Stories of Sin: The Role of Genesis 2-4 in Romans 1-8

by

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I hereby declare that this thesis is my own work and to the best of my knowledge contains no materials previously published or written by another person. It contains no material extracted in whole or part by which I have qualified for or been awarded another degree or diploma. No other person's work has been used without due acknowledgment in the main text of the thesis. I also declare that any assistance received from others in terms of design, style, presentation and linguistic expression is acknowledged.

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Abstract

It has been widely recognised that Romans alludes to the story of Adam and Eve not only in 5:12-21, but also in 1:18ff, 7:7-11, and 8:18-22. While each of these allusions has been studied in isolation, few scholars have sought to tie them together or sought to synthesise the function of Genesis 2-3 in Romans. This thesis examines each of Paul's allusions carefully, along with a less well recognised echo of Genesis 4:7, to understand the overall function of the Genesis 2-4 narrative in Romans 1-8. In doing so, it is recognised that Paul is telling stories of sinful humanity from various perspectives, and each story in some way follows the pattern of the Edenic narrative. The stories of collective humanity (1:18-32), the one man Adam (alluded to in 5:12-21), the sinful individual "I" (7:7-11), and the personified cosmic entity of "Sin" each express key aspects of Paul's understanding of the human predicament, and each is patterned in some way after Genesis 2-4. The new story of Christ, however, brings these old stories to an end and achieves the *telos* that Adamic humanity failed to achieve (8:18-23).

Through these observations, we see that Paul engages with his scriptures *typologically*, seeing the pattern of the Edenic events as having significance beyond themselves. Personified Sin, derived by Paul from Genesis 4:7 MT, emerges from the Edenic events as a real power at the human relational level. It affects every human being, leading them to sin, even as each human's sins give rise to Sin's power. This pattern, established by Adam, applies to all humanity outside of Christ. Only in Christ's new story – his new pattern or type – can humans escape the reign of Sin that leads to Death, and instead live lives of suffering that leads to resurrection from the dead and eternal life in glory.

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Table of Contents

List of Tables and Figures

1. A Pauline Predicament

Sin entered the world

In Romans 5:12, Paul makes this deceptively simple assertion. But what does it mean? Who or what is "Sin"? What does it mean that it "entered the world"? From where – if anywhere – did Paul derive this strange conception of the human predicament? And how does this personified entity of Sin relate to the human misdeeds that Paul especially emphasises in Romans 1:28-32? Are humans victims of a cosmic power, or perpetrators of evil? Or if Paul seems to assert both, how is that possible?

This cluster of questions has driven significant scholarly interest in Paul's conception of s/Sin.[1] While Paul's references to Adam may be profitably compared with Adamic references in other Second Temple Jewish texts (such as 2 Baruch and 2 Esdras), Paul frequently cites his Jewish scriptures as authoritative and gives them primacy in his writings. This study therefore seeks to understand Paul on his own terms by investigating his conception of Sin primarily with regard to the text that he himself calls attention to.[2] When "Sin enters the world through one man", Paul is drawing attention to the Edenic narrative of Genesis, so that narrative will be treated as Paul's primary source for this aspect of Romans. Non-Pauline Second Temple literature will play only a secondary role in this study.

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[1] In this study I will follow the practise that has emerged in these debates of using capitalised "Sin" to refer to the personified entity, lowercase "sin" to refer to a concrete act, and "s/Sin" when there is ambiguity.

[2] This study is therefore taking what Francis Watson has called a "maximalist" approach to Paul's use of scripture, beginning from the assumption "that scripture is profoundly important to Paul", Francis Watson, "Scripture in Pauline Theology: How Far Down Does It Go?" *JTI* 2.2 (2008):182. The test of this assumption will be in the coherence of the results that flow from it.

By focussing explicitly on Paul's primary source, two aspects of Sin in Paul that have been underdeveloped in scholarship will come to the fore. First, is the consistent Adamic pattern in Paul's descriptions of s/Sin in Romans. Whether Paul is writing of collective humanity (1:18-32), the one man Adam (alluded to in 5:12-21), the sinful individual "I" (7:7-11), or the personified cosmic entity of "Sin", Adam's story infuses Paul's thought. The pattern set by Adam is foundational for Paul, so that even as he tells several stories of s/Sin, they are unified *typologically* as a single Adamic story.

Secondly, the narrative unit of Genesis that Paul alludes to – Genesis 2:4-4:26 (hereafter referred to as "Genesis 2-4") – provides important conceptual background for Paul's personification of Sin that has been largely neglected. While a few scholars have noted that Paul's personification parallels God's speech to Cain in Genesis 4:7 MT (see 5.4), none have developed this connection or noted the suggestive parallel in the characterisation of Sin in these two texts: Whereas God warns Cain that Sin desires and Cain is to rule, Paul inverts the relationship. Sin rules, and does so through people's desires (Rom 6:12; 7:7-8).

This study therefore has two goals. The first is to observe Paul's exegesis of Genesis 2-4 in Romans in order to develop a clearer understanding of Paul as a reader of his Scriptures. The second is a more precise understanding of Paul's account of the human predicament. We will therefore seek to understand Paul's conception of Sin in Romans through an intertextual approach, generating a narrative result: Paul's stories of Sin.

1.1. Why Genesis 2-4? The Boundaries of this Study

There have, of course, been many studies of Paul's explicit allusions to Adam, often taking Romans 5 and 1 Corinthians 15 together.[3] Further studies have considered subtler Adamic references, such as in Romans 1:18-32 or 7:7-25.[4] Relatively few studies, however, have sought to draw together the Adamic (or Edenic) references throughout Romans. Wedderburn and Gathercole have each drawn the Adamic themes of Romans 1 and 7 together;[5] Dunn, Adams, Kidwell, and Meyer have each sought to integrate a full range of "Adamic" passages in Romans.[6] Each of these treatments, however, is relatively brief. Furthermore, Dunn, Adams, and Kidwell each discuss Adamic themes or an Adam motif, which inevitably incorporates passages that do not themselves echo the Genesis narrative, but which pick up

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[3] E.g. Karl Barth, *Christ and Adam: Man and Humanity in Romans 5*, trans. T. A. Smail (New York: Harper & Brothers, 1956); trans. of *Christus und Adam nach Römer 5* (Zollikon-Zurich: Evangelischer, 1952); C. K. Barrett, *From First Adam to Last: A Study in Pauline Theology* (London: Adam & Charles Black, 1962); Robin Scroggs, *The Last Adam: A Study in Pauline Anthropology* (Philadelphia: Fortress, 1966); Rudolf Bultmann, "Adam and Christ in Romans 5," in *The Old and New Man in the Letters of Paul*, trans. Keith R. Crim (Richmond, VA: Knox, 1967), 49–79; trans. of *Der alte und der neue Mensch in der Theologie des Paulus* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1964); Felipe de Jesus Legarreta-Castillo, *The Figure of Adam in Romans 5 and 1 Corinthians 15: The New Creation and Its Ethical and Social Reconfiguration*, Emerging Scholars (Minneapolis: Fortress, 2014).

[4] See chapters 2 and 6 respectively.

[5] A. J. M. Wedderburn, "Adam in Paul's Letter to the Romans," in *Studia Biblica 1978: III. Papers on Paul and Other New Testament Authors*, ed. E. A. Livingstone, JSNTSup3 (Sheffield: JSOT, 1980), 413–30; Simon J. Gathercole, "Sin in God's Economy: Agencies in Romans 1 and 7," in *Divine and Human Agency in Paul and His Cultural Environment*, ed. John M. G. Barclay and Simon J. Gathercole, LNTS 335 (London: T&T Clark, 2006), 158–72.

[6] James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 90–101; Edward Adams, "Paul's Story of God and Creation: The Story of How God Fulfils His Purposes in Creation," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 26–29; Brian Kidwell, "The Adamic Backdrop Of Romans," *CTR* 11.1 (2013): 111–15; Nicholas A. Meyer, *Adam's Dust and Adam's Glory in the Hodayot and the Letters of Paul: Rethinking Anthropogony and Theology*, NovTSup 168 (Leiden: Brill, 2016), 175–227. None of these studies incorporate the allusion to Genesis 3 in Romans 16:20, but have focussed on the body of Romans. Space has similarly precluded discussion of this additional allusion in this study.

themes that are elsewhere associated with Adam.[7] This study, however, is more strictly focussed on Paul's use of scripture.

A further difference in this study is one of scope, as Genesis 4 is considered as a relevant scriptural text but Genesis 1 receives relatively little attention. These boundaries have been selected for two reasons, both derived from the goals of this study. First, while it is common to divide the early chapters of Genesis according to a pre-fall state (Gen 1-2), the fall (Gen 3), and post-fall (Gen 4ff), these divisions derive from theological concerns rather than the text of Genesis. The internal structure of Genesis is instead marked (in part) by the recurring formula "These are the generations of…" (אֵלֶּה תוֹלְדוֹת).[8] While there is admittedly no direct evidence that Paul recognised these formulae as structural or that they influenced his understanding of Genesis, there is no evidence that he recognised alternative divisions either. This selection of chapters may risk drawing boundaries that Paul did not recognise, but boundaries have to be drawn somewhere. Furthermore, this study seeks to observe Pauline exegesis, so exegetically defined boundaries seem more suitable than theological ones. Thus, this study considers in full the narrative unit that Genesis calls "the generations of the heavens and the earth" (2:4).

The second reason for these boundaries derives from the goal of observing Paul's understanding of the human predicament. One of the more significant debates in Pauline

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[7] For example, each connects "glory" with "Adam", and therefore (quite reasonably) find this theme in Romans 3:23 even though there is no verbal echo of Genesis 2-4, Dunn, *Theology of Paul*, 93–94; Adams, "God and Creation," 26; Kidwell, "Adamic Backdrop," 113.

[8] Genesis 2:4, 5:1 (זֶה סֵפֶר תּוֹלְדֹת), 6:9, 10:1, 11:10, 11:27, 25:12, 19, 36:1, 9, 37:2. These eleven formulae break Genesis into twelve sections. On these formulae as structuring devices, see e.g. L. A. Turner, "Genesis, Book Of," *DOTP*, 350; Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament*, Siphrut: LTHS 1 (Winona Lake: Eisenbrauns, 2009), 16.

studies in recent decades has been the relationship between individual infractions against the divine will (i.e. sins) and Paul's depiction of a cosmic overlord (i.e. Sin). This relationship will be addressed in philosophical terms in chapter 3, but chapter 5 will argue for the relevance of Genesis 4:7 MT as background to Paul's personification of Sin – a connection that has often been overlooked, and never fully developed. By including Genesis 4 alongside the Edenic narrative of Genesis 2-3, we may therefore obtain a clearer understanding of the Sin that enters the world through Adam (Rom 5:12). Genesis 1, in contrast, does not deal with Sin, so its role in Romans is not considered in detail.

1.2. Which Genesis 2-4? Paul's Use of the LXX and MT[9]

One uncertainty in observing Paul's use of other texts is the question of which text Paul was using.[10] Koch, for example, simply assumes that "Paulus setz in seinen Schriftzitaten grundsätzlich den Text der LXX voraus."[11] Any variations in Paul's citations are therefore considered primarily for their implications for recensions of the LXX. While a variation in

[9] Here and throughout this study, "LXX" will be used to refer to the Jewish scriptures in Greek, sometimes called the "Old Greek", including those texts with no (extant) Hebrew precursor. "MT" will similarly refer to the Hebrew text as it has been preserved through the Masoretic tradition. Both terms can be used in much narrower senses, and the anachronism of "MT" in particular is acknowledged, but both terms are used in these senses for convenience.

[10] For convenience, the first century Hebrew (and Aramaic) scriptures will be referred to as the "MT". Likewise, the Greek translation of the Hebrew scriptures will be referred to as the "LXX".

[11] Dietrich-Alex Koch, *Die Schrift als Zeuge des Evangeliums: Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus*, BHT 69 (Tübingen: Mohr Siebeck, 1986), 48. McAuley makes a similar assumption, David McAuley, *Paul's Covert Use of Scripture: Intertextuality and Rhetorical Situation in Philippians 2:10-16* (Eugene: Pickwick, 2015), 13–24. Stanley goes so far as to claim "[a]ll modern investigators are agreed in viewing the Greek Septuagint as the primary *Vorlage* for Paul's citations from the Jewish Scriptures", Christopher D. Stanley, *Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature*, SNTSMS 74 (Cambridge: Cambridge University Press, 1992), 67.

Paul's LXX text is one possible explanation for a textual variant, however, Koch doesn't consider the additional possibility that Paul engaged directly with the Hebrew text.

In contrast, an earlier generation of scholar was content that "Paul learnt to think in Hebrew",[12] and more recently, Richard Bauckham has suggested that "most early Christian exegesis of the Old Testament was done with reference to the Hebrew text, even when the Greek text was also employed".[13] The relative value of studying the MT as a Pauline source-text is therefore disputed.

Perhaps the primary reasons for the assumption that Paul engaged with the Greek scriptures are that Paul wrote in Greek, and that many of his citations conform to known Greek versions.[14] Paul certainly engaged with the LXX as his primary scriptural text. "Paul's propensity to create literary allusions to the Jewish Scriptures mandates a focus on Greek

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[12] Barrett, *First Adam*, 6.

[13] Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Grand Rapids: Eerdmans, 1998), 50. Cf. Peter Orr, "The Intercession of Christ in Romans 8:34," in *Romans and the Legacy of St Paul. Historical, Theological, & Social Perspectives*, ed. Peter G. Bolt and James R. Harrison, Occasional Series 1 (Macquarie Park, NSW: SCD, 2019), 167.

[14] Stanley refers to a "growing … view that Paul relied on a Hebraizing revision of the Old Greek, or even a different translation altogether" in cases where Paul's text matches the MT instead of the LXX, Stanley, *Language of Scripture*, 67. He does not, however, cite any examples of scholars who hold this view, or explain how any conclusion can be reached about who produced the variant translation. He seems to simply assume that it could not have been Paul. Kruse similarly attributes "minor differences" in the text to "different versions of the LXX" without considering that Paul could have engaged directly with the Hebrew, Colin G. Kruse, "Paul's Use of Scripture in Romans," in *Paul and Scripture*, ed. Stanley E. Porter and Christopher D. Land, Pauline Studies 10 (Leiden: Brill, 2019), 89.

Jewish Scripture as his source",[15] and on even a conservative account, almost two-thirds of his direct citations use the language of the LXX.[16]

A problem arises, however, when this general pattern is absolutised and Paul's use of the LXX is taken to exclude engagement with his Hebrew scriptures. As Lim has argued, "Paul cited his scriptures in Greek, because that was the language of his letters, but it does not necessarily follow that the biblical citations are, then, to be textually classified as the septuagintal text-type."[17]

When the MT is considered as a potential source, therefore, it becomes apparent that the LXX is not the *only* scriptural text that Paul may have engaged. In Paul's four undisputed letters, his "quotations agree with both the MT *and* LXX 41 times out of 92 cases (45 per cent). Paul cites the LXX, when it differs from the MT, only on 17 occasions (18 per cent)."[18] Additionally, Paul's biography is not straightforwardly Hellenistic but is also to some extent

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[15] McAuley, *Covert Use*, 13.

[16] Timothy H. Lim, "Qumran Scholarship and the Study of the Old Testament in the New Testament," *JSNT* 38.1 (2015): 71. Stanley arrives at a less conservative figure of 95% by including passages "that show signs of significant editorial activity", Stanley, *Language of Scripture*, 67.

[17] Lim, "Qumran Scholarship," 71. Porter, however, quite reasonably puts forward the narrower position that "where the Septuagint matches the Hebrew text it should be presumed as septuagintal", Stanley E. Porter, "Paul and His Use of Scripture: Further Considerations," in *Paul and Scripture*, ed. Stanley E. Porter and Christopher D. Land, Pauline Studies 10 (Leiden: Brill, 2019), 23. Where Lim's concern is to allow the possibility of a Hebrew background, Porter's concern is to maintain that references to the LXX text are recognised as such even when the LXX is a close translation of the MT.

[18] Lim, "Qumran Scholarship," 71, italics original; cf. Timothy H. Lim, *Holy Scripture in the Qumran Commentaries and Pauline Letters* (Oxford: Clarendon, 1997), 141–42.

Hebraic (Phil 3:5; Gal 1:14).[19] On the relatively rare occasions that Paul's language does not match the LXX, the MT should therefore be considered as a possible source.[20]

The point here is certainly not to give priority to the MT, but rather to challenge its exclusion from particular approaches to Paul. This study will consider possible allusions first with respect to the LXX – which is undoubtedly Paul's "default"[21] – but *also* with respect to the MT when it provides a suggestive background not found in the LXX.

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[19] There is some dispute about the reliability of Acts for Paul's biography, prompting N. T. Wright to reflect "damned if you do and damned if you don't" include Acts in understanding Paul's biography, N. T. Wright, "The Challenge of Dialogue: A Partial and Preliminary Response," in *God and the Faithfulness of Paul*, WUNT 413 (Tübingen: Mohr Siebeck, 2016), 716. Insofar as Luke's testimony can be verified, and despite its incompleteness, he "proves to be reliable", Paul Barnett, *Paul: Missionary of Jesus*, vol. 2 of *After Jesus* (Grand Rapids: Eerdmans, 2008), 4; cf. Paul Barnett, *The Birth of Christianity: The First Twenty Years*, vol. 1 of *After Jesus* (Grand Rapids: Eerdmans, 2005), 205. Therefore it is reasonable to accept that Paul was educated in Jerusalem by the Pharisee Gamaliel (Acts 22:3, cf. 5:34) – a picture that coheres with the general pattern of education for citizens of Tarsus, who studied first at home, then typically completed their studies abroad. Stanley E. Porter, "Paul and His Bible: His Education and Access to the Scriptures of Israel," in *As It Is Written: Studying Paul's Use of Scripture*, ed. Stanley E. Porter and Christopher D. Stanley, Symposium 50 (Atlanta: SBL, 2008), 99. This personal history greatly increases the likelihood that Paul's understanding of his scriptures developed at least partly in Hebrew. Cf. Porter, "Further Considerations," 9–10.

[20] In any particular case, it will be impossible to tell whether Paul engaged the Hebrew text directly, or whether he engaged a Greek translation that more closely matches the MT than the LXX does, but is no longer extant. This uncertainty is beside the point, however. The goal is not to conclude which language Paul was reading, but to consider where his ideas are derived from his scriptures. Note, however, that "for echo and allusion … there is usually no good reason to differentiate the Hebrew and Greek textual traditions", Porter, "Further Considerations," 22.

[21] See esp. Porter, "Further Considerations," 8. Wagner similarly affirms the LXX as Paul's primary source for Isaiah, but explicitly stops short of claiming that Paul "knew the book of Isaiah only in Greek", J. Ross Wagner, *Heralds of the Good News: Isaiah and Paul "in Concert" in the Letter to the Romans*, NovTSup 101 (Leiden: Brill, 2002), 345. Modern scholars similarly use default English versions, even when engaging with original languages, see e.g. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), xi.

1.3. An Intertextual Approach

Richard Hays introduced the terminology of "intertextuality" to biblical studies as a way of speaking of "the embedding of fragments of an earlier text within a later one".[22] As this study observes Paul's use of Genesis 2-4, it will inevitably be "intertextual" in this sense.

One of the controversial aspects of Hays' terminology, however, was its divergence from the earlier theory of "intertextuality" developed by Julia Kristeva.[23] In its original form, "intertextuality" is a *reader-oriented* methodology, so the chronology of texts is irrelevant (it is "purely synchronic").[24] Hays, however, explicitly refers to "an earlier text within a later one",[25] which is nonsensical to Kristeva's intertextuality. Hays' conception of intertextuality is instead *author-oriented* and *diachronic*.[26]

The terminology of "intertextuality" has therefore been debated, but whatever it is called,[27] this study will follow Hays' method as it has become established in biblical studies. Genesis 2-4 will be considered as a source for Paul's theology as he wrote Romans.

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[22] Hays, *Echoes*, 14.

[23] Hays cites e.g. Julia Kristeva, *Semiotike: recherches pour une sémanalyse* (Paris: Seuil, 1969); Julia Kristeva, *La Révolution du langage poétique: l'avant-garde à la fin du XIXe siècle, Lautréamont et Mallarmé* (Paris: Seuil, 1974).

[24] Geoffrey D. Miller, "Intertextuality in Old Testament Research," *Curr. Biblic. Res.* 9.3 (2010): 286.

[25] Hays, *Echoes*, 14.

[26] Miller, "Intertextuality," 286. Hays has defended his use of "intertextuality" without its accompanying "ideological framework", Richard B. Hays, "On the Rebound: A Response to Critiques of Echoes of Scripture in the Letters of Paul," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 173.

[27] Miller calls this *inner-biblical exegesis* in order to distinguish this method from Kristeva's *intertextuality*, Miller, "Intertextuality," 305. Yoon similarly argues for distinct terminology, but rejects Miller's suggestion in favour of "inter-textuality" (with a hyphen) – which is perhaps too subtle, David I. Yoon, "The Ideological Inception of Intertextuality and Its Dissonance in Current Biblical Studies," *Curr. Biblic. Res.* 12.1 (2012): 58–

1.3.1. Types of OT Reference

Whereas Hays introduced three terms to describe OT references (quotation, allusion, and echo),[28] Stanley Porter has more recently argued that greater clarity can be achieved by using five categories:[29] Formulaic quotations (i.e. those with explicit introductory formula calling attention to their presence),[30] direct quotations (several consecutive words from a source text, but without an introductory formula),[31] paraphrases ("use [of] some of the same words … often in different syntax"), allusions (pointing – often subtly – to a source text without quoting it), and echoes ("thematically related language"). While such taxonomies will always contain ambiguities around their edges, Porter's distinction between formulaic and direct quotations is especially important, as the rhetorical functions of these types of quotation are quite different. Likewise, paraphrases and other forms of allusion are probably best treated in distinct ways.

For this study, however, Porter's first three categories are largely redundant. Paul neither quotes nor paraphrases Genesis 2-4. Romans 5:12-21 clearly alludes to Genesis 2-3, but without any significant linguistic connections. Paul is simply referring to a story that he

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76. Hays himself does not see the terminology as necessary, and is willing to "surrender it with a shrug", Hays, "Rebound," 174.

[28] Hays, *Echoes*, esp. 19-21.

[29] Porter, "Further Considerations," 20–21. Compare Porter's earlier work, in which he preferred to conflate echoes and allusions, Stanley E. Porter, "Allusions and Echoes," in *As It Is Written: Studying Paul's Use of Scripture*, ed. Stanley E. Porter and Christopher D. Stanley, Symposium 50 (Atlanta: SBL, 2008), 38. Despite the examples of blurred categories in his earlier work, Hays has continued to describe echoes and allusions as existing on a spectrum, Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016), 10.

[30] The function of different citation formulae is discussed in more detail by Francis Watson, *Paul and the Hermeneutics of Faith*, 2nd ed., Cornerstones (London: Bloomsbury, 2016), 39–41.

[31] E.g. Ephesians 5:31 cites at least 20 Greek words from Genesis 2:24, but with no explicit introductory formula.

assumes his readers will know. Other references to Adam (1:18ff, 7:7ff) are even more oblique (and therefore debated). While 7:7-11 contains some verbal links, they are firmly within the category of echo. Romans 1:18ff, however, entirely lacks verbal echoes of the Edenic narrative. The connection between Romans 1:18ff and Genesis 2-3, if it is recognised, may best be understood as yet another category of textual relationship (see chapter 2).

1.3.2. Recognising Echoes and Allusions

When Hays first introduced the terminology of "echoes" into biblical studies, he offered the example of Philippians 1:19 alluding to Job 13:16 LXX (a very likely reference) and Job 19:25 (a faint and disputable echo).[32] His example was well chosen, as the latter reference is both plausible and elusive enough to leave most readers uncertain of its legitimacy. Hays' recognised that it is sometimes hard to know how much to read into these parallels, but it is nevertheless helpful to have the conversation.

Others have been less circumspect, claiming much more dubious "echoes" with a much higher degree of certainty that is warranted. To take a single example, Paul Foster comments that:

> Liebengood claims that the eschatological programme of Zech. 9–14 functions as a substructure to the theological perspectives of 1 Peter. … [I]n the NA28 table of Citations and Allusions (Appendix III) no allusion or citation of Zechariah is listed as occurring in 1 Peter. Even within … Beale and Carson's *Commentary on the Use of the Old Testament in the*

[32] Hays, *Echoes*, 21–24.

> *New Testament* (2007), in Carson's extensive section on 1 Peter not even a single allusion to Zechariah is identified anywhere in 1 Peter. In the end there is no obvious evidence to support the thesis that Liebengood puts forward.[33]

Avoiding such questionable echoes is a crucial exegetical goal, because "we should refrain from stuffing words into the mouths of others".[34] At the same time, however, exegetes should seek to avoid the opposite error of missing what the author is saying. "[W]e should find no more than what is there [and] we should find no less".[35] How, then, do we decide which echoes legitimately belong to Paul's text and which do not?

The standard solution has been to evaluate proposed echoes against agreed criteria. From the very beginning of the discussion, Hays suggested "Seven Tests": Availability, Volume,[36] Recurrence, Thematic Coherence, Historical Plausibility, History of Interpretation, and

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[33] Paul Foster, "Echoes without Resonance: Critiquing Certain Aspects of Recent Scholarly Trends in the Study of the Jewish Scriptures in the New Testament," *JSNT* 38.1 (2015): 107–8. Foster is citing Kelly D. Liebengood, *The Eschatology of 1 Peter: Considering the Influence of Zechariah 9–14*, SNTSMS 157 (Cambridge: Cambridge University Press, 2014).

[34] P. J. Leithart, *Deep Exegesis: The Mystery of Reading Scripture* (Waco: Baylor University Press, 2009), 110.

[35] Leithart, *Deep Exegesis*, 110.

[36] Volume, roughly meaning the number of words repeated from the earlier text, is often considered the most important criterion as it is the most objective. Some caution is justified, however. An audience familiar with the relevant canon may in fact hear a reference that consists of less than one whole word. For example, when Obi Wan Kenobi fires a blaster then tosses it away saying "so uncivilised" (*Star Wars: Episode III – Revenge of the Sith*, 2005) an informed audience hears the reference to an earlier scene where the only verbal link is the word "civilised" (*Star Wars: A New Hope [Episode IV]*, 1977). Context is critical, and "Satisfaction" truly is "the most important test", Hays, *Echoes*, 31.

Satisfaction.[37] Various alternatives and adjustments have been suggested, but most have consisted of minor changes, and none have been as influential.[38] Nevertheless, some scholars have held that "a more controlled methodology needs to be employed".[39]

Stanley Porter, for example, has argued for a more objective, scientific methodology, contending that Hays' "last four [tests] are not so much criteria for determining echoes as they are attempts to establish the interpretation of these echoes".[40] Porter, however, draws too firm a line between identification and interpretation. While Hays admits to a shift toward interpretation from test 4 onwards, *identification* of a textual feature cannot be separated from the *interpretation of its meaning*. If a scriptural reference is "identified" by an "objective" computer algorithm[41] but makes no sense to human readers, most interpreters would reject the original identification as a result of faulty programming. Interpretation is a necessary aspect of identification.

Underlying Porter's critique, however, is a concern that meaning in a text should not be dependent on the audience. If one audience member brings a different level of knowledge to

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[37] Hays, *Echoes*, 29–32. Cf. Hays' later discussion, defence, and application of these tests to Romans' use of Isaiah, Richard B. Hays, "'Who Has Believed Our Message?' Paul's Reading of Isaiah," in *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids: Eerdmans, 2005), 34–45.

[38] For summaries of this debate, see David A. Shaw, "Converted Imaginations? The Reception of Richard Hays's Intertextual Method," *Curr. Biblic. Res.* 11.2 (2013): 236–41; David Allen, "The Use of Criteria: The State of the Question" in *Methodology in the Use of the Old Testament in the New: Context and Criteria*, ed. David Allen and Steve Smith, LNTS 579 (London: T&T Clark, 2020), 129-41.

[39] Foster, "Echoes without Resonance," 109.

[40] Porter, "Allusions and Echoes," 39.

[41] E.g. Brett Martin Graham, "Echoes of Scripture and the Jewish Pseudepigrapha in the Pastoral Epistles: Including a Method of Identifying High-Interest Parallels" (PhD Thesis, University of Sydney, 2018), https://ses.library.usyd.edu.au/bitstream/2123/18740/2/Graham_BM_thesis.pdf. The suggestion that such an algorithm is fallible is not to denigrate such work, but to recognise its limitations.

another, "does that mean the text is now different"?[42] Literary approaches that have located meaning primarily in the reader have effectively denied the stability of meaning.[43] As Leithart puts it, however, "Not just any hypothesis [of a text's meaning] will do. It must encompass the data, and it must operate within the constraints of historical setting and biblical conventions."[44]

Porter is therefore right to seek to preserve the stability of the text's meaning. To this end, Hays' first criterion of the "availability" of a proposed source text (insofar as it is available to *audiences*) should not ask "what did the audience know in actual, historical fact?" This question is unanswerable, and would result in different meanings for different audiences. Instead, it should ask "could (some of) the implied audience reasonably be expected to know this?" Framed this way, evaluating the "availability" of a source text not only becomes possible, but can also act as a negative check against "unthinkable" meanings[45] and maintain the stability of the text's meaning. In this way, understanding Paul's audience matters, but the audience does not generate Paul's meaning.

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[42] Porter, "Allusions and Echoes," 38.

[43] There may be some risk of overstating this phenomenon, since "[n]o one claims that 'anything goes'", Jonathan Culler, *Literary Theory: A Very Short Introduction*, Very Short Introductions (Oxford: Oxford University Press, 1997), 63. Nevertheless, reader-response approaches often risk imposing apparently foreign ideas onto texts in an unrestrained way. Instead, responsible reading should remain anchored in the text and in its historical context.

[44] Leithart, *Deep Exegesis*, 137.

[45] To defend the validity of echoes of scripture as generally "thinkable" for Paul's audience, see Gamble: "The fact that virtually all the earliest Christian writers were deeply interested in Jewish scripture and gave it theological use presumes that their readers too were aware of scripture, acknowledged its authority, and knew its substance", Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995), 213. Contra Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (New York: T&T Clark, 2004), 38–61.

With this clarification in place, this study will therefore apply Hays' original criteria to uncertain textual echoes. Nevertheless, no set of tests or careful methodology can produce an infallible interpretation; "no exegesis is without presuppositions".[46] Wagner, for example, argues that

> Porter misses the mark when he criticizes Hays for failing to offer a rigorous set of criteria, as if interpretation were simply a matter of hitting on the right methodology. While methodological rigor is crucial for certain purposes, it fails miserably as a strategy for reading literature, particularly for such metaphorically-charged literature as Paul's letters.[47]

The plausibility of proposed echoes will be tested not by an objective method, but by their reception. "[R]eading is a communal activity."[48]

1.3.2.1. Authorial Consciousness

One question that often arises implicitly in discussions of an author's meaning is that of "authorial intention" or "authorial consciousness". Recall, for example, Hays' original illustration of scriptural echo (οἶδα γὰρ ὅτι in Phil 1:19, perhaps echoing Job 19:25). Hays suggests that this echo is "perhaps subliminally recalled by his evocation of Job [earlier in

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[46] Rudolf Bultmann, "Is Exegesis Without Presuppositions Possible?," in *New Testament & Mythology and Other Basic Writings*, ed. and trans. Schubert M. Ogden (London: SCM, 1984), 145; trans. from *Glauben und Verstehen 3* (Tübingen: Mohr, 1960).

[47] Wagner, *Heralds*, 11, note 44. Cf. Cf. Marko Jauhiainen, *The Use of Zechariah in Revelation*, WUNT 199 (Tübingen: Mohr Siebeck, 2005), 33; Leithart, *Deep Exegesis*, 138–39; Samuel Emadi, "Intertextuality in New Testament Scholarship: Significance, Criteria, and the Art of Intertextual Reading," *Curr. Biblic. Res.* 14.1 (2015): 20.

[48] Wagner, *Heralds*, 13. Cf. Hays, "Who Has Believed?," 30, point 2; Leithart, *Deep Exegesis*, 208.

the verse] but creating no semantic link between the earlier text and the later."[49] Implicit here is the idea that a subliminal (i.e. unconscious) reference makes no "semantic link"; only conscious references do that. Hays seems (in this statement) to assume that semantic meaning comes from conscious thought.[50]

Douglas Moo, on the other hand, doubts that Paul "could ever have fully discarded the rich Jewish associations of the word [Christ] … [H]e appears to use the word usually without giving much thought to its significance. But there still clings to the word in Paul's letters, more clearly in some texts than in others, an allusion to the Old Testament and Jewish background against which Jesus must be understood."[51] That is, Moo wants to preserve much of the Jewish meaning and association of the word "Christ" in Paul's letters, even when those associations do not seem to be in Paul's consciousness ("thought") at a given moment. Moo here implies that meaning can be, at least to some extent, unconscious.

Does meaning then, derive from conscious thought alone, or is unconscious meaning still valid meaning? Perhaps the key comes with recognising that, if we locate meaning in authorial *consciousness*, meaning becomes inaccessible.[52] We have no direct access to the

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[49] Hays, *Echoes*, 24.

[50] Hays' final position on this question is not entirely clear. In this passage of *Echoes* (1989), Hays correlates consciousness and semantic meaning; in a later passage (1993), he stated explicitly that authorial consciousness is not necessary for meaning, claiming instead that "many uses of echoes and allusions are unpremeditated, subconscious; they are grasped consciously, even by their author, only sometimes", Hays, "Rebound," 179. In yet another (1998) he returns to a mediating position, in which a distinction exists but is hard to exploit, saying "it is difficult to distinguish between intentional and unintentional intertextual references in Paul", so "we should not place too much weight upon it", Hays, "Who Has Believed?," 29.

[51] Douglas J. Moo, "The Christology of the Early Pauline Letters," in *Contours of Christology in the New Testament*, ed. Richard N. Longenecker, McMaster NTS (Grand Rapids: Eerdmans, 2005), 187.

[52] Jauhiainen, *Use of Zechariah*, 32. This does not seem to have been understood by McAuley, *Covert Use*, 29–30.

mind of another person – whether living or dead. We are forced to fall back on easier questions as proxies:[53] for example, "how subtle is this meaning?" Therefore, when an interpreter claims that Paul "intended" a meaning (referring to his conscious thoughts), she is really claiming that a particular interpretation of the text makes sense to her. She is assuming (without evidence) that the meaning in her mind was previously in Paul's.[54] Reliable statements about authorial *consciousness* or *intention* are, strictly speaking, impossible.

This rejection of authorial "intent" does not mean, however, that author-oriented *meaning* is inaccessible. As an interpreter reads, she does not perceive conscious mentals states, but a text. As long as the author is a competent communicator, his conscious thoughts generate a great deal of what his text says. "A [text] does not come into existence by accident."[55] Therefore, the meaning of a text is inseparable from its author, but cannot be equated with authorial consciousness. Conscious meaning is expressed in a text, but a text both reveals thoughts that the author is unconscious of, and (potentially) fails to express thoughts that were in the author's conscious mind. As C. S. Lewis wrote, "An author doesn't necessarily understand the meaning of his own story better than anyone else."[56]

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[53] This is something all people do, unavoidably and unconsciously, when faced with difficult questions, Daniel Kahneman, *Thinking, Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 97–104.

[54] Cf. Christopher D. Stanley, "Paul's 'Use' of Scripture: Why the Audience Matters," in *As It Is Written: Studying Paul's Use of Scripture*, ed. Stanley E. Porter and Christopher D. Stanley, Symposium 50 (Atlanta: SBL, 2008), 127.

[55] W. K. Jr Wimsatt and M. C. Beardsley, "The Intentional Fallacy," *Sewanee Rev.* 54.3 (1946): 469. Wimsatt and Beardsley wrote about poems, but the quote is true for all texts.

[56] C. S. Lewis commenting on his book *Till We Have Faces*, cited by David C. Steinmetz, "The Superiority of Pre-Critical Exegesis," *ThTo* 37 (1980): 36.

Psychological research over recent decades has shown decisively that not all thinking is linear or conscious. Daniel Kahneman has summarised this research, stating that "ideas that have been evoked trigger many other ideas, in a spreading cascade of activity in your brain… Furthermore, only a few of the activated ideas will register in consciousness".[57] When Paul thought, he thought in the same way as every other human being. He was not conscious of every thought or association in his own mind. He was not conscious of how these exact words came to his mind, but it was nevertheless *his* brain, *his* mind, that generated these words. When Paul echoes scripture, therefore, his meaning is present in the echo because, one way or another, *he* has put it in the text.

The goal of this study is, therefore, to describe the meaning that Paul has expressed *in his text*. Even Paul's unconscious meaning is Paul's meaning. There is no value in unanswerable questions about which aspects of his text derive from authorial consciousness or intent and which do not.[58] The meaning is in the text.

1.4. A Narrative Result

Paul never identifies or describes himself as a storyteller,[59] and his writings do not belong to the *genre* of narrative.[60] "Paul is simply not a storyteller",[61] so it is not obvious that "story"

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[57] Kahneman, *Thinking, Fast and Slow*, 51–52.

[58] Contra Porter, "Allusions and Echoes," 35–36.

[59] Christoph Heilig, *Paulus als Erzähler? Eine narratologische Perspektive auf die Paulusbriefe*, BZNW 237 (Berlin: De Gruyter, 2020), 4.

[60] Heilig, *Erzähler*, 11–15.

[61] Francis Watson, "Is There a Story in These Texts?," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 232. Watson overstates his case however, as Paul does tell stories within his non-narrative texts. Perhaps it would be better to say that "Paul is not simply a storyteller."

or "narrative" are useful categories for discussing Pauline texts.[62] Nevertheless, narrative approaches to Paul have become relatively common over recent decades. Beginning with Richard Hays' dissertation, *The Faith of Jesus Christ* in 1983,[63] concepts of "story" or "narrative" have featured in several studies of Paul.[64]

Indeed, if Paul is to be understood at all, some degree of narrativity is inevitable. As James Dunn has suggested, "to see history as narrative is to make sense of it."[65] To make sense of Paul, we must understand him within a historical narrative. To make sense of Paul's letters, we must understand them as moments embedded within a larger story or stories – "even if the particularities give only the most fragmentary of glimpses of Paul's understanding" of the stories by which he understands the world.[66]

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[62] The terms "narrative" and "story" are used interchangeably in this study. For this approach in NT Studies, see Adams, "God and Creation," 19 note 1. In narrative theory more generally, see Michael J. Toolan, *Narrative: A Critical Linguistic Approach* (London: Routledge, 1998).

[63] References are to Hays' second edition, Richard B. Hays, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1-4:11*, 2nd ed. (Grand Rapids: Eerdmans, 2002).

[64] e.g. Norman R. Petersen, *Rediscovering Paul: Philemon and the Sociology of Paul's Narrative World* (Philadelphia: Fortress, 1985); Ben Witherington, *Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph* (Louisville: Westminster John Knox, 1994); Frank Thielman, "The Story of Israel and the Theology of Romans 5-8," in *Pauline Theology Volume III: Romans*, ed. David M. Hay and E. Elizabeth Johnson (Minneapolis: Fortress, 1995), 169–95; Sylvia C. Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, JSNTSup 181 (Sheffield: Sheffield Academic, 1999); N. T. Wright, "New Exodus, New Inheritance: The Narrative Substructure of Romans 3-8," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 26–35; A. Katherine Grieb, *The Story of Romans: A Narrative Defense of God's Righteousness* (Louisville: Westminster John Knox, 2002). Though – unlike many other studies in this area – neither "story" nor "narrative" appears in its title, arguably the most influential study of story in Paul is N. T. Wright, *The New Testament and the People of God*, COQG 1 (Minneapolis: Fortress, 1992).

[65] James D. G. Dunn, "The Narrative Approach to Paul: Whose Story?," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 217.

[66] Dunn, "Whose Story?," 217.

This study of Genesis 2-4 in Romans falls within this broad trend in Pauline studies. Genesis 2-4 is a story, and Paul refers to this story both directly (Rom 5:12-21) and indirectly (stories of ἄνθρωποι in 1:18-32 and of ἐγώ in 7:7-25). Therefore, even though this study does not set out to uncover hidden stories within the logic of Romans, its intertextual approach naturally gives rise to a discussion of stories.[67]

The preeminent methodological discussion of stories in Paul is the collection of essays organised by Bruce Longenecker.[68] Within this volume, the contributors display a consensus that "story" or "narrative" is best defined somewhat loosely.[69] Adams offers the following broad definition:

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[67] This dynamic of intertextual approaches leading into recognition of stories has been hinted at by Dunn: "Perhaps we should be asking whether Paul's theologising is more likely to be 'captured' by approaching it in terms of 'intertextuality' … than 'narrative'", Dunn, "Whose Story?," 226.

[68] Bruce W. Longenecker, ed., *Narrative Dynamics in Paul: A Critical Assessment* (Louisville: Westminster John Knox, 2002).

[69] E.g. Adams, "God and Creation," 20; R. Barry Matlock, "The Arrow and the Web: Critical Reflections on a Narrative Approach to Paul," 45–50; Douglas A. Campbell, "The Story of Jesus in Romans and Galatians," 99; Andrew T. Lincoln, "The Stories of Predecessors and Inheritors in Galatians and Romans," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 173. Adams draws on a "'minimalist' definition of narrative" from narrative theorist Michael Toolan, *Narrative*, 7. Cf. Dunn's "unease" at "a too-idealised form of 'story'", Dunn, "Whose Story?," 221. Definitional and methodological concerns have not always been attended to. Barclay critiques what he sees as a too-broad use of the concept: "Wright's use of the term 'story' becomes so all-encompassing that it is hard to know what would *not* qualify for this category", John M. G. Barclay, "Paul's Story: Theology as Testimony," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 134, note 7. Matlock similarly critiques Witherington: "In the largest-scale narrative treatment of Paul to date, *Paul's Narrative Thought World*, Ben Witherington … simply bypasses questions of method." Matlock, "Arrow," 47; cf. Witherington, *Narrative*.

> A story/narrative is a series of events that can be perceived as sequentially and consequentially connected. Typically, stories have characters, settings, and a trajectory.[70]

In a prototypical case, the events that form the story may be laid out in order, but Adams denies that this is a necessary condition. Especially when a story underlies Paul's thought and is not being narrated, "[t]he interconnections that make up the narrative trajectory may emerge in a number of distinct passages, and they may not necessarily appear in their logical, sequential order."[71]

More recently, Christoph Heilig has expressed concern with such broad and flexible understandings of stories. Heilig instead seeks a "wissenschaftlich[e] Anspruch",[72] and to this end suggests the use of a robust, multi-layered classification system for text types ("Textsorten")[73] which he seeks to apply to Paul's letters.[74] Heilig's framework counters a possible methodological assumption that letters and narratives *cannot* overlap[75] but, as an analytical tool to measure whether Paul's letters *do* contain narratives, Heilig's approach is only as sound as his appropriated text-linguistic framework.

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[70] Adams, "God and Creation," 23.

[71] Adams, "God and Creation," 24.

[72] Heilig, *Erzähler*, 16.

[73] Heilig, *Erzähler*, 20–24.

[74] Heilig, *Erzähler*, 24–28.

[75] Heilig, *Erzähler*, 36. As an example of someone who assumes this, Heilig quotes Kun-Chun Wong, *Evangelien im dialog mit Paulus: eine intertextuelle studie zu den synoptikern*, NTOA 89 (Göttingen: Vandenhoeck & Ruprecht, 2012), 44.

It is not obvious, however, that such classification systems are as "scientific" as Heilig seems to assume. Even in the unlikely event that a classification system for texts received universal acceptance, each concrete text needs to be classified according to readers' observations. The problem at hand, however, is the contested identification of stories within Paul's letters deriving from readers' disagreement about what they see in the text. Heilig's solution depends on *agreement* between readers, but the problem with recognising stories in non-narrative texts has generally been a *lack of agreement*. Heilig's method therefore transposes disagreements about concrete texts into debates about an abstract methodology. No matter how rigorous a classification scheme may be, the problem is simply moved down the road. It is not obvious why the additional layer of abstraction should more reliably identify narratives in non-narrative texts. Adams' broad and flexible understanding of story – which keeps the focus on the features of the concrete text – is, therefore, to be preferred.

One of Heilig's significant contributions, however, is his clear distinction between *explicit narratives* and *implicit narratives*.[76] Most methodological discussion has revolved around *implicit* stories or metanarratives that supposedly underly Paul's rhetoric. Heilig's distinctions remind us that there are passages within Paul's letters that tell explicit stories (most prominent is Gal 1:13-2:10). Furthermore, Heilig identifies *elliptical* stories (or story elements) that are assumed by Paul and are presumably recognisable to his readers, but which are unstated in Paul's text.[77] This study will recognise each of these types of story concerning s/Sin. By observing echoes and allusions within the text, we will find two stories

[76] Heilig organises his argument according to this distinction. Part 2 of his book is "Explizite Erzählungen"; Part 3 is "Implizite Erzählungen", Heilig, *Erzähler*, XVI, XX.

[77] On such "„elliptischen" Erzählen", see Heilig, *Erzähler*, 467–68.

that Paul tells explicitly, one story that he does not tell but assumes, and one story that he does not explicitly tell but which is implicit in his argument (see 1.5).

One further question about stories in Paul's thought is how each of his stories relates to the others. Are they unified in the sense of an epic? Does Paul make sense of history as one grand story, "his-story, God's story"?[78] Or are they only unified as an anthology, collected together but are fundamentally different from one another?[79] This is not a question that this study sets out to answer – at least not directly. Its goals are more modest: To observe that specific stories are present and that *these stories* belong together as aspects of a single story. Their relation to any larger story is beyond the scope of this study.

1.5. Four Stories of Sin

In paying attention to Paul's echoes and allusions to Genesis 2-4, this study will consider four distinct stories of human sin. The first is the explicit story of ἄνθρωποι (1:18) in Romans 1:18-32, which bears some striking resemblances to Adam's story. These resemblances will be considered in chapter 2.

The second story is the implicit story of the cosmic overlord, "Sin". Paul introduces this enigmatic character in 5:12, and while he tells no explicit story, Sin acts in various ways and its relationship with humanity develops through Romans 5-8. The story of Sin will therefore be considered over several chapters as it interacts with the other stories in a "two-level drama".[80] Chapter 3 will consider the personification of Sin, what this does and does not

[78] Dunn, "Whose Story?," 224.

[79] Matlock, "Arrow," 53.

[80] Bruce W. Longenecker, "Sin and the Sovereignty of God in Romans," in *Sin and Its Remedy in Paul*, ed. Nijay K. Gupta and John K. Goodrich, CPT (Eugene: Cascade, 2020), 35.

entail, and how this personified entity might relate to the sinful actions depicted elsewhere. Chapter 4 will observe the entry and initial reign of this new "character", and chapter 5 will consider the relevant scriptural background for understanding Sin's "behaviour". Chapters 6 and 7 will then observe the present effects and future downfall of Sin.

The third story considered in this study is Adam's personal story, alluded to in Romans 5:12-21 and 8:18-22. This story will be considered in relation to Adam's descendants in chapter 4 and with regard to the end of Sin in chapter 7. The purpose of Paul's allusion to Adam's story, however, is not to retell Adam's story, but to tell the story of the ἄνθρωποι (5:12c) who follow after him. Romans 5:12-21, therefore, sees the intersection of the stories of Adam, ἄνθρωποι, and cosmic Sin.

The fourth story of Sin is the story of the "I" of Romans 7:7-25, examined in chapter 6. Like 1:18-32, this text tells an explicit story, but instead of casting collective ἄνθρωποι as the main character, Paul casts a single ἄνθρωπος (i.e. ἐγώ) in the central role. Like 1:18-32, this autobiographical story has been frequently seen to correspond in many respects with the Edenic narrative.

This study examines four distinct stories of s/Sin, each grounded in some way in Genesis 2-4, and each interacting with the others. They are not separable from one another, but each story depicts the human predicament from a distinct viewpoint – collective, cosmic, or individual. These are Paul's stories of Sin.

2. An Adamic Story of Sins – Romans 1:18-32

Adam does not appear explicitly in Romans 1, but the pattern of Adam's story has long been recognised. This chapter will examine the function of Adam's story in Romans 1:18-32 alongside other intertextual references (most prominently, *Wisdom of Solomon*, Psalm 106, and Gen 1).[1] The goal will be to give a single coherent account of Paul's intertextual references, his understanding of sinful humanity, and Adam's role therein. First, however, we will briefly consider the internal structure of this passage.

2.1. The Internal Structure of Romans 1:18-32

The internal structure of Romans 1:18-32 revolves around a threefold cycle in which humans reject the knowledge of God, "exchange" (ἀλλάσσω, v. 23; μεταλλάσσω, vv. 25, 26b) something, then God "hands them over" (παραδίδωμι, vv. 24a, 26a, 28), followed by a degeneration in the human condition (24b, 26b-27, 28c-31).

The precise bounds of each cycle are debatable; Mininger, for example, neglects the repeated "exchanges" as inconsequential for the structure,[2] while Runge majors on them.[3] There are no clear grammatical or syntactical boundaries between the cycles, so firm boundaries between them are unsustainable. Instead, each cycle leads inevitably into the next: Verse 25, for example, begins the second cycle with a relative pronoun, ensuring a continuity in the

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[1] In the absence of explicit citations, the presence and significance of inner- (and extra-) biblical echoes and allusions within this passage are not always appreciated. For example, see the extremely brief treatment of these verses in Mark A. Seifrid, "Romans," in *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), 611.

[2] Marcus A. Mininger, *Uncovering the Theme of Revelation in Romans 1:16-3:26*, WUNT 445 (Tübingen: Mohr Siebeck, 2017), 142; Cf. Brendan Byrne, *Romans*, SP 6 (Collegeville, MN: Liturgical, 1996), 64.

[3] Steven E. Runge, *High Definition Commentary: Romans*, Logos ed. (Bellingham: Lexham, 2014), 30–33.

narrative even as it begins to repeat.[4] Likewise in verse 28, as knowledge is rejected for a third time, leading to the third handing over, there is no renewed identification of the subject of the verb, but it carries over from the previous cycle.[5] In this way, the cycles are continuous with one another.

Even if the cycles are "parallel" in their repetition of themes,[6] therefore, they are also progressive, forming a spiral rather than three separable rings.[7] Mininger notes that "the initial descriptions of an impious disposition toward God get progressively shorter in each cycle, while the final descriptions of the worsened conditions that follow God's handing people over get progressively longer."[8] The significance of this progress within the spiral structure will be seen in section 2.3, as Adam's story aligns with the initial conditions (vv. 19-20) and the first cycle (vv. 21-23), but not beyond that. Adam's story is thus both the *beginning of* and the *template for* a larger story.

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[4] Murray particularly emphasises the strength of the connection, claiming that "[t]he pronoun with which verse 25 is introduced [ὅστις] can well express a causal connection and be properly rendered 'for that' ", John Murray, *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1959), 45. BDAG similarly suggests a causal connection in this verse, "since indeed they had exchanged", BDAG, 730.

[5] The introductory conjunction in verse 28 (καί) "closely associate[s]" the two cycles, but cannot on its own establish either continuity or discontinuity, Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, MA: Hendrickson, 2010), 26.

[6] Mininger, *Uncovering Revelation*, 142.

[7] Contra Byrne, *Romans*, 64.

[8] Mininger, *Uncovering Revelation*, 142–43.

2.2. Allusions to *Wisdom of Solomon*

Parallels between Romans 1:18-32 and *Wisdom* 13-15 were first recognised by Eduard Grafe,[9] and have been developed by various scholars over the past century and a quarter,[10] with the result that scholars "have typically read Romans 1.18-32 as a condensed but consistent restatement of *Wisdom's* anti-idolatry polemic."[11] Barr, for example, writes of "a strong affinity or common tradition".[12]

One contested question is whether Paul is *textually* dependent (in the sense of having read *Wisdom*) or merely dependent on the tradition expressed by *Wisdom*. While the extent of parallel arguments and occasional parallel expressions (which extend beyond the passages explored here) makes textual dependence highly probable,[13] it is sufficient for this study to

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[9] Eduard Grafe, "Das Verhältniss der paulinischen Schriften zur Sapientia Salomonis," in *Theologische Abhandlungen: Carl von Weizsäcker zu seinem siebzigsten Geburtstage 11 December 1892 gewidmet* (Freiburg: Mohr Siebeck, 1892), 251–86.

[10] For a detailed survey, see Joseph R. Dodson, *The "Powers" of Personification: Rhetorical Purpose in the Book of Wisdom and the Letter to the Romans*, BZNW 161 (Berlin: de Gruyter, 2008). Important voices since Grafe have included William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, 5th ed., ICC (Edinburgh: T&T Clark, 1902), 51–52; Anders Nygren, *Der Römerbrief* (Göttingen: Vandenhoeck & Ruprecht, 1965), 87–90; Beverly Roberts Gaventa, "The Rhetoric of Death in the Wisdom of Solomon and the Letters of Paul," in *The Listening Heart: Essays in Wisdom and the Psalms in Honour of Roland E. Murphy, O. Carm.*, ed. Kenneth G. Hoglund et al., JSOTSup 58 (Sheffield: JSOT, 1987), 127–41; James Barr, *Biblical Faith and Natural Theology: The Gifford Lectures for 1991 Delivered in the University of Edinburgh* (Oxford: Clarendon, 1993), 58–80; Watson, *Hermeneutics*, 349–78.

[11] Jonathan A. Linebaugh, *God, Grace, and Righteousness in Wisdom of Solomon and Paul's Letter to the Romans*, NovTSup 152 (Leiden: Brill, 2013), 93.

[12] Barr, *Biblical Faith*, 63. Cf. Ben Witherington, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids: Eerdmans, 2004), 63–64.

[13] In discussing Romans 1, Sanday and Headlam catalogue a substantial number of parallels between it and *Wisdom*, *Romans*, 51–52. Dodson appears to misread them however, when they conclude "there can be no question of direct quotation", by taking this as positive conclusion, Dodson, *Powers*, 6. Sanday and Headlam are, however, contrasting the *absence* of "direct quotation" with a strong "resemblance" in "argument", "details", and "to some extent … expression". Nevertheless, when we look beyond Romans 1, the parallel

note that Paul has framed his argument in such a way that it responds to *Wisdom's* teaching, including some recognisable structural correspondences.

Challenging the tendency among some scholars to harmonise Romans 1:18-32 and *Wisdom* 13-15, Jonathan Linebaugh has argued that, rather than merely restating the position of *Wisdom*, Paul's reshaping of *Wisdom's* polemic has subverted it so that "*[t]extual dependence* serves the rhetorical function of establishing *theological difference.*"[14] This thesis is worth recounting in some detail before we move to examine the presence (or otherwise) of allusions to Adam in Romans 1:18-32.

Linebaugh proceeds by recounting four key parallels between *Wisdom* 13-15 and Romans 1:18-32, each condemning Gentile idolatry. He then returns to re-read these verses in Romans in light of the "sting operation"[15] of Romans 2:1-11 that shows Jews to be guilty of the same sins as Gentiles. This re-reading demonstrates that three divergences from *Wisdom* all work together to anticipate the point made in Romans 2:1-11 and summarised so succinctly in 3:22: "There is no difference between Jew and Gentile".

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expressions in Romans 5:12a and *Wisdom* 2:24b provide very strong evidence that Paul's dependence on *Wisdom* is specifically *textual.*

[14] Linebaugh, *God, Grace, and Righteousness*, 96; emphasis original. Cf. Linebaugh's earlier paper, "Announcing the Human: Rethinking the Relationship between Wisdom of Solomon 13-15 and Romans 1.18-2.11," *NTS* 57.2 (2011): 214–37. This transformation of not just the form, but the *theology* of *Wisdom* suggests that Barr is right (if perhaps overly cautious) to say "the probability is that Paul knew [*Wisdom*]", but wrong in the next step of his logic, that "if he knew the book, that it did count for him as an authoritative religious text." Barr, *Biblical Faith*, 58. While Paul certainly transformed texts he considered authoritative, he did not do so in order to contradict them theologically.

[15] Richard B. Hays, *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (Edinburgh: T&T Clark, 1997), 389.

2.2.1. Four Parallels between *Wisdom* 13-14 and Romans 1:18-32

Linebaugh identifies four elements of *Wisdom* 13-14 that have close parallels in Romans 1:18-32. These elements are not scattered, but sequential, forming the "argumentative structure" of the two works.[16] First, "*A (possible) creation-related knowledge of God has been squandered":* Wisdom *13.1-9; Romans 1.19-20."*[17] The two works are similar but not identical in this respect. *Wisdom* depicts the foolish (μάταιος) failing to reason from creation to God, so they do not attain knowledge. Romans, in contrast, depicts people (ἄνθρωποι, 1:18) having knowledge of God but suppressing it and failing to act upon it. Nevertheless, a substantial parallel remains, as information is available but not acted upon.[18]

Second, "*This wasted opportunity to know the true God manifests itself in false religion:* Wisdom *13.10-14.11, 15-21 (and 15.7-13); Romans 1.21-23.*"[19] As with the first parallel,

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[16] Linebaugh, *God, Grace, and Righteousness*, 97. Sanday and Headlam noted the first three parts of the parallel summarized here, but not the fourth, *Romans*, 52. This four-part parallel is also described by Watson, *Hermeneutics*, 373–75. Bornkamm similarly offers a four-part parallel, but breaks down the parts differently. His first three parts correspond to different aspects Linebaugh's first, and his fourth part corresponds to Linebaugh's second and third. Günter Bornkamm, "The Revelation of God's Wrath," in *Early Christian Experience*, trans. Paul L. Hammer, NTL (London: SCM, 1969), 50; trans. of *Das Ende des Gesetzes* 5th ed., (Munich: Christian Kaiser, 1966) and *Studien zu Antike und Urchristentum* 2nd ed., (Munich: Christian Kaiser, 1963). Cf. Douglas A. Campbell, *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009), 360–62. Jervell, by contrast, incorrectly claims that "Der Gedankengang hat hier [Romans 1:18-32] keine fortschreitende Entwicklung", Jacob Jervell, *Imago Dei: Gen 1,26f. im Spätjudentum, in der Gnosis und in den paulinischen Briefen* (Göttingen: Vandenhoeck & Ruprecht, 1960), 315.

[17] Linebaugh, *God, Grace, and Righteousness*, 97. Italics original.

[18] Barr so emphasizes the parallel that he fails to recognize the distinction, describing "the wholesale taking over of [*Wisdom's*] argument by Paul in Romans", *Biblical Faith*, 73.

[19] Linebaugh, *God, Grace, and Righteousness*, 98. Italics original. It is evident at this point that Wisdom speaks of both idolatry and its consequent immorality twice, while Romans makes this movement only once. The "argumentative structure" of the two passages is therefore not quite as exact as Linebaugh may have implied, but the variation is a minor one of form, not content. Paul refrains from *Wisdom's* repetition, but the substance of the parallel remains.

this one is not exact. *Wisdom* catalogues various forms of idolatry, while Paul collapses idolatry into a single category.[20] Nevertheless, the underlying logic is unchanged: failure to recognise God inevitably expresses itself in idolatry.

Third, "*The turn to idols occasions a corresponding decline into immorality:* Wisdom *14.12-14, 22-29; Romans 1.24-31.*"[21] Once again, Paul introduces a variation on the theme, adding the element of divine agency ("God gave them over", 1:24, 26, 28), but both Romans and *Wisdom* agree that idolatry *causes* the descent into immorality. *Wisdom* expresses this causality by identifying idols as the "beginning" (ἀρχή, 14:12, 27) and "cause" (αἰτία, 14:27) of immoral behaviours. Romans expresses this causality through the causative conjunctions διό (1:24) and διὰ τοῦτο (1:26). (The subsequent correlative conjunction καθώς (1:28) therefore probably also implies causality.[22])

Fourth and finally, Linebaugh argues both *Wisdom* and Romans conclude that "*A fitting divine judgment awaits those guilty of idolatry and the corresponding immorality:* Wisdom *14.30-31; Romans 1.32.*"[23] In both books, this is a future eschatological judgment that is "(ir)reducible to anthropological history".[24]

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[20] Cf. Gaventa, "Rhetoric," 128.

[21] Linebaugh, *God, Grace, and Righteousness*, 99. Italics original.

[22] Cf. Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, AB 33 (New York: Doubleday, 1992), 288.

[23] Linebaugh, *God, Grace, and Righteousness*, 100. Italics original.

[24] Linebaugh, *God, Grace, and Righteousness*, 100. See for example, the future tense of μετέρχομαι, *Wisdom* 14:30. Linebaugh hesitates "to fix the juridical context for this coming judgment" in *Wisdom*, but an eschatological judgment remains a possibility, despite Gaventa's suggestion otherwise, Gaventa, "Rhetoric," 140. Mininger helpfully emphasizes *present* judgment in 1:18-32 (Mininger, *Uncovering Revelation*, 152–53), but when 1:32 point to actions "worthy of death" (ἄξιοι θανάτου), it is referring to those who are still living. A future aspect of judgment is therefore also present in Romans 1:32, and this future judgment is parallel in Paul and *Wisdom*, irrespective of their views of present judgment.

2.2.2. Three Divergences of *Wisdom* 13-14 and Romans 1:18-32

After summarising the parallels in the argumentation of these two works, Linebaugh's particular contribution has been to revisit the differences, noted above, in light of Paul's subversion of *Wisdom* in Romans 2:1-11. Where *Wisdom's* polemic was aimed at Gentiles and *not* Jews, Paul's polemic extends to *all people*. The question is whether Paul's extension belongs exclusively to Romans 2, or whether it is already present in chapter 1.

Watson, for example, claims that "there appears to be little or nothing in either text [i.e. *Wisdom* 13-14 and Romans 1:18-32] with which the author of the other would have disagreed."[25] That is, Watson sees Paul's innovation as belonging exclusively to chapter 2. Linebaugh, however, "re-reads" Romans 1:18-32 in order to highlight three departures between Romans and *Wisdom*, and argues that these differences function so that Romans 1:18-32 implicitly repudiates *Wisdom's* dual anthropology even before such a repudiation is made explicit in chapter 2.

First, a symphony of intertextual references in Romans 1:18-32 functions to bring together diverse threads, combining the stories of Adam, Israel, and the human condition into "a single story – the human story."[26] Romans 1:23 alludes first to Sinai via Psalm 106:20 (105:20 LXX).

Ps 105:20 LXX **καὶ ἠλλάξαντο τὴν δόξαν** αὐτῶν

ἐν ὁμοιώματι μόσχου ἔσθοντος χόρτον.

And they exchanged their glory

[25] Watson, *Hermeneutics*, 375.

[26] Linebaugh, *God, Grace, and Righteousness*, 111.

For the likeness of a calf eating grass

Romans 1:23 **καὶ ἤλλαξαν τὴν δόξαν** τοῦ ἀφθάρτου θεοῦ

ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν

And they exchanged the glory of the immortal God

For the likeness of an image of a mortal man and birds and animals and reptiles.

In both texts, the glory of one thing is exchanged for the likeness of something else.[27] The agent of this exchange in Romans 1:23 is the ἄνθρωποι of 1:18, but in the Psalm it is Israel who makes the exchange. Similarly, in Romans the exchange is for a range of images, but in the Psalm it is for one image in particular: The Golden Calf. In this way, the idolatrous exchange that Paul depicts implicitly includes Israel's exchange for the Golden Calf, so Israel is implicitly as guilty as the Gentiles.

By appropriating *Wisdom's* argument against idolatry, but framing it in the language of Psalm 106, Paul has transformed *Wisdom's* critique of Gentile idolatry to implicitly include Israel within the critique. Since *Wisdom* frames idolatry as a Gentile problem, the Golden Calf "is the story *Wisdom* cannot tell … There is no room for the Golden Calf in *Wisdom's*

[27] Linebaugh, *God, Grace, and Righteousness*, 114. Cf. M. D. Hooker, "Adam in Romans 1," *NTS* 6 (1960): 297.

anthropological dualism."[28] For Paul, however, this incident proves that both Jew and Gentile have "fallen" in the same manner.[29] "There is no difference" (Rom 3:22).

Furthermore, while Romans 1:23a is an allusion to Psalm 106:20, Romans 1:23b – Paul's list of images that are worshipped in place of God – is a widely recognised allusion to Genesis 1:26a.[30] Linebaugh acknowledges the presence of this allusion in a footnote,[31] but he does not examine its significance in light of the allusion to Psalm 106:20 in the first half of the verse. I will pick up this loose end shortly.

Paul's second departure from the theology of *Wisdom* is his introduction of divine agency into his "fall" narrative.[32] Three times, God "hands over" (παραδίδωμι, 1:24, 26, 28) humans (ἄνθρωποι, 1:18) to various "agents": "uncleanness", "dishonourable passions", and "a

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[28] Linebaugh, *God, Grace, and Righteousness*, 114, 115. It could further be argued that *Wisdom* has no room for Psalm 106 at all, as it catalogues Israel's numerous sins from their time in Egypt onwards. Even if *Wisdom* only repudiates the particular sin of idolatry, this is attributed to Israel a second time in the Psalm as Israelites worship idols and sacrifice children to them after settlement in Canaan (vv. 35-38). It is therefore a particularly apt Psalm for Paul to allude to as he seeks to convict Israel of idolatry, as it convicts not one generation, but many.

[29] An allusion to Jeremiah 2:11 is also possible in these same words of Romans 1:23. Niels Hyldahl, "A Reminiscence of the Old Testament at Romans i. 23," *NTS* 2.4 (1956): 285. Cf. Wedderburn, "Adam," 414. It may be that the Psalm first alluded to Jeremiah, or Jeremiah to the Psalm, or the two were textually independent, but in any case Paul's allusion to one or both texts functions in the same manner. Both texts demonstrate that Israel is guilty of idolatry, and the allusion(s) thereby tacitly place Israel within Paul's category of idolatrous humanity.

[30] Hooker, "Adam"; M. D. Hooker, "A Further Note on Romans 1," *NTS* 13.2 (1967): 181–83; Richard H. Bell, *No One Seeks for God*, WUNT 106 (Tübingen: Mohr Siebeck, 1998), 26; Dunn, *Theology of Paul*, 91–93; John R. Levison, "Adam and Eve in Romans 1.18–25 and the Greek Life of Adam and Eve," *NTS* 50.4 (2004): 519–34.

[31] Linebaugh, *God, Grace, and Righteousness*, 112 note 65.

[32] Linebaugh, *God, Grace, and Righteousness*, 116.

worthless mind".[33] Linebaugh links each of these to personified Sin in Romans 7, and while this may be a reasonable systematisation of Paul's thought, it is not a sufficient explanation of these verses in their context. Personified Sin has not yet entered the stage. Therefore the "agent(s)" to whom humans are handed over ought rather be seen as *humans themselves*.[34] "Uncleanness", "dishonourable passions", and "a worthless mind" are attributes or properties of sinful humans, not external agents. Human depravity leads God to hand humans over to themselves, that they may practise their depravity and reap its rewards.[35] The human relational matrix that results from depraved human conduct will later be called "Sin", but at this stage in Paul's narrative, he has not yet made such an abstraction. There is no intermediate player. The ἄνθρωποι of 1:18 are on stage with God alone. After God hands them over, they are truly alone.

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[33] Linebaugh, *God, Grace, and Righteousness*, 116.

[34] Gaventa has argued that παραδίδωμι always involving handing over "to another power", Beverly Roberts Gaventa, *Our Mother Saint Paul* (Louisville: Westminster John Knox, 2007), 114. Cf. Linebaugh, *God, Grace, and Righteousness*, 116. Gathercole suggests "that the 'handing over' implies giving of the condemned over to their desires considered as enslaving powers, though this is not certain." Gathercole, "Sin in God's Economy," 164. This may be a helpful formulation as it retains human agency ("*their* desires", my emphasis) while allowing for the possibility that subsequent development of ideas about "enslaving powers" may be legitimately related to this element of Paul's thought.

[35] Mininger similarly argues that "handing over" (παραδίδωμι) denotes God's active judgment against sin, Mininger, *Uncovering Revelation*, 144–46. The "handing over" of humans to themselves ought not be taken as a minor judgement, but in Hebrew thought, to be placed under the power of human beings was a severe form of punishment (cf. 2 Samuel 24:14). Others who recognize "handing over" as an expression of divine wrath include Nygren, *Römerbrief*, 109; Albrecht Oepke, "Καλύπτω, Κάλυμμα, Ἀνακαλύπτω, Κατακαλύπτω, Ἀποκαλύπτω, Ἀποκάλυψις," TDNT 3:583; Ernst Käsemann, *An die Römer*, HNT (Tübingen: Mohr Siebeck, 1973), 39–40; C. K. Barrett, *The Epistle to the Romans*, Revised ed., BNTC (London: Continuum, 1991), 38; Byrne, *Romans*, 66; Douglas J. Moo, *The Epistle to the Romans*, 1st ed., NICNT (Grand Rapids: Eerdmans, 1996), 100–101; Dunn, *Theology of Paul*, 70.

Further supporting Linebaugh's conclusion that Paul includes Israel in these verses, however, is Hooker's suggestion that the threefold παραδίδωμι (1:24, 26, 28) is a continuation of the allusion to Psalm 106, already established in 1:23.[36] The Psalm's extended account of Israel's sin leads to God responding in judgment (106:40-41), including by "handing over" Israel to the nations (παραδίδωμι, 106:41). Another possible echo would function in the same way: In Judges 2:14, God "hands over" Israel (παρέδωκεν αὐτοὺς ἐν χειρὶ προνομευόντων).[37] If the scope of the possible echoes is extended beyond strict verbal correspondence with παραδίδωμι to incorporate the related verbs ἀποδίδωμι and δίδωμι, the possible echoes multiply: Judges 3:8, 10:7; Isa 42:24-25; and 2 Chr 29:8-9.[38] In every case, it is Israel that is handed over.

Thus, whether all of the above are echoed (probably unlikely), or only Psalm 106:40-41 and Judges 2:14 (more likely), or only Psalm 106:40-41 (most likely), the same conclusion applies: Divine agency in Romans 1:24, 26, and 28 – missing from *Wisdom* – derives from *Israel's* history of rebellion. Therefore Paul's introduction of divine agency into his "fall" narrative cannot be confined to Gentiles. Israel is included, and all of humanity is on view.

Therefore, even if Linebaugh's reliance on Romans 7 in his exegesis can be questioned, his conclusion is nevertheless sound: "In Romans 1:18, ἄνθρωπος means ἄνθρωπος… [T]he tragic history of human sin is precisely the *human* story."[39] The function of divine agency in Romans 1:18 is to collapse *Wisdom's* dualistic anthropology and allow only a single humanity, whom God's "hands over" in its entirety.

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[36] Hooker, "Further Note," 183. Cf. Witherington, *Romans*, 65.

[37] Mininger, *Uncovering Revelation*, 144.

[38] These suggested allusions are from Mininger, *Uncovering Revelation*, 144.

[39] Linebaugh, *God, Grace, and Righteousness*, 117.

The third and final departure between Romans and *Wisdom* that Linebaugh highlights is that Romans collapses *Wisdom's* spectrum of idolatrous practises into a single category.[40] For *Wisdom*, different forms of idolatry may be distinguished and discussed with subtlety; "false religion exists on something of a sliding-scale".[41] For Paul, however, there is no room for subtlety or distinction. "Those who worship human images, birds, four-footed animals and reptiles are all guilty of the single religious sin of serving the creature rather than the creator (Rom 1.23)… [F]or Paul there is only true worship and its opposite."[42]

The effect of collapsing *Wisdom's* multiple categories of idolatry into a single category is to reframe the question of Israel's guilt. Where a sliding scale exists, Israel's historical guilt for the Golden Calf (and other instances of idolatry, e.g. Psalm 106:35-38) may be relativised; where no scale exists, Israel is simply guilty. They are no longer distinguishable from Gentiles. *Wisdom's* dualistic humanity is once again denied.

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[40] Contra Barr, *Biblical Faith*, 70. Barr reads *Wisdom's* gradation of idolatry into Romans and claims it "makes exactly the same point". But Paul has rather *rejected* a gradation based on the object of worship. A comparable gradation of idolatry, which may not contradict Paul's collapsing of categories, is found in Ezekiel 8. Rather than conforming to the gradation of *Wisdom,* however, where heavenly bodies are more excusable than crawling things, Ezekiel places the "crawling things" two steps *before* the final, worst idolatry – of the sun. Wisdom distinguishes levels of idolatry by the nature of the *object* of the idolatry, but it is difficult to make sense of Ezekiel's gradations in this way. It is rather the *location* in which the worship takes place that gets progressively worse, as his tour of the temple moves from the gate inward, finishing at the entrance to the Holy Place.

[41] Linebaugh, *God, Grace, and Righteousness*, 119.

[42] Linebaugh, *God, Grace, and Righteousness*, 119.

Linebaugh has therefore shown that three of Paul's variations to *Wisdom's* rhetoric all function to establish the same radically different conclusion.[43] As Jervell puts it, "Offenbar greift Paulus die Waffe der Juden gegen die Heiden auf, um dieselbe Waffe nun auch gegen die Juden zu richten."[44] All ἄνθρωποι are guilty, including Jews, and Paul establishes this implicitly even before he goes on to argue Jewish guilt explicitly in chapter 2.[45] Bell rightly concludes that "Paul refers to the fall of Adam, to Israel and to every generation."[46]

Linebaugh's conclusions are significant because many scholars have read 1:18-32 as a "fall" of *Gentiles*, thereby reducing the scope of Paul's polemic against humanity (ἄνθρωποι).[47]

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[43] Barclay makes a similar argument regarding the Jewish exceptionalism of *Wisdom* 13-15, concluding that Romans 2:1-5 "attacks this line of thought (perhaps precisely this passage)", John M. G. Barclay, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015), 462–64.

[44] Jervell, *Imago Dei*, 318. Cf. Dunn, speaking of parallel indictments Romans 1:18-32: "One [indictment] draws on the characteristic Jewish condemnation of *Gentile* religion and sexual practice. The other [indictment], less overt, contains the reminder that *Israel* itself falls under the same indictment." Dunn, *Theology of Paul*, 93. Italics original.

[45] As Cranfield points out, "the 'Wherefore' [διό] at the beginning of 2:1, which has proved so baffling to commentators, becomes, on this assumption, perfectly intelligible: if 1:18–32 does indeed declare the truth about *all* men, then it really does follow from it that the man who sets himself up as a judge of his fellows is without excuse." C. E. B. Cranfield, *The Epistle to the Romans*, 2 vols., *ICC* (Edinburgh: T&T Clark, 1975), 1.105–106.

[46] Bell, *No One*, 127, cf. 24–26.

[47] For example, Weiss sees Romans 1:21 as "wirklich den Abfall des Heidenthums von dem ursprunglichen Monotheismus beschreibt", thereby excluding Jews from its critique, Bernhard Weiss, *Der Brief an die Römer* (Göttingen: Vandenhoeck & Ruprecht, 1899), 82 note 2. Sanday and Headlam title their section on Romans 1:18-32 with the oxymoronic "The Universal Need : Failure of the Gentiles", Sanday and Headlam, *Romans*, 39. Owen describes 1:19-20 as being about "men in general, and … Gentiles in particular", but subsequently focusses exclusively on Gentiles. H. P. Owen, "The Scope of Natural Revelation in Rom. I and Acts XVII," *NTS* 5.2 (1959): 134. Käsemann is explicit in restricting 1:19-21 to Gentiles from the outset, Käsemann, *Römer*, 34. He later appears to retreat, however, writing "Pls auf die ganz menschliche Geschichte überträgt, was umgekehrt Jer 2,11 auf diejenige des Gottesvolkes beschränkte", Käsemann, *Römer*, 42. Taking the opposite route, Fitzmyer begins by attributing the discussion to "humanity", but then retreats, saying "it becomes clear from 2:1 on … that [Paul] has been thinking in [1:18-32] of non-Jewish humanity." Fitzmyer, *Romans*, 270.

As Linebaugh shows, however, Romans 1:18-2:11 is not a two-part argument, saying that *Gentiles sin (1:18-32)* and *Jews sin too (2:1-11)*. It is a single argument incorporating a subordinate apologetic arm: *all sin (1:18-32), even Jews (2:1-11)*.[48]

As noted earlier, however, Linebaugh recognises possible echoes of Genesis in Romans 1:18-32, but developing their significance was beyond the scope of his work. We shall now turn to these allusions to consider their significance as they appear in concert with the echoes of *Wisdom* and Psalm 106 considered above.

Campbell's critique of "the conventional reading" of these verses similarly attributes to it an assumption that 1:18-32 speaks exclusively to pagans, and therefore 2:1-5 (probably) speaks to *all* Jews, Campbell, *Deliverance*, 359, 362–65. This element of his critique loses its force if all humanity – Jew and Gentile – is included in 1:18-32, and 2:1-5 addresses particular Jewish objectors, whether those in the tradition of *Wisdom* or other traditions that emphasised forms of moral self-confidence. Cf. Simon J. Gathercole, *Where Is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1-5* (Grand Rapids: Eerdmans, 2002), 193–94. Gaventa makes a softer identification of Gentiles as the target of 1:18-32, describing its "terms [as] largely associated with gentiles", Beverly Roberts Gaventa, "The Revelation of Human Captivity: An Exegesis of Romans 1,18-32," in *God's Power for Salvation: Romans 1,1-5,11*, ed. Cilliers Breytenbach, COP 23 (n.p.: Peeters, 2017), 43, cf. 50; cf. Beverly Roberts Gaventa, "Neither Height Nor Depth: Discerning the Cosmology of Romans," *SJT* 64.3 (2011): 268.

Others, however, have avoided this overspecification of Gentiles alone in 1:18-32. For example, Gignac says "Toutefois, si les paiens idolatres semblent les premiers vises, il n'est pas exclu ques des Juifs puissent s'y reconnaitre, ou du moins y reconnaitre l'idolatrie de leurs ancestres au desert", Alain Gignac, *L'epitre aux Romains*, CBNT 6 (Paris: Cerf, 2014), 111. Cf. Jervell, *Imago Dei*, 317–18; Cranfield, *Romans*, 105; Glenn N. Davies, *Faith and Obedience in Romans: A Study in Romans 1-4*, JSNTSup 39 (Sheffield: JSOT, 1990), 47–49.

[48] This observation of essential unity between 1:18-32 and 2:1-11 coheres with the works of both Bassler and Davies, though both of these authors, in my view, overplay the unity. The rhetorical shift in 2:1, including the move to the second person address, marks a clear transition so that, despite its unity of purpose and the continuity of certain themes, 1:18-2:11 cannot reasonably be described as a single "paragraph", contra Jouette M. Bassler, *Divine Impartiality: Paul and a Theological Axiom*, SBLDS 59 (Chico, CA: Scholars, 1982), 123–37, quote from 155; Cf. Davies, *Faith and Obedience*, 49–53.

2.3. Allusions to Genesis 1-4

Allusions to Genesis 1 in Romans 1:18-32 were first recognised Niels Hyldahl, who argued that, contrary to earlier suggestions, Deuteronomy 4:15-18 did not provide sufficient explanation for Paul's description of idolatry in Romans 1:23. Though Deuteronomy 4:15-18 provides possible background for Paul's language of ὁμοίωμα and εἰκών,[49] the animals mentioned there as potential idols do not match those in Romans. Instead, Hyldahl pointed out that the three types of animal named in Romans 1:23 occur in the same order and number in the Greek of Genesis 1:20-24.[50] Furthermore, Romans 1:23 echoes three words from Genesis 1:26, "ἄνθρωπος, εἰκών, and ὁμοίωσις".[51] Moreover, just as the animals occur in the plural in both texts, ἄνθρωπος is singular in both texts. Therefore, an allusion to Genesis 1 would explain the otherwise puzzling variance in number amongst the four "images" of 1:23.

As discussed above, Romans 1:23a alludes to Psalm 106:20, but Hyldahl's argument shows that in Romans 1:23b "every word except one (φθαρτός) is found in Gen. i. 20-6. It would appear that Paul, in describing the idolatry into which man has fallen, has deliberately chosen the terminology of the Creation story."[52]

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[49] I am inclined to agree with Hyldahl's assessment: "How far Paul was also influenced by Deut. iv. 15-18 I am not able to decide with certainty, but I am inclined to think that the priority must be given to the Genesis text." Hyldahl, "Reminiscence," 288.

[50] Hyldahl, "Reminiscence," 287. Paul, however, omits some of the creatures from Genesis. His list is incomplete, but nevertheless, each element that Paul does mention is from Genesis 1.

[51] Hyldahl, "Reminiscence," 287. Though ὁμοίωσις in Genesis does not quite match ὁμοίωμα in Rom 1:23, Hyldahl argues "that no difference in meaning was felt between ὁμοίωσις and ὁμοίωμα."

[52] Hooker, "Adam," 300. Cf. Jervell, *Imago Dei*, 312–14.

While Hyldahl's purpose was to identify the presence of this allusion, he left its *significance* largely undeveloped. The allusion to Psalm 106:20 in Romans 1:23a has the effect of including Israel within Paul's polemic, but if Paul had included the same idolatrous *object* as the Psalm (μόσχου ἔσθοντος χόρτον), it would have risked condemning only Israel. The Golden Calf is too specific for Paul's purpose. By replacing the Psalm's object of idolatrous worship with an allusion to the creation narrative, however, Paul evokes *all* created things as potential idols, anticipating his radical summary of idolatry in 1:25 - worshipping and serving created things rather than the Creator. The allusion to Genesis 1:20-26 transforms the allusion to Psalm 106:20 so that Paul's critique encompasses all idolaters, whether Jew or Gentile. If the first allusion functions to incorporate Israel within Paul's polemic, the second functions to universalise his polemic, excluding no one. *All* are guilty.

Following Hyldahl's identification of verbal echoes, the place of the creation narratives in Romans 1 was further described by Morna Hooker, who saw additional parallels in "the sequence of events … of the story of Adam".[53] Romans 1:19-20 posits a knowledge of God that leaves people "without excuse", and such was undoubtedly true of Adam in Genesis 2. In Genesis 3, however, Adam "neither glorified him as God nor gave thanks to him" but his "foolish heart [was] darkened" (Rom 1:21). The target of Romans' polemic "claimed to be wise" (Rom 1:22a), which is what Eve intended to gain by eating the fruit (שׂכל, Gen 3:6 MT).[54] The actual result in both cases, however, missed the mark and "they became fools" (1:22b). The final result was that Adam and Eve "exchanged the glory of the immortal God"

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[53] Hooker, "Adam," 300. Cf. Barrett, *First Adam*, 17.

[54] Note the LXX makes no reference to wisdom, and instead described the fruit as "beautiful to contemplate", ὡραῖόν ἐστιν τοῦ κατανοῆσαι, almost restating the meaning of the previous phrase, ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς ἰδεῖν. This particular element of the parallel sequence is therefore only possible if Paul knew the MT, either in Hebrew or in a no longer extant Greek translation.

(1:23) for the snake, whom they listened to in God's place.[55] Thus Romans 1:19-23 tells a story that looks a great deal like Adam's story.[56]

Hooker, however, continues the search for parallels, adding that Adam, "In believing the serpent's lie … gave his allegiance to a creature, the serpent, rather than to the Creator (v. 25)."[57] At this point, however, we may observe that the sequencing has broken down.[58] Eve (and implicitly, Adam) listened to the serpent *before* they ate and therefore *before* they "exchanged the glory" (Rom 1:23). Similarly, while Adam (implicitly) approved of Eve's eating, any possible allusion to this event in Romans 1:32 is also out of sequence.

In addition to this breakdown in sequencing, Hooker understood that, for the parallel to be sustained, she needed "to explain why [Paul] pictures the results of that fall in terms of (a)

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[55] There is some ambiguity about whether the object of the exchange in 1:23 was "the object of man's worship or a change in man's nature" (Wedderburn, "Adam," 417.) That is, has humanity exchanged its nature as the image of God, to instead be in the image of (mortal) animals, or has it rather exchanged the worship of God for the worship of idols (frequently in the shape of animals)? In light of the allusion to Psalm 106 in the first half of the verse, however, idolatry must be expressly in view. The exchange in 1:23 is certainly the worship of idols in place of the worship of God. Dunn writes: "the first outcome of the refusal to worship God (1.21) is the worship of humans and animals (1.23, 25)." Dunn, *Theology of Paul*, 114. Cf. Ambrosiaster, *Commentaries on Romans and 1-2 Corinthians*, trans. Gerald L. Bray, ACT (Downers Grove: InterVarsity, 2009), 11; Scott W. Hahn, *Romans*, CCSS (Grand Rapids: Baker Academic, 2017), 14; Thomas R. Schreiner, *Romans*, 2nd ed., BECNT (Grand Rapids: Baker Academic, 2018), 96. The more interesting question is whether this answer precludes an exchange of natures: It is possible that, for Paul, a person's worship was inseparable from their nature, so that a change in one *was* a change in the other. For example, Käsemann writes "Für die Theologie des Apostels erfolgt Existenzwandel stets als Herrschaftswechel," Käsemann, *Römer*, 39. Therefore, idolatry is certainly in view, but an incorporated change in human nature cannot thereby be ruled out. Cf. Barrett, *Romans*, 37–38.

[56] Hooker, "Adam," 300–301. Cf. Kidwell, "Adamic Backdrop," 111–12.

[57] Hooker, "Adam," 301.

[58] "[T]here are aspects of this account … of man's decline which are unexpected if Gen.3 has played a determinative role in its formation." Wedderburn, "Adam," 415.

idolatry (b) sexual license and perversion, (c) wickedness in general."[59] That is, there are aspects of Romans 1:24-32 that do *not* parallel Adam's story, so require an explanation from outside Genesis 2-4. Hooker's explanation of these features is that "these were the three forms in which Paul saw sin as particularly rampant in his time",[60] though she offers no particular evidence that this was true of Paul's context. Furthermore, even if it was true of his context, he presents his polemic cosmically, not locally.

The third reason for caution in observing a parallel between Romans 1:18-32 and Genesis 3 is that the *verbal* parallels are not from Genesis 3, but only from Genesis 1.[61] This caution could perhaps be overstated, for though Genesis 1 is distinct from Genesis 2-3, it is inescapably part of the context for the latter narrative. Nevertheless, the verbal parallels *on their own* provide no evidence for the presence of Adam in Romans 1.

Perhaps more pertinent, though, is that the verbal parallels that do exist all occur in 1:23, which is the final verse before Hooker's parallel sequencing breaks down. The evidence for an Adamic background to Romans 1 is therefore concentrated in 1:19-23, and especially verse 23. Verse 24, however, begins "Therefore God gave them over …" (Διὸ παρέδωκεν αὐτοὺς ὁ θεός). In relation to the Adamic narrative of 1:19-23, this "handing over" corresponds with Adam's expulsion from the garden, and is therefore a fitting end to the embedded Adamic narrative.

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[59] Hooker, "Adam," 301.

[60] Hooker, "Adam," 301.

[61] Wedderburn, "Adam," 416.

Simon Gathercole has similarly observed a shift from 1:24 onwards. Suppressed knowledge dominates 1:18-23, but this gives rise to expression in sinful actions in 1:24-31.[62] This observation accords with an Adamic storyline in 1:18-23, with its themes of knowledge of good and evil and direct relationship with (i.e. knowledge of) God. The Adamic story then sets human sin into motion outside Eden, seen in the multiplicity of sinful deeds from 1:24 onwards.

Thus there are good reasons to reject the claim that Adam stands behind Romans 1:24-32. There are no verbal parallels, the sequencing is wrong, and there are elements not found in Genesis 2-4. At the same time, however, we have seen that Romans 1:19-23 *does* follow the pattern of the Genesis 3 narrative while echoing the language of Genesis 1.[63] An Adamic story begins this story of human sinfulness, but does not exhaust it.

Recognising this place of Genesis 3 in Romans 1:18-32 may therefore take us one step further than Linebaugh, who has shown that Romans 1 (in contrast to *Wisdom*) teaches a Jew-Gentile *moral* equivalence. The correspondences to the Adamic storyline in Romans 1:19-23 add a dimension of *ontological* equivalence. That is, the echoes of *Wisdom* in Romans 1:18-32 show us that "all people are guilty"; the echoes of Adam's story show us that "all people are guilty *because they are all 'in Adam'*".

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[62] Gathercole, "Sin in God's Economy," 159–60.

[63] Cf. Adams, "The sinful slide … follows an entirely different course from Adam's fall in Genesis, but ([Paul} seems to be implying) it stems from the same root", Adams, "God and Creation," 35.

What then is the significance of these collected observations? We will return to this question shortly, after considering one other text that has been compared to Romans 1:19-32: The Greek *Life of Adam and Eve*.

2.3.1. Is Genesis 1-3 Refracted through the Greek *Life of Adam and Eve*?

John Levison has argued that another Jewish text provides parallels to Romans 1:19-32: The Greek *Life of Adam and Eve* (GLAE). Levison argues that these two texts share two "astonishingly similar" themes,[64] and that neither theme is unambiguously present in Genesis 1-3: "The exchange of glory for human mortality", and "The exchange of dominion for subservience".[65] That is, while he stops short of claiming *literary* dependence, Levison argues that Paul was nevertheless in conversation with the ideas expressed in GLAE, and is in this sense dependent upon them.[66] Since this present chapter examines a variety of textual echoes and allusions in Romans 1, it is necessary to examine Levison's proposals to incorporate the contributions of GLAE (if any).

2.3.1.1. Levison's "exchange of glory for human mortality"

Levison puts forward several pieces of evidence that GLAE mirrors Paul's understanding that glory and mortality are opposing states, and that both GLAE and Romans depict the primal sin as an exchange of glory for mortality. First, both Eve and Adam lament their sin in terms of estrangement from glory: Eve says to the serpent "you estranged me from my glory?" (GLAE 20:2), and Adam says to Eve "You have estranged me from the glory of God!" (21:5).[67] There is a clear parallel here with Romans 1:23: "They exchanged the glory of the immortal God…" In both texts, sin entails a *loss of glory*.

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[64] Levison, "Romans 1.18–25 and GLAE," 523.

[65] Levison, "Romans 1.18–25 and GLAE," quotes from 525, 530.

[66] Levison, "Romans 1.18–25 and GLAE," 522–23.

[67] Levison, "Romans 1.18–25 and GLAE," 526.

Secondly, Levison points to two parallel passages in GLAE.[68]

14:2	**21:5**
Oh Eve,	O wicked woman,
what have you brought about among us?	what have you brought about among us?
(τί κατειργάσω ἐν ἡμῖν)	(τί κατειργάσω ἐν ἡμῖν)
You inflicted enormous rage – which is death's gaining mastery over our entire race.	You estranged me from the glory of God.

This parallel generates a rough equivalence between the two answers. In Levison's words, "[t]he first answer tells what the human race gains – God's rage and human mortality – while the second tells what Adam has lost – the glory of God."[69] As in Levison's first point, sin entails a loss of glory, but this parallel implies that the loss of glory is coincidental with acquiring mortality.

At this point, however, a chink appears in Levison's argument. If this exchange of glory for mortality is to be found in Romans, it is in 1:23: "They exchanged the glory of the immortal God for the likeness of an image of a mortal (φθαρτός) human being and birds and animals and reptiles." There may seem at first to be some ambiguity in this verse as to whether the exchange involves "the object of man's worship or a change in man's nature",[70] but once the

[68] The parallel columns, including the English translation of GLAE, copied with minor formatting changes from Levison, "Romans 1.18–25 and GLAE," 527.

[69] Levison, "Romans 1.18–25 and GLAE," 527.

[70] Wedderburn, "Adam," 417.

allusion to Psalm 106 is recognised in 1:23a, it is clear that the primary object of the exchange is *the object of humanity's worship*.

Psalm 106 sets forth the Golden Calf as the object of false worship. Therefore, even though Paul has elided the reference to the Golden Calf itself in Romans 1:23a, his allusion nevertheless functions to set forth a false object of worship. GLAE, however, depicts a change in human *nature*. If GLAE's change in human nature is compared with Paul's exchange of objects of worship, we may see a common loss of glory, but what the two texts mean by this is *dis*similar. Paul's allusion to Psalm 106 and GLAE strike discordant notes.

Levison's third argument that GLAE includes the "exchange of glory for human mortality" revolves around the suppression of the truth (Rom 1:18). Levison claims that "[t]here is no indication of this suppression of truth in Gen 3",[71] and goes on to catalogue Eve's repeated suppressions of truth in GLAE in order to show that Paul is dependent upon the ideas expressed in the latter text. Two problems emerge at this point, however. First is the claim that Genesis 3 does not contain this theme. Numerous elements of the Genesis narrative suggest otherwise. The serpent's question in 3:1 implies that some truth has been suppressed; Eve's answer that they "may not touch it" (3:3) is incorrect, implying some form of suppression either by her – or more likely, by Adam who alone received the command (2:16); the serpent's denial of the consequences of eating seems to be a lie (3:4) even if he mixes it with truth (especially 3:5); and perhaps even Adam and Eve's attempt to hide from God (3:8) is a form of suppression of truth. Though the suppression of truth may not be

[71] Levison, "Romans 1.18–25 and GLAE," 528.

explicit in Genesis 3, Levison's premise that it is absent and introduced later by both GLAE and Paul is implausible.

Secondly, GLAE and Paul attribute the suppression of truth differently. Levison's catalogue of deceptions clearly shows that GLAE fixes much of the blame upon Eve. Paul, however, ignores Eve in Romans and singles out Adam for responsibility (5:12).[72] The agent through whom the truth is suppressed is therefore different in these two texts.

Therefore, despite Levison's claims that Paul was in some way dependent upon the first-century discourse that found expression in GLAE, it is far more likely that Romans and GLAE derive the theme of suppression of truth from a common independent source – Genesis 3. This is not to say that neither author read Genesis 3 in light of contemporary discussions, but Levison's has not made the case that "the exchange of glory for mortality" in Romans derives from ideas found in GLAE. On the point that GLAE associates a loss of glory with mortality, Levison is convincing. Unfortunately, the related idea in Romans 1:23 is not quite identical, nor is its cause (suppression of truth) as similar in the two texts as Levison makes out.

2.3.1.2. Levison's "exchange of dominion for subservience"

The second "exchange" that Levison sees in both Romans and GLAE is that human dominion over the animals is replaced by human subservience to animals.[73] First, in GLAE, Eve's account of her and Adam's responsibilities in the garden, is "not, as in Gen 2.16–17, to tend the plants but to guard the female and male animals that resided in their respective

[72] Eve is mentioned twice in the wider Pauline corpus; on neither occasions is she a deceiver, but on both occasions she is the *victim* of deception: 2 Cor 11:3; 1 Tim 2:14.

[73] Levison, "Romans 1.18–25 and GLAE," 530–33.

portions of paradise (GLAE 15)."[74] In contrast to this initial purpose, however, following Adam and Eve's sin, God says "'And the wild animals whom you ruled will rise up against you in rebellion, because you did not keep my command' (GLAE 24.3)."[75]

Furthermore, Levison recounts a conversation between Eve and a wild animal, in which Eve laments the animal's rebellion and her own sin that caused it, and the animal responds by affirming Eve's responsibility. Significantly, however, the animal describes the effects of Eve's sin in this way: "On account of this [Eve's sin] also *our natures* have been exchanged" (GLAE 11:2 (δια τοῦτο αι φύσεις ἡμων μετηλάγισαν).[76] That is, the *animals'* natures have changed, not only human nature. In GLAE's account, "Eve is befuddled" by the animal's rebellion, and there is "an exchange of natures between ruler and ruled."[77]

Levison offers this state of affairs as a parallel to the "exchange" of 1:23, but in highlighting the similarities, Levison has neglected the significant differences between the two accounts. In GLAE, the roles of humans and animals are reversed, and this occurs, at least in part, through a change in the nature of animals. In Romans, however, there is no hint of any change in the animals. It is a change in humans alone. Similarly, in GLAE, humans are passive in this change as it is brought about by God and by the animals' rebellion. In Romans, however, humans are the *agents* of the exchange. It is not a confusing event that happens to them, but something they actively pursue. Finally, with the allusion to Psalm 106 ringing

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[74] Levison, "Romans 1.18–25 and GLAE," 531–32.

[75] Translation of GLAE from Levison, "Romans 1.18–25 and GLAE," 532.

[76] Translation of GLAE from Levison, "Romans 1.18–25 and GLAE," 532. Emphasis added. Greek text cited from "Text Form I" in John R. Levison, *Texts in Transition: The Greek Life of Adam and Eve*, SBLEJL 16 (Atlanta: SBL, 2000), 60. Though there are several textual variants in the three other text forms reproduced by Levison, all agree that the animal nature has changed.

[77] Levison, "Romans 1.18–25 and GLAE," 532.

through Romans 1:23a, the animals in Romans 1:23b can only be conceived of as objects of worship – idols – not as wild animals living in enmity with humanity as they are in GLAE.

GLAE pictures a world in which wild animals oppress humans; Romans pictures a world in which humans worship statues of animals. The two texts share an understanding that humanity has lost its dominion to some degree, but they disagree on the nature of the exchange (in animals or in humans alone), on where agency lies in this exchange (God or humanity), and on the consequences of the exchange (danger from animals or false worship). Once such details are considered, the affinities between these two works are no longer as "impressive" as Levison suggests.[78] GLAE and Romans depict very different views of Adam and Eve's sin and its consequences.

2.3.1.3. Levison's methodology

A final point on Levison's proposal is the matter of methodology. While he stresses that he is not claiming any literary dependence, he *is* claiming that GLAE and Paul developed their ideas within the same milieu, and perhaps "that Paul used some form of this narrative – presumably written but possibly oral – in the construction of his argument."[79] This claim presupposes that GLAE represents conversations that predate Paul's writings.

While such a chronology is possible, it is not probable. Levison does not discuss the dating of GLAE, but does cite de Jonge and Tromp, who argue "it would seem possible to date *GLAE* to anywhere between 100 and 600 CE", but most probably "in the second to fourth

[78] Levison, "Romans 1.18–25 and GLAE," 533.

[79] Levison, "Romans 1.18–25 and GLAE," 523.

centuries."[80] Even at the earliest end of this range, a significant length of time (at least 40 years) has elapsed between the writing of Romans and the earliest written versions of GLAE.

Therefore, if there are correspondences between the two texts, it is far more likely that the author(s) of GLAE have been influenced by Paul (whether directly through his writings, or indirectly through informal discourses[81]) than vice versa. Therefore, even where correspondences exist, it does not follow that Paul is responding to the ideas of GLAE or their precursors. The opposite is at least possible, even probable. Alternatively, they may simply have formed their ideas in isolation from one another. Levison gives no attention to this methodological issue even though the usefulness of his work for Romans scholarship depends on an answer.

Therefore, despite Levison's suggestion that GLAE is "potentially indispensable" for understanding Romans 1,[82] the value of GLAE in the study of Romans is far from clear. Superficial similarities between GLAE and the "exchanges" of Romans 1 should not obscure

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[80] Marinus de Jonge and Johannes Tromp, *The Life of Adam and Eve and Related Literature*, GAP (Sheffield: Sheffield Academic, 1997), 77. Legarreta-Castillo does not explicitly date GLAE, but suggests its purpose is "to explain to the audience their dire situation after the events of 70 c.e.". Legarreta-Castillo, *Figure of Adam*, 87. While this implies an earlier dating than de Jonge and Tromp, it raises exactly the same methodological issues with Levison's work by locating the ideas of GLAE in a period strictly later than the writing of Romans.

[81] The latter is more probable according Tromp, who concluded "it is unlikely that its [GLAE's] editor had any knowledge of the Pauline letters beyond the most superficial." Johannes Tromp, "The Story of Our Lives: The Qz-Text of the Life of Adam and Eve, the Apostle Paul, and the Jewish-Christian Oral Tradition Concerning Adam and Eve," *NTS* 50.2 (2004): 205. Christian origins for GLAE, which suggests potential influence (of some sort) from Paul to GLAE, are also suggested by Gary A. Anderson, "The Original Form of the Life of Adam and Eve: A Proposal," 215–31 and Marinus de Jonge, "The Christian Origin of the Greek Life of Adam and Eve," in *Literature on Adam and Eve : Collected Essays*, ed. Gary A. Anderson, Michael E. Stone, and Johannes Tromp (Leiden: Brill, 2000), 347–63.

[82] Levison, "Romans 1.18–25 and GLAE," 521.

either the radical differences in these exchanges or the methodological issues raised by the comparison.[83] In contrast to the allusions to Psalm 106, Genesis 1:26, and *Wisdom*, any connections with GLAE are of relative insignificance for Romans 1.

2.4. Conclusion: Adam as the Pattern for Human Sin

What then are the implications of Romans 1's parallels with the storyline Genesis 3? Romans 1:20 explicitly refers to creation (ἀπὸ κτίσεως κόσμου), and there are verbal echoes of Genesis 1:26, but no verbal echoes that might focus attention on a particular part of the Genesis 3 narrative. Rather, a sequence of events in Romans 1:19-23 evokes the whole Genesis 3 narrative. So what is the relationship between Adam's narrative and the narrative of Romans 1:18-32?

First, Romans 1:19-23 is certainly not Adam's story alone.[84] The objects of God's wrath are plural (ἄνθρωποι), and the echoes of Adam's story only initiate the story in Romans; they do not exhaust it. The story Paul tells is universal, incorporating both ethnic and temporal universality.

The *ethnic* universality of this story is seen in the object of Paul's polemic: ἄνθρωποι (1:18). As Linebaugh has shown from the contrast between Romans and *Wisdom*, these ἄνθρωποι are not a mere subset of humanity, standing for Gentiles, but "ἄνθρωπος means ἄνθρωπος",[85]

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[83] These differences between Romans and GLAE, alongside the contrasts between Romans and *Wisdom* shown above, demonstrate that Wright is incorrect to claim that "Paul's use of Adam … falls exactly in line with [his] Jewish background", N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1991), 36.

[84] "[E]s ist willkürlich, 19 ff. *exclusiv* auf Adam zu beziehen", Käsemann, *Römer*, 41.

[85] Linebaugh, *God, Grace, and Righteousness*, 117.

whether Jew or Gentile.[86] Moreover, if the object of Paul's polemic is each and every "man", it is no surprise that *the* man, אָדָם, should fit within this narrative.[87]

Likewise, the *temporal* universality of this story is seen in the verb tenses of 1:18-32. The sequence of aorist finite verbs from 1:21-28[88] cannot be confined to the past, which would raise questions about which events it referred to and how it related to the present generation. Instead, they are timeless or gnomic aorists.[89] If Paul wished to make a timeless statement, the aorist was the most natural Greek tense for describing a timeless reality,[90] and that is what Paul has used.

When Hooker and others have observed correspondences between Genesis 3 and Romans 1:19ff, what they have observed then is another aspect of the universality of Paul's "fall"

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[86] Beyond just Romans 1:19ff, Dunn has observed "that in each of the key Adam passages [1:19ff, 5:12-21, 7:7ff] we also meet Israel. … [T]he story of Adam is repeated in the story of Israel." That is, Israel are Adamic people. Dunn, "Whose Story?," 228.

[87] "Adam the individual was at the same time humankind", Henri Blocher, *Original Sin: Illuminating the Riddle*, NSBT 5 (Leicester: Apollos, 1997), 51.

[88] Particular attention was drawn to this feature by Jervell, *Imago Dei*, 316; Cf. Bell, *No One*, 26.

[89] Porter uses this passage as his primary example of this category of aorist, Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (Sheffield: Sheffield Academic, 1994), 39; Cf. Constantine R. Campbell, *Basics of Verbal Aspect in Biblical Greek* (Grand Rapids: Zondervan, 2008), 88–89; Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1997), 532. Schreiner recognises that these aorists are gnomic, *Romans*, 95; Cf. Peter Stuhlmacher, *Der Brief and die Römer*, Das Neue Testament Deutsch (Göttingen: Vandenhoeck & Ruprecht, 1998), 88. He is, however, "unpersuaded that present tenses should be used to translate the verbs, for … a past rendering is more likely here", Schreiner, *Romans*, 92, note 5. The reasoning behind this decision is opaque; the ordinary way of communicating a timeless idea in English is with the present tense.

[90] A present tense is also capable of carrying a gnomic sense, but where the aorist is perfective and so presents a summary of all time, the present is imperfective, so a gnomic present would draw attention to the present manifestation of the timeless verbal action.

narrative. There is nothing in Paul's *words* that leads us to Genesis 3,[91] and yet we find the same *story* is present. If correspondences between passages are measured *only* in echoes and allusions of the type popularised by Hays, there is nothing to see here.[92] Nevertheless, the plotlines appear to correspond. Paul's understanding of the universal human condition corresponds to the prototypical man.

Just as Adam's story begins and does not exhaust Genesis, the correspondences between Genesis 3 and Romans 1:18-32 are found at the beginning of Paul's text, but not throughout it. Just as Romans 1:19-23 corresponds in some ways with Adam, aspects of Romans 1:24-32 correspond with other ideas that emerge as the Genesis and subsequent biblical narratives unfold outside the garden. Sexual immorality, idolatry, and the rest of Paul's catalogue of wickedness may not be present in Adam's narrative, but they are hardly missing from Genesis as a whole,[93] nor from Israel's post-Genesis history. In both Genesis 2-4 and Romans 1:19-23, the Adamic story sets the course, but the moral decline of humanity continues beyond its initial events.

Käsemann makes a similar observation regarding Paul's use of Psalm 106 and the episode of the Golden Calf, as the past and present events coincide:

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[91] The only potential verbal echo is in the word ἄνθρωπος, but that is too common a word and too vague a link to present a viable echo.

[92] This absence of verbal echoes has sometimes been evoked in order to reject any correspondences between Genesis 3 and Romans 1:19-23, Fitzmyer, *Romans*, 274; Witherington, *Romans*, 68.

[93] For explicit idolatry in the Patriarchs' households, see Genesis 31:19-35; 35:2-4. For sexual immorality as understood by Paul (including polygamy), see for example Genesis 4:19, 6:1-4; 12:19; 16:1-4?; 19:5-9, 30-38; 26:34; 29:28-30:9; 34:1-2; 35:22; 38:9-10, 15-18; 39:7-11. Wedderburn suggests that 6:1-4 is particularly pertinent, Wedderburn, "Adam," 416.

> Israels Geschichte ist von der eingetretenen Heilszeit her weltgeschichtlich relevant, sofern sie universal das Verhältnis von Gott und Mensch erhellt und deshalb auch anthropologisch gedeutet werden muß. Läßt diese Geschichte sich zweitens schon deshalb nicht bloß historisch verstehen, so gilt von ihren entscheidenden Ereignissen wie etwa der Verehrung des goldenen Kalbes erst recht, daß sie sich nicht einfach der Vergangenheit zuordnen und chronologisch verrechnen lassen. Sie stehen vielmehr nach vorwärts und rückwärts in einem Geschehenszusammenhang, der durch eine ähnliche Kontinuität wie Schuld und Verhängnis in unserm Kapitel charakterisiert wird und die paulinische Anschauung von der Heilsgeschichte präzisiert. Die Geschichte von Heil und Unheil läuft derart zusammen, daß ihre Bereiche sich verflechten und überlagern können, es also keine immanent kontrollierbare Kontinuität bei ihnen gibt. Statt dessen markieren bestimmte, von Pls zweifellos als historisch betrachtete Situationen von letzter Bedeutung wiederkehrende Grundverhältnisse und erhalten so typologisch den Charakter von Urbildern.[94]

In other words, the *historical* events of the OT have *universal* significance. This is what we might call *typology*.[95] Just as the Golden Calf reveals the Israelites to be idolaters from the beginning of their nation, Adam's sin serves as a prototype for the sinfulness of all humanity. Subsequent sins will always bear a family resemblance to Adam's sin.

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[94] Käsemann, *Römer*, 42.

[95] "Typology" has been used in various senses, such as distinguishing the Antiochian exegetical method (typology) from the Alexandrian (allegory), or with reference to its Greek root, τύπος. I am using it in the sense of a correspondence in the *shape* or *pattern* (roughly the meaning of τύπος) of stories or events.

In isolation, Romans 1:18-32 does not tell us whether this correlation occurs because all humanity is in view (and Adam belongs to humanity), or whether Adam occupies a particular *causal* role. Nevertheless, the *correlation* is clear.[96] Adam's story corresponds to humanity's story. Hooker's observation of the parallel stories does not show us that Romans 1:18-32 (or the narrower 1:19-23 as I have argued) is Adam's story in a particular sense. Rather, it is the story of human beings who belong to Adam's family. Human sin correlates with Adam's sin.

We may reasonably infer, then, that Adam sets the pattern for his progeny, who develop the pattern in the direction he set. The chain of causation between Adam's sin and that of all humanity may be complex, but it cannot be set aside entirely since for Paul, to be human it to be "in Adam". "From the first … Adam [proceeds the line] of humanity whose kind of being corresponds to the founder of [its] line."[97] Paul never de-historicises Adam,[98] and yet Adam's story is the universal human story. Adam is the father of humanity, and therefore all humans are like him.[99] This is the correspondence of typology.

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[96] The correlation becomes explicit with the correlative conjunction οὕτως of Romans 5:12.

[97] Werner Georg Kümmel, *The Theology of the New Testament*, trans. John E. Steely (Nashville: Abingdon, 1973), 156; trans. of *Die Theologie des Neue Testaments nach seinen Hauptzeugen Jesus, Paulus, Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1969).

[98] Blocher, *Original Sin*, 37–62.

[99] Fatherhood in this sense of "likeness" is critical to Paul's use of Abraham in Romans. Abraham's children are those who have faith like his (Romans 4:11-17), and not those who are merely "of the flesh" (9:8). A similar dynamic is at work with Adam where all humanity are his physical descendants, yet some correspond to Adam while others (after being justified by faith, 5:1) correspond to Christ (5:12-21).

3. Sin Personified

3.1. The Problem of Personification

One of the most striking features of Romans 5-8 is Paul's apparent personification of Sin, most clearly seen in his frequent use of ἁμαρτία as an active grammatical subject (Rom 5:12, 21; 6:12, 14; 7:8, 9, 11, 17, 20).[1] This is strikingly different to Paul's language of human misdeeds in Romans 1:18-32.

> In [Romans 1:18-32], human beings are sinners, but now sin itself is the surpassing 'sinner' (7:13). And whereas in 1:30 human beings are 'inventors of evil,' now indwelling sin itself accomplishes evil through its unwilling human minions (7:14-20). … The human actor recedes curiously into the background here, particularly in regard to the performance of evil.[2]

This feature is frequently characterised as "personification", but there has been substantial disagreement about what that entails. When the actor Sin appears on stage in Romans, does Paul conceive of an *actual* demonic/personal force? Or is he depicting a purely *fictional* entity for rhetorical effect, but which has no real-world effects? Or may we mediate between

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[1] The personification of Sin in these chapters is not confined to this one grammatical structure, but this one is a useful starting point. Also of particular significance is the dative ἁμαρτίᾳ, 6:1, 2, 6, 10, 11, 13. For a fuller description of personified Sin in Romans 5-8, see Martinus C. de Boer, "Sin and Soteriology in Romans," in *Sin and Its Remedy in Paul*, ed. Nijay K. Gupta and John K. Goodrich, CPT (Eugene: Cascade, 2020), 14–18.

[2] Susan Eastman, "Double Participation and the Responsible Self in Romans 5–8," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5-8*, ed. Beverly Roberts Gaventa (Waco: Baylor University Press, 2013), 101.

these options and say that he is using *personification* as a means to characterise a power that does have real-world effects, but which he never imagines to be a real person?[3]

Lack of clarity about the function of personification is not necessarily peculiar to Sin in Romans, either. More generally, personification's "cognitive form and function, its rhetorical and pictorial effects, rarely elicit scholarly attention".[4] Before turning to the specific problem in Romans 5-8, therefore, it will be helpful to briefly discuss personification, its definition, and its function as a literary device.

Personification is typically defined along the lines given by Melion and Ramakers: "the rhetorical figure by which something not human is given a human identity or 'face'".[5] Donoghue's definition is similar: personification is to "speak of an inanimate thing as if it were human."[6] Likewise Kôvecses: "human qualities are given to nonhuman entities."[7]

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[3] Mari Joerstad, writing about the larger category of metaphor, argues that it is wrong to read a metaphor with "naïve realism", as if (for example) Isaiah's depiction of the land mourning (Isa 24:4; 33:9) entailed a mourning that is identical to human mourning. At the same time, however, the opposite is equally wrong: We cannot treat the metaphor as if it says nothing, and there is no connection between the mourning of land and the mourning of humans. Rather, "[t]o understand metaphor requires navigating between its 'is' and 'is not.'" Mari Joerstad, *The Hebrew Bible and Environmental Ethics: Humans, Nonhumans, and the Living Landscape* (Cambridge: Cambridge University Press, 2019), 41-42 (quoting 41). With regard to s/Sin, it seems that the *demonic entity view* (described below) commits the first error, treating the personified entity as identical with a person. The *concrete action view* (also described below) commits the second error, treating the personification as if it tells us nothing of value.

[4] Walter S. Melion and B. A. M. Ramakers, eds., *Personification: Embodying Meaning and Emotion* (Leiden: Brill, 2016), 1.

[5] Melion and Ramakers, *Personification*, 1.

[6] Denis Donoghue, *Metaphor* (Cambridge, MA: Harvard University Press, 2014), 6–7. Cf. "a thing is described as if it were a person or an animal", 165.

[7] Zoltán Kôvecses, *Metaphor: A Practical Introduction*, 2nd ed. (Oxford: Oxford University Press, 2010), 39, cf. 328.

These definitions all share three elements. First, personification is a feature of speech or rhetoric.[8] Second, all three refer to a "thing" or "entity" that is personified. Finally, all three speak of assigning humanity to that "thing", even though it is *not* human. In a biblical or theological setting "personhood" may be a more helpful category than "humanity", but the nature of personification is nevertheless clear: Something non-personal is spoken of *as if* it was a person.

Whitman has suggested a further distinction between "giving a consciously *fictional* personality to an abstraction"[9] (which agrees with the definitions of *personification* above) and "the practise of giving an *actual* personality to an abstraction".[10] If the author *believes* the entity to be a person (e.g. an ancient pagan Roman speaking of the goddess Fortuna), the author is "giving an *actual* personality". If the author understands that the entity is not a real person (e.g. a modern historian speaking of the goddess Fortuna), they are "giving a consciously *fictional* personality".[11] Whether a reader shares the author's opinion is irrelevant; it is the author's understanding that determines which type of device is in use.

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[8] Kôvecses' verb "given", in its context, refers to a verbal activity (in "literature" or "discourse"), Kôvecses, *Metaphor*, 39.

[9] Jon Whitman, *Allegory: The Dynamics of an Ancient and Medieval Technique* (Cambridge, MA: Harvard University Press, 1987), 271–72, italics original; cited by Matthew Croasmun, *The Emergence of Sin: The Cosmic Tyrant in Romans* (New York: Oxford University Press, 2017), 3. The advantage of this definition is that it corresponds to that used not only by Croasmun, but also (at least roughly) to the definition put forward in the conclusion of Günter Röhser, *Metaphorik und Personifikation der Sünde*, WUNT2 25 (Tübingen: Mohr Siebeck, 1987), 179. It therefore maintains some consistency with other voices in this debate. It must also be noted, however, that while Croasmun begins with and makes use of this definition, he does not approve of its provenance, Croasmun, *Emergence*, 9–10.

[10] Whitman, *Allegory*, 271. Italics original.

[11] Note especially the adjective "consciously", which demands that the distinction exists within the author's mind.

The problem with this distinction, however, is that it resides entirely within the mind of the author, and will not always be readily discernible through features of the text. It is therefore doubtful that this additional distinction is helpful for literary analysis.

Though these definitions of personification may appear simple, some of the confusion in the debate around s/Sin in Romans derives from a failure to recognise what personification does and does not entail. To illustrate the problem as it appears in another context, Michael Barrett has framed a question about personification in Proverbs in this way: "In Proverbs 1, 8, and 9, Wisdom appears as a person. The question is whether it is a real person or … just a literary device."[12]

Here, Barrett offers a choice. On the one hand (which Barrett prosecutes), Wisdom *is* a person. In this case, Wisdom cannot be "personified" any more than Julius Caesar can be "personified". They are not personifications, but literal persons. On the other hand, Barrett offers that when "Wisdom appears as a person", this may be "just a literary device". In this case, however, Barrett offers little clarity on what the "literary device" (i.e. personification) might achieve, and the adjective "just" seems to imply that it is of little importance. Barrett's question mirrors the question of s/Sin in Romans: What is Paul doing when he assigns agency to s/Sin?

3.2. Three Approaches to Sin as an Active Subject

Any summary of a complex debate risks oversimplifying the position of any individual scholar, but Southall's delineation of three main approaches is a helpful starting point. Most

[12] Michael P. Barrett, "Wisdom: Person or Personification? Thoughts on Proverbs 8," *PRJ* 8.1 (2016): 5.

treatments of Paul's use of the active subject ἁμαρτία fall broadly into one of the following categories:

Table 3-1: Views of Sin in Romans[13]

Concrete Action View	**Personified Power View[14]**	**Demonic Entity View**
Sins as specific sinful actions	Personified power of Sin	Sin as a superhuman being

Bultmann, for example, represents the first view, emphasising concrete actions and denying the any external power acts upon people. Dibelius, Käsemann, and Laato represent the third view, emphasising Sin's superhuman power in such a way that it becomes a superhuman being. Based on the definitions discussed above, this *demonic entity view* does not recognise Paul's use of ἁμαρτία as an active subject as *personification*, but sees an actual person – and persons are in no need of personification. In the middle, the *personified power view* attempts to hold the act and power together by describing Sin as a personified power.

What, then, is Paul doing? Is he speaking of a person (*demonic entity view*)? Personifying individual deeds *as if* they were external to their agent (*concrete action view*)? Or personifying a real-world power that he calls Sin (*personified power view*)?

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[13] Based on David J. Southall, *Rediscovering Righteousness in Romans*, WUNT2 240 (Tübingen: Mohr Siebeck, 2008), 99.

[14] Southall calls this "The Consensus View", but I have renamed it both to avoid the potentially prejudicial label and to incorporate the content of the view into the label (similar to Southall's other two labels). Southall's label is, however, largely fair; while commentators are not always clear on this question, the *personified power view* does seem to dominate. For Southall's "representative cross-section of commentators" who hold this position, see Southall, *Rediscovering Righteousness*, 97.

3.2.1. Reduction: Sin is (only?) an Action

The *concrete action view* is represented by Rudolf Bultmann, whose demythologising project could not admit any concept of Sin as a real entity, but required that the power portrayed by Paul was a rhetorical fiction.[15] For example, Bultmann claims:

> The spirit powers [such as Sin] represent the reality into which man is placed as one full of conflicts and struggle, a reality which threatens and tempts. Thus, through these mythological conceptions the insight is indirectly expressed that man does not have his life in hand as if he were his own lord but that he is constantly confronted with the decision of choosing his lord.[16]

That is, for Bultmann, Paul's personification did not name a power that is *external* to the person, as Paul's grammar implies, but was merely a manner of speaking about the internal, existential conflict within a person. This decision was not exegetical, but Bultmann's methodology demanded it, as "mythological" language was (in his view) no longer admissible in the modern world: "the mythical world picture is a thing of the past."[17] Personified Sin, therefore, could only name an existential reality, and any mythological elements in the text had to be removed.

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[15] Bultmann was followed in this view, for example, by Scroggs, *Last Adam*, 75.

[16] Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. (London: SCM, 1952), 1.259; trans. of *Theologie des Neue Testaments* (Tübingen: Mohr Siebeck, 1948).

[17] Rudolf Bultmann, "New Testament and Mythology: The Problem of Demythologizing the New Testament Proclamation," in *New Testament & Mythology and Other Basic Writings*, ed. and trans. Schubert M. Ogden (London: SCM, 1984), 3; trans. from *Kerygma und Mythos*, ed. H. W. Bartsch, 2nd ed. (Hamburg: Herbert Reich-Evangelischer, 1951).

Bultmann's understanding of this "personification", therefore, does not allow that any pressure applies to a person from outside their own selves, but consists solely in an internal struggle. Drawing from Romans 7:14, 18 (and notably *not* from Romans 6, which depicts Sin externally) for his explanation of Sin, he concludes, "Therefore 'I' and 'I,' self and self, are at war with each other; i.e. to be innerly divided, or not to be at one with one's self, is the essence of human existence under sin."[18]

Bultmann therefore effectively denies the weight of Paul's personification in Romans 6, where Sin is external to a person. Sin's internal work is allowed, but any external influence upon the existential self is rejected and explained as "figurative, rhetorical language"[19] that expresses things "as if"[20] they were this way – when to a modern [i.e. Bultmannian] mind they are not that way at all. If Paul's writing expresses both cosmic and existential truths, the cosmic ones must be reduced to the existential level. Croasmun justly calls this "Bultmannian Reduction".[21]

For Bultmann, therefore, the literary "personification" of Sin does not imply that it is personal (the *demonic entity view*), nor even that personified Sin is a real "thing" (what I have called the *personified power view*). There can be no power or effect that acts upon a person from outside the self. Paul's description of an agency external to the human self serves purely incidental rhetorical ends.

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[18] Bultmann, *Theology*, 1.245.

[19] Bultmann, *Theology*, 1.245.

[20] Croasmun, *Emergence*, 6.

[21] Croasmun, *Emergence*, 4.

3.2.2. Sin is a Demon or Person

At the other end of the spectrum are those who see the depiction of Sin as an agent as a reference to something like a real, personal agent, so that Sin is not merely a personification, but a (demonic) person. Dibelius, for example, drew an analogy with demon possession in the Gospels to conclude "Die Sünde hat ihren Sitz im Menschen: … So werden wir die Sünde bezeichnen können als einen Dämon, der in den Menschen hineinfährt".[22] Käsemann likewise argues "[Sünde] hat dämonischen Charakter",[23] and Laato has claimed that "Sin appears more like a demonic power. Particularly according to Rom. 5-7 it exerts a transsubjective reign of terror over the whole cosmos."[24]

Though there is some ambiguity in these statements as to Sin's ontology (thus the earlier warning that these categories can oversimplify), they agree in their depiction of Sin as a demonic power and in their lack of emphasis on sins as human actions.[25] On these accounts, Sin appears – at least on the surface – to be ontologically independent of sins.

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[22] Martin Dibelius, *Die Geisterwelt Im Glauben des Paulus* (Göttingen: Vandenhoeck & Ruprecht, 1909), 122.

[23] Käsemann, *Römer*, 190.

[24] Timo Laato, *Paul and Judaism: An Anthropological Approach*, trans. T. McElwain, SFSHJ 115 (Atlanta: Scholars, 1995), 75; trans. of *Paulus und das Judentum: Anthropologische Erwägungen* (Åbo: Åbo Akademis Förlag, 1991). An ancient example of this view is found in Ambrosiaster, *Romans and 1-2 Corinthians*, 62. Jason Maston also belongs at this end of the spectrum, though he fails to recognise the distinction between a personified power and a person, noting Southall's distinction only in a brief footnote at the end of his discussion, Jason Maston, *Divine and Human Agency in Second Temple Judaism and Paul*, WUNT2 297 (Tübingen: Mohr Siebeck, 2010), 141–44, esp. note 75 on p. 144. The fullest argument that Sin is a person has been made by Matthew Croasmun (*The Emergence of Sins*) whose argument will be engaged more comprehensively below (see 3.3.4). Despite some overlap, however, Croasmun does not strictly belong in this category because he also maintains a strong connection between Sin and sins.

[25] Simon Gathercole has particularly argued against this downplaying of 'sins' that has often been associated with emphasis on Sin as a power, showing that individual actions remain important for Paul, Simon Gathercole, "'Sins' in Paul," *NTS* 64.2 (2018): 143–61. Cf. Longenecker, "Sin and Sovereignty," 40–41.

If Bultmann is guilty of reductionism, however, this opposite end of the spectrum claims too much from Paul's language. As Stephen Westerholm writes,

> Though Paul may have undoubtedly believed in demonic forces and thought unredeemed humanity is in some sense subject to their power, he does not typically attribute human sinfulness to, or portray redemption as deliverance from, the power of demons.[26]

Furthermore, it is not at all clear from the proponents of this view *why* the apparent personification ought to be understood as a reference to an actual person. If the literary device of "personification" exists (and I am content to assume it does), there is no good reason to move directly from a depiction of agency in a non-personal entity (like s/Sin) to an ontological claim of personhood. Such a move simply claims more than the text requires. For example, if someone says that "the storm rages", it is unreasonable to claim that they believe the storm to be a person. Literary "person-isation" of a storm may be possible,[27] but it is hardly the default interpretation of the phrase "the storm rages". The burden of proof for the *demonic entity view* must be higher than merely observing that Sin is an active grammatical subject.

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[26] Stephen Westerholm, "Paul's Anthropological 'Pessimism' in Its Jewish Context," in *Divine and Human Agency in Paul and His Cultural Environment*, ed. John M. G. Barclay and Simon Gathercole, LNTS 335 (London: T&T Clark, 2006), 79; Cf. Dodson, *Powers*, 127. Cf. Stählin, "It is hard to say how far what we have here is the concrete notion of a demon "sin" (Dibelius) standing in place of Satan, who is not mentioned at all in R. 6 f., and how far it is simply poetic imagery", Gustav Stählin, "Ἁμαρτάνω, Ἁμάρτημα, Ἁμαρτία," *TDNT*, 1.296.

[27] e.g. Brandon Sanderson has depicted a storm as a person, but he did not do this merely by depicting the storm as acting, but through giving it a personal name and a face, and by placing it in conversations with other characters, Brandon Sanderson, *The Way of Kings*, The Stormlight Archive 1 (New York: Tor, 2010).

3.2.3. Sin as a Personified Power

Scholars have not always adequately distinguished between the *personified power view* and the *demonic entity view*,[28] and the former can at times be taken "without very much precision".[29] The distinction, however, is that while both views speak of a real power that operates upon people, the *personified power view* denies that this power is genuinely *personal*. To continue the earlier analogy of a "raging storm", a storm has real effects upon the world but is *not* an angry person. Likewise, Sin is a real power (a "thing", according to our definitions of personification) with real effects upon humans, but it is not a person. Instead, it is a power that Paul has personified.[30]

Many commentators who seemingly take this position are merely "passing by", without delving into the particulars of personification.[31] The four contributions outlined below, however, engage carefully to do justice to Paul's language of human responsibility *and* his language of enslavement. To the extent that they overlap, they contribute to a more precise formulation of the *personified power view* (though not all take that view themselves).

3.3. Toward a Fuller Account of Personified Sin

3.3.1. Röhser: The Momentum of Human Misdeeds

Günter Röhser's study of metaphors and personifications of Sin in Jewish literature concludes that personified Sin refers to *the momentum of human misdeeds* ("die

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[28] e.g. Maston, *Divine and Human Agency*, 144. Cf. Dodson and Gaventa, whose formulations resonate most closely with the *personified power view* but who stop short of denying the *demonic entity view*, Dodson, *Powers*, 125, note 18; Beverly Roberts Gaventa, "The Cosmic Power of Sin in Paul's Letter to the Romans: Toward a Widescreen Edition," *Interpretation* 58.3 (2004): 238.

[29] Croasmun, *Emergence*, 13. Cf. Southall, *Rediscovering Righteousness*, 106–8.

[30] Cf. Douglas J. Moo, *The Letter to the Romans*, 2nd ed., NICNT (Grand Rapids: Eerdmans, 2018), 322.

[31] This is my assessment of most commentators listed by Southall, *Rediscovering Righteousness*, 97.

Eigendynamik menschlicher Tatverfehlungen"[32]). In this way, he not only avoids the reductionist conclusion of Bultmann by distinguishing the personified entity from the action, but also avoids separating the personified entity from human actions by treating it as an independent being.[33] Human actions are at the root,[34] and yet the personification refers to something that goes beyond the mere action.[35]

Röhser does not outline this relationship precisely, but it is clear that he is seeking to define Sin in a reflexive manner, where actions give rise to a state of (self-)oppression; the perpetrator is also the victim; sins give rise to Sin. Thus, "Röhser attempts to provide a coherent methodological position … which is lacking in the *[personified power] view*."[36]

3.3.2. Southall: The Irreducibility of Metaphor

Second, Southall builds on Röhser's work. While approving of his understanding of Sin's personification as something real without being a demonic entity, Southall believes that Röhser "seems to place metaphorical utterances in the 'ornamental' category",[37] so that metaphors become mere literary devices with no inherent claim to truth. To counter this perceived weakness, Southall draws on Colin Gunton's "strong view of metaphor".[38]

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[32] Röhser, *Metaphorik und Personifikation der Sünde*, 179.

[33] "Wir müssen uns auch hier wieder davor hüten, die personifizierten Sünden zu stark gegenüber ihren Tätern zu verselbständigen oder gar zu isolieren", Röhser, *Metaphorik und Personifikation der Sünde*, 152.

[34] "Die Eigendynamik der Hamartia wurzelt in der Tatsache, daß sie immer gottwidrige Tat, einen Bruch des göttlichen Willens darstellt", Röhser, *Metaphorik und Personifikation der Sünde*, 177.

[35] "Hamartia … nichts anderes darstellt als den Inbegriff menschlicher Tatverfehlungen, die mit vernichtender Gewalt auf den Menschen zurückschlagen", Röhser, *Metaphorik und Personifikation der Sünde*, 177.

[36] Southall, *Rediscovering Righteousness*, 109.

[37] Southall, *Rediscovering Righteousness*, 109.

[38] Southall, *Rediscovering Righteousness*, 109.

While Gunton addresses the nature of demons rather than personified Sin *per se*, his understanding of metaphor is nevertheless applicable. The demonic, Gunton says, "is irreducibly metaphorical, because that is the only way in which such phenomena can be appropriately characterised."[39] Southall applies this same thinking to personified Sin: Sin is neither reducible to actions, nor hypostasised as a personal being, but is an irreducible enslaving force that truly exists, but which remains connected to human actions (sins). Like Röhser, Southall does not describe the precise relationship between sins and Sin. Nevertheless, his contribution (beyond that of Röhser) is to emphasise that abstract concepts expressed through metaphor (such as personified Sin) can speak of an *irreducible* reality. Sin should not and cannot be demythologised, but nor should it necessarily be hypostatised.

3.3.3. Dodson: The Variety of the Effects of Sin

A third contributor to a fuller description of the *personified power view* is Joseph Dodson. Dodson does not, strictly speaking, commit to the *personified power view*, but leaves the door open to a weak form of the *demonic entity view*.[40] His work instead focuses on the *function* of the personification of Sin, but in so doing he describes a reciprocal relationship between Sin and sinner: "Sin entered because humanity sinned; Sin proposes and the sinner accepts."[41] If the *demonic entity view* holds that humanity is the victim of an external superhuman power of some sort, Dodson's analysis implicitly denies it. "[R]edemption is

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[39] Colin E. Gunton, *The Actuality of Atonement: A Study of Metaphor, Rationality and the Christian Tradition* (Edinburgh: T&T Clark, 1988), 67, cf. 70; Cf. Southall, *Rediscovering Righteousness*, 110. Fabricius has similarly argued for a strong view of metaphor specifically in relation to personified Sin: "All language must … be perceived to be metaphorical… metaphor is real, true, concrete, and always encloses and depicts something that is beyond its actual form", Steffi Fabricius, *Pauline Hamartiology: Conceptualisation and Transferences*, HUT 74 (Tübingen: Mohr Siebeck, 2018), 84.

[40] Dodson, *Powers*, 127.

[41] Dodson, *Powers*, 128.

not deliverance from the dictatorship of evil, but rather from the democracy of it."[42] Similarly to Röhser and Southall then, Dodson sees a reflexive or reciprocal relationship between Sin and sinners – even if he does not explain its mechanics. Sin is not reducible to sins, nor sins to Sin, but neither are they independent of one another.

Dodson's additional contribution is found in his attention to the *variety* of ways that Romans depicts Sin. There is variation in the depiction of agency,[43] temporal reference,[44] spatial reference,[45] and the purpose of the personification.[46] Dodson concludes that this variance "shows that Paul adapts the personification of Sin to illustrate whatever point he desires."[47]

This conclusion is no doubt correct, but while it may be sufficient for Dodson's purposes, it nevertheless raises the question of whether these various aspects of Sin can be reconciled. If they can, this might suggest either the *demonic entity view* or the *personified power view*. If not, the door may remain open to the *concrete action view,* with Sin reduced to a flexible

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[42] Dodson, *Powers*, 128. Bruce Longenecker similarly sees some sort of reciprocal relationship "While the two [i.e. sinful actions and the singular Sin] are intricately related and reinforce each other, in Paul's thought they are also distinct phenomena." Bruce W. Longenecker, *The Triumph of Abraham's God: The Transformation of Identity in Galatians* (Edinburgh: T&T Clark, 1998), 39. Cf. Eduard Lohse, *Der Brief an die Römer*, 1st ed. (15th ed. in series), KEK (Göttingen: Vandenhoeck & Ruprecht, 2003), 176.

[43] "In Rom 5.12-21, Paul emphasises the agency of Sin…; here [in Romans 6] however, Paul focuses more on human agency – the believer's obligation to reject Sin and stop sinning", Dodson, *Powers*, 129.

[44] "[W]hereas 5.12-21 focuses more on the past … 6.12-23 focuses more on the present…", Dodson, *Powers*, 130.

[45] "Sin develops from an external force that universally rules over sinful humanity to … an internal force that can dwell within the Christian, if the believer accepts or initiates the relationship." Dodson, *Powers*, 135–36.

[46] "To distance God from the origin of evil"; "To establish the relationships between Sin and sinners"; and "To explain sin and righteousness", Dodson, *Powers*, 136–39.

[47] Dodson, *Powers*, 136.

literary device with no inherent value. Whichever view is taken, however, Dodson's work shows that it must account for the full spectrum of Paul's portrayals of Sin.

Perhaps primary among these different portraits identified by Dodson is the difference between the external and the internal figure of Sin.[48] The *concrete action view*, at least as represented by Bultmann, has effectively denied the external. The *demonic entity view,* on the other hand, has typically underemphasised the internal. The *personified power view* (with which Dodson's language of "personified power" most resonates, even if he does not commit to it) has sought to do justice to both internal and external aspects by holding the two together.

The *personified power view's* primary limitation is that it has not typically given a coherent account of *how* the internal and external can be unified. Into this void, Matthew Croasmun has made a significant contribution (though Croasmun himself rejects the *personified power view*).[49]

3.3.4. Croasmun: Sin's Emergent Ontology

Croasmun's contribution to this debate is to offer an alternative ontology from contemporary philosophy:[50] Emergentism. Emergentism depends on two key concepts. The first is supervenience, in which "higher" levels of analysis admit properties that are not present at "lower" levels. For example, a single water molecule cannot meaningfully be described as "wet". A reductionist description of a body of water may, therefore, deny that it is "wet",

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[48] Dodson, *Powers*, 139.

[49] Croasmun, *Emergence*, 13.

[50] Steffi Fabricius similarly argues for a new ontology to overcome this impasse – specifically, a metaphorical ontology, Fabricius, *Pauline Hamartiology*, 84–110. Fabricius's proposed ontology, however, is both less clear and less persuasive than Croasmun's.

since "wetness" is not a property of its parts.[51] An emergentist approach, however, argues that the property of "wetness" *supervenes* on the constituent parts (molecules) of a body of water. The whole has additional properties that do not belong to the parts, and in that sense is more than the sum of its parts.[52]

The second key concept in emergentism is *downward causation*, meaning that the whole imposes "boundary conditions" on the parts, causing them to behave in a new and particular way.[53] So water molecules in a puddle behave differently to isolated molecules (e.g. we observe surface tension). Not only do the parts affect the whole (*supervenience*), but the whole affects the parts (*downward causation*). There is a causal feedback loop.[54]

Having established these concepts, Croasmun argues that Sin supervenes on individual sins, but then exercises downward causation, constraining people and perpetuating their sins. Individuals' sins bring Sin into existence,[55] and Sin simultaneously enslaves us, causing us to sin.

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[51] This is of course *not* what anyone is arguing; it is merely an illustration of the problem with reductionism.

[52] This example is from Croasmun, *Emergence*, 24–25. For a fuller explanation of *supervenience*, see Croasmun, *Emergence*, 32–36.

[53] For a fuller explanation and further examples of downward causation, see Croasmun, *Emergence*, 36–47.

[54] Croasmun, *Emergence*, 37.

[55] Das has critiqued Croasmun on this point, arguing that "the apostle is addressing the effect … of the *one* sin of Adam", A. Andrew Das, "Models for Relating Sin as a Power to Human Activity in Romans 5:12–21," in *Sin and Its Remedy in Paul*, ed. Nijay K. Gupta and John K. Goodrich, CPT (Eugene: Cascade, 2020), 62. Though Croasmun does not himself address this point ("Croasmun does not overly concern himself with the exegetical tussles in individual passages, such as Rom 5:12–21", Das, *Models*, 61), his application of Emergentism can easily account for Adam's one sin and need not be dismissed on the basis of this oversight. Sin *enters* (or in the language of emergentism, *emerges*) through Adam's one sin, but is then *propagated through time and space* by the sins of subsequent individuals. Thus emergentism can account for both the instrumentality of the one sin and the ongoing existence of an enslaving power.

Neither Sin nor sins have any ontological priority over the other; they are simply, in Croasmun's terminology, *different levels of analysis*. Bultmann's insistence that "Sin came into the world by sinning"[56] is an accurate description of supervenience (the lower level causing the higher); when Käsemann claims that (to some extent) a person "nicht beliebig wählen",[57] he is describing the (higher level) phenomenon that gives rise to the lower.[58] In this way, the philosophical categories of emergentism allow Croasmun to have it both ways. s/Sin refers to both human actions and a cosmic power.

Up to this point in his argument, Croasmun's contribution is equally capable of reconciling the *concrete action view* with either the *personified power view* or the *demonic entity view*. In either case, human actions form the supervenient base, and the personified or demonic power exercises downward causation. Croasmun opts for an account that most closely resembles the latter, arguing that Sin has a body and a mind, "[a]nd where there is body and mind, I am inclined to say there is a person."[59] In short, Sin is a person.[60]

There are, however, at least two problems with this step in Croasmun's logic. The first is in his assumed formula of Body + Mind = Person. This is pure Descartes, and is neither necessary nor justified by emergence theory, nor is it argued at any point in his book. It is a

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[56] Bultmann, *Theology*, 1.251.

[57] Käsemann, *Römer*, 139.

[58] Croasmun, *Emergence*, 55.

[59] Croasmun, *Emergence*, 98.

[60] In his final chapter, Croasmun goes a step further again and argues that this person is (according to Paul) a woman, Croasmun, *Emergence*, 140–74. By this point, however, even Croasmun describes his conclusions as "convoluted", 173.

startling assumption in a book that is seeking a deeper philosophical framework, and in my view, is a profoundly inadequate understanding of persons.[61]

Secondly, Croasmun makes repeated reference to Sin having a body and uses this to argue that it also has a mind that supervenes on this body. Thus, both the body and the mind in Croasmun's equation depend upon a single question: whether Romans depicts Sin as having a body.

The only reference to the "body of sin" in Romans is 6:6: "We know that our old self was crucified with him in order that **the body of sin** (τὸ σῶμα τῆς ἁμαρτίας) might be brought to nothing, so that we would no longer be enslaved to sin." (ESV) Croasmun interprets this phrase as *the body that belongs to the person of Sin*, but his argument for this interpretation is weak. In favour he cites only Nygren: "'In Adam' we all belonged to the same *organism*",[62] but even within Croasmun's own citation, Nygren specifies that this organism is "the great organism *of humanity*".[63] While this may resonate with Croasmun's philosophical understanding of a larger emergent organism, Nygren is discussing the unity of *Adamic* humanity, not personified Sin as a separate entity. Sin may be an aspect of Adamic humanity, but Nygren is not proposing that Sin is a superhuman entity with a body as Croasmun does.[64]

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[61] There is no space here to develop a full understanding of personhood, but it is clear that Croasmun is using the language of personhood very differently from the traditional theological sense in which there can be body-less persons (e.g. the Father, the Spirit, and the preincarnate Son) and embodied non-persons (e.g. wombats). Such a redefinition may be possible, but Croasmun has not made a case.

[62] Nygren, *Römerbrief*, 232; Cf. Croasmun, *Emergence*, 112, Croasmun's emphasis.

[63] Nygren, *Römerbrief*, 233; Cf. Croasmun, *Emergence*, 112; Emphasis mine.

[64] Schreiner interprets Nygren of advocating that "the body of sin" refers to "sin as the *power* of the old age", Schreiner, *Romans*, 317. Italics mine.

Furthermore, while the phrase "body of sin" has been interpreted in a wide variety of ways,[65] no one that I am aware of (other than Croasmun) interprets it as *the body belonging to personified Sin*. Nor does Croasmun make an exegetical case, but rests his argument solely on "the broader Greco-Roman context", which in Croasmun's account consists primarily of one Stoic philosopher.[66]

The second half of Croasmun's argument (i.e. that Sin is a person) rests entirely on his idiosyncratic interpretation of this one phrase, but there is little reason to understand Paul as saying that Sin has a body, and no good reason to conclude that Sin is a person. It is better to recognise Paul's personification as a description of a real but non-personal power.

Nevertheless, even if we do not follow Croasmun's second step to affirm that Sin is a person, Croasmun's framework of emergentism is a valuable contribution to uniting the concepts of sins (actions) and Sin (a power). Sinful actions create relational conditions that powerfully

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[65] Schreiner, *Romans*, 317. Most likely, in my view, is Meyer's description, "the body fallen under the power of sin", Meyer, *Adam's Dust*, 213.

[66] Croasmun, *Emergence*, 112. Croasmun gives one sentence to Diogenes Laertius's account of the philosophers Archedemus, Diogenes, Antipater, and Chrysippus, then describes in more detail the work of the Stoic Seneca (pp. 112-16). A further paragraph deals with Cicero (p. 116) – though Cicero was not a Stoic, as Croasmun implies, but an Academic Sceptic. Furthermore, Croasmun simply assumes the applicability of "Stoic" thought to the interpretation of Paul, but see e.g., Susan Eastman's contrast of Stoic thought with Paul's thought, Susan Grove Eastman, *Paul and the Person: Reframing Paul's Anthropology* (Grand Rapids: Eerdmans, 2017), 29–104.

influence humans toward further sinful actions;[67] personified Sin names those conditions, and therefore describes a real power that acts upon humanity.[68]

3.4. A Relational Ontology

One of the difficulties modern interpreters have faced in understanding the interplay of individual sins and a larger, superhuman entity may be that "[w]ithin Cartesian notions of the self as independent, isolated, and autonomous, [Paul's] logic makes no sense."[69] A typical Western anthropology treats each person as a self-contained whole, so that each person's sin *must* be independent of others' sins. With such an anthropology, the correlation between the one and the many can only be an incredible coincidence; no person's moral standing can be in any way dependent upon another's. In addition to Croasmun's proposed ontology of Emergentism, it will also be useful to consider Susan Eastman's proposed *anthropology*.

Eastman draws on Paul, modern psychology, and neuroscience to argue that this "Cartesian" self, where the self is constituted by its own sense of self, is a myth. Eastman argues instead that no human being exists as an "I" prior to existing as a "you". We are constituted *relationally*. "You have to be addressed as a subject to become one."[70]

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[67] On the priority of *relationship* (a person-to-person link) over *social* (many persons) or *individual* (one person) as the basic ethical unit, see Michael Hill, *The How and Why of Love: An Introduction to Evangelical Ethics* (Kingsford: Matthias Media, 2002), 101–104.

[68] Wedderburn seems to have described just this dynamic some decades ago: "this history of sin and history of man is not made up of a series of isolated individual lives or episodes, but of a complex interwoven pattern of lives acting upon one another and events bringing forth other events; from the first, one man's actions have of necessity affected other men and his world." Wedderburn, "Adam," 423.

[69] Eastman, *Paul and the Person*, 111.

[70] Vasudevi Reddy, *How Infants Know Minds* (Cambridge, MA.: Harvard University Press, 2008), 32. Cf. Eastman, *Paul and the Person*, 74. Reddy writes as an experimental psychologist, but this quote resonates strongly with Genesis 1, in which God's address brings creation into being.

> A baby girl learns that she exists by being the object of her mother's and father's loving gaze. She learns what it is to see by being seen, as she sees herself reflected in the eyes of her parents. She learns what happiness or sadness or wanting is by experiencing it in and through her primary engagements with others. Her awareness of herself begins with the interaction rather than preceding or motivating it. This is the reverse of self-referential theories about the person, where self-knowledge precedes and mediates understanding of other people. Here other-relation precedes and mediates self-knowledge.[71]

On Eastman's account, human beings do not come into being as isolated individuals. Rather, we have been constituted by our forebears, who were constituted by their forebears, who were constituted by their forebears, all the way back to Adam.[72] The Sin that emerged from Adam's deed has applied downward causation to each person from their very beginning. Each person has therefore sinned, feeding and perpetuating the emergent entity of Sin. In this way, no one since Adam has ever existed apart from Sin, and therefore every person has sinned. Each human being *is* a sinner, even before he *acts* in sin. This is what it is to be אָדָם.

3.5. Conclusion: Sin as an Emergent Power

If we draw together the threads of these contributors, then, we find a consistent portrayal of a reciprocal relationship between Sin and sins. Röhser's description of Sin as the

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[71] Eastman, *Paul and the Person*, 75.

[72] "Forebears" here need not be biological; the emphasis in both Eastman's work and in her sources in psychology is on relational networks. These will usually begin with the biological relationships of parent and child, but all relationships matter.

"momentum of human misdeeds" and Southall's caveat that metaphorical language is not (always?) reducible to concrete terms both express, in different ways, that Sin emerges out of sins. Croasmun's introduction of emergentism adds a coherent account of *how* such a relationship came into being (or "entered the world", Rom 5:12).[73] The precise mechanism connecting Sin and sins is not Paul's concern, and alternatives to Croasmun's approach may be possible, but Croasmun's contribution at least shows that such a connection is possible.[74] We may speak simultaneously and coherently about both Sin and sins.[75]

This description of Sin's ontology also helps to account for Dodson's observation that Paul deploys the personification in a variety of ways. Spatially, it is both internal and external. On the one hand, because it acts upon humans to constrain behaviour in sinful ways, it is

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[73] Though Das sets out to describe "Models for Relating Sin as a Power to Human Activity", his conclusions do not seem to answer his own question. Instead, his primary conclusion is to affirm the role of Adam's sin as the *inaugurating* event for the power of Sin. "Rom 5:12-21 … provides a foundation for understanding the connections between sin with a small 's' and with a capital 'S'", Das, "Models," 62.

[74] "Paul is not particularly interested in delineating the relationship between sin as a power and sin as behaviour. We neither need, nor are able, to choose between the two or prioritise one over the other." Gathercole, "'Sins' in Paul," 157. As I have argued, Gathercole is correct to see a circular arrangement and deny that we need to "choose between the two". However, he is too pessimistic about identifying the starting point of this spiral: Paul explicitly identifies the beginning in Adam's transgression (5:12). Thereafter, sins give rise to Sin which gives rise to sins in an unending loop, but iteration does not preclude a clear beginning. "Adam's single sin, committed even before the power of Sin gained regal mastery, gave the foothold for the overwhelming power of Sin to ascend to mastery subsequently", Longenecker, "Sin and Sovereignty," 38.

[75] de Boer similarly observes: "[A]re human beings merely victims of powers beyond their control or can they (also) be held accountable for what they do? Paul's answer seems ultimately to be both-and rather than either-or." de Boer, "Sin and Soteriology," 24. C. K. Barrett anticipated this conclusion when he recognised the futility of Bultmann's reductionism: "Paul is far too mythological to be completely demythologized", Barrett, *First Adam*, 6. Sin and sins are both important to Paul, and though they can perhaps be reconciled ontologically, Longenecker has argued only for their importance. He is content that the two remain ontologically distinct. See especially his analogies to describe the relationship, Longenecker, "Sin and Sovereignty," 42–43. This approach is a valid means of grappling with Paul's language, but I find it less persuasive than Croasmun's attempt at describing an ontological unity.

apprehended internally in our first-person perception of our own decision making. On the other hand, because it does not originate in each sinner separately, but is a relational phenomenon, it acts upon each human externally. Temporally, its beginning is a past event (Rom 5:12), but its reign continues in the present as humans continue to sin and are (apart from Christ) powerless to abolish Sin's mastery over them. On the question of agency, Sin's existence depends upon human decisions as each human chooses to act sinfully, yet Sin exercises its own "agency"[76] through downward causation, inevitably constraining and influencing people's choices. Thus, the variety of depictions and purposes for Sin in Romans all belong to a single unified "power".

If this power truly exists, however, Barth is incorrect to claim that Adam has not

> "bequeathed it to us as his heirs so that we have to be as he was. He has not poisoned us or passed on a disease. What we do after him is not done according to an example which irresistibly overthrows us, or in an imitation of his act which is ordained for all his successors. No one has to be Adam. We are so freely and on our own responsibility".[77]

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[76] Strictly speaking, since I have argued that Sin is not a person, Sin has *effects*; speaking of these effects as *agency* derives from its personification. For this distinction between "effects" and "acts", I am indebted to James Snare, "Sin as Privation and How It Relates to Our Understanding of the Grace of God," presented at *Theology Connect Conference*, Sydney, 2018.

[77] Karl Barth, *Church Dogmatics*, trans. G. W. Bromiley (Edinburgh: T&T Clark, 1956), IV.1:509; trans. of *Kirchliche Dogmatik IV.1* (Zürich: TVZ, 1953).

Against Barth, Sin's power over Adamic humanity is real, and yet this reality does not in any way undermine the fact that people sin "freely and on [their] own responsibility". *Both* realities are true, related through mutual causation.

By recognising a connection between sins and Sin, we are therefore able to account for the interplay between the two phenomena of Sin and sins in the text of Romans. Even at the height of Paul's depiction of personified Sin in Romans 7:14-25, human action has not disappeared from view. The human agent is "sold under Sin" (7:14), so that Sin is an external agent, but the same person also experiences "Sin living in me" (7:17), so that Sin is experienced internally. These experiences belong to the effective power of Sin. At the same time, however, the problem is "what I do" (7:15). Human agency has not disappeared from view, but is part of the problem for the person who is under Sin.[78] Sin and sins are inseparable.

A similar dynamic has been described by James Smith, whereby cultural and societal phenomena create conditions that lead individuals into wrongdoing. Smith's "cultural liturgies" (which can logically have no origin other than in human actions) lead people into false worship.[79] Similarly, John Barclay has critically appropriated the work of anthropological theorist Pierre Bourdieu, describing "a kind of unending circularity [in which] dispositions and conceptual schemas are produced by practices but also, in turn,

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[78] "[W]hile Paul's focus shifts from one form of ἁμαρτία to the other, he keeps them both in play in various mixtures throughout the whole of Rom 1–8", Longenecker, "Sin and Sovereignty," 36.

[79] James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos, 2016), 23.

govern practices".[80] Like Paul, Smith and Barclay describe a causality that is not merely one-directional, from corporate to individual or vice versa, but two-directional, as the actions of humans have consequences for the actions of other humans in a feedback loop that exceeds the ability of any individual to overcome alone.

> [W]e are not only agents of sin but also its victims. Behind every moral decision is a history—in the first instance, my own personal history with its elaborate apparatus of habit and repetition; and behind that, the history of the whole human family, all tangled up together in one lump, a sort of massive cumulative power of wrongdoing.[81]

What, then, is Sin? For Paul, it is neither a real person or demon on the one hand, nor a literary fiction on the other. Rather, Sin is a real, effective power, existing as an attribute of humanity at the relational level.[82] It "entered the world" through Adam and has continued

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[80] John M. G. Barclay, "Under Grace: The Christ-Gift and the Construction of a Christian Habitus," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5-8*, ed. Beverly Roberts Gaventa (Waco: Baylor University Press, 2013), 70. Cf. e.g. Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice, CSSA (Cambridge: Cambridge University Press, 1977). The "circularit[ies]" Barclay refers to implicitly include Sin and sins in Romans.

[81] Benjamin Myers, "A Tale of Two Gardens: Augustine's Narrative Interpretation of Romans 5," in *Apocalpytic Paul: Cosmos and Anthropos in Romans 5–8*, ed. Beverly Gaventa (Waco: Baylor University Press, 2013), 48.

[82] Wu's description of Sin and Death is similar: "Viewing the reign of sin and death [as anti-God powers], suffering is not only about the consequence of the sins of individuals, but also the outworking of disorderly and destructive socioeconomic and political systems and structures", Wu, *Suffering*, 67. Cf. Jewett, who sees "a social theory of sin" in Paul's personification, Robert Jewett, *Romans: A Commentary*, Hermeneia (Minneapolis: Fortress, 2007), 375–76.

ever since, through the continuous network of all human relationships through time and space.[83] This power has been personified by Paul and named Sin.

3.6. Excursus: Anachronistic Philosophy?

There is a danger in using modern philosophical categories to describe Paul's thought that we might portray him as a 21st Century philosopher, conversant in modern philosophical categories. That is plainly not the case. What this chapter is seeking to show, however, is that the twin aspects of Paul's thought – sins and Sin – are not innately contradictory. When Paul depicts both, the language of emergentism allows *us* to see that there is no contradiction here. How Paul would have described the relationship between sins and Sin, and what language he would have chosen, is moot.

Nevertheless, for at least the last century, biblical scholars have struggled to accept that both aspects of Paul's thought can peacefully coexist. The purpose of this chapter, therefore, is not to impute the categories of emergentism onto Paul, but to use them to allow modern thinkers to see their way through the debate. There is no contradiction in Paul's holding together sins and Sin. If it has *seemed* that there is a contradiction, the problem has been in dominant modern Western frames of thought, not in Paul's logical consistency.

[83] "Paul does not think of sin as a *thing* which, like an heirloom, may be handed down from father to son. Sin is a living, active, almost personal, agency, and all sin needed was a means of entry into the race. Once this was found it did not need to be propagated–by sexual relations, or descent, or in any other way; it propagated itself." Barrett, *First Adam*, 20.

4. Sin Enters: The Role of Adam in Romans 5:12-21

In Romans 1:18-32, Paul told an explicit story of sins that began with an Adamic correspondence (1:18-23). Beginning in Romans 5:12, two new stories relating to human sin appear. One is the story of Adam himself, as it is told in Genesis 2-3.[1] Paul refers to Adam's story without directly citing it or echoing its vocabulary, but develops its significance beyond the person of Adam himself. As in Romans 1, the story that begins with Adam has ongoing significance for subsequent characters. This ongoing story is not explicit, however, but is implicit in Paul's logical discourse.

The other new story is of another sort: a cosmic metanarrative. The central character is Sin. "Sin enters the world" (5:12, and subsequently acts to "increase" (πλεονάζω, 5:20), "reign" (βασιλεύω, 5:21, 6:12; κυριεύω, 6:14; cf. 6:6), "seize an opportunity" (ἀφορμήν […] λαβοῦσα, 7:8, 11), "produce desire" (κατειργάσατο … ἐπιθυμίαν, 7:8), "revive" (ἀναζάω, 7:9), "produce death" (κατεργαζομένη θάνατον, 7:13), "become extraordinarily sinful" (γένηται καθ' ὑπερβολὴν ἁμαρτωλός, 7:13), and "dwell" (οἰκέω, 7:17, 20).

This metanarrative is, by nature, implicit. Paul does not narrate a story of Sin (or Death, who is like a supporting character who follows Sin around, or Law, whose role is closer to that of stage-hand than actor). Nevertheless, personified Sin acts, interacts with its human subjects, and is overcome by Christ. It does not function as a static, logical truth, but as a character.

[1] A further story – that of Christ – will also be considered, but primarily as a foil of the Adamic story. Cf. Grieb, *Story*, 56.

Paul introduces this character, however, amid an argument for *hope*, which runs from chapters 5-8.[2] Before considering Sin's arrival on stage, therefore, we will consider the context which brings Paul to introduce this character.

4.1. The Context and Function of Sin's Story

Paul has argued first that all humans sin (1:18-32), including Jews (2:1-3:20), and second that all believers (τοὺς πιστεύοντας, 3:22) are justified by faith (3:21-26), including the children of Abraham (3:27-4:25). In Romans 5, he turns from justifying faith (Δικαιωθέντες οὖν ἐκ πίστεως, 5:1) to believers' hope (ἐλπίς, 5:2, 5; cf. the first person plural throughout 5:1-11). Chapters 5-8 present this hope without ethnic distinctions (in part through the Adam-Christ anthropology of 5:12-21); Romans 9-11 will argue that Israel is included in this same hope.

For Paul, justification entails that believers have possession of "peace toward God" (5:1; cf. "this grace", 5:2) in their present state, and this enables them to look toward the future. 5:1-

[2] "Rom 7 is part of a section of the letter—chs. 5–8—that celebrates the certain hope of glory in the midst of present afflictions." Will N. Timmins, "Romans 7 and the Resurrection of Lament in Christ: The Wretched 'I' and His Biblical Doppelgänger," *NovT* 61.4 (2019): 405; cf. Scroggs, *Last Adam*, 59; Nils Alstrup Dahl, *Studies in Paul: Theology for the Early Christian Mission* (Minneapolis: Augsburg, 1977), 88–89; James D. G. Dunn, *Romans 1–8*, Word Biblical Commentary 38A (Dallas: Word, 1988), 246; T. L. Carter, *Paul and the Power of Sin: Redefining "Beyond the Pale,"* SNTSMS 115 (Cambridge: Cambridge University Press, 2002), 167; Martinus C. de Boer, "Paul's Mythologizing Program in Romans 5–8," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5-8*, ed. Beverly Roberts Gaventa (Waco: Baylor University Press, 2013), 7–8. While Moo sees chapters 5-8 structured around "the assurance of future glory", this is the *content* of "hope", Moo, *Romans*, 319–20. Cf. Wright, who argues Romans 5-8 is "'about' glorification [which] serves as shorthand for the entire Christian hope", N. T. Wright, "The Letter to the Romans," in *The New Interpreter's Bible: A Commentary in Twelve Volumes* (Nashville: Abingdon, 2002), 509. Wilckens, however, denies the unity of Romans 5-8, arguing that "fallen die Beziehungen zum Folgenden, besonders zu Kapitel 8, so zahlreich sie sind, deswegen nicht ins Gewicht", Ulrich Wilckens, *Der Brief an die Römer*, 3 vols., *EKKNT* (Zürich: Benziger, 1978), 1.287.

11 ties believers' present state and future orientation closely together, so that present standing necessarily shows forth in "boasting" (καυχάομαι, 5:2, 3) about their future hope of sharing in God's glory (cf. 8:21). The believer's future is in contrast to the future of those who are not in Christ, implied in chapters 2-3 and developed explicitly in 5:12-21: Death. One of the functions of 5:12-21, therefore, is to develop the future implications of a believer's present identity in Christ (i.e. eternal life[3]), in contrast with their former identity in Adam.

Realm	**Present State**	**Future**
Adamic	Sin	Death
Christic[4]	Justification/Peace/Reconciliation	Eternal Life/Glory

5:1 outlines the present state of believers that is the result of the preceding argument in 3:21-4:25: "since we have been justified through faith, we have peace with God". *Justification* and *peace with God* coincide, and are the believer's present possession. 5:2, however, extends the implications into the believer's future by introducing the concept of "hope" (ἐλπίς), which is by definition future-oriented (cf. 8:24). 5:1-2 therefore lays out two points, the present circumstances and the future circumstances of the believer ("peace with God" and "God's glory" respectively), without exploring the line that joins these points.

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[3] de Boer has argued that the believer's "eternal life" is not merely a future reality, but also a present one, Martinus C. de Boer, *The Defeat of Death: Apocalyptic Eschatology in 1 Corinthians 15 and Romans 5*, JSNTSup 22 (Sheffield: JSOT, 1988), 170–78. This is strictly true, but since Paul's argument is oriented toward the *continuation* of life in the future, it is nevertheless appropriate to describe "eternal life" as the believer's "future".

[4] Wright imports the "last Adam" terminology from 1 Cor 15 into Romans and uses it to call Christ's obedience "Adamic" , Wright, *Climax*, 39. He thereby risks conflating the two realms. To avoid this risk, I will adopt the term "Christic" to refer to Christ's realm, in opposition to the "Adamic".

5:3-4 then develops the picture by filling in the missing line, setting forth "afflictions" (θλῖψις) as the proper pathway between the two. Boasting is not restricted to the ultimate future, but also incorporates the apparently negative affliction that comes in between. Affliction is not merely insubstantial in comparison to the future hope (as in 8:18) but is positively the way forward (cf. 8:17). 5:5-10 then lays out evidence for this hope. 5:5 points to subjective evidence; 5:6-10 points to objective evidence.

4.1.1. Subjective Evidence for Future Hope (5:5)

Where 5:1-2 and 5:3-4 both lead to "hope" as their endpoint (both logically and grammatically),[5] 5:5 picks it up as its grammatical subject: "Hope will not put us to shame".[6] This is the same hope that leads through affliction to final glory. Paul's concern here is the *reliability* of the hope that he has described, with the reason for Paul's confidence introduced by a causal ὅτι,[7] "*because* the love of God was poured into our hearts".

Paul's reason, however, has been construed in two main ways. The first, majority position is to take ἡ ἀγάπη τοῦ θεοῦ as a subjective genitive, "God's love for us.[8] "Hope" is therefore

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[5] "End" is a more precise description of the place of *hope* in this passage than Schreiner's "central" , Schreiner, *Romans*, 259–60. The argument leads up to hope as a goal.

[6] This translation is taking καταισχυνεῖ as a future tense, rather than the indicative καταισχύνει of UBS5. Cf. Schreiner, *Romans*, 264; Moo, *Romans*, 331, note 58. The future tense is more appropriate to the future-orientation of the hope established above.

[7] Schreiner, *Romans*, 258.

[8] e.g. Fitzmyer, *Romans*, 398; Byrne, *Romans*, 171; Ralph P. Martin, "Reconciliation: Romans 5:1-11," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday,* ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 39–40; Frank J. Matera, *Romans*, ΠΑΙΔΕΙΑ (Grand Rapids: Baker Academic, 2010), 133; Gignac, *Romains*, 215; Schreiner, *Romans*, 264; Moo, *Romans*, 332; Frank Thielman, *Romans*, ZECNT (Grand Rapids: Zondervan, 2018), 268. Dodd similarly gives priority to God's love for us, but attempts to simultaneously incorporate our love for God, C. H. Dodd, *The Epistle of Paul to the Romans*, Fontana (London: Collins, 1932), 95.

assured by God's love, construing this verse as a reference to objective evidence. The second, minority position, holds that ἡ ἀγάπη τοῦ θεοῦ is an objective genitive, "our love for God". On this reading, "the love of God" provides subjective evidence[9] for believers' "hope", as they perceive their own hearts to love God.[10]

The subjective genitive, however, does not fit the location that Paul assigns it. If "our love for God" is meant (objective genitive), then "our hearts" are the natural seat for this love,[11] but it is not so when "God's love for us" (subjective genitive) is on view. Arguments for the subjective genitive therefore often contain a subtle shift in meaning. Moo, for example, speaks of "our *intellectual recognition of the fact* of God's love".[12] That is, what we find in our hearts is not "God's love for us" *per se*, but rather our *knowledge* of that love. An intermediate term (knowledge) is introduced in order to move an external reality (God's love) into human inner experience (our hearts).

The objective genitive, however, faces the difficulty that God is the agent who "pours out" (ἐκχέω) this love, so that God becomes the source of human "love" and the controlling agent

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[9] There is ample opportunity for confusion here as an objective genitive provides subjective evidence and a subjective genitive provides objective evidence. In order to minimise this confusion, I will hereafter refer only to the classification of the genitive, not to the resulting type of evidence.

[10] e.g. Wright, "Romans," 517. Cf. Augustine, "perducit usque ad caritatem dei, quam caritatem dicit nos habere per donum spiritus", Augustine, "Propositions from the Epistle to the Romans," in *Augustine on Romans*, trans. Paula Fredriksen Landes, Texts and Translations 23 (Chico, CA: Scholars, 1982), 8–9.

[11] Wright, "Romans," 517. Wright's subsequent suggestion that this construction is therefore an echo of the *Shema*, while possible, probably cannot bear the exegetical weight he places upon it. Cf. N. T. Wright, "Romans and the Theology of Paul," in *Pauline Theology Volume III: Romans*, ed. David M. Hay and E. Elizabeth Johnson (Minneapolis: Fortress, 1995), 45.

[12] Moo, *Romans*, 332. My emphasis. Cf. "the subjective *apprehension* of God's love", Schreiner, *Romans*, 267. My emphasis.

over human "hearts".[13] This difficulty can be overcome, however, through the second half of the verse as agency is explicitly assigned to the Holy Spirit: "the love of God is poured into our hearts *through the Holy Spirit who is given to us.*" God gives the Holy Spirit to believers, and through (διά) him alters the inner person – the heart – so that the person begins to love God. In this way, God's status as the source of "the love of God" is preserved even if ἡ ἀγάπη τοῦ θεοῦ means "our love for God". God's agency as the one who "pours" is insufficient to establish that he is also the agent who "loves".

On balance, therefore, it is more likely that ἡ ἀγάπη τοῦ θεοῦ is an objective genitive, "our love for God". The believer's "love for God" is evidence of God's work in her heart, and therefore evidence that her hope "will not put [her] to shame". On either reading though, ἡ ἀγάπη τοῦ θεοῦ furnishes the believer with evidence that her hope is secure.

4.1.2. Objective Evidence for Future Hope (5:6-10)

Romans 5:6-10 constitutes a single argument for future salvation, moving from what God has done to what believers can expect in the future – that is, providing objective evidence to support the believer's hope for the future. If God provided for justification/reconciliation[14] while people were weak, ungodly, sinners, and enemies, those who are now justified/reconciled can be even more assured of his future saving work.

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[13] This is the substance of Moo's argument for the subjective genitive, Moo, *Romans*, 332. Thielman instead appeals to 5:8 as evidence that "God's love for us" is in view, Thielman, *Romans*, 268. This assumes, however, that 5:5 and 5:8 are describing the same evidence for the believer's hope.

[14] *Reconciliation* (καταλλάσσω/καταλλαγή) is a relational concept which appears in these verses to be coincident with the legal concept of *justification* (δικαιόω). Cf. "justification and reconciliation are partners in being associated yet each hav[e] a distinct nuance", Martin, "Reconciliation," 47.

In this way, we see that the whole argument from 5:1-10 is an argument from the believer's present state to their future hope. Though the language of hope will not reappear until 8:20, it remains the goal of Paul's argument from Romans 5 to 8, and the Adam-Christ comparison of 5:12-21 must be read in that light.

4.1.3. Focussing on the Present State (5:11)

Having given both subjective and objective evidence that the present situation leads to a glorious future (via affliction), Paul responds to this truth in the speech of boasting (καυχάομαι, 5:11, cf. 5: 2, 3).[15] Though 5:1-10 is oriented toward the future, Paul's boasting in 5:11 is not responding to the future in Christ, but to the present state of "reconciliation" (καταλλαγήν).[16] One reason for this is that reconciliation is the grounds for future hope, but his refocussing on reconciliation serves a second function. Reconciliation has been background information in the preceding verses, appearing in two dependent clauses in 5:10 (as a verb, καταλλάσσω). The related concept of justification has similarly been in the background, appearing in the dependent participial clause of 5:9. Romans 5:11, however, moves the present state of believers out of the background (preverbal dependent clauses) and into the foreground (main clause).

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[15] Schreiner's translation of καυχάομαι as "exult" is insufficient, as "exult" often conveys a purely *internal* emotional response, Schreiner, *Romans*, 267; cf. Martin, "Reconciliation," 42. e.g. Merriam-Webster's Collegiate Dictionary (Eleventh Edition) defines "exult" as "to be extremely joyful". Καυχάομαι however generally conveys an *external and verbal* action that reveals the ground of a person's confidence. Louw and Nida, for example, classify καυχάομαι under "Communication", Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains.*, Logos ed., 2 vols. (New York: United Bible Societies, 1996), § 33 M'; cf. BDAG, 536. Internal "exultation" in God may be a necessary aspect of καυχάομαι, but it is incomplete without issuing forth in speech.

[16] On the merits of translating καταλλαγή/καταλλάσσω as "at-one-ment" rather than "re-conciliation", see F. Gerald Downing, "Incongruous Conciliation: A Constructive Critique of John Barclay's Paul and the Gift," *JSNT* 41.3 (2019): 14. While his argument is persuasive, I have retained the traditional gloss "reconciliation" for simplicity.

Therefore, as Paul goes on to describe two humanities, their present states provide the basis for their future destinies, but the present state is returned to centre-stage. Adamic humanity's present is Sin, so its future is Death. Christic humanity's present is reconciliation, justification, and peace with God, so its future is glory (5:2).

4.2. The Complications of 5:12

At least three syntactical conundrums plague the interpretation of Romans 5:12: the antecedent and result joined by διὰ τοῦτο, the widely recognised (but contested) anacoluthon of Paul's comparison, and the meaning of the prepositional phrase (operating as a connective) ἐφ᾽ ᾧ. In addition to these syntactical debates, the meanings of two key phrases are debated: εἰς τὸν κόσμον and πάντες ἥμαρτον. Each of these five problems will be considered in turn.

4.2.1. Διὰ τοῦτο – What Causes What?

Steven Runge has argued that διὰ τοῦτο, when functioning as a conjunction,[17] "provides a causative constraint".[18] That is, what comes before this conjunction *must cause* what follows it.[19] The problem in Romans 5:12 is that neither the antecedent nor the consequence is

[17] While "not a conjunction from the standpoint of morphology", this phrase is generally recognised to function as a conjunction, Runge, *Discourse Grammar*, 48. Cf. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Logos Bible Software, 2006), 443; Wallace, *Beyond Basics*, 333, 658.

[18] Runge, *Discourse Grammar*, 50.

[19] Some commentators take διὰ τοῦτο in a forward pointing sense, so that it introduces not the result, but the ground for what follows, e.g. Matera, *Romans*, 136; Wu, *Suffering*, 63; Moo, *Romans*, 345–46. While Runge acknowledges that διὰ τοῦτο can be forward pointing, placing both cause and effect after διὰ τοῦτο, he argues that this only occurs in the presence of coordinating conjunctions, Runge, *Discourse Grammar*, 48, footnote 43. Cf. Schreiner, *Romans*, 277.

obvious. This has led some to read διὰ τοῦτο as "nothing more than a transitional phrase",[20] but as Schreiner points out, "διὰ τοῦτο is used nowhere else in a vague transitional way."[21]

Cranfield lists four possible antecedents for διὰ τοῦτο (5:11, 5:9-11, 5:1-11, 1:17-5:11)[22] and settles on 5:1-11, summarising this antecedent as focussing on justification, reconciliation, and peace, all of which belong to the *present state* of believers.[23] Thus, Cranfield loses the future orientation of 5:1-11. Schreiner likewise sees the antecedent of as 5:1-11, but for him, this entails the future-oriented "hope of believers".[24]

As hinted by Cranfield's enumeration of different possibilities, however, it is not clear that the antecedent of διὰ τοῦτο is 5:1-11 as a whole. Specifically, we have seen that in 5:11 Paul has moved "reconciliation" (καταλλαγή) out of the background of the discourse and given it a new prominence (see 4.1.3). This suggests that the antecedent to διὰ τοῦτο may instead be found in the preceding phrase "we have now received reconciliation" (νῦν τὴν

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[20] Bultmann, "Adam and Christ," 62. Cf. Scroggs, *Last Adam*, 77; Barrett, *Romans*, 110; Fitzmyer, *Romans*, 411; Colin G. Kruse, *Paul's Letter to the Romans*, PNTC (Grand Rapids: Eerdmans, 2012), 240; Meyer, *Adam's Dust*, 176–77.

[21] Schreiner, *Romans*, 276.

[22] For 5:11, see e.g. Leon Morris, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1988), 228. For 5:1-11, see e.g. Otto Michel, *Der Brief an die Römer*, Michel's 5th ed. [14th ed. in Series]., KEK (Göttingen: Vandenhoeck & Ruprecht, 1978), 186 note 1; Cranfield, *Romans*, 426; Otfried Hofius, "The Adam-Christ Antithesis and the Law: Reflections on Romans 5:12-21," in *Paul and the Mosaic Law*, ed. James D. G. Dunn, Revised ed., WUNT 89 (Grand Rapids: Eerdmans, 2001), 166; Schreiner, *Romans*, 274. For 1:17-5:11, see e.g. Dunn, *Romans 1–8*, 272. One possibility that Cranfield does not list is Barth's suggestion that διὰ τοῦτο functions "as a kind of heading to what follows." Barth, *Christ and Adam*, 27.

[23] Cranfield, *Romans*, 271. Cf. Frederick W. Danker, "Romans V. 12. Sin Under Law," *NTS* 14 (1968): 426; Thielman, *Romans*, 275.

[24] Schreiner, *Romans*, 274.

καταλλαγὴν ἐλάβομεν).[25] Not only does this reading account for the increased prominence of "reconciliation" in verse 11, but it also allows διὰ τοῦτο to refer to an antecedent that is both proximate and clear. Referring it instead to the preceding paragraph, while possible, introduces additional uncertainties about which aspect of the preceding paragraph should be given priority – present reconciliation (Cranfield) or future hope (Schreiner). The clearest reading of διὰ τοῦτο, therefore, is that the present-oriented phrase "we have now received reconciliation" in 5:11 is its antecedent.

This raises a subsequent question, however: *What does reconciliation cause?* This question aligns closely with another that is left unanswered by the preceding discourse. 5:5-10 has argued *that* present reconciliation guarantees future hope, but has not explained *how* this end is achieved. Likewise, 5:10 shows a correlation between a believer's present state ("reconciliation") and future state ("salvation"), but has not shown causation. Finally, 5:11 specifies the agency of "our Lord Jesus Christ" in attaining *present reconciliation*, but the cause of *future salvation* remains unspecified. The question that remains, therefore, is "what causes eschatological salvation?" Therefore διὰ τοῦτο introduces *the thing caused by reconciliation* at the same time that the reader is waiting to learn *what causes eschatological salvation*.

[25] de Boer recognises that διὰ τοῦτο "appears to refer back specifically to the last phrase of v. 11: 'we have now received our reconciliation'", but then dilutes the antecedent to "not so much any particular verse or group of verses as the gracious justifying and reconciling work of God in the death of Christ", de Boer, *Defeat*, 145. Both possibilities make *reconciliation* the antecedent, but it is not clear why he prefers a general sentiment to the preceding statement. It is also notable that, even though he took a different route to the destination, this is the same antecedent recognised by Cranfield, *Romans*, 271.

As we move further into 5:12-21, we will find that one of Paul's points is indeed that *reconciliation causes salvation*. He argues that the justified/reconciled person is a member of a new, Christic humanity, thus guaranteeing eschatological salvation.[26] Reconciliation causes salvation by making a person into a Christic human.[27]

The difficulty with interpreting διὰ τοῦτο is therefore not primarily its antecedent, which is found in the preceding clause. Rather, it is the *consequence* of reconciliation that is complex, elucidated only over a number of verses.

4.2.2. Anacoluthon or Complete Idea?

The construction ὥσπερ … καὶ οὕτως usually has been understood as an anacoluthon. The more common construction is ὥσπερ … οὕτως καί (5:19; cf. ὡς … οὕτως καί in 5:18), but the question in 5:12 is whether the unusual word order prevents the latter clause functioning as an apodosis.

The view that 5:12 is an anacoluthon goes back to Origen, who writes "when it is said, 'Therefore just as,' it would seem necessary that some kind of completion should be added so that it be said: so also this or that."[28] Origen's testimony cannot be dismissed lightly, but two observations weigh against it. First, neither Chrysostom nor Theodoret refer to any

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[26] "The passage shows why those who have been justified and reconciled can be so certain that they will be saved from wrath and share in 'the glory of God': it is because Christ's act of obedience ensures eternal life for all those who are 'in Christ.'" Moo, *Romans*, 316.

[27] Hofius similarly sees διὰ τοῦτο as introducing the "basis" for the "full assurance of salvation", Hofius, "Antithesis," 178. Since he locates the antecedent of διὰ τοῦτο in the whole of 5:1-11, however, "full assurance of salvation" becomes his antecedent, and the regular meaning of διὰ τοῦτο must be reversed, to introduce a cause, rather than the thing caused.

[28] Origen, *Commentary on the Epistle to the Romans, Books 1–5*, ed. Thomas P. Halton, trans. Thomas P Scheck, Fathers of the Church 103 (Washington, D.C.: The Catholic University of America Press, 2001), 5.3.

grammatical difficulty or missing elements. While this argument from silence cannot be decisive, it suggests that they saw no problem in the text. Furthermore, their interpretations of the verse (both compare Adam with subsequent humanity[29]) make most sense if they recognised a complete comparison. The testimony of the Greek commentators is therefore split, but leans toward seeing 5:12 as a complete comparison.

Second, Origen's argument *from* the supposed anacoluthon is questionable. Origen argued that Paul was holding back from (explicitly) teaching that life spreads to all men, claiming "on account of certain negligent people who perhaps could become slack, should they hear that just as death passed through to all men through sin, so also life will pass through to all men through Christ, [Paul] took care that these matters ought not be spoken of openly and publicly."[30] "Paul, on Origen's interpretation, refrained from making explicit the universalism implicit in his argument for fear that it would be misused."[31] The main problem here is that Paul *does* state "openly and publicly" that "one righteous act resulted in justification and life for *all people*" (5:18, my emphasis). Thus, while Origen's identification of an anacoluthon cannot simply be dismissed, his exegesis is not convincing.

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[29] Chrysostom correlates Adam's sin with the mortality of all people, making no reference to a missing comparison with Christ before he goes on to quote verse 13. Adam "having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal", John Chrysostom, "Homily X," in *Nicene and Post-Nicene Fathers*, ed. Philip Schaff, American ed. (Edinburgh: T&T Clark, 1889), 401. Theodoret similarly compares only Adam and the human race, with no mention of Christ before moving to verse 13: "since Adam had sinned and death occurred through sin, both spread to the race", Theodoret of Cyrus, *Commentary on the Letters of St. Paul*, trans. Robert Charles Hill (Brookline MA: Holy Cross Orthodox, 2001), 1:72.

[30] Origen, *Romans*, 5.4.

[31] James W. Haring, "Romans 5:12, Once Again: Is It a Grammatical Comparison," *JBL* 137.3 (2018): 734.

Following Origen and Latin interpreters,[32] modern scholarship has generally treated 5:12 as an anacoluthon,[33] though there have been some notable exceptions. Louw's diagrammatic discourse analysis of Romans and Deppe's clausal outlines both treat the latter part of the verse as a complete apodosis, though the nature of these works prevents discussion of this decision.[34] Barrett likewise treats the latter part as a complete apodosis without comment,[35] but others have argued the case to some degree.[36]

James Haring has made the most comprehensive case for coherence, building on an earlier argument from John Kirby.[37] Kirby's argument centred on the coherence of Paul's argument (regarding both 5:12 in itself and 5:13-14) when καὶ οὕτως is rendered "even so", and by noting that Paul is explicitly *not* suggesting an equivalence between Adam and Christ (5:15),

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[32] Cranfield cites Augustine and the Vulgate's "et ita", Cranfield, *Romans*, 272. Cf. Augustine, "Propositions," §29 (p. 8-11); Ambrosiaster, *Commentaries on Romans and 1-2 Corinthians*, ed. and trans. Gerald L. Bray, ACT (Downers Grove: IVP Academic, 2009), 40; John Calvin, *Commentary on Romans*, trans. John Owen (Grand Rapids, n.d.), 5.12, https://ccel.org/ccel/calvin/calcom38/calcom38.i.html.

[33] e.g. Cranfield, *Romans*, 272; Fitzmyer, *Romans*, 411; Witherington, *Romans*, 145; Gignac, *Romains*, 220. De Boer ingeniously makes the final clause of the paragraph (5:21b) into a sort of apodosis, so that "the intervening verses may be regarded as annotations and explications of this central claim." Though intriguing, and perhaps thematically enlightening, his proposal is grammatically impossible. de Boer, "Mythologizing," 8. Cf. de Boer, *Defeat*, 162. Later, de Boer does *not* translate 5:12 as an anacoluthon, suggesting that his point is intended as logical but not grammatical, de Boer, "Mythologizing," 11.

[34] J. P. Louw, "A Semantic Discourse Analysis of Romans" (University of Pretoria, 1987), 5.12, cf. p. 62; Dean Deppe, *The Lexham Clausal Outlines of the Greek New Testament* (Bellingham: Lexham, 2011).

[35] Barrett, *Romans*, 110. Cf. CSB.

[36] Scroggs, *Last Adam*, 79 note 13; Richard J. Erickson, "The Damned and the Justified in Romans 5:12-21: An Analysis of Semantic Structure," in *Discourse Analysis and the New Testament: Approaches and Results*, ed. Stanley E. Porter and Jeffrey T. Reed, JSNTSup 170 (Sheffield: Sheffield Academic, 1999), 290–91; Arland J. Hultgren, *Paul's Letter to the Romans: A Commentary* (Grand Rapids: Eerdmans, 2011), 219; Schreiner, *Romans*, 279.

[37] Haring, "Once Again," 733–41; John T. Kirby, "The Syntax of Romans 5.12: A Rhetorical Approach," *NTS* 33 (1987): 283–86.

which is generally assumed to be implied by anacoluthon.[38] To Kirby's rhetorical arguments, Haring adds an investigation of whether ὥσπερ … καὶ οὕτως functions as a complete protasis-apodosis pairing elsewhere in Greek literature.

Haring initially gives several examples where καὶ οὕτως should be translated "even so" in isolation (rendering independent clauses), but critically, he goes on to consider the explicit pairing of this phrase with ὥσπερ as a protasis-apodosis pairing. One example appears in Aristotle:

> **ὥσπερ** γὰρ τὰ Φιλαινίδος ποιήματα καὶ οἱ ἐμμανεῖς ἐχόμενα
> τοῦ ὁμοίου λέγουσι καὶ διανοοῦνται, οἷον Ἀφροδίτην
> φροδίτην,
> **καὶ οὕτω** συνείρουσιν εἰς τὸ πρόσω.[39]

Haring provides two further examples from Chrysostom and Plotinus, both of whom pair ὥσπερ with καὶ οὕτως but place the protasis after the apodosis. The problem with including these two cases, however, is that the change in order is syntactically meaningful. The question is not whether καὶ οὕτως can begin an independent clause (e.g. Acts 7:8, 27:44, 28:14, and especially Rom 11:26, καὶ οὕτως … καθώς), but whether it can signal the beginning of an apodosis or whether it instead continues the protasis. Haring's examples

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[38] Kirby, "Syntax of Romans 5:12," 284.

[39] Aristotle, *Parva Naturalia*, 464b2-5 [Hett, LCL]. Haring incorrectly cites this text as *De Spiritu,* Haring, "Once Again," 736. Though Aristotle's phrase καὶ οὕτω lacks the final sigma of Paul's καὶ οὕτως, this morphological difference appears to be grammatically meaningless. BDAG, for example, treats οὕτω and οὕτως as the same word, BDAG, 741.

from Chrysostom and Plotinus do not shed any light on this question and should therefore be rejected, leaving a single precedent from Aristotle.

Nevertheless, even a single example of καὶ οὕτω[ς] flagging the beginning of an apodosis following a ὥσπερ clause shows that such a construction is possible.[40] Furthermore, there are no further examples of this construction that I am aware of in our *Koine* corpus. Therefore, while one example might seem like scant evidence, there is *no* clear example where καὶ οὕτως in this construction instead continues a protasis. A final decision, therefore, cannot be reached from the grammatical evidence alone, but will depend on providing a coherent explanation of Romans 5:12.

Both Kirby and Haring make much of the balance in the elements of Paul's comparison to suggest a complete comparison. Haring even suggests that Moo, who argues for an anacoluthon, is led "nearly to contradict himself" as he subsequently demonstrates "the neatly balanced chiasm" of the comparison.[41] This argument is, however, almost beside the point. The question is not whether these two lines are to be read as a tight parallel; that is not contested. The question is whether the parallelism forms a complete idea, or whether it sets up for a subsequent (missing) element. There is no inherent contradiction in Moo's

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[40] The first and arguably most important of Cranfield's five arguments in favour of an anacoluthon is that such a construction *cannot* occur in Greek. C. E. B. Cranfield, "On Some of the Problems in the Interpretations of Romans 5.12," *SJT.* 22 (1969): 327.

[41] Haring, "Once Again," 738; Moo, *Romans*, 349. Murray, similarly to Moo, argues for an anacoluthon, but seems to recognize a completed thought. He goes so far as to argue that the two parts of the protasis (12ab and 12cd) may be "stated in the form of [a] protasis and apodosis". Indeed, when he "restates" verse 12 in this way, 12cd would be a direct translation if "so" is admitted as an appropriate translation of καὶ οὕτως, Murray, *Romans*, 182.

observation, which amounts to describing a balanced two-part protasis with a missing apodosis.

Such observations of the careful structuring of Paul's thought cannot prove the case against an anacoluthon in themselves, but they do remove one argument for an anacoluthon: that Paul is careless in his composition at this point. Witherington, for example, explains the incomplete sentence by setting "dictating" the letter (which Paul did) against "reflecting, and revising" (which Paul, according to Witherington, did not do). He mistakes these modes of writing as mutually exclusive, so the former can naturally result in a careless text.[42] No other feature of these verses, however, justifies the suggestion that Paul has been careless. If this verse is an anacoluthon, it is far more likely to be a careful rhetorical strategy to leave the reader in suspense rather than the product of a disorganised mind.

More persuasively, Kirby and Haring both argue that 5:13-14 follows 5:12 naturally – if 5:12 is a complete sentence. "Vv. 13-14 now appear, not as a digression or interruption, but as the next logical step in [Paul's] train of thought",[43] so that the standard interpretation[44] of these verses "makes *more sense*, not less, when verse 12 is understood as a grammatical comparison".[45]

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[42] Witherington, *Romans*, 145. Gamble, in contrast, argues that a dictated work would be "reviewed for corrections or revisions and then rewritten to obtain a fair copy before being dispatched to its recipients", Gamble, *Books and Readers*, 96.

[43] Kirby, "Syntax of Romans 5:12," 284.

[44] Haring treats Dunn as representative, Dunn, *Romans 1–8*, 271–76.

[45] Haring, "Once Again," 741. Italics original.

One element is missing from both Kirby and Haring's arguments though. Both include διὰ τοῦτο in their Greek text at the start of their articles, but Kirby subsequently replaces it with an ellipsis in both of his English translations and never mentions it again.[46] Haring, meanwhile, goes so far as to omit it from the Greek text of his "structure of the two parts of Rom 5:12".[47] Therefore, even though Haring demonstrates that ὥσπερ … καὶ οὕτως can form a legitimate coupling, there is nevertheless a missing element in 5:12: the consequence that is expected to follow διὰ τοῦτο. Nor is this search for the consequence following διὰ τοῦτο incidental to the standard description of this verse as an anacoluthon.[48]

It has been argued above (4.2.1), however, that the consequence following διὰ τοῦτο is not found in 5:12 alone but in the fuller argument of 5:12-21. If this is accepted, then, it may be combined with Kirby's arguments for coherence and Haring's argument that this is a grammatically complete construction. Taking this evidence together, therefore, we may conclude that καὶ οὕτως introduces an apodosis and completes Paul's sentence. There is no anacoluthon, but καὶ οὕτως functions similarly to οὕτως καί and completes Paul's comparison.

It may be objected that Paul's reversal of the more common word order signifies *something* and should not simply be read *as if* it were οὕτως καί, and that is no doubt true. Given the lack of textual data, however, a distinction between the two forms of the phrase may be difficult to prove. Nevertheless, Haring's argument is plausible:

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[46] His first translation is his foil, the second is the one he argues for, Kirby, "Syntax of Romans 5:12," 283, 284.

[47] Haring, "Once Again," 738.

[48] Indeed, this is the fifth and final of Cranfield's arguments for an anacoluthon, Cranfield, "Romans 5.12," 327–28.

> For καὶ οὕτως may carry the nuance of 'in just the same way,' … The ὥσπερ … καὶ οὕτως sort of comparison is appropriate when the sin of Adam is put alongside the sin of humanity as a whole. … [But] when the righteousness of Christ is being compared to the sin of Adam, οὕτως καί is more appropriate, since this locution sometimes carries the nuance of, 'in a similar manner [οὕτως], but what's more [καί],' as Paul's usage in Rom 5:15–21 indicates.[49]

Taking καὶ οὕτως to complete Paul's comparison, therefore, we must deny the common assumption that Paul is comparing the one man (ἑνὸς ἀνθρώπου) Adam with the implied one man Christ. Instead, he is comparing *the one man* Adam with *all men/people* (πάντας ἀνθρώπους). This is especially clear when it is observed that the first element in each of the two halves of the parallel is human, so that the apodosis compares easily to the protasis:[50]

ὥσπερ δι' ἑνὸς ἀνθρώπου …

καὶ οὕτως εἰς πάντας ἀνθρώπους …

[49] Haring, "Once Again," 740–41.

[50] Cranfield's third argument for an anacoluthon is that the apodosis ought to contain an element answering to δία ἑνὸς ἀνθρώπου, but apparently does not consider εἰς πάντας ἀνθρώπους as a candidate. He simply describes such a comparison "intrinsically unsatisfactory", Cranfield, *Romans*, 1.273. Cf. Barrett, *Romans*, 110; Jewett, *Romans*, 373. The change in prepositions presents no problem to this parallel, contra Witherington, who expects a clause initial δία in the protasis must be met with a δία in the apodosis, Witherington, *Romans*, 145.

The comparison therefore asserts that for both the one and the many, Sin forms the basis for Death.[51] We may therefore translate the whole verse in this way:

> For this reason, *just as* (ὥσπερ) sin entered the world through one person, and death through sin, *in the same way* (καὶ οὕτως) death spread to all people on the basis that all sin.

Therefore, before considering the comparison between Christ and Adam (present from 5:15 but frequently imported into 5:12 by those attempting to fill the gap created by the assumed anacoluthon[52]), we must first attend to the correspondence between Adam and his progeny.

4.2.3. The Scope of ὁ κόσμος

It has commonly been argued that Sin's entry εἰς τὸν κόσμον in 5:12 refers only to "mankind" or "human life", rather than Sin's cosmic beginning.[53] At least two points count against this assumption, however.

First, Meyer has argued that Adam is "God's chosen agent [whose purpose was to] continue God's creative work of ordering creation."[54] His failure and sin cannot be isolated from the

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[51] Indeed, this parallel between the one and the many is true even if 5:12 *is* an anacoluthon. An anacoluthon might suggest an *additional* comparison, but it would not remove the comparison between the one and the many indicated by οὕτως. Cf. Chrysostom, "Homily X," 401; Theodoret of Cyrus, *Commentary*, 1:72.

[52] e.g. "The whole passage, extending from verse 12 to verse 21, sets forth a typological antithesis between Adam and Christ." Hahn, *Romans*, 80.

[53] Cranfield, *Romans*, 274; Cf. Murray, *Romans*, 181; S. Lewis Johnson Jr., "Romans 5:12 - An Exercise in Exegesis and Theology," in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids: Zondervan, 1974), 302; Dunn, *Romans 1–8*, 272; Fitzmyer, *Romans*, 411; Schreiner, *Romans*, 278.

[54] Meyer, *Adam's Dust*, 178. For a related argument involving the complementary *teloi* of creation and humanity, see 7.2.1.

rest of creation, but has an impact beyond humanity. Humanity may therefore have a unique role in the cosmos and be uniquely impacted by Adam's transgression, but cannot be quarantined from the rest of the cosmos.

Secondly, the parallel statement in the *Wisdom of Solomon* suggests that Paul is appropriating *Wisdom's* cosmic scope, but countering *Wisdom's* assignment of agency.

Wisdom 2:24b	φθόνῳ δὲ διαβόλου	θάνατος	εἰσῆλθεν εἰς τὸν κόσμον
Romans 5:12a	… δι' ἑνὸς ἀνθρώπου	ἡ ἁμαρτία	εἰς τὸν κόσμον εἰσῆλθεν

Given the parallels between *Wisdom* and Romans 1, the presence of a textual allusion here seems likely.[55] Both statements begin by identifying an agent, and despite a slight variation in word order, both say that "[X] entered the world". Paul, however, has transformed the teaching of *Wisdom* in two ways.[56]

For *Wisdom*, the "X" is Death, but Paul counters this by making Death the result of Sin so that Sin enters first. Even more importantly, however, Paul changes the agent identified as responsible for this state of affairs. *Wisdom* makes the Devil responsible, but Paul identifies Adam as the culprit.[57] Such changes could perhaps be explained as an incidental or

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[55] Dunn, *Theology of Paul*, 86.

[56] Hahn similarly sees a parallel, but rather than seeing a deliberate transformation, he concludes from the variations that it is only a "partial" parallel, *Romans*, 81.

[57] Ambrosiaster thought that Paul "really meant the woman, because he was not referring to the particular person but to the universal human race", Ambrosiaster, *Romans and 1-2 Corinthians*, 40. The fact that Paul has transformed an existing text (*Wisdom*) to form this verse suggests that his ascription of responsibility to Adam was careful and deliberate, and in this regard Ambrosiaster stands closer to the tradition of *Ben Sirach*, which blames "woman" for sin (Sirach 25:24), than he does to Paul's theology. Grieb's assumption that Paul "conflated Adam and Eve" in 5:12-21 is similarly unjustified, Grieb, *Story*, 57.

convenient variation on the earlier text, but it is more likely to be a direct (even polemical) response.[58] For those who assume the Devil is to blame, Paul's allusion seems to suggest "No, Adam was responsible, *not* the Devil."[59]

It is not that 5:12 addresses the origins of evil *per se*; the question remains as to how Adam became sinful. Paul does not fully address sin's origin so as to eliminate such questions, but by placing Adam at the head of this statement, Paul is implicitly repudiating the view that blamed the Devil (instead of humanity) for humanity's predicament.[60] For Paul, Adam is uniquely responsible for the Adamic predicament.

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[58] We may repeat Linebaugh's claim regarding Paul's use of *Wisdom* in Romans 1: "*Textual dependence* serves the rhetorical function of establishing *theological difference*." Linebaugh, *God, Grace, and Righteousness*, 96. Italics original.

[59] Cf. Bultmann, *Theology*, 1.258. Later, *Wisdom* also says that personified Wisdom "rescued [Adam] from his own transgression" (ἐξείλατο αὐτὸν ἐκ παραπτώματος ἰδίου, Wisdom 10:1), and refocusses attention on Cain's murder of Abel (Wisdom 10:3), thus minimising Adam's role. Paul's emphatic focus on Adam's transgression and its consequences thus stands in contrast to the theology of *Wisdom* at this point in much the same way that his universalising of sin and idolatry in 1:18-32 contrasts with *Wisdom's* dualistic Jew-Gentile anthropology (see chapter 2).

[60] 1QS similarly assigns responsibility for sin to "The Angel of Darkness" rather than humanity, as "The Angel of Darkness leads all the children of righteousness astray … and all their unlawful deeds are **caused by his dominion** in accordance with the mysteries of God." 1QS, 'The Community Rule', translation from Geza Vermes, *The Complete Dead Sea Scrolls in English*, Complete ed. (London: Penguin, 1997), 101. My emphasis. Paul certainly does not exonerate Satan (Rom 16:20), but unlike *Wisdom* and 1QS, his focus in Romans 5:12-21 is firmly on humanity in general, and Adam in particular. *Ben Sirach*, by contrast, places the particular blame on "woman" (ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας, Sirach 25:24). There is debate about whether the "woman" in this passage is Eve or a generic "wicked woman" (γυναικὸς πονηρᾶς, 25:16). Against the identification of Eve, see John R. Levison, "Is Eve to Blame? A Contextual Analysis of Sirach 25:24," *CBQ* 47.4 (1985): 617–23; Teresa Ann Ellis, "Is Eve the 'Woman' in Sirach 25:24?," *CBQ* 73.4 (2011): 723–42. In favour, see e.g. Legarreta-Castillo, *Figure of Adam*, 45–46. Regardless of the identity of the woman, however, *Sirach* deflects responsibility for sin away from the man (cf. Sirach 42:14). Unlike *Wisdom*, 1QS, *Sirach*, and Adam and Eve themselves, Paul does not shift the blame.

Therefore there is no direct evidence that Paul saw a prior entry-point for Sin into some other aspect of creation, thus limiting the scope of ὁ κόσμος in 5:12 to humanity alone. It is more likely that he is referring to the whole cosmos, with humanity at its head, so that the Sin of humanity has consequences for the whole of creation. This κόσμος is cosmic.

4.2.4. The Meaning of ἐφ᾽ ᾧ

The meaning of ἐφ᾽ ᾧ in Romans 5:12 is one of the great exegetical controversies in Romans. Augustine, working from a questionable Latin translation (*in quo*) identified the antecedent of ᾧ as Adam, rendering the clause as "in whom all sinned". On this reading, all humans inherit Adam's guilt because we were there, in his loins. Few modern interpreters follow Augustine's rendering of this phrase,[61] but the problem of Original Sin (and for those who wish to make the distinction, Original Guilt) has generated a great deal of debate over the centuries, and the translation of this phrase has played an important role.

An examination of ἐφ᾽ ᾧ in the NT and LXX reveals two distinct usages. The first (e.g. Acts 7:33, mss Mark 2:4, Josh 5:15 LXX) is a simple prepositional usage, meaning "upon which". The second is conjunctival, and it is this technical usage that is relevant in Romans 5:12 (and incidentally, Paul's three other uses of the phrase, 2 Cor 5:4; Phil 3:12; 4:10).

[61] For a limited bibliography of interpreters who have followed Augustine (mostly consisting of Latin interpreters, but also including a small number of modern scholars), see Fitzmyer, *Romans*, 414.

Fitzmyer lists eleven possible meanings for ἐφ᾽ ᾧ,[62] but the most common interpretation in Romans 5:12 is to regard it as causal, "because".[63] This interpretation, however, generates three problems. First, the translation "because" is not possible in every conjunctival use of ἐφ᾽ ᾧ (e.g. Phil 4:10). Secondly, "choice implies meaning",[64] and by far the most common means of expressing causation in a dependent clause is ὅτι (cf. διότι). Paul has chosen *not* to use ὅτι, and a careful exegete ought to ask *why* before settling on a meaning that is synonymous with the more common option.[65] Finally, Fitzmyer (for example) has objected that the causal meaning "seem[s] to make Paul say in 5:12d something contradictory to what he says in 5:12abc. In the beginning of v 12 sin and death are ascribed to Adam; now death seems to be owing to human acts."[66]

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[62] Fitzmyer, *Romans*, 413–16. His first eight treat ᾧ as a genuine relative pronoun while his last three treat the phrase as a conjunction. Nevertheless, some of his proposed meanings overlap to the point of being almost indistinguishable, e.g. "(5) 'On the grounds of which,' or 'because of which'" and "(11) 'With the result that, so that'" both make human sin the result of death. Fitzmyer rejects the former meaning for precisely this reason, arguing that it "is hard to reconcile with 5:21 and 6:23, where death is the result of sin, not its source." (p. 414) He then argues *for* the latter of these meanings, "with the result that", apparently unaware that it raises precisely the same objection. (p. 416) His analysis of the translation "with the result that", however, argues that "individual sins [have] a secondary causality or personal responsibility for death." (p. 416) This analysis does not fit Fitzmyer's proposed translation, but fits well with his tenth option, the "proviso meaning", which he rejects. (p. 416)

[63] e.g. Robertson, *Grammar*, 963; F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, ed. and trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), 235[2]; Scroggs, *Last Adam*, 79 note 12.

[64] Runge, *Discourse Grammar*, 5.

[65] "Cependant Paul avait probablement ses raisons pour employer ici ἐφ᾽ ᾧ et non ὅτι", S. Lyonnet, "Le sens de ἐφ᾽ ᾧ en Rom 5, 12 et l'exégése des Péres grecs," *Biblica* 36.4 (1955): 455. Nor, however, should asking this question preclude the conclusion that two words or phrases are, in the end, synonymous. The point, rather, is to examine the choice carefully.

[66] Fitzmyer, *Romans*, 416.

This final objection, however, assumes that only a single cause is possible for any event. In chapter 3, we considered Emergence theory, which allows for circular chains of causation, but even a more traditional Aristotelian scheme admits four varieties of cause.[67] The causal role of the one man's sin does not rule out that the "human acts" are also causally involved in their deaths, and so does not rule out some type of causal meaning for ἐφ᾽ ᾧ. The problem then, is to distinguish what type of causal relationship may be denoted by ἐφ᾽ ᾧ.

Danker has suggested that ἐφ᾽ ᾧ expresses "the formal contractual basis on which reciprocal obligations are met",[68] but his conclusion has been dismissed as "implausible".[69] One reason for this dismissal is that he has conflated two issues: That of the *antecedent* of ᾧ, and that of the phrase's *meaning*. First, Danker argues for "νόμος as [the] implied antecedent" of ᾧ (despite its absence from the preceding context),[70] but secondly, he discusses "the function of the relative phrase ἐφ᾽ ᾧ" as a technical term with a specific meaning.[71]

The first of these arguments is indeed "implausible". Danker's argument that νόμος is the implied antecedent of ᾧ is based upon the usage of the phrase ἐφ᾽ ᾧ in Pseudo-Plutarch's citation of Meander in *Consolatio ad Apollonium*.

> εἰ γὰρ ἐγένου σύ, Τρόφιμε, τῶν πάντων μόνος,
> ὅτ᾽ ἔτικτεν ἡ μήτηρ σ᾽, **ἐφ᾽ ᾧ** τε διατελεῖν
> πράττων ἁ βούλει καὶ διευτυχῶν ἀεί,

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[67] Formal, material, final, and efficient causes.

[68] Danker, "Sin Under Law," 429.

[69] Schreiner, *Romans*, 279; Cf. Fitzmyer, *Romans*, 415; Johnson, "Romans 5:12," 304.

[70] Danker, "Sin Under Law," 429.

[71] Danker, "Sin Under Law," 428.

καὶ τοῦτο τῶν θεῶν τις ὡμολόγησέ σοι,

ὀρθῶς ἀγανακτεῖς· ἔστι γάρ (σ') ἐψευσμένος

ἄτοπόν τε πεποίηκ'. εἰ δ' ἐπὶ τοῖς αὐτοῖς νόμοις

ἐφ' οἷσπερ ἡμεῖς ἔσπασας τὸν ἀέρα

τὸν κοινόν, ἵνα σοι καὶ τραγικώτερον λαλῶ,

οἰστέον ἄμεινον ταῦτα καί λογιστέον.[72]

Danker's argument is that ἐφ' ᾧ is parallel to ἐφ' οἷς a few lines later (both in bold); ἐφ' οἷς "has νόμος as its explicit antecedent", and therefore ἐφ' ᾧ has νόμος as its antecedent in this text, and therefore ἐφ' ᾧ always has νόμος as its antecedent.[73] That is, Danker wants to transfer an antecedent not only from one relative particle to another, but then transfer that antecedent to other texts. This portion of Danker's argument is indeed "implausible".

Nevertheless, even if there are no grounds for transferring νόμος into Romans 5:12 as an antecedent for ἐφ' ᾧ, Danker nevertheless points toward the particular function of the phrase ἐφ' ᾧ. Once the questionable antecedent is removed, Danker's translation of 5:12b, "on the basis of what (law) they sinned",[74] can be paraphrased instead as "on the basis [that] all sinned".[75] On this translation, "all sinned" is not presented as an *event* (or series of events) that causes death for all, but as a *state of affairs* in which death arises.[76] Danker's argument,

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[72] Greek text from Danker, "Sin Under Law," 428.

[73] Danker, "Sin Under Law," 429.

[74] Danker, "Sin Under Law," 430.

[75] Cf. Murray, *Romans*, 183; Johnson, "Romans 5:12," 302; Murray J. Harris, *Prepositions and Theology in the Greek New Testament: An Essential Reference Resource for Exegesis* (Grand Rapids: Zondervan, 2012), 139.

[76] Fitzmyer, while rejecting this meaning in Romans 5:12, calls it "the proviso meaning" and lists several examples of this usage "in classical and Hellenistic Greek", Fitzmyer, *Romans*, 416.

while flawed, therefore suggests that ἐφ᾽ ᾧ may encode a more particular causal relationship than does ὅτι.

Lyonnet has similarly argued for an understanding of ἐφ᾽ ᾧ that is suggestive of a *state of affairs*. He offers the English translation "on the condition that",[77] but his argument becomes somewhat convoluted since the concept of "condition" most naturally applies to future contexts, leading Lyonnet to argue for a concept of past-conditionality.[78] This unnatural concept is, however, unnecessary if *conditionality* is broadened to *a necessary state of affairs*. A pre-existing *state of affairs* is a simple concept in past and present contexts; in future contexts, it is identical to Lyonnet's proposal of conditionality.

Therefore, despite problems with the arguments of both Danker and Lyonnet, both point toward an understanding of ἐφ᾽ ᾧ as a *state of affairs* which is necessary for an event to occur. On this understanding of Romans 5:12, "all sin" is the state of affairs that must pertain for death to spread to all. Therefore ἐφ᾽ ᾧ is causal, but in a particular way that is not identical to ὅτι.[79]

To test this proposal further, let us consider the three NT and five LXX conjunctival usages of the phrase ἐφ᾽ ᾧ.[80] In each case, we will consider whether a causal meaning is fitting, and

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[77] Lyonnet, "Le sens de ἐφ᾽ ᾧ," 443.

[78] Lyonnet, "Le sens de ἐφ᾽ ᾧ," 450–51.

[79] Lyonnet describes ἐφ᾽ ᾧ as "une causalité réelle, mais subordonnée", Lyonnet, "Le sens de ἐφ᾽ ᾧ," 456.

[80] Several additional extra-biblical texts are discussed by Lyonnet, "Le sens de ἐφ᾽ ᾧ," 436–56. Though these are not reproduced here, Lyonnet shows that each of these instances of ἐφ᾽ ᾧ describes conditions that exist prior to its antecedent clause.

if so, whether that causal meaning conforms to the particular causal relationship of introducing a *state* in which the antecedent clause may arise.

Philippians 3:12 **… διώκω δὲ εἰ καὶ καταλάβω, ἐφ’ ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.**

But if I press on, I will also take hold of it **ἐφ’ ᾧ**[81] I have been taken hold of by Christ Jesus.

The clause introduced by ἐφ’ ᾧ here can reasonably be understood as causal, as Christ’s action enables or motivates Paul’s. Furthermore, the verb καταλαμβάνω introduces a new state of affairs.[82] The context is probably not decisive, however, as to whether the beginning of the new state (i.e. an event) or the ongoing new state is in view. Paul could have on view the past event that created the state of affairs (a possibility that would be appropriate to the aorist tense-form), but could equally have on view the ongoing state of being held by Christ. Nevertheless, Fitzmyer categorises this instance of ἐφ’ ᾧ as a “proviso”, indicating an ongoing state in which the antecedent action (Paul’s taking hold) can occur.[83]

Philippians 4:10 **Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ’ ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.**

I rejoiced greatly in the Lord that once again you had revived your concern for me **ἐφ’ ᾧ** you had been thinking of me but had had no opportunity.

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[81] Martin and Hawthorne translate ἐφ’ ᾧ “inasmuch as”, Ralph P. Martin and Gerald F. Hawthorne, *Philippians*, Revised ed., WBC 43 (Dallas: Word, 2004), 207. Cf. “that for which”, NIV, KJV.

[82] BDAG, 519–20.

[83] Fitzmyer, *Romans*, 416.

This verse clearly introduces a *state* rather than an *event*.[84] The imperfect tense-forms of the two verbs that follow ἐφ᾽ ᾧ describe a set of circumstances. In the absence of an "opportunity", the Philippians' concern was dormant. Only with the arrival of an opportunity – which is implied rather than narrated – could their concern "revive". That is, the Philippians' ongoing concern (a state) was a necessary but insufficient precondition for their renewed support for Paul. This meaning is perhaps best captured by translating ἐφ᾽ ᾧ here as "on the basis that" or, more idiomatically, "given that".[85]

2 Corinthians 5:4 **καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι, ἐφ᾽ ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ᾽ ἐπενδύσασθαι, …**

For while we are in the tent, we groan, burdened, **ἐφ᾽ ᾧ** we do not want to take it off but to put on…

Similarly to Philippians 4:10, ἐφ᾽ ᾧ in 2 Corinthians 5:4 clearly introduces a state ("wanting" to "put on" an immortal body). This state entails another state, that of believers "groaning" while remaining in the "tent" of their present mortal bodies, thus giving ἐφ᾽ ᾧ a causal force.

4 Kgdms 19:10a **Μὴ ἐπαιρέτω σε ὁ θεός σου, ἐφ᾽ ᾧ σὺ πέποιθας ἐπ᾽ αὐτῷ…**

Do not let your God arouse you **ἐφ᾽ ᾧ** you are persuaded by him…

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[84] Lyonnet claims that "particule causale ne donnerait pas un sens vraiment satisfaisant", Lyonnet, "Le sens de ἐφ᾽ ᾧ," 453. This is true if "causal" refers to a causal event, but other forms of causal relationship should also be considered. Cf. Harris, *Prepositions*, 139.

[85] This is also more consistent with other uses of ἐφ᾽ ᾧ than the CSB's "You were, in fact", the NIV's "Indeed", or the ESV's "You were indeed". Cf. Martin and Hawthorne, *Philippians*, 262. Each of these translations effectively posit a unique meaning for this phrase.

Isa 37:10a **Οὕτως ἐρεῖτε Εζεκια βασιλεῖ τῆς Ιουδαίας Μή σε ἀπατάτω ὁ θεός σου, ἐφ' ᾧ πεποιθὼς εἶ ἐπ' αὐτῷ …**

Thus you will say to Hezekiah, King of Judah: "Do not let your God deceive you, **ἐφ' ᾧ** you are persuaded by him…"

These parallel passages both use ἐφ' ᾧ to introduce a state of affairs. Πείθω is in the perfect tense in both passages[86] and carries a stative sense, so that "you are persuaded by him"[87] refers to the ongoing state of being persuaded, not to the initial event of becoming persuaded. This state of trusting in God is necessary (but not sufficient) for Hezekiah (who is being addressed) to act against Assyria. That is, it is a state in which the antecedent clause may occur.

Jer 7:14 **καὶ ποιήσω τῷ οἴκῳ τούτῳ, ᾧ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ, ἐφ' ᾧ ὑμεῖς πεποίθατε ἐπ' αὐτῷ, καὶ τῷ τόπῳ, ᾧ ἔδωκα ὑμῖν καὶ τοῖς πατράσιν ὑμῶν, καθὼς ἐποίησα τῇ Σηλωμ.**

And I will do to this house where my name is called upon – **ἐφ' ᾧ** you have been depending on it – and to this place which I gave to you and to your fathers, just as I did to Shiloh.

In this verse, ἐφ' ᾧ could perhaps be interpreted according to its prepositional usage, "upon which you have been depending", but the subsequent ἐπ' αὐτῷ would become redundant. It

[86] This verb is indicative in 4 Kingdoms and a participle in Isaiah.

[87] Lexham English Septuagint (LES): "concerning in whom you believe", 4 Kgdms 19:10a; "whom you trust", Isa 37:10a.

is therefore better understood as a conjunctival usage functioning almost identically to the two usages above (introducing the perfect tense of πείθω, indicating the state of being persuaded or of depending.) This state of dependence (in this case, upon the temple) is then the basis for God's action (destroying the temple), so ἐφ' ᾧ introduces a state of affairs in which the subsequent event may occur.

Let Jer 58a **ὥστε κρεῖσσον εἶναι βασιλέα ἐπιδεικνύμενον τὴν ἑαυτοῦ ἀνδρείαν ἢ σκεῦος ἐν οἰκίᾳ χρήσιμον, ἐφ' ᾧ χρήσεται ὁ κεκτημένος, ἢ οἱ ψευδεῖς θεοί, …**

So it is better to be a king who demonstrates his courage, or a useful vessel in a house – **ἐφ' ᾧ** the one who acquires it makes use of it – than a false god…

Once again, ἐφ' ᾧ introduces a state – this time, a state of usefulness – that provides the basis for Jeremiah's comparison. It is better to be a useful vessel than a false god *because* it can be used.

Prov 21:22 **πόλεις ὀχυρὰς ἐπέβη σοφὸς;**

καὶ καθεῖλεν τὸ ὀχύρωμα,

ἐφ' ᾧ ἐπεποίθεισαν οἱ ἀσεβεῖς.

A wise one went against a strong city,

And tore down the fortress,

ἐφ' ᾧ the ungodly had been persuaded.

This final example of ἐφ᾽ ᾧ once again introduces the verb πείθω, but this time in the pluperfect. Similar to its three occurrences in the perfect tense-form above, this pluperfect tense-form indicates a state, but since this instance occurs in a past-referring discourse, the pluperfect places this state (of the ungodly being persuaded) explicitly prior to the event of the aorist verb (tearing down the fortress). The precise mechanism of the fortress's destruction is unstated, but for example, ungodly soldiers, once persuaded by bribes to change allegiances (a state) could precipitate the event of the city's destruction by opening the gates to the attacking army (an event).

Therefore, from the examples examined above, it seems that the conjunctival use of ἐφ᾽ ᾧ is causal. At the same time, however, it may be distinguished from ὅτι in that it seems to carry the particular nuance of introducing a *state of affairs* in which the caused event or state (i.e. the clause preceding ἐφ᾽ ᾧ) arises.[88] This proposal is similar to those of both Lyonnet and Danker, but with some modification to eliminate problematic elements of their proposals, and is essentially the same as the tenth meaning, "the proviso meaning", listed by Fitzmyer (though he does not follow it in Romans 5:12).[89] A typical translation might be "on the basis that",[90] though often "because" will be suitable.

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[88] This distinction does not imply that ὅτι *cannot* have this particular meaning, but rather that ὅτι does not *always* have this meaning. It is more flexible than ἐφ᾽ ᾧ.

[89] Fitzmyer, *Romans*, 416; cf. Lyonnet, "Le sens de ἐφ᾽ ᾧ"; Danker, "Sin Under Law."

[90] Cf. Byrne, *Romans*, 183. While technical usages such as this should not be held hostage to possible etymologies, it is nevertheless notable that "on the basis that", unlike "because", demonstrates how ἐπί in this phrase can carry something like its normal meaning. Likewise, it gives ὅς (ᾧ) an antecedent – albeit an antecedent clause, rather than a substantive.

Returning to Romans 5:12, therefore, Adam's sin and the fact that "all sin" are *both* causally related to the fact that "death spread to all".[91] Adam's sin gave rise to a new state ("sin entered" and subsequently "reigned", 5:21) in which "all sin". His was the initial act that gave rise to the emergent power of Sin (see chapter 3) and therefore Death. It is because all people live in this state "under Sin" (3:9) that they sin and perpetuate Sin's reign. Therefore, while this state of affairs applies, Death spreads to all people.

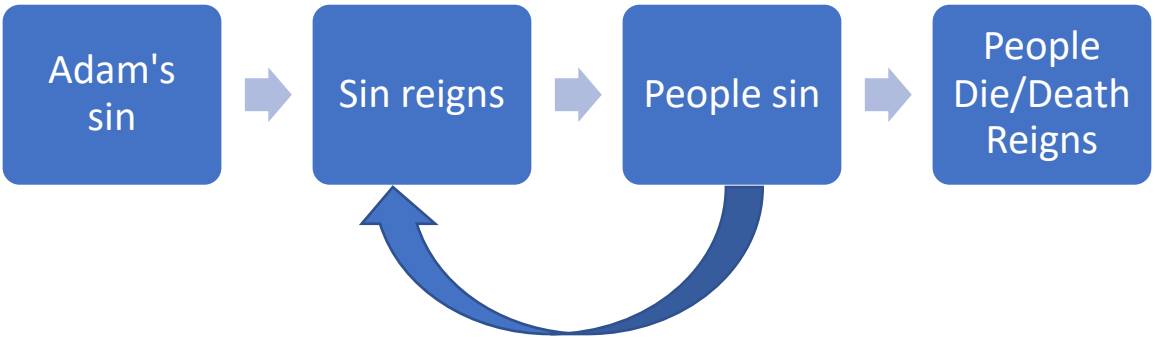

Figure 4-1: Relating Adam's sin and the sins of subsequent people

There is therefore no contradiction between Adam's transgression bringing Death into the world and each person's sinful actions providing the basis for their own death. The causal role of each person's sin does not entail that death follows directly from every infraction, as if every covetous desire was instantly fatal. Rather, Adam's transgression introduced Sin into the human relational network and precipitated expulsion from the garden,[92] and so began

[91] Kruse, for example, distinguishes a primary cause (Adam's transgression) and a secondary cause (individual sin), Kruse, *Romans*, 241. Byrne similarly describes "double causality", Byrne, *Romans*, 177; cf. Peterson, *Romans*, 247; Matera, *Romans*, 137.

[92] Jenks argues that Adam's life in Eden was "contingen[t] on eating from the tree of life", and that this contrasts with Paul's theology, R. Gregory Jenks, "A Tale of Two Trees: Delinking Death from Sin by Viewing Genesis 2-3 Independently from Paul," *BBR* 28.4 (2018): 549–50. The observation of contingency in Genesis is correct,

an iterative cycle of sin from which no individual can escape (apart from Christ). Subsequent individuals' sins differ in that they arise within this already established subjection to Sin, yet remain culpable because they *perpetuate* Sin's rule and so perpetuate the state of affairs in which they will die on the basis of their own sins.

"Death spread to all people on the basis that all sin."

4.2.5. The Meaning of πάντες ἥμαρτον

The interpretation of the phrase πάντες ἥμαρτον has been complicated by questions of its connection to Adam's sin and the multiplicity of interpretations of the preceding ἐφ' ᾧ. The most straightforward interpretation "refer[s] the words [πάντες ἥμαρτον] to the actual personal sins of men",[93] but Johnson, for example, offers three arguments against this interpretation.

First, he claims that it would "demand the present tense, ἁμαρτάνουσιν, rather than the aorist",[94] but this is simply untrue. The aorist could be gnomic, referring to the universal truth of human sinfulness and not merely its past manifestation(s).[95] Second, Johnson claims that "vv. 15-19 [claim] that only one sin is the cause of the death of all."[96] As we have seen in chapter 3 and in 4.2.4, however, causation is not singular and linear. Adam's transgression

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but this same contingency is expressed by Paul through ἐφ' ᾧ. That is, Paul agrees with Jenks' reading of Genesis.

[93] Johnson, "Romans 5:12," 306. Johnson prejudicially calls this "the Pelagian theory", but it is only Pelagian if it is paralleled with an implied salvation of all on the basis of righteous deeds. Such a parallel may be possible if 5:12 is an anacoluthon, but even then is not required.

[94] Johnson, "Romans 5:12," 306; Cf. Morris, *Romans*, 231–32.,

[95] Cf. Campbell, *Verbal Aspect*, 88–89.

[96] Johnson, "Romans 5:12," 306; Cf. Morris, *Romans*, 232; Hofius, "Antithesis," 184–85.

and the sins of subsequent people stand in *different* causal relationships to death, and do not preclude one another's involvement.

Finally, Johnson argues that verse 14 teaches that "certain persons … did not commit … individual and conscious transgressions",[97] but this misunderstands verse 14 by equating *sin* with "individual and conscious transgressions". A fuller analysis will follow in 4.3, but briefly, 5:14 does not say that those between Adam and Moses did not sin, but that their sins were of a different kind because there was no law to transgress.[98]

There is therefore no reason why πάντες ἥμαρτον should not refer to the sinful actions of all people. This phrase simply means *all people sin*,[99] and this forms the basis for universal death.[100]

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[97] Johnson, "Romans 5:12," 307.

[98] Gathercole similarly argues that "between Adam and Moses death reigned even though there were not individual infractions of the revealed divine will: as Paul says in generalising mode, those who sinned in the patriarchal period were not breaking revealed commandments as such", Gathercole, "'Sins' in Paul," 155.

[99] Cf. Theodoret of Cyrus, *Commentary*, 1:72; Scroggs, *Last Adam*, 79; Barrett, *Romans*, 111; Fitzmyer, *Romans*, 417.

[100] Though the meaning of "death" in this passage has been contested, it will be sufficient here to note Augustine's understanding: "When, therefore, it is asked with what death it was that God threatened the first human beings…, whether with the death of the soul, or of the body, or of the whole man, or with that which is called the second death, we must reply: with all of these." Augustine, *The City of God against the Pagans*, ed. and trans. R. W. Dyson, Cambridge Texts in the History of Political Thought (Cambridge: Cambridge University Press, 1998), 13.12 (p. 554); cf. de Boer, *Defeat*, 143; Kruse, *Romans*, 242–43. Vlachos argues that מוֹת in Genesis 2-3 cannot be reduced to a loss of immortality, but "refers primarily to physical death", Chris A. Vlachos, *The Law and the Knowledge of Good & Evil: The Edenic Background of the Catalytic Operation of the Law in Paul* (Eugene: Pickwick, 2009), 136.

4.2.6. The Correlation between the One and the Many

Taken as a whole verse, therefore, Paul is comparing Adam with all people, with οὕτως denoting a correlation between 12ab and 12cd.[101] Adam sinned, therefore Death entered the world.[102] In the same way, all people die (i.e. are subject to Death), on the basis that all have sinned. In both halves of Paul's comparison, sin is the basis, death the result.[103] To paraphrase Moo's chiastic structure of this verse according to this (slightly different) interpretation:

A sin's entry (12a)

B is the basis for death's entry (12b);

B` all die (12c)

A` on the basis that all sin (12d).[104]

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[101] Οὕτως correlates 12ab and 12cd regardless of whether 5:12 is read as a complete sentence or not. Cf. Fitzmyer, *Romans*, 413; Hofius, "Antithesis," 183.

[102] That death is presented here as penal does not prove that death is "not a consequence of the original constitution of man", contra Charles Hodge, *A Commentary on the Epistle to the Romans*, New ed. (Grand Rapids: Louis Kregel, 1882), 147; cf. Scroggs, *Last Adam*, 73; Johnson, "Romans 5:12," 302. Adam was, in himself, dust; but death followed the denial of access to the Tree of Life. Thus mortality can belong to "the original constitution of man", be suspended indefinitely in the absence of sin (through access to the Tree of Life), and then apply as a penalty for sin (through removal of that access). The penal and constitutional causes of death are complementary, not antithetical. Cf. Meyer, *Adam's Dust*, 193; Jenks, "Two Trees," 546–47.

[103] 'Death is universal for the precise reason that sin is universal', Johnson, "Romans 5:12," 305; cf. Will N. Timmins, *Romans 7 and Christian Identity: A Study of the "I" in Its Literary Context*, SNTSMS 170 (Cambridge: Cambridge University Press, 2017), 129.

[104] This diagrammatic representation of the verse (but not the interpretation presented) is from Moo, *Romans*, 349; cf. Matera, *Romans*, 137. The chiastic structure was earlier described by Scroggs, *Last Adam*, 79 note 13; Benedict Englezakis, "Rom 5,12-15 and the Pauline Teaching on the Lord's Death," *Biblica* 58.2 (1977): 231–32.

There is symmetry in the balance of elements: *One human* correlates with *all humans*, both halves of the comparison use the prepositions διά and εἰς in connection with either humans or a form of ἔρχομαι, and both halves draw connections between sin and death.

There remains asymmetry, however: *One* human becomes *many*, *entry* (εἰσέρχομαι) becomes *spread* (διέρχομαι), and the connection between Sin and Death is stated in reverse (without changing the logical connection). This reversal of Sin and Death is particularly significant and will be explored further below. (The phrase εἰς τὸν κόσμον is not balanced, but its presence may be inferred in 12cd as the realm in which death spreads.)

Table 4-1: The Balance and Progression of Romans 5:12

	5:12ab	5:12cd
Comparative conjunction	Διὰ τοῦτο ὥσπερ	καὶ οὕτως
Humanity's role	δι' ἑνὸς ἀνθρώπου	εἰς πάντας ἀνθρώπους
Movement of sin/death	ἡ ἁμαρτία **εἰς τὸν κόσμον** εἰσῆλθεν	ὁ θάνατος διῆλθεν
Connection between death/sin	καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος	ἐφ' ᾧ πάντες ἥμαρτον

Adam's transgression ushers Sin and its partner Death onto the stage, and thereafter, Sin and Death reign. Thus, Sin leads to Death for both the one and the many.

4.2.7. The Inversion of Sin and Death

Through Adam, Sin entered into the relational network of humanity. Having entered, Sin then spread to every part of the network – every human being,[105] and through human beings,

[105] Thus "All mankind is affected by what Adam did", Morris, *Romans*, 228. This does not mean that humans have become unwitting victims, however. Erickson, for example, resolves the corporate Adamic and personal

it affects every aspect of the cosmos. For Adam, and for all who follow, this Sin is the basis for condemnation to Death. "If Adam's disobedience opened the door for the entry of the powerful rulers Sin and Death, then no one can claim to be exempt."[106]

As we move from Adam to all humanity, however, the relation between Sin and Death appears in reverse. Adam's Sin precedes Death (12ab), but for the many Death comes first in the (literary) sequence (12cd). This inversion is not merely stylistic, but relates to this verse's background in the narrative of Genesis 2-3.

Adam's transgression of the divine command led to his expulsion from the garden so that he could no longer access the Tree of Life (Gen 3:22).[107] For Adam, therefore, Sin came first, and "through sin, death" (Rom 5:12ab). For Adam's progeny, however, existence *began* outside the garden and without the Tree of Life,[108] so that the condemnation to Death preceded any sinful acts (Rom 5:12cd).[109] Sin did not cause any who followed Adam to be excluded; they were already excluded. Nevertheless, their sins were the just *basis* (ἐφ' ᾧ) for continued exclusion from life.

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aspects of sin by arguing that all people "have indeed *ratified* the [corporate Adamic] arrangement by the fact that they themselves have sinned." Erickson, "Damned," 303. Italics original.

[106] Beverly Roberts Gaventa, "The Shape of the 'I': The Psalter, the Gospel, and the Speaker in Romans 7," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5-8*, ed. Beverly Roberts Gaventa (Waco: Baylor University Press, 2013), 89.

[107] Cf. Hofius, "Antithesis," 183.

[108] Cf. Hofius, "Antithesis," 185.

[109] This reversal of the logical ordering of sin and death is recognized by Hahn, *Romans*, 82. But rather than translating ἐφ' ᾧ as "with the result that" (as argued by Fitzmyer, *Romans*, 413–17.), so that death somehow causes sin, the reversal is better understood with regard to access to the Tree of Life. "[T]he nub of Paul's argument is that sin causes death, not vice versa", Byrne, *Romans*, 183.

Thus we see the order of Sin and Death reversed in both Genesis and Romans 5:12: Adam began in life, then Sin came, and Death followed. The many begin under Death, and Sin forms the basis for continuing in that state. The chiastic structure of 5:12 is therefore not merely stylistic or rhetorical, but is a careful logical structuring of Paul's thought. Sin comes first for Adam; Death comes first for those born outside the garden.[110]

4.3. Recognising Sin – 5:13-14

5:13-14 explains the presence of Sin prior to the Law of Moses. If 5:12 is an anacoluthon, 5:13-14 is an interruption,[111] but if 5:12 is a complete comparison (see 4.2.2), γάρ instead functions in its usual explanatory manner.[112] 5:13a is, therefore, a clear implication from v12ab: "All sinned" (5:12d) *because* Sin was present "in the world" before the Mosaic Law (5:13a).[113]

5:13b, therefore, clarifies what changed with the advent of the Law: the *revelation* of Sin. Prior to the Law, Sin could not be counted (ἐλλογέω).[114] Sin's *existence* was not dependent

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[110] This tight logical correspondence between Paul's text and the Genesis narrative calls into question Brueggemann's claim that "Paul draws judgments that are not based in the text [of Genesis] as such (cf. esp. Rom. 5:12-21)." Walter Brueggemann, *Genesis*, Interpretation (Atlanta: John Knox, 1982), 42. Paul's judgments do not merely repeat the text of Genesis, but nor do they seem to be detached from it.

[111] e.g. Wright, *Climax*, 37.

[112] When 5:13-14 is treated as an interruption, the translation of γάρ generally results in non-standard glosses, e.g. CSB "In fact"; NIV "To be sure"; ESV "for … indeed"; NRSV "indeed"; NLT "Yes". The KJV and NASB maintain the regular gloss, "For".

[113] While νόμος here could be taken in a sense other than Mosaic Law, the Mosaic Law is the most obvious referent from the preceding context and from Paul's singling out of Moses is the next verse. Cf. Vlachos, *Knowledge*, 134–35.

[114] Timmins affirms Hofius' view that ἐλλογέω refers to "the presenting of the account to the sinner (a subjective change of affairs) rather than the crediting/debiting of the account by God (an objective change)", Timmins, *Romans 7*, 131. Cf. Hofius, "Antithesis," 195–96.

on Law, only its direct *visibility*.[115] "[W]hat [Paul] has said about sin and death in v. 12 holds true independently of Torah".[116]

5:14 then narrows the temporal focus to the Law-less epoch between Adam and Moses. Notably, Paul does not merely specify the time "until Moses" (μέχρι Μωϋσέως), referring to *all* time before the Sinai Covenant, but "from Adam" (ἀπὸ Ἀδάμ). A definite time period is in view,[117] and Adam (like Moses) falls outside it. This period is not defined by the absence of Sin (ἁμαρτία),[118] but by the absence of παράβασις.[119] What then is παράβασις?

4.3.1. The Meaning of παράβασις and παραβάτης

Παράβασις (an action) occurs seven times in the NT, and its cognate παραβάτης (an agent) occurs five times. This word group is not synonymous with "sin" (i.e. the ἁμαρτία word group) but refers to a particular subset of the broader category.

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[115] This is also consistent with 3:19-20, where the Law does not function for justification, but to reveal the universality of sin. Cf. Gathercole, who similarly concludes that God "shapes human disobedience so that it serves a purpose in his economy – specifically the purpose of revelation", Gathercole, "Sin in God's Economy," 171. "God's purpose for the law was not to distinguish Jewish righteous from gentile sinners … but to make Israel more conscious of its solidarity in sin with the rest of Adam's offspring", Dunn, *Romans 1–8*, 286; cf. Barrett, *Romans*, 118; Augustine, "Propositions," §27-28 (p. 9).

[116] Timmins, *Romans 7*, 130.

[117] Cf. Hofius, "Antithesis," 194; Timmins, *Romans 7*, 129. Paul is not talking about those who are not able to understand Law, such as "infants or idiots", contra Johnson, "Romans 5:12," 310; cf. William G. T. Shedd, *A Critical and Doctrinal Commentary on the Epistle of St. Paul to the Romans* (Grand Rapids: Zondervan, 1879), 132; Murray, *Romans*, 190. Theodoret likewise understood a definite period, but equates "Law" with "Savior" so that Death reigned from Adam until Christ, Theodoret of Cyrus, *Commentary*, 1:72–73.

[118] Contra Johnson, who claims that "certain persons … did not commit … individual and conscious transgressions [and so] died because of Adam's sin", Johnson, "Romans 5:12," 307. Cf. Hahn, *Romans*, 82. The Noahic narrative, for instance, makes no sense if it is reduced to a punishment for Adam's sin rather than because "every inclination of the thoughts of the human heart was only evil all the time" (Genesis 6:5 NIV).

[119] Cf. Wedderburn, "Adam," 424.

Romans 4:15 **οὗ δὲ οὐκ ἔστιν νόμος οὐδὲ παράβασις.**

This instance alone is almost sufficient to prove the specificity of the meaning of παράβασις.[120] 2:12 referred explicitly to those who "sin without Law", showing that sin (ἁμαρτάνω) is not dependent on Law. Here, however, παράβασις is explicitly dependent; "transgression" cannot exist in the absence of Law. This can only be true if παράβασις is a subset within the broader category of sin. Sin has existed throughout the world since Adam, but it has only been παράβασις when divine Law has simultaneously been present. That is, Law plus Sin equals παράβασις: Law-breaking.

Romans 2:23 **ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις**

Romans 2:25b **ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν**

Romans 2:27 **καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.**

In these three instances (one of παράβασις, two of παραβάτης), Paul specifies a relation to Law, potentially suggesting that a relation to Law is not inherent to this word-group, but needs to be explicitly stated when it is present. It is more probable, however, that Paul in these verses *overspecifies* Law in order to *recharacterise* it.[121] Where his implied

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[120] Vlachos treats this verse as Paul's "definition" of παράβασις, Vlachos, *Knowledge*, 175. While he is basically correct, the broader catalogue of usage surveyed here is intended to provide a firmer base for this conclusion, since Paul is not, strictly speaking, providing a definition. Cf. Dunn, *Romans 1–8*, 215.

[121] See Runge, *Discourse Grammar*, 317–25.

interlocutor had associated Law with confidence, Paul's overspecification recharacterises Law to associate it instead with transgression and sin. Given this argumentative function, there is no contradiction between these instances of overspecification and a basic meaning for παράβασις/παραβάτης of "law-breaking/law-breaker".

Gal 2:17-18 **εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω.**

In Gal 2:18, the meaning of παραβάτης is related to a metaphorical rebuilding exercise, but verse 17 hints at the same meaning as we have seen in Romans. Paul's gospel of justification in Christ does not *make* Jews sinners by removing them from under the Law (5:17); rather (it is implied) they were already sinners. Verse 18 adds that if Paul were to rebuild (and I take the building he refers to as *Law as the means to righteousness*), the Law would instead demonstrate (συνίστημι) him to be a Law-breaker (παραβάτης). As in Romans, Sin precedes Law but is revealed by Law through its expression in law-breaking.

Gal 3:19 **Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη**

Some variants do not include the word παράβασις,[122] but taking the UBS[5] text, we find that once again the purpose of the Law was not salvific (3:17-18) but "for the sake of

[122] E.g. D* has παραδόσεων (supported by several Latin versions and Fathers), so that law "was established on account of traditions". The reading with παράβασις, however, "is strongly supported", Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.)*, 2nd ed. (London: United Bible Societies, 1994), 525.

transgressions". Παράβασις is therefore a consequence of Law-giving. The Law functions to make Sin known as παράβασις.[123]

1 Tim 2:14 **καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν**

This instance of παράβασις is grammatically unusual, as Eve "becomes in transgression", perhaps meaning that she entered into a state of being a transgressor. It is even possible in this text that she did so unintentionally (i.e. she was deceived). Most noteworthy, however, is that this is the only NT instance of παράβασις that does not have the *Mosaic* Law in view. Eve could only transgress *Edenic* Law.[124] Romans 5:14 implies the transgression of both Edenic and Mosaic Law (ἀπὸ Ἀδὰμ μέχρι Μωϋσέως), and 1 Tim 2:14 is a clear example of

[123] Longenecker distinguishes "cognitive" and "causative" meanings of this phrase, Richard N. Longenecker, *Galatians*, WBC 41 (Dallas: Word, 1990), 138. In the latter (which Longenecker rejects), the Law *causes* Sin. It would be clearer, however, to say that the Law causes Sin to *become* transgression, and therefore enables the (primary) cognitive function: Sin becomes known.

[124] It is unlikely that Paul imagined this Edenic command to be equivalent in content to the Mosaic Law, even though this equation was found in Judaism, e.g. *Targum Neofiti* Genesis 2:15; 3:9, 22-24; 2 Enoch 30:15; 31; 4 Ezra 3:7; 7:11; 2 Baruch 4:32; 7:2; for a fuller catalogue of Jewish sources that made this equation, see Vlachos, *Knowledge*, 176, note 5; cf. Wedderburn, "Adam," 420–21. Rather, the Edenic law is prototypical, with different content but equivalent function to the Mosaic Law. Eden serves "as a symbol of, and introduction to, similar injunctions that were to be given to Israel in the future." U. Cassuto, *A Commentary on the Book of Genesis: From Adam to Noah*, trans. Israel Abrahams (Jerusalem: Magnes, 1961), 1:1.124; trans. of פירוש על ספר בראשית (Jerusalem: Magnes, 1953). Cf. Barrett, *First Adam*, 15; Michael Paul Middendorf, *The "I" in the Storm: A Study of Romans 7* (Saint Louis: Concordia Academic, 1997), 56; Vlachos, *Knowledge*, 9–10, 176–78; Meyer, *Adam's Dust*, 205.

Edenic παράβασις. Therefore, whatever law is present, παράβασις consists in breaking that law.[125]

Hebrews 2:2b **καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν**

The collocation of παράβασις with παρακοή in this verse probably functions as a hendiadys. What both terms share is that they can only occur in response to a prior word.[126]

Hebrews 9:15 **θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων**

Παράβασις here is specific to those who are "of the first covenant", so refers to "transgressions committed against or with respect to the commandments spelled out in the Sinai covenant."[127] Παράβασις therefore occurs within a covenant/legal context.

James 2:9, 11b **εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. … εἰ δὲ οὐ μοιχεύεις, φονεύεις δέ, γέγονας παραβάτης νόμου.**

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[125] Παράβασις's "depiction of sin as 'overstepping an established boundary' aptly characterizes Eve's violation of God's commandment.", Philip H. Towner, *The Letters to Timothy and Titus*, NICNT (Grand Rapids: Eerdmans, 2006), 229.

[126] "The combination 'transgression and disobedience,' furthermore, is appropriate in the context of the revelation of commandments", Luke Timothy Johnson, *Hebrews: A Commentary*, NTL (Louisville: Westminster John Knox, 2012), 87. "Both παράβασις, 'infringement,' and παρακοή, 'disobedience,' involve a deliberate rejection of the divine will", William L. Lane, *Hebrews 1-8*, Logos ed., WBC 47a (Dallas: Word, 1998), 38.

[127] Johnson, *Hebrews*, 239; cf. William L. Lane, *Hebrews 9-13*, Logos ed., WBC 47b (Dallas: Word, 1998), 241–42.

James 2:9 distinguishes between the broad category of sin (ἁμαρτία) and the narrower category of παράβασις that exists only "under the Law".[128] 2:11 similarly presents παράβασις as something that exists with reference to Law.[129]

Therefore, throughout the NT we find that παράβασις/παραβάτης relates exclusively to circumstances governed by Law – usually, but not necessarily, Mosaic Law. The LXX provides only three additional instances of παράβασις (and none of παραβάτης), but these match the NT usage.

2 Macc 15:10b **ἅμα παρεπιδεικνὺς τὴν τῶν ἐθνῶν ἀθεσίαν καὶ τὴν τῶν ὅρκων παράβασιν.**

The accusation here is that *Gentiles* are guilty of παράβασις. While this confirms that παράβασις cannot be defined in relation to the Mosaic Law specifically, παράβασις nevertheless occurs only in relation to a standard or "law" that morally binds its subjects. In this case, Gentiles transgress their oaths.

Ps 100:3 LXX **οὐ προεθέμην πρὸ ὀφθαλμῶν μου πρᾶγμα παράνομον,**
ποιοῦντας παραβάσεις ἐμίσησα,

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[128] Martin questions whether the Law in question is Mosaic or "new", raising the possibility of παράβασις against a non-Mosaic Law, just as 1 Timothy 2 describes παράβασις against Edenic law, Ralph P. Martin, *James*, WBC 48 (Dallas: Word, 1988), 68.

[129] Moo describes παράβασις as "the technical NT term for a person who directly disobeys a positive command", Douglas J. Moo, *The Letter of James*, PNTC (Grand Rapids: Eerdmans, 2000), 113.

The poetic form and brevity of expression of this verse (Ps 101:3 evv) do not provide much additional context for understanding παράβασις. The unique contribution of this occurrence is that it is the only place in the Greek scriptures where παράβασις translates an underlying Hebrew word: סֵט. סֵט, however, is a hapax legomenon (unless Hosea 5:2 is re-pointed[130]), so does not illuminate the meaning of παράβασις.

Wisdom 14:31 **οὐ γὰρ ἡ τῶν ὀμνυμένων δύναμις, ἀλλ' ἡ τῶν ἁμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν.**

Here, the παράβασις "of the wicked" is committed by Gentiles who do *not* have the Mosaic Law. This absence of law could indicate that παράβασις cannot here mean "rule-breaking". The perpetrators are not breaking any laws that apply to them. It is more likely, however, that even though the transgressors *themselves* are not under any relevant law, the author writes as one who has the Law to others who have the Law. *For them*, idolatry is παράβασις, and this is perhaps why the author can describe this Law-less sin as παράβασις.

Therefore, with the possible (but unlikely) exception of Wisdom 14:31, παράβασις (along with its cognate παραβάτης) relates exclusively to the breaking of rules or explicit moral standards.[131] In most instances, the rules in question are from the Mosaic Law, but they can

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[130] HALOT, 750.

[131] Dunn calls it "the conscious breach of a known law". Dunn, *Theology of Paul*, 96. That the law is "known" is clear; that the "breach" must be "conscious" is less certain, but possible. "Sin is turned into transgression, and becomes visible and assessable, only when a law is given." Barrett, *Romans*, 112; cf. John A. T. Robinson, *The Body: A Study in Pauline Theology*, SBT 5 (London: SCM, 1952), 35 note 1. Cf. Vlachos, "παράβασις … by definition requires a law to be transgressed ([Rom] 4:15)." Vlachos, *Knowledge*, 114. TDNT likewise claims that "[i]n the NT the word denotes 'sin in its relation to law, i.e., to a requirement or obligation which is legally valid or has legal force.' Johannes Schneider, "Παραβαίνω, Παράβασις, Παραβάτης, Ἀπαράβατος,

also be the Edenic command or oaths. Παράβασις, therefore, does not refer to Sin in a general manner but in the specific sense of "Sin that breaks the rules". All παράβασις is sinful, but not all sin is παράβασις.

Returning to Romans 5:14 then, Adam's sin is distinguished from the sins of those who follow him (up until Moses) in precisely the sense that he broke a rule, and they did not.[132] God gave Adam a command, which he disobeyed. This was not true for anyone else until Sinai,[133] but this difference has not prevented Paul from charging that "all sin" (5:12d). Sin

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Ὑπερβαίνω," *TDNT*, 5.739. Wright is particularly perplexed that "many exegetes simply fudge this issue." He insists that "παράβασις is what happens when miscellaneous sin (ἁμαρτία) is confronted by a specific command." Wright, *Climax*, 172, note 58. So also Middendorf: "Paul does not say there is no sin without the Law (2:12-16; 3:19-20,23), but that without the revealed Law there can be no transgression of the specific commands it lays upon man." Middendorf, *Storm*, 54. Similarly Moo: "Paul carefully distinguishes παράβασή and ἁμαρτία, using παράβασις only of the failure to meet a specific expressed requirement." Douglas J. Moo, "Israel and Paul in Romans 7.7-12," *NTS* 32 (1986): 126. Cf. Hultgren, *Romans*, 225; Peterson, *Romans*, 249. A similar conceptual distinction is made by Gilleman between the transgression of Law and a larger category of sin that exists independently of its revelation by law-breaking: "As an immoral act, sin is a transgression of the law, but this transgression is only the moral and exterior aspect of an actual disorder in our power of loving." Gerard Gilleman, *The Primacy of Charity in Moral Theology* (Westminster: Newman, 1961), 279; cf. Stanislas Lyonnet, "The Notion of Sin," in *Sin, Redemption, and Sacrifice*, ed. Stanislas Lyonnet and Léopold Sabourin, Analecta Biblica 48 (Rome: Biblical Institute, 1970), 6, 10; de Boer, *Defeat*, 165. Kister notes a similar concern with Adam's *law-breaking* act in later Rabbinic works, especially *Sifra*, Menahem Kister, "Romans 5:12–21 against the Background of Torah-Theology and Hebrew Usage," *HTR* 100.4 (2007): 391–424. The parallels are indeed notable, but his claim that these Rabbinic works are based on pre-Pauline traditions and can therefore be used to discern the development of Paul's thought (esp. p. 415), is less well established. There is at least some chance that the direction of dependence moves in the opposite direction, so Kister's comparison is best used to highlight similarities and differences in thought rather than to establish dependence in either direction.

[132] "Adam's sin, in contrast to the sins committed during this interim, was related to law", Vlachos, *Knowledge*, 115.

[133] God gives a few commands to the Patriarchs (e.g. Gen 6:14, 12:1), but these relate to specific acts and are obeyed, so do not give rise to παράβασις. More pertinently, there are no general commands or prohibitions in this period.

was unaffected by the presence or absence of Law, but was only revealed and could only be "counted" (ἐλλογέω) as transgression (παράβασις) when Law was present.[134]

Therefore, 5:12 affirms that all people sin according to Adam's pattern in the sense that they act wickedly and do not acknowledge God, but 5:14 clarifies that the universal pattern does not include the element breaking of explicit divine Law.[135] All people are like Adam *in themselves* in that they sin, but their *external circumstances* may or may not include the revelatory presence of divine Law. Sin according to Adam's pattern is universal; Sin's expression in Law-breaking is not.[136]

Paul has established that Sin is of cosmic scope, results in Death, and is revealed by Law (when Law is present) – but the presence or absence of Law has no impact on either Sin's cosmic scope or end result. It is an adjunct (cf. 5:20) that allows us to recognise Sin for what it is but does not belong to the causal network that connects Sin and Death. Even when Law is not present to reveal Sin, however, Sin is indirectly visible through its result: Death.

4.4. Paul's use of παράπτωμα and ἁμαρτία

Before proceeding to Paul's Adam-Christ contrasts and comparisons, however, Paul's varied terminology for sin in 5:12-21 requires further consideration. Given the distinction I have argued above between ἁμαρτία and παράβασις in 5:14, it is reasonable to ask the precise

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[134] "[L]aw is not necessary to the existence but only for the assessment of sin." Barrett, *First Adam*, 15. Cf. Wright, *Climax*, 39; Grieb, *Story*, 65; de Boer, "Sin and Soteriology," 22.

[135] This is, I believe, the answer to Bultmann's complaint that "Verse 13 is completely unintelligible.… What sort of sin was it if it did not originate as contradiction of the Law? And how can it have brought death after it if it was not 'counted'? These questions cannot be answered", Bultmann, *Theology*, 1.252.

[136] "[T]he men and peoples before and around Israel [also] sinned, and so there also death rules. But there is no Law there, no revelation of God's will to show us this sinning as what it is," Barth, *Christ and Adam*, 63.

meaning of παράπτωμα – introduced in 5:15 – in relation to these earlier terms, and why Paul has introduced a third word for sin into his argument.[137]

It might be possible to take παράπτωμα as synonymous with παράβασις (a *rule-breaking action*) from the preceding context,[138] or it might be possible to take it as synonymous with ἁμαρτία (especially in 5:20),[139] but given the distinction between παράβασις and ἁμαρτία established in 5:14, it cannot possibly be both.[140] So where does it fit? Space precludes an extensive lexical study,[141] but we will consider a few relevant uses of each term.

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[137] Paul's parallel vocabulary for *gift*/*grace* contains "variation [that] seems to be more rhetorical than substantial", Barclay, *Gift*, 495. It is similarly true of his sin-language that "[i]n seeking the precise meaning of the words we must certainly take account of the fact that they are selected for rhetorical reasons", especially the phonetic assonance of the -μα endings, Hofius, "Antithesis," 171. Such rhetorical reasons do not, however, eliminate potential nuances of meaning, nor is it "inappropriate" to consider these nuances simply because "Paul's intent is not to develop a consistent doctrine of sin", contra Jewett, *Romans*, 378. To the contrary, Paul's rhetorical choice of repeated -μα endings must have started somewhere – whether with παράπτωμα, χάρισμα, δώρημα, κρίμα, or δικαίωμα – and it is reasonable to ask which of these words are indispensable for their meaning, and which are stylistically chosen for their endings.

[138] e.g. Fitzmyer, *Romans*, 418.

[139] e.g. Hofius, "Antithesis," 181; Hultgren, *Romans*, 227; Peterson, *Romans*, 251.

[140] Contra Jewett, who recognises a general distinction between παράβασις and παράπτωμα elsewhere, but takes both these words and ἁμαρτία as "roughly synonymous" in this passage, Jewett, *Romans*, 379.

[141] For a study of ἁμαρτία that goes beyond its usage in Romans 5-8, see Nijay K. Gupta, "Sin in Context: Ἁμαρτία in Greco-Roman and Jewish Literature," in *Sin and Its Remedy in Paul*, ed. Nijay K. Gupta and John K. Goodrich, CPT (Eugene: Cascade, 2020), 1–13. Gupta concludes that, in pagan literature, ἁμαρτία is "a deviation from some standard or expectation, whether it is something malicious like murder or theft, or something innocuous like taking a wrong turn on a trip" (p. 6). On the other hand, "Jewish writers are heavily influenced by the use of sin language in the HB and the Septuagint. 'Sin' is viewed as error, rebellion, evil intention, and behavior that disrespects YHWH, and it is especially indicative of behavior that breaches the covenantal Law." (p. 13) Finally, however, "Paul … seems to have a narrower view of the nature and agency of ἁμαρτία… An average Jewish or gentile reader … would find Paul's statements about sin quite philosophical (Gal 3:22; Rom 5–6; 14:23)" (p. 13).

Paul's shift from παράβασις to παράπτωμα in 5:15 cannot reasonably allow παράπτωμα a narrower meaning than παράβασις. Παράπτωμα covers a field of meaning *at least* as broad as παράβασις. Likewise, if we look ahead to verse 20, Paul's shift from "trespass was in abundance" (πλεονάσῃ τὸ παράπτωμα) to "sin was in abundance" (ἐπλεόνασεν ἡ ἁμαρτία) is only coherent if the field of meaning of ἁμαρτία is *at least* as broad as παράπτωμα. From the evidence of Romans 5 alone, we may therefore compare the three words thus (with the caveat that at most one of the comparisons can be equal):

$$\text{παράβασις} \leq \text{παράπτωμα} \leq \text{ἁμαρτία}$$

Prior to its five occurrences in 5:15-20, παράπτωμα has appeared once in Romans.

Romans 4:25 **ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.**

It is unlikely that παράπτωμα in this verse has the narrow meaning of παράβασις. Παράβασις can *only* apply where Law (of some sort) is applicable, and Romans 4 has argued that *no law* was applicable to Abraham's faith since it preceded the command of circumcision. That is, the context explicitly deals with circumstances that cannot generate the narrow form of action that Paul calls παράβασις. We may therefore discard the possibility of equality in the first comparison: παράβασις is strictly narrower in meaning than παράπτωμα; it cannot be a perfect synonym.[142]

[142] Cf. Dunn, *Romans 1–8*, 279.

Furthermore, while the logic of 4:25 requires that παράπτωμα covers every act for which a person could be held guilty (cf. 2 Cor 5:19; Eph 1:7, 2:5; Col 2:13), perfect synonymity with ἁμαρτία is not thereby established.

2 Cor 5:19 **ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.**

In 2 Corinthians 5:19, παράπτωμα is (like παράβασις) a countable noun (object of λογίζομαι), suggesting that Paul uses παράπτωμα to speak of concrete *expressions* of s/Sin – actions.[143] A similar idea can also be conveyed by the verb ἁμαρτάνω, which occurs in Romans 5:14, 16 in its participial form, apparently interchangeably with παράπτωμα.[144] (Both words are modified by the adjective ἑνός in order to refer to Adam's sinful action.) Παράπτωμα therefore shares the property with παράβασις that it is countable and refers to concrete actions,[145] but is distinguished from παράβασις in that its existence is not dependent on Law. A wrong action can be wrong even if there is no explicit rule against it.

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[143] Cf. "act of sin", Barrett, *Romans*, 113. Barrett, however, fails to adequately distinguish παράβασις from παράπτωμα.

[144] "ἁμαρτάνω [is] broad enough to support the full range of παράβασις and παράπτωμα". Dunn, *Romans 1–8*, 280. Cf. Dunn, *Theology of Paul*, 96. The rough equivalence of the verb ἁμαρτάνω and the noun παράπτωμα is also recognised by Das, "Models," 49, note 1.

[145] de Boer, while recognising that παράπτωμα is distinguishable from Paul's other vocabulary for s/Sin, suggests a more abstract meaning, that "those who lived prior to the coming of the Law did sin, did all commit the fundamental 'trespass' … of Adam in that they repudiated the Creator (cf. 1:28). Paul seems to use the word παράπτωμα to mean a 'falling away' from God, a repudiation or rejection of God (cf. 4:25; 11:11, 22)." de Boer, "Mythologizing," 17.

Furthermore, a distinction may be observed between the nouns παράπτωμα and ἁμαρτία[146] – at least within Romans 5-8. The former is used everywhere of particular thoughts, words, or deeds, including as a collective term for sinful activities, such that the whole collection of a person's sins is included. The latter, however, is used cosmically, incorporating every παράπτωμα, but *also* an attendant cosmic reality: Sin is a personified power reigning over Adamic humanity.

Returning to our comparison of Paul's vocabulary for sin, therefore, we may conclude:

$$\text{παράβασις} < \text{παράπτωμα} < \text{ἁμαρτία}$$

Adam's act belongs to this narrowest category, and therefore belongs to all three categories. Other sinful expressions, however, may be παράπτωμα without being παράβασις, since they occur apart from the revelatory presence of Law. Finally, there are dimensions or aspects of ἁμαρτία (at least as Paul uses the word in these chapters) that cannot be reduced to παράπτωμα; ἁμαρτία is not reducible to concrete actions, but is a cosmic entity, personified as an actor in Romans 5-8 (cf. chapter 3).

4.5. The Adamic and the Christic Realms: Contrasts and Correspondences

Where 5:12-14 shows a correspondence between Adam and all humans, particularly in their relation to Sin and Law, 5:15-21 compares and contrasts Christ and Adam. Many commentators locate the Adam-Christ comparison in the "missing" comparison of 5:12, but

[146] Similarly, there is a "distinction between ἁμαρτία and ἥμαρτον", Dunn, *Romans 1–8*, 274.

within the text, the typological correspondence is raised in 5:14,[147] then exposited in 5:15-21.

First, Paul offers three contrasts (5:15-17), then affirms three correspondences (5:18-19, 21) between the two realms.[148] Where 5:12-14 relates Adam to all people to establish an Adamic pattern for humanity, 5:15-21 relates the realms associated with Adam and Christ to one another, establishing a second, parallel humanity.[149] The contrast between these realms of Christ and Adam, including their respective "humanities", is the central point of these verses.

Therefore what Paul Meyer calls "that pernicious binary language" seeking "to separate humankind into two groups of people"[150] is not eisegesis of Romans (as he suggests), but is central to Romans 5. While Meyer is mostly correct that Romans is – at least in one sense – "a single massive argument against" a Jew-Gentile distinction within humanity,[151] Meyer's

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[147] The referent of τοῦ μέλλοντος is almost universally recognised as Christ. Robinson and Scroggs, however, have seen it as Moses, Robinson, *Body*, 35 note 1; Scroggs, *Last Adam*, 81.

[148] Cf. Hofius, "Antithesis," 69. Scroggs denies that there is any similarity between Christ and Adam in 5:15-21, but this overemphasises the contrasts at the expense of the obvious comparison that Paul is making, Scroggs, *Last Adam*, 80.

[149] Westerholm describes the typology of "the humanity patterned after each [i.e. Adam and Christ]", Stephen Westerholm, "Righteousness, Cosmic and Microcosmic," in *Apocalyptic Paul: Cosmos and Anthropos in Romans 5-8*, ed. Beverly Roberts Gaventa (Waco: Baylor University Press, 2013), 35; cf. Nygren, *Römerbrief*, 161. Cf. Hofius's layout of the parallel strands in columns, Hofius, "Antithesis," 167–68. According to Wu, God is "effectively forming a new human race", Wu, *Suffering*, 65. Barth likewise recognises these two strands within these verses, calling them "two formally parallel sides", Barth, *Christ and Adam*, 33. Barth's first concern, however, it to subordinate Adam to Christ, with the result that the Adamic half of the parallel is only interpreted through the Christic half (cf. esp. pp. 36-37).

[150] Paul W. Meyer, "The Worm at the Core of the Apple: Exegetical Reflections on Romans 7," in *The Word in This World: Essays in New Testament Exegesis and Theology*, ed. John T. Carroll (Louisville: Westminster John Knox, 2004), 65, 63.

[151] Meyer, "Worm," 65.

subsequent inference – that *all* human distinctions are thereby negated – does not follow. To the contrary, Paul replaces one anthropological distinction (Jew-Gentile) with another (Christ-Adam).[152] This Christ-Adam distinction underlies Paul's argument from Romans 5:12 until at least chapter 8.[153]

The following exegesis of Romans 5:15-21 will focus primarily on the Adamic realm in order to understand the Adamic narrative of Sin.[154]

4.5.1. The First Adam-Christ Contrast – 5:15

15a Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα·

15b εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον,

15c πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

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[152] Paul acknowledges certain Jew-Gentile distinctions (e.g. 3:1-2), but they are circumstantial rather than anthropological. "[T]he fundamental division in humanity is not between those who have the law and those who do not but between those who are in Adam and those who are in Christ." Peterson, *Romans*, 256; cf. Moo, *Romans*, 314–15.

[153] On the continuing relevance of these categories in subsequent chapters, cf. "This corporate language runs throughout 5:12–7:6, depicting a communal bondage under the enslaving reign of sin, and a communal liberation through the reign of grace", Eastman, "Double Participation," 100.

[154] Barth may have objected to this study's Adamic focus, having argued that "[o]ur unity with Adam is less essential and less significant than our true unity with Christ", Barth, *Christ and Adam*, 58. Barth overreaches when he claims that "Christ includes Adam" (p. 86). Despite their typological correspondences (5:18-21), and despite the truth in Barth's claim that human nature is ultimately grounded in Christ rather than Adam, Christ is also an alternative to Adam; a pattern which a person is called to follow (by faith) *instead of* Adam. If "in vv. 12-21 Paul does not limit his context to Christ's relationship to believers" (p. 87), that is because such a context has already been established in 5:1-11, and Paul does not overturn it. It is simply not true of Romans 5:12-21 that "[w]hat is *Christian* is secretly but fundamentally identical with what is *universally human*." (p. 89) Therefore, "there is such a typology that Adam is to be studied seriously", Morris, *Romans*, 240.

5:15 contains two grammatical comparisons. The first (15a) is direct and antithetical; the second (15bc) expounds the first.

Παράπτωμα and χάρισμα are the concrete expressions of the two abstract entities that "reign" in 5:21: Sin (ἁμαρτία) and Grace (χάρις). Χάρισμα has not appeared in the immediately preceding context, but its cognate χάρις appeared in 5:2, in connection with the "peace with God" that follows from "being justified by faith". Despite the distance between these words and the shift from a lexeme that focusses on the disposition of the giver (χάρις) to one that focusses on the gift itself (χάρισμα), the gift in view is likely "peace with God" (5:1), the logical outcome of "reconciliation" (καταλλαγή, 5:11).

Despite the dissimilarity of παράπτωμα and χάρισμα in 15a, they must hold something in common for Paul to compare them. The point of comparison is implied by the language of τύπος in 5:14. Adam and all other humans have been correlated in 5:12, so τύπος creates an expectation of a similar relationship between Christ and Christic humanity. Adam's transgression defined a pattern of Sin and Death; Christ's gift defines a new pattern.

In 5:15bc, Adam's one wrong action (παράπτωμα) had powerful consequences (many died), but the gift has *even more* powerful consequences.[155] Adam's act had vast but finite power. The nature of the inequality presented allows us to infer the scope of Christ's work from Adam (whatever Adam achieves, Christ achieves more) but does not allow us to read anything back from Christ to Adam.

[155] e.g. Dunn, *Romans 1–8*, 280; Wright, *Climax*, 37; Hahn, *Romans*, 88.

4.5.2. The Second Adam-Christ Contrast – 5:16

Like 5:15, 5:16 consists of two grammatical contrasts: a short, direct statement (καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δώρημα),[156] and a longer statement that explains the former (γάρ). As far as the Adamic side of the equation is concerned, the additional information from the former (5:16a) is its variation in vocabulary for Adam's action. Whereas 5:14 showed that Adam's action belonged to a small, precise category (παράβασις), 5:16 applies the broader category of "sinning" (singular participle of ἁμαρτάνω). As discussed in 4.4, παράβασις is a subset of actions described by ἁμαρτάνω, and while Adam's act belonged to the smaller category, it was nevertheless representative and paradigmatic of the broader category.

The second comparison of 5:16, rather than asserting inequality, lays two sequences side-by-side. If the two sequences are laid out in columns, the second column describes the an initial condition (ἐκ)[157] and the third column describes a final condition (εἰς). The first column, therefore, describes the divine action that moves a person from the initial condition to the final condition in each realm.

	Divine Action	**Initial Condition**	**Final Condition**
16b	τὸ μὲν γὰρ κρίμα	ἐξ **ἑνὸς**[158]	εἰς κατάκριμα,
16c	τὸ δὲ **χάρισμα**	ἐκ πολλῶν παραπτωμάτων	εἰς δικαίωμα.

[156] Jewett interprets both 5:15a and 5:16a as questions rather than statements, so both 15b and 16b become comparisons rather than contrasts, Jewett, *Romans*, 379, 381; cf. Chrys C. Caragounis, "Romans 5.15-16 in the Context of 5.12-21: Contrast or Comparison?," *NTS* 31 (1985): 142–48; Stanley E. Porter, "The Argument of Romans 5: Can a Rhetorical Question Make a Difference?," *JBL.* 110.4 (1991): 655–77.

[157] Jewett has complained that "the preposition ἐκ ('from') remains unexplained", Jewett, *Romans*, 383. It is appropriate, however, as a pointer toward an initial condition from which the discourse departs.

[158] From context, the "one" here is the transgression, not the transgressor, Barrett, *Romans*, 115.

Notably, the two items compared in 16a (the sinning and the gift, in bold above) do not occupy the same place in these sequences. The "sinning" is an initial condition; the "gift" names a divine action.

The Adamic story begins with sin, is followed by divine judgment, and ends in condemnation. In the Christic story, however, the gift does not overwrite the many transgressions, which remain part of the Christic person's story. Instead, the act of judgment is replaced, as God's action toward the Christic person changes completely. Divine judgment drops out of the story, and the perpetrators of many trespasses are instead given a divine gift. This radical substitution of *gift* for *judgment* generates opposite results for the wrong action(s) that start both stories.[159] Their beginnings may be similar, but different divine actions result in starkly different outcomes.

Therefore, while the number of wrong actions mentioned in each sequence is different (one vs. many), the numbers are irrelevant to the progression of the story. Judgement results in condemnation if there is one wrong action, so will logically lead to the same result if there is more than one. Likewise, the gift results in justification if there are many wrong actions, so will logically lead to the same result if there are few. The variation in numbers therefore does not effect a different outcome but emphasises the power of the gift to supplant judgment completely. A recipient of the gift becomes immune from judgement.

Paul's μέν-δέ construction lays these Adamic and Christic stories side by side as mutually exclusive stories. For Paul, Adamic humans know nothing of (salvific) grace, while Christic

[159] Cf. Barth, *Christ and Adam*, 39.

humans know nothing of (eschatological) condemnation according to deeds. The Christic and Adamic stories are different, and do not belong to a continuum. Paul's Christic story is, in this sense, apocalyptic.

4.5.3. The Third Adam-Christ Contrast – 5:17

17a εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός

17b πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

5:17a recapitulates the instrumentality of Adam's παράπτωμα, causing Death's universal reign. The universality is presented differently, however. In 5:15, it was a concrete "many died"; in 17a, it is the personification "death reigned".[160]

Perhaps the most striking dissimilarity between the Adamic and Christic realms in this verse is the rulers of the kingdoms. The Christic rulers are Christic persons, but the Adamic ruler is neither Adam nor Adamic persons, but personified Death.[161] Therefore, neither the man whom God placed "in the garden of Eden to work it and watch over it" (Gen 2:15) nor his progeny reign as God intended (cf. 5.4). Rather, Death rules over them. Christic humans, however, fulfil this original Adamic role of "watching over" or "ruling" God's creation.[162] The *teloi* of Genesis 2 are not fulfilled by Adam and his progeny, but are fulfilled by the second humanity – that of Christ (cf. 7.2.1.3). In this way, 5:17 further develops the differences between the Adamic and Christic stories.

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[160] For a discussion of the relationship between these concrete and personified expressions, see chapter 3.

[161] The rulers of these two kingdoms appear to change in 5:21, but the rulers in 5:17 are the consequences of the rulers in 5:21. The consequence of Sin's reign is Death; the consequence of Grace's reign is Righteous Life. The difference between the rulers is therefore one of perspective rather than identity.

[162] Thus the asymmetry of this verse is not from "clumsiness", but is fitting, contra Barrett, *Romans*, 115.

4.5.4. The First Adam-Christ Correspondence – 5:18

Whereas 5:15-17 laid out the differences between the Christic and Adamic realms, 5:18-21 describe similarities. Like 5:16, 5:18 can be laid out in columns to highlight the parallelism.

		Action of Human Head	**Scope of Effects**	**Final Condition**
18a	Ἄρα οὖν			
	ὡς	δι᾽ ἑνὸς παραπτώματος	εἰς πάντας ἀνθρώπους	εἰς κατάκριμα,
18b	οὕτως καὶ	δι᾽ ἑνὸς δικαιώματος	εἰς πάντας ἀνθρώπους	εἰς δικαίωσιν ζωῆς

Though 5:18 does not refer to the Christic and Adamic realms directly, the comparison begins with their inaugurating events (δι᾽ ἑνὸς παραπτώματος; δι᾽ ἑνὸς δικαιώματος, cf. 5:16). The first is Adam's transgression in the garden; the second is less clear. It may refer to the pronouncement of justification,[163] Christ's justifying death,[164] his death and resurrection viewed as a single event,[165] Christ's whole life,[166] or perhaps (given the prominence of the "gift" in the context) *the gifting of salvation to humanity* without specific reference to the means by which the gift was given. For the purposes of understanding the Adamic realm, it is not necessary to insist on a particular act on Christ's side of the parallel, but on almost any reading, this "one" righteous act is a complex one.

[163] Morris, *Romans*, 239.

[164] Dunn, *Romans 1–8*, 283.

[165] See Francis Watson's terminology of a "Christ event", e.g. Watson, *Hermeneutics*, 486.

[166] Cranfield, *Romans*, 289; Murray, *Romans*, 201–2.

The second element in the comparison is scope: Both apply to "all people". This creates an exegetical conundrum, which Cranfield puts succinctly: "'How can Paul speak of both κατάκριμα and δικαίωσις as resulting for all men?' and 'Does he really mean "all"?'"[167]

Cranfield's solution is to stress the *possibility* of salvation for all ("δικαίωσις ζωῆς is truly offered to all"[168]), but this does not do justice to the parallel. While Cranfield is correct to note the dissimilarity in power between the two realms in the previous verses, the ὡς … οὕτως καί construction in 5:18 expresses the *similarity* of the two parts, and it is implausible that the parallel denotes that "κατάκριμα is truly offered to all". Κατάκριμα is instead the *inevitable* consequence of sin, so the parallel implies that righteous life is an inevitable consequence of the righteous act. The language of "offered" does not fit.

The introductory Ἄρα οὖν, however, presents these parallel statements as consequences of the two realms introduced in 5:17. "All people" therefore naturally refers to "all people within the corresponding realm". All people in the Adamic realm are condemned; all people who "receive" (λαμβάνω, 5:17) the Christic realm have righteous life.[169] Though lexically identical, the two occurrences of εἰς πάντας ἀνθρώπους have different referents.

Therefore, on both sides of the parallel, the actions of one man determine the fate of all who belong to the kingdom he inaugurates. Paul's Adam-Christ theology is not primarily about the individual men who inaugurate the kingdoms, Adam and Christ; it is about the Adamic and Christic humanities who populate those kingdoms.

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[167] Cranfield, *Romans*, 1.290.

[168] Cranfield, *Romans*, 1.290.

[169] Peterson, *Romans*, 253. Cf. Westerholm, "Righteousness," 36–37; Morris, *Romans*, 239; Barrett, *First Adam*, 72–73; Ambrosiaster, *Romans and 1-2 Corinthians*, 45.

4.5.5. The Second Adam-Christ Correspondence – 5:19

5:17 established that there are two rulers; 5:18 established that their subjects will see different eschatological destinies; now 5:19 describes the "establishment" of their two kingdoms (γάρ indicating the reason for the differing destinies of 5:18).

	Act of One Human	**Effect Upon the Many**
19a ὥσπερ γὰρ	διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου	ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί,
19b οὕτως καὶ	διὰ τῆς ὑπακοῆς τοῦ ἑνὸς	δίκαιοι κατασταθήσονται οἱ πολλοί.

The first elements in the parallel are the actions by which the two kingdoms are established. While reference to Adam's wrong action has been mentioned repeatedly (5:12, 15 [twice], 16 [twice], 17, 18), the language of (dis)obedience (παρακοή/ὑπακοή) is new, providing a more relational perspective to Adam's act (and likewise Christ's).[170] Oepke's claim that "the emphasis [in 5:19] is on the judicial sentence of God"[171] should therefore be tempered. While Oepke contrasts the judicial sense to the moral (not the relational), and the judicial sense is clear in 5:18 and certainly cannot be left behind, Paul's subtle shift in vocabulary suggests that judicial categories are not entirely sufficient. As Paul presents the reasons for the

[170] BDAG, for example, defines παρακοή specifically in relational terms, "refusal to listen and so be disobedient, *unwillingness to hear*"; BDAG, 766. Italics original. Though the primary definition of ὑπακοή ("a state of being in compliance") does not itself refer to another person, the subsequent bracketed explanation ("one listens and follows instructions") and sub-definitions 1a and 1b (relating to a slave-master and God respectively) are all framed in explicitly relational terms, BDAG, 1028. Barrett similarly finds a relational nuance in this verse, but locates it in "the words 'sinners' and 'righteous'", which may also be true, *Romans*, 117. Dunn, on the other hand, takes this language as judicial, *Romans 1–8*, 284.

[171] Albrecht Oepke, "Καθίστημι, Ἀκαταστασία, Ἀκατάστατος," *TDNT* 3.446; cf. Thielman, *Romans*, 292.

different endpoints of the two stories, judicial categories are supplemented with relational ones.

Further evidence for the insufficiency of purely judicial categories is seen in the shift in tense between the two halves of 5:19. The establishment of "the many" as "sinful" is aorist, while the establishment of "the many" as "righteous" is future. In 3:21-22, Paul not only introduces justification in the present tense, but specifically modifies it with νυνί, "now". In those verses, the establishment of the new judicial *status* (justification) is a present reality. 5:19, on the other hand, speaks of the future, so cannot be confined to judicial status, but refers instead to the final overcoming of the Adamic state.[172] The Adamic state was established in the past; it will finally be overcome in the future – even for those who are justified in the present. This is the hope that is the subject of Paul's broader argument in chapters 5-8.

How καθίστημι is understood is also important for understanding the mechanism for the transmission of sin from Adam to his progeny. The "basic sense" of καθίστημι is "to set down", "to put in place",[173] suggesting that *location* is an important aspect of its meaning. This is precisely how Genesis 3 presents Adam's "establishment" as a sinner: His location (and therefore the location of his progeny) changes as he is expelled from the garden. Καθίστημι is therefore an appropriate verb of causation in a way that the more common

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[172] Similarly Dunn, *Romans 1–8*, 285; contra Cranfield, *Romans*, 291 who assigns the meaning of this verb to the present, effectively ignoring the future tense. Similarly Murray, *Romans*, 206 who correctly notes that justification is a present reality, and therefore imposes that meaning onto this verb. Cf. Everett F. Harrison and Donald A. Hagner, "Romans," in *The Expositor's Bible Commentary: Romans–Galatians*, ed. Tremper Longman III and David E. Garland, Revised ed. (Grand Rapids: Zondervan, 2008), 100; Thielman, *Romans*, 292.

[173] Oepke, "Καθίστημι" 3.444.

verbs γίνομαι or ποιέω would not have been.[174] It is uniquely appropriate to causation that occurs through relocation (though its meaning is certainly not reducible to relocation). Physically, Adamic humans are outside the garden. Relationally, they are removed from the direct presence of God. Furthermore, they are denied access to the Tree of Life, and are therefore subject to Death. The determinative factor for Adamic humans (relative to Adam before his transgression) is their location.

Καθίστημι therefore should not be treated as a forensic term in 5:19.[175] Instead, as a consequence of Adam's act, Adamic humans are "put in place" or "established" (καθίστημι) outside the garden with both physical and relational consequences. They now stand under the power of Sin, which emerges from sinful Adamic humanity (see chapter 3), defining their reality.

The transmission of Sin from Adam to the rest should therefore not be perceived as occurring through a *corruption of human substance* (which was, in any case, already dust, Gen 2:7), nor as an *imputation of alien guilt* (which is merely judicial), but rather through a *corrupted relational state* (which incorporates but is not exhausted by judicial categories) initiated by Adam, and shared by his progeny. In short, Adamic persons are located as sinners outside the garden;[176] Christic persons hope to be relocated as righteous persons in the new creation.

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[174] Contra Oepke, "Καθίστημι" 3.445; Dunn, *Romans 1–8*, 284.

[175] Contra Harrison and Hagner, "Romans," 100.

[176] Morris similarly writes in spatial terms without developing the idea: the many "were born as members of a race already *separated* from God." *Romans*, 240. My italics.

4.5.6. The Law? 5:20

Having established the parallel Adamic and Christic realms in 5:15-19, Paul addresses the place of the Law. In 5:13-14 he argued (with regard to Adamic humanity) that the Law revealed Sin, but made no fundamental difference to Sin and Death. The Adamic story of Sin leading to Death is unchanged, yet the Law played a role by *revealing* sin as people broke laws (5:13-14).

That idea is developed further in 5:20 with the very un-Pharisaic statement, "the Law came in on the side" (νόμος δὲ παρεισῆλθεν).[177] The additional element in 5:20 is that the Law created "an avenue for further rebellion."[178] The Law had an additional purpose "to turn men's wrong-doing into conscious and wilful rebellion".[179]

The transgression (τὸ παράπτωμα) that multiplies, however, is particular rather than generic. "Uses of τὸ παράπτωμα in context (v. 15, 17, 18) refer to Adam's transgression. The referent is likely to be the same in v. 20."[180] It is not ἁμαρτία that increases in the first instance, but the narrower term παράπτωμα.[181] With the advent of the Mosaic Law, the acts that were revealed as sinful multiplied, and therefore the opportunities for sinful acts (παράπτωμα) multiplied. The Law does not directly cause Sin (as Paul made explicit in 5:13-14), but

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[177] Jewett's description of this phrase as "derogatory" probably goes too far, Jewett, *Romans*, 387. Paul still assigns a positive, revelatory function to the Law (5:13-14), but in Pharisaic terms, Jewett's description is nevertheless close to the mark.

[178] Thielman, *Romans*, 292.

[179] Cranfield, *Romans*, 270.

[180] Timmins, *Romans 7*, 134 note 206; cf. Gathercole, "'Sins' in Paul," 155. Cf. Peterson, "God's law was actually responsible for the multiplication of trespasses like Adam's!" Peterson, *Romans*, 255.

[181] Dunn similarly notes the change in vocabulary, but argues that it is an example of ἁμαρτία being used in a narrower sense than elsewhere in this passage, Dunn, *Romans 1–8*, 286–87.

wrong actions increase the power that cosmic Sin holds over humans.[182] The Law thereby catalysed greater Sin. Nevertheless, the Law served a good revelatory function for Adamic humanity. Even though it catalysed greater Sin, Grace was more than sufficient to overcome even this larger problem.

4.5.7. The Third Adam-Christ Correspondence – 5:21

5:21 is the climax of Paul's description of the two unequal realms. In the Adamic realm, "Death reigned" in 5:17, but now the *cause* of Death reigns: "Sin reigned in death" (ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ). Sin-leading-to-Death rules Adamic humanity. Christic humanity, by contrast, is ruled by Grace-leading-to-Life.

Thus, Adamic and Christic humanity have different stories. Adamic humanity's story is that of Sin leading to Death. Christic humanity's story is that of Grace leading to Life. Each person's story will therefore conform to the pattern of the story of the realm to which they belong,[183] so there is no place in Paul's thought for a Christic person to persist in the Adamic story-element of Sin (6:1).

4.6. Conclusion: Two Human Stories

Romans 1 told an *explicit* story of ἄνθρωποι; we have now seen in this chapter that Romans 5 compares two *implicit* human stories. Neither is narrated in full, but as the elements of Paul's logical comparisons are combined, coherent sequences of events emerge. On the one hand, Adam is the agent of Sin's entry into the world (5:12a), so Sin reigns (5:21) and

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[182] This is what Vlachos has called the "catalytic" operation of the Law. "[T]he law is not the *cause* of sin, but the *catalyst* by which the serpent/sin sets transgression in motion", Vlachos, *Knowledge*, 3, note 15.

[183] Campbell helpfully summarises the Christic participatory story in Romans 8: "What the Son has done, and where he has been, is what Christians are currently being 'mapped onto' by the activity of the Spirit. … Paul is claiming that [Christ's] story is *constitutive* of their [i.e. believers'] stories", Campbell, "Jesus," 106.

Adamic humans sin (5:12d). Adamic humans are therefore subject to judgment, resulting in condemnation (5:16, 18) to d/Death (5:12c, 14, 15, 17, 21). Law is not a direct participant in this drama, but shines a spotlight upon Sin so its effects can be recognised (5:14, 20).

Paul's second human story is that of Christic humanity. Though the story begins with "many trespasses" (5:16), it breaks away from the Adamic story through the apocalyptic gift (χάρισμα, 5:16) of God. Instead of Adamic judgment and condemnation to death, therefore, Christic humans are the present recipients of justification/righteousness (the δίκαιο- word group, 5:16, 17, 18, 19, 21) and will therefore receive eternal life (5:17, 18, 21).

Indeed, these two aspects of God's gift bracket the whole unit. "Reconciliation", received "now", leads Paul to boast "through our Lord Jesus Christ" (5:11). Similarly, the future reality of "eternal life" will come "through Jesus Christ our Lord" (5:21). Both the present and future aspects of the gift come through Christ, with the latter flowing from the former.

Therefore, two mutually exclusive series of events are laid out in 5:12-21.[184] Each human being will conform to one story or the other, proceeding from an initial condition of sinfulness either through judgment toward death (the Adamic story) or through justification toward eternal life (the Christic story).[185] There will be more to add to this Christic story as

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[184] "Paul's argument here serves to undermine the assumption that Adam and Christ share a single linear history," Watson, "Story," 236, cf. 237–38. Watson's subsequent inference that "Paul does not incorporate Christ into the scriptural narrative" (p. 238) is less convincing. Narratives do not have to be linear.

[185] "Baptism and faith in Christ become the great divider between people", Tom Holmén, "Obedience in Covenant and in Christ: Paul's Theodicean Solution," in *Paul and Scripture*, ed. Stanley E. Porter and Christopher D. Land, Pauline Studies 10 (Leiden: Brill, 2019), 118. "Adam and Christ are the two turning points of all human history." Harrison and Hagner, "Romans," 95. "All people … stand in relationship to one of two men, whose actions determine the eternal destiny of all who belong to them." Moo, *Romans*, 315. In

Paul's argument progresses (e.g. putting Sin to death in the Adamic body, 6:11-14, 8:13; present suffering, 8:18-23, 35-36; cf. 8:29-30), and these additions will be considered in the following chapters. Nevertheless, in Romans 5:12-21, Paul lays out the basic patterns of, what are for him, the only two ways a person may live.

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disagreement with this basic conclusion is Cranfield, who effectively conflates the two realms, claiming that "[t]he existence of Jesus Christ does not only determine the existence of believers: it is also the innermost secret of the life of every man." Cranfield, *Romans*, 1.269.

5. Sin Reigns: Sin's Scriptural Background in Romans 6-7

We have seen that, in Romans 5:12-21, Paul introduced the personified entity "Sin" (see chapter 3), which entered the world and began reigning over its Adamic inhabitants (see chapter 4); in Romans 6-7 the reign of Sin is further developed.[1] This chapter will examine the background of this entity "Sin" in Paul's scriptures.[2] In the first instance, we will consider the narrow grammatical phenomenon that we find in Romans, ἁμαρτία as the subject of a verb. This construction in the LXX will be considered both where ἁμαρτία is associated with another agent (5.1) and where it is an agent in its own right in the LXX (5.2). The investigation will then be broadened slightly to consider comparable passages in the MT where Hebrew words related to sin are personified (5.3). Finally, the relevance of Genesis 4:7 to Paul's thought will be evaluated (5.4) and its implications considered in more detail (5.5).

5.1. Ἁμαρτία with an Associated Agent

Günter Röhser's examination of the prehistory of Paul's concept of Sin[3] begins with a collection of texts that demonstrate the connection between s/Sin and "disaster" ("Unheil"). Röhser considers a variety of passages from Jewish literature that he considers to share affinities with Paul's personification of Sin. Ultimately, he suggests that Jewish thought saw

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[1] "Common to both [6:1-14 and 6:15:-23] is the personification, continued from chapter 5, of Sin and Death," Byrne, *Romans*, 188. Cf. Fitzmyer, "*Hamartia* is to be understood [in Romans 6] as personified Sin, an actor on the stage of human history," Fitzmyer, *Romans*, 430.

[2] de Boer similarly considers the background to Paul's cosmic language of Sin and Death reigning, but with reference to his Jewish contemporaries. He concludes that "[t]he cosmological language is Paul's own", de Boer, *Defeat*, 155, cf. 147–54. This chapter will instead consider Paul's scriptural background.

[3] "Vorgeschichte der paulinischen Sündenverstellung", Röhser, *Metaphorik und Personifikation der Sünde*, 144.

a gradual development toward a more abstract notion of Sin, especially under Hellenic influence.

Of the first seventeen passages Röhser uses to demonstrate this development, fifteen contain references to the agents of the sinful acts.[4] For example, in Numbers 32:23 (καὶ γνώσεσθε **τὴν ἁμαρτίαν ὑμῶν**, ὅταν ὑμᾶς καταλάβῃ τὰ κακά), the "sin" in view (the implied subject of καταλαμβάνω) is not simply "sin", but "*your* sin".[5] In passages like this one, "sin" is attached to an agent so that the "sin" is not an abstract entity, but refers to an agent's action.

This form of grammatical reference to s/Sin, however, does not create the same conceptual problem as Paul's personification of Sin, which occurs *in the absence of an associated human agent*. Where the agent of s/Sin is present, s/Sin refers naturally to one or more actions, and its personification is a way of speaking about the *effects or consequences* of those actions. Thus, although these passages dominate Röhser's discussion of the connection between Sin and disaster, their conceptual structure is fundamentally different from Paul's. Where there is no agent attached to Sin (as in Rom 5-8), but only an object that is acted upon by Sin, identifying the nature of the actor "Sin" becomes problematic. Sin's "agency" cannot be explained as the effects or consequences of concrete actions. The type of "personification" that dominates Röhser's discussion, with an agent attached to the s/Sin, is

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[4] Röhser, *Metaphorik und Personifikation der Sünde*, 145–46.

[5] I am referring to the LXX here since the primary object of this present study is the Greek ἁμαρτία. The relevant feature also appears, however, in both Röhser's German text ("Eure Sünde") and the Hebrew text (חַטַּאתְכֶם). The other fourteen texts with comparable features in Röhser's initial list are Pss 7:17, 34:22, 40:13; Job 13:26; Prov 5:22, 11:3, 29:23; Isa 59:12; Jer 5:25, 14:7; Hos 5:4,5, 7:2,10. He later cites two further passages with the same grammatical structure: Susanna 52 and Ps. Sol. 15:10. Röhser, *Metaphorik und Personifikation der Sünde*, 145–47.

therefore not similar to Paul's (as Röhser implies) but is fundamentally different. Moreover, it is precisely this difference that has made Paul's personification so controversial.

To some extent, Röhser recognises that there is a difference here, acknowledging: "Gegenüber Pls kommen noch weitere Unterschiede hinzu …: die gleichwertige Verwendung von Synonyma, Pluralformen, Suffixe und Status-constructus-Verbindungen."[6] At the same time, however, he sees these different structural categories as belonging to a continuum,[7] with Paul's personification emerging from a process of development.[8] This idea of a continuum or a development, however, overlooks the fundamental difference raised by even this small grammatical difference. The effects of a person's sin(s) are *not* like the effects of person-less Sin.

Though two examples from Röhser's initial list of precedents to Paul's personification do not share this feature of an attached agent, they are likewise best understood as effects of personal sins, rather than a superhuman power acting upon humans. Proverbs 14:34 LXX, for example, personifies ἁμαρτίαι – the plural noun.[9]

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[6] Röhser, *Metaphorik und Personifikation der Sünde*, 146.

[7] "Die Übergänge von Tatsphäre-Aussagen zu Abstrakt-Personifikationen der Sünde sind einigermaßen fließend und die Grenzen oft nicht eindeutig zu erkennen." Röhser, *Metaphorik und Personifikation der Sünde*, 149.

[8] "[S]o gibt es andererseits doch auch Beispiele, die umso deutlicher belegen, daß gewisse Entwicklungen stattgefunden haben." Röhser, *Metaphorik und Personifikation der Sünde*, 149.

[9] Röhser, *Metaphorik und Personifikation der Sünde*, 146. The Hebrew text, however, has חַטָּאת in the singular. For the potential relevance of the Hebrew text as a forerunner to Paul's personification, my comments below on Proverbs 13:6b apply equally to this verse. Cf. Waltke, [the two halves of this verse] "implicitly admonish *a nation*", Bruce K. Waltke, *The Book of Proverbs: Chapters 1-15*, NICOT (Grand Rapids: Eerdmans, 2004), 611; my italics.

Proverbs 14:34 **δικαιοσύνη ὑψοῖ ἔθνος, ἐλασσονοῦσι δὲ φυλὰς ἁμαρτίαι.**

Righteousness exalts a nation; but sins diminish a people.

Though grammatically different, the plural has a similar effect to the attached agent: It puts sinful action**s** on view. To be sure, there is a distinction: the plural without an agent refers to actions *in general*; the singular (or plural) with an agent attached refers to the *particular* action(s) of the *particular* agent. Like the attached agent, however, the plural indicates that we are dealing with consequences of actions, not an abstracted or personified entity.[10]

Of Röhser's initial list of seventeen texts, the only one that is genuinely grammatically comparable to Paul's personification of ἁμαρτία is Proverbs 13:6b: τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἁμαρτία.[11] Here, ἁμαρτία (or in Hebrew, רִשְׁעָה) is the unadorned subject of an active verb. No sinner is acting in the text, only Sin, so Murphy justifiably describes this as "personification".[12] Nevertheless, two features of this text distinguish it from Paul's personification of ἁμαρτία. First is its proverbial form, which invites the reader to fill in unspoken elements. This literary form is very different from Paul's epistle, and this difference is directly relevant to the interpretation of a personification. Second, the presence of sinners (ἀσεβόι) in this text is suggestive that the "sin" in view is their action, rather than a personified entity. Waltke, for example, treats this verse as a comment on the consequences of sinful actions, commenting that "righteousness and wickedness *have built into them their appropriate destinies*".[13] In short, when "sin makes the ungodly low", it seems best to

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[10] Contra LES, which translates ἁμαρτίαι with the singular "sin".

[11] Cf. the Hebrew text, וְרִשְׁעָה תְּסַלֵּף חַטָּאת, which is briefer but does not vary in substance from the Greek.

[12] Rowland E. Murphy, *Proverbs*, WBC 22 (Dallas: Word, 1998), 96.

[13] Waltke, *Proverbs 1-15*, 556. My emphasis. Cf. Tremper Longman, *Proverbs*, BCOTWP (Grand Rapids: Baker Academic, 2006), 285.

understand this "sin" as "the sin of the ungodly person who is subsequently brought low by their own actions". The personification of sin in Proverbs 13:6b therefore provides only a very limited parallel to Paul's later personification.

Therefore, while Röhser acknowledges the differences between his first 17 texts and Paul's personification, and his catalogue remains a valuable starting point, he is perhaps too optimistic about their similarities and therefore their value in establishing the background for Paul's texts. The similarity between these texts and Paul, "daß der Mensch sich durch seine Verfehlungen unweigerlich Tod und Verderben zuzieht",[14] is hardly dependent upon the device of personification. It is not clear that the qualitative differences between these texts can be reconciled as belonging to a continuum.

Röhser's subsequent discussion of "spätbiblisch-frühjüdischer" texts argues for a later development in Jewish notions of sin. While he places a strong emphasis on Paul's Jewish background, for Röhser it is ultimately "paganhellenistiche Einfluß" that catalyses Paul's personification.[15] "Pls in seiner Hamariologie einen genuin AT Grundansatz mit (pagan)hellenistischen Einflüssen zu einem durchaus eigenständigen Beitrag vereinigt."[16]

Furthermore, if Röhser is overly optimistic in placing OT texts on a continuum with Paul's, there are also relevant texts which are absent from his analysis.[17] In particular, Genesis 4:7

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[14] Röhser, *Metaphorik und Personifikation der Sünde*, 146.

[15] Röhser, *Metaphorik und Personifikation der Sünde*, 155.

[16] Röhser, *Metaphorik und Personifikation der Sünde*, 156.

[17] Röhser was admittedly working prior to computerised searches. Furthermore, the variety of potentially relevant grammatical constructions and lexemes (especially when considering the Hebrew text) makes it difficult to be confident that any catalogue is truly exhaustive, even now.

is an early (i.e. pre-Hellenic) text which he effectively overlooks,[18] but which demonstrates features that Röhser's thesis would identify as late, and thus (partially) Hellenistic. What is more, it appears that the personification of Sin in this Hebrew text is obscured by its translation *into* Greek, as the LXX translates the noun חַטָּאת with the verb ἁμαρτάνω. On this occasion, the Hellenistic influence appears to have moved in the *opposite* direction to Röhser's proposal.

Röhser's thesis that Hellenistic influence stands behind Paul's personification of Sin therefore needs re-evaluation. To this end, we shall now consider ἁμαρτία as the subject of active verbs in the LXX.

5.2. Ἁμαρτία as an Agent in the LXX

The most obvious place to look for antecedents to Paul's personification of Sin is in the LXX, specifically instances of ἁμαρτία in the nominative singular as the subject of an active verb.[19] There are 45 such instances in the LXX,[20] which may be loosely grouped into six categories (see Table 5-1).

Table 5-1: Singular Nominative ἁμαρτία in the LXX

	Usage	Instances	Total
1	Sin-offering	Lev 4:21, 24, 5:12	3

[18] Gen 4:7 appears three times in his book, but only as cross references, Röhser, *Metaphorik und Personifikation der Sünde*, 90, 96, 148, cf.203. Other potentially relevant texts will be considered in 5.2 and 5.3 below.

[19] The LXX certainly personifies other related concepts, but this investigation is focussed narrowly on Paul's particular personification of Sin.

[20] Logos Bible Software, searching Rahlfs edition of the LXX.

2	Actions	Lev 4:14, 20, 23, 28, 5:6, 19:22; 1 Kgdms 2:17, 14:38; Ps 9:36, 58:4; Sirach 19:8, 23:11; Zech 14:19 (twice, of the actions of nations); Isa 22:14, 30:13; Jer 16:10; Dan 8:13	18
3	A collection of actions	4 Kgdms 21:17; 2 Chr 28:13; Job 24:20; Ps 50:5, 108:14; Isa 33:24, 40:2; Hos 13:12 (of a nation); Micah 1:5 (of a nation); Sirach 10:13	10
4	Indwelling sin[21]	Num 15:31; Deut 15:9, 21:22, 23:22, 23, 24:15; Ps 51:7 (50:7 LXX); Dan 6:23	7
5	Abstract concept	1 Kgdms 15:23; Prov 21:4;[22] Sirach 13:24, 27:2,	4
6	Possible Personification	Prov 13:6;[23] Sirach 27:10; Psalms of Solomon 3:6	3

As an initial observation, we see that ἁμαρτία (as a singular nominative) in the LXX is predominantly concrete, referring to sin-offerings, sinful actions, or perhaps collections of sinful actions.

[21] In the MT, cf. Ps 51:7 "I was brought forth in iniquity, and *in sin* did my mother conceive me." (ESV, my italics) In the LXX of this Psalm, however, "sin" is no longer singular and does not appear in the nominative case since "my mother" is the subject.

[22] There is significant textual evidence (A, S^{c}) that this instance should be read as a plural, ἁμαρτίαι.

[23] Proverbs 13:6 is the only text in this table discussed by Röhser; see above. Röhser's catalogue is chosen to demonstrate the connection between Sin and consequences, but when he turns to establish his theory of historical development of the concept of Sin in the OT, the passages he has not previously discussed are not brought into the discussion. Therefore (even apart from his conflation of personified Sin with sins that have an attached agent) his data is incomplete and is insufficient to support a theory of historical development.

To illustrate the first of these categories, Leviticus 4:21b refers to the sacrifice of a bull with the words "ἁμαρτία συναγωγῆς ἐστιν". Ἁμαρτία is the thing represented by the sacrificial animal, generally translated "**sin offering**".[24]

The second grouping above refers to the **sinful actions** of persons or groups. For example, in 1 Kingdoms 2:17 (καὶ ἦν ἡ ἁμαρτία τῶν παιδαρίων ἐνώπιον κυρίου μεγάλη σφόδρα), ἁμαρτία refers to a particular sinful action (or more precisely, a particular ongoing sinful practice) of Eli's sons, described in the preceding verses. This category typically assigns sin to an agent through a genitive construction (cf. 5.1).

The third grouping is similar to the second in that it refers to sinful actions, but distinct in that ἁμαρτία becomes a **collective** term, incorporating diverse actions. For example, in 4 Kingdoms 21:17, Manasseh's "sin" (ἡ ἁμαρτία αὐτοῦ, ἣν ἥμαρτεν) is grammatically singular[25] even though the context has many deeds in view. The emphasis in these cases seems to fall upon the sinfulness of the agent, rather than their particular deeds.

The fourth grouping above attributes sin to a person with the preposition ἐν followed by a pronoun. If the third category emphasises the sinfulness of the agent, it remains a sinfulness expressed in concrete actions. This category, however, shifts the focus away from actions

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[24] E.g. NIV, NRSV, CSB, KJV. Cf. "purification offering", John E. Hartley, *Leviticus*, WBC 4 (Dallas: Word, 1992), 44.

[25] The singular is attested by Vaticanus and Alexandrinus. (The text of 4 Kingdoms has not survived in Sinaiticus, and there is not yet a Göttingen edition.) Hobbs attributes the singular only to Vaticanus, potentially implying a plural in Alexandrinus, T. R. Hobbs, *2 Kings*, WBC 13 (Dallas: Word, 1985), 298. The facsimile of Alexandrinus, however, clearly shows a singular, Pope Clement I et al., eds., *The Codex Alexandrinus (Royal ms. 1 D v-viii) in reduced photographic facsimile* (London: British Museum, 1909). Note, however, the plural in the *Lexham English Septuagint*.

and toward the **inner person**. Thus when Daniel says "no sin was found in me" (6:23, οὔτε ἁμαρτία εὑρέθη ἐν ἐμοί), it is primarily a statement about his heart, not a reference to particular behaviours. This use of ἁμαρτία will be relevant when we turn specifically to Romans 7 in the next chapter.

To examine the OT background of the personification of Sin, however, let us more closely examine the (relatively rare) abstract usages of nominative singular ἁμαρτία (grouping five), and especially the two newly identified instances that possibly personify Sin (grouping six; Proverbs 13:6 has already been discussed above).

1 Kgdms 15:23a ὅτι ἁμαρτία οἰώνισμά ἐστιν, ὀδύνην καὶ πόνους θεραφιν ἐπάγουσιν·

For sin is an omen;[26] *idols*[27] *bring on pain and affliction.*

Upon returning from battle with forbidden plunder, Saul is confronted by Samuel, who declares that God has rejected Saul as king. This verse is from Samuel's speech, and this use of ἁμαρτία appears to be a metaphorical statement, with both the metaphor and the parallelism associating it with Gentile religious practises.[28] In the absence of grammatical

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[26] English translations have typically inserted a comparative "as" or "like", "sin is *as* an omen/divination", translating this phrase as a simile (ESV, NIV, CSB, KJV; cf. Ralph W. Klein, *1 Samuel*, WBC 10 (Dallas: Word, 1983), 145. There is, however, no comparative in either the Greek or Hebrew text; it is a metaphor, not a simile.

[27] The Greek word is almost a transliteration of the Hebrew תְּרָפִים (perhaps with the plural form from the Aramaic?), and while its meaning is uncertain, "idols" is an appropriate possibility, Johan Lust, Erik Eynikel, and Katrin Hauspie, *A Greek-English Lexicon of the Septuagint*, Revised. (Stuttgart: Deutsche Bibelgesellschaft, 2003).

[28] This passage "belong[s] to the long tradition of prophetic attack on hollow cultic practice." P. Kyle McCarter, *1 Samuel: A New Translation with Introduction, Notes & Commentary*, AB 8 (Garden City: Doubleday, 1980), 267.

markers, however, it must be noted that the subject and predicate are ambiguous. The translation above is based on the Greek word order (which typically applies when two equal grammatical markers are present[29]) but it may be that this verse should be translated in the same way as the Hebrew text.

In the Hebrew, the particular sin of divination is condemned, as sin (חַטָּאת) and divination (קֶסֶם) are linked by a maqaf, and equated to rebellion (מְרִי). The Greek should therefore perhaps be read similarly, swapping the predicate and subject and rendering "For divination is a sin".[30] Nevertheless, in either case, s/Sin here is not an active agent as in Romans, but rather (certainly in Hebrew, and probably in Greek) a reference to both Saul's particular sinful action and sinful behaviour more generally.[31]

Proverbs 21:4 **μεγαλόφρων ἐφ' ὕβρει θρασυκάρδιος, λαμπτὴρ δὲ ἀσεβῶν ἁμαρτία.**

High-minded in arrogance is the bold-hearted one;

The lamp of the ungodly is Sin.

As in 1 Kingdoms 15:23a, Proverbs 21:4 places ἁμαρτία in a predicate construction (though in this case, without the explicit predicate verb), creating a metaphor. In Hebrew, the subject of the predicate is נֵר, which HALOT glosses as either "light" or "ground which has been

[29] Wallace, for example, lists a "pecking order" of grammatical markers to determine which nominative noun is the subject and which is the predicate nominative, but in this clause none of Wallace's markers are present. He applies word order as a criterion when there are two equivalent markers, but does not explicitly address the case where there are no markers at all. Wallace, *Beyond Basics*, 42–45.

[30] While I am suggesting that this translation may be closer to the Hebrew, it is certainly not identical. The Greek is a word short.

[31] John Woodhouse, *1 Samuel: Looking for a Leader*, Preaching the Word (Wheaton: Crossway, 2008), 273–74. Cf. David Toshio Tsumura, *The First Book of Samuel*, NICOT (Grand Rapids: Eerdmans, 2007), 401–402.

recently cultivated",[32] with the LXX taking the former sense. As is the nature of Proverbs, the syntax is compressed and ambiguous, but it is sufficient for our purposes to note the metaphorical usage of ἁμαρτία in order to say something about the nature of the abstract concept of "sin".[33] Though predominantly a concrete concept in the Greek translation of the Hebrew canon, this text demonstrates that ἁμαρτία could be spoken of abstractly and metaphorically, so Paul's personification finds some precedent here. This text is, however, a metaphor rather than the more specific device of personification, so the precedent is limited.[34]

Sirach 13:24 **ἀγαθὸς ὁ πλοῦτος, ᾧ μή ἐστιν ἁμαρτία,**
καὶ πονηρὰ ἡ πτωχεία ἐν στόματι ἀσεβοῦς.
Riches are good when they are not sin,
And poverty is wicked according to the mouth of the ungodly.

As in 1 Kingdoms and Proverbs, ἁμαρτία is in a predicate construction, but this time it is the predicate rather than the subject.[35] Nevertheless, this is a possible instance of sin as an abstract concept rather than a concrete action: Riches are not an action, yet may in some way

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[32] HALOT, 723; Cf. Murphy, *Proverbs*, 159; Longman, *Proverbs*, 391.

[33] Precisely *what* it is saying is "enigmatic, particularly in terms of the image [of the lamp]", Longman, *Proverbs*, 390.

[34] Waltke's insertion of the verb "produce" in place of "is" in the second line (the verb is not explicit in either Greek or Hebrew) obscures the metaphorical usage here, and implies that concrete actions are on view, Bruce K. Waltke, *The Book of Proverbs: Chapters 15-31*, NICOT (Grand Rapids: Eerdmans, 2005), 159, cf. 171. This may ultimately be a suitable reading of the Proverb, but for our purposes, it is essential to see the metaphorical grammar before resorting to a concrete translation.

[35] Wallace, *Beyond Basics*, 43. Cf. Patrick W. Skehan and Alexander A. Di Lella, *The Wisdom of Ben Sira*, AB 39 (New York: Doubleday, 1987), 251.

"be" sin, or if the noun ἁμαρτία is functioning as an adjective, "sinful". In neither case, however, is sin personified, so any parallel with Romans is limited.

Sirach 27:2 **ἀνὰ μέσον ἁρμῶν λίθων παγήσεται πάσσαλος,**

καὶ ἀνὰ μέσον πράσεως καὶ ἀγορασμοῦ συντριβήσεται ἁμαρτία.

In the middle of a joint between stones, a peg holds firm,

And in the middle of buying and selling, sin will be crushed.

This instance of ἁμαρτία is distinct from those that have preceded it, as the verb of which it is the subject is no longer predicate. However, since the verb is passive, ἁμαρτία itself is not acting, but being acted upon. Like the previous instances examined here, ἁμαρτία is an abstract concept, but ἁμαρτία does not itself act, and is not personified, and is therefore distinct from the Pauline phenomenon.

There are only two instances in the LXX where ἁμαρτία is the subject of a non-passive, non-predicate verb. In both cases, the verbs are in the middle voice,[36] but ἁμαρτία is nevertheless an agent that acts.

Ps Solomon 3:6b **οὐκ αὐλίζεται ἐν οἴκῳ δικαίου ἁμαρτία ἐφ' ἁμαρτίαν**

Repeated sin[37] *does not spend the night in the house of the righteous*

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[36] Though we ought not read too much into these middle verbs, we can note that they are at least appropriate to the reciprocal relationship between sins and Sin that I have argued in chapter 3.

[37] The translation "repeated sin" for the Greek ἁμαρτία ἐφ' ἁμαρτίαν, which is probably derived from the original Hebrew version of the Psalm (cf. e.g. Isaiah 30:1, Psalm 69:28), from Robert B. Wright, ed., *The Psalms of Solomon: A Critical Edition of the Greek Text*, JCTCRS 1 (New York: T&T Clark, 2007), 79, cf. 11–13.

One of the most striking features of this verse in its broader context is its contrast with 3:10a: προσέθηκεν ἁμαρτίας ἐφ᾽ ἁμαρτίας τῇ ζωῇ αὐτοῦ. In 3:6b, ἁμαρτία belongs to the righteous (δίκαιος), is singular, and is excluded from the righteous person's presence; in 3:10 it belongs to the sinner (ἁμαρτωλός, 3:9), is plural, and belongs to the sinner's whole life. The movement from the singular to the plural is especially significant for our purposes, as the plural implies a counting up of concrete actions rather than an abstract entity; "sinners accumulate sins over sins … the righteous does not permit even one single sin to stay (αὐλίζομαι) in his house."[38] In this context, therefore, the singular ἁμαρτία is probably best understood not as a personified power, but as indefinite: "*A* repeated sin does not spend the night in the house of the righteous". By implication, each sin is dealt with quickly and decisively. If this is the case, Ps. Sol. 3 does not personify sin at all[39] – or even treat it abstractly.

A second reason to reject Ps. Sol. 3 as background to Paul's personification of Sin is that the human-Sin relationship it depicts is different from the one depicted in Paul's personification. In the Psalm, the righteous "thoroughly examine their homes to remove their unintentional offences" (Ps. Sol. 3:7), implying agency over the s/Sin in question. Human agency is not necessarily contradictory to Paul's Sin-as-slavemaster (Paul does exhort his readers not to sin), but neither is this a plausible direct precedent. Similarly to Paul, the righteous in the

[38] Patrick Pouchelle, "Prayers for Being Disciplined: Notes on ΠΑΙΔΕΥΩ and ΠΑΙΔΕΙΑ in the Psalms of Solomon," in *The Psalms of Solomon: Language, History, Theology*, ed. Eberhard Bons and Patrick Pouchelle, SBLEJL 40 (Atlanta: SBL, 2015), 118–19.

[39] Contra Dodson, *Powers*, 123, note 1.

Psalm "recognise that they are also sinners (Ps. Sol. 3.6-8…)",[40] and "have complete confidence in the Lord not for their own piety … but in the fact that they know and are sure that God is their Savior (v. 6)"[41] Unlike in Romans, however, there is no *agency* of Sin on view.[42] God acts as sovereign, and the righteous respond with real agency, but Sin does *not* act; it is merely *absent* from the house of the righteous.

Thus, despite its grammatical similarity, we have two reasons to reject Ps. Sol. 3 as background to Paul's personification of sin. First, ἁμαρτία here is best understood as an indefinite action rather than as an abstract power; and secondly, even if it is read as a personified entity that may "dwell", it does not act upon humanity in any way. It bears little resemblance to Paul's personification.

Sirach 27:10 **λέων θήραν ἐνεδρεύει,**

οὕτως ἁμαρτία ἐργαζομένους ἄδικα

A lion lies in wait to trap

In the same way, sin carries out injustice

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[40] Kenneth Atkinson, "Responses," in *The Psalms of Solomon: Language, History, Theology*, ed. Eberhard Bons and Patrick Pouchelle, SBLEJL 40 (Atlanta: SBL, 2015), 186.

[41] František Ábel, *The Psalms of Solomon and the Messianic Ethics of Paul*, WUNT 416 (Tübingen: Mohr Siebeck, 2016), 121. Cf. Rodney A. Werline, "The Formation of the Pious Person in the Psalms of Solomon," in *The Psalms of Solomon: Language, History, Theology*, ed. Eberhard Bons and Patrick Pouchelle, SBLEJT 40 (Atlanta: SBL, 2015), 145.

[42] Atkinson, drawing on the setting and theology of the whole collection of Psalms of Solomon, particularly emphasizes verse 8 and the role of fasting to make "atonement for sins of ignorance", implying that the Psalmist understands sin to be largely within human control, except for the case of ignorance. Atkinson's reading would therefore suggest that the Psalmist had a very different understanding of sin to Paul's Sin-as-slavemaster. Kenneth Atkinson, *I Cried to the Lord: A Study of the Psalms of Solomon's Historical Background & Social Setting*, JSJSup 84 (Leiden: Brill, 2004), 193–97.

While Ps. Sol. 3:6b does not, in the final analysis, personify ἁμαρτία, there is little doubt that Sirach 27:10 does,[43] making it the only clear example of personified ἁμαρτία in the LXX. At first glance, this has obvious parallels to Paul's personification, but on closer examination, it is unlikely that Paul drew on this text. First, there is little evidence that Paul drew upon Sirach elsewhere in Romans,[44] which reduces the likelihood that he had this text in mind (even subconsciously) as he developed his personification (see 5.2.1 below). Second, Paul's theology of Sin and understanding of Adam both contradict Sirach in precisely the same passages in which Paul personifies Sin, making it improbable that he has drawn his ideas from Sirach at this point (see 5.2.2 below).[45]

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[43] Di Lella, for example, simply claims " 'sin' [is] personified", Skehan and Di Lella, *Ben Sira*, 357.

[44] It is virtually impossible to prove a negative statement such as this, but among the 61 references to 51 passages of Sirach in the index of Schreiner's commentary, only two possible textual connections are identified, Schreiner, *Romans*, 914. The vast majority of Schreiner's citations of Sirach function as evidence for the meanings of words or phrases, as evidence for Jewish background thought in general, or to contrast Paul's meaning with Sirach. The first possible textual connection is Romans 10:5's possible dependence on Wisdom traditions, though Schreiner argues that this is "uncertain". Furthermore, "[w]hat is surprising about the Pauline usage is that he focuses on Jesus Christ rather than the Torah." Schreiner, *Romans*, 543. Thus, even if Paul is dependent on Wisdom literature of some sort, it is not established that his dependence is on Sirach specifically, and his argument is at odds with it. The second possible textual connection is between Romans 9:20-21 and Sirach 33:10-13, and the metaphor of God as a potter. While Jeremiah 18 is a possible antecedent for Paul's argument, Schreiner argues that it is "more probabl[y] … akin to Sir. 33:7-13", Schreiner, *Romans*, 505. If a textual connection is recognised, there would be one reference to Sirach in Romans, which would soften my argument here, but even in this instance, Schreiner holds back from positing a textual connection and claims only that the arguments are "akin". What is more, "[t]he interpretation of Sirach is contested" (Schreiner, *Romans*, 505), so it is far from certain that Paul drew upon Sirach.

[45] In the absence of clear textual dependence (the personification of Sin alone is clearly insufficient), we cannot apply Linebaugh's principle that on some occasions "*[t]extual dependence* serves the rhetorical function of establishing *theological difference*" Linebaugh, *God, Grace, and Righteousness*, 96; emphasis original. The theological differences established here therefore only serve to demonstrate the *in*dependence of Paul and Sirach.

5.2.1. The Power of Sin in Sirach and Romans

In order to protect God from the accusation that he is responsible for sin, Sirach teaches a theology of free will, in which "people were granted the ability to obey the law when God gave them free will".[46] This theology is most evident in Sirach 15:14-17:

> 14 [The Lord] himself created man in the beginning,
> and he left him in the hand of his free will.[47]
> 15 If you choose, you will keep in mind the commandments,
> and to act faithfully is a matter of choice.
> 16 He has set fire and water before you;
> stretch out your hand for whichever you want.
> 17 Before people (ἄνθρωποι) are life and death,
> and whichever he chooses will be given to him.

Verse 14 in isolation could refer to Adam's choice, but by shifting to the second person singular (vv. 15-16) and the plural ἄνθρωποι (v. 17), the following verses universalise the choice so that each person must make it for themselves, applying this theology to people after Adam.[48] The implication is that all people come to this choice from a neutral position, so choosing "life" is just as possible as choosing "death". This "radical freedom of choice in moral matters"[49] is antithetical to Paul's theology, as for Paul, Sin "exercises dominion" (Rom 6:12, βασιλεύω; cf. 6:14 κυριεύω; 6:15-23). Though Sirach could possibly be

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[46] Schreiner, *Romans*, 164, cf. 286.

[47] The translation "free will" for Sirach's διαβούλιον is from Skehan and Di Lella, *Ben Sira*, 271–72.

[48] Cf. John R. Levison, *Portraits of Adam in Early Judaism: From Sirach to 2 Baruch*, JSPSup 1 (Sheffield: Sheffield Academic, 1998), 35; Skehan and Di Lella, *Ben Sira*, 272.

[49] Skehan and Di Lella, *Ben Sira*, 82.

understood to admit slavery to Sin for those who have chosen that path, Sirach fundamentally sees humanity beginning from a neutral standpoint; Paul sees humanity (at least after Adam) beginning in slavery to Sin. These contrasting views of each person's initial relationship to Sin make it improbable that Paul's personification of Sin derives from Sirach.[50]

5.2.2. The Role of Adam in Sirach and Romans

Personified Sin in Romans "enters" the stage in 5:12, and Paul attributes its entry to Adam. The role of Adam is therefore of direct relevance for understanding the role of Sin, but this is another point of sharp divergence between Paul and Sirach. Where Adam is, for Paul, a negative figure, Sirach treats Adam as an honoured patriarch. In concluding the "Praise of Ancestors" (chs. 44-49), which sings the praises of significant men from Jewish history from Enoch (44:16) to Zerubbabel, Jeshua son of Jozadak, and Nehemiah (49:11-13), Sirach returns to highlight a few of the most honoured men:

> 49[14] Few have ever been created on earth like Enoch,
> for he was taken up from the earth.
> [15] Nor was anyone ever born like Joseph;
> even his bones were cared for.
> [16] Shem and Seth and Enosh were honored,
> but above every other created living being was Adam. (NRSV)

Adam does not appear at the beginning of the "Praise of Ancestors", but these verses place him at the head of the honour roll. The point is not merely to highlight Adam's temporal

[50] There is similarly no evidence that Paul is reacting specifically *against* Sirach.

priority, but this text explicitly speaks of *honour* (49:16a) and attributes to Adam the highest honour of any human being.[51]

Another probable reference to Adam in Sirach is 17:1,

> 1 The Lord created a man (ἄνθρωπος) out of earth,
> and again returns him to it.

The NRSV obscures the reference to Adam in this verse by translating the singular ἄνθρωπος with the plural "human beings". The plural, however, enters in verse 2. Therefore, verse 1 refers to Adam at the head of creation,[52] while vv. 2ff carry on a narrative of subsequent humanity. Rather than sin entering at this early stage of the narrative, however, Sirach holds back all mention of sin and evil until God issues a warning in verse 14, and "wicked acts" (ἀδικίαι) and "sins" (ἁμαρτίαι) do not explicitly appear until verse 20. Therefore there is no apparent connection in this chapter between Adam and sin.

One possible negative allusion to Adam is Sirach 40:1a: "Hard work was created for everyone, and a heavy yoke is laid on the children of Adam" (NRSV). The allusion to Adam's curse (Gen 3:17-19) in unmistakable, but despite the use of Adam's name to refer to all humanity, Sirach does not attribute the cause of this suffering to Adam himself either

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[51] Levison highlights textual issues that make "the specific meaning of the reference … difficult to ascertain", but our concern here is not the nature or cause of Adam's honour (or "glory"), which is where the difficulties lie. It is enough for our purposes that "Adam has a positive status beyond all other living beings." Levison, *Portraits of Adam*, 44–45.

[52] "Gen 2:7 and 3:19 are the texts on which v1 is based", Skehan and Di Lella, *Ben Sira*, 281. Cf. Levison, *Portraits of Adam*, 36.

here or elsewhere. Rather, Sirach is consistent in attributing evil to women in general, and perhaps to Eve in particular. Two verses in particular highlight this theme:

Sirach 25:24 **ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας,**
καὶ δι' αὐτὴν ἀποθνῄσκομεν πάντες.
From a woman was the beginning of sin,
And because of her, we all die.

Sirach 42:14 **κρείσσων πονηρία ἀνδρὸς ἢ ἀγαθοποιὸς γυνή,**
καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν.
The wickedness of a man is better than the good works of a woman,
And a woman brings shame and disgrace.

We have seen that Sirach teaches that all people are free not to sin, but when sin is present, Sirach attributes its source to women. There is some debate around 25:24 and whether it refers to sin's beginning through Eve,[53] or whether it refers only to the "evil woman" who is the topic of discussion in the broader passage (25:16-26), and so says nothing about sin's primal beginning.[54] Nevertheless, the references to the "beginning" (ἀρχή) of sin and the cause of death are both suggestive of an allusion to Eve as the prototype for the "evil woman", even if she is not herself the primary topic of the discussion. For our purposes here, it is sufficient to note that Sirach's positive view of Adam and his association of women with

[53] e.g. Skehan and Di Lella, *Ben Sira*, 348; Legarreta-Castillo, *Figure of Adam*, 45; Austin Busch, "The Figure of Eve in Romans 7:5-25," *BibInt* 12.1 (2004): 6–7.

[54] e.g. Levison, "Is Eve to Blame?"; Ellis argues that there is a prototype for the "evil woman", but instead of Eve it is Pandora, Ellis, "Is Eve the 'Woman'?"

sin's origin are both incompatible with Paul's view that "sin entered the world through one *man*" (Rom 5:12).[55]

Therefore, in contrast to Paul, Sirach does not relate Adam to sin, death, or blame. Rather than being the prototypical sinner, he is a positive figure. Paul's personification of Sin is therefore incompatible with Sirach's much more limited personification of Sin.

Furthermore, there are no other plausible sources for Paul's thought in the LXX. Before abandoning our search for Paul's inspiration, however, and concluding that his personification of Sin was an innovation achieved independently, let us consider the possibility that both Paul and Sirach have drawn their personification from a shared source, even though they have subsequently developed their theologies in different directions.

5.2.3. Sirach, the Hebrew Scriptures, and "Lying in Wait"

It has been widely recognised that Sirach is deeply dependent on the Hebrew scriptures.[56] Originally written in Hebrew,[57] Sirach does not typically quote the Hebrew scriptures,[58] but is nevertheless "redolent of Scripture", with especially strong connections to the book of

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[55] Elder has suggested a parallel between Romans 7:11 and Sirach 25:24, implying Paul's dependence on the latter, but fails to note the way Sirach contradicts Romans 5:12 at just this point, Nicholas Elder, "'Wretch I Am!' Eve's Tragic Speech-in-Character in Romans 7:7–25," *JBL* 137.3 (2018): 749. This exegesis of one Adamic/Edenic reference in Romans in apparent isolation from the others atomises the text and is better avoided: The numerous allusions to Genesis 2-4 within Romans are better understood *together*.

[56] Coggins notes the anachronism of referring to "scripture" as if it were a fixed canon when Sirach was written, but "the anachronism may perhaps be excused in the interests of convenience of reference." Richard J. Coggins, *Sirach*, GAP (Sheffield: Sheffield Academic, 1998), 62.

[57] Coggins, *Sirach*, 33; Maurice Gilbert, "Methodological and Hermeneutical Trends in Modern Exegesis on the Book of Ben Sira," in *Ben Sira: Recueil D'Études - Collected Essays*, BETL CCLXIV (Leuven: Uitgeverij Peeters, 2014), 4.

[58] J. G. Snaith, "Biblical Quotations in the Hebrew of Ecclesiasticus," *JTS* 18.1 (1967): 11.

Genesis.[59] As we consider the personification of Sin in Sirach 27:10, therefore, we must consider the possibility that it is an allusion to the Hebrew scriptures – namely, Genesis 4:7:

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ׃

If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it. (ESV)[60]

Compare this with Sirach 27:10:

λέων θήραν ἐνεδρεύει,

οὕτως ἁμαρτία ἐργαζομένους ἄδικα

A lion lies in wait to trap;

In the same way, sin carries out injustice.

In both Genesis 4:7 and Sirach 27:10, Sin (חַטָּאת/ἁμαρτία)[61] is an active subject (i.e. it is personified),[62] and both texts depict "sin" as if it were "lying down" (m. sg. participle of

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[59] Coggins, *Sirach*, 63; Cf. James L. Crenshaw, *Old Testament Wisdom: An Introduction*, 3rd ed. (Louisville: Westminster John Knox, 2010), 156.

[60] Hamilton notes several difficulties in the translation of this verse, which will be discussed in more detail in 5.3.1. Victor P. Hamilton, *The Book of Genesis, Chapters 1–17*, NICOT (Grand Rapids: Eerdmans, 1990), 225–27.

[61] Comparison is necessarily between the Hebrew of Genesis 4:7 and the Greek of Sirach 27:10.The LXX of Genesis 4:7 does not accurately represent the personification of Sin in the MT, and there is no extant Hebrew text of Sirach 27:10, Pancratius C. Beentjes, *The Book of Ben Sira in Hebrew: A Text Edition of All Extant Hebrew Manuscripts & A Synopsis of All Parallel Hebrew Ben Sira Texts*, VTSup 68 (Leiden: Brill, 1997).

[62] Though he does not explicitly discuss personification, Hamilton implicitly recognizes the personification when he describes s/Sin as a "creature who now confronts [Cain]", Hamilton, *Genesis 1-17*, 228.

רבץ/ἐνεδρεύω).[63] This similarity between these two verses, in combination with Sirach's well documented and frequent allusions to Genesis elsewhere, make an allusion to Genesis 4:7 highly probably.[64] This then raises the question of whether Paul's personification of Sin could also be (independently) influenced by Genesis 4:7.

5.3. "Sin" as an Agent in the MT

5.3.1. Genesis 4:7

5.3.1.1. Comparing the Greek and Hebrew

In considering Genesis 4:7 as possible background to Paul's personification of Sin, a prime concern is the divergence between its Hebrew and Greek text. The LXX does not maintain the critical feature under discussion – the Hebrew text's presentation of sin as an active subject. Instead, it transforms Sin into a verb:[65]

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[63] Though sin is not the subject of the verb "to lie" in Sirach as it is in Genesis, the combination of parallelism and the correlative conjunction οὕτως creates a close connection in which sin's action takes the same form as the lion's. That is, despite the grammatical variation, sin *is* pictured as "lying", just as it is in Genesis.

[64] Cf. Röhser, *Metaphorik und Personifikation der Sünde*, 148; Robert P. Gordon, "'Couch' or 'Crouch'? Genesis 4:7 and the Temptation of Cain," in *On Stone and Scroll: Essays in Honour of Graham Ivor Davies*, ed. James K. Aitken, Katharine J. Dell, and Brian A. Mastin (Berlin: de Gruyter, 2011), 203; Southall, *Rediscovering Righteousness*, 99; Stählin, "Ἁμαρτάνω," 1.296.

[65] This grammatical transformation may have contributed to Sarfati's false equation between the Hebrew *noun* and the Greek *verb*, Jonathan D. Sarfati, *The Genesis Account: A Theological, Historical, and Scientific Commentary on Genesis 1-11*, 2nd ed. (Powder Springs: Creation, 2015), 415. The differences in the Greek "point to the difficulties in the Heb., but do not offer a superior text", Gordon J. Wenham, *Genesis 1–15*, WBC 1 (Dallas: Word, 1987), 94. Scarlata offers specific suggestions for how this Greek text could derive from the MT, rather than from a different *Vorlage*, M. W. Scarlata, *Outside of Eden: Cain in the Ancient Versions of Genesis 4.1-16*, LHBOTS 573 (London: T&T Clark, 2012), 83–88. Regardless of the possible reconstruction, however, "the LXX severs us from the original warning by God about sin that lies in wait for Cain's destruction. … [S]in is no longer a potential threat, but an act committed by [Cain]", pp. 86-87.

הֲלוֹא אִם־תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ׃

If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is contrary to you, but you must rule over it. (ESV)

οὐκ, ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον·[66] πρὸς σὲ ἡ ἀποστροφὴ αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ.

Do you not sin if you offer correctly, but do not divide correctly? Rest; his turning is toward you, and you will rule over him.

Paul could therefore only be influenced by this text if he read either the Hebrew text or a Greek translation that corresponded to it but is no longer extant.[67] Though much NT scholarship has prioritised Paul's engagement with Greek texts (including the LXX) rather than the Hebrew scriptures, this barrier is not insurmountable (see 1.2). Therefore, in the near absence of Greek precedents for the personification of Sin as a superhuman power, and

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[66] These consecutive verbs, critical to the present discussion, are also attested by Philo, *On Sobriety*, 50.

[67] Symmachus and Theodotion (Aquila's text is lost at this point) both translate the Hebrew noun חַטָּאת with the Greek noun ἁμαρτία (Scarlata, *Outside Eden*, 91–93), proving that such a Greek translation *was* made. Though both are too late to be direct sources for Paul, "Paul's acquaintance with a Ur-Theodotion text tradition may be evident from the affinity of his quotation of Isa 28:5 in 1 Cor 15:54 with θ' Isa 28:5", Vlachos, *Knowledge*, 183, note 42; cf pp. 59-60 note 71; Cf. John Gillman, "A Thematic Comparison: 1 Cor 15:50-57 and 2 Cor 5:1-5," *JBL* 107.3 (1988): 444–45. Scarlata's comparison of the versions is enlightening: The Peshitta and the Vulgate preserve the Hebrew personification, but Jerome's *QHG* does not, altering the personified entity into Cain's own sin ("peccatum tuum"). Targum Neofiti, Cairo Geniza, Fragment Targum, and Targum Pseudo-Jonathan likewise eliminate the personification by identifying the sin as belonging to Cain. Targum Onkelos maintains sin (חטאה) as a subject, but eliminates the personification by using a passive verb (נְטִיר), Scarlata, *Outside Eden*, 94–109. The variety seen in the versions gives testimony both to the personification of Sin as it is found in the Masoretic Text (i.e. Symmachus, Theodotion, Peshitta, Vulgate) and to the rarity of such a concept, as the more "interpretative" translations (*QHG* and the Targums) tend to "explain" (i.e. remove) the personification.

with a suggestion here of a Hebrew precedent, we must consider the possibility of a precursor for Paul's personification of Sin that is extant for us (and perhaps for him) only in Hebrew.

5.3.1.2. The genders of the subject, participle, and suffixes

The Hebrew text itself contains several difficulties.[68] Of most relevance to the personification of Sin is the dissonance between the feminine singular subject (חַטָּאת) and the masculine singular participle (רבץ). One suggested solution has been that רבץ should instead be read as a noun. For example, one commonly cited explanation, "apparently … first proposed by H. Duhm",[69] suggests that רבץ may derive from the Akkadian rābiṣu, sometimes meaning "demon".[70] This theory explains the gender difference between רבץ and חַטָּאת (i.e. they are two nouns in a predicate construction and are not required to agree in gender). However, Gordon has argued that the Akkadian word has a broad range of meanings beyond 'demon', and that its relation to the Hebrew word – with its different vocalisation – is likewise uncertain.[71] Thus, despite the widespread noting of this possibility among commentators, it is innately improbable,[72] which perhaps explains the "hint of *faux de mieux* when commentators commit to it."[73] It is far more likely that רבץ retains its ordinary Hebrew meaning, "to lie [down]".

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[68] Hamilton, *Genesis 1-17*, 225–27. Wenham cites Procksch, calling it "[t]he most obscure verse in Genesis", Wenham, *Genesis 1–15*, 104. Cf. "der dunkelste Vers des Kapitels, ja der Genesis", D. Otto Procksch, *Die Genesis: Übersetzt und Erklärt* (Leipzig: A. Deichertsche Verlagsbuchhandlung, 1913), 46.

[69] Gordon, "'Couch' or 'Crouch'?," 196; Cf. Hans Duhm, *Die bösen Geister im alten Testament* (Tübingen: Mohr Siebeck, 1904), 7–10, http://archive.org/details/diebsengeisteri00duhmgoog.

[70] e.g. Wenham, *Genesis 1–15*, 94.

[71] Gordon, "'Couch' or 'Crouch'?," 196–200.

[72] "[T]he personification of a demon with Assyrian origins is not found anywhere else in the Hebrew Bible." Scarlata, *Outside Eden*, 76. Cf. Claus Westermann, *Genesis 1-11: A Commentary*, trans. John J. Scullion (London: SPCK, 1984), 300; trans. of *Genesis. 1. Teilband, Genesis 1-11* (Neukirchen-Vluyn: Neukirchener Verlag, 1974).

[73] Gordon, "'Couch' or 'Crouch'?," 196.

A second suggestion, retaining the ordinary Hebrew gloss but altering the Masoretic grammar, is that רבץ is not a participle, but a "masc[uline] noun 'croucher'".[74] This theory solves the initial gender disagreement, but is not a natural reading of the Masoretic vocalisation.[75]

The most straightforward and plausible solution has been suggested by Hamilton: "Little attention has been given to the fact that, in Hebrew, nouns that are feminine morphologically are sometimes treated as masculine."[76] That is, the apparent grammatical problem may in fact be acceptable Hebrew – and this is especially true if חַטָּאת is personified.[77]

Hamilton's solution has the added attraction of simultaneously explaining the two masculine singular pronominal suffixes in the second half of the verse: They refer to חַטָּאת, so that it is Sin that desires, and Sin that Cain must rule over.[78] This is their most natural antecedent

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[74] Wenham, *Genesis 1–15*, 94.

[75] In defence of the Masoretic vocalization, Gordon argues that "it is … recognized as preserving traditions of pronunciation that reach back centuries earlier. Its lateness could be invoked against discussion of the vocalization of any word found in the Hebrew Bible, yet that would be a self-denying ordinance to no point or purpose." Gordon, "'Couch' or 'Crouch'?," 199–200. In other words, emendations to vocalization should be accepted little more than emendations to the consonantal text: rarely, and only with solid reasons.

[76] Hamilton, *Genesis 1-17*, 227. Cf. Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch, trans. A. E. Cowley, 2nd English ed. (Oxford: Clarendon, 1910), §122r; trans. of *Hebräische Grammatik: Mit Benutzung Der Von E. Kautzsch Bearb. 28. Aufl. Von Wilhelm Gesenius' Hebräischer Grammatik* (1909); Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), §6.6b. Gordon similarly allows (without committing) that "[t]his problem can be solved without difficulty … by treating "sin" as a personification, with an implied male referent", Gordon, "'Couch' or 'Crouch'?," 196.

[77] Cf. Gordon, "'Couch' or 'Crouch'?," 196.

[78] Scarlatta has argued for Abel as the antecedent of these suffixes, so that Abel desires Cain, but Cain must rule over Abel, Scarlata, *Outside Eden*, 77, cf. 81–82. Cf. Menahem Ben Yashar, "Zu Gen 4:7," *ZAW* 94.4

(apart from the supposed disagreement in gender).[79] Indeed, by recognising חַטָּאת as a personified entity with an implied masculine gender, the supposed *grammatical* difficulties in this verse evaporate.

Other difficulties remain, however. שְׂאֵת, for example, is somewhat ambiguous. It is a "substantivised inf[initive] of נשׂא",[80] but נשׂא itself has a wide range of meaning. The two main options are that it "may, by ellipsis, indicate a lifting up … of the face, answering Cain's 'fallen face' described in verses 5 and 6, and implying acceptance by YHWH, or it may be suggestive of forgiveness … that will follow amendment of the behaviour that caused his rejection in the first place."[81] It may also, of course, be a deliberate ambiguity, entailing both meanings.

Furthermore, Gordon has rightly questioned how the personified entity of Sin is depicted – crouching or couching? And related to this, what exactly is the danger that Sin poses for Cain?

(1982): 635–37. Abel is, however, otherwise absent from the Lord's speech, and last appeared in verse four, so is a very remote and therefore unlikely antecedent. Another possibility is that if רבץ is parsed as a masculine noun, it is the antecedent of the suffixes, e.g. Wenham, *Genesis 1–15*, 105. Since רבץ is equated with חַטָּאת, however, this latter solution is logically (but not grammatically) equivalent to seeing חַטָּאת itself as the antecednent.

[79] "[M]ost commentators take this to be the nearest credible antecedent for the suffixes despite their lack of agreement." Scarlata, *Outside Eden*, 77. Cf. S. R. Driver, *The Book of Genesis with Introduction and Notes*, 15th ed. (London: Methuen, 1948), 65.

[80] HALOT, 1301.

[81] Gordon, "'Couch' or 'Crouch'?," 195.

5.3.1.3. The meaning of רבץ

While suggested alternative glosses of רבץ ("demon", "croucher") were flagged earlier and discarded, Gordon highlights a separate issue: a shift in English translations over time. Earlier translations tended to say "sin lieth" or "sin coucheth"; later ones "sin crouches".[82] That is, translations have shifted over time from an image of passivity to one of preparedness and "hostile intent".[83]

Gordon shows, however, that this tendency among translators owes little to the meaning of רבץ, and may be a mistake owing to the unfamiliarity of the verb "couch" in modern English, and the "substitution of one word by another whose meaning is actually or apparently the same, but whose usage is more familiar to the copyist."[84] Rather, רבץ universally refers to a state of restfulness, and never to a state of preparedness to attack. "If [רבץ] were to be rendered with emphasis on aggressive or ferocious intent in Gen 4:7, it would be a unique occurrence of this particular sense or nuance."[85] Therefore רבץ is more likely to be accurately rendered "lie" rather than "crouch".

Nevertheless, even if the lexeme רבץ does not entail hostility, the remainder of the verse ("[Sin] desires to have you, but you must rule over it", NIV) can hardly be understood without implying that Sin poses some sort of danger for Cain. One of the reasons the (mis-)translation "crouch" has been able to stand is that it fits the context. So if the danger is not imminent attack from a "crouching" beast, what is it?

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[82] Gordon, "'Couch' or 'Crouch'?," 200.

[83] Gordon, "'Couch' or 'Crouch'?," 201.

[84] Sebastiano Timpanaro, *The Freudian Slip: Psychoanalysis and Textual Criticism* (London: Verso, 1976), 21. Cf. Gordon, "'Couch' or 'Crouch'?," 201.

[85] Gordon, "'Couch' or 'Crouch'?," 202.

5.3.1.4. Hostile Attack or Seduction?

The danger to Cain is "at the door" (לַפֶּתַח). The location of this door is not at all obvious and has elicited much comment, but for our purposes, we will consider Gordon's suggestion of a parallel in Job 31:9:

> If my heart has been enticed by a woman,
>
> or if I have lurked at my neighbor's door… (NIV)

The verb here (ארב, "to lie in ambush",[86] or with the NIV, "to lurk") creates precisely the association of hostility that Gordon has argued against in Genesis 4:7, but the position "at [the] door", in this context, entails that "Job … is speaking of seduction, not attack." [87] The imagery is, perhaps, of one man waiting for another to leave his house so that he may go in to his wife.[88]

Whether there is enough similarity in these passages to establish a legitimate connection is an open question, but Gordon's suggestion that "seduction" is implied in Genesis 4:7[89] is drawn only in part from this inner-biblical connection. His theory is worthy of consideration primarily because of the evidence *within* Genesis 2-4: There is a close parallel between Gen

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[86] HALOT, 83.

[87] Gordon, "'Couch' or 'Crouch'?," 206.

[88] Cf. Proverbs 5:8 where approaching the door (פֶּתַח) is an implied step toward adultery.

[89] "[W]e can interpret Gen 4:7 in terms of enticement or seduction, rather than feral attack", Gordon, "'Couch' or 'Crouch'?," 206.

3:16b and 4:7b, creating an association between Cain's (prospective) relationship with Sin and Eve's (cursed) relationship with Adam:[90]

Genesis 3:16b וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ

Your **desire** will be for your husband, and he will **rule over** you. (NIV)

Genesis 4:7 וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל־בּוֹ

It **desires** to have you, but you must **rule over** it. (NIV)

The differences between the two verses relate exclusively to the person(ification)s involved: "You" (Eve) and "your husband" (Adam) in the former; "It" (Sin) and "you" (Cain) in the latter. God is therefore calling upon Cain to relate to Sin in the same way that Adam is condemned to relate to Eve. There is an important asymmetry here, in that Adam's ruling over Eve in the manner described here is implicitly viewed negatively by YHWH, while Cain's ruling over Sin is positively commanded. Nevertheless, this interplay invokes the "one flesh" relationship of Cain's parents, but applies it to Cain and Sin, implying a danger of some sort of unnatural intimate union.[91]

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[90] Skinner calls this "incongruous parallelism" without any evident consideration of how there may be some degree of congruence (differences notwithstanding), John Skinner, *A Critical and Exegetical Commentary on Genesis*, ICC (New York: Scribner, 1910), 106.

[91] The "desire" word here (תְּשׁוּקָה) occurs on only one other occasion, in Song of Songs 7:11, where it certainly carries sexual connotations, though the word itself does *not* carry sexual connotations, Joel N. Lohr, "Sexual Desire? Eve, Genesis 3:16, and תשוקה," *JBL* 130.2 (2011): 238, 246. Lohr has examined four occurrences of תְּשׁוּקָה in the non-biblical DSS ("three [additional] occurrences are too fragmentary to be of significance", Lohr, "Sexual Desire?", 240), and shown that all are appropriate to a connotation of "returning" (cf. the LXX's translation ἀποστροφή), Lohr, "Sexual Desire?," 240–44. The sense may therefore be "of being naturally driven toward or *back* to something", Lohr, "Sexual Desire?," 245. That is, this "desire" is not necessarily *sexual*, but it is necessarily *directional* – a turning of the heart toward the desired object. As Lohr observes briefly, just as the man will return to his source – dust (Gen 3:19), the woman will return to her source – man

Thus, based on this allusion within the narrative, the danger that God warns Cain against is not an attack *per se*, but as Gordon has argued, is far more likely to be *seduction* by Sin. Job 31:9 may provide secondary evidence, but the primary evidence is internal to the Genesis 2-4 narrative.[92]

Therefore, by properly rendering רבץ as "to lie" and by recognising the close connection between 4:7b and 3:16b, we see that "what we read in the chapter is, in a somewhat stronger sense than is usually meant, the account of the temptation of Cain."[93] Wenham is right to say that "sin is personified", but is mistaken that it is personified "as a demon crouching like a wild beast".[94] It is instead personified as a tempter, a seducer toward further sinful action and disastrous consequences.[95] That is, Sin does not overcome Cain with force, overriding his agency, but by provoking his *desire*.

(Gen 3:16, cf. 2:21). Nevertheless, the close parallelism between Gen 3:16b and 4:7b creates at least some degree of association. The Cain-Sin relationship is therefore depicted as *intimate*, even though "conjugal desire … is not at all in view in 4:7." Gordon, "'Couch' or 'Crouch'?," 207.

[92] This intratextual allusion has been explained as secondary by form-critical scholars, e.g. Westermann, *Genesis 1-11*, 300; H. Holzinger, *Genesis*, KHC (Tübingen: Mohr Siebeck, 1898), 48. It is undeniably present, however, in the Masoretic text, and apart from a variation in the word "to rule" (κυριεύω/ἄρχω), is equally identifiable in the LXX. It is therefore very likely that this allusion existed in the text Paul read.

[93] Gordon, "'Couch' or 'Crouch'?," 208.

[94] Wenham, *Genesis 1–15*, 106; Cf. Sarfati, *Genesis*, 415; R. Kent Hughes, *Genesis: Beginning & Blessing*, Preaching the Word (Wheaton: Crossway, 2004), 104; Brueggemann, *Genesis*, 58.

[95] Gordon's tentative suggestion that "behind [personified Sin] there lies the serpent" is a similar mistake to the *demonic entity view* discussed in chapter 3. (Cf. Vlachos: "*sin* … is personified, if not personalized," Vlachos, *Knowledge*, 151–52.) It is not normally justified to move from a personification to the identification of a person; merely depicting an entity as acting is generally insufficient. Therefore, even if רבץ is appropriately applied to reptiles, it is overreading the personification to identify Sin with the serpent. Contra Gordon, "'Couch' or 'Crouch'?," 204–5. Nevertheless, while the text does not *identify* Sin with the serpent, they are *associated* through their similar narrative functions.

5.3.2. Other Hebrew Personifications of Sin?

Having identified a possible antecedent to Paul's personification of Sin in Genesis 4:7, it is necessary to consider that other antecedents may exist in the Hebrew scriptures, but which have been obscured in the LXX. Identifying possible precursors to Paul's personification of Sin in the Hebrew scriptures is complicated, however, by the number of Hebrew words that overlap in meaning with ἁμαρτία. With חַטָּאת, for example, we find that of its 294 occurrences in BHS, the only text (other than Gen 4:7) in which it is an active subject is Numbers 32:23,[96] but as with many of Röhser's examples (see 5.1) the presence of a pronominal suffix attaches Sin to another agent.

Numbers 32:23 וְאִם־לֹא תַעֲשׂוּן כֵּן הִנֵּה חָטָאתֶם לַיהוָה וּדְעוּ חַטַּאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם׃

If you do not do this, behold, you sin before the LORD. Know your sin, which will find you.

חַטָּאת is not the subject of ידע in the first clause of the second part of the verse, but becomes the subject of מצא in the final clause via the relative particle אֲשֶׁר. This verse does not personify ἁμαρτία in the LXX, as the final phrase is "when evils seize you" (ὅταν ὑμᾶς καταλάβῃ τὰ κακά), inserting κακός as the subject where there is no Hebrew equivalent. In Hebrew, however, sin (חַטָּאת) acts as it "finds" its perpetrator. Therein, however, lies the distinction between this instance on the one hand and Genesis 4:7 and Romans on the other: In Numbers, even as Sin acts, it remains tied to its agent via the second person suffix: "*Your*

[96] The related nouns חֵטְא (33 occurrences), חֵטְאָה (1 occurrence), חֲטָאָה (8 occurrences), and 2(חַטָּאָה occurrences) are never personified. On Numbers 32:23, "The personalized view of sin suggested here may be compared with that in Gen 4:7." Phillip J. Budd, *Numbers*, WBC 5 (Dallas: Word, 1984), 344. Cf. Timothy R. Ashley, *The Book of Numbers*, NICOT (Grand Rapids: Eerdmans, 1993), 613.

sin[97] … will find you" (emphasis added). As with many of the texts examined earlier, the sense is that of being subject to the consequences of one's own actions, rather than being subject to an independent entity, "Sin".[98]

Another common Hebrew word with a semantic range that includes "sin" is עָוֹן, with 231 occurrences in BHS.[99] Though there are several instances where this word is an active subject in combination with a pronominal suffix, thereby attaching an agent to the sin or guilt as in the example above (e.g. 2 Kings 7:9; Isa 59:2; Jer 5:25, 17:7; Pss 38:5, 40:13; Job 15:5; Prov 5:22), the bare noun is the subject of an active verb only in 2 Kings 7:9.[100] On this occasion, two lepers find the abandoned camp of the Aramean army and discuss what to do.

2 Kings 7:9 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־כֵן אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם־
בְּשֹׂרָה הוּא וַאֲנַחְנוּ מַחְשִׁים וְחִכִּינוּ עַד־אוֹר הַבֹּקֶר וּמְצָאָנוּ עָוֹן
וְעַתָּה לְכוּ וְנָבֹאָה וְנַגִּידָה בֵּית הַמֶּלֶךְ׃

A man said to his companion, "What we are doing is not right. Today is a day of good news. If we are silent and wait until the light of morning,

[97] The Samaritan Pentateuch and Syriac have "sins" plural, but this makes no fundamental difference to the reading proposed here.

[98] "Here we have a classic instance of act and consequence, of sin and punishment", Baruch A. Levine, *Numbers 21-36: A New Translation with Introduction and Commentary*, AB (New York: Doubleday, 2000), 493.

[99] Based on Logos Bible Software search of BHS. HALOT's "331 times" is probably a typographic error.

[100] Hobbs therefore understates the rarity of this "unusual" phrase when he claims that "[n]owhere else in the OT does the noun [עָוֹן] appear as the subject of this verb", Hobbs, *2 Kings*, 91. Unless it has a pronominal suffix, this noun does not appear as the subject of *any* non-predicate verb.

guilt (עָוֹן) will find us.[101] So now come. Let us go and tell the house of the king."

This instance of "personification"[102] is grammatically distinctive, as there is no suffix attaching an agent, yet it is logically similar to Numbers 32:23. Because it belongs to an apodosis, this "guilt" is directly dependent on the men's actions (expressed in the protasis). The phrasing stands out here as עָוֹן is not directly attributed to an agent, but despite grammatical similarities with Paul's personification of Sin, the context clearly shows that the (potential) guilt belongs to the men having the conversation. As has been the case in other texts in which "sin" is a subject, the sense here is that the men will be subject to the consequences of their own actions,[103] not that they will be subject to an external power.

Turning to other, less common Hebrew words, a couple of further passages are worthy of mention.

Psalm 19:14a (MT; 19:13a evv; 18:14a LXX) גַּם מִזֵּדִים חְשֹׂךְ עַבְדֶּךָ אַל־יִמְשְׁלוּ־בִי

καὶ ἀπὸ ἀλλοτρίων φεῖσαι τοῦ δούλου σου·

ἐὰν μή μου κατακυριεύσωσιν

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[101] Fritz loses the sense of personification by translating the active verb as a passive, "we will be found guilty", Volkmar Fritz, *1 & 2 Kings*, trans. Anselm Hagedorn, CC (Minneapolis: Fortress, 2003), 267; trans. of *Das Erste Buch Könige* and *Das Zweite Buch Könige* (Zürcher Bibelkommentar 10, Zurich: Theologischer,1996, 1998).

[102] Mordechai Cogan and Hayim Tadmor, *II Kings: A New Translation with Introduction and Commentary*, AB 11 (New York: Doubleday, 1988), 83.

[103] Or perhaps more specifically, "fear of reprisals", which in this context is nevertheless framed as a consequence of their actions, Hobbs, *2 Kings*, 91.

Keep back your servant also from presumptuous sins;

let them not have dominion over me! (ESV)

In this verse, "presumptuous sins" (זֵד) are the indirect object of חשֹׂך/φείδομαι, but then the subject of משׁל/κατακυριεύω. If these "presumptuous sins" were semantically related to "Sin", their "rule" would then be similar to the reign of Sin in Romans. Various English translations are suggestive of such a link, translating זֵד as "willful sins" (NIV, CSB)[104] or "presumptuous sins" (ESV, NASB, KJV). זֵד is, however, an adjective, and all ten other substantive uses in the Hebrew Bible (Mal 3:15, 19; Pss 86:14, 119:21, 51, 69, 78, 85, 122; Prov 21:24) refer not to *acts*, but *people*. Such statistical evidence cannot preclude the possibility that it refers to *acts* on this occasion, but the LXX's somewhat unexpected translation, ἀλλότριοι,[105] most easily understood as "strangers", also suggests a reference to persons. The NRSV is therefore to be preferred: "Keep back your servant also from **the insolent**".[106]

Furthermore, there are no instances of the LXX translating זֵד with ἁμαρτία, nor חַטָּאת with ἀλλότριος, so there is no clear lexical connection between this verse and "Sin". There is therefore very little chance that this verse would be associated with personified Sin by either

[104] Cf. James Montgomery Boice, *Psalms* (Grand Rapids: Baker Books, 1994), 1:169.

[105] Cf. Malachi 3:15.

[106] Likewise Nancy deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, *The Book of Psalms*, NICOT (Grand Rapids: Eerdmans, 2014), 206, cf. 212. Cf. Craigie "presumptuous persons" and Alter "willful men", Peter C. Craigie, *Psalms 1–50*, 2nd ed., WBC 19 (Nashville: Nelson Reference & Electronic, 2004), 178, 182; Robert Alter, *The Book of Psalms: A Translation with Commentary* (New York: Norton, 2007), 63.

Hebrew or Greek speakers.[107] Even if this verse does personify "arrogance", the personified entity simply is not Sin (חַטָּאת/ἁμαρτία).

Psalm 36:1a (36:2a MT; 35:2a LXX) נְאֻם־פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי

Crime speaks to wickedness in the midst of my[108] heart

This verse apparently introduces the "personified figure" of Crime,[109] but the interpretation of this verse is complicated because "[t]he opening words of the psalm are undoubtedly corrupt."[110] The problem is that the Hebrew "נאם ('oracle') is linked to פשע ('transgression') as if in construct, meaning 'an oracle of transgression.' But such a usage of נאם is without parallel in the OT and has provoked numerous efforts to resolve the apparent problem in the Hebrew text."[111] For our purposes here, if we take the common (but by no means universal) reading above, with "Crime" speaking,[112] we have a personified entity acting independently of any other agent. This is conceptually comparable to Paul's personification of Sin, and פֶּשַׁע is on occasion translated as ἁμαρτία in the LXX (albeit only

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[107] Though semantic categories are inescapably subjective, it is nevertheless worth noting the Louw and Nida do not associate ἁμαρτία and ἀλλότριος, Louw and Nida, *Greek-English Lexicon of the New Testament*, § C.11.74, O.88.118.

[108] The first person suffix here is rejected in favour of a third person suffix by deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 339; Cf. Alter, *Book of Psalms*, 126. If רָשָׁע is taken to refer to "wickedness" rather than "the wicked one", however, the first person suffix is possible.

[109] Alter, *Book of Psalms*, 126.

[110] deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 339.

[111] Craigie, *Psalms 1–50*, 290.

[112] e.g. deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 339; Alter, *Book of Psalms*, 126. Cf. ESV, NRSV, KJV. Against this reading, see e.g. Craigie, *Psalms 1–50*, 289; Boice, *Psalms*, 1:307. Cf. NIV, CSB. Like this second group, the LXX has a lawbreaker (παράνομος) speaking, not a personified entity.

six times out of 90, and not in this verse),[113] so it is possible that this text influenced Paul as he wrote about Sin. What is more, if the text "my heart" is accepted at the end of the line,[114] there is a resonance here with the indwelling Sin of Romans 7, as wickedness appears in the Psalmist's own heart.

Ultimately, however, the evidence that this verse functions as background to Paul's personification of Sin in Romans remains ambiguous. Issues with the Hebrew text combined with the lack of lexical correspondence in the Greek text must raise doubts. Nevertheless, if the textual issues are resolved in one of the most commonly accepted ways, the conceptual resonances are recognisable. As a tentative conclusion, therefore, this verse may provide some supporting evidence that Hebrew thought was capable of personifying concepts of evil, but the evidence of a direct textual connection is too weak to lean upon this verse or its interpretation to support any particular reading of Romans.

5.3.3. Summary of Findings

Having surveyed the Hebrew Bible and the possible antecedents for Paul's personification of Sin, we find that such a personification is virtually absent. The presentation of Sin as *an independent power that acts*, therefore, is *not* a regular feature of either the Greek or Hebrew scriptures.[115] The only two clear instances of this phenomenon are Genesis 4:7 MT and

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[113] Logos Bible Software "Word Study", פֶּשַׁע. Cf. Knierim, who concludes that פֶּשַׁע foregrounds criminal action, but ultimately is "ein Begriff für Sünde", Rolf Knierim, *Die Hauptbegriffe für Sünde im Alten Testament* (Gütersloh: Gütersloher Verlaghaus Gerd Mohn, 1965), 184, cf. 176–84.

[114] See note 108 above.

[115] It is therefore difficult to credit the assertion that "[i]n Judaism … there existed a tendency to consider sin not as a specified sinful deed, but as a power which governs men and inspires their conduct", Lyonnet, "Notion," 27. Though Lyonnet notes various "powers" in Jewish literature (e.g. "the Angel of Darkness" in 1QS 3.17-23), none are called "Sin". Similarly, when Boda describes Sin in the Torah as "an external condition

Sirach 27:10 LXX, with Psalm 36:1 MT as an uncertain third. Several other passages share some grammatical similarities with this text, but in none of them is Sin an independent actor.

There can therefore be no doubt that Paul's personification of Sin in Romans is developed far beyond any earlier writing, both to the extent and the importance of this personification.[116] Nevertheless, we also have seen that the personification of Sin is not, in itself, a Pauline innovation. The personification appears first in the Hebrew text of Genesis 4:7, and is repeated not only by Paul, but also by Ben Sira.

The remaining question, then, is whether Genesis 4:7 is functionally in the background of Paul's personification of Sin, or whether the similarity is mere coincidence.

5.4. Genesis 4:7 as Background to Paul's Personification of Sin

Despite the limitations of Hays' seven tests (see 1.3.2), they can serve as a helpful diagnostic for assessing the dependence of Paul upon Genesis 4:7. Given the relative novelty of this proposal, each of Hays' criteria will be considered explicitly.

The first of Hays' criteria, the *availability* of the Genesis text to Paul, is beyond question. It has been universally recognised that Paul alludes to Genesis 3, so it should not be controversial that he had similar access to Genesis 4. In the same way, Hays' third and fifth

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that must be mastered", he cites only "Genesis 4[:7]", which is hardly sufficient to support his much broader conclusion, Boda, *Severe Mercy*, 117.

[116] "[T]o our knowledge, the apostle's personification of Sin is more developed than any other parallel before the writing of Romans", Dodson, *Powers*, 123. Westermann is even stronger, saying "there is no similar expression anywhere in the Old Testament", Westermann, *Genesis 1-11*, 299.

criteria, *recurrence* and *historical plausibility*, are easily satisfied as there is no doubt that Paul can and does refer to the narrative of Genesis 2-4.

Hays' sixth criterion, *history of interpretation*, is less clear. I am not aware of any Romans commentary that has drawn a strong link between Paul's personification and Genesis 4:7,[117] nor any monograph or essay that makes any sustained argument in this direction. Nevertheless, these two passages have been linked, at least casually, by several scholars: Dodson and Southall each note Genesis 4:7 as a precedent for personified Sin;[118] Wright links Cain with a portion of the relevant section of Romans;[119] Snare works from precisely these two passages to argue that Sin's *effects* do not imply a *personal agency*;[120] John Owen, writing about contending against Sin's power, alludes to Genesis 4:7 immediately before quoting Romans 6:14;[121] Elder lists "the personification of sin" among the "significant shared themes" of Romans 7:7-25 and Genesis 2-3;[122] Caneday considers it "likely Paul derives his use of sin's personification from Gen 4:7";[123] and Vlachos associates the serpent of Genesis 3 with Sin from Genesis 4:7 in his analysis of Romans 7.[124] Clearest, though, is

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[117] As an indication of this absence, and though Seifrid makes no claim to be exhaustive, his article could reasonably be expected to highlight any passages that have provoked significant discussion in the interpretation of Romans, but he makes no mention of Genesis 4:7, Seifrid, "Romans."

[118] Dodson, *Powers*, 123; Southall, *Rediscovering Righteousness*, 99.

[119] i.e. Romans 7:13-25, Wright, *Climax*, 226–30.

[120] Snare, "Sin as Privation."

[121] John Owen, "Of the Mortification of Sin in Believers," in *Overcoming Sin & Temptation*, ed. Kelly M. Kapic and Justin Taylor (Wheaton: Crossway, 2006), 94.

[122] Elder, "Wretch," 747. Elder attributes "the personification of sin" to Genesis 2-3, but presumably has Genesis 4 in mind.

[123] Ardel B. Caneday, "Already Reigning in Life through One Man: Recovery of Adam's Abandoned Dominion (Romans 5:12-21," in *Studies in the Pauline Epistles: Essays in Honor of Douglas J. Moo*, ed. Matthew S. Harmon and Jay E. Smith (Grand Rapids: Zondervan, 2014), 29.

[124] Vlachos, *Knowledge*, 153–54, 190–94. Vlachos's contribution is the most sustained argument I am aware of linking Gen 4:7 and Sin in Romans, but his primary concern is linking the serpent of Genesis 3 with Sin in

James Dunn's *Theology of Paul the Apostle*: "Given its prominence in the context of Paul's use of Genesis 1-3, Paul may have derived [the personification of Sin] from the closely related but enigmatic personification in Gen. 4.7".[125] Thus, the link between Romans 5-8 and Genesis 4:7 has perhaps been underappreciated and underdeveloped, but the proposed connection is far from novel.

Regarding Hays' second criterion, however, the *volume* of this reference is undoubtedly low. The textual connection consists of a single word "Sin", and even then only in translation. Any connection therefore depends on the unusual grammatical and conceptual structure, rather than vocabulary. However, even as Hays clearly has verbal correspondence in view in this criterion ("repetition of words"), he nevertheless allows for "repetition of … syntactical patterns", and asks "how distinctive … is the precursor text"?[126] What this chapter has sought to show is that the personification of Sin as an independent agent is highly distinctive, occurring in only two or three other Jewish texts in either Greek or Hebrew, and these are (at least in part) already interrelated. The personification of Sin is therefore a highly distinctive literary feature. Therefore, even though the *volume* of Genesis 4:7 in Romans 5-8 should not be overstated, there is some noise here.

Hays' two remaining criteria, *thematic coherence* and *satisfaction*, have considerable overlap and so will be considered together by outlining the story of Sin in both Genesis 2-4 and Romans 6-7. (Romans 7 will be developed further in the next chapter, followed by the end of Sin's story in Romans 8 in the subsequent one.) The resonances between these two

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Romans 7. The particular contribution of Genesis 4:7 and the personification of Sin in Romans 5-6 are explored only minimally and as means toward his main purpose.

[125] Dunn, *Theology of Paul*, 112.

[126] Hays, *Echoes*, 30.

stories do not preclude differences, but the similarities are significant and demonstrate that Paul's story of Adamic humanity coheres with the story of Adam and his progeny in Genesis.

5.5. Conclusions: The Story of Sin in Romans 6-7

The story of Sin in Romans began in 5:12 as "Sin entered the world through one man [Adam]".[127] Sin brought death with it, and this Sin-Death partnership reigned from that time onward (5:14, 17a, 21a).[128] The advent of the Law did not address the Sin-Death problem, but rather saw "Sin increase" (5:20). Romans 5 therefore introduced the character of Sin as a ruler over Adamic (but not Christic) humanity, and Romans 6-7 continues Sin's story and develops its "character".

5.5.1. The Characterisation of Sin

In God's speech in Genesis 4:7, Sin *desires* (תְּשׁוּקָה) to have Cain. In light of this verse's allusion to Genesis 3:16b, the desire here is somewhat akin to Eve's in her corrupted marriage relationship. Furthermore, in light Sin's posture of "lying", its desire is analogous to that of a seducer. Cain, however, is called to *reign* (מֹשֵׁל), with the implication that reciprocating Sin's desire will result in *being ruled*. Desire and reigning in this verse "are intricately related."[129]

Turning to Romans 6:12, however, we find that Paul has inverted Genesis 4:7, presumably in light of Cain's failure. The imperative "do not let sin reign" (Μή … βασιλευέτω ἡ

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[127] It is notable that "Paul … breaks with … pre-Christian Jewish tradition about Adam and Eve and ascribes to *Adam* not only death (as he does in 1 Cor 15:21-22), but also sin itself", Fitzmyer, *Romans*, 135. Emphasis original.

[128] This is what Nygren calls the "old aeon"; "Im alten Äon, der seinen Ausgangspunkt in Adam hat, herrscht der Tod mit uneingeschränkter Macht über alle Nachkommen Adams", Nygren, *Römerbrief*, 24.

[129] Lohr, "Sexual Desire?," 228. Lohr is commenting on the earlier intersection of these ideas in Genesis 3:16, but the same observation applies in 4:7.

ἁμαρτία) implies a propensity for Sin to reign. The location of this reign would be in the Christic audience's mortal (i.e. Adamic) bodies (ἐν τῷ θνητῷ ὑμῶν σώματι), and its result would be obedience to (Adamic) bodily desires (εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ).[130] The implication of this command to believers is that Sin's reign applies to non-believers (Adamic persons), but is inappropriate for believers (Christic persons, who nevertheless possess Adamic bodies). That is, instead of Cain *reigning* and Sin *desiring*, Paul presents Sin as *reigning* and Adamic humanity as *desiring*.[131] The continuing sins of humanity have led to an inversion of God's word to Cain, and therefore to Sin's dominion over Adamic humanity.[132] Sin's *reign* leads its subjects to obey the sinful *desires* of their bodies, so Sin's reign is exercised by *provoking desire*.[133]

Likewise in Romans 6:13-14, Sin does not reign over unwilling subjects, but over those who "offer" (παρίστημι; cf. 6:19) themselves, implying a willingness on the part of Adamic humanity in their slavery. Furthermore, Christic persons overcome this slavery "from the

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[130] The neuter αὐτοῦ refers back to "your mortal body" so that it is the body's desire that is obeyed. There is a textual variant, αὐτῇ (e.g. $\mathfrak{P}^{46}$ D F G), that refers back to Sin so that *Sin's* desire is obeyed, but the UBS[5]'s reading is "strongly supported by Alexandrian witnesses as well as a few Western witnesses", Metzger, *Textual Commentary*, 454.

[131] The Hebrew word for "desire" in Genesis 4:7 is תְּשׁוּקָה. While the LXX does not translate any of its three occurrences in the Hebrew Bible with ἐπιθυμία (used by Paul in Romans), limiting any *textual* connection between "desire" in Genesis 4:7 MT and Romans 6-7, there is nevertheless a conceptual similarity in these words.

[132] While a small number of scholars have briefly noted a connection between personified Sin in Romans and Genesis 4:7 (see 5.4), no one to my knowledge has noted this associated inversion of *reign* and *desire* in Romans 6:12.

[133] Philo makes a comparable observation regarding Genesis 3: "the infamous author of the sin is desire", Philo of Alexandria, *The Works of Philo: Complete and Unabridged*, trans. Charles Duke Yonge (Peabody, MA: Hendrickson, 1995), "Questions and Answers on Genesis" 1.47.

heart" (ἐκ καρδίας; 6:17), implying that a change from the Adamic realm to the Christic realm coincides with a change in a person's desires.[134]

Romans 6 therefore presents Sin as exercising its reign through the seduction of its subjects, the provocation of their desires, rather than forcefully enslaving unwilling people. Romans 7 continues this characterization. In 7:5, the "sinful passions" (τὰ παθήματα τῶν ἁμαρτιῶν) continue the association of s/Sin with desire, but do not strictly belong to Paul's personification. More significant is 7:8, where "Sin … produced in me every kind of desire" (ἡ ἁμαρτία … κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν).

Therefore the Sin that entered to reign in Romans 5 exercises its reign in Romans 6-7 by provoking desire, inverting God's word to Cain in Genesis 4:7. Paul's appropriation of Genesis 4:7 is therefore not confined to the unusual personification, but the personified entity is characterised in terms that draw on the earlier text, with an interplay between *desire* and *rule*. For Paul, Sin rules through desire. Paul has developed personified Sin beyond its roots in Genesis, but the character he presents is recognizably drawn from there.

5.5.2. The Story of Adamic Humanity

For the Adamic person "in slavery to Sin" (δουλεύειν … τῇ ἁμαρτίᾳ, 6:6, cf. 16), the only escape from the reign of Sin is through death (6:2, cf. 10). Christic persons are exempt from this slavery through the appropriation of *Christ's* death (6:2-8, 11, cf. 17-20, 22), but for all

[134] Markus Bockmuehl has suggested that the "conversion" of a person is, for Paul, primarily a conversion of "desire" (rather than Hays' term, "imagination"), Markus Bockmuehl, "The Conversion of Desire in St. Paul's Hermeneutics," in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, ed. J. Ross Wagner, C. Kavin Rowe, and A. Katherine Grieb (Grand Rapids: Eerdmans, 2008), 511. Sin's relation to "desire" in Adamic and Christic persons in Romans 6-7 suggests that this avenue of enquiry is worthy of further study.

people, death remains the necessary endpoint for Adamic slavery to Sin. The Adamic person must either die themselves, or appropriate Christ's death and so become a Christic person. The implied Adamic story is therefore one of (1) Sin entering with Adam, (2) Sin reigning over all humanity by provoking desire, with (3) the result that humans die.

Turning to Genesis, there is little doubt that Genesis 2-3 functions to introduce the concept of sin, and that Adam plays the pivotal role. Though Eve is the first to eat the fruit, it was Adam who had received the command (which Eve misrepresented or misunderstood),[135] and Adam was "with her" throughout the pivotal events.[136] Eve is deceived (cf. 2 Cor 11:3; 1 Tim 2:13) and suffers a curse, but unlike her husband, she is *not* charged with breaking the command (compare Genesis 3:16a, 17a). The consequences of eating did not follow immediately upon Eve's eating, but only after Adam ate (Gen 3:7),[137] and Adam alone is held responsible for the transgression as God addresses him in the second person *singular* (Gen 3:17).[138] Thus, Eve's critical role notwithstanding, Genesis presents the first act of *sinning* – we might describe "Sin entering the world" – as uniquely Adam's.

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[135] Skinner, *Genesis*, 74; Wenham, *Genesis 1–15*, 73; Hamilton, *Genesis 1-17*, 189; Bruce K. Waltke and Cathi J. Fredricks, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 91; Vlachos, *Knowledge*, 156–58; Douglas Mangum, Miles Custis, and Wendy Widder, *Genesis 1-11*, LRC (Bellingham: Lexham, 2012). Lyonnet is incorrect to equate Eve's report of God's command with the command given to Adam, Lyonnet, "Notion," 5. Calvin is similarly incorrect that the additional prohibition of touch "expressed [Eve's] pious disposition by anxiously observing the precept of God", though he does admit that Eve subsequently diverges from God's command, John Calvin, *Commentary on the First Book of Moses Called Genesis*, trans. John King (Bellingham: Logos Bible Software, 2010), 1.149.

[136] See especially the argument of Julie Faith Parker, "Blaming Eve Alone: Translation, Omission, and Implications of עמה in Genesis 3:6b," *JBL* 132.4 (2013): 729–47. Cf. Vlachos, *Knowledge*, 163.

[137] Vlachos, *Knowledge*, 163.

[138] See the second person singular verbs and suffixes in Gen 3:17: *You* listened (שָׁמַעְתָּ); *you* ate (וַתֹּאכַל); I commanded *you* (צִוִּיתִיךָ); *you* must not eat (לֹא תֹאכַל); cursed is the ground on account of *you* (בַּעֲבוּרֶךָ). Cf. Gen 2:17 where the command to Adam is similarly in the second person singular.

One of the consequences of this command-breaking sin (i.e. παράβασις, see 4.3.1) is that Adam and Eve are removed from the garden, and thus denied access to the Tree of Life.[139] Whether the fruit of the Tree gave life through a single eating or ongoing eating matters little for our purposes:[140] by losing access, Adam and Eve became subject to d/Death (Gen 3:22).[141]

Despite functioning in some ways as a new story, Genesis 4 is ultimately a continuation of Adam and Eve's story, belonging to the same Toledot (Gen 2:4-4:26) and with numerous textual connections and allusions to Genesis 3.[142] This continuation of the narrative

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[139] "In [Genesis 2-3] this divine sentence [i.e. death] will be carried out against the first couple when they are ejected from the garden and denied access to the rejuvenating benefits of the tree of life (3:22-24). Without such access to life's fruit they are doomed to die." Vlachos, *Knowledge*, 137; cf. Nahum M. Sarna, *Genesis: The Traditional Hebrew Text with the New JPS Translation Commentary*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 21.

[140] Cf. Jenks, "Two Trees," 536. Vlachos also notes "There is no indication in the text itself that the permission [to eat from every tree] did not include partaking from the tree of life (contra Barth 3.256)." Vlachos, *Knowledge*, 132, note 5. Cf. Barth, *CD*.

[141] Beattie effectively denies that d/Death follows the transgression, observing that it is not an immediate consequence and therefore arguing that in Genesis 3 God "is represented as making a statement which was not true." D. R. G. Beattie, "PESHAT and DERASH in the Garden of Eden," *IBS* 7.2 (1985): 73. Moberly sets forward a similar argument, but concludes instead that "God's death sentence was indeed carried out, but in some way other than the obvious and straightforward way that his words initially implied." R. W. L. Moberly, "Did the Serpent Get It Right?," *JTS* 39.1 (1988): 13. Specifically, "בְּיוֹם … is simply a common Hebrew idiom for 'when'", and "death" is to be understood non-literally, Moberly, "Serpent," 14, 17–18.

[142] For brief summaries of the numerous connections, see Gordon, "'Couch' or 'Crouch'?," 206–8; Vlachos, *Knowledge*, 152–53. In particular, Hauser's conclusion is noteworthy: "the two narratives have been written by one highly-skilled writer who has interwoven all major aspects of the two stories so that structurally, linguistically and thematically they form one unit. Any attempt to interpret the accounts without reference to their unity is likely to obscure and distort what the writer intended to say." Alan J. Hauser, "Linguistic and Thematic Links Between Genesis 4:1-16 and Genesis 2-3," *JETS* 23.4 (1980): 305. It must also be noted that the argument here is concerned with the text as Paul may have read it. Critical scholars often deny the *original* unity of these chapters (e.g. Westermann considers the narrative of 4:2-16 to be a later addition, Westermann,

introduces Sin as a character in the drama,[143] with the implied question of whether Sin or Cain will rule (מֹשֵׁל; 4:7). The first human death (Abel's) follows Sin's appearance, and can realistically only be understood as a result of Sin (4:8, cf. 4:23). The events around Sin's appearance do not merely vary or repeat the Genesis 3 narrative, but intensify it: "There is development: sin is more firmly entrenched and humanity is further alienated from God."[144] The story of Lamech (Gen 4:19-24) and the subsequent genealogy of Genesis 5 continue this development and intensification, and confirm the inevitability of death for humanity-outside-the-garden.

Thus, in both Genesis 2-4 and Romans, the narrative of humanity-outside-the-garden (i.e. Adamic humanity) is (1) initiated by Adam's transgression, (2) observes the dominion of personified Sin as it provokes human desire, and (3) results in death for humanity. The story common to the two texts is short and simple, but demonstrates the essential coherence of the two texts as they personify Sin. The personified entity "Sin" is not Paul's invention; Paul has derived it from the narrative of Genesis 2-4. While Paul's much larger and more developed characterisation of Sin certainly cannot be reduced to this one text, we see in Genesis 4:7 the root of Paul's creative thinking.

Genesis 1-11, 285; cf. Nahum M. Sarna, *Understanding Genesis: The World of the Bible in the Light of History* (New York: Schocken, 1966), 29.), and while these debates may be important in other respects, they are not relevant for this present discussion. For similar methodological decisions to consider Genesis 2-4 as "a coherent literary unit", see Vlachos, *Knowledge*, 131, note 1 (quoted); Robert Gordis, "The Knowledge of Good and Evil in the Old Testament and the Qumran Scrolls," *JBL* 76.2 (1957): 129–30, note 27; Moberly, "Serpent," 2–3.

[143] Lyonnet, ostensibly discussing the narrative of Genesis 1-11, describes Sin as "a true servitude from which man cannot be freed except by the miraculous intervention of God." Lyonnet, "Notion," 9. It is not entirely clear, however, that he is not reading Romans back into Genesis; he is almost certainly saying too much about Sin at this stage of the narrative.

[144] Wenham, *Genesis 1–15*, 100.

6. Sin Remains: Christic Persons and Adamic Bodies in Romans 7

"Why is autobiography even possible? How can we presume that the story of one life has any wider significance for other human lives?"[1]

Benjamin Myers asks these questions in a discussion of Augustine's *Confessions*, in which Augustine "invented" the genre of autobiography.[2] They are pertinent as we turn to Romans 7, because here we find an "I" recounting a series of events which he experienced and participated in – an autobiographical story of sin, presented as if it has "wider significance for other human lives".

Myers' essay traces the central role of corporate personas (either *in Adam* or *in Christ*) in Augustine's thought, especially in *Confessions*, demonstrating that Augustine's anthropology cannot be reduced to "an autonomous individual self" as is often supposed, but that Augustine instead *opposed* such an anthropology, which was inherent to Pelagianism. For Augustine, each individual is rather "a pattern embedded in two overlapping and intersecting narratives", those of Adam and Christ.[3]

Myers shows that the reader of *Confessions* "begin[s] to feel that more is at stake than just the autobiography of one life; … there are vast cosmic dimensions to Augustine's life story—… his own particular experiences of sin and grace, captivity and liberation are

[1] Myers, "Gardens," 57.

[2] Myers, "Gardens," 55.

[3] Myers, "Gardens," 58.

windows into universal truths about humanity."[4] The story of Augustine and his companions stealing pears from a tree is a story of corporate sin following in the pattern of Adam, the first to sin by taking fruit from a tree. "We are all of us bound together in the solidarity of sin. Adam's fall is our fall; his death is our death. We are characters in Adam's story, wearing his mask, his persona. We enter Adam's garden, repeating his fall in our own personal histories."[5]

Returning then to Myers' questions above, his answer is that autobiography is made possible by this common pattern to human existence, and that it is no coincidence that it was Augustine – the reader of Paul – who "invented" the genre. Myers traces Augustine's corporate understanding of human identity to Romans 5:12-21, where Paul sets up precisely such patterns for humanity. Most striking for understanding Romans 7, however, is this passing comment: "It is Romans 7 that Augustine returns to most frequently throughout his life; but he reads chapter 7 through the lens of chapter 5."[6] The suggestion here is that the "inventor" of autobiography took his *framework* from Romans 5, but most often found his *expression* in Romans 7, the "autobiography" of the "I". If this is indeed true, reading the "I" of Romans 7 as a person who is *in Adam* or *in Christ* has a long and profoundly influential history.

That history does not, of course, prove that the Augustinian reading is correct.[7] Stowers, for example, has charged that Augustine's "psychologizing interpretation" was anachronistic

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[4] Myers, "Gardens," 48–49.

[5] Myers, "Gardens," 50.

[6] Myers, "Gardens," 55.

[7] As J. I. Packer points out, the identity of the "I" was controversial long before the modern iteration of the debate. Major debates in the sixteenth and nineteenth centuries were preceded by Augustine's own debate with

and Platonic, with no regard for Paul's time or circumstance.[8] Johansen, on the other hand, undercuts this charge by demonstrating that "the Hodayot display high levels of introspection", showing that concerns about individual salvation and the ongoing struggles with sin could be and were present in pre-Pauline Jewish literature.[9]

This chapter will argue that the Edenic features of this story, in continuity with the dual domains corresponding to Adam and Christ in Romans 5, point toward an understanding of this passage that is close to Augustine's. The purpose of this chapter, then, is not to rehearse the controversies of Romans 7 in full,[10] but rather, in line with the scope of this broader study, to discuss the Edenic elements of this chapter in three parts: to defend the view that Edenic elements are *present* in this text; to explore the *function* of those references; and to demonstrate that the function of the Edenic references *coheres with and reinforces* certain other textual features.

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the Pelagians of the fifth century, J. I. Packer, "The 'Wretched Man' Revisited: Another Look at Romans 7:14-25," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 71–72.

[8] Stanley K. Stowers, *A Rereading of Romans* (New Haven: Yale University Press, 1994), 258–59. Stowers' argument for *prosopopoeia* has some precedent in Origen, but unlike Stowers, Origen does *not* exclude Paul from the "I", but has him speaking from a different ("weak") perspective, concluding that "Surely here it is *the fleshly Paul* who says, 'It is no longer I that do it, but sin that dwells within me.'" Origen, *Commentary on the Epistle to the Romans, Books 6–10*, ed. Thomas P. Halton, trans. Thomas P. Scheck, Fathers of the Church 104 (Washington, D.C.: Catholic University of America Press, 2002), 37–38, quote from 38. My italics. Kidwell, similarly to Stowers, misunderstands Origen to be excluding Paul from the "I", Kidwell, "Adamic Backdrop," 104.

[9] Bjørn Øivind Johansen, "The 'I' of Romans 7 and Confessions in the Dead Sea Scrolls," *BN* 170 (2016): 108.

[10] For a fuller account of the literature on Romans 7, see Hermann Lichtenberger, *Das Ich Adams und das Ich der Menschheit: Studien zum Menschenbild in Römer 7*, WUNT 164 (Tübingen: Mohr Siebeck, 2004), 17–104. Timmins, however, has noted the absence of Stowers' highly influential contribution from Lichtenberger's survey, Timmins, *Romans 7*, 4. Cf. Stowers, *Rereading*, esp. 258-84.

To these ends, this chapter will set the scene for possible Edenic elements by first considering the clearest scriptural reference in Romans 7, to the Mosaic Law in general and to the tenth commandment in particular (6.1). With this overt scriptural context established, the possible Edenic allusions will be introduced (6.2), before other Old Testament references to indwelling s/Sin (6.3) and Psalms of lament (6.4) are considered. Finally, the effects of these collected Old Testament references will be considered in their context in Romans 7 in order to observe their cumulative effect within this autobiographical story (6.5).

6.1. The Role of the Mosaic Law

Romans 7:1 picks up the topic of Law, which has lain dormant since 6:15. *Law* here is typically understood to refer to the Mosaic Law, and there can be little doubt that the Mosaic Law is at least included. I will argue in 6.2.2 that it *also* incorporates the Edenic "law", and so refers to divine law generally – but the fact remains that "the reference to 'the commandment' [in Romans 7:7-8] is nevertheless a specific commandment – the tenth – from the Law of Moses."[11]

An interesting feature of the allusion to this command, however, is the peculiar shape that it takes. The tenth command is quoted only in part, with the objects of covetousness elided. In Exodus 20:17, the verb (חמד/ἐπιθυμέω) occurs twice; in the MT it has a total of seven objects, and in the LXX nine.[12] These forbidden objects of "desire" are extensive, concluding

[11] Gathercole, "Sin in God's Economy," 160.

[12] The primary differences between the LXX and MT are a reversal of the first two objects ("your neighbour's house" and "your neighbour's wife") and the addition of two new objects in the LXX: "his land" (τὸν ἀγρὸν αὐτοῦ) and "any of his domestic animals" (παντὸς κτήνους αὐτοῦ). The reversal of order and the addition of "his land" both follow the Hebrew (and LXX) of Deuteronomy 5:21. The second addition, "any of his domestic animals", is not found in either passage in Hebrew, but in both passages in Greek. Regardless of the text critical

with "anything that belongs to your neighbour" (ὅσα τῷ πλησίον σού ἐστιν; כֹּל אֲשֶׁר לְרֵעֶךָ), but the effect of eliding the objects in Romans 7 is that Paul broadens the command even further. Rather than prohibiting a range of grammatical objects, Paul appears to forbid *desire itself*.[13]

Generalising from the tenth command was not unique to Paul. "The vastness of the word's [ἐπιθυμέω] semantic range allowed the Hellenistic mind to associate the commandment 'You shall not desire' with the Jewish law in its entirety".[14] For example, 4 Maccabees 2:4-6 equates the command with "every desire" (πᾶς ἐπιθυμίας). Philo similarly describes the command not as prohibiting particular objects, but desire itself, since "desire is a thing fond of revolution and plotting against others".[15] These texts both view the command as a prohibition of *desire itself*, rather than particular *objects* of desire. Paul therefore seems to be following an established pattern of thinking that interprets the tenth command by shifting the focus from external objects to the inner condition of the heart, and thereby represents the whole Law.

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issues, these variations make no material difference for understanding Paul's citation of the command in Romans 7:7.

[13] "Without the extra details found in Exod 20:17 and Deut 5:21, this becomes a general command not to desire anything contrary to the will of God (cf. Rom 13:9)." Peterson, *Romans*, 289.

[14] Busch, "Eve," 19. Timmins similarly claims "Paul's subsequent substitutions of ἐντολή for νόμος are by synecdoche, since the Tenth Commandment was understood in Jewish thought of the time to encapsulate the essence of the law." Timmins, "Doppelgänger," 390. Cf. Moo, *Romans*, 459 note 742; Fitzmyer, *Romans*, 466; Käsemann, *Römer*, 186.

[15] Philo of Alexandria, *The Works of Philo: Complete and Unabridged*, trans. Charles Duke Yonge (Peabody, MA: Hendrickson, 1995), "Decalogue" 142; cf. 173 "desire, the fountain of all iniquity."

Therefore, even as Paul cites a specific command, he is doing it in accordance with a tradition that generalises this particular command so that it represents the whole Law.[16] The whole Mosaic Law is therefore in view in Romans 7,[17] but as we attend to the Edenic overtones of ἐγώ's story (including the interplay of Sin and desire, see 5.5.1), we will find that the proto-Law of the Edenic command is also implicitly included.[18]

6.2. The Adamic "I"

6.2.1. A Narrowed Audience

We saw in Romans 1:18-32 that Paul's primary topic was the sins of *all humanity*, but that his text contained allusions to Israel that implicitly included Israel *within* sinful humanity, denying the Jew-Gentile dualism of *Wisdom of Solomon*. The same is true in Romans 5-8: The introduction of Adam in 5:12 establishes a universal human context. The presence of personified Sin (which is rooted in Genesis 4:7 and emerges in the context of Adamic humanity) continues this universal reference. Nowhere in Romans 5-6 does Paul explicitly narrow his focus to Israel as a particular subset of humanity.

When Paul turns to the topic of Law in 7:1, however, we must ask whether he has turned to the particular subset of humanity who received the Law. Analogous turns are found in 2:1,

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[16] "[I]n Rom 7, as in Ps 119, the 'I' is concerned with God's law in its totality", Timmins, "Doppelgänger," 390.

[17] "Paul in this passage depicts the effect of the giving of the law on Israel", Moo, "Israel," 127. Cf. Gathercole, "Sin in God's Economy," 160.

[18] This is in contrast to Moo, whose emphasis on the Mosaic Law initially denies the presence of Edenic echoes (Moo, "Israel," 123; c.f. Moo, *Romans (1st Ed.)*, 427) and later leaves no practical space for Edenic echoes to shape Paul's meaning, Moo, *Romans*, 452. In the second edition of his commentary, Moo has added that there is "some allusion to Adam also", but his emphasis on the specifically Jewish experience of "I" in these verses in effectively unchanged.

as he turns the initial discussion of the human predicament (1:18-32) to Jews, and in 3:27, as he turns the initial discussion of justification (3:21-26) to an affirmation that the same logic applies to the children of Abraham. Several features of Romans 7, however, speak against such a turn to discuss a *Jewish* problem at this point, and instead suggest a continued discussion of the *human* predicament.[19]

Certainly, there is a narrowing of the rhetorical audience to those who have encountered divine law,[20] and the discourse of Romans 7 cannot apply to those who never encounter it (5:13-14). Nevertheless, the narrowing of Paul's focus is not explicitly along *ethnic* lines. In Romans 1:18-32, Paul kept all humanity in the foreground while evoking its Israelite subset in the background through scriptural allusion. In Romans 7, I will argue, he places Israelite humanity in the foreground as *representative*, while all humanity remains present in the background through the telling of an Adamic story.

Paul narrows his implied target audience from a universal one to some subset of humanity first in an aside in 7:1: "For I am speaking to those who know law" (γινώσκουσιν γὰρ νόμον λαλῶ). This phrase could perhaps be understood to narrow Paul's focus to Israel,[21] but that would be to narrow Paul's audience more than his aside requires. First, Paul does not specify that he is speaking along ethnic lines at this point, though he has no trouble doing so elsewhere (2:17, 11:13). Instead, he has referred to a category of knowledge. It is,

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[19] It is certainly not the case that Paul is addressing this discussion to Gentiles *rather than* Jews, contra Stowers, *Rereading*, 273.

[20] Brian Dodd sees a "delimited group of readers", but does not say who exactly they include or exclude, Brian Dodd, *Paul's Paradigmatic "I": Personal Example as Literary Strategy*, JSNTSup 177 (Sheffield: Sheffield Academic, 1999), 221.

[21] See e.g. Brian S. Rosner, *Paul and the Law: Keeping the Commandments of God*, NSBT 31 (Downers Grove: InterVarsity, 2013), 55.

admittedly, a knowledge that might be typical of Jews and not of Gentiles, but the division is not so neat – least of all in Christian churches that had incorporated Gentiles, and had studied the Jewish scriptures for decades before Paul wrote.[22] By keeping the focus on *knowledge* rather than *ethnicity*, Paul has included at least some Gentiles in the frame.

Secondly, the aside specifying "those who know law" must be read in parallel with the addresses to ἀδελφοί (7:1) and ἀδελφοί μου (7:4). While Paul could conceivably use this phrase to refer to Jewish believers (as he does in 9:3, though on that occasion, not as an address), the only previous occurrence of ἀδελφοί in Romans (1:13) unambiguously incorporates Gentile believers, as Paul seeks to "have some fruit among you [ὑμεῖς, referring to ἀδελφοί earlier in the verse] as I have among *the rest of the Gentiles* [τοῖς λοιποῖς ἔθνεσιν]." Even if we were to take ἔθνοι here to refer to nations rather than persons, it is inconceivable that Paul could have addressed a solely Jewish audience in this way. The two references to ἀδελφοί in 7:1 and 7:4 should therefore be similarly understood as ethnically inclusive, further implying that "those who know law" include Gentile believers.[23]

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[22] Cf. Gaventa, "Shape," 88. Gaventa rightly points to Gentiles "associated with the synagogue", but Gentiles "associated with" Law-reading churches must also be considered.

[23] Timmins likewise recognises that the ἀδελφοί include Gentiles, Timmins, *Romans 7*, 100. Later instances of the *address* ἀδελφοί in Romans similarly confirm that it is used to refer to Jewish and Gentile believers together. 10:1 speaks of Paul's desire for Jews to be saved, but ἀδελφοί here is *contrasted* with the (unbelieving) Jews, who are implicitly excluded from the ἀδελφοί as they are referred to as "them" (αὐτόι). In 11:25, the most recent address was in 11:13, "Now I am speaking to you *Gentiles*" (my emphasis). It is possible that ἀδελφοί here continues a Gentile-only address, but more probably re-establishes a mixed-ethnicity address. In 12:1 and 15;14, ἀδελφοί does not have an explicit relation to ethnicity, but the preceding arguments have emphasised the uniting of Jew and Gentile together, so ἀδελφοί is best understood as ethnically inclusive. The remaining three instances, 8:12, 15:30 and 16:17, provide no particular contextual clues, suggesting that ἀδελφοί simply equates to the (ethnically mixed) audience of the letter. Other uses of ἀδελφός in Romans, other than as an address, generally conform to this meaning (14:10, 13, 14,21; 16:14, 23), with the exception of 9:3, where contextual factors clearly mark out the ἀδελφοί in question as Jewish.

Finally, as he proceeds to illustrate a known law, the specific law that he uses – marriage – is *not* specific to the Mosaic Law. It is Edenic (Gen 2:23-24). The specific shape of the marriage law that Paul cites is "Jewish, rather than Roman",[24] but marriage belonged to the Eden narrative before it was developed by the Sinaitic Law, and therefore maintains a broader frame of reference than Jews alone.[25] Rather, Paul's illustration favours a universal ethnic scope.

The address in Romans 7:1 may therefore function to narrow the audience, but not along ethnic lines.[26] Rather, it functions to draw both Jews and Gentiles (provided they know at least this much divine law[27]) more fully into Paul's argument: "Yes, I know that law, and it ends with death." That is, Paul is stating for humanity in general what has been revealed more specifically in Israel's history: The Law (though "holy, righteous, and good", 7:12) cannot defeat Sin. The "I" of Romans 7 may look Jewish, but only as Israel is representative of Adamic humanity[28] – which remains one of Paul's primary anthropological categories in

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[24] Peterson, *Romans*, 285; Cf. Dunn, *Romans 1–8*, 360; Jewett, *Romans*, 431.

[25] Elder similarly notes the connection between marriage in 7:1-6 and the Eden narrative, though he argues that it is to introduce the character of Eve, who then speaks vv. 7-25, Elder, "Wretch," 757. Cf. "Paul quotes the words of Eve and not of Adam", Busch, "Eve," 15.

[26] Cf. Dunn, *Romans 1–8*, 359; Stowers, *Rereading*, 277.

[27] It is arguable whether *anyone* in the Roman churches would have been excluded by this condition. In this case, the aside retains its primary rhetorical function, but does not narrow the audience at all. Nevertheless, Packer's argument for a truly universal audience is doubtful, as he seems to reduce Law to an aspect of general revelation, Packer, "Wretched Man," 74. While these two categories of knowledge may overlap, Paul clearly assigns Law a revelatory function that goes beyond general revelation (e.g. Romans 5:13-14).

[28] "The history of Israel is the story of God's dealings with Adam–and of Adam's dealings with God–expanded so that it covers the continuing life of a whole people … Not that other peoples have not also sinned in Adam", Barth, *Christ and Adam*, 60, 62. This is contrary to Wright's claim that "God's answer to the sin of humanity … is the people of Abraham", Wright, *Climax*, 36. "[T]he people of Abraham" rather share in the Adamic plight, as Wright subsequently acknowledges: "Israel too is 'in Adam'" (p. 37). Israel's additional role is not

this chapter (alongside Christic humanity). The problem of Romans 7 is not a narrowly Jewish one, but a human one.[29]

6.2.2. Echoes of Eden

The echoes of the Eden narrative in Romans 7:7-11 have elicited much comment,[30] though there is relatively little agreement on their significance. The basic argument for Edenic echoes is summarised by Vlachos, who describes "eight parallel stages in the story of Adam/Eve and the "I" in Rom 7:7-11"[31] (see Table 6-1).

Table 6-1: The Corresponding Stories of Genesis 2-3 and Romans 7:7-11

	Genesis	**Romans**
1) a period of life without the law	2:7, 8, 15	7:9a
2) prohibition	2:16-17	7:9b
	Gen 2:18-25 recounts the creation of Eve	
3) the emergence of the serpent/sin	3:1a	7:9c

that they *are* the "answer" to the Adamic problem, but that they receive the *promise* of an answer – a promise which is fulfilled in the apocalyptic arrival of the Israelite Messiah – and that they *prefigure* that answer within their history.

[29] Wedderburn similarly argues that the "I" of 7:7-13 is "Adam and after him all whom he represents; thus this would not be the Jews alone, but would still apply particularly to them"; contra John F. Hart, "Paul as Weak in Faith in Romans 7:7-25," *BSac* 170.3 (2013): 321–24.

[30] For "a comprehensive, yet inexhaustive, bibliography of modern scholars who to greater or lesser degrees discern Edenic allusions in Rom 7:7-11", see Vlachos, *Knowledge*, 123–30. By my count, he lists 128 different scholars.

[31] Vlachos, *Knowledge*, 187.

4) deceit	3:1b-5	7:11
5) the arousal of lust	3:6a	7:7b (referred to retrospectively in 7:11)
6) disobedience	3:6b	7:9c, but only by implication
7) the knowledge of sin	3:7	7:7b
	Gen 3:8-21 recounts God's judgement and the curses	
8) death	3:19, 22-24	7:10, 11

Although laying the parts out in this way shows that stages 5-7 do not align perfectly, and Vlachos slightly overstates the case by claiming "these motifs are recounted in precisely the same order",[32] the story remains recognisably the same. Similar to Romans 1:18-23, the primary correspondence between Romans 7:7-11 and Genesis 2-3 relates not to shared vocabulary, but to the story Paul tells. "Paul does not narrate events in Eden *per se*, but … the events in Eden function prototypically".[33]

The corresponding patterns of the two stories do not exhaust the connection, though. There are two possible verbal connections. The first is the same command that alluded to Israel at Sinai: "Οὐκ ἐπιθυμήσεις" (7:7). Though ἐπιθυμέω does not appear in the LXX of Genesis 3, in Exodus 20:17 it translates the Hebrew חמד – the same Hebrew word used to describe

[32] Vlachos, *Knowledge*, 187.

[33] Meyer, *Adam's Dust*, 196. An analogous typological reading of scripture has been described in the Hodayot's first person reference to events in Egypt, Hans Bardtke, "Considérations sur les cantiques de Qumrân," *RB* 63.2 (1956): 233.

the "desirable" appearance of the fruit in Genesis 3:6.[34] That is, in the Hebrew text at least, the tenth command in Exodus evokes Eve's sin. Or to put it the other way around, Eve's "desire for the tree is described in language that foreshadows the tenth commandment."[35]

This echo within the Hebrew scriptures may have contributed to the Jewish view that we noted earlier, that this command was in some sense the "whole" Law, but in any event, Paul's choice of command in 7:7 coheres with his Edenic storyline.[36] "Οὐκ ἐπιθυμήσεις" evokes the tenth command specifically, Israel's Law as a whole, and the Edenic Law – all at the same time.[37] Therefore, while the citation of Exodus 20:17 places Israel in the foreground, she is representative of all humanity who stand under the Edenic transgression of divine law.[38]

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[34] Meyer, *Adam's Dust*, 205. Cf. Gen 2:9 where all of the trees of the garden are described in this way.

[35] Vlachos, *Knowledge*, 162.

[36] Paul's shift from "talking about the 'law' (7:1-7) to speaking of the 'command' (ἐντολή)" is similarly appropriate to an Edenic background, Adams, "God and Creation," 28.

[37] Moo denies the applicability of Edenic law by arguing that there is no evidence that the Edenic and Sinaitic Laws shared "the same *body* of demands." Rather, "the similarity consists in the situation of confrontation with the divine demand", Moo, "Israel," 124. This, however, is precisely the point: Paul is telling a story about "I" being confronted with the divine demand, and it is therefore Adamic and Jewish at the same time. This is perhaps what Wedderburn means when he claims that "the commandment not to eat of the tree of the knowledge of good and evil was viewed [in Judaism] as a receiving of the whole law ***in nuce***", Wedderburn, "Adam," 420, cf. 428 note 35. My emphasis. Cf. Gerd Theissen, *Psychological Aspects of Pauline Theology*, trans. John P. Galvin (Philadelphia: Fortress, 1987), 203; trans. of *Psychologische Aspekte paulinischer Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1983). For evidence of a Jewish tradition that considered Adam to possess the whole law in Eden (and which I, with Moo, do *not* find in Paul), see Lichtenberger, *Das Ich Adams*, 205–41.

[38] " 'You shall not desire' in Romans 7, therefore, serves as a nexus between the primeval commandment and the Jewish law, whose equivalence Paul seems to assume throughout Romans 7", Busch, "Eve," 19. Similarly Vlachos, "Paul seems to present the Fall as a prototype for sins under the Mosaic law", Vlachos, *Knowledge*, 116.

The second possible verbal connection between our two stories is that of "deceit":[39]

Rom 7:11	ἡ γὰρ ἁμαρτία	ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς	ἐξηπάτησέν με
Gen 3:13b LXX	Ὁ ὄφις		ἠπάτησέν με

In both texts, an identified enemy "deceived me".[40] The parallel is not perfect, as "the first couple is tempted by sin without while the 'I' is tempted by sin within".[41] Nevertheless, in light of the parallel storylines and the first verbal connection of "desire", an additional Edenic allusion in these words is very probable. By replacing the external snake with internal Sin as the agent of deception,[42] Paul eliminates the particular and unique circumstance of the first couple and shifts to a universal depiction that would be lost if he had retained a reference to the snake. The idea of *deceit*, however, raises a peculiar challenge to an Adamic reading of Romans 7: It was not Adam who was deceived, but Eve.

6.2.3. Echoes of Eve?

One of the remarkable features of the Edenic echoes in Romans 7 is that they conform less to the person of Adam, and more to the person of Eve. The proposal that Eve – not Adam – stands in the background of Romans 7:7-11 was first put forward by Austin Busch,[43] and

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[39] The layout of this parallel roughly follows Vlachos, *Knowledge*, 184.

[40] Genesis 3:13b LXX uses the simple verb ἀπατάω, while Romans adds the verbal prefix ἐκ-, but the difference in meaning is minimal. Neither BDAG nor TDNT clearly differentiate the two words, BDAG, 98, 345; Albrecht Oepke, "Ἀπατάω, Ἐξαπατάω, Ἀπάτη," *TDNT,* 1.384-85.

[41] Vlachos, *Knowledge*, 195, cf. 212 note 61.

[42] "That Paul labels the foe simply as 'sin' suggests *Edenic* rather than intertestamental nuancing of his allusions and thus may indicate his dependence on the primeval account rather than on later Jewish writings", Vlachos, *Knowledge*, 191.

[43] Busch, "Eve."

has more recently been picked up by Nicholas Elder.[44] Their basic argument is that, despite Käsemann's oft-quoted assertion that "Es gibt nichts in unsern Versen, was nicht auf Adam paßt, und alles paßt nur auf Adam",[45] it is not Adam but Eve who is deceived. This is true in both in Genesis (Gen 3:13) and Paul (2 Cor 11:3; cf. 1 Tim 2:14). Therefore, the argument goes, when Sin deceives (ἐξαπατάω, Rom 7:11) "me", the speaking character must be Eve rather than Adam.

There can be little argument with Busch and Elder on a basic observational level. Whatever the evidence for an Edenic storyline, the experience of the "I" captures Eve's experience of being deceived in a way that is never attributed to Adam.[46] Two difficulties arise with their theory, however. First, the verb ἀναζάω (7:9) speaks of Sin *re-viving*, which does not fit Eve's circumstances any better than it fits Adam's.[47] Secondly, it is not straightforward to interpret the significance of an allusion to Eve, as shown by Busch and Elder's vastly different conclusions.

Taking the second problem first, Busch sees the significance of Paul's reference to Eve as "collaps[ing] … the gendered opposition of activity and passivity." As Eve "becomes a

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[44] Elder, "Wretch." Cf. Goodrich, who also recognizes Eve rather than Adam as a background figure, "Sold under Sin: Echoes of Exile in Romans 7.14-25," *NTS* 59.4 (2013): 476–95.

[45] Käsemann, *Römer*, 188.

[46] Busch (probably fairly) explains the tendency of many interpreters to leap to Adam, at the expense of Eve, as "androcentrism". "[I]nterpreters simply assume that the specific intertextual referent behind the 'I' of Romans 7 must, with all its universalizing tendencies, be Adam and not Eve in Genesis 2-3. It is important to note that the 'androcentrism' here belongs to interpreters and not to the text", Busch, "Eve," 17. Meyer elsewhere notes that in 2 Corinthians 11:3 "the deception of Eve … is applied generally to male and female, although with the ecclesiological imagery of the bride", Meyer, *Adam's Dust*, 204. If Paul unambiguously universalises Eve's experience in 2 Corinthians, there is therefore no reason to deny the possibility of a female human representative in Romans 7, and therefore no reason to privilege Adam over Eve.

[47] Meyer, *Adam's Dust*, 207, note 101.

figure of passivity and activity paradoxically conflated", Paul in Romans 7 is deconstructing gendered distinctions within humanity.[48] This suggestion has received little support, however, and it is not evident that Romans 7 (or any other passage of Romans) speaks about gendered relationships, let alone sets out to collapse them. Furthermore, Busch's suggested reading would be difficult to reconcile with the Paul of 1 Corinthians 6-7 and 11.

Nicholas Elder therefore picks up Busch's observation that Romans 7:7-11 echoes Eve's experience, and suggests an alternative significance. Elder argues that Paul is employing speech-in-character and has chosen Eve as "the perfect pitiable and lamenting figure … to provoke pity or fear" and the perfect figure to evoke "the cathartic release of these emotions" in 8:1-2. Furthermore, "she was a perfect counterpart to the Adamic argument that Paul expounded in Rom 5:12–21."[49]

Elder's argument depends explicitly, however, upon the well-worn arguments for speech-in-character in Romans 7.[50] While Romans 7 has been widely treated as speech-in-character, this reading has also been strongly critiqued.[51] Elder's theory may therefore align more closely with majority scholarly opinion than does Busch's, but nevertheless rests upon disputed ground. Perhaps the most telling flaw in Elder's argument, however, is that when

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[48] Busch, "Eve," 3.

[49] Elder, "Wretch," 763.

[50] Elder, "Wretch," 744.

[51] E.g. Anderson critiques Stowers' (and implicitly others') misunderstanding of the rhetoric of προσωποποϊία: "There are no signals in the text that Paul has introduced another speaker into his discourse here (e.g. Adam), and therefore προσωποποϊία must be ruled out", R. Dean Anderson, *Ancient Rhetorical Theory and Paul*, CBET 18 (Kampen: Kok Pharos, 1996), 207, note 513; cf. 178–83. Timmins critiques speech-in-character through discourse analysis, Timmins, *Romans 7*, 92–199. Cf. John Knox, *Life in Christ Jesus: Reflections on Romans 5-8* (London: SPCK, 1962), 66.

he writes about "the identity of the 'wretched man'" he is forced to correct Paul's phrase with "wretched woman", necessitating that Paul has used the masculine ἄνθρωπος to mean "woman".[52]

In light of the universalising features of Paul's discourse discussed above, I will suggest a third way of understanding the significance of Paul's allusions to "Eve".

6.2.4. The Experience of Standing Under Adam

In Romans 5:12, we observed an asymmetry between the "one man" and the "all": for the former, Sin preceded death; for the latter, death appears first in the sequence. As much as Paul describes humanity according to the pattern of Adam, Adam stands alone as first in the sequence. Adam alone could never claim to be "deceived" by Sin, since "Sin entered through [him]". Once Sin entered through Adam, however, all those who shared in his humanity (including Eve) became subject to Sin's power (e.g. 5:21; 6:6, 12, 14, 17). "I"'s deception is therefore evocative of Eve – and the whole narrative of Eden – but is appropriate to the experience of all humanity *other than* Adam himself.

Adam is the initial case of an iterative process and is therefore both unique *and* paradigmatic. Thus when Sin revives (ἀναζάω, 7:9), it does not require that Sin preceded Adam (as if he were not the initial case), and yet Sin revives for each person who follows him within Adamic humanity. Therefore the Edenic echoes do not evoke Adam *himself* as the "I", but rather an "I" who stands under Adam's headship.

[52] Elder, "Wretch," 744.

The alignment between the experience of "I" and the experience of Eve therefore speaks against speech in the character of Adam, but it does not follow that it becomes a speech in the character of Eve. By alluding to Eve's experience, Paul can present "I" as an Adamic human without placing "I" in Adam's unique position at the *head* of Adamic humanity.

A similar dynamic is seen in 2 Cor 11:3, as Paul expresses fear that the Corinthians (both men and women) may be deceived in the same way as Eve. In this passage, Christ is the husband, and the danger is that the Corinthians will be like Adam's wife and be "led astray", rather than continuing as the pure "wife" of Christ. The association with Eve is not feminising, nor does it redirect the discourse to focus on Eve herself. She instead functions as an analogy for those who are under Adamic headship. Likewise in Romans 7, the deceived "I" is not Adam himself, nor Eve herself, but a person who (like Eve) stands under Adam.

By interpreting the "I"'s *deception* in this way, we also address the second difficulty with Busch and Elder's theory of Eve's speech-in-character: that ἀναζάω does not mean "*sprang* to life", but "come to life *again*".[53] This verb implies repetition, so "I" cannot be claiming to *be* either Eve or Adam, for whom the encounter with divine law did not bring Sin to life for a second or subsequent time, but "I" is claiming to have *repeated* their experience. That is, "the appearance of the verb ἀναζάω in v. 9 clearly suggests that events in Eden are not

[53] Meyer, *Adam's Dust*, 203. Italics original. Even when BDAG offers the gloss "spring to life", the fuller definition refers to a prior state of "being dormant" implying a prior existence, BDAG, 62. Behind the NIV's "sprang to life" and the ESV's "came alive", both of which lose the force of the ἀνα- prefix, probably stands Bultmann's's claim (without citing evidence) that in this verse there is "no emphasis on the ἀνα-", Rudolf Bultmann, "Ζάω, Ζωή (Βιόω, Βίος), Ἀναζάω, Ζῷον, Ζωογονέω, Ζωοποιέω," *TDNT* 2.873. The CSB strangely merges BDAG's two glosses, rendering "sprang to life again".

being read but *relived*."[54] "I"'s narrative depicts the *recapitulation* of Sin in the likeness of Adam and Eve.

Thus, by reading the "I" of 7:7-11 as expressing *the universal experience of Adamic humanity when confronted by divine law*, the Edenic echoes of this passage are given full voice, and at the same time, common objections to an Adamic reading can be answered.[55] Moo, for example, has objected to the Adamic reading on the basis that the Mosaic Law must be in view.[56] Maintaining the broader perspective of divine law, however, does not deny the role of Mosaic Law, but accounts for it – it is the paramount expression of the encounter between Adamic humanity and divine law. Another objection to the Adamic reading has been that "the problem in Genesis is *external* (the serpent) and not *internal* as in Paul".[57] While this observation may rule out Adam himself as the "I", it does not rule out an "I" in his likeness. The external problem belongs specifically to Adam as the initial case in the line of sinful humanity; he was Sin's *entry* point (5:12). Once Sin had "entered" through him, the source of temptation was internalised in humanity.

Paul is therefore speaking of an Adamic *likeness*, rather than Adam himself. Adam's transgression of the divine command is *re*-capitulated by the "I", so the story Adam *initiated* is now *repeated*.

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[54] Meyer, *Adam's Dust*, 207, note 101. My italics. Cf. "Adam is not the *subject* of the conflict in Rom. 7:7ff. but rather its *model.*" Theissen, *Psychological*, 203. Italics original.

[55] The objections cited here are based on Meyer's synthesis, Meyer, *Adam's Dust*, 205; cf. 196 note 65, where Meyer's sources for these objections are listed.

[56] e.g. Moo, "Israel."

[57] Meyer summarises but disagrees with this objection, Meyer, *Adam's Dust*, 205. Italics original.

6.3. Indwelling Sin in the Old Testament

In chapter 5, we saw that Paul's personification of Sin was almost unprecedented in the Hebrew scriptures. One form of "sin" that is reminiscent of Paul's usage, however, and is therefore worthy of further consideration, is sin "in" a person. On eleven occasions in the LXX, ἁμαρτία is modified by ἐν + a personal pronoun, locating sin *within* a person, analogous to "sin dwelling in me" (ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία) in Romans 7:17 and 20. As a preliminary point, in none of these examples does the verb οἰκέω (or any other active, non-predicate verb) modify indwelling sin. Only in Romans does Sin *act* in these constructions.

The first three examples of ἁμαρτία modified by ἐν + a personal pronoun occur in Leviticus 4:14, 23, and 28, with almost identical wording (ἡ ἁμαρτία, ἣν ἥμαρτεν ἐν αὐτῇ, but with a plural verb in 4:14). In each case, however, the feminine pronoun (αὐτῇ) refers back to ἁμαρτία, rather than the (masculine) agents. This construction therefore does not indicate an indwelling sin, but an instrumental sin – "the sin by which he sinned". Similarly, in Sirach 23:13 (ἔστιν γὰρ ἐν αὐτῇ λόγος ἁμαρτίας) the feminine pronoun refers back to the "lewd ignorance" that the masculine addressee is called to avoid, not to the addressee himself. In these four instances, therefore, the syntactical similarity does not translate into a conceptual similarity. The first text that does locate sin "ἐν" a sinner, then, is Numbers 15:31b.

Num 15:31 **ἐκτρίψει ἐκτριβήσεται ἡ ψυχὴ ἐκείνη, ἡ ἁμαρτία αὐτῆς ἐν αὐτῇ**

With destruction that soul will be destroyed; [that soul's] sin is in it.[58]

[58] Though αὐτῆς and αὐτῇ in this final phrase are both morphologically feminine, they refer to the morphologically feminine ψυχή of the sinner, so can refer to either male or female sinners.

The context here is that of a person who commits a "high-handed" or "arrogant" sin, violating the "word" (ῥῆμα, singular) or "commands" (ἐντολαί, plural) of God. The plural violations imply that "sin" (singular) can incorporate multiple transgressions, or perhaps, in light of the violation of the singular "word", a way of life that incorporates multiple transgressions. In any case, by specifying that it is "[that soul's] sin" (ἡ ἁμαρτία αὐτῆς) and that it is "in it" (ἐν αὐτῇ), this construction functions to emphasise personal responsibility, so that the judgment for this sin falls specifically upon the guilty individual and not upon the whole community. Thus, where Romans 7 distinguishes *the person* from *sin within that person*, Numbers 15:31b maintains the simplicity of the agent. Therefore, even if the verse is understood to invoke indwelling sin in some sense, it does so in a very different sense to Romans, pointing to personal responsibility rather than the personal dissonance experienced by Paul's "I".

Deut 15:9; 23:22, 23; 24:15

καὶ ἔσται ἐν σοὶ ἁμαρτία[59]

And it will be a great sin in you

The phrase ἐν σοί is a straightforward translation of the Hebrew בְּךָ, but in this context, the precise meaning of the phrase is not obvious in either language.[60] It almost certainly includes

[59] Deuteronomy 15:9b LXX adds the adjective μεγάλη at the end of this phrase. This Greek word has no Hebrew equivalent.

[60] Commenting on the Hebrew **חטא בך יהוה** in these four verses, Driver merely notes "The expression is not found elsewhere." Samuel Rolles Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 3rd ed. (Edinburgh: T&T Clark, 1902), 181.

an element of responsibility,[61] but it is not clear whether it also locates sin within the sinner's person. For our purposes, we simply note that this phrase could be understood to locate sin internally in a manner analogous to Romans 7:17, 20, but some ambiguity remains.

Deut 21:22 **Ἐὰν δὲ γένηται ἔν τινι ἁμαρτία κρίμα θανάτου …**

And if a sin deserving of death exists in someone …

As in the examples above, this construction is a straightforward rendering of the underlying Hebrew phrase (בְּאִישׁ חֵטְא), locating sin "in" a sinner, but without any clear indication of what this may mean. As above, however, it is possible (but not necessary) to understand it as locating sin *within* the sinner.

Daniel 6:23 **οὔτε ἄγνοια οὔτε ἁμαρτία εὑρέθη ἐν ἐμοί**

Neither ignorance nor sin was found in me

As Daniel explains to Darius how God saved him from the lions, he denies that sin was found "in" him.[62] This phrasing certainly includes a denial of responsibility for sin, but the choice to apparently locate sin within a person is unusual, even if limited precedent is found in the Deuteronomy passages above.

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[61] The singular address in these four passages is consistent with the broader discourse, and should probably not be read as emphasizing individual responsibility in the same way as Numbers 15:31b, but it is nevertheless consistent with it.

[62] The Aramaic does not refer to sin in a person. It is more concrete, and includes only one noun rather than the LXX's two: "a crime was not committed" (חֲבוּלָה לָא עַבְדֵת).

Therefore, even though the Greek and Hebrew scriptures provide little precedent for Paul's personification of Sin, there is a possible precedent for locating sin within an agent so that it does not refer to a mere act, but to a personal state or disposition. None of these passages is as explicit as Paul on this point, but it is nevertheless possible that Paul drew his concept of indwelling sin, at least in part, from these passages.[63]

Even if these passages formed part of Paul's inspiration, however, they are insufficient to account for his concept in Romans 7. Each of the passages considered above locates sin within a person in such a way as to emphasise their personal agency and responsibility. Paul, in contrast, does the opposite and dissociates the "I" from his sin: "it is no longer I myself who do it, but it is sin living in me." (Rom 7:17; cf. 20) Therefore, even the limited precedent for internalised Sin that we have observed above can be sharply distinguished from the Pauline concept. Paul's distinction between *the person* and *sin within that person* cannot be drawn from his scriptures; this element of his thought is distinctive.[64] The "I" – at least in its present tense (7:14-25) – represents something new in Israel's history.

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[63] Though this study has focussed on the particular concept of *indwelling sin* as it appears in Romans, other Hebrew conceptions of sin may also be relevant for understanding Paul's thought. Psalm 51 (50 LXX), for example, expresses the Psalmist's intimate connection with his own sin in a way that is not reducible to concrete actions. Such texts may provide further, complementary conceptual categories for understanding s/Sin in Paul.

[64] This discontinuity between Paul and the Jewish scriptures is important because, in seeking out correspondences between Romans and Jewish literature, this study has a methodological bias toward noting *continuity* between Paul and Jewish thought. Paul cannot be adequately understood, however, without recognising elements of both continuity and discontinuity.

6.4. Resonance with OT Lament

In recent years, the lament of the "I" in Romans 7 has been profitably compared with the first person laments of the Jewish scriptures, especially in the Psalms.[65] Since Beverly Gaventa's claim that "the 'I' of Romans 7 is – in part at least – shaped by the 'I' of the Psalter"[66] and specifically Psalms 17, 69, and 119,[67] Channing Crisler has argued for parallels with Hebrew lament in general,[68] and Will Timmins has argued in more detail for parallels with Psalm 119.[69]

Crisler's two contributions are the most general as he "deal[s] with broader characteristics of the lament genre rather than a handful of specific passages".[70] The parallels he identifies between Romans 7 and the Psalms of lament are therefore parallels of form, not verbal parallels.[71] Putting forward five generalised "parts to OT lament",[72] Crisler shows that all five are present in (almost) their characteristic order in Romans 7:7-8:4: "the tension

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[65] Seifrid has catalogued a number of parallels in Qumran laments (e.g. 1QH 1:21-27; 3:19-29; 1QS 3:20-24, 11:9, 10), but does not claim that Paul is in any way dependent upon Qumran, Mark A. Seifrid, *Justification by Faith: The Origin & Development of a Central Pauline Theme*, NovTSup 68 (Leiden: Brill, 1992), 235. These parallels seem rather to demonstrate that such patterns of thinking were found elsewhere in first century Judaism, perhaps under the common influence of the Psalms of Lament.

[66] Gaventa, "Shape," 87. Though relatively undeveloped before Gaventa, the idea of an "analogy" with the psalmic "I" is also found in earlier works, e.g. Theissen, *Psychological*, 201, note 37; Wilckens, *Römer*, 2.77. Michel similarly compares the "I" of Romans 7 with the "I" of the Hodayot, Michel, *Römer*, 225.

[67] Gaventa, "Shape," 82.

[68] Channing L. Crisler, *Reading Romans as Lament: Paul's Use of Old Testament Lament in His Most Famous Letter* (Eugene: Pickwick, 2016); Channing L. Crisler, "The 'I' Who Laments: Echoes of Old Testament Lament in Romans 7:7-25 and the Identity of the Ἐγώ," *CBQ* 82.1 (2020): 64–83.

[69] Timmins, "Doppelgänger."

[70] Crisler, *Romans as Lament*, 95.

[71] The only exception is the word ἐγώ itself (Crisler, *Romans as Lament*, 95–96), which is too short and too common to qualify as an echo on its own.

[72] Crisler, *Romans as Lament*, 40.

between God's *prior promise* (7:7-11) and the *suffering* of the ἐγώ (7:12-23) results in a *cry* of distress (7:24). The ἐγώ ultimately receives *deliverance* (8:1-4); therefore, the cry turns to *praise* (7:25)."[73]

Implicit in this argument is an assumption that such generalised forms were well established and recognisable enough to be echoed in form alone. A sceptic might argue that Crisler's "parts" are selected and described to create artificial parallels, so Crisler's argument would be less persuasive if it were not complemented with parallels to specific psalms of lament. Such particulars, however, have indeed been demonstrated by others, thereby reinforcing Crisler's observations of form.

Gaventa's earlier contribution, apart from noting the frequency of ἐγώ - and particularly the contrastive phrase ἐγὼ δέ – in both Romans 7 and Psalms of lament,[74] highlighted parallels between Romans 7 and three particular Psalms. Psalm 17's "usage of 'wretchedness' [ταλαιπωρέω, v. 9; cf. ταλαίπωρος in Rom 7:24] and 'deliverance' [v. 13, cf. Rom 7:24] sits interestingly alongside Romans 7:24, with its anguished call for deliverance by the self-identified 'wretched' speaker."[75] In Psalm 69 (68 LXX) we similarly find "both 'wretched' as a description of the speaker's life (v. 21 LXX), and the plea for 'deliverance from those

[73] Crisler, "'I' Who Laments," 70. The reversal of the final two elements of *deliverance* and *praise* has often been noted in Romans, but Crisler argues that in lament generally "[t]he pattern is flexible and may not always occur in this particular order", Crisler, *Romans as Lament*, 40. Whatever difficulties this reversal may cause, then, it does not invalidate the observed pattern of lament.

[74] The phrase ἐγὼ δέ occurs three times in Romans 7 (vv. 9, 10, 14) and twenty three times in Psalms (5:8; 12:6; 16:15; 21:7; 25:11; 30:7, 15, 23; 34:13; 37:14; 39:18; 54:17, 24; 55:4; 58:17; 68:14; 69:6; 70:14; 108:4; 118:69, 70, 78, 87, LXX numbering), Gaventa, "Shape," 82.

[75] Gaventa, "Shape," 83.

who hate me' (v. 15 LXX)."[76] Therefore, even if there remains room for doubt whether Paul is echoing these Psalms (in the sense that *echo* is usually understood),[77] Gaventa is surely correct that "the wretched 'I' of Romans 7 has been shaped … by the outlook represented in this psalm."[78]

These observations thus validate Crisler's general observations of form and his subsequent conclusion, that Romans mirrors the representative psalmic "I" who speaks for and through all who use the Psalms. "[T]he otherwise enigmatic 'I' emerges as a figure whose lament is representative of all those who are afflicted by sin's use of the Mosaic Law and who find an answer in the gospel."[79]

The third Psalm examined by Gaventa, and "perhaps the most suggestive", is Psalm 119 (118 LXX), in which ἐγώ desires instruction in the law (vv. 19, 125), confesses to disobeying the law (vv. 67, 176a), delights in the law (vv. 63, 94, 162), and distinguishes himself from those who "do not behave rightly" (vv. 69-70, 78, 87, 141).[80] Each of these dispositions so mirrors the ἐγώ of Romans 7 that Will Timmins has subsequently described the voices of the two texts as *doppelgängers*.[81]

Timmins further explores these correspondences between Romans 7 and Psalm 119, and adds the observation that "[b]oth the 'I' of Ps 119 and the 'I' of Rom 7 speak representatively

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[76] Gaventa, "Shape," 84. Gaventa also points out that Psalm 69 is quoted twice later in Romans (11:9-10, 15:3).

[77] Gaventa specifically stops short of claiming echoes here, Gaventa, "Shape," 87.

[78] Gaventa, "Shape," 84.

[79] Crisler, *Romans as Lament*, 95.

[80] Gaventa, "Shape," 84.

[81] Timmins, "Doppelgänger."

on behalf of the people of God."[82] Then, in a similar vein to Crisler's observations regarding the form of lament in both books, Timmins outlines the presence in both Romans and Psalm 119 of "a threefold *orientation* within the cry of lament, towards God, towards oneself, and towards one's enemies."[83] For each of these three orientations, Timmins outlines parallels between the two lamenting selves. First, though Romans departs from Psalm 119 in identifying "a singular enemy—sin", in both cases "the enemy is identified by his antipathy to and active opposition against God's law."[84]

Second, in both texts the lamenting self presents themselves as afflicted on account of sin. Timmins argues that this affliction is an *exilic* state.[85] In the Psalm, this is seen most clearly in the psalmist's self-description as a "sojourner" (גר, v. 19) and in the Psalm's placement immediately after Psalms 113-118 which "celebrate the return as a second exodus".[86] In Romans, the lamenter's state is compared to the exile through an allusion to Isaiah 50:1, as he is "sold under sin".[87] As with the orientation toward an enemy, however, the parallel

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[82] Timmins, "Doppelgänger," 390.

[83] Timmins, "Doppelgänger," 394. Italics original.

[84] Timmins, "Doppelgänger," 395.

[85] "[T]he exile was the 'primal habitat' of Israel's lament", Timmins, "Doppelgänger," 387. Quoting Walter Brueggemann, "Lament as Wake-up Call (Class Analysis and Historical Possibility)," in *Lamentations in Ancient and Contemporary Cultural Contexts*, ed. Nancy C. Lee and Carleen Mandolfo (Atlanta: SBL, 2008), 225.

[86] Timmins, "Doppelgänger," 396.

[87] πεπραμένος ὑπὸ τὴν ἁμαρτίαν; compare Isaiah 50:1 ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε. Isaiah is describing the exile. For a more detailed examination of the evidence for allusions to Isaiah and the theme of exile in Romans 7:14-25, see Goodrich, "Sold," esp. 481-88. In arguing for Isaianic background, Goodrich draws on the earlier work of Marc Philonenko, "Sur l'expression 'vendu au péché' dans l' Épître aux Romains," *RHR* 203.1 (1986): 41–52.

orientation in Romans 7 maintains a distinctive element: the exile in Romans is not in a foreign *land*, but in a foreign *body* – "the 'I''s own fleshly body".[88]

Third, Timmins observes a parallel between the two lamenting selves as they orient themselves toward God in a manner *other than* what is usual of Hebrew lament.[89] Instead, each text orients itself toward God's *law*, so that "in both Ps 119 and Rom 7 God's law has, in effect, taken the place of God in the lament triangle. … [T]he God vertex of the lament triangle takes the form of a God-law vertex."[90]

One last observation, however, is particularly "striking": In both Romans 7:25 and Psalm 119:175-176, "the movement from lament to praise is then put into reverse gear, as praise returns to lament."[91] The reversal in Romans has elicited much comment and, despite the absence of textual evidence, has often been explained as a later addition to the text.[92] By drawing attention to the precedent in Psalms 119, however, Timmins offers a far more satisfying solution: "The movement back to lament even after praise warns us that even when we have already received an answer or have already experienced victory the element of tension may linger."[93]

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[88] Timmins, "Doppelgänger," 397. Cf. "Paul requires liberation not from a foreign king in a distant land, but from sin's reign in his mortal body", Goodrich, "Sold," 492.

[89] Timmins, "Doppelgänger," 397.

[90] Timmins, "Doppelgänger," 398.

[91] Timmins, "Doppelgänger," 403. Note that this movement is not unique to these two texts; Timmins gives another example in Psalm 12 and alludes to others.

[92] "For an extensive discussion of this desperate solution", see Timmins, *Romans 7*, 156–65. Quote from Timmins, "Doppelgänger," 403, note 85. Käsemann, for example, admits "Man hat dafür keinerlei historischen Beweis", but is unwilling to accept the text as it stands, Käsemann, *Römer*, 203.

[93] Frederico G. Villanueva, *The Uncertainty of a Hearing : A Study of the Sudden Change of Mood in the Psalms of Lament*, VTSup 121 (Leiden: Brill, 2008), 256. Villanueva is discussing the Psalms, but this conclusion is quoted and applied to Romans by Timmins, "Doppelgänger," 404.

Like Gaventa, Timmins does not claim that these collected observations constitute echoes of Psalm 119,[94] but instead claims that they "are suggestive of a deep conceptual affinity between the two characters".[95] Moreover, it is not only the "I" but Paul's "audience of Christ-believers [who] inhabit the same symbolic world as the 'I' of Ps 119."[96] These two texts, their authors, and their implied readers possess a shared outlook; a shared theology; a shared pattern of being. We might call it a *typological* correspondence in the people who stand before God and his Law.

6.4.1. Excursus: Possible Resonances with Greek Lament

This study has concentrated on Paul's use of the Genesis 2-4 narrative in concert with other references to Jewish literature. One area of exploration that has been prominent in Romans 7 scholarship, but which sits outside the scope of this study, has been in possible backgrounds to Romans 7 in Greek literature, and Greek lament in particular. There is no space here to do justice to these discussions, but it is worth noting a couple of examples and how they might relate to the Jewish backgrounds explored in this study.

Probably the most influential claim of Greek literary background for Romans 7 is from Stowers, who cites Euripides' *Medea* 1077-80: "I am being overcome by evils. I know that what I am about to do is evil but passion is stronger than my reasoned reflection and this is the cause of the worst evils for humans."[97] While it is plausible that Paul knew and even echoed this text (and other similar Greek texts), Stowers fails to grapple with the Jewish

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[94] Timmins, "Doppelgänger," 405.

[95] Timmins, "Doppelgänger," 394.

[96] Timmins, "Doppelgänger," 405.

[97] Stowers, *Rereading*, 260. But note Euripides *knowledge* that she is doing evil, compared to Paul's "sin … *deceived* me" (7:11) and "I *do not understand* what I do" (7:15). Cf. Theissen, *Psychological*, 221.

literary references that I have outlined in this chapter,[98] so his argument is – at best – incomplete and distorted. The arguments above for backgrounds in various Jewish writings, however, should be sufficient to show that Stowers is mistaken to claim that Paul primarily "views the world from a Greek perspective."[99] Jewish backgrounds are not negligible in Romans generally or in Roman 7 in particular, but infuse Paul's thought deeply. This does not mean that Greek ideas and literature are not *also* influential in Romans, but whatever influence they have cannot eliminate the Jewishness of Paul's thought.

Though I have disagreed with his conclusions (see 6.2.3), Nicolas Elder's approach to Greek echoes seems more responsible, as he argues that Greek and Jewish echoes operate *together* – specifically in his case, Eve is fused with "the Aristotelian model of the ideal tragic figure who provokes fear and pity in the audience's mind".[100] This approach does not set Greek and Jewish thought against one another as alternatives, but allows Paul to operate within both worlds simultaneously, and to bring ideas together as he communicates his gospel. Therefore, to the extent that Greek allusions can be demonstrated, they should be interpreted in such a way as to complement the echoes, allusions and typological correspondences to Jewish literature discussed above (as Elder seeks to do), rather than displace them (as in Stowers' argument).[101]

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[98] Stowers' discussion of Romans 7 makes reference to "the Hebrew Bible/Old Testament" on three occasions: Once to dismiss its relevance, once to explain what Stowers calls the "great distortion" of Jews' negative understandings of Gentiles (that Paul has "Hellenized"), and once to argue that the command Οὐκ ἐπιθυμήσεις is Hellenic rather than Hebraic. Stowers, *Rereading*, 272, 274–75, 278. This dismissal of Jewish backgrounds contrasts sharply with Käsemann, who writes with regard to Paul's expression ἐν σαρκί, "Vom klassischen Griechentum her ist sie unbegreiflich." Käsemann, *Römer*, 180.

[99] Stowers, *Rereading*, 277.

[100] Elder, "Wretch," 743.

[101] Graham Stanton has similarly called for attention to both "scriptural and nonscriptural" stories in Paul, without setting them against one another as alternatives, Graham N. Stanton, "'I Think, When I Read That

6.5. The Unified "I": A Christic Autobiography in an Adamic Body

The first four parts of this chapter discussed the OT background for Romans 7 from Sinai, Eden, indwelling sin, and typological correspondence with Psalms of lament. Now we turn to discuss Paul's argument in order to place these pieces into their proper contexts.

6.5.1. The Character of Sin in 7:1-6

In chapter 5, we saw that personified Sin finds its origin in Genesis 4:7 and is therefore an entity that emerges from and within Adamic humanity, reigning through and over Adamic humanity. Furthermore, the textual connections between Genesis 4:7 and 3:16b create an association between Cain and Sin, analogous to the cursed marriage union. Turning to Romans 7, then, as we find Paul discussing the relationship between humanity and Sin, he uses marriage as his analogy. Furthermore, as Paul develops the relationship between Sin, Law, and the "I", Sin's reign is described through the particular command "Do not desire" (Οὐκ ἐπιθυμήσεις, 7:7).

Thus the personified entity "Sin" in Romans 7 is in continuity with its Genesis 4:7 predecessor. It reigns over Adamic humanity (not only its Jewish subset, see 6.2.1); it does so through enticement and by provoking desire; and Paul can describe its reign with the analogy of the Edenic institution of marriage.[102] All these features lend support to the

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Sweet Story of Old': A Response to Douglas Campbell," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce W. Longenecker (Louisville: Westminster John Knox, 2002), 131.

[102] 7:1-6 neither directly alludes to Eden, nor can be reduced to an Edenic context. Nevertheless, marriage was alluded to in Genesis 4:7 where personified Sin first appeared, and marriage is the law that Paul has chosen for illustrating the Sin-Law relationship. It is difficult to know how much can be drawn from this apparent relationship, but it is suggestive of at least some connection. Nicholas Meyer suggests, in a similar vein, that "[i]t is possible that Paul thinks of the transgression of Eve as somehow a breach of her covenantal (i.e., marriage) relationship with Adam and that both in 2 Cor 11:2 and Rom 7:1-6 the notion of marital infidelity leads him to think of the events of Eden (cf. 1 Cor 6:15-16). These connections, which are admittedly opaque,

conclusion that "Sin continues to be the major 'character' in the argument"[103] – or at least, one of the three major characters alongside Law and "I".[104]

6.5.2. The Relation of "You", "We" and "I"

Will Timmins' study of the "I" in Romans 7 incorporates a careful investigation of shifts in grammatical person and number throughout Romans 5-8. He draws particular attention to the relationship between the second person plural "you" of 6:11-7:4b, the first person plural "we" of 7:4c-7a, and the first person singular "I" of 7:7b-25.

The first shift, from second to first person plural in 7:4, coincides with the address ἀδελφοί μου, a phrase which marks "Paul's solidarity with his readers as particularly prominent",[105] and occurs within a dependent clause, "presuppos[ing] an unchanging subject", and therefore "a very close identification on the part of the author with his readers".[106] That is, the "we" includes both Paul and his audience.

The subsequent shift from "we" to "I" must therefore be read in light of this "very close identification". The "we" has activated "authorial 'presence'" in the discourse,[107] and so the subsequent shift to "I" *continues* that "presence" without undermining the identification of

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are nevertheless conceivable from a tradition-historical perspective and numerous enough to merit consideration." Meyer, *Adam's Dust*, 204. This line of reasoning should be distinguished from the suggestion that Eve's transgression was itself in some way sexual, e.g. Barrett, *First Adam*, 17. The curse effecting marriage (3:16b) and the allusions to these effects with regard to Cain and Sin (4:7) both belong to the *effects* that follow the transgression, not the transgression itself.

[103] Gaventa, "Shape," 77. She is summarizing Meyer, "Worm."

[104] Timmins, *Romans 7*, 92, but noting that within this drama "Paul's focus is on the malevolency of sin", 94.

[105] Timmins, *Romans 7*, 100.

[106] Timmins, *Romans 7*, 101.

[107] Timmins, *Romans 7*, 101.

the author with his audience.[108] Timmins concludes that "[t]he most natural way to read this latter shift is as a movement from an inclusive 'we' to a representative, paradigmatic 'I'."[109] Put simply, the "I" is Paul speaking as a person who is representative of his audience.

Taking the "I" of Romans 7:7b-25 as *representative* of the "we",[110] it must therefore similarly *represent* the "you" in both its plural (6:11-7:4b) and singular (8:2) forms. That is, Paul's "experience is expressed as *typical* of that of all believers",[111] indicating a typological correspondence between "I" and "you". This correspondence between Paul and his Roman audience is easily explicable through Paul's Adamic and Christic typology: Adam and Christ stand as the two prototypes, "I" speaks as a representative of one of these types, to a "you" that shares with him in that type. The next question, then, is *which type*?

6.5.3. Conclusion: The Adamic Representative of 7:7-11

In 6.1 we observed in 7:7-11 a clear allusion to Israel at Mount Sinai, and in 6.2 we observed a more subtle typological correspondence between the "I" and the Eden narrative, reinforced by echoes of *desire* and *deceit*. One approach among interpreters has been to choose between the two backgrounds,[112] but this is problematic in that both are readily discernible. Those

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[108] "The 'I' of 7:7-25 stands out from the 'we' whom he represents, but does not stand *apart*, since his experience is expressed as *typical* of that of all believers." Timmins, *Romans 7*, 107. Italics original.

[109] Timmins, *Romans 7*, 106. Meyer makes a similar, if briefer, argument: "The first person of vv.7-8 must be capable of representing Paul, inasmuch as he is making an argument from experience: The 'I' in vv.7ff must be seen in relation to the 'we' in v.5", Meyer, *Adam's Dust*, 207, note 100.

[110] Cf. "The singular "I" in 7:7 and "you" in 8:2 are both representative of the "we" on behalf of whom the "I" speaks." Timmins, "Doppelgänger," 392.

[111] Timmins, *Romans 7*, 107. Italics original.

[112] An example of such a choice is found in Goodrich as he recognises an allusion to "the garden incident", but effectively eliminates its significance by arguing that "to bring the allusion to the garden to the forefront of the narrative, and thus to attach the experience of εγώ to all of Adamic humanity, is not only to ignore the specific referent of νόμος in this passage, but also to minimize the particularity of the period from Moses to Christ."

who prioritise one identity of the "I" over another seem to assume that the options are independent of one another (see Figure 6-1). Another approach is simply to accept a certain vagueness in the "I".[113]

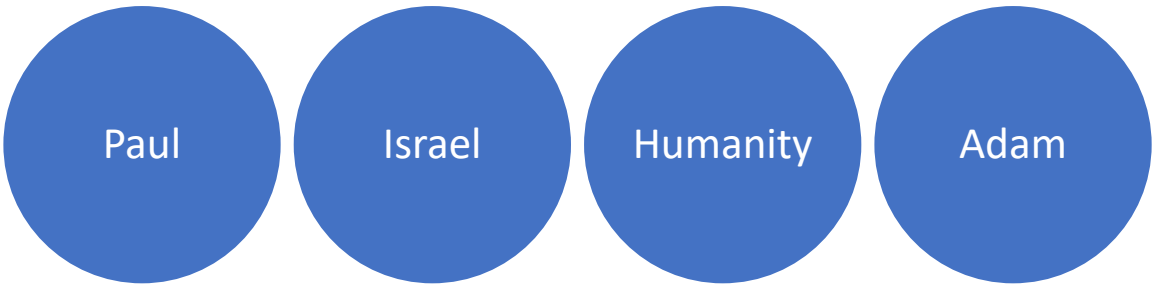

Figure 6-1: Suggested Referents of the "I" in Romans 7

Clarity can be obtained, however, by carefully attending to Paul's anthropological typology. In contrast to some Jewish views of Paul's time, Paul does *not* recognise a fundamental difference between Jews and Gentiles with regard to sin (see chapter 2),[114] but instead maintains a fundamental distinction between Adamic humanity and Christic humanity (see chapter 4). Given these two anthropological choices (and these two choices alone), the Israelites at Sinai properly belong within Adamic humanity. Though God chose them out of the nations, it was not because they were fundamentally different from the other nations (Deut 9:4-6); they retained the same Adamic nature.

Goodrich, "Sold," 490. Goodrich subsequently seems to recombine the "three layers" of Eden, Sinai, and Paul (p. 491), but the Edenic layer is practically emptied of any significance.

[113] e.g. Dodd, *Paradigmatic "I,"* 234. Crisler is less vague, but despite affirming that "the ἐγώ is a polyvalent figure", fails to explain *how* "proposed identities such as Adam, Israel, Paul, and the like are not mutually exclusive." Crisler, *Romans as Lament*, 83, 116. Cf. Crisler, "'I' Who Laments," 81.

[114] Contra Stowers, *Rereading*, 277.

The Sinaitic encounter with divine law can therefore be understood as a particular (and indeed, the primary) encounter between Adamic humanity and divine law. In this sense, Israel's sins at Sinai and throughout her history did not belong to one ethnicity alone, but were a recapitulation of Adam's failure, a demonstration of the depth and inescapability of the Adamic predicament. Israel represents the predicament of all nations.

There is therefore no need to choose between the Adamic and Sinaitic backgrounds in Romans 7:7-11.[115] Paul has presented this as a story of an *Adamic* "I" encountering divine law, an encounter that receives its fullest expression in the history of Israel. Furthermore, Paul does not single out Israel as *uniquely* failing when confronted by divine law; instead, they are *representative* of humanity. There is no contradiction between these contexts; Adam's story becomes Israel's story *because the Israelites are Adamic people*.[116] "The Edenic setting … demonstrates that Paul launched his polemic against the normative authority of the law on a *universal* anthropological basis."[117]

Therefore, rather than seeing the various possible identities of the "I" as independent options, the representative view enables Paul to speak as a representative of the "we" (Rom 7:4-7a),

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[115] Wright is correct to deny that there is an "either-or" choice between the two. At the risk of forcing too fine a distinction, however, I question whether "Paul's *whole* point is that when the Torah arrived in Israel she recapitulated the sin of Adam." Wright, *Climax*, 227; my italics. Wright seems to be claiming that Paul's primary point is that "Israel … is in Adam too – and the Torah proves it" (Wright, *Climax*, 227.), and in so doing places Israel at the centre of this discourse and Adamic humanity in the background. I suspect there is a risk here of confusing the main point with a background assumption: His point is rather that *this* is what happens when humans (like the Israelites) encounter divine Law. As Vlachos has observed, "in the historical sweep of 5:12-21, Eden and Calvary are *epochal*, whereas Sinai is *parenthetical*", Vlachos, *Knowledge*, 196.

[116] Cf. "Adam's deed is determinative for the experience of life under the Mosaic law", Timmins, *Romans 7*, 134.

[117] Meyer, *Adam's Dust*, 210. My italics. Cf. Busch, "Paul, by referring here to the scene of the primeval transgression, clearly intends to describe a universal experience", "Eve," 17.

of Israel, and (noting the past tense of 7:7-11) of Adamic humanity, all at the same time.[118] They are overlapping categories (see Figure 6-2).

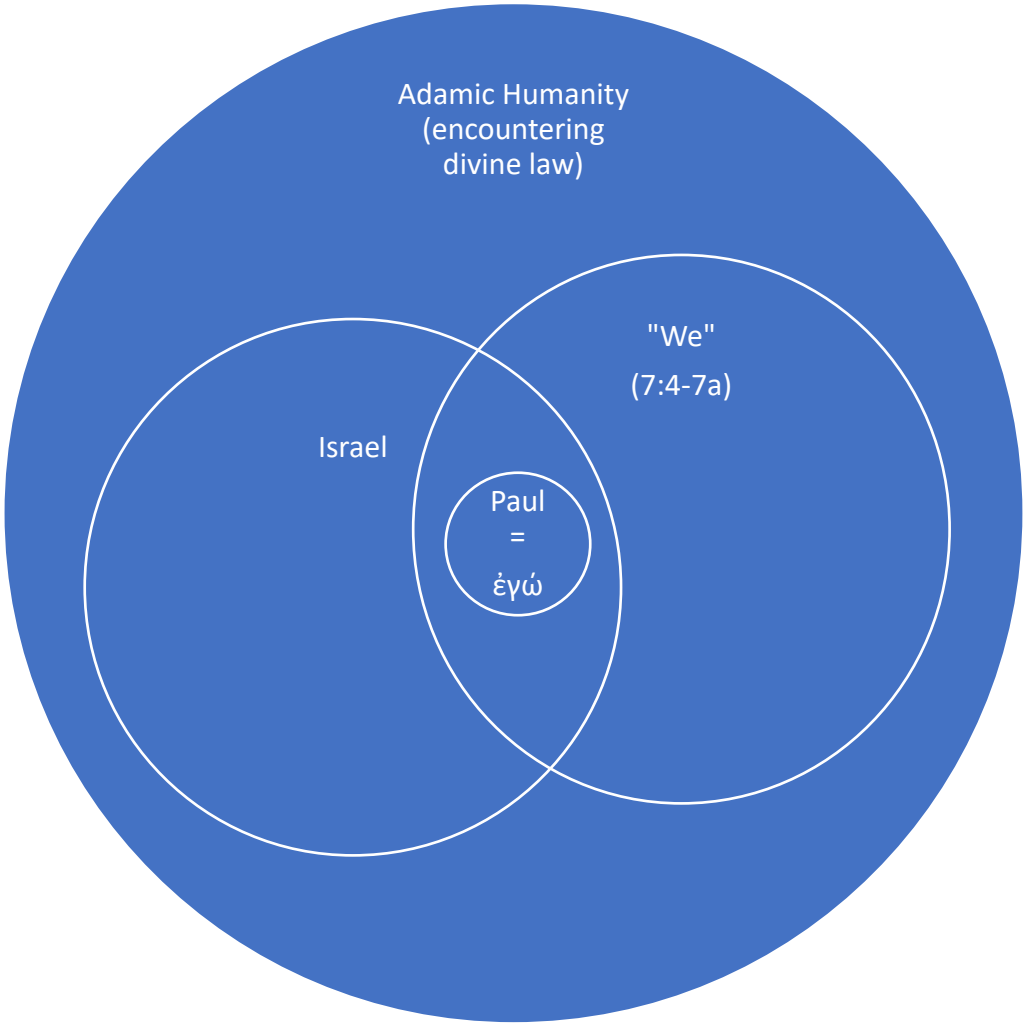

Figure 6-2: The Representative "I" of Romans 7

By relating the various options in this way, we can coherently explain how this passage contains "echoes not only of Israel's experience, but also of Adam and Eve, in such a way

[118] Timmins similarly stresses that the "I" in 7:7-11 is representative of both Adamic humanity and "we", but is not explicit about its relation to Israel, Timmins, *Romans 7*, 135–36.

that *Paul's own* pre-Christian biography is also drawn in."[119] Paul belongs to each group, so represents and can speak for each.

On this reading, there is no barrier to reading the "I" of 7:7-11 as Paul's self-reference, and no matter the controversy that has engulfed this passage, reading Paul's "I" as a reference to himself remains the most natural reading.[120] Objections to an autobiographical "I" have tended to reject the notion that this was Paul's *specific* experience, and it is certainly not the case that the "I" is Paul alone, without wider significance.[121] On a representative reading, Paul is not narrating his *particular* experience as he understood it at the time, but his *representative* history as he understands it from his present perspective.[122] His narration

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[119] Gathercole, "Sin in God's Economy," 160. Italics original.

[120] Moo notes the failure of scholars to demonstrate clear examples where an author is clearly excluded from his own "I": "Since Kümmel's monograph, appeal to several passages in the Dead Sea Scrolls has been made in order to buttress the 'purely' rhetorical view (IQS 11.9-10; 1QH 1.21-23; 3.24-26). But here, too, the first person singular construction, while generalizing, almost certainly includes the writer. Nor do there appear to be any occurrences of the first person singular in a narrative construction in Paul which exclude the apostle." Moo, "Israel," 129. For the Qumran literature cited by Moo, see e.g. Bardtke, "Considérations"; Svend Holm-Nielsen, *Hodayot: Psalms from Qumran*, ATDan (Aarhus: Universitetsforlaget, 1960), 75; Karl Georg Kuhn, "New Light on Temptation, Sin, and Flesh in the New Testament," in *The Scrolls and the New Testament*, ed. Krister Stendahl, Christian Origins Library (New York: Crossroad, 1992), 102. Kuhn, in a similar vein to this study, describes the Qumran "I" as being "as in Rom. 7 … gnomic, descriptive of human existence."

[121] Even decades before Kümmel's rejection of a Pauline "I", Hodge was emphatic in denying that the "I" was Paul alone: "That [Paul] does not speak for himself only; that it is not anything in his own individual experience, peculiar to himself, is obvious from the whole context, and is almost universally admitted." Hodge, *Romans*, 347. Cf. Werner Georg Kümmel, *Römer 7 und die Bekehrung des Paulus*, UNT 17 (Leipzig: Hinrichs, 1929).

[122] Moo is therefore correct to claim that "Paul is … looking back … from his Christian insight, characterizing his relationship with the law as resulting in death." Moo, "Israel," 125. He is less correct, however, to say that "Paul is … looking back on his Jewish *experience*" (my italics), as "experience" usually implies a subjectivity that may or may not be applicable. Theissen, while helpfully excluding the fictive "I" as a viable reading of Romans 7, is less helpful when he describes "an 'I' that combines personal and typical traits" without describing which traits are personal (Paul alone) and which are typical (Paul as representative), Theissen, *Psychological*, 201. Rather, a representative "I" that is not entirely representative seems self-contradictory.

occurs from the standpoint of his present knowledge, so there is no need to assume he was conscious of his predicament at the time,[123] and there is no necessary contradiction with his past assessment in Philippians 3:6, where he writes of his understanding at *that* time.[124] The past tenses of 7:7-11 narrate a history shared by every Adamic human who has encountered a divine command.[125]

The Edenic typology and echoes in 7:7-11 therefore reinforce the applicability of the outer circle of Figure 6-2. Nothing in Paul's discourse explicitly narrows the focus from multi-ethnic humanity to its Jewish subset, and the Edenic typology and echoes demonstrate that that is not an oversight. Paul speaks in the past tense as a representative of Adamic humanity.[126]

6.5.4. Conclusion: The Christic Representative of 7:14-25 Speaking From Exile

The major shift between the "I" of 7:7-11 and the "I" of 7:14-25 is the move from aorist to present tenses.[127] In attending to Paul's various references to the Jewish scriptures, however,

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[123] Theissen describes him "becoming conscious of a previously unconscious conflict between the flesh and the law", Theissen, *Psychological*, 177.

[124] Dodd, *Paradigmatic "I,"* 223; J. M. Espy, "Paul's 'Robust Conscience' Re-Examined," *NTS* 31.2 (1985): 161–88.

[125] One objection to any view that includes Paul within the "I" that I have not dealt with directly is the charge that Paul was never "alive apart from the law" (7:9), but this neglects Paul's early childhood. No matter how early his introduction to the Law was (even if his circumcision on the eighth day is considered an encounter with the divine command), Paul was (at least briefly and logically) "alive apart from the law".

[126] Cf. Vlachos, Romans 7:7-11 "is … an account of Paul's encounter with the law patterned after Adam's." *Knowledge*, 212, note 61.

[127] Contrary to Chang, the change in tense cannot be simply dismissed as "of *no* temporal significance". Though Greek verbs do not always encode temporal reference, neither are they merely "a stylistic device", Hae-Kyung Chang, "The Christian Life in a Dialectical Tension? Romans 7:7-25 Reconsidered [변증법적 긴장 속에 사는 크리스천의 삶? 로마서 7:7-25를 재^하며]," 성경과 신학 39 (2006): 85. Italics original. Rather, the past and present of the "I" are crucial for understanding the story he narrates. "[T]he only basis for such a judgment

we find another shift: Where 7:7-11 alludes to Sinai and echoes Eden, these references do not continue into Paul's "present".[128] Instead, we find that the "I" turns from recounting his predicament (7:7-11) to lamenting it (7:14-25), and in so doing, echoes exilic lament (see 6.4). Furthermore, the "I" of 7:14-25 distinguishes between *himself* and *Sin within him* (7:17, 20) in a manner that has no scriptural precedent (see 6.3). It is therefore not only the tense that changes, but also the scriptural matrix from which "I" speaks. The speaker's identity does not change,[129] but his pattern of life of life has changed. "I" has "converted".

The shift from past to present is therefore a shift from Paul's past (pre-conversion/Adamic person) in 7:7-11 to Paul's present (post-conversion/Christic person) in 7:14-25.[130] He speaks of a *past* experience common to Adamic persons, and a *present* experience common

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[that the present tenses refer to Paul's past] lies in this supposed impossibility [of the present tenses referring to Paul's present]; there is nothing in Paul's *language* to suggest that he is remembering the past rather than describing the present." John Knox, "The Epistle to the Romans," in *The Interpreter's Bible* (New York: Abingdon, 1954), 499; Cf. Morris, *Romans*, 285 note 70; Seifrid, *Justification*, 234; Packer, "Wretched Man," 79; Timmins, *Romans 7*, 156.

[128] Cf. Dodd, *Paradigmatic "I,"* 231; Meyer, *Adam's Dust*, 212. Meyer rightly allows some continuity in "the history of the effects of Adam's sin", but not the Adam typology (which he calls "the model of Eden").

[129] Kidwell has argued that a change in the identity of the "I" from verse 14 as "extremely unlikely", Kidwell, "Adamic Backdrop," 105.

[130] James D.G. Dunn, "Romans 7:14-25 in the Theology of Paul," *TZ* 31 (1975); Morris, *Romans*, 287; Barrett, *Romans*, 142–43; Mark A. Seifrid, "The Subject of Rom 7:14-25," *NovT* 34.4 (1992): 330–31; Richard N. Longenecker, *Paul: Apostle of Liberty*, 2nd ed. (Grand Rapids: Eerdmans, 2015), 88; Timmins, *Romans 7*, 198. Cf. "In Romans 7:7-13 Paul] described what happened to him when he lived in 'this present age'; here [in Romans 7:14-25] 'the age to come' has already arrived, although the old age has not yet passed away. He is a man simultaneously living on two planes … sadly aware of the strength of indwelling sin that keeps pulling him down to the lower plane." F. F. Bruce, *The Epistle of Paul to the Romans: An Introduction and Commentary*, TNTC (London: Tyndale, 1963), 151.

to Paul ("I") and his audience ("you"): the present experience of Christic persons as they remain in Adamic bodies.[131]

The principal objection to this view is that various aspects of the present-tense "I" do not appear to conform to Paul's depiction of the believer elsewhere. For example, 7:14b describes the "I" as "unspiritual" (NIV), and 7:23 describes the "I" being "taken captive" (αἰχμαλωτίζω) by sin. A closer look at these descriptions, however, shows that the ongoing reality of Sin for the "I" of 7:14-25 is consistently located in the *physical body*, which is distinguished from "the inner person" (τὸν ἔσω ἄνθρωπον, 7:22).[132] That is, Paul confines his negative portrayal of his present to the continuity of his *Adamic body*. Despite his more fundamental conversion to belong not to Adamic, but to Christic humanity, his body has not

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[131] Similarly Crisler, "Paul describes an experience common to any embodied person (ἐν σμώατι [sic]/σαρκί), but it is one that is only fully recognized and able to be articulated by those in Christ (ἐν Χριστῷ)." Crisler, "'I' Who Laments," 80–81; cf. Middendorf, *Storm*, 263. Paul Meyer, on the other hand, has objected to interpreting Romans 7 through such "binary language", whereby there are two (and only two) groupings that might characterise the "I". (Meyer designates the opposites as "godly" and "ungodly", but I understand these terms to be more or less equivalent to my own terminology of "Christic" and "Adamic".) But in attending to the continuity of Paul's Adamic and Christic categories throughout Romans 5-7, we see that this binary is the same one that Paul constructed in Romans 5:12-19, as two kingdoms are characterised by their two heads. The "binary" choice of Adamic versus Christic perspectives is, therefore, native to the text and neither "coerc[ive]" nor "anachronis[tic]", contra Meyer, "Worm," 64. Cf. "[Paul] sees two, and only two, power structures at work within [the cosmos] (5:12-21)", Barclay, "Christ-Gift," 59.

[132] In recognising an *inner person/body* distinction within Paul's thought, it is not necessary to assume that the distinction corresponds to a Platonic dualism (e.g. Stowers, *Rereading*, 279.), or any other form of substance dualism – or even that the distinction implies separable parts. There is no space here to enter into the necessary philosophical questions to determine the relation between these *inner* and *bodily* realities and Paul's anthropology, but I suspect that the distinction is better understood with reference to relational networks and/or human *telos* rather than substances. Similarly Dunn writes, "As is the case with all writers who are influenced more by Hebrew than by Hellenistic thought, Paul's anthropological terms view man as a whole from different aspects rather than by subdividing him into different parts. Sarx then is an aspectival or relational term rather than a partitive term—man is flesh, not, man has flesh." Dunn, "Romans 7:14-25." Cf. Craig S. Keener, *Romans*, NCCS (Eugene: Cascade, 2009), 95–97; Barclay, "Christ-Gift," 67; cf. Barclay, *Gift*, 504.

yet changed.[133] He has a "two-sided experience: the uplifting of the Spirit and the downdrag of sin both operate",[134] with the latter belonging to his untransformed Adamic flesh.

The bodily locus of Sin is seen first in "I"'s description of himself as σάρκινος (7:14). The NIV's translation "unspiritual" is misleading. Though contrasted with the "spiritual" (πνευματικός) Law, σάρκινος is not a mere negation of πνευματικός (as if Paul had written οὐ πνευματικός), but a description of his embodied nature: He continues in his (Adamic) fleshly body.[135] The ongoing enslavement of the "I" to sin is specifically assigned to this material fleshliness, as the masculine singular participle "being sold" (pass. of πιπράσκω) stands in apposition to σάρκινος, so that the dominion of Sin is over the flesh in particular. Likewise, the phrase "sold under Sin" probably alludes to Isaianic exile, suggesting that the "I" who is "sold under Sin" does not by nature belong there.[136] The converted "I" has moved from Adamic to Christic humanity, but his body remains unchanged: fleshly, Adamic, foreign to his new Christic self, and under the dominion of Sin. "I" is exiled in a foreign body.

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[133] Paul expects the Christic *body* to come only with Christ's return, 1 Cor 15:23.

[134] Packer, "Wretched Man," 78.

[135] For a more detailed discussion of the meaning of σάρκινος both in Paul and here, see Timmins, *Romans 7*, 140–41. In particular, Timmins notes that the general distinction between -ινος and -ικος suffixes appears to apply, with σάρκινος describing what a person is "made of", rather than the realm a person "belongs to" (which would be described with the -ικος suffix). That is, "I" here speaks of his Adamic/fleshly embodiment, as distinct from belonging to the Adamic realm. The adjective πνευματικός, on the other hand, refers to the realm the "I" belongs to. There is a mismatch between his *substance* (Adamic) and his *realm* (Christic). Cf. James Hope Moulton and Wilbert Francis Howard, *A Grammar of New Testament Greek* (Edinburgh: T&T Clark, 1929), 2:378–79.

[136] Paul's "self-designation of being 'fleshly, having been sold under sin' (7:14) is only a contradiction of the believer's freedom from in in Rom 6 if it is read as a statement of ontological identity." Instead, "it describes an anthropological condition", Timmins, *Romans 7*, 90.

Then in 7:18, as the "I" denies the presence of "good" (ἀγαθός) in himself, he qualifies the statement – the good is not "in my flesh" (ἐν τῇ σαρκί μου).[137] Such a qualification would be entirely unnecessary if he had simply meant "in me", but instead he maintains an ongoing distinction within himself, described variously as *me* versus *sin dwelling in me* (7:17, 20), the *inner person* versus the (implied) *outer (or bodily) person* (7:22), and *mind* versus *flesh* (7:25).[138] Even at 7:21, the desire to do good is implicitly internal (belonging to his inner, Christic self) while evil (κακός) is external (παράκειμαι, denoting something close at hand,[139] and therefore outside the self).

Similarly in 7:23, "the law of sin" (ὁ νόμος τῆς ἁμαρτίας) that takes the "I" captive "is in my members" (ὄντι ἐν τοῖς μέλεσίν μου). This qualification is significant both in stopping short of locating the law of sin "in me" (ἐν ἐμοί), and in drawing explicit attention to its bodily reality (μέλος).[140] This phrase contains an implicit dissociation of the self from his own body, similar to the ongoing distinction described above. Furthermore, the language of "taking captive" (αἰχμαλωτίζω) continues the exilic theme.

Next, in 7:24 the "I" calls out in despair, "Wretched person that I am! Who will deliver me from this body of death?". This verse also locates the problem specifically in the body (σῶμα). "I", in his ongoing struggle with Sin, does not cry out for deliverance from Sin, nor from death *per se*, but "from this *body* of death" (ἐκ τοῦ σώματος τοῦ θανάτου τούτου).

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[137] As Paul denies that "the good" dwells in his *flesh* (7:18), note that he also denies that "we" are "in the flesh" (ἐν τῇ σαρκί, 7:5). The denial that good dwells in the flesh of the "I" is not, therefore, a denial that good dwells in the "I" himself.

[138] Barrett, *Romans*, 139.

[139] BDAG, 766.

[140] BDAG's first definition of this word is explicit on this point: μέλος is "a part of the human body", BDAG, 628.

Finally, Paul's concluding statement of 7:25b repeats the dual realities faced by the "I", but relates the negative, sinful aspect of his reality directly to the flesh (σάρξ).

Wherever the "I" of 7:14-25 encounters Sin, therefore, Sin is explicitly tied to a bodily reality that is distinguished in some way from the true self.[141] The law-loving attitudes ascribed to the inner person belong to the Christic "I"; the ongoing struggle against Sin belongs to the unchanged Adamic body.[142]

The present Christic "I" remains exiled in foreign, Adamic flesh, and this is the source of his lament while he looks forward to future deliverance (7:24). Therefore, Paul's "I" continues to be self-referential in its present tense, speaking of his own ongoing "exile" in an Adamic body, but also representative, speaking of the same tension in the lives of his Roman audience. Just as the "I" of 7:7-11 was Paul speaking in the past tense as a

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[141] There is therefore no need to regard these descriptions as "hyperbolical", contra Johansen, "Confessions in DSS," 105; cf. Keener, *Romans*, 93.

[142] Wedderburn alludes to this struggle without specifically identifying its locus in the body: "[T]o pose the alternatives here in terms of either redeemed or unredeemed perhaps distorts the issue. For Paul the redeemed man yet has to struggle with the unredeemed in himself … our old natures, our Adamic natures, still struggle on, even in Christians", Wedderburn, "Adam," 422. Myer similarly attributes to Augustine the view that a tension exists, but does not identify its locus: "Augustine could view the self as simultaneously inhabiting two corporate personas, two agencies, two directions of life—Christ and Adam." Myers, "Gardens," 41. Timmins, however, is clear in identifying the body as the locus of tension, "Lament persists alongside the shout of victory for as long as the believer dwells *in the body of death*." Timmins, "Doppelgänger," 405, my italics; cf. 407. Cf. Crisler, "'I' Who Laments," 82; Carter, *Power of Sin*, 177. Barclay, while commenting primarily on Romans 6 and 8 with only a passing mention of 7:24, describes this same "incongruity" of people who are simultaneously alive and dead; Believers have mortal bodies/corpses (6:12; 7:24; 8:10, 11) that "are bound to death … as a residue of their Adamic heritage", while "in another [respect] they are alive, in a 'life from the dead,' the eternal life that is at source uniquely Jesus-life." Barclay, "Christ-Gift," 65; cf. his discussion of the "body", 66-69.

representative of the "we", Israel, and Adamic humanity, the "I" of 7:14-25 is Paul speaking in the present tense as a representative of Christic humanity (including the "we") in their ongoing exile in Adamic bodies.

6.5.5. Postscript: Why the first person ἐγώ?

Why did Paul choose to write this section of Romans in the first person? One possible answer has been that it is strictly autobiographical, recounting his own particular experiences. This answer has been widely rejected, however, at least since the work of Kümmel.[143] "A fairly strong consensus seems to have emerged that [Romans 7] is not autobiographical in any sense that allows it to yield details about Paul's personal life".[144] So why does *this* portion of Paul's argument slip into the first person singular when it does not apply singularly to Paul?

Middendorf, for example, suggests that "Paul is using the first person singular in order to make [his] point very clear to his readers",[145] but does not say what, precisely, the first person clarifies. He seems to be alluding to a rhetorical effect, but is himself unclear on what that effect is or how it functions.

One reason for Paul's choice of the first person pronoun may be that the concrete example (Paul himself) is more effective at reshaping beliefs than impersonal statements (e.g. τίς, "someone") would be. Psychologists have understood for some time that people's beliefs are not easily reshaped by generalities. Two experiments conducted by Richard Nisbett and Eugene Borgida demonstrated that, when given statistical information about the behaviour

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[143] Kümmel, *Römer 7*.

[144] Meyer, "Worm," 59–60. Cf. Moo, "Israel," 126.

[145] Middendorf, *Storm*, 263.

of a group, students made *no* adjustment to their guesses about the behaviour of individuals within the group, and learnt nothing about their own probable behaviour. They simply ignored the general information and continued to apply their pre-existing assumptions about human behaviour and about themselves. Nisbett and Borgida famously concluded: "Subjects' unwillingness to deduce the particular from the general was matched only by their willingness to infer the general from the particular."[146]

Paul faces an analogous challenge in arguing that the Law is ineffective for salvation. Given the very high view of the Law in Judaism, by stating a *general* truth along the lines that "law doesn't fix the problem of sin", Paul may have risked his hearers failing to "deduce the particular" – that the Law couldn't fix *their* problem of sin. General truths are rhetorically ineffective at changing beliefs, including beliefs about oneself.

By *particularising* the argument in a single representative individual, however, Paul greatly reduces the chances that a Jewish (or Law-abiding Gentile) reader will unconsciously exclude themselves from the point Paul is making. To the contrary, the *particular* example leads the reader to *generalise* Paul's point – "to infer the general from the particular" – and apply it universally, and therefore, to themselves. Paul's choice of "I" seems, in light of modern psychological insight, to be maximally rhetorically effective.[147] Though it would be anachronistic to claim that Paul understood the modern psychology, it is enough that he understood the *rhetorical effect* of his choice: Especially when making controversial claims

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[146] Richard E. Nisbett and Eugene Borgida, "Attribution and the Psychology of Prediction," *J Pers Soc Psychol* 32.5 (1975): 939.

[147] Cf. Brian Dodd, "[Paul's] 'I' models the main contention of his argument. … [This is] sound pedagogy and effective psychagogy", *Paradigmatic "I,"* 234, 238.

regarding a person's self-perception, concrete examples are more persuasive than general statements.

At least part of Paul's reason for choosing a representative individual, then, is its persuasiveness. But why a *first person* representative? A singular *you* would be equally concrete, but would suffer from being far more combative. For the person who sees themselves as keeping the Law, such an accusation would almost certainly be deeply offensive – and offensiveness is a poor means of persuasion! A singular "I", however, ensures that Paul is included in the scope of his controversial statements. The failure of Law in the face of Sin is not a problem with *you*, but with *us all*, beginning with *me*.[148] As Timmins has put it, "[b]y use of a paradigmatic 'I', Paul can both defend his own stance as well as indirectly – and, therefore, sensitively – engage his audience on this most critical of issues."[149]

A third and related reason for the first person address may be the ability of the "I" to draw the reader in so that she *identifies* with the experience of the "I". Following Meyer's observation of Romans 7's "seeming propensity to evoke from the reader analogy and comparison with one's own apparently similar experiences",[150] Gaventa has argued,

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[148] "[T]he self functions in a representative way as a type or paradigm *for others*." Meyer, "Worm," 60. My italics.

[149] Timmins, *Romans 7*, 103. Cf. Brian Dodd's claim that there is perhaps "a wise pastoral dimension to this technique", *Paradigmatic "I,"* 238.

[150] Meyer, "Worm," 59. Cf. "Indeed, the whole point of Paul's account seems to lie in making his readers themselves experience the experiences of the self that he is recounting." Troels Engberg-Pedersen, *Cosmology & Self in the Apostle Paul: The Material Spirit* (Oxford: Oxford University Press, 2010), 168.

> As Paul brings to a culmination his long argument about Sin, he does so neither by telling nor by showing but by drawing his audience into the experience of the collision between the psalmist's voice and the workings of Sin as those workings have been revealed in the gospel. … the text is actually doing its work of evoking our identification with the wretched one who cries out for deliverance.[151]

If Romans 7 is understood as an individual speech – whether from Paul or another person through speech-in-character – this "propensity to evoke … analogy" is a communicative mis-fire. It is the speech of one person, and readers who see their own experience in the text are illegitimately projecting themselves upon it. If, on the other hand, the "I" speaks representatively, this text's apparent – perhaps unparalleled – ability to evoke identification from so many of its readers is a carefully constructed feature of Paul's text. He has crafted this short autobiography for this purpose, and, the evidence seems to suggest, has done so masterfully.

Why would framing his argument as autobiography evoke such identification? This brings us back to Myers' questions from the start of the chapter: "Why is autobiography even possible? How can we presume that the story of one life has any wider significance for other human lives?"[152] Put simply, it is because all human beings are born according to one type and share in the same fundamental story, *in Adam*, and all human beings are offered the

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[151] Gaventa, "Shape," 90. Gaventa argues that the text cannot impose such an identification, but rather *invites* it. As an analogy, she cites the hymn "Amazing Grace" with its line "wretch like me", arguing that "there are people who decline to sing 'Amazing Grace', protesting that they have never been 'wretches' in need of salvation. They resist the implicit invitation of the 'I' of that hymn." Gaventa, "Shape," 80.

[152] Myers, "Gardens," 57.

invitation to change instead into the new type and belong to a new story, *in Christ*. Therefore, each of us is invited to recognise ourselves in Paul's story, the story of the Adamic person who becomes a Christic person while still waiting for their final deliverance from their Adamic bodies. While we wait, however, Sin remains in the body as an ever present danger, constantly seeking to arouse desires that lead to death.

7. Sin Eliminated: The Hope of Christic Humanity in Romans 8

The previous chapters have traced the story of Sin in Romans. This personified entity (chapter 3) entered the stage (chapter 4), reigned over Adamic humanity by provoking desire (chapter 5), and remains a force even for Christic persons as they remain in their Adamic bodies (chapter 6). As we come to Romans 8, however, Paul's story of Sin draws to a close, bringing the Christic hope into focus. As Paul returns to his theme of hope (cf. 5:2), we find the final allusions to Genesis 2-4 in the body of Romans, the subjection of creation to "futility" (8:20) and creation's "groaning" (8:22) as a result of Sin's presence in the world.[1]

This chapter will examine the end of Sin's story with its implications for Paul's hope. First, Sin has already been "condemned" (8:3), but still has effects upon the world (8:10) so it has not yet been eliminated. Paul still hopes for the finale of Sin's story (7.1). The scope and nature of Sin's ongoing effects will then be considered in order to understand *what* is lacking in the present age, and therefore the positive content of Paul's hope (7.2). Finally, we will consider *how* Paul anticipates that his hope will be fulfilled (7.3). Where Sin's story began as it entered the world through Adam, complicating God's purposes, the story's dénouement sees the fulfilment of Paul's *hope*.

7.1. Hope Unfulfilled: Sin Condemned but Execution Pending

Romans 8:1-17 describes the ongoing tension of the present age. On the one hand, there is life "according to" or "in" the flesh (κατὰ σάρκα, 8:4, 5, 12, 13; ἐν σαρκί, 8:8, 9); on the other, there is life "according to" or "in" the Spirit (κατὰ πνεῦμα, 8:4, 5; ἐν πνεύματι, 8:9).

[1] Keck likewise links the futility of creation in 8:19-22 with Sin's entry into the cosmos in 5:12, Leander E. Keck, *Romans*, ANTC (Nashville: Abingdon, 2005), 211.

These opposing "modes of behavior"[2] belong to Adamic and Christic humanity respectively, as can be seen by the ends to which they each lead in 8:6 – either death (Adamic/flesh) or life (Christic/Spirit).[3] "The mindset of the flesh is death", just as in 5:21 "Sin reigned in death". Likewise, "the mindset of the Spirit is life and peace", just as in 5:21 "grace reigns through righteousness for eternal life".

Romans 7:14-25 described Sin as an ongoing reality for the Christic "I", residing in their (unchanged, Adamic) bodies. Christic persons continue to be "made of flesh" (σάρκινος, 7:14), so Sin continues to afflict them, but they no longer "walk according to the flesh" (κατὰ σάρκα περιπατοῦσιν, 8:4). The flesh is unchanged, but the manner of life, the direction of one's existence, *has* changed. A person's status as either Adamic or Christic (5:12-21) has ethical implications for their mindset and way of life (8:1-17). Nevertheless, Sin maintains an ongoing presence in the life of the believer. As Gaventa comments on the latter part of Romans 8, "Paul regards the human cosmos … as a place which remains disputed territory."[4]

Paul's movement from the self-reflective "I" of Romans 7 to speak of *a way of life* in Romans 8:1-17 corresponds with a shift in his language. In Romans 5-7, we have seen the ongoing personification of "Sin". In Romans 8, however, Paul begins to speak primarily of "flesh" (σάρξ) as the locus of ungodliness. Sin designates a realm; the phrases κατὰ σάρκα and ἐν σαρκί refer to the way of life that belongs to that realm.

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[2] Jewett, *Romans*, 486.

[3] Cf. Keck, *Romans*, 202.

[4] Gaventa, "Neither Height Nor Depth," 273.

The entity Sin has not disappeared entirely, however. In 8:4, Paul announces that "God … condemned sin in the flesh" (ὁ θεός … κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 8:3). There is broad agreement that κατακρίνω here is not only a judicial term but that both the sentence *and the execution of the sentence* are on view.[5] "[K]ατέκρινεν [is] not just sentence pronounced but sentence effected".[6] There are two main reasons for this view. The first is that God is doing something that had been impossible for the Law to do (ἀδύνατον τοῦ νόμου, 8:3).[7] The Law could speak against Sin but was powerless to overcome it, so God's condemnation of Sin must be more than a verbal decree and must in some way overcome Sin. The second reason is that Sin was condemned by Christ's crucifixion, so the sentence has already been carried out.[8]

Nevertheless, while the condemnation of Sin is complete and the sentence has been carried out in *Christ's* flesh, we see that Sin is still present in the bodies of Christic persons:[9] "the body is dead *because of Sin*" (τό … σῶμα νεκρὸν διὰ ἁμαρτίαν, 8:10). God has *already* executed Sin in Christ's flesh but has *not yet* executed it in other bodies of flesh.[10] Morris's

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[5] E.g. Cranfield, *Romans*, 1.382; Dunn, *Romans 1–8*, 422; Fitzmyer, *Romans*, 486; Peterson, *Romans*, 309 note 16; Moo, *Romans*, 503–4; Schreiner, *Romans*, 399–400; Thielman, *Romans*, 381.

[6] Dunn, *Romans 1–8*, 422.

[7] Cranfield, *Romans*, 1.382.

[8] Dunn, *Romans 1–8*, 422; Fitzmyer, *Romans*, 487; Moo, *Romans*, 503; Schreiner, *Romans*, 400; Thielman, *Romans*, 381.

[9] Fitzmyer therefore claims too much when he writes in the past tense, "[i]n this way was destroyed the force that Adam's sin unleashed in the world (5:12)." Fitzmyer, *Romans*, 487. Sin *remains* a force in the world until the eschatological resurrection – even if Christ's death is decisive in Sin's eventual destruction.

[10] Jewett denies that 8:10 speaks of a Christic person's present, seeing σῶμα νεκρόν as an allusion "to the destruction of the sinful body in baptism", not its impending physical death, implying that Sin's elimination is past and complete, Jewett, *Romans*, 491; cf. Käsemann, *Römer*, 216. This seems less plausible, however, than a reference to a "dead" pre-resurrection body. Cf. Cranfield, *Romans*, 1.389; Dunn, *Romans 1–8*, 431; Morris, *Romans*, 309; Moo, *Romans*, 514; Schreiner, *Romans*, 408; Thielman, *Romans*, 386.

analogy is apt: "as when a derelict building is 'condemned'; it is used no more, and demolition *follows*".[11] Likewise, Sin remains *present* in the Christic person's Adamic body, even though God has passed sentence and Sin no longer determines the Christic person's manner of life. For a Christic person, the Adamic body (i.e. flesh) remains, so Sin[12] – while sentenced to death – has *not* been executed. Sin's power is broken by the person's transformation in identity, but Sin is not yet eliminated.[13]

The unfulfilled aspect of Sin's condemnation is also seen in 8:11. Death is a consequence of Sin, but the Christic person's bodily death is overcome only in a future event (future tense of ζωοποιέω).[14] This verse also continues Paul's consistent location of Sin within a specifically *bodily* locus (τὰ θνητὰ σώματα), as the future event that overcomes bodily death is a bodily resurrection.[15] The sinful Adamic body will die (8:10), but in the future, the body will be made alive (8:11).[16]

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[11] Morris, *Romans*, 303. My emphasis. Cf. "Sin is no longer the master over believers, but this does not mean that sin is nonexistent", Schreiner, *Romans*, 408.

[12] Theodoret points out that even in this section where flesh is treated as problematic, the cause of death is "not the flesh but sin", Theodoret of Cyrus, *Commentary*, 1:89.

[13] God's condemnation of sin is "a passing of judgment upon sin which, while not destroying it absolutely, has radically exposed it for what it is (7:13), reversed its deceptive power (7:11) and broken its *necessary* grip upon human life", Byrne, *Romans*, 243. Emphasis original. Cf. Hultgren, *Romans*, 312.

[14] "Pertinet enim ad spem, qua exspectamus redemptionem corporis nostri, quando corruptibile hoc induet incorruptionem et mortale hoc induet immortalitatem." Augustine, "Propositions," 20. Cf. Dunn, *Romans 1–8*, 432; Byrne, *Romans*, 246; Hultgren, *Romans*, 305; Moo, *Romans*, 515.

[15] Jewett suggests that interpreting ζωοποιέω as a reference to "eschatological resurrection … cannot explain" Paul's change in terms from σῶμα νεκρόν to τὰ θνητὰ σώματα, Jewett, *Romans*, 492. To the contrary, the present (Adamic) body will inevitably die, and is in this sense "dead". It will, however, despite its mortality (θνητή) be made alive in the future resurrection as a new Christic body. Cf. Fitzmyer, *Romans*, 491. Jewett's parallel objection that Paul's choice of verb is unsuitable for a reference to resurrection is inscrutable, as is his suggestion that the Spirit's work is not appropriate to a resurrection context.

[16] Matera, *Romans*, 196; Peterson, *Romans*, 314; Schreiner, *Romans*, 410.

A similar delay in attaining the full measure of Christic life is seen in 8:13. Flesh-directed living brings imminent death: "For if you live according to the flesh, you are about to die" (εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνῄσκειν). Death may be depicted here as a future event, but Paul's present tenses for μέλλω with its complementary infinitive ἀποθνῄσκω distinguish them from the future tense ζάω ("you *will* live"). Paul presents Death and life asymmetrically. This asymmetry probably implies death's imminence and thus the "urgency" of Paul's call to his audience to live as Christic people, thus avoiding their impending doom.[17] Resurrection life, on the other hand, is simply a settled future event, and so expressed with a simple future tense.

There is nothing new in pointing out that Paul is hoping for a future event, something that is yet to pass (see esp. 8:24-25). The point here, however, is that Sin's condemnation notwithstanding, Romans 8 continues to present Sin's story as being "in progress" until that future event. Sin is *not* eliminated from Christic persons. Its presence continues – even if it is now limited to a parasitic existence within the flesh, with no ongoing control over a person's destiny. Whatever else Paul's hope may consist of, Sin's final destruction is a critical component.

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[17] Thielman, *Romans*, 388. Byrne recognises this asymmetry, and suggests that "*mellein* … bring[s] home the certainty of … death", Byrne, *Romans*, 246; Cf. Cranfield, *Romans*; Peterson, *Romans*, 315. This is unlikely, however, since the future indicative ζάω is not in any sense uncertain. Fitzmyer sees the contrast as the "natural consequence" of death and a life that is "guaranteed to lead to eternal glory", with the language of "guarantee" perhaps implying greater – not lesser – certainty for the future indicative, Fitzmyer, *Romans*, 492–93. Dunn attempts to have it both ways, arguing that μέλλω denotes both increased "certainty" and "urgency", Dunn, *Romans 1–8*, 448.

The old Adamic realities of Sin and Death are still present for Christic humanity, even though God has indeed condemned Sin. The judge has reached his verdict. The prisoner stands on the trapdoor with the rope around his neck. Nevertheless, insofar as the bodily experience of believers is concerned, the hangman's lever has not yet been pulled. That remains a future event when the old Adamic bodies in which Sin resides are done away with, transformed into new Christic bodies at the resurrection.[18]

7.2. Hope's Content: What Are We Waiting For?

8:18-30 develops the present experience of the Christic person by shifting attention from the present reality considered in itself (as expressed in the cry of 7:24) to the hope (ἐλπίς, 8:20) that comes from considering the present in light of the future. That is, 7:14-25 was characterised by lament for the ongoing presence of s/Sin, focussing on the *present response to present circumstances*. In 8:18-30, however, even as the present situation remains one of lament and groaning (συστενάζω, 8:22), it is now considered in light of future glory,[19] calling the reader to a *present response to future circumstances*.

This new future-oriented argument contains the final allusions to the Eden narrative in the body of Romans.[20] Part of Paul's hope, then, refers back to Sin's entry, looking for the

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[18] Cf. Schreiner, *Romans*, 408–9. Dunn is correct with respect to each individual believer who dies prior to Christ's return, but not with respect to believers collectively, when he says that "its final execution awaits the death of the mortal body", Dunn, *Romans 1–8*, 431.

[19] E.g. "Romans [8:18-30] … speaks of the hope of glory amidst present suffering", Harry Alan Hahne, *The Corruption and Redemption of Creation: Nature in Romans 8.19-22 and Jewish Apocalyptic Literature*, LNTS 336 (London: T&T Clark, 2006), 171.

[20] There is one further allusion to the Eden narrative in the closing section of the letter (Romans 16:18-20a), which falls outside the scope of this study. On Romans 8:19-22 as an allusion to Genesis, see e.g. Barrett, *First Adam*, 9; D. T. Tsumura, "An OT Background to Rom 8.22," *NTS* 40 (1994): 620; Dunn, *Theology of Paul*, 100–101; Kruse, *Romans*, 373; Meyer, *Adam's Dust*, 215–16. Numerous verbal connections between Romans 8:18-30 and 1:18-25 have also been noted, strengthening the case that both passages develop the same set of

fulfilment of God's Edenic intentions. The first part of this allusion is the subjection of κτίσις to "futility" (ματαιότης, 8:20) and "bondage to decay" (ἡ δουλεία τῆς φθορᾶς, 8:21), frequently understood together as a reference to the curse upon the ground in Genesis 3:17. The second part of the allusion is the ongoing "groaning as in the pains of childbirth" (8:22 NIV, συστενάζει καὶ συνωδίνει), which alludes to Eve's suffering in childbirth in Genesis 3:16. The latter will be examined in detail in 7.3.1. First, however, we will consider the meaning of κτίσις in this passage in order to understand the scope of the "futility" Paul speaks of, and therefore the scope of Paul's hope.

7.2.1. The Scope of Sin's Ongoing Effects

The scope of κτίσις (8:19, 20, 21, 22) is one of the more controversial questions in Romans 8. The groaning of κτίσις (8:22) indicates a state in which salvation is not yet realised; Sin's effects remain. The question, therefore, is how widely Paul is dealing with those effects: Among the redeemed? Among the unredeemed? In non-human creation? Who or what is Paul depicting as caught up in Sin's ongoing effects in the now-but-not-yet age?

Adamic themes, and with Romans 8 reversing the "fall" of Romans 1. See e.g. Donald L. Berry, *Glory in Romans and the Unified Purpose of God in Redemptive History* (Eugene: Pickwick, 2016), 125–26; Schreiner, *Romans*, 424. Davey prefers to see an allusion to Psalm 8, but his explanation of that allusion refers to "Adam", Wesley Thomas Davey, *Suffering as Participation with Christ in the Pauline Corpus* (Lanham: Lexington, 2019), 29.

Though the most common position among commentators is that κτίσις in 8:19-22 refers to non-human creation,[21] three main alternatives have been put forward.[22] The first is that κτίσις refers to all of creation, including humanity. Käsemann, for example, takes the phrase πᾶσα ἡ κτίσις (8:22) as determinative, so that no created thing is excluded from the scope of κτίσις.[23] The majority view typically counters this with the phrase οὐ μόνον δέ, ἀλλὰ καί (8:23), which appears to require that the following entity (αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες) is added to κτίσις, and so cannot be included within it.[24] It is this combination of an apparently all-inclusive category (*all* creation) with an apparent addition (believers) that has generated the problem.

The second alternative view is that of Susan Eastman, which mediates between majority and cosmic views by including unredeemed humanity within κτίσις, but not redeemed humanity

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[21] e.g. Calvin, *Romans*, 8.19; Murray, *Romans*, 301–2; Cranfield, *Romans*, 1:411-12; Morris, *Romans*, 320; Barrett, *Romans*, 156; Fitzmyer, *Romans*, 506; Byrne, *Romans*, 255–56; Dunn, *Romans 1–8*, 469; Hahne, *Corruption*, 177–81; Jewett, *Romans*, 511; Moo, *Romans*, 536; Schreiner, *Romans*, 426. This view goes back at least to John Chrysostom, "Homily XIV," in *Nicene and Post-Nicene Fathers*, ed. Philip Schaff, American ed. (Edinburgh: T&T Clark, 1889), 444.

[22] The options explored here include the three "most common options" listed by Wu, *Suffering*, 137. Wu does not consider the anthropological alternative, which had become rare in modern scholarship until the publication of Fewster's monograph, Gregory P. Fewster, *Creation Language in Romans 8: A Study in Monosemy*, LBS 8 (Leiden: Brill, 2013), 5. Cranfield lists eight possibilities (Cranfield, *Romans*, 411; cf. Witherington, *Romans*, 222), but some have fallen out of favour to such an extent that they will not be considered here. For example, few modern scholars have been drawn into questions about the place of angels within κτίσις, and neglecting that question collapses three of Cranfield's options into the four considered here. Cf. The five possibilities enumerated by Byrne, *Romans*, 255.

[23] "Man wird von 22 her κτίσις als die gesamte Kreatur unter Einschluß des Menschen verstehen, ohne scharfe Grenzen zu ziehen", Käsemann, *Römer*, 225. Cf. "Dieser Satz ist nur dann verständlich, wenn κτίσις die Fülle des Geschraffenen (ohne Begrenzung) bedeutet und den", Michel, *Römer*, 266. Cf. Gaventa, "Neither Height Nor Depth," 276–77.

[24] e.g. Cranfield, *Romans*, 411; Fitzmyer, *Romans*, 506; Susan Eastman, "Whose Apocalypse? The Identity of the Sons of God in Romans 8:19," *JBL* 121.2 (2002): 273.

(since Paul adds them to the picture in 8:23).[25] Eastman rightly points out that "'we ourselves' of v. 23, who are distinguished from κτίσις, are defined by the fact of possessing the απαρχή του πνεύματος and are not simply equivalent to all humanity. Thus, v. 23 does not present an obstacle to the inclusion of nonbelieving humanity in creation in vv. 19-22."[26] The fundamental problem of interpretation, however, remains: the combination of an all-inclusive category with an addition. Even if Eastman "minimizes their separation",[27] redeemed humanity has still been added to "all creation".

The final minority view, going back at least to Origen, limits the scope of κτίσις to "the rational creation".[28] For Origen, this includes both angels and humans,[29] but the modern debate has generally been content to lay aside the question of angels and simply consider whether κτίσις refers specifically to humanity. Another ancient proponent of this view was Augustine who wrote: "We should not think that this implies a sorrowing and sighing of trees and vegetables and stones and other suchlike creatures … Rather and without any false interpretation we take 'every creature' to mean man himself."[30] Augustine goes on to interpret this "man" as "not yet joined through faith to the number of the sons of God",[31] so for Augustine, the groaning κτίσις ultimately refers not to humanity in general, but to unredeemed (Adamic) humanity. This anthropological reading has the advantage of eliminating any difficulty with the "addition" made by verse 23. If κτίσις refers to Adamic

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[25] Eastman, "Whose Apocalypse?"; Lohse, *Römer*, 246.

[26] Eastman, "Whose Apocalypse?," 274.

[27] Eastman, "Whose Apocalypse?," 274.

[28] Origen, *Romans*, 7.4.6 (p. 68).

[29] Fewster probably errs in denying that he includes humanity alongside angels, Fewster, *Creation*, 3.

[30] Augustine, "Propositions," 53.2-3 (p. 23).

[31] Augustine, "Propositions," 53.13 (p. 25).

humanity, verse 23 adds that Christic humanity (those "having the firstfruits of the Spirit") likewise groans.

More recently, Gregory Fewster has argued for a type of anthropological reading. He has studied the meaning of κτίσις by taking the concept of "monosemy" from cognitive linguistics and transferring it into systemic functional linguistics.[32] He concludes that κτίσις in Romans 8:18-22 is "a metaphorical construal of the body", so refers to an aspect of humanity and not to the rest of creation.[33]

There are therefore four main options for understanding κτίσις in Romans 8:18-22, and how it combines with "those having the firstfruits of the Spirit" in 8:23 (see Table 7-1).

Table 7-1: The Scope of Creation's Futility in Romans 8:19-23

Option	**Referent of κτίσις (8:18-22)**	**those having the firstfruits of the Spirit (8:23)**	**Full scope of those "groaning"**
Majority	Non-human creation	Redeemed humanity	Non-human creation and redeemed humanity
Cosmic (Käsemann, Gaventa)	All creation	Redeemed humanity	All creation, including humanity

[32] Fewster, *Creation*, 167.

[33] Fewster, *Creation*, 169. Cf. J. Ramsey Michaels, "The Redemption of Our Body: The Riddle of Romans 8:19-22," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 92–114.

Eastman	Non-human creation and unredeemed humanity	Redeemed humanity	All creation, including humanity
Anthropological	Unredeemed humanity (Augustine) or human bodies (Fewster)	Redeemed humanity	Humanity only

For the purpose of understanding the scope of Sin's current effects, and therefore the scope of Paul's hope, the critical question is who or what is ultimately "groaning" under the ongoing effects of sin. The first three positions in Table 7-1 imply virtually identical answers to this question,[34] but the anthropological view is much more limited. The question, then, is whether Sin's ongoing effects apply only to humanity (the anthropological view), or whether they have a broader, cosmic scope that incorporates non-human creation (the first three views). To answer this question, we will consider the meaning of κτίσις elsewhere in Romans,[35] and the possible scriptural background to its "groaning". These data will not clearly distinguish between the first three views but will demonstrate the probable insufficiency of the anthropological view.

[34] The only difference is whether unredeemed people are depicted as "groaning", with the majority excluding it and Käsemann, Gaventa, and Eastman including them. Whether the unredeemed currently stand under Sin is not at issue though, so makes no difference to our narrow question.

[35] Despite his wide ranging "corpus" approach, incorporating a large number of texts, Fewster neglects Paul's usage of κτίσις in Romans 1:25 and 8:39. It's appearance in 1:25 is mentioned only in a footnote among "examples where lexemes of the κτίζω-family participate in semantic chains", Fewster, *Creation*, 119 note 71. The appearance of κτίσις in 8:39 is mentioned only as an example where "the meaning of κτίσις is not specific", p. 117. This neglect of Paul's own use of the word is surely a fatal flaw in Fewster's study.

7.2.1.1. Κτίσις Elsewhere in Romans

Outside of its four occurrences in Romans 8:19-22, κτίσις appears three times in Romans. In 1:20, κτίσις modifies κόσμος, and "denotes the creative act".[36] In 1:25, κτίσις is the object of false worship (contrasted to the creator, ὁ κτίσας), and so denotes "the product" of the creative act.[37] In context, therefore, κτίσις in 1:20 and 25 includes the variety of created entities listed in 1:23: "images in the likeness of a mortal human and birds and animals and reptiles" (ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν). This list does not explicitly include either humans or animals but only *images in their likeness*. Nevertheless, as a summary of the false worship of 1:23, κτίσις should probably be understood to include the things represented by the idols (human and animal creation) in addition to the human-made idols themselves.[38]

The final instance of κτίσις in Romans, 8:39, similarly requires a broad meaning for κτίσις. Coming at the end of Paul's list of things that "cannot separate us from the love of God", κτίσις functions not only as a catch-all term for anything Paul may have missed, but it explicitly includes all the other things that Paul has already listed: "any *other* created thing" (τις κτίσις *ἑτέρα*, my emphasis). Whatever else may be said about Paul's list of things that

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[36] Murray, *Romans*, 301.

[37] Murray makes this distinction between "act" and "product" of creation with reference to 8:19 rather than 1:25, but it nevertheless seems appropriate to 1:25, Murray, *Romans*, 301.

[38] Gaventa similarly argues that in "1:23 [Paul] introduces the charge of idolatry by asserting that humanity made images of 'human beings [sic], birds, four-footed animals, and reptiles' and exchanged those images for the glory of God. He then summarises his accusation with the words, 'they worshipped and served the creation (κτίσις) rather than the one who created' (1:25). In other words, the problem with humanity is precisely its refusal to acknowledge its standing as creature, as made by God. (And this is the sense in which humanity participates in the 'not willingly' of 8:20, i.e. humanity did not wish to be subjected; in fact, humanity rebelled against its rightful place as creature.)" Gaventa, "Neither Height Nor Depth," 277. Cf. Jewett, *Romans*, 511, note 44.

cannot separate believers from God, it certainly cannot be reduced to humanity alone. Κτίσις in 8:39 must incorporate at least some aspects of non-human creation.[39]

Paul's use of κτίσις elsewhere in Romans, therefore, demonstrates a cosmic rather than anthropological scope. While the context of 8:19-22 could potentially generate a different meaning for κτίσις, a cosmic scope is nevertheless likely based on Paul's usage elsewhere in Romans.

7.2.1.2. Prophetic Backgrounds to Creation's Groaning

Apart from Paul's use of the word κτίσις, other important data for understanding the word's scope come from Paul's depiction of κτίσις as "groaning", and the scriptural background for this imagery. Two passages that are often cited as background for creation's groaning under the effects of humanity's sinfulness are Isaiah 24:1-7 and Jeremiah 12:4.

Isaiah depicts the consequences of God's judgment for "the earth" (οἰκουμένη in v. 1; γῆ seven times in 24:3-6; or in Hebrew, אֶרֶץ seven times in 24:1-6). Of particular relevance are 24:3-4, 7.[40]

Isaiah 24:3-4, 7 **φθορᾷ φθαρήσεται ἡ γῆ, καὶ προνομῇ προνομευθήσεται ἡ γῆ· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα. ἐπένθησεν ἡ γῆ, καὶ ἐφθάρη ἡ οἰκουμένη, ἐπένθησαν οἱ ὑψηλοὶ τῆς γῆς. … πενθήσει οἶνος, πενθήσει ἄμπελος, στενάξουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχήν.**

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[39] In *Wisdom* 2:6; 5:17; 16:24; 19:6, and probably in *T. Levi* 4:1, Adams finds that κτίσις specifically means "*non-human* creation" (italics original), Edward Adams, *Constructing the World: A Study in Paul's Cosmological Language*, SNTW (Edinburgh: T&T Clark, 2000), 79.

[40] Cf. Eastman, "Whose Apocalypse?," 273; Hahne, *Corruption*, 195; Wu, *Suffering*, 143.

> The land will be ruined with ruin, and the land will be plundered with plundering, for the mouth of the Lord has spoken these things. The land mourned, and the inhabited *world* was ruined; the exalted of the land mourned. … Wine will mourn; a vine will mourn; all those things that cheer the soul will groan. (LES)

Three features relate directly to Romans 8:19-22. First, is non-human creation's future decay. Romans 8:21 depicts the present state of ἡ κτίσις as "bondage to decay" (ἡ δουλεία τῆς φθορᾶς); Isaiah 24:3 says that "the land will surely decay" (φθορᾷ φθαρήσεται ἡ γῆ).[41] Secondly, both passages depict non-human entities "groaning" (στενάζω, but with a συν- prefix in Romans 8:22), though Isaiah admittedly presents a narrower entity as groaning (πάντες οἱ εὐφραινόμενοι τὴν ψυχήν, compare Romans 8:22 πᾶσα ἡ κτίσις). Thirdly, while the MT does not personify the land in this passage,[42] the LXX does, as the land "mourns" (πενθέω, v. 4).[43] In both Isaiah 24:1-7 and Romans 8:19-22, therefore, aspects of the created

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[41] Though Isaiah casts "decay" as a *future* reality (with a future tense verb) and Romans casts it as a *present* "bondage", these two depictions do in fact agree in time. Romans' phrase ἡ δουλεία τῆς φθορᾶς implies that φθορά is not yet (fully) realised, but is an inevitable fate.

[42] In the MT, the land "dries up" and "decays", אבל, נבל. Though active in form, neither of these verbs impute agency to the land, and do not constitute personification.

[43] The land (γῆ) is then the subject of a second active verb in v. 5 (ἀνομέω), but while this could be construed as a continuation of the personification of the land ("the land acted lawlessly", LES), it is more likely to carry the sense of the passive English translation, "the land was lawless", BDAG, 85. The lawlessness of the land occurs through the agency of its lawless inhabitants (διὰ τοὺς κατοικοῦντας αὐτήν). Cf. Isa 24:6, ἀρὰ ἔδεται τὴν γῆν, ὅτι ἡμάρτοσαν οἱ κατοικοῦντες αὐτήν. Braaten identifies several other passages in which the personified land "mourns" (πενθέω), Laurie J. Braaten, "The Groaning Creation: The Biblical Background for Romans 8:22," *BR* 50 (2005): 29–37. They are Isaiah 33:9; Jeremiah 4:28; 12:4; 23:10; Joel 1:10 Hosea 4:3. He also lists Jeremiah 12:7-13 (p. 31), but this passage contains neither mourning nor personification of the land.

world are personified, express negative emotion, and are destined for decay, but are not responsible for their state. The earth is instead caught up in the judgment of its inhabitants.[44]

Similarly, Jeremiah 12:4 LXX personifies the land, depicts it "mourning", and states that its suffering is a result of the sins of its inhabitants.

Jer 12:4a LXX **ἕως πότε πενθήσει ἡ γῆ καὶ πᾶς ὁ χόρτος τοῦ ἀγροῦ ξηρανθήσεται ἀπὸ κακίας τῶν κατοικούντων ἐν αὐτῇ;**

How long will the land mourn, and all the grass of the field dry up from the evil of those who dwell in it? (LES)

These two examples show that Augustine's rejection of the groaning of inanimate objects does not accord with Paul's literary background.[45] Personified depictions of created things expressing negative emotion belonged to Paul's scriptures, so cannot be ruled out in Paul's own discourse.

What Isaiah and Jeremiah share with Paul is a depiction of created things that are caught up and participate in God's judgment upon its inhabitants. Where people are judged, the land

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[44] Jonathan Moo points out that this judgment is not reducible to the singular event of the Genesis 3 curse, but includes "the ongoing effects of" human rebellion, Jonathan Moo, "New Testament Hope and a Christian Environmental Ethos," in *As Long as the Earth Endures: The Bible, Creation and the Environment*, ed. Jonathan Moo and Robin Routledge (Nottingham: Apollos, 2014), 151. Cf. Watts' attribution of the problem: "A moral breakdown lies at the core of the problems. Countries do not have sins, but people do." John D. W. Watts, *Isaiah 1–33*, Revised ed., WBC 24 (Nashville: Thomas Nelson, 2005), 377–78.

[45] Augustine's position is explicitly is opposition to "the Manichees", so Augustine may have been intending to oppose the view that "trees and vegetables and stones and other suchlike creatures" were truly personal, Augustine, "Propositions," 53.2 (p. 22-23). Nevertheless, his subsequent exegesis continues to be entirely anthropocentric, implicitly rejecting any metaphorical "groaning" of non-human creation.

suffers. Soo Hoo rightly cautions against *too* tight an identification between land and inhabitants, pointing out that "[t]heir experiences may be related while remaining particular to themselves; for example, crops wither, but humans starve… we need to be careful not to confuse divine displeasure's object (Israel) with its means (creation). God punished his wayward people by using nature to inflict on them drought, famine, and pestilence."[46] Nevertheless, even as this distinction is retained, there can be no sharp separation between the fate of one and the fate of the other. Humanity's sin and judgment have real consequences for the world in which they dwell. Non-human creation cannot be excluded from the effects of humanity's sin, but participates in them.

7.2.1.3. Edenic Background to Creation's Groaning

Amid scholarly disagreement about the scope of κτίσις and the nature of its affliction, one aspect of Romans 8:19-22 that has found virtually universal acceptance is the view that these verses allude to Adam's sin in Eden and its consequences.[47] Generally speaking, however, the recognition of an allusion has not been followed by much analysis.[48]

Genesis nowhere uses the language of "creation",[49] but Adam's relationship with his physical environment features prominently. First, Adam is formed out of "dust from the

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[46] Gilbert Soo Hoo, "Implications of Creation's Present Suffering and Future Glory in Romans 8:17-25," *JAET* 21.1–2 (2017): 75.

[47] e.g. Cranfield, *Romans*, 1.413; Dunn, *Romans 1–8*, 470; Jewett, *Romans*, 513; Keener, *Romans*, 105; Moo, *Romans*, 538; Thielman, *Romans*, 403; Schreiner, *Romans*, 427.

[48] One partial exception is Routledge, who frames his analysis of Genesis with reference to Romans 8:20-21, but does not return to explicitly apply his conclusions to Romans 8, Robin Routledge, "Cursing and Chaos: The Impact of Human Sin on Creation and the Environment in the Old Testament," in *As Long as the Earth Endures: The Bible, Creation and the Environment*, ed. Jonathan Moo and Robin Routledge (Nottingham: Apollos, 2014), 70–91.

[49] Κτίσις does not appear in the LXX of Genesis, nor anywhere else in a Greek translation of a biblical Hebrew text. It occurs only in the later Greek writings of the LXX (Judith 9:12; 16:14; Tobit 8:5, 15; 3 Maccabees 2:2,

ground" (עָפָר מִן־הָאֲדָמָה), indicating a unity of substance. This substantial unity continues throughout the narrative (3:19, 23).[50] In addition, there is a *telic* connection between Adam and the ground: He is placed in the garden (גַּן) "in order to work it" (2:15, cf. 2:5).[51] The man is made *from* the ground *for* the ground.

Furthermore, the *location* of the ground matters. In 2:5, "there is no man to work the ground" (הָאֲדָמָה), so God makes one and in 2:15 places him "in the garden of Eden, to work it and to keep it" (בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ). The generic sphere "ground" which the man is to work is narrowed to the specific subset "the garden of Eden" (already planted by God, 2:8). Adam was therefore not intended to serve his purpose by working wild ground, but by working within God's garden, under God's supervision.[52]

The ground then continues to play a critical role for Adam when we come to his curse. God reaffirms that Adam's substance, "ground" (הָאֲדָמָה, 3:19), is unchanged.[53] His *telos*, on the

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7; 6:2; Wisdom of Solomon 2:6; 5:17; 16:24; 19:6; Sirach 16:17; 43:25; 49:16; Psalm of Solomon 8:7). This suggests that there may be no Hebrew equivalent.

[50] "Ground" continues to be a key theme in Genesis 4, though its substantial unity with humanity is not further developed.

[51] Westermann consistently describes the man's work in *telic* terms, as a "Zweckangabe", Claus Westermann, *Genesis 1. Teilband, Genesis 1-11*, BKAT (Neukirchen-Vlyn: Neukirchener, 1974), 299.

[52] One possible interpretation of Adam's work in Eden is that he was intended to have "extended the boundaries of the garden until the whole earth was as Eden", Berry, *Glory*, 128. Cf. T. Desmond Alexander, *From Eden to the New Jerusalem: Exploring God's Plan for Life on Earth* (Nottingham: InterVarsity, 2008), 25; Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 709–10.

[53] The implied continuity of Adam's ontology has not always been appreciated. Barrett, for example, claims that Adam "is deprived of privileges and attributes which he originally enjoyed. He is mortal, not immortal; he is subjected to unhappiness, being the victim of fear, pain, and death; he is deprived of abilities, physical and mental, which were formerly his. Moreover, he finds himself in a world in which the sovereign authority of the beneficent God is manifestly denied. Evil powers are at large in the universe." Barrett, *First Adam*, 8–9.

other hand, is frustrated specifically in relation to the ground. Adam will now return (שׁוּב) to the ground. Instead of achieving his *telos*, he will return to his beginning.

This failure to achieve his *telos*, however, is not because of any change in what Adam *does*; he continues to "work" (עבד). Not only is continued work entailed by the content of the curse (3:17-19), but Adam's *telos* as a worker of the ground is reaffirmed when he is expelled from the garden: He is not banished aimlessly, but with an explicit, continuing purpose: "to work the ground from which he was taken" (3:23b, לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לֻקַּח מִשָּׁם). Adam's basic *telos* "to work" remains,[54] even as he is doomed not to achieve it. (His second task, "to keep" the garden, is transferred to the cherubim and flaming sword, 3:24.[55]) Adam's work, however, is now misdirected toward the ground of the wilderness *outside* the garden, rather than the ground inside the garden. His work is misoriented toward the dust of death rather than the garden of life.

There is, however, no basis in the text of Genesis for these claims about Adam's attributes (mortality and abilities); only his subjection (to unhappiness etc.) and location outside God's beneficence. To the contrary, Adam himself is *not* cursed directly, and his subjection to death is explicitly tied to his separation from the Tree of Life, while his physical nature is reaffirmed. That Paul, too, considered Adam's intrinsic attributes to be unchanged by his "fall" is the central argument of Meyer, *Adam's Dust*. Cf. J. J. Johnson Leese, *Christ, Creation and the Cosmic Goal of Redemption: A Study of Pauline Creation Theology as Read by Irenaeus and Applied to Ecotheology*, LNTS 580 (London: T&T Clark, 2018), 128–29.

[54] John J. Bimson, "Reconsidering a 'Cosmic Fall,'" *SCB* 18.1 (2006): 68; Brueggemann, *Genesis*, 46. This *continuity* in Adam's nature as a worker of the ground precludes the conclusion that his work was intended by God to be exploitative, since the same work was intended to apply within the garden. Lawson argues a similar point from Romans, J. Mark Lawson, "Romans 8:18-25—The Hope of Creation," *RevExp* 91 (1994): 559–65.

[55] G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, NSBT (Downers Grove: IVP Academic, 2004), 70; J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos, 2005), 59; Alexander, *From Eden*, 26–27.

Furthermore, it is not only *Adam's telos* that is frustrated by his expulsion. The entire Edenic narrative begins with a *telic* claim about the ground itself: It has not achieved its (implied) *telos* of growing plants, and one of the two reasons for this is the absence of humanity (2:5). The ground and humanity are tied together in a relationship of mutual *telos*. Adam's *telos* is to serve the ground, and the ground's (implied) *telos* is to put forth plants in response to Adam's work. The plants in turn will serve Adam as food (2:9) completing a symbiotic harmony.

Adam's expulsion from Eden, therefore, upsets not only his own *telos* but that of the ground and plants as well,[56] as he is no longer in a position (i.e. in Eden) to tend them properly.[57] The whole created order (we might call it ἡ κτίσις) has its *telos* frustrated by Adam's transgression and subsequent expulsion from Eden.[58] All of these observations relate to Adam's relocation and Adam's changed role before we even consider the full implications of God's curse *upon* the ground (3:17),[59] which is usually taken as the primary allusion in Romans 8:20.

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[56] Cf. Berry, *Glory*, 131.

[57] Cf. Routledge's similar point about the "thorns and thistles" of Adam's curse – they are problematic only because they are not "*in the right place*", Routledge, "Cursing," 81. Italics original. Routledge goes on to argue that the curse does *not* consist "in removing human beings from a cossetted setting into a more hostile environment." Routledge, "Cursing," 82. This may be a true statement about *the curse*, but it does not adequately account for the full Eden narrative. Adam and Eve's "exile" from the garden is a significant act of judgment that is *distinct from* the curse.

[58] There is therefore no need to base creation's futility entirely upon later developments in apocalyptic literature, Walter Schmithals, *Der Römerbrief: Ein Kommentar* (Gütersloh: Gütersloher Verlaghaus Gerd Mohn, 1988), 286; Byrne, *Romans*, 256.

[59] Braaten has argued that "God does not pronounce a curse on the ground directly" since he is addressing Adam. Braaten, "Groaning," 22–23. However, while the reason for the curse may be "on account of" Adam, and its effect may be "on human labour in connection with the ground", the curse's *object* is nevertheless the ground itself.

The relation between the curse of 3:17 and the futility of creation, however, is less straightforward than is often assumed. On one possible reading of Genesis 8:21, God *no longer* curses the ground after the Flood (Οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν), and so the curse of 3:17-18 ceases to apply after the Flood.[60] If this is the case, creation's subjection to futility cannot be an allusion to Genesis 3:17, since that particular curse is *not* active "until now" (ἄχρι τοῦ νῦν, Rom 8:22). If, on the other hand, Genesis 8:21 is understood to preclude *additional* cursing of the ground, and the curse of Genesis 3:17-18 *is* taken to continue into the present, we may add that Adam's *telos* suffers the additional frustration that the ground does not respond properly to his work.[61] Not only is humanity in the wrong place, but it is an unresponsive wrong place.

In any case, by paying attention to the *teloi* of humanity and the ground in Genesis 2-3, we see that creation's frustration is not reducible to 3:17 (if it refers to 3:17 at all). Even if the curse of 3:17 is rescinded, humanity is nevertheless working the wrong land. Humanity's *telos* is frustrated, and the land's *telos* is frustrated. Humanity and non-human creation share in both substance and mutually serving *teloi*, so their subsequent frustrations cannot be separated.[62]

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[60] E.g. Von Rolf Rendtorff, "Genesis 8,21 und die Urgeschichte des Jahwisten," *KD* 7.1 (1961): 72. On this reading, the curses upon the snake, the women, and perhaps the final part of Adam's curse (3:19) do still apply, however, as does the expulsion from the garden. Noah brings only a partial restoration. Routledge acknowledges this possible interpretation, but considers it "unlikely", Routledge, "Cursing," 86.

[61] Cf. Routledge, "Cursing," 86.

[62] The mutual dependence of humanity and non-human creation means that Bimson is probably right to see creation's frustration coming about (at least in part) through humanity's "selfish abuse and exploitation of 'the environment'", Bimson, "Reconsidering," 81.

These observations do not, on their own, tell us what Paul meant when he claimed that "creation was subjected to futility" (Romans 8:20). Just because Genesis shows that human and non-human creation are inextricably linked does not mean that Paul must necessarily have included non-human creation in his argument in Romans 8. Nevertheless, much like Paul's use of κτίσις elsewhere in Romans, these observations from Genesis are *suggestive* of a cosmic scope for κτίσις. The anthropological reading – excluding non-human creation from κτίσις – is less plausible when it is recognised that humanity and non-human creation were already inextricably linked in Genesis 2-3. Instead, Genesis 2-3 offers some support for the view that κτίσις and humanity have always been caught up together in their respective *teloi*, and are therefore caught up together in their failure to attain their *teloi*. Therefore they are together in their "groaning" (Rom 8:22-23).

7.2.1.4. Conclusion

From the Eden narrative, Paul's prophetic background, and Paul's own use of κτίσις in Romans, we find no support for the view that humanity alone is subject to futility, or that non-human creation should be excluded from the scope of Paul's argument. On the contrary, we see that the futility of κτίσις is a result of Adam's transgression and subsequent expulsion from the garden, and that this human-land interdependence continues in the prophets. "The creation … is profoundly *anthropotelic*."[63] Κτίσις does not suffer because it is judged in its own right but as a result of the s/Sin of its human inhabitants. Richard Bauckham's comment on Revelation applies equally to Romans: "If the non-human creation fails to glorify God as fully as it might, this is not due to itself."[64]

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[63] Meyer, *Adam's Dust*, 220; italics original. Cf. G. W. H. Lampe, "The New Testament Doctrine of Ktisis," *SJT* 17.4 (1964): 459–60.

[64] Richard Bauckham, *Living With Other Creatures: Green Exegesis and Theology* (Waco: Baylor University Press, 2011), 184.

Therefore, leaving aside questions of whether human beings are already included or κτίσις in Romans 8:19-22 or whether they are subsequently added to non-human creation in 8:23 (see Table 7-1 above), non-human creation's futility is not separable from human futility. The anthropological reading is unlikely. Non-human creation is not merely incidental to human redemption so that Paul's "whole concern is with believers" who inhabit it,[65] but nor is there "a relative independence of creation with respect to human redemption".[66] They are rather interdependent. The scope of Sin's ongoing effects is not confined to humanity but is cosmic. "[T]he experiences of [human and non-human creation] do not move on parallel tracks, independent of each other; instead, they are intermeshed, with creation's fate contingent on that of the redeemed."[67]

7.2.2. The Nature of Sin's Ongoing Effects

Having established a strong likelihood that the "groaning" in Romans 8:19-22 incorporates both human and non-human creation, and Paul's hope therefore encompasses both human and non-human creation, we now turn to the nature of the problem faced by creation. Romans 8 describes creation's ongoing problem in two ways. The first is ματαιότης, which carries the ordinary meaning of "purposelessness" and "futility" – the frustration or absence of

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[65] John Reumann, *Creation and New Creation: The Past, Present, and Future of God's Creative Activity* (Minneapolis: Augsburg, 1973), 99.

[66] John Bolt, "The Relation Between Creation and Redemption in Romans 8:18-27," *CTJ* 30 (1995): 35.

[67] Soo Hoo, "Implications," 76. Cf. James D. G. Dunn, "Spirit Speech: Reflections on Romans 8:12-27," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 88; Wu, *Suffering*, 137, 140. "Humanity and non-human cosmological creation relate and depend on each other. Thus, the revelation of the sons of God will lead the way to the restoration of creation." Ruben Videira-Soengas, "A Rhetorical Study Of Romans 8:18–22 as Proof of the Cosmological Witness of Creation for the Glorification of the Believer" (MTh, Master's Seminary, 2014), 148.

telos.[68] The second is ἡ δουλεία τῆς φθορᾶς, "bondage of decay" (8:21), which "refers to material decay"[69] and echoes Isaiah 24:3-7,[70] which we already considered above in relation to the meaning of κτίσις (7.2.1.2).

In Isaiah 24:3-7, both the noun φθορά and its cognate verb φθαρήσεται are applied to the land, denoting that the land becomes fruitless and uninhabited. Where the land was intended to be a land of plenty and to support God's people, the sin of its inhabitants means that it has become a wilderness instead. It has not attained its *telos*. Similarly in Romans, ἡ δουλεία τῆς φθορᾶς probably describes what it means for κτίσις to fail to attain its particular *telos*. Instead of supporting life as intended, κτίσις decays into death.[71]

There has been some debate, however, about whether the more general term in Romans 8:20, ματαιότης, carries its most common sense of *a failure to attain a goal*.[72] Cranfield lists six possible understandings of this word in Romans 8:20,[73] so it is worth pausing to consider precisely the problem κτίσις faces, and whether the *telic* meaning is sufficient.

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[68] BDAG, 621. Joel White has similarly argued that teleology is a central concern of Jewish cosmology, Joel White, "Paul's Cosmology: The Witness of Romans, 1 and 2 Corinthians, and Galatians," in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T&T Clark, 2008), 90. Cf. "Since the futility of creation is related to its 'bondage to decay' in Rom. 8.21, it seems likely that Paul understands the purpose of creation was originally ordained by God to fulfil to have been sustaining life, especially human life, so that humanity, in turn, could fulfil its role with respect to God." (p. 98) Cf. Fitzmyer, *Romans*, 507; Moo, *Romans*, 537.

[69] Meyer, *Adam's Dust*, 218.

[70] Crisler, *Romans as Lament*, 125.

[71] Cf. Cranfield, *Romans*, 1.415; Moo, *Romans*, 539 note 1095.

[72] Andrzej Gieniusz, *Romans 8:18-30 - Suffering Does Not Thwart Future Glory*, ISFCJ (Atlanta: Scholars, 1999), 150.

[73] In simplified form, Cranfield's options are: (1) "a simple synonym of φθορά"; (2) "an example of the use of the abstract for the concrete … the creation was subjected to οἱ μάταιοι, i.e. vain men"; (3) "subjection to man's idolatry which exploits the sub-human creation"; (4) "subjection to various celestial powers"; (5) "along the

Cranfield does not cite representatives of most of the views he considers, so it is not straightforward to evaluate the arguments for each, but some are immediately less plausible than others. For example, the twin descriptions of creation's present state as "subject to ματαιότης" and being in "bondage to decay" do not imply simple synonymity (Cranfield's first option), and such a meaning for ματαιότης is not clear elsewhere. Similarly, the use of the cognate verb ματαιόω in 1:21 in a *context* of idolatry is insufficient to establish that the word carries a *meaning* related to idolatry, so the idea that ματαιότης is either the practice or the object of idolatry[74] (Cranfield's third and fourth options) appears to be a straightforward example of the totality transfer fallacy.

The two most viable possibilities appear to be Cranfield's last two: that ματαιότης carries its meaning from Ecclesiastes "where it denotes the futility, the disorder, the sheer absurdity, of things",[75] or it carries its most common sense of "the ineffectiveness of that which does not attain its goal", with Cranfield opting for the latter.[76]

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lines of its use in Ecclesiastes … where it denotes the futility, the disorder, the sheer absurdity, of things"; (6) "the word's basic sense as denoting the ineffectiveness of that which does not attain its goal"; Cranfield, *Romans*, 1.413-14. Hahne similarly catalogues a variety of alternatives that have been suggested, Hahne, *Corruption*, 190–91. E.g. Käsemann describes it as "nicht präzis, findet man darin vor allem geistige Leere", Käsemann, *Römer*, 227.

[74] Barrett has adopted a position analogous to the objects of idolatrous worship, translating ματαιότης as "inferior spiritual powers", Barrett, *Romans*, 155.

[75] The LXX uses ματαιότης to express the "meaninglessness" (הֶבֶל) that runs through Ecclesiastes.

[76] Cranfield, *Romans*, 1.413-14.

It is not clear, however, that Cranfield's distinction between these last two senses is fully justified. The Hebrew הֶבֶל may be somewhat broader in meaning that "futility",[77] but at least one aspect of Ecclesiastes' argument is that every avenue through which Qohelet seeks meaning fails. This *telic* failure is a prominent theme of the book and is at least an important aspect of what is expressed by הֶבֶל.[78] Indeed, the LXX translator saw ματαιότης – generally denoting a failure to attain a goal – as a suitable expression for this crucial concept in Ecclesiastes. Even in Cranfield's phrasing (above), an aspect of meaning he sees in Ecclesiastes includes "futility", an English word that expresses a failure to attain a goal.[79] Therefore, even if ματαιότης carries its most common sense in Romans 8:20, it may simultaneously function as an echo of Ecclesiastes.[80] Indeed, in light of "the created-but

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[77] See e.g. R. Albertz, "הֶבֶל Hebel Breath," *Theological Lexicon of the Old Testament*, 351–53; trans. of *Theologisches Handworterbuch zum Alten Testament,* (Zurich: Theologischer, 1971); HALOT, 236–37; George Athas, *Ecclesiastes, Song of Songs*, SGBC (Grand Rapids: Zondervan, 2020), 36, 53.

[78] An additional aspect of הֶבֶל in Ecclesiastes *may* be "absurdity", "situations and realities in life that do not make sense and are contrary to reason", but Wu is incorrect to reduce ματαιότης to this meaning in Romans 8:20, Wu, *Suffering*, 141. Cf. Longman's choice of "meaningless" for הֶבֶל and Krüger's choice of "futile and fleeting", both of which incorporate a sense of failure to obtain a goal, Tremper Longman III, *The Book of Ecclesiastes*, NICOT (Grand Rapids: Eerdmans, 1998), e.g. 59; Thomas Krüger, *Qoheleth*, Hermeneia (Minneapolis: Fortress, 2004), 42.

[79] Witherington claims that "a better translation than 'futility' would be 'ineffectiveness,' inability to reach its goal and raison d'être." Witherington, *Romans*, 223. Witherington's understanding of ματαιότης agrees with my analysis here, but it is not clear why he considers "futility" to be inadequate to express this idea. Cf. the definition of "futile", "serving no useful purpose**:** completely ineffective" in *Merriam-Webster's Collegiate Dictionary,* 11th ed. (Springfield, MA: Merriam-Webster, 2003).

[80] Cf. Gregory P. Fewster, "Testing the Intertextuality of Ματαιότης in the New Testament," *BAGL* 1 (2012): 50. Gieniusz errs by assuming that an echo requires that the Greek ματαιότης must carry the full range of meaning of the Hebrew הֶבֶל from Ecclesiastes, Gieniusz, *Romans 8:18-30*, 153. Instead, it is possible for ματαιότης to carry only a significant *aspect* of the meaning of הֶבֶל, so that Paul is choosing his words to draw attention to that aspect in particular.

futile tension present in both Eccles 11:10-12:1 and Rom 8:20-21", an echo of Ecclesiastes is not merely possible, but likely.[81]

Since ματαιότης is highly significant in Ecclesiastes, the full import of an allusion may be difficult to articulate. Nevertheless, some brief implications can be seen from Ecclesiastes' opening verses. After repeating the word ματαιότης five times in 1:2, Qohelet describes the futility he sees in 1:3-11. The futility of human life opens and closes the sequence (1:3-4a, 11),[82] as it is without gain (1:3a), hard (1:3b), temporary (1:4a), and forgotten, with no lasting impression upon the world (1:11). 1:4b-7, however, reflects on the futility of the *non-human* world (earth, v. 4b, sun, v. 5, wind, v. 6, and water, v. 7) in its endless repetition and lack of progression.[83] The futility of Ecclesiastes is therefore both human and non-human, and is expressed in both endless repetition and human death. *Nothing* attains its *telos* in the world that has been observed so comprehensively by Qohelet.[84]

If we extend our investigation of ματαιότης beyond Ecclesiastes (which contains 39 of the 54 occurrences of ματαιότης in the LXX), it occurs 14 times in the Psalms and only once

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[81] Fewster, "Testing the Intertextuality of Ματαιότης," 51; Cf. Michel, *Römer*, 267; Barrett, *Romans*, 155; Jewett, *Romans*, 513; contra Schreiner, *Romans*, 427.

[82] Cf. Stuart Weeks, *Ecclesiastes 1-5*, vol. 1 of *ICC* (London: T&T Clark, 2020), 262–63.

[83] See esp. William P. Brown, *Ecclesiastes*, Interpretation (Louisville: John Knox, 2000), 23.

[84] "Qohelet [has a] universal purview. He is commenting on 'the whole lot'!" Athas, *Ecclesiastes, Song*, 52. If an allusion to Ecclesiastes is recognised, Ecclesiastes' cosmic scope for meaninglessness would therefore reinforce the cosmic scope of κτίσις in Romans. Cf. "Qohelet 1:3-11 adds cosmological observations to the answering of the basic ethical questions of a person's possibilities of 'gain'", Krüger, *Qoheleth*, 55. That is, Qohelet adds the cosmological and the anthropological together, much like Romans 8:22-23.

elsewhere, in Proverbs 22, which is explicitly *telic* (συντελέω). Ματαιότης is a failure to achieve a *telos*.[85]

Prov 22:8a LXX **ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ θεός, ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.**

God blesses a cheerful and generous man, but he will accomplish (συντελέω) nothing (ματαιότης) by his works.[86]

The fourteen occurrences of ματαιότης in Psalms mostly translate the Hebrew words הֶבֶל (as it does in Ecclesiastes) or שָׁוְא ("worthless"[87]), and there are no examples that obviously depart from the general sense of "futility". Poetic parallelism sometimes aligns ματαιότης with "lies" (Ps 4:3; 37:13) or "lawbreakers" (Ps 25:4), establishing a connection of sorts with s/Sin. Two instances of antithetical parallelism, however, stand out as especially relevant for Romans 8:20.[88]

Psalm 30:7 LXX **ἐμίσησας τοὺς διαφυλάσσοντας ματαιότητας διὰ κενῆς·**

ἐγὼ δὲ ἐπὶ τῷ κυρίῳ ἤλπισα.

You hated the ones keeping purposelessness through vanity.

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[85] The LXX usage is unusually important for understanding ματαιότης, since it "is almost completely unknown in the non-biblical Greek prior to Paul." Gieniusz, *Romans 8:18-30*, 151.

[86] Though this verse, with no Hebrew equivalent, may be less pessimistic than it first sounds since *accomplishing nothing* is a direct contrast to *accomplishing wounds* in the preceding line (Proverbs 22:8 LXX), even this contrast is ambiguous. *Accomplishing nothing* is, at best, a neutral rather than positive counterpart.

[87] HALOT, 1425.

[88] While Fewster suggests "[t]here does not seem to be any unifying theme behind the use of ματαιότης in the Psalms", his conclusion that it is "an unlikely source text for the New Testament writers", does not follow, Fewster, "Testing the Intertextuality of Ματαιότης," 46. Each Psalm must be examined in its own right as one or more Psalms could be echoed by Romans while others are not.

But I hoped in the Lord. (LES)

Psalm 39:5 LXX **μακάριος ἀνήρ, οὗ ἐστιν τὸ ὄνομα κυρίου ἐλπὶς αὐτοῦ**

καὶ οὐκ ἐνέβλεψεν εἰς ματαιότητας[89] καὶ μανίας ψευδεῖς.

Blessed is the man whose hope is the name of the Lord.

He does not look to vanity and false madness. (LES)

Both of these Psalms, minor differences notwithstanding, contrast ματαιότης with "hope in [the name of] the Lord".[90] People may be oriented toward either ματαιότης or "hope in the Lord". These are the two paths that lie before a person. Similarly in Romans, Paul's dual Adamic-Christic anthropology, with its dual manner of life in either flesh or Spirit, allows that a person may have a destiny of death – the ultimate negation of purpose – or have hope in God's saving action so that their purpose may be fulfilled. These Psalms both describe the same ethical choice as Romans.

Nevertheless, two differences between these two Psalms and Romans may mitigate against any direct textual connection. First, in these Psalms, *people* are on the path to futility, whereas in Romans "*creation* was subjected to futility". Secondly, in the Psalms, persons face one path *or* the other. Futility and hope are antithetical. In Romans, however, futility is experienced "in hope" (8:20). Κτίσις faces one *after* the other, so the hope and the futility of κτίσις co-exist.

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[89] The underlying Hebrew on this occasion is רְהָבִים, "sea monsters".

[90] On this contrast in Psalm 30:7 LXX (31:7 evv.), cf. Craigie, *Psalms 1–50*, 260–61.

These two differences may be explained together, however. Teleologically, κτίσις is dependent upon its inhabitants (see 7.2.1). It is subject to ματαιότης in the present age where Sin and Adamic humanity remain; its hope will be fulfilled in a future revelation of the children of God (8:19, 21). That is, the hope of κτίσις is that Christic humanity will inhabit and rule over it. People may belong to one humanity or the other and so face *either* futility *or* hope, but non-human creation will experience these two possibilities sequentially. In the present age, sinful Adamic humanity is present so κτίσις cannot attain its goal; in the future, Christic humanity – the children of God – will inherit, and κτίσις will attain its goal. In this way, the different features of the Psalms 30:7 and 39:5 LXX can be understood as compatible with Romans 8:19-22, so may be echoed by the latter text.

Having considered its use in the LXX of Ecclesiastes, Proverbs, and the Psalms, ματαιότης consistently appears to denote a failure to achieve a *telos*. One effect of the ongoing presence of Sin is, therefore, that κτίσις is unable to attain its *telos* until Sin has been eliminated.[91] The *nature* of Sin's ongoing effects is the frustration of *teloi*, and the *scope* of these effects is both human and non-human creation. Sin interrupted God's original purposes in Genesis 2, so its elimination will pave the way for their fulfilment. Creation's hope will be realised in and through the hope of humanity,[92] as each achieves its respective *telos*. All that remains, therefore, is the final event in which hope is realised and *teloi* are fulfilled.

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[91] "The natural world is … unable to fulfill the purpose for which it was created." Kruse, *Romans*, 347.

[92] "[A] cosmic redemption cannot but be a corollary to the redemption of believers." Gieniusz, *Romans 8:18-30*, 54. Nygren similarly argues, "Die Erlösung der Menschheit wird auch die Erlödung der Schöpfung warden. Die beiden gehen für Paulus Hand in Hand miteinander und sind untrennbar vereint." Nygren, *Römerbrief*, 241.

7.3. Hope Fulfilled: The End of Sin's Effects

We have seen that the ongoing presence of Sin in the world impacts all of creation, including Christic humanity. Its effects upon Christic humanity, however, are not condemnation and death (as for Adamic humanity, Rom 5:16) since Sin and Death have been defeated in Christ. Instead, the ongoing effects of Sin are sufferings, decay (which includes the "death" of Adamic bodies, 8:10, 38), and the futility of the creation in which they reside, provoking the "groaning" of both human and non-human creation (8:22-23). Nevertheless, Paul clearly envisions that these effects will come to an end, and aspects of this end are implicit in another allusion to the Edenic narrative: the groaning of childbirth (8:22).

7.3.1. The Background of the Childbirth Metaphor and its Implications

Creation's present experience is expressed most clearly in the metaphor of *groaning in childbirth* in Romans 8:22, a metaphor that points to an *end* to suffering.[93] While Paul potentially alludes to a variety of OT sources,[94] space will allow only two to be considered here: Genesis 3:16a and Isaiah 26:17-19.[95]

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[93] "[G]roaning is itself the result and expression of *the process of salvation*", Dunn, "Spirit Speech," 87. My emphasis.

[94] For groaning as a precursor to salvation, see Exodus 2:23-24, 6:5; Judges 2:18; Isaiah 13:8, 42:14-17; Micah 4:10. For groaning in the context of childbirth, see Isaiah 21:2-3; Jeremiah 4:31. For groaning in captivity, see Jeremiah 38:19 LXX (31:19 evv). These passages are collated from Braaten, "Groaning"; Keesmaat, *(Re)Interpreting*, 107–109. Keesmaat summarises the significance of these collected echoes (p. 110): "Paul is not only echoing the language of the curse, he is also echoing language associated with God's act of liberating Israel from the oppression of the curse both in the exodus and in the new age to come." Crisler adds Job 31:38 as another possible source-text, in which the ground groans as a result of human sin, Crisler, *Romans as Lament*, 123. Though Crisler also suggests Genesis 4:10 as a possible reference, in that text it is Abel's *blood* that cries out from the ground, not the ground itself that cries out. "Crying out" is also distinct vocabulary from "groaning", so an echo is very unlikely.

[95] Cf. Moo, *Romans*, 537.

Genesis 3:16a **Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμόν σου,**

ἐν λύπαις τέξῃ τέκνα

I will greatly multiply your grief and your groaning,

You will give birth to children in grief.

There are two links between Romans 8:22 and God's curse upon Eve, one verbal and one conceptual. Verbally, the verb (συν-)στενάζω in Romans echoes the cognate noun στεναγμός in Genesis.[96] Conceptually, both of these "groans" occur in the context of childbirth. Paul uses a different verb for relating the concept of childbirth, focussing specifically upon its painfulness ([συν-]ὠδίνω, cf. τίκτω in Gen 3:16), but the allusion is not thereby obscured.[97]

The critical difference between Romans and Genesis, however, is the agent of the groaning. Where the woman groans in Genesis, personified creation groans in Romans. Therefore Romans 8:22 recalls the specific curse upon the woman, but through *synecdoche* sets it in a context of God's judgment more generally, incorporating non-human creation (see 7.2.2).

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[96] "[I]t is most likely that the literary and theological background of Rom 8.22 is not only Gen 3.17, which refers to the cursed earth, but also v. 16a which refers to both the 'trembling pain'11 and 'pain of childbirth' that Eve was destined to go through." Tsumura, "OT Background," 621.

[97] Braaten argues against an allusion to Genesis 3 in Romans 8, arguing from other texts (especially Isaiah and Joel) that "the demise of creation has been occasioned by God's judgment against human sin. Once humans repent, God will save creation and people alike," Braaten, "Groaning," 37. This poses a false choice, however. "God's judgment against human sin" begins with Genesis 3, so the subsequent iterations that Braaten (rightly) observes do not exclude this allusion. In particular, Paul's choice of the verb (συν-)στενάζω suggests an allusion to Genesis 3 is present, especially given that Braaten acknowledges it is unusual vocabulary in passages about the earth mourning (p. 38).

Regardless of the agent who groans, however, "the pain of childbirth is ultimately rooted in God's judgment for human rebellion. The στεναγμός conveys more than physical pain. The groaning acknowledges God's judgment against humanity and creation."[98] The allusion to Genesis 3 therefore anchors the suffering of creation firmly in God's judgment.[99] The significance of the childbirth metaphor is further developed in Israel's scriptures, however, and Isaiah 26:17-19 is especially relevant for understanding Paul's metaphor in Romans 8:22.

Isa 26:17-19 **καὶ ὡς ἡ ὠδίνουσα ἐγγίζει τοῦ τεκεῖν καὶ ἐπὶ τῇ ὠδῖνι αὐτῆς ἐκέκραξεν, οὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου διὰ τὸν φόβον σου, κύριε. ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν· πνεῦμα σωτηρίας σου ἐποιήσαμεν ἐπὶ τῆς γῆς, ἀλλὰ πεσοῦνται οἱ ἐνοικοῦντες ἐπὶ τῆς γῆς. ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ· ἡ γὰρ δρόσος ἡ παρὰ σοῦ ἴαμα αὐτοῖς ἐστιν, ἡ δὲ γῆ τῶν ἀσεβῶν πεσεῖται.**

And as the woman in labor approaches childbirth, and cries out at her pangs, this is how we have become to your beloved. Because of fear of you, O Lord, we conceived in the womb and had pangs and gave birth; we made a wind of your deliverance on the land, but all those who dwell on the land will fall. The dead will rise, and those in the tombs will be raised, and those in the earth will rejoice; for the dew from you is a remedy for them, but the land of the impious will fall. (LES)

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[98] Crisler, *Romans as Lament*, 121.

[99] "[C]reation's present condition is not the result of chance or fate but deliberately so ordered by God", Dunn, *Romans 1–8*, 471.

Where Paul's first verb, (συν-)στενάζω, echoes Genesis 3:16, his following verb, (συν-)ὠδίνω, does not occur in Genesis, but its root does occur three times in Isaiah 26:17-19 LXX (twice as a verb and once as a noun). These Isaianic labour pains occur in the context of awaiting salvation (σωτηρία, v. 18) and resurrection (ἀνίστημι and ἐγείρω, v. 19). While these words are not present in Romans 8, there is a clear conceptual correspondence with Paul's references to believers' resurrection (e.g. 8:11, 23), reinforcing the relevance of this Isaiah passage for Paul's childbirth metaphor.

In the LXX, these verses from Isaiah speak of Israel's *failed* labour-pains as a *failure* to bring salvation, juxtaposed with an affirmation that the dead will rise (ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις). As Gieniusz points out, "new life is not a 'product' of the suffering but it rather appears amidst it, the pain being only an (inevitable) circumstance but not the cause."[100] Failed labour-pains therefore remain a real possibility.[101] While failure is not in view in Romans 8, labour-pains *are* juxtaposed with resurrection just as they are in Isaiah, as labour pains appear in a context of hope for future bodily redemption (τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, Rom 8:23).

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[100] Gieniusz, *Romans 8:18-30*, 140.

[101] Braaten has argued that in the Hebrew Bible "*labor pangs connote pain and judgment*, without reference to an immediate positive outcome." Braaten, "Groaning," 28, italics original; Cf. Gieniusz, *Romans 8:18-30*, 140–43. Isaiah 26:17-19, however, is a clear exception to Braaten's generalisation. More broadly, the image itself contains an innate *potential* for a positive outcome that cannot simply be ignored (even though the image also contains a simultaneous potential for both mother and child to die). It is not an image of inevitability, but it is nevertheless an image of potentiality. "These groans and travails are not death pangs but birth pangs." Murray, *Romans*, 305. Cf. Morris, *Romans*, 323; Calvin, *Romans*, 8.22. Hahne catalogues the NT uses of τίκτω and ὠδινω and shows that while a positive outcome is not a universal feature of the birth-pang motif, it is present in a large majority of cases, Hahne, *Corruption*, 202.

In the Hebrew, however, the echoes become even louder.

כְּמוֹ הָרָה תַּקְרִיב לָלֶדֶת תָּחִיל תִּזְעַק בַּחֲבָלֶיהָ כֵּן הָיִינוּ מִפָּנֶיךָ יְהוָה:
הָרִינוּ חַלְנוּ כְּמוֹ יָלַדְנוּ רוּחַ יְשׁוּעֹת בַּל־נַעֲשֶׂה אֶרֶץ וּבַל־יִפְּלוּ יֹשְׁבֵי תֵבֵל:
יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ
רְפָאִים תַּפִּיל: ס

As a pregnant woman about to give birth

writhes and cries out in her pain,

so were we in your presence, Lord.

We were with child, we writhed in labor,

but we gave birth to wind.

We have not brought salvation to the earth,

and the people of the world have not come to life.

But your dead will live, Lord;

their bodies will rise—

let those who dwell in the dust

wake up and shout for joy—

your dew is like the dew of the morning;

the earth will give birth to her dead. (NIV; emphasis added)

Where the LXX says "we made (ποιέω) a wind of your deliverance", the MT explicitly maintains the childbirth imagery with the shocking phrase "we gave birth to wind" (יָלַדְנוּ רוּחַ). In place of the LXX's impersonal "those who dwell on the land will fall", the MT is explicit that Judah (first person plural of עשׂה, cf. v. 1) has failed to bring salvation through her labour. That is, in Hebrew, the labour in this passage is not just painful but is salvific in its goal. Judah's painful labour was supposed to give birth to salvation, but instead, she broke wind.

Furthermore, the closing phrase of v. 19 (וָאָרֶץ רְפָאִים תַּפִּיל) is unusual but is probably idiomatic of childbirth.[102] The "spirits of the dead" (רְפָאִים) are literally "caused to fall" (Hiphil of נפל). The LXX translates this literally with πίπτω, but in the broader context of childbirth imagery, it is probably idiomatically referring to a baby "falling" from her mother at the moment of birth.[103] If this is the case, the sense is "the earth will give birth to her dead" (NIV, cf. ESV, NRSV, NASB), so labour pains result specifically in resurrection.

Therefore, Romans 8:22 is most likely echoing the Hebrew text of Isaiah 26:17-19 by depicting creation itself in the pains of childbirth as the prelude to the resurrection. Even if the LXX alone is considered, however, the juxtaposition of pains of childbirth and resurrection remains as a clear precursor to Paul's use of the childbirth metaphor. In both Isaiah and Romans, therefore, the pain of childbirth is related to the hope of future salvation. In Isaiah, Judah's labour has failed, but both Isaiah and Romans look to the creation's labour for a future, successful "birth" of salvation. "The result of the crying and the birth pangs is resurrection from the dead."[104]

The labour pain motif therefore begins in Genesis 3 as a consequence of Sin, is developed in Isaiah, and points toward the hope of salvation from Sin's consequences.[105] Paul picks up

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[102] Hans Wildberger, *Isaiah 13-27*, trans. Thomas H. Trapp, *CC* (Minneapolis: Fortress, 1997), 556; cf. Edward J. Young, *The Book of Isaiah: The English Text, with Introduction, Exposition, and Notes*, *NICOT* (Grand Rapids: Eerdmans, 1969), 2.229; trans. of vol. 2 of *Jesaja* (Neukirchen-Vluyn: Neukirchener, 1972-82). Watts is non-committal, Watts, *Isaiah 1–33*, 401.

[103] HALOT, 710 (definition 5).

[104] Crisler, *Romans as Lament*, 123.

[105] If Genesis 3:15 was understood by Paul as a proto-evangelion, a possibility strongly suggested by Romans 16:20, then Paul may have understood salvation to be tied to the woman's offspring, and therefore her labour

this motif and locates the end of Sin in "our adoption to sonship, the redemption of our bodies" (Rom 8:23 NIV). That is, the end of Sin will come with the general resurrection, when Adamic bodies are replaced with Christic ones.

7.4. Conclusion

Sin's continued presence in this age binds all of creation – human and non-human – to decay, preventing it from attaining its *telos*. Paul's childbirth metaphor, echoing Genesis 3 and Isaiah 26, shows that the fulfilment of creation's intended *telos* will be coincident with the "redemption of [the] bodies" of Christic humanity (Rom 8:23).

In the Christic "now", Death and judgment are done away with, so "the fundamental orientation of both creation (Rom. 8.19-22) and believers (Rom. 8.23-25) [is] to future glory",[106] but suffering and the frustration of *telos* remain in the present.[107] Christic humanity experience "the inward sense of frustration … at the eschatological tension of living in the overlap of the ages".[108] Christic bodies are "not yet" and will be received only in the resurrection. Only then will the residual effects of Sin – suffering and frustration of *telos* – finally be removed.

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pains, even in Genesis 3. Cf. 1 Timothy 2:15, Berry, *Glory*, 129–30. This may also account for Paul's claim that creation was subjected "in hope" (Rom 8:20). Cf. Hahne, *Corruption*, 192; Moo, *Romans*, 538; Kruse, "Scripture in Romans," 81; Longenecker, "Sin and Sovereignty," 38.

[106] White, "Paul's Cosmology," 99.

[107] Even in his "triumphant" conclusion (8:31-39), Paul presents Christic humanity as participating in a way that is "fundamentally cruciform", incorporating inevitable suffering on the path to resurrection, Tyler A. Stewart, "The Cry of Victory: A Cruciform Reading of Psalm 44:22 in Romans 8:36," *JSPL* 3.1 (2013): 25–45.

[108] Dunn, *Romans 1–8*, 474.

The majority of this study has focussed on Paul's (re)presentation of the Adamic story, as it is recapitulated by Adamic persons. In Romans 8, however, the allusions to the narrative of Genesis 3 function to point to the *end* of that story, as it is eclipsed by the new story: that of Christic humanity. Christic humanity instead recapitulates the story of Christ, participating in "the story of how God brings to fulfillment his original purposes in creating humanity and the universe as a whole."[109] Instead of Sin leading to Death (revealed and catalysed by Law), the story of Christic humanity is of suffering leading to eternal life and glory through the resurrection of the dead (enabled by the Holy Spirit).

Adamic Story:	Sin	→	Death	(revealed and catalysed by the Law)
Christic Story:	Suffering	→	Life and Glory	(enabled by the Holy Spirit)

For Paul, these are the only two human stories (cf. Rom 5:12-21). All stories are therefore patterned on these two: the age-old story of Adam, or the new, apocalyptic story of Christ. Those seeking to live out the Christic story should take note, however: suffering is as foundational to the Christic story as s/Sin is to the Adamic story.[110]

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[109] Adams, "God and Creation," 25; cf. Richard B. Hays, "Is Paul's Gospel Narratable?," *JSNT* 27.2 (2004): 228.

[110] Cf. Wu, *Suffering*, 137; Gieniusz, *Romans 8:18-30*, 187. Keesmaat similarly observes that glory follows "a time of intense suffering", Keesmaat, *(Re)Interpreting*, 101, 111. Though she does not immediately and explicitly connect glory to a future bodily resurrection, she has more recently written that "[b]iblical hope" is a "[r]esurrection hope [that] is always a bodily hope", Sylvia C. Keesmaat and Brian J. Walsh, *Romans Disarmed: Resisting Empire/Demanding Justice* (Grand Rapids: Brazos, 2019), 194.

8. Conclusions

8.1. Typology: Patterns of Stories

This study began with two goals. The first was to observe Paul's exegesis. Our observations of Paul's use of Genesis 2-4 have consistently pointed to a mode of exegesis that has been rare in modern scholarship: typology. We saw in chapter 2 that Romans 1:18-32 narrates a story of human sinfulness, but its foundations follow the pattern of Adam's sin in Eden (1:19-23). Likewise, in chapter 6 we saw that Romans 7:7-11 narrates an autobiographical story, but the "I" follows Adam's pattern. Even in Romans 5:12-21, which we considered in chapter 4, no story is explicitly narrated and yet Paul relates Adam and his progeny typologically. Adamic persons live as Adam did, and suffer the same consequences. Paul reads this *historical* text (at least as he saw it) as having *universal* significance. The pattern of one story has significance for the stories of all people.

This observation has important implications for contemporary debates about hermeneutics and what it means to read the Old and New Testaments as *Christian* scripture. For those Christians who wish to imitate Paul, we have seen evidence that typological exegesis – in the sense of recognising the significance of a story's pattern or shape beyond its immediate historical confines – is part of Paul's hermeneutic. This study has not delved into those debates, and questions will remain about methodological boundaries, which texts can be read this way, and how proposed readings ought to be weighed. Nevertheless, Paul's reading of Genesis 2-4 provides a model of typological exegesis, demonstrating at least a minimal legitimacy for such methods of engaging Old Testament texts as Christian scripture.

8.1.1. Overlaid Stories

This study is hardly the first to suggest that certain stories functioned programmatically for Paul. For example, N. T. Wright has argued that Israel's story is repeated by Paul in Romans 3-8.[1] Similarly, Sylvia Keesmaat has demonstrated parallels between the Exodus narrative and Romans 8.[2] This study has argued that there is an Edenic storyline in Romans 5-8.

These different narrative backgrounds are not mutually exclusive, however. Typological correspondences can incorporate multiple stories, and it would be surprising if the Adamic humans of Israel did *not* recapitulate Adam's story, or if God's salvation of Israel in the Exodus did *not* prefigure his salvation of the nations in Christ. All these stories can (at least theoretically) coexist in Romans, so each proposal can be considered upon its merits (a task beyond the scope of this study) without any prejudice arising from the acceptance or rejection of other proposed storylines within Romans.

Indeed, the longer, more detailed stories of the Exodus and Israel's history could reasonably be expected to bring greater detail to the short and simple outlines provided by the Adamic story in Romans, and therefore further enrich our understanding of the Adamic predicament. For example, we may conclude that the Exodus story prefigures the Christic story as divine salvation, but that it is *not* the story of Christic humanity. The Exodus story is full of elements demonstrating that its participants are sinful (and therefore Adamic) people: They grumble in the wilderness, worship a Golden Calf, and balk at entering the promised land. There are likenesses in *God's* saving action, but dissimilarities in the *human* responses. The Exodus

[1] Wright, "New Exodus."

[2] Keesmaat, *(Re)Interpreting*.

saw Israel respond to their salvation as Adamic people, but Paul's gospel seeks the altogether different response that comes from Christic people.

8.1.2. Distinct Stories

Care must nevertheless be taken in relating these overlapping stories. Wright claims that "the new Exodus is not simply a repeat performance of the old, but must itself undo the extra problems that arose through Israel's being 'under the law'."[3] The first part of this claim is certainly true, but Wright mistakes the relation of these old and new stories in two ways. First, the problem was not "Israel's being 'under the law'". If "the law is good" (Rom 7:16; cf. 1 Tim 1:8), the problem cannot be "being 'under the law'". The problem is instead in the *people* who are under the law – Adamic sinners. The law revealed the problem, but the problem itself was Sin.

Second and more importantly, the new Exodus does not undo the problem "itself". The solution is not simply a development from *within* the old story, but a divine intervention from outside of human history. God is the actor who undoes the problem by creating a fundamentally new story – the Christic story (see chapters 4 and 7). The first Exodus offered salvation to Adamic people, and their Sin ensured that the salvation could not last. The second Exodus, however, follows the creation of a new humanity in Christ. These Adamic and Christic stories are distinct because their human participants are distinct.

8.1.3. How Many Stories?

I have argued in this study that there are two human stories: that of Adam (with Adamic people who participate in Adam's story), and that of Christ (with Christic people who participate in Christ's story). The Adamic story tells of Sin leading to Death, revealed and

[3] Wright, "New Exodus," 34.

catalysed by Law; the Christic story tells of suffering leading to resurrection to eternal life in glory, empowered by the Spirit (see 7.4).

It has not been the goal of this study to answer the larger question of whether all of Paul's stories may be unified into one grand narrative, but a brief comment on the place of Israel's story may be in order. I suggested in chapter 6 that Israel belong fundamentally to Adamic humanity, but there is more to Israel's story than this – even if it has not been in view within this study. While Israel were Adamic in nature, they were also the recipients of God's promises, and these promises received their fulfillment in the apocalyptic arrival of Christ.[4] The human stories of Adam and Christ have no innate unity, but are united in the story of Israel – a story of promise and fulfilment.[5]

Therefore, even though the Christic story arrives apocalyptically from outside human history, it does not follow that there is no unified story.[6] (No one takes the appearance of Gandalf the White from outside narrative time and space to exclude *The Lord of the Rings* from the category of "story"![7]) Christ's arrival was fundamentally new, but was at the same time "according to the scriptures". The different stories of Adam and Christ show that the

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[4] Dunn sees a "dialectic … between promise and inheritance", Dunn, "Whose Story?," 229. While this accurately reflects Paul's language, if our question relates to the unity of Israel's story, unity may be more clearly seen in the language of "promise and fulfillment" since fulfillment is that natural complement to a promise.

[5] These three stories that I am using to tie together Paul's thought (Adam, Israel, and Christ) are the same three stories identified by James Dunn as the "most effective" for understanding Paul, Dunn, "Whose Story?," 225; cf. Hays, "Narratable?," 222. Dunn calls the first story "creation", but this is primarily a difference in nomenclature rather than substance.

[6] Contra Watson, who argues from the Adam-Christ antithesis that Paul's gospel is "essentially nonnarratable", Watson, "Story," 236–38, quoting 239. Cf. Hays, "Narratable?," 236–39.

[7] J. R. R. Tolkein, *The Two Towers*, 1954.

biblical story's unity cannot derive from *within* human history, but it can nevertheless derive from *God's* acts in human history. The Adamic and Christic stories are unified by the single story of God relating to his creation.

8.2. Sin's Power

The second goal of this study was a clearer understanding of the human predicament and s/Sin. In chapter 3, I argued that Paul conceived of Sin as a real power with real effects upon people, but not as a real person. Instead, Paul personified this power.

There is no need, however, to posit that this power of Sin is ontologically independent of human misdeeds – sins. Following Matthew Croasmun's application of emergence theory to this problem,[8] I have argued that Sin is an emergent power that exists at a human relational level, acting upon each of us. People's sins give rise to corrupted relational conditions (Sin), which then act back upon people causing them to sin. Sin and sins are related in a causal feedback loop which began with Adam's transgression in Eden. This is the inescapable human predicament that every human being is born into, and is at the same time responsible for. Every person is culpable and a slave to Sin – both at the same time.

In chapter 5, I argued that Paul derived this personification and its characterisation from Genesis 4:7, where God warns Cain that "Sin is lying at the door", seeking to seduce Cain into wrongdoing. Paul's personified entity "Sin" is therefore not his original creation. Furthermore, in Genesis 4:7, Sin *desires* and Cain is to *rule*. In light of Cain's failure, however, Paul inverts these roles. Sin rules and people desire. This inversion reinforces the importance of Paul's link between Sin and desire (Rom 6:12; 7:7), as desire becomes the

[8] Croasmun, *Emergence*.

means for Sin's reign over humanity. Paul develops the personification of Sin far beyond its roots in Genesis, but his thinking was nevertheless shaped profoundly by this text within his own scriptures.

8.3. Resurrection Hope

In chapters 6 and 7, I argued that Paul continues to see a bodily locus for Sin's presence in the lives of Christic people. For the present-tense "I" of Romans 7:14-25, Sin is consistently associated with the physical bodily state. Thus the "wretched" cry of 7:24 is a future-tense cry for deliverance from the *body* (σῶμα) of death. "I" – whom I argued is Paul presenting himself *representatively* – is looking for a future bodily salvation. In Romans 8, therefore, Paul describes a confident hope of future bodily salvation through the eschatological resurrection of the dead. Christic persons have unchanged Adamic bodies in the present, but look forward to redeemed (8:23), resurrected (8:11) Christic bodies in the future. Only then will the Sin that infects Adamic bodily existence finally be eliminated.

Furthermore, this future elimination of Sin will see a return of sorts to Genesis 2. This will not be a return to how things *were*, however, but a return to and fulfilment of the *teloi* that God intended for his creation in the beginning, but which were interrupted by Adam's transgression. Not only will the resurrection fulfill the *telos* of humanity, but through resurrected humanity all of creation will fulfill the purposes that God intended. Therefore, Paul's hope, the hope of every Christic person – indeed the hope of the entire created order – awaits fulfilment through the resurrection of the dead.

8.4. The Human Story

We have therefore seen that, for Paul, every human person initially conforms to the pattern of the Adamic story, sinning, ruled by Sin, and ending in death. Throughout Romans,

however, we find the call to enter by faith into a new story and live according to the pattern of Christ. Though this new story will involve suffering in the present, and Sin will remain within the unchanged bodies of these new people (even though it no longer rules their destiny), this new story is an invitation to receive the future hope of bodily resurrection to eternal life and the final destruction of Sin. Each person necessarily lives according to one pattern – that is, one *type* – or the other, and will therefore receive either life or death.

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