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**GREEK-ENGLISH COMPARATIVE ANALYSIS
OF THE LETTER OF ST. PAUL TO THE ROMANS 8:1-4**

This article is aimed to make a Greek-English comparative analysis of the letter of St. Paul to the Romans, chapter 8 verses 1-4. It is aimed to study the original Greek text and the corresponding English translation. The differences and similarities of the English text are presented in this article.

Key words: *comparative analysis, Letter of St. Paul to the Romans, Greek-English translation, word-study.*

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**ПОРІВНЯЛЬНИЙ АНАЛІЗ ПОСЛАННЯ АПОСТОЛА ПАВЛА ДО
РИМЛЯН 8:1-4 (ГРЕЦЬКИЙ ТА АНГЛІЙСЬКИЙ ТЕКСТИ)**

У статті проведений порівняльний аналіз тексту Послання Апостола Павла до Римлян 8:1-4. Проаналізовано грецький оригінальний текст та англійські відповідники. Наведені подібності та розбіжності у англійських перекладах.

Ключові слова: *порівняльний аналіз, Послання Апостола Павла до Римлян, грецько-англійський переклад, дослідження термінів.*

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**СРАВНИТЕЛЬНЫЙ АНАЛИЗ ПОСЛАНИЯ АПОСТОЛА ПАВЛА К
РИМЛЯНАМ 8:1-4 (ГРЕЧЕСКИЙ И АНГЛИЙСКИЙ ТЕКСТЫ)**

В статье осуществлен сравнительный анализ Послания Апостола Павла к Римлянам 8:1-4. Проанализирован оригинальный греческий текст в сравнении с английским аналогом. Показаны сходства, а также расхождения в английских переводах.

***Ключевые слова:** сравнительный анализ, Послание Апостола Павла к Римлянам, греческо-английский перевод, изучение терминов.*

Лит. 8.

Statement of the problem. The Holy Scripture has its unique place in the history of humanity. Theologians and linguists had a great interest in the interpretation of the Biblical texts. The requirement for a good Biblical interpretation is based on the deep understanding of the original texts and their transmission with the means of another language keeping in background the peculiarities of the ancient languages.

Research analysis. Biblical interpretations have repeatedly been the object of studies, among them are: X. Leon-Dufour, A. Schweizer, M. Silva. The Greek and English comparative analysis of the Letters of St. Paul has been studied by A. Marshall, B. Morrison, A. O'Reilly, J. B. Philips.

The purpose of the article is to provide a word-study of the Letter of St. Paul to the Romans specifically on chapter 8 verses 1 to 4 based on the Greek-English translation. The sources for this article are provided from texts of the Modern periods supported also by the own interpretation of the author of this article.

The main section of the research. While examining the problem of «text» it should be mentioned that every study of the term «text» includes different sciences. Every science considers the text from different perspectives. Theology looks at the interpretation of the text – aspect of hermeneutics [3, 1ff]. Hermeneutics (from gr. ἑρμηνεύω – to interpret, to translate) is the theory of interpretation of Biblical texts, philosophical texts and literature. In the 17th century the term «hermeneutics» included general rules and criteria for the understanding of a text. The necessity of such criteria appears first of all when the right understanding of the text becomes vital for the concrete society. Usually it pertains to religious texts. The history of hermeneutics is deeply related to the history of the Biblical interpretation – exegesis. In a more concrete way it pertains to the historical and philosophical study of the Bible in the Age of Enlightenment and with the individual reading of the Bible in the Age of Reformation [1, 1291].

For the textual study we apply the literal translation from Greek into English of Rom 8:1-4 from Nestle-Aland: «No then now condemnation to the in Christ Jesus. For the law of the spirit of life in Christ Jesus freed thee from the law of sin and of death. For the impossible things of the law, in which it was weak through the flesh, God the of himself Son sending in likeness of the flesh of sin and concerning sin condemned sin in the flesh, in order that the ordinance of the law may be fulfilled in us the not according to flesh walking but according spirit» [6].

Now the above-mentioned literal translation from Geek into English turns into the following English text in the Bible: «¹Therefore, there is now no condemnation for those who are in Christ Jesus, ²because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.³For what the law was powerless to do in that it was weakened by our sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,⁴in order that the righteous requirements of

the law might be fully met in us, who do not live according to our sinful nature but according to the Spirit» [6].

Now we look into translation details of Rom 8:1-4 from Nestle-Aland [6]:

Verse 1: «απα» is translated as «then» but the English adds also «then there is»; «τοις» is translated as «to the» but it can be specified also as «to the ones».

Verse 2: «της» is not translated into English two times; «του» is not translated into English.

Verse 3: «ο» is not translated; the same situation with «την».

Verse 4: «τοις» is translated as «the», but the English specifies «the ones».

It seems that the Greek article before the noun is not translated into English. Moreover, some translations in English add at the end of verse 1, «who do not live according to their sinful nature but according to the Spirit». Moreover, Allan O'Reilly in his work «Manuscript evidence for disputed verses» points out the following statement regarding Romans 8:1 «who walk not after the flesh, but after the Spirit» is omitted by the RV, Ne, NIV, NKJV marg., RSV, GN, LB, NASV, NSRB marg. (insisting that the words should be after verse 4), NEB, NWT, JB. AMP italicises the words and DR omits «but after the spirit»; Ruckman (54) p 68, states that the words are found in all four families of manuscripts and in the majority of uncials and cursives. Berry's Greek text supports this passage [8].

There is also another addition to the English translation in verse 3. First version of this verse is «For what the law was powerless to do in that it was weakened by our sinful nature, God did by sending his own Son in the likeness of *sinful man to be a sin offering. And so he condemned sin in sinful man,...*» and another version of this verse is «For what the law was powerless to do in that it was weakened by our sinful nature, God did by sending his own Son in the likeness of *sinful man, for sin. And so he condemned sin in sinful man,...*».

Thus, we can conclude that there are slight differences in translation from Greek into English and that the end of verse 1 in this version has an additional text which is not present in all English translations.

The entire Bible is aimed to present the economy of salvation in order to deify man and make him worship God. And this purpose of the Bible is expressed and related to the whole Letter of St Paul to the Romans and in particular Rom 8:1-4 since it is here expressed that man has a supernatural end placed by God. The purpose of the Letter itself is to present how God's chosen people must live together with the converted gentiles. Israel must realize that justification is by faith and not by act only, and that grace and salvation of man is given by faith in Christ which is stressed in Rom 8:1-4. The whole Letter to the Romans can be divided into the following two parts:

1. Grace is necessary and sufficient for salvation and God is the author of grace (chapters 1-11).

2. Living the example of Christ (chapters 12-16).

The first four verses of chapter 8 particularly stress that we are freed from the guilt of sin and thus through the redeeming acts of Christ we can worship God and obtain eternal life.

We will look to 8:1-4 through the context of Rom 7:1-8:17 since this part of the letter seems to form a unit. The whole chapter 8 is aimed to present the liberation from the condemnation of the Mosaic Law explained in chapter 7. The division of chapter 8 could be made in the following way:

1. Freedom from guilt verses 1-8;
2. Freedom from punishment verses 10-39;
 - eternal life through the Spirit (verses 10-25);

The most important moment is in Rom 8:2. «The law of sin and death» is the same «law of sin» (Rom 7:23) mentioned in chapter 7, since it brings death (Rom 7:13). «The law of the Spirit» (Rom 8:2) is understood «in some sense that the Spirit takes on the function of the Mosaic law as it sets us free from that law» [7, 13]. In Rom 7:1-6 the argument is that man is not anymore «under the law but rather has to serve the Spirit» [7, 14]. This is the same point in Rom 8:1-4 since it says that «man is set free from the law of sin (8:2) in order to serve by the law of the Spirit» (8:4). In Rom 7:7-13 we see how the law affects man in the flesh and that it brings death because sin uses law to destroy man. The question which could arise is then how law can bring death since it is good as such. The answer to this question lies in the fact that man in the flesh (Rom 7:14-25) misuses the law instead of bringing justification, brings death. Rom 7:25 is very important for us since it unfolds how law brings death to man and this is relevant to the argument in Rom 8:1-2 where man is freed from curse of sin in Christ. The question about how man is freed from this guilt is stressed out in Rom 8:3-4. Death was the consequence of the transgression of law and man is made free from sin in the flesh because it is condemned in Christ by His Death on the Cross. The flesh is weak and misuses the law (7:12-25) so one should try to live not by law alone, but by Spirit (Rom 8:4-6). Thus, we can come to the conclusion that there is a unity in chapters 7 and 8, namely that the arguments of Rom 7:5 and 7:25 have their expression in Rom 8:1-17. The task of 7:7-25 is to arrive to the highpoint in Rom 8:1-2. Thus, the unity of the two chapters is very important for the understanding of law and the Spirit.

The purpose of Rom 8:1-4 is to point out that the «law of the Spirit» makes man free from the condemnation of the sin coming from Mosaic Law and furthermore to explain in which way the Spirit frees man from «law of sin and death». This text of Rom 8:1-4 can be divided into two parts:

Verses 1-2: The Spirit of Law renders man free;

Verses 3-4: How the Spirit of Law makes man free.

Other divisions might be considered through a chiasmus of the text [5]:

A: Sin and death; B: The law; C: Flesh and spirit

Rom 8:1-11

A(8:1-2)	8:2 For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death (8:2) (ἀμαρτίας).
B(8:3-4)	8:4 so that the righteous decree of the law might be fulfilled in us, who live not according to the flesh but according to the spirit (8:4) (νόμου).
C(8:5-6)	8:6 The concern of the flesh is death, but the concern of the spirit is life and peace (8:6).
B'(8:7-8)	8:7 For the concern of the flesh is hostility toward God; it does not submit to the law of God, nor can it (8:7) (νόμου);
A'(8:9-11)	8:10 although the body is dead because of sin, the spirit is alive because of righteousness (8:10) (ἀμαρτίαν).

Thus, if we connect the chiasmus to the division of the text, the main focus is on the «law of the Spirit» and how it frees man from curse of sin (death). The two verses in C unfold more B. The two verses in B and the three verses in A are connected with B and A. Moreover, we can see that the key verses in Rom 8:1-4 are verse 2 and 4 making the argument for the whole text. Thus, we can trace a unity and connection in the text.

The important key words in Rom 8:1-4 are «death», «law» and «sin», and for the study of these words we use the *Dictionary of the New Testament* [4, 159–160, 263–264, 375–376].

Moreover, the modern commentary by *Fitzmyer*, presented in the theological analysis of this article (point 2.1.1.), also presents the same key words taken from Rom 8:2, «because through Christ Jesus the *law* of the Spirit of life set me free from the *law* of *sin* and *death*».

«Death»: The first meaning is from state of existence into the state without life, losing the vital elements of life. The second sense defines «death» as the power of the devil over man. In the third sense «death» is used to signify the «death of Jesus» who deliberately decided to redeem mankind so that «death was swallowed up in Christ's victory». The fourth meaning defines «death» through baptism where we die in Christ and begin in new life in the Spirit. Believing in the Christ means to die to sin and so «to pass from death to life». Especially the last meaning of «death» is closely related to Rom 8:1-4 because in Christ one dies to sin and begins to live a new life in Him who is the Spirit of life.

«Law»: From Greek «*nomos*» it means to share or to attribute. This word is often used by St Paul but not frequently in the Gospels. In the Gospel of Mark and the Book of Revelation it is not used at all. The first meaning of «law» could be seen as equal to the whole Old Testament. However, in a more common usage this word designates also the five first books in Scripture which are called Torah or Pentateuch. In the second sense «Law» has a more strict understanding – the revelation of God to His people in order to govern their behavior. The third definition of «law» is that «Christ did not come to abolish the law but to fulfill it» (Mt 5:17). Here «law» is understood as the «double commandment of love of God and one's neighbor». The fourth definition is used in John only to designate «ancient Law». Paul is also using this expression for the Old Testament. Another *Dictionary of Paul and his Letters* [2, 534] has a similar meaning of the word «law» and designates it as the «Jewish Law». However, a difference is that it is seen as a unique mark of Israel that had to be kept under each circumstances so that the curse, which comes by disobedience of the law, could be avoided, thus, «Christ had put an end to it (Rom 10:4); he was the one in whom the rule of grace had been inaugurated» (Rom 5:20; 6:14). The fifth sense of this word denominates a direction towards «a good to be done». The sixth meaning is understood on one side as the natural law inscribed upon the conscience of man and on the other side the «law of Christ» which through His Death on the Cross «became a risen law through the power of the Spirit who makes the words of Jesus intelligible».

«Sin»: This word means the destruction of the relationship of man with God. The most common word in Greek to express this failure is *hamartia* and especially the verb *hamartano* which means «to miss the mark». In the first meaning «sin» is the rejection to observe God's will expressed through the Law. God by His infinite mercy through the efficacy of Christ's Death forgives man's transgression. Thus, the Christian faithful has to be alike Christ and therefore to forgive his enemy. The second sense denotes the sin of Adam as the opposite to Christ's redemptive acts since Christ was never subject to sin but died for our sins. In the Sacrament of Baptism one dies to sin and unites oneself to Christ's Death and Resurrection. Similar meaning is stressed in the *Dictionary of Paul and his Letters* [2, 726]. Christ redeemed mankind from all the sins and it is by grace that the faithful is saved and can live a Christian life. The third definition of «sin» designates the «devil, who is a murderer and a liar» (Jn 8:44; I Jn 3:8). «Sin» is seen as a state of man in darkness according to St John.

Conclusions. In this article a Greek-English comparative analysis of the letter of St. Paul to the Romans, chapter 8 verses 1-4, was accomplished. This article also has been succeeding in presenting a study of the original Greek text and the corresponding English translation with the differences and similarities of the English text. Furthermore the purpose and the structure of these verses have been related to the entire letter of St. Paul to the Romans and placed in context of the entire Bible.

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