



OPSOMMING IN 500 WOORDE

In hierdie studie is 'n eksegeties – teologiese ondersoek onderneem na die uitbeelding van God in Romeine 5 – 8. Romeine 5 – 8 kan egter slegs reg verstaan word indien dit binne die raamwerk van die hele Romeine brief verstaan word. Romeine 1 – 16 kan weer slegs verstaan word indien dit vanuit die invalspoort na die Romeine brief verstaan word, naamlik vanuit Romeine 1: 16 – 17. Die ondergemelde belangrike aspekte is na vore gebring.

- Die plek, betekenis en belangrikheid van Romeine 5 – 8, as 'n eenheid, asook sy plek en betekenis in Romeine as 'n geheel, is 'n verwaarloosde en onontginde studieveld in die Nuwe Testamentiese literatuur. Dié drie hoofstukke word gewoonlik gesien as die ontvouing van die woord 'lewe' wat in die aanhaling uit Habakuk 2: 4 in Romeine 1: 17 voorkom, of, dit word gesien as die beskrywing van 'heiligmaking' in die gelowige ná sy 'regverdigmaking', waarna in Romeine 1: 17 verwys word.
- Hierdie studie toon dat Romeine 5 – 8 eintlik sentraal staan in die Romeine brief en fundamenteel is vir die verstaan daarvan.
- In Romeine 5 – 8 word God deur vyf metafore uitgebeeld, te wete dié van Koning, Skepper, Kryger, Redder / Verlosser / Bevryder en Regter.
- God behaal as Koning, die hoofmetafoor, en as Skepper, Kryger, Redder / Verlosser / Bevryder en Regter, die submetafoor, 'n hipertriomf in sy kosmos en ktisis. Daardeur herstel Hy weer sy regmatige eienaarskap, gesag en soewereiniteit oor sý oorspronklike kosmos (mense) en ktisis. Tegelykertyd herstel Hy daardeur sy eer of doksa in die oë van almal.
- God behaal sy hipertriomf in sy kosmos en ktisis deur Christus en die Heilige Gees. Deur Christus, sy Seun, wat Hy na die wêreld toe stuur, verslaan Hy alle opponerende magte. Christus behaal dié oorwinning op die kruis van Golgota. Deur sy Gees bevry God sondaars van die opponerende magte se heerskappy en leef gelowiges voortaan onder die Gees se heerskappy en inwoning.
- Die opponerende magte oor wie die triomf behaal word, is: (1) die gepersonifieerde magte hamartia en thanatos ; (2) die twee handlangers, die nomos en die sarx van eersgenoemde twee magte; (3) alle bo-aardse geestelike magte.
- Ná God se hipertriomf heers Hy weer op sy genadige wyse vanaf die troon van die heeal.
- Daar word tot bogemelde bevinding gekom deur die hipotese dat God in die invalspoort tot die Romeine brief, Romeine 1: 16 – 17, nie slegs as 'n Regter (dikaiosune) uitgebeeld word nie, maar direk ook as 'n Kryger (dunamis) en 'n Redder (soteria). Indirek word God ook as die Skepper wat aan sy skepping getrou bly, uitgebeeld. Indirek geld die uitbeelding van God deur bogemelde vier metafore van Hom as die Koning, die hoof metafoor. Hierdie uitbeelding van God in Romeine 1: 16 – 17 kom pertinent in Romeine 5 – 8 na vore. Hierdie hipotese is in die proefskrif bewys.



- Bogemelde hipotese en bevinding aangaande die uitbeelding van God in Romeine 1: 16 – 17 en Romeine 5 – 8 word teruggevoer na die Ou Testament. Romeine 1: 16 – 17 is die eggo van sekere Ou Testamentiese gedeeltes wat die Vorklang daarvan is. Die Ou Testamentiese Vorklang van Romeine 1: 16 – 17 is méér as Habakuk 2: 4. Habakuk 3: 19 (indirek ook Habakuk 3: 18), Jesaja 51: 5 – 8 en Jesaja 52: 7 – 10, asook Psalm 98: 3 (indirek Psalm 98: 1 – 3 en Psalm 93 – 100, as die koningspsalms wat die raamwerk van Psalm 98 vorm) vorm óók die Vorklang daarvan. In hierdie Ou Testamentiese gedeeltes word Jahwe deur die vyf metafore van Koning, Skepper, Kryger, Redder en Regter uitgebeeld. Hierdie hipotese en bevinding is volledig bewys.

TIEN VRYETAAL SLEUTELTERME

Dikaiosune	Kosmos	Hamartia	Nomos	Charis
Hipernikao	Ktisis	Thanatos	Sarks	Doksa

SUMMARY IN 500 WORDS

In this study an exegetical – theological investigation was undertaken with regard to the depiction of God in Romans 5 – 8. Romans 5 – 8, however, can only be understood correctly, if it is seen within the framework of Romans 1 – 16. Romans 1 – 16 can however only be correctly understood if it is seen through the lens of Romans 1: 16 – 17. The under mentioned important aspects are highlighted in the dissertation.

- The place, meaning and importance of Romans 5 – 8 as a unit, as well as in the whole of Romans, is a neglected and vastly unexplored field of study in New Testament literature. These three chapters are usually understood as an unfolding of the word 'life' which occurs in the quotation from Habakkuk 2: 4 in Romans 1: 17, or it is seen as a description of the 'sanctification' of the believer after his 'justification', to which Romans 1: 17 refers.
- This dissertation attempts to prove that Romans 5 – 8 is central to Romans as a whole as well as fundamental to its understanding.
- In Romans 5 – 8 God is portrayed with five metaphors, namely that of King, Creator, Warrior, Redeemer and Judge.
- As a King – the main metaphor – and as a Creator, Warrior, Redeemer and Judge – the sub metaphors – God achieves a super victory in his cosmos and ktisis. Through this victory God restores his rightful ownership, authority and sovereignty over His original cosmos (humans) and ktisis. At the same time God restores his honour (doxa) in the eyes of the whole of creation.
- God achieves His super victory in his cosmos and ktisis through Christ and the Holy Spirit. Through Christ, His Son, which He sends to the world, God defeats all opposing enemies. Christ achieves this victory on the cross of Golgotha. Through His Spirit God frees sinners from the dominion of the opposing forces. Henceforth believers can live under the dominion of indwelling of the Spirit.
- The opposing forces that are defeated are: (1) the personified powers of hamartia and thanatos; (2) these two personified powers' agents, namely the nomos and the sarx; (3) all celestial spiritual powers.
- After God's super victory over all opposing powers He again reigns supreme in His gracious manner from the throne of the universe.
- This conclusion to this dissertation is reached through the hypothesis that in the entry point to Romans, Romans 1: 16 – 17, God is portrayed not only as a Judge (dikaioyne) but also directly as a Warrior (dunamis) and a Saviour (soteria). Indirectly God is also portrayed as a Creator who remains faithful to His creation. The portrayal of God through the above mentioned four metaphors indirectly also portrays Him as a King, the main metaphor. This portrayal of God in Romans 1: 16 – 17 is pertinently brought to the fore in Romans 5 – 8. This is the hypothesis proved in this dissertation.



- The above mentioned hypothesis and conclusion reached in this dissertation is traced back to the Old Testament. Romans 1: 16 – 17 echoes certain Old Testament texts, which forms their Vorklang. The Old Testament Vorklang of Romans 1: 16 – 17 is not only Habakkuk 2: 4. Habakkuk 3: 19 (and Habakkuk 3: 18 indirectly), Isaiah 51: 5 – 8, Isaiah 52: 7 – 10 and Psalm 98: 3 (and Psalm 98: 1 – 3 as well as Psalms 93 – 100, which form the Royal psalms, indirectly) *also* form the Vorklang of Romans 1: 16 – 17. In these Old Testament texts God is portrayed through five metaphors of King, Creator, Warrior, Redeemer / Saviour and Judge. This hypothesis and conclusion are proved in this dissertation.

TEN KEY TERMS

(transcribed)

Dikaiosune	Cosmos	Hamartia	Nomos	Charis
Hipernikao	Ktisis	Thanatos	Sarx	Doxa

BRONNE GERAADPLEEG

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