 'speaking boldly for ourselves' (a present, middle or passive participle). This verb is identical to the verb in verse 2.

¹⁷ Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ Θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσείαν τῆς Χάριτος καὶ τῆς Δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός

¹⁸ Ἄρα οὖν ὥς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.

¹⁹ Ὡσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνός δίκαιοι κατασταθήσονται οἱ πολλοί.

²⁰ Νόμος δὲ παρεισήλθεν ἵνα πλεονάσῃ τὸ Παράπτωμα.

Οὗ δὲ ἐπλεόνασεν ἡ Ἄμαρτία, ὑπερεπερίσσευσεν ἡ Χάρις, ²¹ ἵνα ὥσπερ ἐβασίλευσεν ἡ Ἄμαρτία ἐν τῷ Θανάτῳ, οὕτως καὶ ἡ Χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

¹⁷ For, if by means of the misstep of the one *man* the Death reigned by agency of the one *man*, much moreso those who are receiving the abundance of the Grace – even, the *Freely-given* Gift of being pronounced and treated as righteous – in life shall reign by agency of the One, Jesus *the* Anointed!

¹⁸ So then, it is true that, as by means of one misstep, *it* ended in a condemnation *directed* toward all people. In this way also, by means of one amendment of wrong, *it* ended in a lively accounting as righteous *directed* toward all people.

¹⁹ For, just as by means of the unwillingness of the one man to be persuaded the many were destined to be moral failures, in the same way by means of the willingness of the One to be persuaded the many shall be destined to be righteous ones.

²⁰ Now, law came in order that the Missteps be abundant.

Now, where the Moral Failure was abundant, the Grace was super-abundant; ²¹ in order that, just as the Moral Failure reigned in connection with the Death, in the same way also the Grace might reign by means of an *imparted* righteousness to end in a life – *that is*, eternal *life* – by agency of Jesus *the* Anointed, the Lord *Who is ours*.