

# God Empowers in Grace

## The Literary Structure of Romans 5 - 8

A Secure Hope

5:1-11  
glory  
hope  
tribulation  
perseverance  
save  
love  
justified  
assurance in death  
of Christ  
work of God, Christ,  
Spirit  
thru our Lord Jesus

From Adam  
to Jesus

5:12-21  
ends with no  
condemnation

two realms:  
Adam and Jesus

thru our Lord  
Jesus

**Life**  
The New Realm  
Jesus  
Grace  
The Spirit

The Strength of Grace

6:1-14  
Question: Are  
we to continue  
in sin that grace  
might increase?

What then?  
May it never be!  
Do you not  
know?

6:15-23  
Question: Shall  
we sin because we  
are not under law  
but under grace?

What then?  
May it never be!  
Do you not know?  
  
in Jesus our Lord

The New  
Way of the  
Spirit

7:1-6  
Continues  
answering the  
question in 6:15.

Do you not know?  
  
...so that we serve in  
newness of the Spirit  
and not in the  
oldness of the letter.

**Death**  
The Old Realm  
Adam  
Law  
The flesh

The Weakness of Law

7:7-12  
Question: Is the  
Law sin?

What then?  
May it never be!  
I would not  
have come to  
know.

7:13-25  
Question:  
Therefore, did  
that which is  
good become a  
cause of death  
for me?

May it never be!  
For we know.  
  
thru Jesus our  
Lord

From Flesh  
to Spirit

8:1-17  
begins with no  
condemnation

two realms:  
flesh and  
Spirit

with Christ

A Secure Hope

8:18-39  
glory  
hope  
tribulation  
perseverance  
save  
love  
justified  
assurance in death  
of Christ  
work of God, Christ,  
Spirit  
in Jesus our Lord

Notice the following literary markers that reveal Paul's chiasmic structure in Romans 5-8. (1) The first and last sections (A Secure Hope) use words and themes not found in the middle sections. (2) The second and second to last sections each set up a contrasting pair (Adam - Jesus and Flesh - Spirit). The two sections are also linked by ending the first with "no condemnation" and beginning the second with "no condemnation." In Romans 5-8, the word condemnation is only found in these two places. (3) Each major section ends with a reference to Jesus (except for the central section of 7:1-6). (4) There is a similar rhetorical pattern of question and answer in the middle sections, raising two questions that help develop grace and two questions that help develop law. (5) Paul barely refers to the Holy Spirit in Romans 1-6, waiting until after he has established justification by faith and has brought us to the New Way of the Spirit in the central section. In the second half of Romans 5-8, the Holy Spirit is a major subject.