PEACE WITH GOD: ROMANS 5:1 and the *Majority Text*

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INTRODUCTION

Romans 5:1 has been a point of controversy for many years. The death of Zane Hodges prior to finishing his commentary on Romans is not something anyone anticipated. His death led to me being invited to help in completing the book. Among the portions I wrote is a note on Romans 5:1, defending Hodges' acceptance of the indicative verb *echomen* (we have). That note cites a 2011 article by Verlyn Verbrugge,[1] which came under fire in 2013.[2] This paper is a defense of what both Zane Hodges and I wrote about Rom 5:1 in Zane Hodges, *Romans: Deliverance from Wrath*.[3]

Allow me to list three related items: a transliteration of the Majority Text for Romans 5:1-3, Zane Hodges' translation of the passage, and my footnote. Bold highlights the words in question:

> ₁ *Dikaiōthentes oun ek pisteōs, eirēnēn* **echomen**[1] *pros ton Theon dia tou Kuriou hēmōn Iēsou Christou,* ₂ *di' hou kai tēn prosagōgēn eschēkamen tē pistei eis tēn charin tautēn en hē hestēkamen, kai kauchōmetha ep' elpidi tēs doxēs tou Theou.* ₃ **Ou monon de**, *alla kai* **kauchōmetha** *en tais thlipsesin, eidotes hoti hē thlipsis hupomonēn katergazetai,*[4]

> ***1.*** Therefore since we have been justified by faith, **we have**[1] peace with God through our Lord Jesus Christ, *(2)* through whom we also possess access by faith into this grace in which we stand, and we exult in the expectation of the glory of God. *(3)* **And not only that**, but also **we exult** in afflictions, knowing that affliction produces endurance,[5]

> [1] There is a textual problem here. The external evidence slightly favors the reading ***echomen***, which is an indicative. Hodges, with his translation ***we have peace***…, clearly takes that reading. Nearly as many manuscripts (the MT is divided fairly evenly here) reads *exōmen* [should read ***echōmen***], which is a hortatory subjunctive and would be translated "let us have peace." Those who see this as the correct reading believe that the experience of peace with God, rather than the positional reality, is in view. However, the internal evidence strongly supports the indicative here, as the exposition by Hodges shows.

> Verlyn D. Verbrugge, "The Grammatical Internal Evidence for ECHOMEN in Romans 5:1," *JETS* 54 (September 2011): 559-72, contends that the wording of Rom 5:3 presupposes the indicative in v 1. Verse 3 starts with ***ou monon de*** (**and not only**). The first and third words of the phrase are crucial. ***De*** links the ***echōmen/echomen*** (v 1) with ***kauchōmetha*** (v 3), but ***ou*** defines what ***de*** connects. Specifically, ***ou*** goes with indicatives, while ***mē*** goes with non-indicatives. Thus, it is ***echomen eirēnē…ou monon de…kauchōmetha*** (**Not only do we have peace, but we glory**). If Paul wanted to say, "**Let us not only have peace, but let us glory**," he would have written ***echōmen eirēnē…mē monon de…kauchōmetha*** (underlining added). Although many scribes substituted *echōmen* for *echōmen* [should read: *echomen*], manuscript evidence solidly supports *ou*, rather than *mē*. Thus, both external and internal evidence in v 3 supports the indicative in v 1. –JHN[6]

The controversy over whether Romans 5:1 says *we have* or *let us have* is an old one, but it was an unexpected controversy to find Verbrugge's argument coming under fire. Prior to reading Stanley Porter's critique of Verbrugge, my expectation was that those still favoring the subjunctive might argue for Romans 5:1 as one of the occasional exceptions to *Blass's Canon*.[7] That general observation says, ". . . essentially everything can be subsumed under one rule for the Koine of the NT: *ou* negates the indicative, *mē* the remaining moods including the infinitive and participle."[8] Rather than viewing Rom 5:1 merely as an exception to the general rule, Porter argues that each of the occasional exceptions highlight a special type of negation.[9] His counter-arguments were more ambitious than what I would have expected.

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[1] Verlyn D. Verbrugge, "The Grammatical Internal Evidence for ECHOMEN in Romans 5:1," *JETS* 54 (Sep 2011): 559-72.

[2] Stanley E. Porter, "Not only That (*ou monon*), But It Has Been Said Before: A Response to Verlyn Verbrugge. . . ," *JETS* 56 (Sep 2013): 577-83.

[3] Zane C. Hodges, *Romans: Deliverance from Wrath*, ed. Robert N. Wilkin, Introduction and Selected Notes by John H. Niemelä (Corinth, TX: GES, 2013).

[4] Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text*, 2nd ed. (Nashville, TN: Nelson, 1985). Bold added.

[5] Hodges, *Romans*, 131. Bold added.

[6] John H. Niemelä, "[Note] 1[on Romans 5:1]," in Hodges, *Romans*, 133, n. 1. Bold added.

[7] James H. Moulton, *Prolegomena*, vol. 1 of *A Grammar of New Testament Greek*, 3rd ed. (Edinburgh, SCOT: Clark, 1908), 170, gave it this name, citing Friedrich W. Blass, *Grammar of New Testament Greek*, 2nd ed., trans. H. St. J. Thackeray (London, ENG: Macmillan, 1905), 253.

[8] The citation is from BDF, §426 (p. 220), the latest edition of Blass. The translation is slightly different than the 1905 ed., but the meaning is the same. Furthermore, BDF is much more accessible to readers today.

[9] Porter, "Response," 578-82.

Besides Porter's 2013 article, another new development occurred recently, Wilbur Pickering published a Greek New Testament[10] that favors the Majority-Family of manuscripts, as with Hodges-Farstad, *MajT*. However, Pickering differs with Hodges-Farstad on Rom 5:1. I suspect that this will perplex some, so it is appropriate to bolster Hodges' case here. Notwithstanding recent writings by Stanley Porter and Wilbur Pickering, the three citations express the best approach to Romans 5:1.

A CONTROVERSY THAT MAY SURPRISE MANY

Zane Hodges opens his discussion of Rom 5:1 with two paragraphs. Hardly anyone would quibble with what he says in his first paragraph, but many would dispute the second. Interestingly, some (a_1) grace people (a_2) who favor the Majority-Family of manuscripts would differ, as would (b) some (but not all) perseverance people, and (c) some (but not all) critical-text people.

> In vv 1-5 Paul describes the victory of by-faith justification. Then in vv 6-11 he explains the basis for that victory. Paul now wishes to draw out the implications of the truth that he has just expounded. <u>What in fact are the results of the by-faith justification that he has explained so carefully?</u>
>
> <u>The first of these results is the blessing of **peace with God.**</u> This is precisely the benefit we would expect Paul to mention in view of his elaborate description of God's wrath that has been revealed from heaven (see 1:18–2:5). Obviously if mankind stands under the manifestation of divine anger, it does not enjoy anything that can be described as genuine *peace with God*. But when God justifies a sinner who believes in Jesus, a fundamental *peace* is established between the sinner and God.[11]

One might not expect his second paragraph to be controversial, but it is. The underlying reason for the divergence of opinion is not perseverance theology versus grace, but textual criticism. Some listeners may think, "It must be Majority Text vs/ Critical Text." No, it is more complex than that. (1) Some grace people, (2) some perseverance theologians, (3) some Majority-Family people, and (4) some Critical-Text people agree with Hodges' words. Some *from all four groups* do not.

TEXTUAL PROBLEM: EXTERNAL EVIDENCE

The following chart lists a number of published Greek editions. The columns indicate whether editors favored (1) the Alexandrian Family, (2) the Majority Family, or (3) were unaware of that issue. The rows specify whether a given edition aligns with Hodges in favoring ἔχομεν (*echomen*: "*we have*") or differed with Hodges by advocating ἔχωμεν (*echōmen*: *let us have*) in 5:1:

Reading:	Pro-Alexandrian			Pro-Majority	Pre-Critical
echomen	1. Nestle[17-28]			2. Hodges-Farstad 3. Robinson-Pierpont	4. Erasmus[12]
echōmen	1. Tischendorf 2. Westcott-Hort 3. von Soden	4. Vogels 5. Merk 6. Bover	7. Nestle[1-16]	8. Pickering	

Pro-Alexandrian-Family editors find themselves on both sides of the *echomen/echōmen* issue. The same is true for pro-Majority-Family editors. Why? This is one of those rare occasions when the Majority Family splits: many Majority-Family manuscripts read *echomen*, many others read *echōmen*. Of course, the Alexandrian Family regularly splits (though its *main* manuscripts are united here). Oddly, though, many Critical Text people reject the main Alexandrian reading. Thus, many perseverance people would agree with the second paragraph cited from Hodges, while many grace people would not. The fact that both the Alexandrian and majority families are split has made this an interpretive free-for-all.

The textual difficulty involves one letter in one word in 5:1: ἔχο̲μεν (*echomen*: "*we have*") versus ἔχω̲μεν (*echō̲men*: *let us have*). Zane Hodges correctly accepts the first reading, so he maintains that *every* believer has judicial peace with God. The opposing view is that Paul urges believers toward *attaining peace* with God. Let me briefly summarize the evidence (listed in greater detail in Appendix 2).

Reading:	Alexandrian	Majority Family	Unclassified
echomen (we have)	At least 2 mss.	At least 266 mss.	At least 67 mss.
echōmen (let us have)	At least 5 mss.	At least 214 mss.	At least 33 mss.

Observe that the Majority Family is heavily fragmented (M^{pt} vs M^{pt}), as the *MajT*[2] acknowledges. The apparatus appears first (with arrows and brackets added) with explanations following:

εχομεν M^{pt}, **TR Cr** vs εχωμεν M^{pt}𝕰 (h.P ^{46})[13]
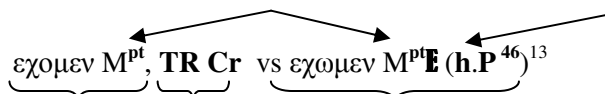
> The left bracket (up to the comma) summarizes manuscript evidence favoring *echomen*: M^{pt} (portions of the Majority Family). In the upper apparatus (where this textual problem appears in the *MajT*[2]), the first reading (*echomen*) is the one accepted by Hodges and Farstad.
>
> The middle bracket (after the comma) lists editions that agree with *MajT*[2]: the Textus Receptus (TR) and N-A[26]/UBS[3] (Cr).[14]

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[10] Wilbur N. Pickering, *The Greek New Testament According to Family 35* (N.p.: n.p., 2014).

[11] Hodges, *Romans*, 133. Italics and bold in original. Underlining mine.

[12] Erasmus published his Greek text in 1516. A similar 1624 edition included: "<u>Textum</u> ergo habes, nunc ab omnibus <u>receptum</u>" ("the <u>text</u> which is now <u>received</u> by all") [emphasis mine]. The name Textus Receptus stuck.

[13] Hodges and Farstad, *Majority Text*, 485.

[14] Subsequent editions of Nestle-Aland and UBS also agree with the editions cited by *MajT*[2] (1985).

The right bracket (to the right of v[ersu]s) summarizes manuscript evidence favoring *echōmen*: M^pt (portions of the Majority Family) and **E** (**h.𝔓⁴⁶**), a brief way of referring to **ℵBAC**.

Arrows focus on the most vital data. M^pt vs M^pt means that the Majority Family is fragmented; **E** means that the main Alexandrian manuscripts are united (the extant portion of **𝔓⁴⁶** begins at Rom 5:17). This is unusual. Normally, the Majority Family is united; often the Alexandrian Family splits. This is untypical. Hodges and Farstad explain such situations as involving splits by the earliest copies:

> . . .the individual reading which has the earliest beginning is the one most likely to survive in a majority of documents. And the earliest reading of all is the original one. **Unless an error is made in the very first stages of copying,** the chances of survival of the error in extant copies in large numbers is significantly reduced [emphasis mine].[15]

Those who favor Alexandrian manuscripts also regard this as an extremely early error. That idea underlies Bruce Metzger's rejection of the manuscript evidence (that he would normally favor):

> Although the subjunctive *echōmen*. . . [listing favored manuscripts] has far better external support than the indicative *echomen*. . . [listing non-favored manuscripts], a majority of the [UBS⁴] Committee judged that internal evidence must here take precedence.[16]

Romans 5:1 has caused consternation amongst all schools of textual criticism (note the chart near the bottom of the first page of this paper). One can find Greek texts published by Alexandrian prioritists favoring either reading. The same is true among advocates of the Majority Family.

In light of the *M^pt-versus-M^pt* situation in Rom 5:1, it is not surprising that competing schools of Majority-Family advocates differ on the solution (Hodges-Farstad and Robinson-Pierpont versus Pickering).

Excursus: Three Different Majority-Family Editions of the Greek New Testament

Hodges and Farstad published the first such text: *The Greek New Testament According to the Majority Text*. Then another appeared: *The New Testament in the Original Greek: Byzantine Textform*, edited by Maurice Robinson and William Pierpont. Very recently, a third such text appeared: *The Greek New Testament According to Family 35*, edited by Wilbur N. Pickering.

The Majority Family has an exceptionally high level of unity. Thus, these three editions typically agree with each other. Analysis of places where the Majority Family divides show regular patterns. That is, certain manuscripts tend to group together on one side of the divide, while certain others tend to align on the other side of the divide. For the present purposes, two of those groups are important. Hermann von Soden named one K^x and the other K^r. Hodges-Farstad and Robinson-Pierpont both favor K^x,[17] while Pickering likes K^r (which he calls Family 35).[18]

Both Hodges-Farstad and Robinson-Pierpont regard K^x as the most ancient strand within the Majority Family, while Pickering views K^r as the oldest. Romans 5:1 is not a good test-case for that issue, since both K^x and K^r evidence degrees of fragmentation.[19] (Passages in which both are fragmented are not good places to test the hypothesis of whether K^x of K^r is the older strand).

Be that as it may, cases in which variants arose early in copying justify a judicious use of internal evidence. It is important here to define judicious usage. Proponents of the K^x text expect the original to appear within that strand (as K^r advocates expect the original to appear within it). Both readings permeate the K^x and K^r strands, so determining their respective archetypes is more difficult than usual. This is when judicious use of internal evidence is appropriate—not to reject the strand (K^x or K^r) that one holds to be original—but as a supplemental argument to external evidence. In the case of Romans 5:1, proponents of K^x will find both external and internal evidence favoring the indicative. Advocates of K^r may find internal evidence to be consistent with how a sizeable minority of K^r manuscripts read. **End of Excursus**

The Possibility of *Echōmen* Meaning "We Have"

Disclaimer: My collation work of Majority-Family manuscripts is not extensive enough for me to comment on the applicability/non-applicability of the following study to those manuscripts.

Ian Moir, an Alexandrian prioritist, regarded external evidence as favoring the reading *echōmen* and internal evidence as pointing to *echomen*. He wondered whether manuscripts might offer evidence suggesting that some scribes may have sometimes treated *-ōmen/-omen* endings as interchangeable in

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[15] Hodges and Farstad, *Majority Text*, xii.

[16] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart, GER: Deutsche Bibelgesellschaft; New York, NY: United Bible Societies, 1994), 452.

[17] Hodges and Farstad, *Majority Text*, xxi-xxii, favor K^x, when united. United K^x—by itself—is sufficient to warrant **M**—not merely M^pt—in Hodges-Farstad. Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform*, 2nd ed. (Southborough, MA: Chilton, 2005), x, also favor K^x.

[18] Pickering, *Family 35*, iv. Family 35 equals von Soden's K^r text, which Hodges-Farstad call M^r.

[19] Since Pickering only recently (2014) published his Greek text, my analysis of it is still preliminary. In working through it and through Wilbur N. Pickering, *The Identity of the New Testament Text*, 4th ed. (http://www.walkinhiscommandments.com/Pickering/Identity/Title-Contents.pdf), his apparatus and analysis fail to discuss how solidly (or how weakly) Family 35 supports individual readings. I count 17 mss. for the indicative and 59 for the subjunctive, justifying an indication that evidence is weaker than usual (as Hodges-Farstad use 𝕸 for all-strands-united, **M** when only K^r defects, and M^pt when K^x splits). Pickering could have done something similar.

omega verbs. His analysis of collations of ten uncial manuscripts indicated that this was true for some (not all) of the manuscripts examined. [20]

It would seem worthwhile to examine collations of pertinent Majority-Family manuscripts to see if this might apply. Manuscript evidence is the final court of appeal—weightier than the standardized orthographic norms taught to first-year Greek students. However, until or unless pertinent Majority-Family manuscripts are checked, we will continue to assume that this substitution carries interpretive implications, not a mere orthographic substitution. I cannot weigh in on whether Majority-Family collations support or deny Moir's suggestion, but it could be significant.[21]

Summary of Manuscript Evidence

Romans 5:1 evidences corruption that occurred early in the transmission history. Both readings permeate recognized families and subfamilies of manuscripts. Both von Soden's K^x group (favored by Hodges-Farstad and Robinson-Pierpont)[22] and his K^r group (favored by Pickering) contain manuscripts favoring *echomen* and ones favoring *echōmen*. (It is also conceivable that analysis of collations may point to this variant as a mere orthographic substitution issue).

TEXTUAL CRITICISM: A SUPPLEMENTAL INTERNAL ARGUMENT

A little-noticed grammatical argument supports the indicative (*echomen*: we have). That argument focuses on the initial phrase of Rom 5:3 starts: *Ou monon de* (*and not only [that]*). Zane Hodges observes, "The words **and not only that** suggest that Paul is now referring to a significant addition to the previously mentioned results of justification by faith [namely, *We have peace with God*]."[23] Both those who view 5:1 as saying, *we have peace*, or *let us have peace*, regard *and not only that* (*ou monon de*) as a bridge between 5:1 and 5:3. The following charts illustrate:

1　　　　　　　　**Taking Romans 5:1 as an Indicative: *We Have Peace***

Romans 5:1		*Romans 5:3*
We have peace with God.	**And not only that [*ou monon de*],**	but we also exalt in afflictions.

2a　　　　　　　　**Taking Romans 5:1 as a Subjunctive: *Let Us Have Peace***

Romans 5:1		*Romans 5:3*
Let us have peace with God.	**And not only that [*ou monon de*],**	but let us also exalt in afflictions.

2b　　　　**Expected Form of the Negative if 5:1 Meant: *Let us have Peace***

Romans 5:1	*Mē*	*Romans 5:3*
Let us have peace with God.	**And not only that [*ou monon de*],**	but let us also exalt in afflictions.

Most of the literature has assumed that the choice is between options 1 and 2a. However, Paul's word-choice at the beginning of 5:3 argues that option 2a is not viable. He would have used *mē* (not *ou*) as in 2b. Thus, this paper contends that option 1 is the proper one. The literature on this topic has been scant. However, a vigorous back-and-forth debate concerning options 1, 2a, and 2b occurred last fall, after the Spring 2013 publication of Hodges, *Romans*, which contains a note on Romans 5:1 by me.[24] As a result, I am not a disinterested spectator to this debate. It seems right to defend Hodges' understanding of the text and the support of that view offered in my footnote to Romans 5:1.

The Literature on the Topic[25]

1.　　　　James Denny, "St. Paul's Epistle to the Romans," in *The Expositor's Greek Testament*, ed. W. R. Nicoll (1901; reprint, Grand Rapids, MI: Eerdmans, 1980), 623.

2.　　　　Stanley E. Porter, "The Argument of Romans 5: Can a Rhetorical Question Make a Difference?" *JBL* 110 (1991): 655-77, reprinted in *Studies in the Greek New Testament: Theory and Practice*, SBG, vol. 6, ed. D. A. Carson (New York, NY: Lang, 1996), 213-38.[26]

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[20] Ian A. Moir, "Orthography and Theology: The Omicron-Omega Interchange in Romans 5:1 and Elsewhere," in *New Testament Textual Criticism, Its Significance for Exegesis: Essays in Honour of Bruce M. Metzger*, ed. E. J. Epp and G. D. Fee (Oxford, ENG: Clarendon, 1981), 179-83.

[21] By analogy, the consonantal Hebrew text of Genesis 20:2 [cf. Gen 12:19; 20:12; 26:7, 9] would seem to have Abram saying about Sarah, "He [Sarah] is my sister." The Hebrew consonants read: ʾḥty hwʾ, but the expected letters would be: ʾḥty hyʾ. I do not translate these letters as "He is my sister," but as "She is my sister," but do not view the consonants as an error. I view it as evidence that *hwʾ* did (on occasion) mean *she*, not *he*. Massoretic pointing suggests that they viewed it as a textual error. I raise another possibility. This illustrates my attitude towards manuscript evidence. (All Scripture citations, unless stated otherwise, are the author's).

[22] See note 4 (earlier).

[23] Hodges, *Romans*, 136. Bold in original.

[24] Hodges, *Romans*, 133, n. 1, is a note signed "–JHN." I wrote the note.

[25] I treat the citation of these five works as the initial reference to each, so following footnote references use the shortened form. References to Porter, "Argument," cite the reprint, since the reprint's initial note indicates that it is an updated version of the article.

[26] Porter, "Argument," 237*f*.

3.   Verlyn D. Verbrugge, "The Grammatical Internal Evidence for ECHOMEN in Romans 5:1," *JETS* 54 (Sep 2011): 559-72.

4.   Stanley E. Porter, "Not only That (*ou monon*), But It Has Been Said Before: A Response to Verlyn Verbrugge, or Why Reading Previous Scholarship Can Avoid Scholarly Misunderstandings," *JETS* 56 (Sep 2013): 577-83.

5.   Verlyn D. Verbrugge, "Response to Stanley E. Porter," *JETS* 56 (Sep 2013): 585-87.

This issue has not received much scholarly attention, appearing on the page of one commentary from 1901 and four articles (1991–2013). My entrance into this topic was in a footnote for Hodges. *Romans*, about the Rom 5:1 textual variant.[27] That note cites Verlyn Verbrugge's argument, that Paul would have used *mē monon de* (not *ou monon de*), if 5:1 and 3 had subjunctives (*let us have/let us exalt*).

The next writing on this topic was Stanley Porter's complaint[28] that Verbrugge had not mentioned his 1991 *JBL* (*Journal of Biblical Literature*) article[29] and seeking to refute Verbrugge. The existence of critiques of an argument makes a response appropriate.

Stanley Porter's Argument for the Compatibility of *Ou* and the Subjunctive

At first glance, one of Porter's writings would seem to predispose him towards acceptance of Verbrugge's argument. In 1993, three years after his *JBL* article, he said:

> *A very simple yet very useful rule for use of negative particles in the Greek of the NT is that* ou *(and its forms) appears with the indicative mood form and* mē *(and its forms) appears with the subjunctive mood forms (i.e. the subjunctive, optative, and imperative, as well as infinitive and participle).* There are several exceptions to this rule (e.g. questions expecting a negative answer and second class or contra-factual conditionals), but this rule has a surprisingly high degree of consistency.[30]

Upon reading such a statement, one would probably expect that (assuming that Porter would argue for the compatibility of *ou* with the subjunctive in Rom 5:1-3) that he would argue for it being one of the occasional exceptions—with no great significance to be attached to the exception. Anyone expecting such an approach by Porter would be in for a rude shock.

Instead, his dealing with the use of *ou* with subjunctives argues that the verbal itself (whether finite verb, infinitive, or participle) may not be what the author intended to negate. Instead, the author may only have intended to negate something else in the sentence (a noun, etc.).[31]

He makes a valid distinction, though one that would not seem applicable to his main target (Romans 5:1-3). The phrase *not only* functions in a way similar to *and*. The word *and* (or *both...and*) can link such things as *verbs* as well as *nouns*, etc. At the simplest level, *not only* functions much like a simple conjunction. Grammatical diagrams (following) treat *not only* as a conjunction.

1. *Not only* can connect two indicative verbs

The first pair, "He **not only** teaches seminary, **but also** pastors a church," and, "He **both** teaches seminary **and** pastors a church," resemble each other closely. Diagrams follow.[32]
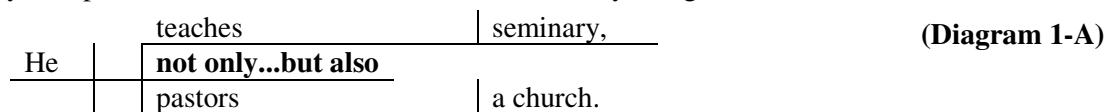
	teaches	seminary,	**(Diagram 1-A)**
He	**not only...but also**		
	pastors	a church.	

The two examples have a similar thrust, so their diagrams are similar. In both cases, the conjunction connects two verbs

	teaches	seminary	**(Diagram 1-B)**
He	**both... and**		
	pastors	a church.	
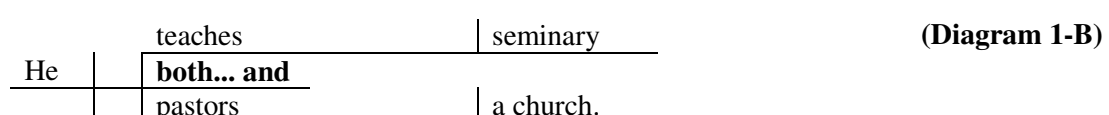
Since *not only* would link two indicative verbs, the Greek words would be *ou monon*. This is in keeping with Blass's Canon.

2. *Not only* can connect two non-indicative verbs

The second pair, "He **not only** should read the Bible, **but also** should apply it," and, "He should **both** read the Bible **and** should apply it," resemble each other closely.

	should read	the Bible,	**(Diagram 2-A)**
He	**not only...but also**		
	should apply	It.	
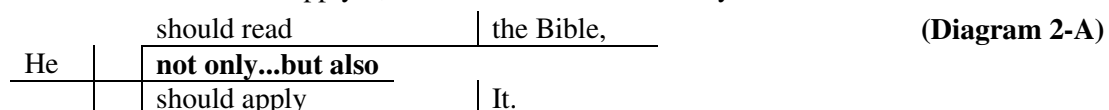
[27] Hodges, Romans, 133.

[28] Porter, "Response to Verbrugge," 577*f*.

[29] Porter, "Argument," 213-38. His examples are widely recognized as diatribe.

[30] Stanley E. Porter, Idioms of the Greek New Testament, 2nd ed. (Sheffield, ENG: Sheffield Academic Press, 1994), 281. Italics in original.

[31] Porter, "Argument," 580-82. My summary seeks to boil down his argument in a simplified form.

[32] It would be possible to complicate the diagrams by delineating the function of each word separately, but simplified forms of the diagrams convey the essential points without introducing secondary complications.
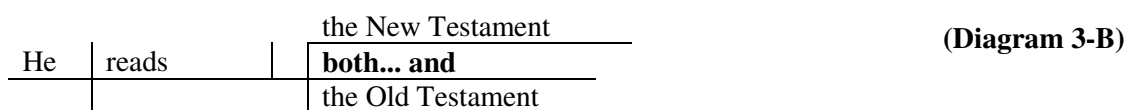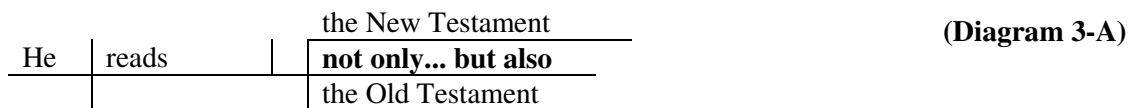
The two examples have a similar thrust, so their diagrams are similar. In both cases, the conjunction connects two verbs

	should read	the Bible
He	**both... and**	
	should apply	it.

(Diagram 2-B)
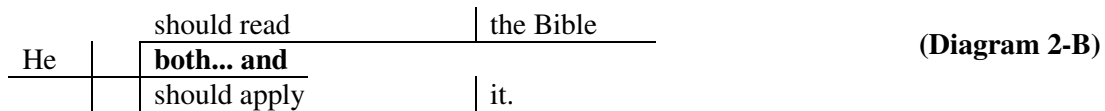
Since *not only* would link two subjunctive verbs, the Greek words would be *mē monon*. This is in keeping with Blass's Canon.
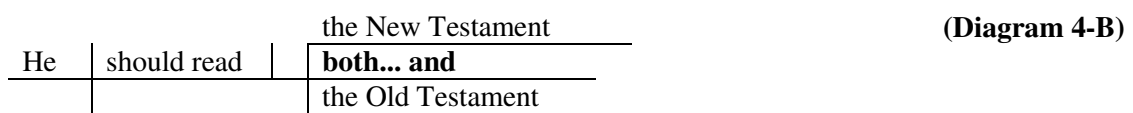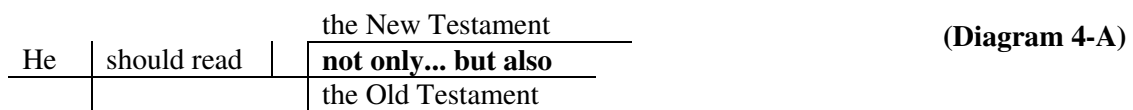
3. *Not only* can connect two non-verbs (in a sentence with indicatives)

In the next pair, not only links two verbs (in a sentence with an indicative verb). Again, the expected form of *not only* would be *ou monon*. The reason for the use of *ou* has nothing to do with the mood of the verb (indicative). The reason is that not only does not connect two verbs, but two noun phrases, *Old Testament* and *New Testament*. This pair illustrates Porter's point that the mood of the verb is not always the deciding factor—even though the verb here is indicative.

		the New Testament
He	reads	**not only... but also**
		the Old Testament

(Diagram 3-A)

		the New Testament
He	reads	**both... and**
		the Old Testament

(Diagram 3-B)

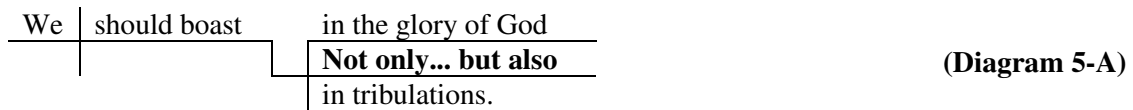### 4. *Not only* can connect two non-verbs (in a sentence with non-indicatives)

In this pair, one should not mechanically apply Blass's Canon, which says that mē is the expected negative (not *ou*) when the verb is not indicative. However, not only does not link two verbs, but two noun phrases. The expected form of the negative when connecting noun phrases is *ou*.

		the New Testament
He	should read	**not only... but also**
		the Old Testament

(Diagram 4-A)

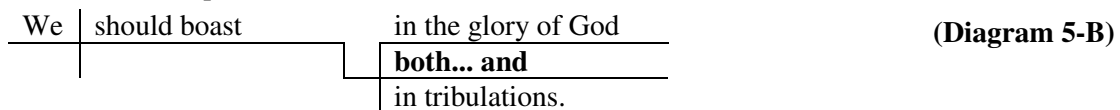|		the New Testament
He	should read	**both... and**
		the Old Testament

(Diagram 4-B)

Thus, I am in complete agreement with Porter that *ou monon* will appear in situations where a non-indicative verb is present—**IF** the diagram shows that *ou monon* is not connecting two non-indicative verbs. On the other hand, when *not only* links two non-indicative verbs, the expected form is *mē monon*. Let us take a closer look at what Porter says about Rom 5:1-3:

> In this case, the use of the finite verb is **apparently** not referred to, since the same verb, *kauchōmetha* [*let us boast*],[33] follows. Rather, the phrase *ep' elpidi tēs doxēs tou theou* [*in the hope of the glory of God*] is contrasted with *en tais thlipsesin* [*in tribulations*] by means of *ou monon de* [bold mine].[34]

The use of *apparently* is a significant concession. Porter assumes that the fact that Paul wrote the verb in two places within the passage (5:2-3), that it could not be implicit a third time. That is not a proof. Instead, it is pure assertion. However, two entirely distinct diagrams are possible here. The first would set forth Porter's position (substituting *we should boast* for the more common rendering *let us boast*). In rephrasing this, I intend no change in Porter's meaning, but *us* does not fit in a diagram's subject position.

We	should boast	in the glory of God
		Not only... but also
		in tribulations.

(Diagram 5-A)

This would be equivalent to:

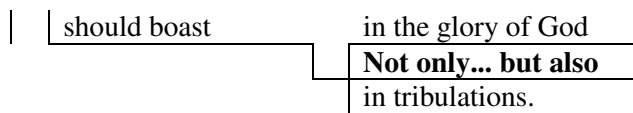| We	should boast	in the glory of God
		both... and
		in tribulations.

(Diagram 5-B)

Just as a reminder of Porter's overall point, it also affects the interpretation of 5:1. The following diagram includes its main verb.

An unfortunate side-effect of Diagram 6-A is that its placement of *not only... but also* leaves the clause mentioning peace stranded, without further Pauline development. By contrast, Diagram 6-B sees have peace as integral to Paul's argument: We not only have peace and exalt..., but exalt...
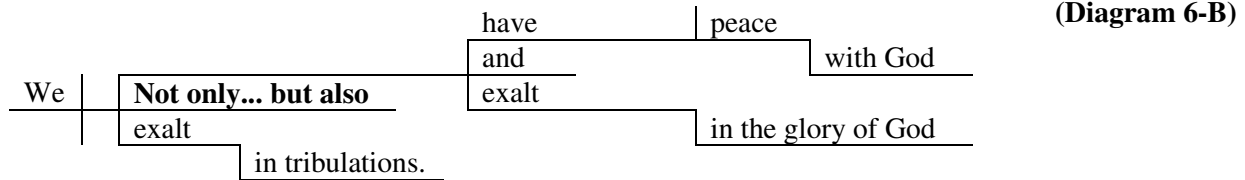
	should have		peace
We	and		with God

(Diagram 6-A)

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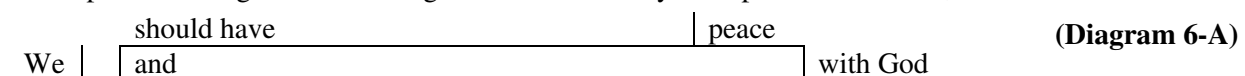
[33] As a contract verb, the same form (*kauchōmetha*), could be indicative (*we boast*) or subjunctive (*let us boast*). Porter views it as a subjunctive, so that is how it is rendered here (though I see it as an indicative).

[34] Porter, "Argument," 223. The bracketed translations are mine. I am not sure about the exact wording that Porter would prefer, but doubt that my renderings would raise controversy.

	should boast	in the glory of God
	Not only... but also	
	in tribulations.	

My diagram is an alternative approach, the one I believe is correct:

(Diagram 6-B)

		have	peace	
		and		with God
We	**Not only... but also**	exalt		
	exalt		in the glory of God	
		in tribulations.		

The foregoing shows that Porter is correct in saying that the issue is a little more involved than the mood of the verb. His interpretation of Romans 5:1-3 does diagram, but there is a world of difference between a view being an option versus it being the right option.

Critique of Exhortational Views of Romans 5:1-3

Porter's views sometimes overlap with that of others. There are two key points where Porter's approach may be[35] unique:

1. he reconciles *ou monon de* with the presence of subjunctives by claiming that the prepositional phrases (not the verbs) are what Paul contrasts. Under this construction the *ou monon de* would not serve as a link to the *echomen/echōmen* (*we have/let us have*) of 5:1.

2. He views Romans 5 as diatribe, (1) a view which he claims to have pioneered,[36] but (2) as of 2013,[37] did not name anyone who followed his approach to Rom 5, and (3) although some post-1991 commentaries on Romans list Porter, "Argument," in their bibliographies, I have not seen any that interact with that article or embrace the diatribe concept for Romans 5.

The impact of this is that some aspects of the following critique of exhortational views of Romans 5:1 (let us have peace) apply: only to Porter, others apply to (most) everyone else advocating an exhortational view, and still others apply to all exhortational views of the passage. I will label each critique accordingly. The reason for dealing with all of these views is not that I expect people in our circles to adopt Porter's diatribe model. That seems unlikely, but some may consider adopting aspects of his approach.

Critique Applying Specifically to Porter's Approach

If one were to accept Porter's model wholesale, many changes would be necessary.

Porter starts with an admission, "At first appearance Romans 5 does not follow the dialogical pattern of question and response [a hallmark of diatribe] followed in the earlier and later chapters of the book [observe Rom 9:19-21's question-and-answer dialog]."[38] Whether the Greek text one follows is UBS (Porter's text),[39] Nestle-Aland, or the *Majority Text*, no question marks appear in the Greek of these texts of Rom 5. Porter's remedy is to repunctuate the text, so that question marks would appear in 5:6, 16a, and 16a.[40]

Those advocates of the Majority Family who prefer Hodges-Farstad or Robinson-Pierpont would need to reject that text at two points (5:1 and 6) and repunctuate the text three times (5:6, 15a, and 16a). Those following Pickering would need to reject his text at 5:6 and repunctuate three separate verses. Those following NA or UBS must reject its text twice and repunctuate the text three times.

Only by doing all of these changes would diatribe even come onto the radar screen as a possibility. There are difficulties with seeing Romans 5 as diatribe which lie outside of the scope of this paper and the time allotted for presentation. Needless to say, it does not appear likely that people in our circles will find Porter's entire package attractive.

Critique Applying to Other Exhortational Views (Not to Porter)

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[35] Although unaware of others supporting Porter's model, there may be others who do so. I used a subjunctive here for this reason, but may wording will be streamlined henceforth, referring to Porter as one holding his views about (1) how to reconcile *ou* with a subjunctive here and (2) Romans 5 being diatribe.

[36] Porter, "Argument," 213*f*, "It has been well established by a number of scholars that Romans exemlifies features of diatribe at significant junctures. . . but to my knowledge it has not been argued that Romans 5 evidences sustained or concentrated use of the diatribe."
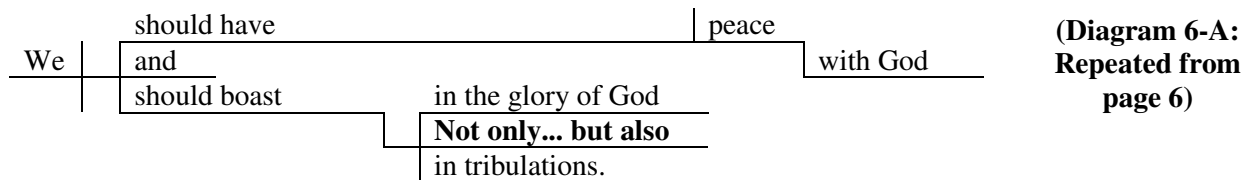
[37] September 2013 was the date of Porter, "Response." Apparently, between 1991, when his pioneering *JBL* article first appeared (Porter, "Argument"), published endorsements of his diatribe proposal are lacking.

[38] Porter, "Argument," 221.

[39] Porter, "Argument," 221*f* and 225, cites *UBSGNT*[3].

[40] Porter, "Argument," 226 (for 5:6), 233*f* (for 5:15a and 16a). With regard to 5:6, Porter (pp. 225*f*) must argue for a text that differs with both UBS/N-A and with *MajT*. He proposes *ei gar. . . eti*; UBS/N-A have *eti gar. . . eti*; *MajT* has *eti gar*. Now, Metzger, *Textual Commentary*, 453, is less-than-enthusiastic about the UBS reading on internal grounds. That is an open-door for those willing to jettison external evidence at a whim. Thus, it is not surprising that Porter tosses aside many of the same manuscripts that underlies his textual decision in 5:1. See Porter, "Argument," 222, dismissing "The major arguments against the subjunctive. . . [in 5:1 as] internal." Then (on 225*f*) he rejects a reading about which he says, "Most scholars prefer the widely attested *eti gar. . . eti. . .*" When his view requires one reading, he picks it, whether the external evidence is strong or weak. His basis for claiming that Rom 5 is diatribe is impossible, if one rejects either of his textual variants. Even if one were to grant (for the purpose of debate) both variants, his construct requires a series of improbable assumptions.

Porter is right that the only way that *ou* (5:3) could be reconciled with subjunctives in the context would be to take *ou monon de* as a connector between two prepositional phrases, not as a connector between two subjunctive verbs (as in the following diagram of Porter's view).[41]

We	should have and should boast		peace	with God	**(Diagram 6-A: Repeated from page 6)**
		in the glory of God			
		Not only... but also			
		in tribulations.			

Wilbur Pickering's translation of 5:1-3 treats the *ou monon de* at 5:3 as the start of a new sentence. As such, one would expect the text to read *mē monon de*. Pickering's translation follows:

> ₁ Therefore, having been justified by faith, let us be at peace with God through our Lord Jesus Christ, ₂ through whom also we have had the access by the Faith, into this grace in which we stand, and rejoice in the hope of the glory of God. ₃ Not only so but we should also rejoice in the sufferings. . .[42]

If it were not for 5:3's *ou* (rather than *mē*), Pickering's translation is how one would render a text containing several subjunctives. I find Porter's points against such a translation of the text (which has *ou* (not *mē*) insurmountable, though. The translation would need reworking. Pickering's approach to *ou monon de* is probably representative of most who hold the exhortational view.

Critiques Applying to All Exhortational Views

Those favoring von Soden's Kˣ family, such as Hodges-Farstad and Robinson-Pierpont accept the indicative (we have) in 5:1. Even for those favoring Pickering's Family 35 (von Soden's Kʳ family), a significant minority of that subfamily reads with the indicative. Therefore, for those favoring Kˣ, the evidence looks very good for the indicative. For those favoring Kʳ, the indicative is a reasonable option.

Critiques Applying to All Exhortational Views

Romans 5:1-11 discusses peace with God and reconciliation. How are these related? Peace results from reconciliation. The exhortational view of peace in Rom 5:1 mishandles this link, because (under that view of the passage) the peace is an experiential and potential post-justification peace with God, while the ending of this passage speaks of a positional reconciliation. Consider the translations of Rom 5:1*f* and 9-11 by Hodges:

> *1.* Therefore since <u>we have been justified</u> by faith, <u>we have peace with God</u> through our Lord Jesus Christ, *(2)* through whom we also possess access by faith into this grace in which we stand, and we exult in the expectation of the glory of God.
>
> (Verses 3-8)
>
> *(9)* All the more therefore, since <u>we have now been justified</u> by His blood, we shall be delivered from wrath through Him. *(10)* Indeed, if while we were enemies <u>we were reconciled to God</u> through the death of His Son, all the more, since <u>we have been reconciled</u>, we shall be delivered by His life. *(11)* And not only that, but also we will be exulting in God through our Lord Jesus Christ, through whom <u>we have now received this reconciliation</u>.[43]

This forms an inclusio, surrounding verses 3-8, which develop the argument. Past justification (which received great emphasis in Romans 4) appears at beginning and end. The concept of positional peace with God also appears in both sections. In verse 1, Paul says *we have peace (eirēnēn echomen)*. In verses 10*f* he says, "we were reconciled to God," "we have been reconciled," and "we have now received this reconciliation." The exhortational view of Romans 5:1 misses an important aspect of Paul's argument.

That view uses the wrong passage (Romans 5:1) in support of a concept that can, indeed, be found in Scripture: experiential post-justification peace with God. For example, Romans 8:6 is a place within Romans where such a concept is at the heart of Paul's argument.[44]

Conclusion

In late 2011, when writing the note on Rom 5:1 for Hodges, *Romans*, I had no inkling that Pickering (2014) and Porter (2013) would soon press their cases for the subjunctive. Both have caused me

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[41] This also appears as Diagram 6-A (p. 6 of this paper). See diagrams 6-A and 6-B for further clarification.

[42] Wilbur N. Pickering, *The Sovereign Creator Has Spoken: Objective Authority for Living* (N.p.:, 2013), 323.

[43] Hodges, *Romans*, 131.

[44] Porter's way of reconciling *ou* in Rom 5:3 with subjunctives yields Diagram 6-A (p. 6 of this paper). Such a diagram results in *ou monon de* (5:3) as a mere link between two prepositional phrases. See the discussion concerning the difference between Diagram 6-A and 6-B (p. 6 of this paper). Diagram 6-A leaves the clause regarding *peace* (5:1) stranded, receiving no further development in Paul's argument.

In other words, Porter's interpretation would yield the appropriate diagram (6-A), if one (incorrectly) assumes the presence of subjunctives in 5:1-3. Such a diagram would relegate peace (5:1) to an undeveloped afterthought, which entirely misses the inclusio between 5:1 and 5:9-11.

Those holding to subjunctives within Rom 5:1-3 (whose translations are represented by Diagram 6-B) preserve a *semblance* of the inclusio (but miss the point that 5:1 and 5:9-11 both are positional). They achieve the partial recognition of the inclusio at the expense of using *ou* with subjunctives.

to examine the issues more closely. I remain convinced (both on external and internal grounds) that Hodges argues for the right text here.

Porter has been especially helpful. Based on his analysis, Diagram 6-A would be the appropriate way to handle the subjunctive—which throws an interpretive monkey-wrench into the mix. Few favoring the subjunctive would welcome Diagram 6-A. However, the only way to have Diagram 6-B—the interpretive approach followed by most—is to adopt the indicative in 5:1-3.

Paul sets up an inclusio: *we have peace with God* (5:1) and *we were reconciled to God* (5:10). This *peace* and this *reconciliation* refer to the same event, a positional truth grounded in our past justification by faith alone in Jesus Christ alone.