

**“ALL THINGS WORK TOGETHER FOR GOOD FOR THOSE WHO LOVE
GOD.” A GRAMMATICAL-HISTORICAL ANALYSIS OF ROMANS 8:28**

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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TABLE OF CONTENTS

DECLARATION.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT.....	vii
ABSTRACT.....	ix
TABLE OF CONTENTS	iii
ABBREVIATION AND ACRONYMS	x
CHAPTER ONE	1
INTRODUCTION AND BACKGROUND TO THE STUDY	1
Introduction.....	1
Background to the Study.....	2
Statement of the Problem.....	10
Purpose of the Study	12
Objectives of the Study.....	13
Research Questions	14
Research Approach	14
Brief Description of the Model	15
Significance of the Study	16
Scope of the Study	16
Limitations of the Study.....	17
Chapter Summary	17
CHAPTER TWO	19
RELEVANT LITERATURE TO THE STUDY OF ROMANS.....	19
Introduction.....	19
Historical Background of Rome and the Book of Romans.....	19
The Social World of the Bible and the Birth of the Roman Empire	21
Authorship of the Book of Romans	23
<i>Internal Evidence</i>	<i>24</i>

<i>External Evidence</i>	24
The Audience of the Book of Romans.....	25
The Occasion and Purpose of the Book of Romans	26
The Structure of the Book of Romans	28
The Theological Themes of the Book of Romans	29
The Research Gap	30
The Scholar's Contribution to the Research Gap	35
Chapter Summary	40
CHAPTER THREE	41
RESEARCH METHODOLOGY	41
Introduction.....	41
Historical Account of Interpretation of Biblical Scriptures.....	42
<i>The Old Testament Era</i>	42
<i>New Testament Era</i>	43
The Grammatical-Historical Approach.....	44
<i>Historical Background of the Approach</i>	44
<i>Brief Account of How the Grammatical Historical Approach was Used</i>	46
<i>The Importance of the Approach</i>	46
<i>The Advantages of Grammatical Historical Methodology</i>	48
Conclusion	49
CHAPTER FOUR	51
THE GRAMMATICAL SYNTAX ANALYSIS AND HISTORICAL ANALYSIS ..	51
Introduction.....	51
Grammatical and Historical Analysis	51
The Text and the Literary Translation	52
The Idea of ἀγαπῶσι Romans 8:28 from other Books.....	65
The Idea of ἀγαπη Rom 8:28 in the Book of Romans	67
<i>Romans 5:8</i>	67
<i>Romans 8:35</i>	68

<i>Romans 15:30</i>	69
<i>Romans 8:28</i>	71
<i>Rom 8:32</i>	74
The Summary of Chapter	75
Conclusion	76
CHAPTER FIVE	80
SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH	80
Introduction	80
Recommendations	84
Suggestion for Further Research	89
Conclusion	90
REFERENCES	94
APPENDICES	100
APPENDIX I: WORK SCHEDULE	100
APPENDIX II: BUDGET	101

DEDICATION

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ABSTRACT

This research focuses on the interpretation based on an exegetical analysis of the text to discover the text's original intended meaning by the author. The analysis of the text is to discover the original intended meaning by the author for the first readers. To verify the concept of the original meaning intended, the research considers the literary context of Romans 8:28 for its correct interpretation. "All things work together for good for those who love God" in Romans 8:28, this statement is a major concern to be considered. The grammatical-historical approach (GHA) is the model used in this research. The complex nature of words in the syntax grammatical-historical approach causes difficulty in the interpretation of a biblical text because of the distance of time and space. The most important aspect of interpretation is the original intended meaning of a text. However, the practitioners are often concerned with what suits their church tradition and philosophies, not the text's original intended meaning. For example, when a nominal Christian is sick because of drunkenness infections, or immoral sexual diseases, pastors use Romans 8:28 to comfort the church members during terrible times. When a believer is not qualified for an appointment, he or she misses the opportunity to be appointed, and this verse is applied. Another aspect is that the verse is often used wrongly when the exegetes want to achieve his goal or her goal; he or she applies it to irrelevant situations. The analysis of these two clauses "we know to them that who love God" (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν and "all things work together for good" (πάντα συνεργεῖ εἰς ἀγαθόν), the researcher desires to interpret their concept of original meaning intended. The interpretation is in light of the text 8:28 and the literary context of Romans 8:18-36. In order to avoid fallacies or inerrancy interpretation and application of the text (scriptures) on the church in our current generation and even in the generation to come is a matter of concern in this thesis. The search finding affirmed that Rom 8:28 was an encouragement and strengthening to the suffering believers to persevere. Also, the true believers' suffering brings glory to God and blessings to the church of God as predestined by God.

ABBREVIATION AND ACRONYMS

GHA	Grammatical historical Analysis
NCB	New Century Bible
NIV	New International Version
NLT	New Living Translation
ROM.	Romans

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

The original meaning of the text intended by the author toward biblical interpretation is an indispensable consideration in this research. The Epistle of Romans is an interesting text that has been considered the original intended meaning of verse 28 within its literary context of Romans 8:18-36. The concept of the original meaning of text intended by the author has not been a concern to interpreters today. Many messages are not in line with the entire theological framework of the Bible as an entity. The chapter will consider the following: the background to the study, the statement of the problem, the objectives of the study, the research questions, the research approach, the significance of the study, the scope of the study, the limitations, and delimitations and the summary of the chapter.

This study focuses on two matters of concern one is the original intended meaning of Romans 8:28– that is, ‘everything works together for good’ (πάντα συνεργεῖ εἰς ἀγαθόν), is misinterpreted contrary to the original meaning of the text intended by the author. The second one is (we know to them who love God (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεόν) is misinterpreted too in this text most of the time. The original meaning of the word πάντα (everything) in the first clause, “Everything works together for good” (πάντα συνεργεῖ εἰς ἀγαθόν), and the original meaning intended of the word “who love” (τοῖς ἀγαπῶσι) in the second clause, ‘we know to them who love God’

(Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεόν) make it difficult to interpret the text easily. Moo, observes:

‘All things work together for good’. Christians in every generation have found inestimable comfort in the wonderful promise of Roman 8:28, and rightly so. This is surely one of the greatest promises of God to his people anywhere in the Bible. However, it is also the most misunderstood. To appreciate what God promises here, we must first be aware of two misconceptions about the meaning of the verse’ (Moo, 2000, p. 277).

Given the text stated above, the research is concerned with the two clauses: “everything works together for good” (πάντα συνεργεῖ εἰς ἀγαθόν), and “we know to them who love God” (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεόν).

Background to the Study

The interpretation and the concept of the original meaning of text intended by the author for a biblical text informed this research. The focus of “that love” (τοῖς ἀγαπῶσι) and “all things” (πάντα), the original meaning intended by the text intended by the author (Rom 8:28), is indispensable for getting the gist of the text. The research cannot be overemphasized in considering the historical setting of the terms and the literary context of Romans 8:18-36. The researcher believes that original meaning resides in the mind of the text intended by the author, not in the mind of the first reader or the author (Klien et al., 2017). Klein and others added that interpreters must understand how the biblical languages function if we are to understand what the writers meant by their words (Klien et al., 2017, p. 56). In addition to Tate added that an

applausive explanation of a larger passage may hinge upon the meaning of a word that appears vague to readers. By the time the word is understood in the way it should have been understood by the original author or audience the entire larger passage may be known by the second reader (Tate, 1991.16). So, the researcher is of the view that the original meaning intended by the author is found in every given text. Therefore the original meaning of the word love inferred in Romans 8:28 is understood from the context of Romans 8:18-36, which involves the sacrifice of our life or facing any kind of suffering for the sake of Christ, just as in Romans 8:18 “I reckon that for the suffering of this present time is not worthy to be compared with the glory that shall be revealed in us”.(Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσιν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς).

Romans 8:18 introduces a shift to another discussion by the author, which characterizes the Greek verb, the first person singular, and is a middle voice; the subject experiences the action of the verb. The main point the author wants to talk about in the main paragraph or unit (Roman 8:18-36) is “sufferings” (παθήματα) the reason is that παθήματα is a noun plural nominative; a subject-predicate, tells what the sentence is or like (Wallace, Greek Grammar Beyond the Basics., 1996). According to the text (Romans 8:28), only those who genuinely love God can accept suffering because of their love for Christ Jesus.

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36 As it is written: "For your sake, we face death all day long; We are considered as sheep to be slaughtered."

(35, τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; 36 καθὼς γέγραπται ὅτι Ἐνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς).

“Who shall separate us from the love of Christ?” (τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης). It is the main word stressed. “The love” τῆς ἀγάπης is the noun genitive of relationship, the relationship between Christ's love and those who love God. This is the concept of love the author had in mind in this epistle of Romans, which is not interpreted by many exegetes.

“The Love” (ἡ ἀγάπη)

The first concern is that the original usage of the word “the Love” (ἡ ἀγάπη) has not been emphasized in our interpretation today, especially when dealing with Romans 8:28. For example, in Romans 5:5, Paul used the word in the context of suffering. Because of the true love God deposited in us, we stand firm in suffering. Rom 5:5, “hope not to disappoint us because God places his love in our heart through the Holy Spirit whom he has given” (ἡ δὲ ἐλπίς οὐ καταισχύνει• ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν) “the love” (ἡ ἀγάπη), the Greek noun singular, a feminine gender, a nominative case. The meaning of “the Love” (ἡ ἀγάπη) should be affection or benevolence. The suffering of believers matured to perseverance and perseverance to character and character to hope and hope by the love given through the baptism of the Holy Spirit. This study asserts that not all believers truly indwelt with the Holy Spirit agree to suffer and persevere. When we interpret

Rom 8:28, we are to emphasize the concept of love and suffering as we advocate the promise made in the text.

In another setting, John the evangelist pointed out what Jesus meant about the concept of love in John 13:43 “A new command I give unto you, that you love one another as I have loved, that you also love one another” (ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἵνα ἀγαπᾶτε ἀλλήλους,) “that you love one another as I have loved you” (καθὼς ἠγάπησα ὑμᾶς). In the literal meaning of this verse, one should die for his fellow believer as Christ the Lord died because of his love for believers.

“IVP Bible Background Commentary” articulates the same idea, what makes Jesus' commandment new is the new standard and example: "as I have loved you" - in the context, to the point of laying down one's life for others, (Keener, 2014; Douglas, 2005). Stott also states that Jesus defined love as what Jesus has been and what he will soon be. Jesus washed the disciples' feet and asked them to love one another before he went to the cross to give his life for all believers (Stott, 1993, p. 206). This action demonstrates the concept of love referred to in Romans 8:28.

The definition of love requires an in-depth study of the context as to the original meaning intended by the author, and the usage of the word in that period when the epistle was written. As many interpreters concluded, the agape should not be applied to all believers (Matthew 7:21 Luke 6: 46-47). Bombay interpreted the text as a comfort for many Christians because of the promise made from the text. Bombay adds that, with the promise made in the text believers prayed without any effect on what they prayed for.

There was no answer to what they prayed for because they prayed for their own desire, not what the Holy Spirit desired, as in verse 27 (Bombay, 1996, p. 68).

Bombay captured this as the interpretation of the verse only. From what they advocated, the verse is a comfort for believers because it says, “All things work for good to them that love God”. The initial original meaning of the usage of the words ἡ ἀγάπη (the love) and πάντα (everything) was not captured in his interpretation; only the plain meaning was captured. As articulated by Bruce in this verse 28 he does not emphasize the concept of love and the concept of everything in the verse. Bruce does not emphasize the original meaning but the comfort found in the verse, which is the verse's plain meaning or surface meaning (Bruce, 1963). No explanation of what everything infers which means suffering, and what love infers, which means those who lay down their life for Christ. Good may be an outcome of suffering and may not be out of the suffering depending on God's purposes for our lives.

The Expositors Study Bible articulated a small voice in the comment on verse 28, as stated below.

‘And we know that all things work together for good (But only if certain conditions are met) to them that love God (the first condition) to them who are called according to his purpose. This means it is ‘His purpose, not ours’ which is the second condition; otherwise, all things will not work together for our good’ (Jimmy, 2013, p. 1986)

Based on this exposition, everything will not work together for good unless a condition is met. This study concurs with the exposition partly, because sometimes it

does not result for our good even when the condition is met. The researcher's submission is that until the believers really love our Lord Jesus and totally surrender their lives to the point of dying for him. The thing will work for good according to God's desire not according to believers' desire Wallace added that "That good is in connection with conformity to Christ through suffering (17-30)", (Wallace, *Greek Grammar Beyond the Basics*, 1996, p. 180). This study agrees with Wallace because the suffering of believers was like that of Christ. After suffering on the cross, he vindicated believers before God the Father.

During the church age period, believers gave their lives or died because of their love for Christ. Like Polycarp of Smyrna AD 69-156, who was asked to denounce Jesus but wholeheartedly refused and died for the love of the Lord Jesus, (Geoffey, 2009, p. 14). Another example is the apostles who were killed, James with Stephen and others (Acts 7:58-40, 12:1-2). Another example is Peter's misunderstanding of the concept of love when Jesus interrogated him. Peter thought he loved Jesus Christ, but the servant girl proved him wrong. He denied Jesus Christ when questioned by a servant girl for fear of death in John 21:16-17.

Many interpreters were not concerned about the original intended meaning of the word *agape*. Paul asserts within the context of the text, in verse 32, (He who did not spare his own Son, but gave him up for us all — how he will not also, along with him, graciously give us all things?). The writer means God allows bad experiences and good experiences to occur to us, which depend on his purpose. Like how his son died a painful death at the same time, he eventually glorified him. Many exegetes interpret the

misfortune condition that happened with believers should resulting in good fortune in the future, contrary to the conceptual meaning in this text. It may result in good fortune and may not result in good fortune, depending on God's plan for our life.

In church history, the experience of martyrdom contributed a flavor to the spread of the church. It happened because the believers then understood the meaning of the word *agape* and lived by its grammatical-historical analysis. Hay and Holladay observe the historical usage of words.

... Words or phrases whose reference or meaning the twentieth-century reader may find unfamiliar, if not unintelligibly. Especially in this the case with terms which were used in special ways and with special sense in the communities of Israel and the early church or whose ancient usage differs significantly from their modern usage' (Carl, Hayes & Holladay, 1982, p. 55)

According to the above quotation, the research argued that word usage meaning changes over time from generation to generation as observed above. Therefore this finding called for the application of the methodology (GHA) according to the objective of the study,

“Everything” (πάντα)

The second concern in this research is the understanding of the original meaning intended by the author of the word like the previous word “the love” (τοῖς ἀγαπῶσι) discussed earlier. The word “everything” (πάντα) is a substantive adjective, an anaphora, and kataphoric according to the literary context of Romans 8: 18-36. The concept of

“everything” πάντα directly and indirectly, implies two kinds of situations, the bad and the good situations that have been happening to the believers who have the genuine love of Christ, Like Job's condition in Job 2:10. For example, the anaphoric aspect of “everything” (πάντα) as found in the following verses: The sufferings of believers, the glory of believers found in verse 18, the frustration, liberation, bondage of decay, glorious freedom occurring to believers which are found in verse 21, groaning as the pain of childbirth occurring to believers found in verse 22, been the first fruit of the Spirit, regarded as sons of God found in verse 23, the redemption of their bodies, they were saved, all as a gift to believers found in verse 24, the help of the Holy Spirit found in 26, and considered as saints, according to God's will, found in verse 27, all these verses implied to what “All thing” (πάντα) infer.

Paul summarized the fortunate and unfortunate things happening to believers in verse 28. Believers should undergo both bad and good experiences in their Christian life. It is for their good. Paul used the substantive adjective, to sum up all the mixed feelings in one word “everything” (πάντα). Moreover, because it comprised many mixed feelings, Moo, also in his book, named them mixed feelings (Moo, 2000).

Furthermore, the adjective is both nominative and accusative and goes with a neuter gender because, from the many experiences listed in these verses above, are feminine masculine and even neuter gender. So, for choosing the safer side to describe and summarize all of them, the writer chose the neuter gender, which can comprise everything because of these good and bad things that can unavoidably happen to genuine

believers during their Christian living. Furthermore, the writer said, “Everything works together for good to those who love God”.

Some translators struggle regarding “everything” (πάντα) whether it is the subject of the sentence or the object of the sentence, because of the usage of the nominative plural neuter gender and the usage of the accusative neuter gender. This study maintains that it is a nominative neuter gender as a subject instead of as an object by applying the grammatical-historical analysis rules. This study is an exegetical study of the text Romans 8:28 and its literary context in Romans 8:18-36.

The researcher chose Romans 8:28 to illustrate how some biblical texts were interpreted incorrectly. Romans 8:18-36 is used as a context of Romans 8:28 for a better interpretation of the original meaning intended. The grammatical-historical method is the best approach if the original meaning intended is the concern of the interpreter. This proceeding is applied to any text for healthy interpretation. This study advocates the facet of the original intended meaning of the text as what matters in interpretation. Unlike other schools of thought, which believe the second reader is the champion who gives the meaning of a given biblical text or the study behind the author’s world center to find the meaning of a text (Jeannine, 2007).

Statement of the Problem

This study addresses Romans 8, verse 28 in light of the literary context of Romans. 8:18-36 that is translated interpreted and applied by some churches today contrary to the original meaning of the text according to the author intended to the first

audience. Especially the misunderstanding of the historical background of the context, to the first reader's also how it applied to them. For example, the analysis of the participle "that love" (τοῖς ἀγαπῶσι) is complex. It is attributive and substantive adjectival because of the article and because of the additional words (those, who, that) to smoothen the meaning. Because of standing in the place of the noun as an attributive and standing as a substantive adjective (Mounce, p. 678).

Wallace agrees that τοῖς ἀγαπῶσι (that love) is a Greek verb, an active participle masculine gender, a dative case. It is an articular participle because of the article before it; this makes it an adjectival participle because of the article, as well as attributive and substantive adjectives but not predicate adjectives because of the article (Wallace, *Greek Grammar Beyond the Basics.*, 1996, p. 617). The participle is active for the word it modifies and performs the action. It is a present participle for it expresses the continuation of the action and because of the present stem of the verb, which means believers who continuously, genuinely love God throughout. Besides that, it is a substantive adjectival participle, for it requires an addition word to make it sensible. The interpretation of a text should focus on the original meaning intended for the healthy application of its significance. When the original meaning of the text is not interpreted correctly, the application of the meaning derived from the text would be incorrect. As the church is misled with false doctrines, the grammatical-historical analysis exegesis is the best method to get the original meaning intended of a text in any given genre (narrative, poetry, wisdom, prophecy, parables).

A good example of the unhealthy interpretation of scriptures was what took place in Kenya on April 13, 2023, when a pastor asked his members to fast more than necessary as a result many members died according to the international broadcast news. So therefore lack of healthy interpretation misled the church members to what is contrary to the teaching of the scriptures.

Purpose of the Study

This study sought to critically interpret Romans 8:28 to discover the original meaning of the text itself intended by the author to correct its misleading interpretation. The misleading interpretation is interpreting this text out of context. Also, to use this concept to interpret a text in a context, with this methodology to interpret other texts correctly for healthy application of original meaning intended by any biblical text. Interpretation of the biblical scriptures correctly is of great importance in the life of the church and to the interpreter. This research aims to draw the attention of interpreters to consider the text in looking at the original meaning of a text intended by the author, not focusing on the author or the first reader. For this concept of interpretation, avoid interpreting fallacies and messages contradicting the harmony of the biblical scriptures. The Bible warns the readers, the exegetes, the interpreters, teachers, and pastors not to add or subtract what has been said from the Bible. John, the apostle of Jesus Christ who was the oldest and was called elder before he died, had warned the church of interpreting fallacies or messages that are not in harmony with the entire teaching of the Bible in Revelation 22:18-19.

18 I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. 19 And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which is described in this book.

This approach to interpretation can help the African exegetes to interpret the scriptures according to what is expected of true and healthy interpretation of the bible. The approach can guide the interpreters to obey what the apostle was instructing the church above.

Objectives of the Study

1. Applying a model grammatical-historical approach of interpretation of a text Rom 8:28 its literary context of Rom 8: 18-36, to showcase the best use of the method to all the genres in the New Testament, including the Old Testament interpretation.
2. Drawing the attention of today's exegetes to interpret scriptures correctly as expected to the true servants of God to avoid unhealthy interpretation that is, interpreting a text out of its original context applying a wrong meaning to a text.
3. Cautioning interpreters to be faithful in the interpretation of biblical text for healthy preaching from the Bible in the context of the contemporary church.

Research Questions

1. How relevant is the grammatical-historical approach to discovering the original meaning of a text intended by the author to first readers and to the reader today?
2. How does the text (Romans 8:28) fit in the larger literary context of Romans 8:18-36 in regard to healthy interpretation?
3. How relevant is the original meaning of Romans 8:28 intended by the author to the whole context of Romans chapter 8 in light of a healthy interpretation of the bible?

Research Approach

This study adopted the grammatical-historical approach (GHA) methodology. The interpretation is in view of the original meaning intended by the author of Rom 8:28, in connection with the whole literary context of Romans 8:18-36.

The interpretation of the text will be governed by a set of four principles, which have been identified by Gary Smith (2008) in different books. Firstly, that scripture is the inspired Word of God and is inerrant. Secondly, the text has one intended meaning by the author but with a variety of applications. Thirdly, the Bible should be interpreted literally according to the normal communication rules. Fourthly, the interpretation is incomplete without a relevant and valuable application to the contemporary Christian believer because it links the meaning to the present.

Brief Description of the Model

Daniel describes the GHA methodology as follows: First is the analysis of every word, either verb, subject of the sentence, object of the sentence, whether direct or indirect object, and pronouns. The second was an analysis of the conjunction, adjective, preposition, and other participles in the sentences or clauses. Third is a study of paragraphs or unity (discourse), a passage or a book, looking at the relationship of sentences and clauses. Finally, it is the consideration of the bridges that connect (conjunction) one idea and the other in the process of analysis. The original meaning of the text intended by the author could be discovered to an extent by this procedure (Wallace, *Greek Grammar Beyond the Basics.*, 1996).

Besides that, the historical approach of word usage (terminology) at the time of writing should be considered purposely to consider the historical usage of words, using lexicon, Bible dictionary and other commentaries, and other exegesis tools, because of the distance of time between the historical background of the first readers and the historical background of the readers today.

Words change in distance, time, and geography. For example, elderly men and women may not know words like “sweet” or “dude”, and other words teenager uses today because they don’t know the actual youth culture. Also, teenagers may not know the words of their grandparents because words change their meaning (Klien et al., 2017)). When this preceding and proceeding is put together, the original meaning of a

text can be understood for better application on our contemporary situational ethic in our church today, regardless of the church tradition.

Significance of the Study

According to Tate, the terms hermeneutic and interpretation are often used to determine the facet of meaning and significance of the text. This statement is stated in the book *Biblical Interpretation an Integrated Approach* (Tate, 2008, p. 1). The most important aspect of interpretation is to arrive at the original intended meaning of a biblical text. Fee and Douglas defined exegesis as the historical study of the meaning of biblical books, their writer's readers, and the intended message embedded in the text (Fee, et al., 1993). The fact stated by Tate that interpretation is the original meaning of a text intended by the author and the application of the meaning to the second audience is what makes an interpretation worthy, it is the significance of this study. This study will also help preachers to avoid preaching fallacies or inerrant interpretation; interpreting a text out of context to suit the interpreter's prejudices. The exegetes had to interpret a text in its original context and also in consonant with the unity and diversity of the biblical text in its coherent entity (Fee, et al, 1993)

Scope of the Study

The study focuses on the concept of original meaning intended by a biblical text to interpretation which safeguards healthy and better interpretation, unlike the concept of interpretation that focuses on the author or the reader (Osborne G., 2006, p. 622). The

study is limited to Romans 8:28 and its literary context, Romans 8:18-36 and other relevant passages from the book of Romans and other books in the Bible.

Limitations of the Study

This study focuses on the interpretation of the biblical text. The research uses Romans 8:28 within its literary context as an example and illustration of the study's theoretical and conceptual framework of the study. However, important issues related to Romans 8:28 in the other passages of the scriptures would be incorporated to enrich this study. Despite that, the study considers the context of those who interpret the scriptures and apply their intended meaning to every situation affecting their audience positively or negatively, especially in our generation. Specifically the pastors, whose duty have been preaching, interpreting the scripture, and applying it. Exegetes too have been exegesis the scriptures for their own consumption. In addition, it purposely safeguards the unity of the theological framework of the scriptures despite the diversity of the scriptures.

Chapter Summary

The interpretation of the scriptures in every generation is a big challenge. Bray says that there is permanent tension in biblical interpretation because the church often falls victim to decorating her opinion with biblical texts to buttress her authority (Bray, 1996). This view is shared by (Kevin, 1998) who observes the challenges facing interpretation. Some readers oppressed the Bible its authority through interpretation.

There is a crisis in contemporary interpretation (Kevin, 1998). Given these contributions by practitioners in the field of interpretation, the research seeks to advocate for interpretation based on digging into the facet of the original meaning intended of texts for the healthy interpretation, a case study of Romans 8:28 in regard to the literary context of Romans 8:18-36.

Chapter one has provided the background for the study, giving the general area and reasons for this study, with a preview of the different components that form the chapter. It also presented the problem statement, which gives the research gap the study addressed; by highlighting the passage problems and possible solutions. The objectives and research questions of the study are inclusive. This chapter shows how the research will address the research problem - it primarily exposes the meaning and significance of the given biblical text by tracing the development of the author's thoughts. It also includes a brief description of the research approach by mainly arguing for the methods that were used in the study. The chapter concludes with the significance and the justification of the study. Chapter two, deals with the background information of the book of Romans and a review of the literature. Chapter three will give a detailed explanation of the theoretical approaches that were used to exegete the text in this study. Chapter four will provide an in-depth exegetical analysis of the biblical text to reveal its meaning and significance. Finally, chapter five will summarize the findings, conclusion, and recommendations of the study.

CHAPTER TWO

RELEVANT LITERATURE TO THE STUDY OF ROMANS

Introduction

The chapter considers the historical background and the literary context of the Book of Romans, the city of Rome where the epistle was addressed and sent to. Also, the research explores the historical background of the author and the first readers of the epistle together with the purpose of the epistle where the epistle was written, and when it was written.

Historical Background of Rome and the Book of Romans

During the New Testament period, the Roman Empire was not primitive. It was educated; advanced and ruled almost all the world except the far-Eastern kingdom. For a hundred years, the Roman Empire controlled Europe, Northern Africa, and Western Asia (The World Book Encyclopedia Vol.15, 1980). Guthrie observes that Rome was the world's metropolis (Guthrie, 1990, p. 3994). The empire's location ran from the Atlantic Ocean in the west to the Euphrates River and the Red Sea in the east, the black sea and Mountains in the North, and the Sahara to the South. According to a classical writer, the empire originated in 753 BC and was governed by Kings; in the early stage, it was constituted by many villages. The first century, it expanded in power, popularity, and political superiority by a publican form of administration (Tenney et al, 1985). In 31 BC, Octavianus became the master of the Roman Empire. The location was westward, extended to Great Britain, Northward to the present many Eastward as far as

Iran, and South hundred miles toward the Nile in Egypt. Occupied with about 100 million people as citizens (Walter, & Robert, Yarbrough, 2005)

From other sources, Christianity came through the Jewish people living in the Diaspora who went to Jerusalem for the Pentecost feast and heard Peter preach. Another view from the tradition, Peter founded the church in Rome in 30AD when he escaped from a plot by King Herod who wanted to kill him (Acts 12:6). Other sources indicate that there was doubt about when Peter founded the church because Peter was at Jerusalem up to the time of Jerusalem council in Acts 15 (Guthrie, 1990)). Moreover, Before the Jerusalem council, the church existed in Rome. Although there were few Christian populations in Rome, the unbelieving Jews caused a riot because of the believing Christian Jews who looked antisocial. Because Jesus was their Lord and Savior instead of the emperor as their Lord and Savior,(Walter, & Robert, Yarbrough, 2005).In addition, King Herod built three temples at Sebastes, Caesarea Marittima, and Buniyas, as opposed to the temple at Jerusalem. During the Alexandrian regime, the Greek citizens placed the emperor statute in the synagogues to ridicule the Jewish heritage.

This controversy on worship, either the God of Abraham, the God of Isaac, the God of Jacob, or the worship of the emperor, resulted in Christian persecution. Given these catastrophes, then the author strengthens the believers, that the Christians' suffering cannot be compared with their glory hereafter (Rom 8:18). Given Romans 8:18-36, those who love Jesus as their savior can surrender their life and properties because of his love just as Jesus taught his disciples in John 12: 25 were admonished and strengthened.

The Social World of the Bible and the Birth of the Roman Empire

There was no background information regarding the history of the Romans as an empire and regarding Jewish people in the Land of Palestine during the Patriarchal history. The patriarchy started from Genesis 12-50, at BC 2000-1500. It was the period of Abraham's life and his descendants from Ur of the Chaldean in Mesopotamian, whom God called to the land he would show him. He went with his family and was influenced by Mesopotamia and Egyptian cultures because they were the world's superpowers then. They (Abraham and their family) also sojourned from Ur to Haran and finally settled in Bethel (Jerusalem). Moreover, in BC 1500-1000, the Jewish people, the Israelites, settled in Egypt, then made an exodus to Canaan because the Egyptians enslaved them but they were delivered through Moses and sojourned to Canaan. In 1000-500 BC, Assyrians carried them captive under King Nebuchadnezzar. These events happened when the people were in their golden age because of their kings (Monarchy), priests, and the citizens who ruled and lived unfaithfully against God's commandments. Then God gave them over to their enemies, the Assyrians and the Babylonians.

After that, Cyrus conquered the Assyrians and the Persian kingdoms authorized the Jewish people to return to their land, the land of Canaan, in BC 538. After the reign of Cyrus, Alexander the Great conquered the Persian masters, the Assyrians, and the Syrians, including Palestine, in 332-301 BC. There and then, Alexander forced the

Greek cultures and policies, which was called Hellenization (Martin R. P., 1975). This cultural policy affected the Jewish religion greatly. The Jews fought many times, especially Mathias and his son Judas during the Maccabeus period in 167-63 (Harrison, 1971). Both the Old and New Testaments were translated into the Greek language then. The translation took place during the period called the inter-testament period that is, forty years between the Old Testament and New Testament. After the death of Alexander, his kingdom was divided into four parts.

Then the Roman Empire emerged as the superior power; she conquered the land of Palestine, which was under the rule of Alexander the Great. The Roman Empire, because of its flourishing, contributed to the spread of Christianity. The level of economic stability of Rome, the power, the road, the seaport, and the emperor's worship all added to the spread of Christianity. However, Claudius and Nero threatened and persecuted the believers because of their distinctive faith and love for Christ Jesus greatly (Journal, 2005). Also, because the worship of the Christian faith did not contribute to the economic conformity of the customs and tradition of pagan worship, these factors increased the persecution of Christian believers for example, the refusal to eat pork (pigs) (Leg. Gai 361). Evidence of this is found in the Book of Acts (Acts 18:2).

Most religions in Rome were animism which was the worship then, and later deities (emperor worship) which the Roman Empire adopted from Greek Hellenization. From the beginning, the gods of the farms, the gods of the forest, the gods of the harvest, the gods of the sky, and many other gods were worshipped in Rome, and their festivals, like those of Greek gods, were observed. The annual festival is called Saturnalia, which

the church fathers changed to Christmas festivity (Tenney et al, 1985). The worship of gods and deities originated from Greek and Roman cultural practices. Because the emperors or the kings as heads of state possessed powers to control the kingdom's affairs, the senate credited them as a deity (god). So, they instituted emperor worship which made Christianity suffer because Jesus as Lord and Savior had become revile to the emperor who was lord and savior of the Empire (Roman 8:9). The statue of the emperors was found in Rome at public centers. Because some emperors enforced their worship like Nero (AD 54), this caused serious persecution of Christians who believed Jesus was their Lord and Savior, unlike the rest of the citizens of Rome who believed the emperor was their Lord and Savior (Martin & Merrill, Tenney, 1985). It is in this scenario that Paul wrote; that all things work together for good for those who love God (Romans 8:28).

Authorship of the Book of Romans

The author of this epistle was instrumental in the birth of New Testament Christianity. His conversion (Acts 9:3-17), his missionary journey, and his persecution (Acts 16:22, 25:2-4) remain significant events. Saul of Tarsus, his father was a Pharisee, the Benjamin, a Roman citizen by birth (Acts 16:37, 22:28), the icon of the synagogue of the freemen searching for righteousness opposed by Stephen (Acts 6:9-15). Bruce asserts that apart from Christ's tragedy in New Testament Christianity, and then the conversion of Paul was another outstanding New Testament tragedy. Christianity was metamorphosed from Judaism in the Old Testament, so believers also have faith and

love for the Lord Jesus Christ instead of observing the laws of Moses and Leviticus sacrifices (Bruce, 1963).

Internal Evidence

The author's internal evidence is in the following references, clarifying a doubt that Paul wrote the epistle to the believers in Rome. The story of this icon started from the Book of Acts. When Stephen was stoned to death, Saul was among the eyewitnesses (Acts 7: 58). In addition, he had encountered the Living God, the God of his father Abraham, Isaac, and Jacob, whom he misunderstood in the man Jesus Christ (Acts 9:3-17, 19:22, 23:11). Internal evidence was found in Romans 1:1. In Romans 1:8-13, where he prayed to thank them for their strong faith. In verse 8, it is an implied subject of the verb “I thank” (εὐχαριστῶ). The verb is active, first person singular active indicative. It is similarly found in verse 9 and verse 10 and many verses according to this source articulation (Mounce, 2009). In verses 9 and 10, he thanked God for their strong faith and prayed for more strength in their faith because they stood firm in the love of Jesus Christ for their salvation, despite all the difficulty they endured in Rome, for it was not a surprise to say what he had said in the text Romans 8:28 ‘All things work together for good to them that love God’ (τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν), as in the context. Romans 8:18; ‘Our present suffering is worth the glory that will be revealed to us’. (Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς)’

External Evidence

External evidence is found in Tertius 16:22, who was Paul's companion and was a scribe, truly the author of this epistle (Douglas, 2005). From Tarsus, the capital of chief cities of Roman province Cilicia, Tarsus was among the educated centers with Ethane and Alexandria provinces. Most of the dwellers were educated in Greek cultures, philosophy, literature, and beliefs because the province was Hellenized; that was the reason the author is knowledgeable (Katembo, 2020) Clement of Rome said that Paul was the author of the Epistle of Romans epistle who was martyred in Rome (Guthrie, 1990). This is one of the external evidences that Paul wrote the epistle when he left Ephesus, according to Phoebe, xvi, 1, 2 (Guthrie, 1990)

The Audience of the Book of Romans

This section provides a snapshot of the external evidence of the background of Jews and the citizens of Greco-Roman Society in the middle of the first century BC. Before Christ came, his people, the Jews, suffered under the Greek government during the Hellenization of Alexander the Great. Alexander enforced the Greek civilization, cultures, customs, and language, disregarding any existing Jewish cultures, customs, language, or religious practices. Moreover, this trend continued when the Romans took over after the death of Alexander the Great by enforcing their philosophy, politics, and religious perspective to boost the economics of their empire, which contradicted the Jewish cultures, customs, and religious practices (Journal for the New Testament Study 1996). The Journal further indicated that there were conflicts recorded that occurred at that time. First, trouble at Sardis 49 BC and Miletus 46 BC many cities were affected

because of the Jewish people there. The second in 39—40 BC heavy war took place between Jews and their neighbors in Syria, Antioch, in 41BC, and also in Seleucia and Ctesiphon. Third, the Jews revolted at Antioch; fourth the Jewish communities in Mesopotamia and North Africa suffered from their neighbors in Diaspora (PC Study Bible, 2007).

There was evidence of both Jews and Gentile Christians in Rome, as the internal evidence shown in the letter. The Jewish Christian was found in Rom 2:17-18, 4:1, and the Gentile Christian was found in the Roman Empire according to Romans 1:5-6, 11:13, 15:14-21.

About 100 Christians lived among the one million pagans, who hated Christian believers because of their faith and practice of religious belief so distinctive unlike the pagans in Rome, who practiced emperor worship enforced by Gaius, Claudius, and others. Claudius AD56 chased Christian Jews out of Rome. Some met the author at Corinth while running, and after the death of Claudius Nero, who succeeded him, allowed them to return (Wright, 2010). According to Guthrie, the use of Abraham (Romans 4:3) and uncleanness (Romans 6:19) in those references suggested the audiences were both Jewish and Gentile believers.

The Occasion and Purpose of the Book of Romans

The historical context relates primarily to the quest for the occasion and purpose of the epistle of Romans. This section of the study is necessary to explain various aspects of the book's historical setting (milieu) that are crucial to understanding its message.

Paul wanted to visit but was prevented many times, and his purpose was to preach to impact them with spiritual gifts and disciple them. Paul wrote the letter in Greece 57AD, during his three-month stay at Ephesus, when he faced a revolt from the Jewish people, possibly during the third missionary journey as in Acts 20:2-3 (Walter, & Robert, Yarbrough, 2005). According to Romans 15:25, revealed the author wrote to settle and to create cordial relationship. That good relationship has to exist among different ethnic groups, in a multicultural ethnicity between the Jewish Christians and Gentile Christians in the church in Rome. Not only was there a Greek civilization cultural phenomenon in Rome according to Romans 1:13, 9:4, but also a conflict with the Christian way of living. Carson observes the condition of Christian believers, ‘What the Roman Christian needed was what we could call ethnic reconciliation and cross-cultural sensitivity in Christ’ (Douglas, 2005).

Using the pronoun “you” (ὁμᾶς), second person accusative plural, as the direct object of the verb when “I come” (ἐρχόμενος) chapter 15:29 it is referring to two classes of people. The “you” (ὁμᾶς) is an antecedent (referring to the Jew and Gentile Christian in the Roman Church) of the recipient of the letter (Rom 1:7). It is not “you” (σε), the singular accusative. It is “you” (ὁμᾶς) plural accusative. It is the second person pronoun which implies the person spoken of. Pronouns are important as they look for the original meaning intended by a text. Mounce, observes “Pronouns are moving vans” “carrying a big load” (Mounce, 2009, p. 290). While it is true that Paul is addressing a mixed audience other sources pointed to the same audience he addressed

Rome is a missionary strategic enterprise Centre, a world metropolis; he wrote to inform the believers about the visit to prepare for his missionary journey (Douglas, 2005). Because of what Rome was the author chose to reach them with a gospel as an apostle to the Gentiles, and many reasons were speculated. They may have been polemical, conciliatory, and doctrinal reasons. The purpose, as depicted by Enwall, was theological, to teach about salvation and further God's kingdom in the whole world (Walter, & Robert, Yarbrough, 2005).

In conclusion, Keener adds that when this epistle was written, almost all the Jewish Christian leaders were expelled from Rome around AD49 because of a debate about Christ (cf, Suetonius, life of Claudius 25, 4). According to Keener, it was after the death of Claudius that the edit was suspended, and many Christian Jews returned to Rome (Keener, 2014). With this occasion of the book, the author could conceptualize the concept of Romans 8:28 (all things work together for good to them that love God). Furthermore, he could mention the suffering befalling believers (Romans 8:18).

The Structure of the Book of Romans

The literary context is significant in this study because an understanding of the overall structure and argument of the book influences how the meaning of the selected text of Romans 8:28 is understood.

Besides many different structures of the epistle by biblical scholars, this study agreed with Matthew Black for some reason related to the text and the research context relevant to the exegetical perspective for considering chapters 1-8 as salvation by faith

(Matthew, 1989). Because of faith, the believer can stand amid crises in the context of the city of Rome:

1. Salvation by faith chapters 1-8
2. The problem of unbelief chapters 9-11
3. Christian life and communities' relationship chapters 12-15:1-13
4. Conclusion chapters 15:14-16:27

A structure according to the research conceptual perspective of the text and the context also conceptualizes chapters 8:18-11:36 as redeemed by Grace:

1. Introduction 1:1-18
2. Diagnosis 1:19-3:20
3. Prognosis 1 Justification by faith in Jesus Christ 3:21-8:17
4. Prognosis 2 Redeemed by Grace 8:18-11:-36
5. Prescription 12:1-15:13
6. Conclusion 15:14-16:27

The Theological Themes of the Book of Romans

This study adopted the view of theological themes as asserted by Luther (Douglas, 2005; Carl, et al, 1982). They are:

Justification by Faith Alone Chapters 1-4

History of Salvation and the Two People Jew and Gentiles Chapters 9-11

Exhortation to Unity Chapters 14:1-15:13

The Research Gap

The research gap according to the book of Romans, chapter 8:28 is not advocating a better life after suffering generally as it is wrongly interpreted and applied by preachers and exegetes. It strengthens the believers to persevere in suffering as conceptualized from the literature review of this book. This is a reason the research is of the view the original meaning intended by the biblical text is what matters. The intended meaning of a text should be a healthy interpretation and application to the contemporary church. The research is not of the view of modern critics who disagreed with the discovery of the original meaning intended by a biblical text (Osborne G., 2006, p. 24)). The scribal Midrash believed a text would have a different level of meaning yet forgot to perceive that from the literary context, there is one intended meaning of any text (Bray, 1996). The research focuses on the concept that everything works for good for those who love God Rom 8:28. Because of the promises made in this verse, many misinterpret the verse. Fee et al. observe that many do not consider the original meaning intended of the text and are carried away by the plain meaning, which often does not mean the original meaning intended (Fee, et al., 1993)

‘But if the plain meaning is what interpretation is all about, then why interpret? Why not just read? Does not the plain meaning come simply from reading? In a sense, it is yes. But in a truer sense, such an argument is both naïve and unrealistic because of two factors: the nature of the reader and the nature of Scripture.’(Carl, Hayes & Holladay, 1982)

The research methodology is a Greek grammatical-historical analysis of some words like τοῖς ἀγαπῶσι and πάντα. The two statements are indispensable in the text Rom 8:28. The ‘all things work together for good’ (πάντα συνεργεῖ εἰς ἀγαθόν), and “them that love God” (τοῖς ἀγαπῶσι τὸν θεόν). In addition, the research gap is the misinterpretation and application of the concept of these statements stipulated above, which the research would like to address.

The first is the misunderstanding of the historical setting of the word “that love” (τοῖς ἀγαπῶσι), lack of in-depth study of the historical usage of the word confused the understanding of this statement, then “that love God” (τοῖς ἀγαπῶσι τὸν θεόν). Regarding the initial original intended meaning of the usage of the word as of that period when the epistle was written. The agape should not be applied to all believers, as some of the interpreters conclude, especially when the usage of the word is considered as emphasized by these references, Matthew 7:21 and Luke 6: 46-47 not all believers love God, a sacrificial kind of love in obedience to God as the original meaning intended of the word τοῖς ἀγαπῶσι by the author in this epistle, it is unlike how some exegetes interpret and apply the word. Hay and Holladay observe the historical usage of word changes in the case of “that love” (τοῖς ἀγαπῶσι).

‘... Word or phrases whose reference or meaning the twentieth-century reader may find unfamiliar, if not unintelligible. Especially in this the case with terms which were used in special ways and with special sense in the communities of Israel and the early church or whose ancient usage differs significantly from their modern usage’(Carl, Hayes & Holladay, 1982)

Whenever the agape is used, it refers to the believers who surrender their lives to Christ as saints who are described in verse 27 and verse 35 who are ready to die for the Lord.

A good example during the church age was how believers were giving their lives to die because of their love for Christ. Like Polycarp of Smyrna AD 69-156, who was asked to denounce Jesus but wholeheartedly refused and died for the love of the Lord (Geoffrey, 2009). Another good example is the apostles who were killed, James with Stephen and others (Acts 7:58-60, 12:1-2). Another example of the misunderstanding of the word was Peter, what happened when he denied Jesus three times. Before the incident, Peter asserted that he loved Christ, but the servant girl proved him wrong. He denied his Lord when he was questioned by this servant girl, as in John 13:36-38.

Many interpreters were not concerned about the word agape's original meaning. The author asserts within the context of the text Rom 8:32, also as in verse 32, “He who did not spare his own Son, but gave him up for us all — how he will not also, along with him, graciously give us all things?” (ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;). According to verse 32, the writer meant that God could allow believers to experience “all things” (τὰ πάντα), which infers bad experiences and good experiences depending on his purpose, like the way His son died a painful death, and at the same time glorified eventually according to John 19:30-37.

“According to his purpose” (Τοῖς κατὰ πρόθεσιν) 28c is in view of verse 32, which means only those who are truly loving the Lord Jesus, not hypocritical believers

that everything shall work for good. According to the research, not all believers are ready to die for the Lord Jesus Christ, as implied in John 14:15-16; therefore, Romans 8:28 would be interpreted with caution. Jesus placed a condition that if believers love him, they are to obey his command as in John 14:15-17, then all things would work for good according to God's purpose. Therefore as the exegetes interpret and apply this verse Rom 8:28; the believers are cautioned to love Jesus by giving their life totally to him, then all things will work for good or for bad based on what the Lord desires to happen to the individual believer as in Matthew 5:11-13.

The second issue in this research is the understanding of the original intended meaning of the word “everything” (πάντα), like the previous word τοῖς ἀγαπῶσι in this text. This word πάντα, is a substantive adjective, an anaphora, and cataphoric according to the literary context of Romans 8: 18-36. The concept of πάντα directly and indirectly, implies two kinds of situations, the bad and the good situations, that have been happening to the believers who have a genuine love for Jesus Christ, according to the historical setting of the Epistle to Romans, how Claudius (AD 49) threatened the believer and how the citizens also who see believers as rebels threatening them like foreigners according to the occasion of the book. Many exegetes (pastors, interpreters, teachers) conceptualized the text and related it to what happened to Job in the Old Testament; after his misfortune, God blessed him more than he had lost during his suffering (Job 42:12-15).

Another thing is the anaphoric aspect of πάντα as found in the following verses, which mention the anaphoric concept of panta. The sufferings of believers and the glory

of believers are found in verse 18. The frustration, liberation, bondage of decay, and glorious freedom occurring to believers are found in verse 21. Groaning is the pain of childbirth occurring to believers, found in verse 22, and the first fruit of the Spirit, regarded as sons of God, found in verse 23. Redemption of their bodies, they were saved, all as a gift to believers found in verse 24 and the help of the Holy Spirit found in 26. They are also considered saints, according to God's will, as found in verse 27. All these ideas stated above in these verses imply what all things (πάντα) imply both a good situation and bad situation.

Some commentators also figured out the train of thought capsulated by the author and summarized in verse 28. As the writer knew the condition of the audience, he summarized these fortunate and unfortunate things happening to believers in verse 28. The bad and good experiences believers should undergo in their Christian life are God's will for their lives. Moreover, it is for their good or for the good of other people, as he used the substantive adjective, to sum up all the mixed feelings in one-word πάντα. Moreover, because it comprised many mixed feelings, Moo, also in his book, named them mixed feelings (Moo, 2000).

In addition, the adjective is unique compared to other usage of the adjective for it can be a subject or the object or subject of the sentence in this verse because it is nominative and accusative case and goes with a neuter gender. So, because of the many experiences listed in these verses above with many different genders, some are feminine genders, masculine genders, and even neuter genders. So, for choosing the safer side to describe and summarize all of them, the writer has chosen the neuter gender, which can

comprise everything because of these good and bad things that will happen to genuine believers during their Christian living. For that reason, the writer put it as ‘Everything works together for good to those who love God.

Many translators struggled regarding πάντα whether it is the subject of the sentence or the object of the sentence because of the usage of the nominative plural neuter gender and the usage of the accusative neuter gender. For example, the New Living Translation (NLT) considers the panta as an object (accusative case) of the sentence, the New International Version (NIV) considers the panta as the subject (nominative case), and the New Century translation considers it as the subject (nominative) and Complete Jewish Bible (CJB) considers it as the object (accusative). This study proposes that it is a nominative neuter gender as a subject instead of as an object by applying the Greek syntax grammatical analysis approach.

The Scholar's Contribution to the Research Gap

The Expositors Study Bible articulated a little insight according to the comment on verse 28, as stated below.

‘And we know that all things work together for good (But only if certain conditions are met) to them that love God (the first condition) to them who are called according to his purpose”. This means it is “His purpose not ours “which is the second condition otherwise, all things will not work together for our good’, (Jimmy, 2013, p. 1986).

According to the quotation stated above the researcher concurs with Jimmy's observation partly because sometimes it does not result in our good even when the conditions are met. A good example was the life of Job, who was blameless and feared God and shunned evil, as in Job 1:1 and the story of Paul in 2 Corinthians 12:7-9. The research acknowledges that until the believer really loves our Lord Jesus and totally surrenders his/her life to die for the Lord Jesus, then all things will work together for good in God's perspective (Jimmy, 2013). This good is not from the believer's perspective, but Wallace adds that "That good is in connection with conformity to Christ through suffering," which I agreed with because the good can mean suffering as shown in verses 17-30", (Wallace, *Greek Grammar Beyond the Basics.*, 1996, p. 180).

In church history, the martyrdoms were frequently persecuted and killed, contributing to the spread of the church all over Asia (Acts 11:19-21). It happened because the believers loved the Lord to the point of death and understood the word *agape's* meaning.

Keener also asserts that all things work together for good for those who love God. He argues that Stoic philosophers believed everything would work out for the best from God's powerful control, but no other people and gods also would continue to get an advantage in the later future (Keener, 2014). Keener further adds that Judaism also believed that, in the end, God would use his people's suffering for their advantage as a reward for them. According to Paul, as viewed by Keener the good side of the hardship of believers is that it is conforming them to Christ's image at the end, as in Rom 8:29 (Keener, 2014, p. 441).

The researcher disagrees with Keener's interpretation of this verse because the layperson and the critical mind can only consider what the philosophers and Jews believe, what all things work together for them that love God meant instead of looking at the suffering as conforming to the image of Christ which looks ambiguous obscure not obvious or clear. The research is of the view that Keener would have spelled out that all things meant to those who truly and genuinely follow Christ, their suffering may result for their benefit or may result to the benefit of others as what happened in the church age when believers were killed; it had strengthened the faith of those who were alive to stand firm. In addition, this means that for all the suffering believers are passing through, God is in absolute control and has a purpose known to him, whether to our favor or not to our favor. In other words, the result of Christians' suffering is for their own good and, by extension, for the body of Christ.

Bussey, argues that the word “good” (ἀγαθόν), the anarthrous adjective, did not consider the πάντα as the subject of the sentence. He also asserts that the good mentioned in this verse does not mean material blessings, wealth, strength, popularity, many children, or an easy life; it means spiritual blessings, not physical blessings (Bussey, 2012, p. 64). Many Christians have material blessings after their suffering, so the researcher sees the weakness of his interpretation in two ways. The word “good” (ἀγαθόν), according to the Greek lexicon, means good, in any sense, or benefit, or well, or profitable, upright or generous. According to the literal context of the text, the researcher chose the word benefit as the contextual meaning of the word “good” (ἀγαθόν).

Therefore, as the findings show, the meaning of this word does not refer only to spiritual blessings (good) if good in any sense means both spiritual and physical blessings as well (Bussey, 2012). God may bless his people with material blessings and may not bless them with material blessings depending on what God's purpose is in the life of the believer as what τοῖς κατὰ πρόθεσιν conceptualizes at the end of the verse. Furthermore, to say other Christians do not have material blessings as a yardstick is wrong because God blesses other Christians with material blessings, but others do not. The point he would have made here should be that it may be the material and the spiritual blessings. Another reason is that God's blessings may be a material blessing in suffering, as Bussey denied. For instance, the story of Joseph is a good example. It results in popularity, promotion, and material blessings. The suffering of the Israelites in Egypt results in their deliverance. The story of Job is another example too.

Wright observes that verse 28 is a much-loved promise for many who have learned by it to trust God in our lives in many varied and often troubling circumstances. The world is still groaning; are in the groaning and will bring it out for good (Wright, 2010).

Although Wright was brief, he contributed better because of the statement to trust God in the various unfortunate circumstances we pass through in our Christian life, and he will turn out to be good. Wright did not specify whether for our good or not for our good but asserted that it would be good. The research concept of everything working together for good for them that love God is not as far as that. I meant the outcome of the

suffering of the true believers might be for their benefit or may not be for their benefit depending on God's predestination, as in verse 30.

Macarthur elaborates this to the core; the point the researcher considered captivating is all things which meant that God did not promise to protect his children from things that can harm them and that God has taken notice of all that happened to his children, even bad circumstances and turning to blessings (MACARTHUR, 1991). Moreover, that is a strong point from Macarthur because that bad circumstance could turn to a benefit for the believer or the benefit of others. Besides, he has gotten the concept of all things as he says it might be our persecution, suffering, sinful failures, pain, and lack of faith in all these things that God will work to our victory. Furthermore, if Macarthur were here, I would say that if we are truly God's Children, it may or may not be for our victory. However, our sinful failures are not among things referred to here for both the anaphoric and cataphoric concept of πάντα there is no element of sinful failure. The word anaphoric means referring back/before a concept, a noun, a word, or a group of words at the beginning of a paragraph or passage or an episode or an idea in a previous discussion like παθήματα in Romans 8:18 as πάντα in Romans 8:28, (Wallace, Greek Grammar Beyond the Basics, 1996). Wallace adds that Kataphoric means following a reference or, as the article uses, to something in a sentence, a paragraph, or discourse when mentioned in the beginning and continues to appear in the proceeding discussion. Like the word “panta” (τὰ πάντα) mentioned in verse 28 and again was mentioned in verse 32,

Chapter Summary

The researcher observes that some scholars did not express the logical meaning of the word πάντα which is anaphoric and Kataporic in the text (Rom 8:28) regarding the literary context (Romans 8:18-36). Macarthur lists the concept of “πάντα” (everything) he included sinful failure, which is not found within the context (MACARTHUR, 1991). The reason is that the grammatical-historical approach was not applied. Most of the commentaries considered the readers and author-centered theory instead of looking at the world behind the text. Jimmy asserted that until the condition is met things will not work for good, but it may and may not be according to the desire of the believers who fulfilled the condition (Jimmy, 2013). It is according to God’s design purpose. This research concludes that Jimmy did not expand the meaning because when readers read, they may think that when they fulfill the condition, something will work successfully in their life after their suffering.

Therefore, this study will further explore the concept of “πάντα” in the text and how the concept is found in Romans 8:18-27 and Romans 8:29-36 just as Carl outlines in Chapters 6-8, the union with Christ. Another aspect to be explored is that it is not every time when a believer suffers of any kind “everything works together for good” (πάντα συνεργεῖ εἰς ἀγαθόν) to believers as misinterpreted and misunderstood. What is more, the research would emphasize the meaning of “that love God” (τοῖς ἀγαπῶσι τὸν θεόν), the kind of love God demands so that things will work for good according to God so desire. Unlike the unhealthy interpretation which applied the text that the “good” (ἀγαθόν) meant here is according to the believer’s desires not according to God’s desire.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

Given the position stated above, the researcher is in support of the grammatical-historical biblical interpretation approach to be able to arrive at the text's original meaning intended by the author of Romans 8:28. The researcher is of the view that the text produces the original meaning intended by the author, not the author's theory nor the reader theory alone can give the original meaning intended by the author. For example, the concept of Romans 8:28 'And we know all things work together for good to them that love God' (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν). How this text's original meaning intended by the author connects to the unity of one universal theological norm in the Bible without contradicting one from the other. Klein and his colleagues also were in this position, as stated below.

“We seek the intention of the biblical text. That is precisely where we position ourselves. We seek to be conservative in the sense of meaning what the biblical text actually means, rather than imposing modern (and perhaps alien) and even-changing meaning upon them” (Klien et al., 2017, p. 248)).

The grammatical-historical approach is applied to apprehend the actual original meaning of the sentence “we know to them that love God” (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεόν) and “all things work together for good” (πάντα συνεργεῖ εἰς ἀγαθόν) in Romans 8:28 according to its literary context of Romans 8:18-36. The research

considered the literary context of Romans 8:18-36 to trace the train of thought generated from verse 18 to verse 28, and the train of thought proceeded from verse 29 to verse 36, which is connected to verse 28 as acknowledged through the introduction and the background of the study and the research objectives designed.

Historical Account of Interpretation of Biblical Scriptures

The Old Testament Era

The Old Testament interpreters were Jewish rabbis and the scriptures were entrusted to them. Returning from exile under Ezra and Nehemiah was a remarkable period for Old Testament interpretation. There were many different approaches to interpretation at that period. An interpretation we called Targum, which simply means explaining a meaning, so the people would be governed through the word of God, this Targum is generally an oral interpretation approach was practiced in synagogues. During the Christian era, the rabbis faced the challenges of two facets of a text the peshat (clear, plain, simple) and Remaz (the hidden facet). Also, they practiced derish (search), that is, the meaning of scriptures like the allegorical sense of interpretation (Kaiser & Moises; Roy, 2007). The Midrash is also a category as haggadic Midrash, which concerns the practical, allegorical, and halakhic. Midrash's concern was with the legal laws. Because of the difficulty in interpretation, the rabbis were divided into different fractions on interpretations. Many interpreters existed then; like the Qumran kind of interpretation, the Samaritan kind of interpretation, and the Jewish in Diaspora kind of interpretation. As Bray proclaims “There is a permanent tension in biblical

interpretation” (Bray, 1996). Each of these groups interprets differently because of the nature of the scriptures for example the connection between the Old Testament and the New Testament...

New Testament Era

The interpreters during the New Testament struggled because of the shift of interpretation, because of the coming of Jesus the Messiah who is to come, just as the John gospel advocated. The interpreters tried to connect the New and Old Testaments with Jesus, the Messiah’s story, as a boiling pot and connecting rope. The New Testament interpreters also had many distinctive approaches and challenges, like the Old Testament interpreters. The school of Alexandria has a unique approach to interpretation from 325-451AD. Some interpreters had different opinions. Arius, who had denied the divinity of Jesus and used scriptural verses to defend his position, clearly and plainly, Arius identified himself as the one known with the “proof-text method of interpretation” (Bray, 1996, p. 84). In other words, the school of Alexandrian interpretation is generally known as literalistic exegesis or allegorical interpretation (Bray, 1996, p. 86). The Antioch school also had a different approach to interpretation. The church’s father's interpretation was unique because of the bridging between the Old and New Testaments and Jesus as the giver of inner life. For example, Marcion rejected the Old Testament from the canon in the second century because of the different approach to interpretation (Radmacher & Preus Robert, 1984). As observed then, the middle-aged interpreters who were laities were concerned about church tradition and doctrine. The history

continued down to today's contemporary church interpretation (Kaiser & Moises; Roy, 2007).

The Grammatical-Historical Approach

Historical Background of the Approach

This methodology originated with K.A.G and Kiel (1788), according to Professor Fryer N. S. L. In a Journal, lecture titled “Feeding the Five Thousand, grammatical-historical approach (Fryer, 1981). Kaiser also gave many names to this methodology; He named the syntactical approach, lexical approach, and syntactical approach which means the study of the text, both lexical and syntax meant the same approach according to Kaiser, (Kaiser, 1981). Klein and colleagues articulate that the grammatical-historical approach is important to study the meaning of the words. That, when the larger context of the words is not included the certainty of the meaning of the words is not realistic (Klien et al., 2017).

Therefore, the grammatical-historical approach means studying the meaning of the words within the context of the periscope of the biblical passage (text), just as the objective of this research has articulated and background of this research which considered the original meaning of a text intended by the author within its context as the healthy interpretation. Just as it is known the final combination of words in communication gives the writer the intended meaning. That grammar consists of two facets morphology and syntax. Morphology means combinations of individual words

according to their grammatical functions. This includes the plural forms like them, are, they, us, and we. Also, it means the ending of verbs which is distinctive in Greek grammar. The syntax consists of the arrangement of words or word order which is crucial in Greek as in other languages (Klien et al., 2017).

Osborne defined grammatical as, “Literal interpretation which includes the use of every kind of figurative language in a literal context. The interpretation should be in agreement with the characteristic of language” (Osborne G., 2006, p. 63) Therefore, according to the findings from these scholars the Greek Grammar simply means the analysis of the sentences structures, syntactical relationship, and analysis of any grammatical aspect of significance, the explanation of outstanding words and expression, (Wallace, Greek Grammar Beyond the Basics., 1996, p. 1).

The historical-grammatical phenomenon simply means the critical consideration of the time when the author wrote to the understanding of word ‘usage to the audience. Also, the historical-grammatical phenomenon means the setting where the author wrote the text and the historical context of the place where the text was written. In other words, it is the study of the background, who was the author, the date of writing, and the circumstances of the readers when the book was written as was considered in chapter two where the book of Romans was applied as an example. The contemporary exegetes named the historical phenomenon as a cultural analysis of the text (Wallace, 2000).

Exegesis means to study biblical text to uncover or discover what the original meaning of the given text meant. Unlike eisegesis which means making what one wants to make as the biblical texts meant. For exegesis, it is looking for meaning in the text

considering the linguistic and cultural aspects. Eisegesis is making, giving, and manufacturing, or providing a meaning out of a biblical text which the interpreter wants to propose (Osborne, 2006, p 57).

Brief Account of How the Grammatical Historical Approach was Used

The method was famous and practiced during the Enlightenment period in the Western world after the passing away of the medieval period when the allegorical interpretation was practiced. The grammatical-historical approach continued gaining Popularity and acceptability during the Enlightenment period over many interpretive criticisms. Also, Milton asserted "The moment we neglect this principle, we drift out upon a sea of uncertainty and conjecture." According to the research findings in this chapter considering what the Grammatical-Historical approach is all about, let us return to the grammatical-historical approach (GHA) as asserted by Milton, a theoretical framework to safeguard the theological unity of the biblical scriptures as a better interpretive criticism, just as Jeremiah 6:16, would say.

"Stand at the crossroads and look;
Ask for the ancient paths,
ask where the good way is, and walk in it,

The Importance of the Approach

Kaiser and colleagues observed how the reformers who succeeded in interpretation advocated the use of a grammatical-historical approach. At that time,

allegorical interpretation and other methodologies were applied in interpretation by church fathers to enforce church tradition. This approach brought misunderstanding to the theological aspect of how to obtain salvation, which scripturally is by faith alone, not by work (Habakkuk 2:4 and Romans 1:17) (Kaiser Walter & Moises; 2007 Roy, 1991). Salvation by faith Gruden named it as a doctrine of Soteriology, (Wayne, 1994).

Then Martin Luther one of the reformer interpretations of the scriptures through a grammatical-historical approach which helped him to know salvation by faith alone gives a believer eternal life. For that purpose, he advocated sola scriptura, sola fide, and sola gratia, that is, by scripture alone, by faith alone, and by grace alone (Roy, 1991).

‘A hallmark of reformation was a return to the historical-grammatical interpretation of the scriptures. This was in direct opposition to the approach to the Bible that had been in vogue for hundreds of years- the view that ignored the normal meaning of words in their grammatical sense and let words and sentences mean whatever the readers wanted them to mean (Roy, 1991).

The findings above certainly showcase the importance of grammatical-historical analysis. The importance of the approach in interpretation cannot be over-emphasized given this research, especially when an exegete is interested in sound and healthy interpretation of biblical passages. It is highly recommendable when one is concerned with the original meaning of the text intended by the author in the biblical text. The grammar gives the meaning of words used by the author, and the historical aspect gives the interpreter the cultural, traditional, and other aspects of the background of the text as eluded in chapter one and chapter two.

The Advantages of Grammatical Historical Methodology

Some biblical criticisms of interpretations by interpreters were observed in the Old Testament and in the New Testament history according to this research: Like rhetoric criticism to interpretation, historical or high criticism, inter-textual criticism, textual criticism, and many others, as the historical context of the bible recorded in history in regarding to different type of methodology to interpretation. Some of the methods (criticisms) mentioned in this chapter would not be applied to every genre rhetoric criticism will not be used when dealing with poetry or wisdom literature. Historical or high criticism is applied when the interpreter is concerned with cultural, traditional, geographical, and other historical conceptions of the text or the background of the text is a matter of concern. Inter-text criticism is another criticism that is applied when the theological meaning of a text is a matter of concern then the interpreter considers other related theological concepts of similar meaning to the text to relate to other texts for doctrinal purposes or systematic theology. Textual criticism is another methodology that minds only the variant of a text from its original inception. Unlike the grammatical-historical methodology which can be used to interpret any kind of genre as proposed in the objective of the study in chapter one which is credited to its advantage of the approach. Therefore, in narrative passages, wisdom literature, poetic writings, parables, and any kind of genre the method of grammatical-historical methodology could be applied to interpretation.

So also, grammatical-historical criticism played a greater role in the history of interpretation. When allegorical interpretation confused the church fathers, the school of

Antioch took a position more than the reformers going back to grammatical-historical methodology. This position helped them to understand that salvation is by grace through faith (Mal 2:10/Romans 1:17). Because of considering the original meaning of the text intended by the author, the church understood that righteousness before God is obtained by grace through having faith in Christ Jesus. The reformers considered every text in its literary context historically, figuratively, and parabolic. This Grammatical-historical methodology safeguards the interpretation of the biblical text with coherency, besides the diversity and the unity of the scriptures (Bray, 1996, p. 86). So this gave the method an advantage over other methods of interpretation according to the introduction of the research in chapter one. Then, because of this advantage, the church had to abandon the allegorical interpretation which can easily lead the interpreter to interpret unhealthily interpretation by considering the meaning of the text out of context contrary to the author's original meaning intended to the text.

Conclusion

According to the various findings as to what the grammatical-Historical approach means and how it has been applied the research is of the view of Robert and David Tracy, in their book, “A Short Story of the Interpretation of the Bible”, who assert the challenges around the biblical interpretation and spoke

“On the other hand, when scripture is regarded as completely sufficient for doctrine, and at the same time the needs of the contemporary situation are quite different from the needs of today and long past, some means has to be found for relating the

ancient book to the thought and life of a later day. This task is performed by interpretation” (Tracy, 1984).

The research considers the grammatical-historical analysis as the solution to better interpretation and healthy interpretation for every generation according to the findings in this chapter because the method can be used to interpret every genre as stated in the objective of the study. The methodology is very important according to many scholars' contributions toward understanding what the method is in this chapter. Some of the advantages were also added. The reason is: that the most significant aspect of the grammatical-historical approach (GHA) to interpretation can be used in the New Testament and in the Old Testament perfectly. The methodology is a concept of interpretation that considers a text within its context to get the actual original meaning intended by the author at the writing of the biblical text. The researcher will consider the application of this methodology in the next chapter four. The researcher would be considering the Greek syntax analysis using the PC Study by looking at the syntax analysis of words. Like verbs their time of action and their kind of action conjunction logical adverbial and many different kinds of conjunction. The researcher will also analyze the prepositions and other aspects of the Greek syntax. Also will be considering the historical background of the text for a better understanding of the original meaning intended by the selected text in the next chapter.

CHAPTER FOUR

THE GRAMMATICAL SYNTAX ANALYSIS AND HISTORICAL ANALYSIS

Introduction

This study would consider the contextual relationship between the text and its context, through the analysis of the syntax grammatical-historical approach as proposed according to the objectives of the study and as mentioned in chapter two. It is assumed that verse 28 was a train of thought in the relationship of Romans 8:18-36 as a whole unit, whereby the point of discussion in verse 28 was generated from this context according to the introduction and the background of the study.

According to verse 18, the suffering of believers on earth would not be compared with the state of glory the believers will enjoy in the kingdom of God in heaven. So therefore, the concept of “suffering” (τὰ παθήματα) is anaphoric (previous reference) according to Greek syntax analysis grammatically regarding verse 28 according to the study. In short, the concept of suffering was connected throughout the discussion from Romans 8:18-36 according to the context. Just as stated in the objective of the research.

Grammatical and Historical Analysis

The grammatical and historical analysis would consider a few words from every verse to justify the argument that the idea of "πάντα" is taking the place of suffering because of the syntax nature of πάντα which is a Substantive adjective and standing in the concept of suffering according to the context in verse 28 and is a matter of concern from the context

of Romans 8:18-36 as mentioned earlier. However, the analysis would consider verse 28 word by word for a concise connection of the argument in order to have a correct finding of this research.

The Text and the Literary Translation

18 “For I reckon the sufferings of this time are not worthy being compared with the glory that shall be revealed to us”

(Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς)

The conjunction “for” (γὰρ) is a Greek word that functions as an explanatory coordinating word. This explanatory conjunction gives additional information from what has preceded. As Wallace articulates, the coordinating conjunction connects equal elements (Wallace B. D., 2000). As in verse 18, the equal elements are “of this time” (τοῦ νῦν καιροῦ) and the glory that shall be revealed to us” (τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς), Wallace adds that the equal elements may be subject to subject, sentence to sentence, and paragraph to paragraph (Wallace B. D., 2000). The conjunction “for” (γὰρ) also connects the train of thought in the previous paragraph with the train of thought in the preceding paragraph, as in the case of “we suffer with” (συνπάσχομεν), and “may have gloried together” (συνδοξασθῶμεν). If believers share suffering with Christ, they will also share with Christ in his glory too, for both verses 17 and 18 are related to each other and connected by the conjunction “for” (γὰρ) according to

David (2006) in his book titled *An Exegetical Summary of Rom 1-8*. Also, the conjunction introduces the subject ‘of why suffering promotes hope’ instead of discouragement. So, therefore, the author was encouraging the believers who are suffering in these two paragraphs. If they endure suffering, they will be glorified together with Christ when he returns. According to David, it is making a theological point of view regarding hope and faith (David, *An Exegetical Summary of Romans 1-8 Commentary*, 2006).

Therefore, this conjunction is explanatory and coordinating from one thought to another. This is where the idea of “all things (*πάντα*) started; that the suffering of believers would work for their benefit, which is the glory of God afterward. David, in his Historical analysis, added

“For” (*γάρ*), generally indicates a causal relation between two statements, whereby the second statement gives a reason for or explains the first. A *ga/r* clause can also be parenthetically inserted as a preliminary remark or as a digression in the statement that is being substantiated (e.g., Rom 7:1), and a sequence of several *ga/r* clauses can also address several points in a single preceding clause (e.g., Luke 8:28f. John 3:19f.) David (2006), articulated in his book.

“The sufferings” (*τὰ παθήματα*) is a Greek noun neuter gender plural nominative case. For it is the main topic of the sentence, it runs throughout all the discussions up to verse 28 and all through to verse 36. Paul, the author used the noun *τὰ παθήματα* in verse 18. Also, in verse 22, he mentioned: “we are groaning” (*στενάζομεν*) is an idea of suffering,

“pain” (συνωδίνει) is an idea of suffering too in verse 22. Paul used the adjective πάντα to describe the idea of suffering in verse 28. The idea of suffering is also cataphoric because it was mentioned after verse 28. Cataphoric in verse 31 because of “all things” (ταῦτα) implies suffering which Christ went through so also believers can. In view of this reason, it is anaphoric and cataphoric in the context of Romans 8:18-36 in relationship to verse 28 because of the various connections of the idea of suffering. The reason that made πάντα both a nominative neuter gender and accusative neuter gender a direct object of the verb in the context of Romans 8:28 is the Greek rule when an adjective is in this position.

According to David’s definition, “suffering” (τὰ παθήματα) means passion, misfortune, and torment of Christian or Christ, according to the lexical meaning of (suffering) “τὰ παθήματα” Therefore, in this context, the word could mean; suffering because of the persecution of believers by Roman citizens who wanted the Christians to compromise their faith to disobey Jesus as their Lord and personal savior instead of paying allegiance to the emperor's worship. According to the Exegetical Dictionary of the New Testament

In Rom 8:18, Paul uses the plural of the suffering of Christians in general and sees these sufferings in line with Jewish-apocalyptic conceptions in close connection with the eschatological condition of the world (cf. vv. 19ff.). Christians experience this suffering in fellowship with Christ; it is the precondition for participation in his glory according to verse 17 (PC Study, 1990).

19. “For the creature of earnest expectation is waiting for the manifestation of the sons of God”.

(ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται)•

The conjunction “for” (γὰρ) is a Greek conjunction coordinating explanatory. Abernathy (2006) added that “for” (γὰρ) has a relationship with the previous verses. It is additional information or development from verses 19-27 toward the concept depicted in verse 18, which is suffering that “all creatures” (κτίσεως) are passing through until when the children of God are glorified. According to David (2006), the creature meant the animate and unanimated apart from humanity.

In short, the idea of suffering is addressed in this verse, too, even though the author shifted from the suffering of believers to the suffering of other creatures. It states that creatures are waiting in the hope that God’s children would be delivered so that they too would be delivered, as implied in verse 20. According to verse 21, while waiting, they groan in verse 22. Moreover, as stated in verses 23-25, we believers groan for our salvation to come, hope, and endurance as in verse 25, as articulated by (Charles, 2002, p. 214).

20. “For the creature was made to vanity, not willingly but by reason of him who had subjected the same in hope”

(Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ’ ἐλπίδι)

The author used this coordinating conjunction to connect the idea in this unit (verse 20). Here is another explanation of the condition of the creature, “vanity” (ματαιότητι) this is a noun, a dative case feminine gender, a singular as the indirect object of the verb, a substantive dative.

The word “vanity” (ματαιότητι), according to PC Study Bible, an Exegetical Dictionary of the New Testament, lexical meaning is; unsuccessful search, else of punishment, or unproductive. The meaning of these words aligns with the idea of suffering, which will come at the end of the age when the sons of God are glorified. All as a result of the suffering caused by evil, which caused humanity also to suffer but, in the end, when God’s children would be vindicated and be glorified, it shall be well with all the creatures too.

“Was made subject” (ὑπετάγη) is a Greek verb, the time of the action is aorist, and the voice of the verb is passive because the subject receives the action of the verb (Clayton, 1999). This is a main clause stating a condition of the subject which receives the action of the verb. “To vanity” (Ματαιότητι) is a noun, a dative of disadvantage to the disadvantage of creatures, the subject of the independent clause (Wallace B., 1996).

21. “Because the creature also shall be delivered itself from the bondage of corruption into liberty, the glory of God’s children”

(Ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ)

The conjunction “Because” (ὅτι) is a Greek conjunction functioning as a subordinating this conjunction usually expresses the basic and the ground of action. This conjunction also implies a verbal idea uniquely (Wallace B. D., 2000). The author still addresses the subject and the concept of suffering, which creatures will be delivered from at the end by the time children of God are glorified at the end, just as alluded to earlier (Charles, 2002).

22 “For we know that the whole creature groaned and travailed in pain together until now”

(Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν)

Still, the author is explaining the present condition of the whole creature in relationship to suffering, as mentioned earlier, so he used the same coordinating conjunction explanatory. The word “groan” (συστενάζει) is a Greek verb third person singular present active indicative. Active indicative is that the subject which is the creature performs the action of the verb through suffering they groan. The author declares this fact in his mood. This means figuratively, both (the believers and the other creatures) are experiencing common suffering. The believers were sometimes persecuted, sometimes beaten, imprisoned, and killed in many cases, so the creatures groan like the pain of childbirth, as in verse 22.

“We Know” (Οἶδαμεν) is a Greek verb; the action of the time is perfect, the voice of the verb is active voice, and the mood of the verb is declarative indicative, which is an affirmation of fact. The author involved his audience in the action that was taking place.

The shade of the verb gnostic or customary is a general phenomenon everybody knows often the creatures suffer. For example, earthquakes and natural calamities happen to show how the creatures also groan.

23 “And not only that but the creatures too, ourselves also the first fruit of the Spirit, which we have even within ourselves groan the adoption, waiting for the redemption of our body”.

. (Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν)

The conjunction “and” (δέ) functions as a coordinating conjunction of continuation. This connects the additional element to a discussion seen in verse 23. The author adds another subject by using “Not only that” (Οὐ μόνον) as a concept of anaphoric kind of pronoun in the place of creatures. However, many translations added (they) as an additional plural pronoun to smooth their translations. For example, the New Century translation replaces the pronoun with the word “world”, and the Interlinear Bible translation replaces the pronoun with “they”. Paul, the author, still addresses the same subject in this verse, “the groaning of the creatures,” as identified above; he used the conjunction to tell the readers that the believers, as the first fruit of the Spirit, were groaning like the creature looking forward to redemption as capsulated in this verse.

“Not only” (οὐ μόνον) is an adverb in Greek; it functions mostly as an adjective. This is a substantive use of the adverb replacing the pronoun according to the syntax rule.

Still, the author discusses the two concerns, the creatures and the believers moving with the idea of suffering in his discussion.

24 “For by hope we are saved, but hope that seen is not hope, why man yet hopes for he has?”

“τῇ γὰρ ἐλπίδι ἐσώθημεν• ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὃ γὰρ βλέπει τίς ἐλπίζει;”

The conjunction “for” (γὰρ) is a Greek coordinating conjunction explanatory. Still, the author is explaining the idea of suffering discussed earlier, just as he said in chapter 5:3 “Rejoice in suffering for suffering produce perseverance and character produce hope and hope does not disappoint”. “οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,” Here in verse 24, Paul, the author, addressed the believers sorely toward their suffering, unlike the previous verse where he addressed the groaning of the creatures. So “hope” (ἐλπὶς) is a Greek noun feminine gender singular nominative. This is predicate nominative because it completes a sentence and tells what the subject or like according to verse 24. It is nominative as a subject in this clause because what was stressed in the previous verse lexically refers to an idea as expectation, as confidence, as anticipation.

“Faith/hope” (ἐλπίδι) is a Greek noun with a dative case this kind may be a dative of means. Also, a Greek noun case with a dative of this kind may be a dative of the instrument too. It is through it an action is accomplished. It is a dative of sphere answering the question in what setting or context. In the context of this word, it is within the sphere

of “hope” (ἐλπίς). It is in this context that the believers have been encouraged to persevere through “the suffering” (τὰ παθήματα)

25 “But if we hope what we do not yet see, we await it patiently”

(εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα)

“but” (δὲ), is a Greek conjunction coordinating adversity because this is an opposing thought in view of the previous discussion. However, the author changed the style by applying a rhetorical approach to provoke the readers and convince them that it is good to wait patiently for the glory that will be revealed. He said that the benefit of the glory is more than the suffering the believers passed through. An illustration of a farmer in James 5:7, the farmer waited patiently until the end of the harvest when he celebrated, so also the author articulates in this verse.

“Patience” (ὑπομονῆς) is a Greek noun for the feminine gender, a genitive case singular noun. The genitive is a modified noun genitive because it is exegetical explaining another noun; namely, it may be believers’ salvation, future glory, or the time of no suffering as implied in the context. The historical usage, according to a Bible dictionary, is remaining under steadfastness, constancy, and patience waiting (E. Unger, 1988). In this context, the word ὑπομονῆς could mean waiting patiently for or remaining under the Lordship of Christ.

26 “Likewise, the Spirit helps our infirmities for what we should pray for as we ought, but we know not the spirit itself makes intercession for us with groaning, which cannot be

uttered”. (Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν• τὸ γὰρ τί προσευξώμεθα καθὼ δει̃ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις),

“Likewise” (Ὡσαύτως) is an adverb of manner functions in comparison; the author purposely used the type of conjunction to connect ideas, and analogies, or to tell how something is to be done. In this verse, the function tells the reader how the Holy Spirit is helping the believers inspire their sufferings (Wallace B. D., 2000). The lexical meaning is similar in the same way. This is an adjective describing the similar manner in which the believers waited patiently for this hope that sustains believers. Similarly, the Holy Spirit would help the believers in their prayers as they aspire for the glory that would be revealed for their maximum benefit (Longman et al, 2008).

“Helps” (Συναντιλαμβάνεται) is a Greek verb third person singular present middle voice indicative, which analytically the middle voice means the subject experiences the action that is, the Holy Spirit performs the action and would experience the action. The Holy Spirit helps the believers in their prayers amid suffering. The indicative mood is a declaration of fact (PC Study Bible Version 5, 2007).

27 “Furthermore, he that searches the heart because the spirit knows what is in the mind of believers according to the will of God; he makes intercession for the saints”.

(Ὁδὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων)

Conjunction “and” (δὲ) is a Greek conjunction coordinating continuative. This common conjunction connects one clause to another it is also used to bring a similar list to separation as used in this context. The Spirit that helps in verse 26 is the same Spirit in verse 27 in order to clearly understand how the Holy Spirit works (Beuer's Walter by Arnd F. Williams and Gingrich F. Wilbur, 1979). In our prayers, for difficult issues, we do not know the will of God, and we are confused about how to explain our predicament to God, God the Holy Spirit takes care of our confusion (Martin B. K., 2012).

“The Spirit” (τοῦ πνεύματος) is an articular noun because of the article “the” (τοῦ) that is placed before the noun. The article and the noun both have the same number, the same gender, and the same case. So also, in this case, the article functions as anaphoric, which means a previous reference. The article is taking the place of the Holy Spirit because the author mentioned “Holy” (πνεύματος) personal agent through action is accomplished “Spirit” in the previous verses (Wallace B. D., 2000, p. 98). The noun is an adjectival genitive of personal agent through action is accomplished (Wallace B., 1996). So therefore, the Holy Spirit is God, who is omniscient and omnipresent. He knows what has been taking place among believers; therefore, God the Holy Spirit intercedes through the suffering of the believers, as implied in verse 27.

The historical usage of the word “the Spirit” (τοῦ πνεύματος), according to the New Unger Bible Dictionary, is;

Scriptural Designations (Heb. *rûah*, *ʾĕlohîm* “Spirit of God,” or *rûah*, YHWH, “Spirit of Jehovah”; Gk. *to pneuma to hagion*, “the Holy Ghost,” or “the Holy Spirit”). Frequently the term is simply “the Spirit,” or “the Spirit of the Lord,” or “the Spirit of God,” or “the Spirit of Jesus Christ” (Matt. 3:16; Luke 4:18; John 14:17; Acts 5:9; Phil. 1:19 (E. Unger, 1988)). According to this quotation, the *τοῦ πνεύματος* (the Spirit) historically was understood as the spirit of God, the spirit of Christ or the Holy Ghost or the Spirit as found in verse 27.

28 “And we know that to them that love God, all things work together for good, who are called according to his purpose.”

(Οἶδμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν)

The conjunction “and” (*δὲ*) is a Greek coordinating conjunction of continuation because this conjunction generally coordinates and links equal elements, unlike the subordinating conjunction, which is the independent clause (Wallace B., 1996). The author continued to link the idea or train of thought he has been addressing since verse 18. That, the present suffering of believers cannot be compared with our future glory to come according to the context.

“We know” (*Οἶδμεν*) is a Greek verb first person plural perfect active indicative. The verb is active because the subject is acting. The time of action is perfect, and the mood of the verb is an affirmation of fact. This is a historical and dramatic perfect tense because

it is a pictorial presentation of the action so that the reader would place themselves into the matter depicted by the author. This is a dependent substantive conjunction clause because it stands in a subordinate relationship with another clause in verse 28 (Wallace B. D., 2000, p. 286). The author, by saying we know, includes the readers a reference to their historical background that the suffering they were experiencing in their setting is not a new thing, and they know that it is for good to those who are in Christ Jesus. Another syntax point of view is that the clause is protasis in this case; the author meant it is true his readers knew, but they do not know just for the sake of argument (Wallace B. D., 2000, p. 290).

“That” (ὅτι) is a Greek conjunction, a subordinating conjunction nominal. According to Wallace (2000), ὅτι may be an apodosis clause that follows logically so that the author can make his message acceptable. It is subordinate because it connects the dependent clause with the previous one in verse 27 in which he was encouraging the believers to endure suffering.

“To them” (τοῖς) is a Greek article masculine singular dative. Furthermore, it is an antecedent anaphoric, referring to true believers in Christ according to verse 18. It is an article functioning as a pronoun because it takes the place of believers who love God by believing Christ as their Lord and personal savior. “To them” (τοῖς) if the first clause “we know” (Οἶδαμεν) is translated as the main clause of “to them” (τοῖς) and can be the direct of the object of the sentence. For example, when we translate it as “we know to them that love God” then “to them” (τοῖς) is the object according to this study.

“That love” (ἀγαπῶσι) is a Greek verb; an active of participle masculine gender a dative case. The participle is active for the word it modifies and performs the action. It is a present participle, for it expresses the continuation of the action because of the present stem of the verb. It is a substantive adjectival participle because it requires an additional word to make it sensible. Also, the presence of the article makes it adjectival, for it agrees with the number of genders and cases. According to William (1990), the love referred to here is sacrificial love by the believers who can agree to die because of Christ (Romans 8:35). The word was used in the book of Romans to encourage the genuine agape kind of love.

The Idea of ἀγαπῶσι Romans 8:28 from other Books

This research is concerned with the healthy interpretation of verse 28, as stated earlier in the previous chapters especially the objective of the research. As stated earlier, many interpreters do not mind considering the real meaning of the word “that love” (ἀγαπῶσι) according to the text, and they always claim the promise made by this verse. This research will consider the word ἀγαπῶσι according to the book of Romans regarding other books. One of the examples is Romans 13:8 “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law”. (Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν• ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν) The word •” love” (ἀγαπᾶν) in Romans 13:8, the original intended meaning is a believer to give their life for Christ or to sacrifice their life for the love of other Christians. Grammatical analysis shows that •” love” (ἀγαπᾶν) is a verb, a participle, and the voice of the verb is active, so the subject performs the action, which implies that

believers are to engage in loving one another, including their enemy according to this text Matthew 5:44.

The grammatical understanding of “love” (ἀγαπᾶν) should not stop doing good and best wishes; the unpleasant aspect of the cause of showing love should be addressed as observed in John 15:13. Thayer’s Greek Lexicon (2006) defined the word “love” (ἀγαπᾶν) in the quote below stated how love caused God to sacrifice his son for the salvation of mankind. It was defined as the “use of the benevolence which God, in providing salvation for men, has exhibited by sending his Son to them and giving him up to death” (Thayer, 2006).

This study contends that the above quotation is the most likely interpretation of Romans 8:28. According to the argument, the interpretation must be healthy when considering a text; the original meaning should be exhorted for better application in preaching.

According to Luke 6:27, we should love our enemies. Loving an enemy endangers an individual's life. The verb “love” (ἀγαπάτε) is found in Luke 6:27, according to the grammatical-historical approach, the syntax analysis shows that the verb's voice is active, the subject engages in the action as found in Romans 13:8 as stated earlier, and the mood is imperative, which is a command to all believers. Imagine you go to the camp of Al-Shabaab in Kenya to engage with them with a message of Jesus Christ because of your love for them. In addition to this concept of love, go to the camp of Boko Haran in Nigeria

to share the good news of Jesus Christ. The research reveals that those who go to these camps to engage in Islamic jihad can possibly lose their lives. It is a sacrifice of your life to face those groups of Islamic jihadists. The statement below the Bible is of a similar assertion toward love

God wants the whole heart of his people: one love, one sacrifice, exclusively directed towards him so that none other should exist beside it; and that all inclinations of love towards any creature should be comprised in it, derived from it, and return to it (Biblesoft, 2006).

This sacrificial love was why almost all the disciples agreed to die. Matthew, who wrote the gospel, was slid with Halberd at Nadabah AD 60, and Philip was also persecuted, scourged, thrown into prison, and crucified at Heliopolis in Phrygia AD 54 and many others (Biblesoft, 2006). Furthermore, the researcher argued that the love of Christ is indwelling in believers' lives through the Holy Spirit, empowering their confidence to continue with the kingdom of God's mission despite the persecution.

The Idea of ἀγάπη Rom 8:28 in the Book of Romans

The following references are on ἀγαπᾶσι Romans 5:8, 8:28, 35, 12:9, 13:8, 10, 14:15 15:30. The research intends to analyze them in order to support the argument established in Romans 8:28 to other references in the book of Romans as titled above. Just the objective of the study proposed in Chapter One.

Romans 5:8

“But commended his love for us, yet we are sinners. Christ died for us”,

(Συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν)

“Love” (ἀγάπην) is a noun in feminine gender accusative case. This is cognitive accusative as a direct object because, in the sentence, the action of the verb συνίστησιν is directed to the ἀγάπην. Also, this is a case of extent or limitation, answering the question of how much, how far, and how long this love for Christ led him to die (Wallace B., 1996). It is cognizant of this love that Paul agitates in verse 28 as in the context of the book of Romans generally (Wallace B., 1996).

Romans 8:35

“Who shall separate us from the love of Christ? Shall tribulation or distress or persecution, or famine or nakedness or peril or sword?”

(τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;)

ἀγάπης (love) is a feminine gender, a singular, a genitive case. “Love” (ἀγάπης), the genitive according to Greek syntax analysis, is a family relationship which means the relationship between believers' love and Christ's love. The idea of love is exhibited by believers that even death, persecution, or sword could not prevent them from loving Christ. This study draws the attention of the readers to a flashback (to remember the situation of

believers who were living in Roman province as stated in the previous chapters) regarding the background of the Book of Romans. Whereby Christians were forced to worship the emperor but refused because of their love for Christ (Walter, & Robert, Yarbrough, 2005). Moreover, because of their distinctive Christian way of life, they were accused of many false accusations, just like Nero, the emperor who burnt the Roman city and claimed that it was Christian believers who burnt. Nevertheless, the believers stood on their feet not to denounce their faith because of the love of Christ dwelling in their hearts through the Holy Spirit, just as Eph 1:13 articulated.

Romans 15:30

“Now I beg you, brethren, through the Lord Jesus Christ, and the love of the Spirit, that you strive together with me in prayers to God for me”.

(Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,)

“Love” (ἀγάπης) is a Greek noun for a feminine gender, a genitive case, this is a genitive of possession. The research would allude that when believers are being indwelt with the Holy Spirit, they would be able to love similar to God’s love, who gave his only son to save believers from eternal destruction which sin brought to man, as inferred in John 3:16. And we know the Holy Spirit’s love is a sacrificial kind of Love which we have a good example of in the book of Acts. In the story of Steven in Acts 7:58-59, When Stephen was about to die because he was indwelt/possessed with the Holy Spirit, he asked God

to forgive his killers. Therefore because of this love imputed in Paul, the author and true believers in Rome prayed together for him in Romans 15:30 to be delivered and his message to be accepted. Because of this concept of love, he is ready to endanger himself to reach the unbelieving people in Judea according to Romans 15:31. In the same concern also, according to the next verse (Romans 15:32), Paul desires to be able to visit Rome for missionary enterprise beside the persecution of believers in Rome.

To conclude, the idea of ἀγαπᾶσι in Rom 8:28 as in the book of Romans from these references in the book and outside the book that were analyzed above the original meaning of ἀγαπᾶσι is not always exegeses; some of the interpreters of this portion of the scriptures are concerned with the promise made in the verse. In short, interpreters failed to stress that loving God involves suffering. For example, how an “AFRICAN BIBLE COMMENTARY” interpreted this text Rom 8:28, without addressing the nature of love God expects the believers to exhibit according to the original meaning of the text intended by the author. The below quotation was the articulation of the commentators on this text:

Our present life is characterized by suffering but we are sustained by hope of our ultimate good. Our glorification in the promise that what is happening to us is controlled and directed by God for our good (8:28). We will not always understand or enjoy the things we experience, but we can rest assured that we will not experience, anything that God does not allow and use for our present and future good. Our sufferings, our groaning, our hope, and our joy- all are designed for our ultimate good. God is in control and nothing is beyond his power (Warren, Rick, 2006)

When one reads the above quotation which the African commentary articulated you will see throughout the quote the word “Love” (ἀγάπης), agape was not addressed only the word “Everything” (Τὰ πάντα) was addressed. And the hope was promised to the believers after their suffering which was often the temptation of interpreting this verse without cautioning the love expected to believers to exhibit.

Romans 8:28

τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὓσιν.

As stated in the introduction of the chapter, every word in verse 28 would be analyzed to derive the argument to healthy interpretation; the original intended meaning of the text must be interpreted correctly and accordingly. Verse 28 is often misinterpreted only the promise made in the verse was always proclaimed instead of looking at the original meaning intended in the text and the context of the book as a whole.

“The” (τὸν) is a Greek article masculine gender singular accusative case. It is articular because it has the same gender number and case with a word after it. The use of the article here is for two or three categories: one as the proper name of God, second as an alternative pronoun, and third as an anaphora referring to believers mentioned in the preceding verses (8:1, 12).

“God” (θεὸν) is a Greek noun with a masculine gender and singular accusative case. It is an articular noun because of the article and has the same number, gender, and case as the article before it. The accusative is a reference to or with respect to. In addition, it is

analytically accusative in view of God who is and also is to his reference or his respect thing will happen to be.

“All things” (πάντα) is a Greek adjective neuter gender plural nominative case also as an accusative case. It is an anarthrous adjective because of the absence of the article. Furthermore, it has no noun to modify; it is a substantival adjective because it has no noun to modify it functions as a noun (Mounce, 2009). Because of the nominative case, many translations considered it as the subject of the sentence when the apodosis and protasis clause are determined. A good example is Young Literary Translation and the New Century Bible. Besides the adjective functions as the subject of the verb, which is also substantive?

Furthermore, those translations that considered it as accusative case, not nominative case, placed πάντα as the direct object of the verb. Often, it is misinterpreted by exegetes because of the different Greek nuances it concords. Furthermore, I look at it as an anaphora because it refers back to the concept of persecution, suffering, frustration, bondage to decay, groaning (pain of childbirth), and inward agony and weaknesses, unfortunate things that happen to believers (Rom 8:18-27). When considering the conjunctions from verses 18-28 and 28-36, we can agree with the researcher that the author used them to connect with verse 28 to link the train of thought from verse 18 to verse 36.

“Work together” (Συνεργεῖ) is a Greek verb third person singular present active indicative. This is a progressive present because God's actions are stated in the past and continue to work for those who love. The action of the verb is active because the subject

performs the action. It is a declarative mood stating a certainty of the action. The research could show the readers that this is a concept of predestination theologically according to the concept. Because God the creator, according to Genesis chapter one, tells us how God programmed everything to himself; as human beings, we are in God's hands. He does as he pleases, through our suffering or our well-being.

“For” (εἰς) is a Greek preposition, an accusative case. Here the preposition is functioning as coordinating a result. That is when one truly loves sacrificially as the historically intended meaning of the word “God” (θεὸν) causes the outcome always to be good.

“Called” (κλητοῖς) is a Greek adjective masculine gender plural, accusative case. This is a predicate adjective because it asserts something about the subject; it uses a verb to be.

. “Who are” (οὔσιν) is a Greek verb, a present active participle masculine gender plural a dative case. This is an adjectival participle because it agrees with the noun it modifies with number, gender, and case. Because it is a present tense, it expresses a continuous action.

Kataphoric of πάντα

Kataphoric means a following reference, is a Greek term often denoted by articles, pronouns, adjectives, and other parts of speech to point to something immediately following the discussion. Just as the research is articulating that verse 28, where the word “everything” (πάντα) appeared, the idea started right from verse 18 and down to verse 36.

The word πάντα is an adjective. Some translations consider it the subject instead of the object in the given sentence in this verse. For example, in the New Living Translation version, it is an object in the second sentence, and in the God's Translation version, it is the subject of the second sentence. The researcher considered the grammatical-historical approach to interpretation as done in this analysis purposely to get the original intended meaning by studying the grammatical syntax of clauses, sentences, word study, and the study of the historical context of a text. According to the research, "all things/everything" (πάντα) should be the subject of the second sentence and a nominative case because of the context of the book and the exegetical reason for interpretation.

The word Kataphoric, as discussed earlier according to grammatical syntax analysis, means following reference. A concept or idea stated in the earlier paragraph could also be discussed in the subsequent paragraphs. Just as this study's point of view is that the word πάντα which is a concept could be seen through verses 29-36, especially verse 32, the author continues to discuss this aspect of everything which implies the suffering of believers. According to verse 28, believers' suffering is a plan of God so that his purpose in his creatures would be accomplished, unlike how other interpreters see it, like Jimmy Swaggart in our previous discussion when conditions are fulfilled everything would work for good to the believers' advantage. Wallace disagreed with Jimmy's interpretation (Wallace B., 1996). This study concurs with Wallace because even if conditions are fulfilled, it may not be the advantage here on earth as many believers assume.

Rom 8:32

“He that spared not his own son delivered him up for us all, how also with him shall he not give us all things?”

(ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται ;)

“Everything” (Τὰ πάντα) is also an adjective accusative case a plural, functioning as the direct object in the sentence. If God the Father would not spare his own son for his given purpose, why should he not spare the believers for his own purpose known to him? Still, the same concept is to the previous reference in verse 18 as well as in verse 28. So also, both τοῖς ἀγαπῶσι and πάντα are interpreted. This is the importance of the grammatical-historical approach as one interprets ideas that would be connected by conjunction and logically found in a passage without mixing the subject of discussion.

The Summary of Chapter

Analytical articulation approach to the text Romans 8:18-36 in view of verse 28 in regard to the two words πάντα and τοῖς ἀγαπῶσι. This research concluded that the author’s intended meaning of the text is that any type of suffering can happen to a true believer, and God can allow it to happen because the result will be the benefit of the church, similar to what happened to his son Jesus Christ the promised Messiah (Romans 8:32, Hebrews 1:3-4). Furthermore, any suffering a believer passes through cannot be compared with the glory they will acquire (Romans 8:18). the word which means loving or love (τοῖς ἀγαπῶσι), is misinterpreted often. According to Greek grammar, the word love is agape which means a

sacrificial love displayed by God who gave his son as the sacrificial lamb to believers from their sin (Roman 8:3/John 3:16 /1John 4:10). The research is of the view that the concept of the word agape when this book was written in AD56 the concept was sacrificial love. Historically it describes those who can give their life and are ready to die for the one they love. From the text, there is a clue to this historical assertion in verses 34-34, which tells us who will separate us from the love of Christ. Is it troubles, nakedness, persecution, or sword? These things mentioned in verse 36, the apostles underwent them; as a result, they died, for example, James in (Acts 12:1-2). Why were they persecuted to death because they love (agape) Christ they refused to be separated from him just as it was stated in (Romans 8:35-36).

Another similar example is the episode between Peter and Jesus whether Peter loves Jesus (John 21: 16-17). Peter misunderstood the Agape from Phileo as interpreters misunderstood the intended meaning of agape from the context of Romans 8:18-36. Jesus asked Peter about agape while Peter thought of a phileo kind of love. In addition, in the Epistle to Ephesians about marriage, the word agape was used, which was not interpreted correctly to a couple in Christian marriage; some Christians agreed with divorce, which is a wrong interpretation regarding the original intended meaning of the word agape in the text (Ephesians 5:22- 28).

Conclusion

This research confirmed that not every Christian who loves Christ fully and obeys Christ to the point of death according to the original intended meaning of verse 28; as

expected and assumed so therefore, when interpreting and applying the exegetes, should be mindful of that. The exegetes should tell Christian believers that except those who are ready to die for Christ. in their Christian faith before this verse can be applied to them. When the exegetical grammatical-historical analysis of this text is syntactically considered, only then can things work together for good just as Jesus teaches believers in Mark 8:35. So therefore the research confirmed the healthy interpretation of the Rom 8:28 is about those who love Christ totally up to a point of dying for Christ then “thing will work together for good” according to the original meaning intended by this text. it is not everything happens to the believer the exegete should interpret and apply this text as the research confirmed from other sources as well as applied in today's church, especially by writers and pastors who interpret and apply this idea to the contemporary church as Jesus warned believers in this text Matthew 7:21-23.

Moo, in his commentary titled “The Romans Application commentary” opposed interpreters and preachers that Romans 8:28 does not promise that God will work together everything good to believers as often interpreted and applied in preaching. Moo’s argument is that the verb “work together” (συνεργεῖ) does not mean work together according to the other references in the NT; for example 1Cor 16:16, 2Cor 6:1, James 2:22, it means a different idea. According to him, during the period Paul wrote, many verbs lost their original meaning (Moo, 2000, P227). Moo's argument agreed with the research point of view, for he was addressing the verb “work together” (συνεργεῖ), just as the researcher is addressing the participle “love” (ἀγαπᾶσι). The researcher suggests that the real meaning

of “love” (ἀγαπᾶσι) also lost its original meaning because the original meaning means the kind of love to the point of dying. Writers, interpreters, and translators were also carried away by the literary meaning or connotative meaning instead of the denotative meaning of the word love.

This research concluded that verse 28 simply teaches the believers there will be suffering as they journey in the Christian life, and their suffering is like that of Christ; after his suffering, God is glorified. So also the true and genuine Christian’s suffering might bring glory to God; that is the reason it said “who are called according to his purpose” (τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν) that, the Christian who truly or genuinely love God things work together for good “we know to them that love God everything works together for good” (Οἶδαμεν δὲ ὅτι τοῖς ἀγαπᾶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν). Furthermore, “the good” (εἰς ἀγαθόν) inferred here is in favor of God according to the original meaning intended, not necessarily in favor of the Christian who has undergone the suffering, as many interpreters misinterpreted this verse. Just as Ephesians 2:10 would conceptualize, “we are God’s workmanship created in Christ.” This means God can allow the bad situation to happen to the believers who truly love God in order for God to fulfill his purpose here on this earth for him to be glorified.

Let the scriptures be interpreted as what they mean just as the text Romans 8:28 is used as an example so; that every text should be approached in this manner so that the original meaning intended by the author to the first audience could be conceptualized for good and healthy application in our preaching to safeguard what the bible the word of God

means to the past present and the future Christians believers as proposed in the objective of this research. According to the research, the original intended meaning of the text Rom 8:28, found in other sources above fits into the whole literary context of the book of Romans as the objective of the research proposed earlier. According to the background of the book of Romans especially the concept of the social world of the bible and the birth of the Roman Empire discussed earlier in chapter two, Christian believers, both Jews and Gentiles, suffered persecution so much that the original intended meaning of the verse has strengthened the believers in their suffering so that they should not give off or deny their faith no matter the suffering.

CHAPTER FIVE

SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Introduction

This study was concerned with a healthy interpretation of the biblical text. A healthy interpretation is the original meaning of the text which was in the mind of the author as he was writing, according to the grammar and the historical context of the text. According to this research, the unhealthy interpretation of the scriptures means that the original meaning of the text is not a matter of concern to the interpreter. In other words, the unhealthy interpretation is when the plain meaning or surface is only considered. Not only unhealthy interpretation is when the interpreter interprets according to his/her own advantage and also according to his/her own gain. Healthy interpretation is applying the original meaning in our preaching, and unhealthy interpretation is reading a text looking at the surface meaning of the text, and applying it in our preaching without considering the grammatical and historical meaning of a text. In spite of that, the interpreter fails to consider the context of the text grammatically and historically. In addition, Romans 8:28 was used by the researcher to illustrate the application of the grammatical-historical approach (GHA) as a better methodology for a healthy interpretation of the Bible. The researcher presented the unhealthy interpretation of Romans 8:28 as some interpreters also observed how other interpreters interpreted the text wrongly for that reason, the researcher tried to contribute to this gap; unhealthy interpretation of the scriptures by some pastors in

Africa, where the interpretation of the scriptures (preaching) appears as sharing mythological stories. Interpretation appears just as to invention of ideas that can capture the audience's attention as the main purpose of their preaching. The preachers in Africa have forgotten the purpose of preaching is teaching, correcting, rebuking, and training solely for righteousness according to 2 Tim 3:16.

The research findings were the healthy interpretation of biblical scriptures, was to arrive at the original meaning intended by the biblical text for good application in our preaching today. In addition, the grammatical-historical approach (GHA) is the best methodology to uncover a biblical text's embedded original meaning intended by the author to his audience. The approach considered the grammatical meaning of words found in clauses, sentences, and paragraphs or passages. Not only that, the historical meaning of words according to the background of their usage was considered to know their meaning in their setting (Osborne R. G., 2006, p. 195). According to many scholars in this research, Romans 8:28 is always interpreted incorrectly because the researchers used it as an example that can be applied to other texts for healthy interpretation. So, therefore, the researcher used a grammatical-historical approach to interpret the text Romans 8:28 correctly. According to the researcher, Greek syntax is one component of the grammatical-historical approach to every part of speech, either in a sentence, a clause, or a passage. For example, verbs, conjunctions, prepositions, sentences, and clauses should be analyzed to uncover the original intended by any biblical text, provided the genre's characteristic is considered.

According to Clayton (1999), a Greek verb has lots of clarification syntactically and analytically for the best understanding of the meaning of the verb. A Greek verb has a tense which is the time and the action. The verb has a voice, it has a mood, and it has shade, also. The tense of the verb and its time of action may be past tense, present tense, or future tense. The action of the verb may be continued, a completed action, or a simple action—the voice of the verb, which is the relationship between the subject and the action of the verb. The voice may be active when the subject performs the action of the verb. It is passive voice when the subject receives the action of the verb. It is the middle voice when the subject performs the action and receives the action of the verb. The verb has mood, which is the manner the speaker spoke. When it is a simple fact, it is an indicative mood; when it is a command, it is an imperative mood, and when it is expressing hope, it is an optative mood (Clayton, 1999).

A conjunction may be logical adverbial, or substantive. Logical conjunctions are connecting conjunctions; they are καὶ, δὲ, ἀλλὰ, and many others, just as it was eluded in the context of Romans 8:18-36 according to the Greek Byzantine text version. These three logical conjunctions (καὶ, δὲ ἀλλὰ) appeared about 18 times apart from other types of conjunctions within this context. Twelve occurrences are anaphoric (Romans 8:18-28), and about eight are cataphoric (Romans 8:29-36) to the text Rom 8:28. The main purpose of appearing about 18 times is to connect the train of thought from verse 8:18 -36 regarding the idea found in Rom 8:28. So also the two conjunctions δὲ ὅτι appeared in verse 18 for definite connection of the train of thought or the idea the author is driving home. The

adverbial conjunction ὅτι, καθὼς, Οὐ appeared several times too. Furthermore, the substantive conjunction ἵνα, ὅτι, also appeared several times. In the same way, the part of speed is syntactically connected to get the original meaning intended by biblical text (Wallace B. D., 2000).

The historical analysis of words' according to ancient usage also is conceptualized for the best knowledge of every word in the text. The use of the lexical or exegetical dictionary to discover the original meaning of the ancient morphological meaning as to when the author wrote was incredible (Beuer's Walter by Arnd F. Williams and Gingrich F. Wilbur, 1979). The meaning of words from a sociological point of view, a cultural point of view, and the geographical and economic point of view of when the author wrote the text are included in the approach. One implication of this research observed by Fee and Staunt (1993), claiming the leadership of the Holy Spirit to interpretation is false spirituality (Stuart, 1993). The historical analysis also considers the background of the text from the larger context. Then, looking at the background of the author, the audience, the occasion, and the date of writing, and other aspects of the book setting was also incredible.

According to the findings, if the sentences, clauses, adverbs, and other parts of speech are dealt with, then the original intended meaning would be discovered. Moreover, there was a finding that the grammatical-historical approach considered a text within its context for a better understanding of the original meaning intended by the text. The context may be a paragraph, a passage, a chapter, or an entire book (Osborne G. R., 2006, p. 39). Furthermore, if this process is applied adequately, then our interpretation of the Bible

would not contradict the unity and diversity of the theological framework of the entire Bible. Furthermore, when such a theoretical approach is applied everywhere, the interpretation of the scriptures will be the same in the world. Although with different applications, illustrations, and examples in Africa, Europe, or the Asian continent, anywhere in the world could be different an interpretation of the scriptures would not differ. This is a summary of the very concern of this research.

Recommendations

Every biblical text has an original meaning intended by the text, which should be applied in our preaching as interpreters, pastors, and teachers. This research is aware of the prophetic message. Figurative terms, poetic books, narrative books, gospels, the epistles, the parables, the apocalyptic, and the Pentateuch (the five books of Moses). Nevertheless, the research believes that when the grammatical-historical approach is applied to any genre, especially when a text is studied according to the terms of the genre, the original intended meaning of the text would be discovered (W. Klein, et al., 2017). Moreover, it would be a healthy interpretation of the biblical text. In view of these submissions, this research has the following recommendations.

1. Text and context

This study recommended that whenever exegetes are interpreting and in whichever genre is in consideration, the interpreter should choose a unit or pericarp and then consider the unit within its context. The context may be a paragraph, a passage, a chapter, or a book,

even with a section like Pentateuch, historical books, poetic books, prophetic books pre-exilic, exilic or postexilic, Gospels synoptic, epistles, and apocalyptic books because every section has particular peculiarity nature. Added by Osborne,

The first stage in serious Bible study is to consider the larger context within which a passage is found. Unless we can grasp the whole before attempting to dissect the parts, interpretation is doomed from the start. Statements simply have no meaning apart from their context (Osborne R. G., 2006).

2. Unity and diversity

This research contends that there is unity in the interpretation of the scriptures because the Bible is the word of God; there is no error in it. Whichever angle the interpreter is coming from the concern of the interpreter is the original meaning intended by the text. Not only that, this study acknowledges there is a diversity of the theology in the Bible from the different sections of the Bible, like the God of justice in the Old Testament and God of mercy in the New Testament, yet there is harmony and unity of theology in the whole Bible no contradiction. When interpreted as the original meaning intended, there should be unity in diversity. In this scenario, the objective of the research is achieved.

3. Interpreters, Pastors Preachers

The research recommends that a layman who wants to embark on pastoral ministry is encouraged to do so cautiously. Such interested individuals should interpret the scriptures correctly, for the Bible warns the interpreters in the aspect of interpretation not

to add what was already written and not to interpret and apply just for entertainment or to get attention the listener's attention as stated below.

Rev 22:18

This verse 18 says, "I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book".

2 Tim 4:3-5

3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 4 They will turn their ears away from the truth and turn aside to myths.

However, a layperson can interpret as the Holy Spirit guides as the individual submits to God by considering the text's implied meaning could be a sense within its context. It is hard work, just as Martin Luther said in this research. One should not take it lightly, for there is a serious warning when we interpret it incorrectly to suit our world's desires. So, therefore, work hard to study the text thoroughly. Consult other sources like commentaries, Bible encyclopedia, lexical dictionary, and Bible handbook. Know that God can judge us when we mislead people away from the truth. Before one becomes a driver, one has to learn how to drive. Before one becomes a carpenter, one has to learn carpentry.

To become a fisherman one must learn how to fish when these things are put together, the objective of this research is accomplished.

4. Reading Many Versions

For interpreters, the research recommends that their preconceived understanding of the scriptures should consider other versions to compare the text with what others translated before deciding what a biblical text means. Even without the knowledge of Greek or Hebrew languages, one can read and understand the scriptures provided one is conscious of the warning to the practitioners.

5. Seminars and Conferences

The research recommends seminars and conferences on interpretation by theological institutions to safeguard the interpretation and the preaching ministry, to avoid heresy in interpreting the biblical scriptures, especially the theologians who are not so critical of the interpretation concepts. When one is so critical in interpretation, one tends to muddy the water in digging into the text by going too far in the interpretation, which the scholars also acknowledged (Fee, et al, 1993).

6. Denominational versus interpretation traditions

This research recommends proper interpretation because the interpretation of the scriptures distinguishes different denominational traditions. For example, salvation by faith separated the protestant churches from the Catholic Church as advocated by Martin Luther;

sola scriptura sola gracia, sola fide. Also, the Pentecostal churches and the evangelical were distinctive because of the interpretation of scriptures, especially the concept of meaning. Is it the literary plain meaning of the text or the meaning embedded inside the text? For example

7. Hermeneutics as a Discipline

This study recommends the theory of hermeneutics as an art and science of interpretation because the discipline believes that there is a science of interpretation of a biblical text to get the original intended meaning of the text. Despite that, a science of considering the significance of the meaning derived from text is the application of the meaning. Unlike what some preachers do after reading a passage, they apply the surface or plain meaning of the text without considering the proper interpretation of the scriptures. Fee et al. disagreed with the view that plain meaning is the interpretation of the biblical text.

“But if the plain meaning is what interpretation is all about, then why interpret? Why not just read? Does not the plain meaning come simply from reading? In a sense yes, but in a truer sense, such an argument is both naïve and unrealistic because of two factors: the nature of the reader and the nature of Scripture” Fee, et al., 1993, p. 16.

Just Douglas Fee, in his book *The Introduction of the New Testament Exegesis*, will conceptualize the meaning of the term context (why the author is addressing the matter at hand?) and the content (what is the author saying in the text at hand?) in the process of

exegesis of the text (Douglas, 2005). The knowledge would aid an interpreter in arriving at the original meaning of a text this would encourage the interpreters to apply the grammatical-historical approach as the objective of the research proposed.

8. The Text is neither the Author nor the Readers.

This research recommends that interpreters consider the original intended meaning of the text as the priority because of many reasons. The first is simply reasons the author is not there to explain his intention in the text. The second reason is that the first readers were not there to explain the author's intention. Another fundamental reason is that the interpreter has only the text available to digest, articulate, and interact with (W. Klein, et al., 2017). Therefore, if only the text is available to reach, then the grammatical-historical approach is the best methodology.

Suggestion for Further Research

According to this research, Romans 8:28 was applied to exemplify the healthy interpretation of the biblical scriptures giving the grammatical-historical approach. The research suggested further research be done on the issue of interpretation because, as evangelicals, we believe the inerrancy of the scriptures inspires the diversity of the scriptures, yet there is unity in the scriptures (Gruden, 2000, p. 90). So every interpretation would be in line with the doctrinal teachings of the whole Bible for coherency and inerrancy. In addition, a suggestion to further research on many interpretation methodologies like the social science methodology of interpretation, deductive and

inductive interpretations, locution, illocution and per-locution (speech act theory) approach to interpretation, rhetoric approach to interpretation, discourse analysis approach to interpretation, inter-textual analysis approach to interpretation and many others for the purpose to arrive to the healthy interpretation of the Bible. Not only for healthy interpretation also have to check conformity and unity, inspired by the diversity of the scriptures, to safeguard healthy interpretation and to avoid unhealthy interpretation.

Conclusion

The research found out the best approach to interpretation is to apply the grammatical-historical approach because the approach considers the original intended meaning of a biblical text for application to the contemporary issues facing the church today. What is more, the original intended meaning of the biblical text does not teach falsehood but addresses justice and righteousness to every generation. As observed by Klein et al.

“For Scripture alone constitutes the standard of truth for Christians, and we must judge our values and experiences based on its precepts, not vice-versa. It follows, then, that any valid approach to interpretation must concern itself with two crucial dimensions: (1) an appropriate methodology for describing what the text is about and what it meant to its first audience;(W. Klein, et al., 2017).

This research calls for proper interpretation because most of the interpretation is the application of the text's plain or surface meaning. Not only that, most pastors do not

interpret biblical scriptures; instead, they apply any meaning to them from the text they read. Because of this, everyone is a preacher and proclaims what scriptures appeal to their aims leading church members to believe prejudices, philosophies, and psychological phenomena. Kevin Yavouch was of the same view.

The text is not a mirror or an echo chamber where we see ourselves and hear our own voices the text is not to be used for the aims and purpose of the interpreters. The text is not a privilege for the reader to peruse his/her agenda. The interpreter is not the producer of the meaning of the text (Kevin, 1998).

The research concluded that to interpret a healthy interpretation. The exegetes will be mindful of grammar and the text's historical context for the best understanding of the original meaning intended by the text. Studying the book's background: the author, the audience, and the occasion of writing is indispensable from the knowledge conceptualized from the book's background, an interpreter would be sure of the meaning of the text.

According to the research, the background of the book of Romans gives the researchers what it means, from the text Rom 8:28, Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν (we know that all things work together for good to them that love God and are called according to his purpose). Prior to the immediate context verse 18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. (Considering our present suffering is worth comparing with our glory to be revealed).

According to the book's large context, the interpreter should understand that the believers were suffering when the author wrote the text. Therefore the text fits the context and the whole letter to Romans, especially when referring to the many references that were studied in chapter four under the topic The Idea of ἀγαπῶσι Romans 8:28 in View of the Book, when the reader goes through the analysis of different texts that were considered in the book of Romans. Besides that, the study outcome will show suffering grammatically (syntax).

What is more, the great of πάντα (everything), which is an adjective and substantive adjective that carry the idea of

Vocabulary in the sentence or a clause when studied by the lexicon dictionary to know the historical meaning of the vocabulary used by the author is indispensable unless the grammar is considered. The research confirmed that when a text is considered, as mentioned above in the previous paragraph, the certainty of the original meaning intended by the text is 80% and 90%. Furthermore, the interpreter can apply a healthy application to the audience. Furthermore, the meaning would be coherent with the other meanings in the biblical scriptures without contradiction of ideas or theology.

The research urged researchers to further the research by looking at other methodologies of interpretation to compare and contrast them to see which one gives an accurate interpretation of the original meaning intended of a text by the author, especially

by comparing side by side regarding the grammatical and historical methods of interpretation.

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APPENDICES

APPENDIX I: WORK SCHEDULE

S/No	ACTIVITY	Jan 2022	Apr 2022	May - Aug 2022	Sep 2022	Oct- Dec 2022	Jan - Apr 2023
1.	Concept Paper Development						
2.	Concept Presentation to Supervisors						
3.	Proposal development and sharing with						
4.	Defence of Proposal						
5.	Exegesis						
6.	Discussion and Application						
7.	Conclusion and Defense of Thesis						
8.	Final Copy of Thesis and corrections						

APPENDIX II: BUDGET

The following is the budget estimates for the research.

S/NO.	ITEM	UNIT PRICE	QUANTITY	TOTAL COST
		(KSHS)	(UNITS)	(KSHS)
1	Stationery - Papers	500.00	20 Reams	10,000.00
2	Travelling Logistics	9,500.00	-	9,500.00
3	Internet Cost	1,000.00	15 months	15,000.00
4	Printing cost	2,500.00	-	2,500.00
5	Photocopying cost	2,500.00	-	2,500.00
6	Editing cost	15,000.00	-	15,000.00
7	Statutory fees	7,500.00	2 Trimesters	15,000.00
8	Miscellaneous (12.5%)	-	-	8,500.00
	GRAND TOTAL			78,000.00