

THE OBEDIENCE OF FAITH  
IN THE LETTER TO THE ROMANS

Part III: The Obedience of Christ  
and the Obedience of the Christian  
(continued)

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(2) *The Reign of Death from Adam to Moses*. Having stated his thesis that universal sin and death are the effect of one man's disobedience, Paul, in vv. 13-14, seems compelled to defend what he has written. These verses commence the "B" section of our passage. Very noticeable, remarks Dunn, is the speed with which Paul's thought reverts to the law—a further indication that it was the chief point of tension between Paul the Christian and the traditional emphases of Judaism.<sup>94</sup> In particular, v. 12 appears, to the Jewish mind, to contain a puzzling proposition. Given Paul's consistent denial of the existence of the law before Sinai, how could there have been sin strictly speaking, since, presumably, there was no law according to which sin could be reckoned? Sin, after all, is disregard of *the Torah*. It is this which Paul now seeks to clarify.

His explanation is a return to 4:15b, οὐδὲ γὰρ νόμος οὐδὲ παραβασίς, where these words are appended to the statement of the previous part of the verse, ὁ γὰρ νόμος ὀργὴν κατεργάζεται. By claiming, in 5:12, that all have sinned, Paul has implied that they have rejected God's law and have, therefore, been the recipients of wrath (death). This, of course, raises a historical problem: if the law (of Moses) works wrath, and if sin is not reckoned apart from law, how could there have been sin and death before Sinai? For a sizable segment of Judaism anyway, the answer was obvious: the Torah has existed from the dawn of history, and the nations are exposed to wrath because they have spurned the eternal Torah. As early as Ben Sira this idea is in evidence: Abraham himself kept none other than the law (of Moses) during a time of testing (Sir 44:20). Afterward the author of *Jubilees* would make the same claim (24.11; cf. 23.10), as does *Kidd*. 4.4.<sup>95</sup> Even more striking in *Jubilees* is the pre-existence of the law on "heavenly

<sup>94</sup> Dunn, *Romans* 1.274.

<sup>95</sup> See Garlington, *Obedience*, 38.

tablets,"<sup>96</sup> "the eternal books always before the Lord" (*Jub.* 39.7).<sup>97</sup> The eternity of the law is likewise the conviction of *Sir* 24:9, 33; *Bar* 4:1; *Wis* 18:4; *T. Naph.* 3.1-2. The corresponding attitude toward the Gentiles is illustrated by Ben Sira's assurance (*Sir* 12:6) that God hates sinners and will inflict punishment on the ungodly (ἀσεβείς). To this may be added *Sir* 36:1-10, according to which the sage's fury was called forth by the desecration of the Jerusalem temple by Gentiles (48:18; 49:6; 50:4). The same hostility is vividly present in *Jub.* 22.16; *Pss. Sol.* 17.21-27.

In rather stark contrast, Paul allows that there is an era prior to and distinguishable from that of the Torah (v. 13a). A law has been broken, but it is not the law of the Sinai covenant; it is, rather, some law in existence before the birth of Israel's nationhood, which effectively obliterates the distinction between the covenant people and the remainder of humanity; it is this law which exposes Israel's guilt and places her on a par with the nations, so that death reigned over *all* who lived from Adam to Moses (v. 14). Vv. 13-14, therefore, can plausibly be interpreted as the apostle's denial of a recognized tenet of Jewish theology: for him there was a period during which the Torah was not in existence.<sup>98</sup> In turn, this would be a denial of the perspective of *Sir* 10:19, according to which the non-Jewish segment of the human race is unworthy of honor because it has transgressed the commandments. The Gentiles, in other words, are not worthy of death because they have violated *the Torah*.<sup>99</sup>

Even without the aid of these historical documents, it is certain that Paul is classifying Israel with the Gentiles: before the law, the seed of Abraham died as well as the uncircumcised, because both were guilty of law-breaking. Paul thus appeals to the violation of this pre-Mosaic law as being a great leveler of mankind. In the words of 3:23, *all* have sinned and fall short of the glory of God: circumcision exempts *no one* from involvement in the effects of Adam's sin. It is just this universalism of sin that sets the stage for Paul's denomination of Adam as the "type of the coming one," inasmuch as "the universal impact of his one act prefigures the universal impact of Christ's act":<sup>100</sup> as Adam is ultimately responsible for the death of

<sup>96</sup> E.g., *Jub.* 16.29; 31.32; 32.10, 15, 21-26, 28; 33.10. See further R. Banks, *Jesus and the Law in the Synoptic Tradition* (SNTSMS 28; Cambridge: Cambridge University Press, 1975) 68-69; id., "The Eschatological Role of Law in Pre- and Post-Christian Jewish Thought," in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on His 60th Birthday* (ed. R. Banks; Grand Rapids: Eerdmans, 1974) 176.

<sup>97</sup> On the eternity of the law in Jewish literature, see Banks, *Jesus and the Law*, 67-85 (cf. pp. 49-64); id., "Law," 173-85; W. D. Davies, *Torah in the Messianic Age and/or the Age to Come* (SBLMS 7; Philadelphia: Society of Biblical Literature, 1952) e.g., p. 84.

<sup>98</sup> The doctrine of the law's eternity later developed into the rabbinic Torah-ontology. See M. Hengel, *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period* (London: SCM, 1974) 171-75.

<sup>99</sup> Contra E. Jünger, "Das Gesetz zwischen Adam and Christus: Eine theologische Studie zu Röm 5, 12-21," *ZTK* 60 (1963) 50-57.

<sup>100</sup> Moo, *Romans*, 346. Cf. Cranfield, *Romans* 1.283.

Jew and Gentile, so Christ is ultimately credited with the restoration of both.<sup>101</sup>

To summarize, the purpose of vv. 13-14 is twofold: (1) to clarify how on Paul's understanding of the law there could be sin and, consequently, death before Sinai; (2) to involve Israel in sin and death, thereby implying that the people of the law were no more immune to Adam's fall than the nations.

His fundamental proposition is stated in v. 13b: **ἀμαρτία δὲ οὐκ ἐλλογείται**, i.e., "is not entered into the ledger against" (Black), so as to hold one liable in judgment,<sup>102</sup> **μὴ ὄντος νόμου**. By focusing on the nexus of sin and the law, he states what would have been perfectly acceptable to the synagogue: since sin by definition is meaningless apart from divine law, some law must have existed in the period from Adam to Moses. However, given the conviction that the law has been in the world from the Garden of Eden, the dictum of v. 13a in part would have been unacceptable. While it could be agreed that sin was a reality before Sinai, it was at least questionable that there was an era **ἄχρι νόμου**. In making such a claim, Paul appears to proceed presuppositionally on grounds derived from the Pentateuch itself, which gives no indication that Israel's law had any being before the establishment of her national covenant. Given the order of events in the biblical record, Paul's assertion that the period **ἄχρι νόμου (ἀπὸ Ἀδάμ μέχρι Μωϋσέως, v. 14)** witnessed sin and the consequent reign of death stands, and on that basis he is able to reason that before Sinai a law was in existence, whose transgression accounts for mankind's present plight. It is what the Bible actually says which provides the force of the strongly adversative **ἀλλά** in v. 14. Far from sin not being reckoned, death is regarded as the reigning monarch from the creation until the giving of the law-- "incontrovertible proof of the presence of sin in this period."<sup>103</sup>

As is true more than once in 5:12-19, Paul's logic is not made explicit, leaving us to discern his intentions from the broader setting of Romans. In one regard, his justification of v. 12 is a statement of the obvious, i.e., the reality of death from Adam to Moses; yet, in another, he appears to beg the question, viz., the existence of a law prior to and distinguishable from that delivered to Israel at the time of the Exodus. However, in keeping with his procedure in Romans to bypass the law and return to creation, Paul builds on presuppositions already established in 2:14-15. That is to say, by virtue of bearing the image of God, all humans are in possession of the law written on the heart, whose function, as confirmed by the co-witness of conscience,

<sup>101</sup> Paul's typology seems to be inclusive of at least two other ingredients: (1) Adam and Christ inaugurate respectively the old and new creations; (2) both set a pattern for others to follow, either disobedience leading to death or obedience leading to life. On Adam as the type of Christ, see J. P. Versteeg, *Is Adam a "Teaching Model" in the New Testament?* (Nutley, NJ: Presbyterian & Reformed, 1977) 8-15 (with further literature).

<sup>102</sup> Contra Quek, "Adam and Christ," 73, **ἐλλογείται** does have to do with individual responsibility. The other Pauline occurrence of **ἐλλογέω** is in Phlm 18.

<sup>103</sup> Black, *Romans*, 89.

was to regulate the creation covenant and still serves to link mankind to its Maker (cf. 1:32). Death, therefore, was universal in the pre-Mosaic period precisely because of the violation of *this* law, not the Torah.<sup>104</sup>

The force of his argument resides in the assertion that death reigned even over those who did not sin ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ. As in 8:3, ὁμοίωμα here means an "exact likeness."<sup>105</sup> We may say that Adam's descendants did not willfully rebuff a clearly revealed command (the normal meaning of παράβασις in Paul), as Israel was later to do. But more to the point, "the likeness of Adam's trespass" indicates that they did not do *precisely* what Adam did., i.e., eat a piece of forbidden fruit in the Garden of Eden. Even so, they die because their sin in principle is an act of apostasy from God. In suppressing the knowledge of God inscribed on the heart (1:18-23), humanity in the first Adam has rejected God himself and, as a result, suffers the fate of Adam. It is especially noteworthy that Adam and Eve ate from "the tree of the knowledge of good and evil." "Good" and "evil" mean not so much "right" and "wrong" as *the* good of acknowledging God the Creator and *the* evil of renouncing him (see 2:7-10; 7:13-20; 15:2; 16:19). How this can be true of Israel is opened up by the idolatry motif of the early portion of Romans as it climaxes at 2:22. In her rejection of the gospel, Israel has, in point of fact, repudiated the knowledge of God as revealed eschatologically in Christ.

##### 5. *The Obedient Last Adam and the New Humanity*

It is by comparison with Adam that Paul's real purpose in 5:12-19 emerges. At the very least, we can say, with Moo, that if the universal consequences of Adam's sin is the *assumption* of Paul's argument, the power of Christ's act to cancel those consequences is its *goal*.<sup>106</sup> But to state it more fully: corresponding to Adam's disobedience = apostasy, there is the obedience = perseverance of the last Adam, which ensures the obedience = perseverance of his people and their conformity to his image (8:29). Our attention now will be given to vv. 15-17 and thereafter to vv. 18-19, the completion of the sentence commenced in v. 12.

Vv. 15-17 are normally taken to be a qualification of the incompleting proposition of v. 12, particularly as the concluding portion of v. 14 assigns to Adam the role of typifying Christ. Therefore, on this view, in vv. 15-17 Paul labors to clarify that there are important respects in which Adam and Christ differ, notwithstanding their typological correspondence. Christ., in

<sup>104</sup> Cf. Calvin, *Romans*, 113; Stuart, *Romans*, 232. D. Zeller, *Der Brief an die Römer* (RNT; Regensburg: Pustet, 1985) 117, remarks that "In the universal history [Weltgeschichte] of sin the law is not fundamental."

<sup>105</sup> Dunn, *Romans* 1.276, 316-17; id., *Christology*, 111; Wilckens, *Römer* 1.318 nn. 1053, 1054. Stuart says that ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ is equivalent to ὁμοίωσις τῷ Ἀδάμ παραβάντι or ὡσπερ Ἀδάμ παρέβη (*Romans*, 231).

<sup>106</sup> Moo, *Romans*, 327.

short, is distanced from Adam as much as possible.<sup>107</sup> Without, however, denying the element of contrast in these verses, as seen especially in the abundance of the grace manifested in Christ, C. C. Caragounis has argued plausibly that their function is not to deviate from the commenced comparison of v. 12 and thus preclude a misunderstanding of it. It is, rather, to draw out more particularly the *comparison* of Adam and Christ, thus laying the groundwork for the inference of v. 18, which connects not only with v. 12 but also with vv. 15-17.<sup>108</sup> His exegesis makes good sense, considering that a type, by the nature of the case, stresses the continuity or similarity between two entities. It is also supported by the "ABA" construction of vv. 12-19 as a whole.

If we may follow Caragounis further, v. 15a is a rhetorical question: "But does not the free gift operate just like the trespass did?" The question, introduced by οὐ, implies a positive response, which is affirmed by v. 15b. Verse 16a carries on with another rhetorical question: "And is not the free gift transmitted in the same way as sin was transmitted by the one who sinned?" The answer is again yes, as confirmed by the statement of v. 16b. The first question is concerned with the *effect* produced by each of the two heads of humanity, while the second focuses on the *agents* of those effects.<sup>109</sup> It is on the basis of these questions and answers that Paul, in v. 18, can finally complete the analogy initiated in v. 12. That he should intensify his analogy in these verses is consonant with the fact that although other OT characters serve to prefigure Christ, the typological relationship between Adam and Christ is on a plane all its own, inasmuch as both men inaugurate the two decisive epochs of human history. For Paul, comments Goppelt, Adam is not merely an illustrative figure, but a "prophetic personality placed in Scripture by God."<sup>110</sup>

These verses exhibit several conspicuous features. One is the *qal wahomer* argument (again *a minori ad majus*): if Adam's trespass has brought condemnation and death, how much more has Christ's obedience brought righteousness and life (a return to vv. 9-10 of chap. 5). Another is the repetition of the phrases "the free gift," "the free gift of righteousness," "the free gift in the grace of the one man," "the grace of God," and "the abundance of grace." Within the horizons set by the Roman letter, these expressions of the freeness of grace stress that justification and life do not

<sup>107</sup> Lombard, "Typology"; Jüngel, "Gesetz"; Cranfield, *Romans* 1.272-73; id., "Problems," 328-29; Elliot, *Rhetoric*, 230-31; Berkouwer, *Sin*, 508-9; Barth, *Shorter Commentary*, 61-63.

<sup>108</sup> C. C. Caragounis, "Romans 5.15-16 in the Context of 5.12-21: Contrast or Comparison," *NTS* 31 (1985) 142-48. Goppelt remarks that Paul places in contrast the accomplishments and consequences of the mediators, not the mediators themselves (*Typos*, 136).

<sup>109</sup> Caragounis, "Romans 5.15-16," 145. "In their acts and in the effect they have on others Adam and Christ are related to one another as a photographic negative to its positive print" (Goppelt, *Typos*, 129).

<sup>110</sup> Goppelt, *Typos*, 130; Bruce, *Romans*, 131 n. 1.

depend on "covenantal nomism" (4:4-5), only on faith in Christ. As Käsemann puts it, the δωρεὰ δικαιοσύνης (v. 17) is God's power which takes the concrete form of a gift: "With an exegetical genitive the gift is defined as righteousness which is Christ's work pure and simple."<sup>111</sup> These affirmations of grace in 5:15-17 are founded on the proposition of 3:24, in which the *grace* of justification is connected with the *now*-revelation of the righteousness of God *apart from the law* (3:21). And it is just this eschatological slant of "grace" in Paul which is extraordinarily relevant for our passage, because grace "marks a new epoch and a new dominion of power that is antithetical to that of the power of sin."<sup>112</sup> In other words, the presence of grace signals a new creation (cf. Gal 5:5; John 1:17).

Second, there is the continued stress on the "one man," Adam or Christ. Given Paul's placement of Israel in Adam in vv. 12-14, the repetition of "one man" underscores that Christ, not Israel, is wholly responsible for the new creation blessings of righteousness and life. The parallel of 1 Cor 15:45-47 informs us that just as Christ is the "last Adam," so he is also the "second man." That is to say, he is the eschatological Adam, beyond whom there is no other, and the second man, before whom there is only one, the first Adam. "He cannot, therefore, be compared with one man within Israelite salvation history (such as Abraham or Moses), but can only be juxtaposed to the originator of the old humanity."<sup>113</sup> As Bruce notes, Moses is conspicuously bypassed, because, as Paul will explain, the law given through him was never intended to be permanent.<sup>114</sup> Therefore, within the whole scope of salvation history there is room for only two persons, two beginnings—and Israel, with her Torah, is not included.

Beyond Paul's interaction with Israel, his insistence on the one act of the one man, either for ill or for good, calls to mind again the principle that like begets like: Adam and Christ correspond typologically as creators of their respective races, with each community bearing the image of its creator.<sup>115</sup> Whereas the one trespass of the one man has brought about condemnation and death, the grace of God in the one man Jesus Christ has produced

<sup>111</sup> Käsemann, *Romans*, 155. The gift character of righteousness in v. 17 is underscored by λαμβάνοντες. Jünger ("Gesetz," 63) further notes that χάρισμα and χάρις (vv. 15, 16, 17) for Paul have to do with *God's* (eschatological) act.

<sup>112</sup> Beker, *Paul*, 265. See as well the remarks on "freedom" (*ibid.*, 269-71).

<sup>113</sup> O. Michel, *Der Brief an die Römer* (MeyerK 4; 14th ed; Göttingen: Vandenhoeck & Ruprecht, 1978) 186.

<sup>114</sup> Bruce, *Romans*, 128. "In his masterful view of human history, Moses and Israel's law are only a chapter of minor importance" (Goppelt, *Typos*, 130).

<sup>115</sup> These communities are comprised of the "all" and the "many" (vv. 15, 18, 19). The two adjectives are used interchangeably and reflect a Semitic idiom: "many" (an inclusive term) are "all" who belong to a certain group (e.g., Dan 12:2). On the usage, see Brandenburger, *Adam*, 221; B. F. Meyer, "Many (= All) are Called, but Few (= Not All) are Chosen," *NTS* 36 (1990) 89-97. In the present case, the "many" are the "all" who constitute the old and new humanities respectively. Especially pertinent to the former is Isa 53:11: the Servant of Yahweh causes "many" to be righteous.

righteousness and life. The contrasting states of the two humanities correspond to those depicted in vv. 1-11 of this chapter. As in that earlier portrait, the condition of the old and new humanities respectively is not to be restricted to the realm of the forensic, for the simple reason that the categories in question are comprehensive by definition. The word "condemnation" (v. 16) is qualified within this context by "sin" (vv. 12-13) and "death" (vv. 14, 17), both of which transcend the juridical and have to do with the consequences of man's apostasy considered *in toto*. Likewise, the triad δικαίωμα-δικαιοσύνη-ζωή, derived from OT covenantal ideology, speaks of a renewed relationship with the Creator.

Hence, as we shall argue presently, just as Adam, by his disobedience/apostasy, was responsible for the disobedience/apostasy of his race, Christ, by his obedience/perseverance, has restored in his community the creation image of God and enables it to persevere in that capacity, where the first Adam and the old humanity failed. In the words of 2:7-10, the new humanity in Christ fulfills the goal originally set before Adam, the quest for glory, honor, and immortality. These are they who do "good," the specific "good" of keeping faith with the God of the covenant. In this light, it is not irrelevant that, in the face of the threat posed by certain (Jewish?) teachers, Paul desires the Romans to be σοφούς εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν (16:19). In other words, the potential existed for church members actually to abandon Christ, if they followed the lead of the deceivers (v. 18), who play a Satan-like role (cf. 2 Cor 11:3-4, 13-15).

Third, v. 17, as it epitomizes the intensified analogy of the two Adams in vv. 15-16, draws on the language of kingship. In the case of the first Adam, sin became a king; but, in the case of the last Adam, those who have received his grace themselves become kings through him. Whereas death reigned *through* the one man, the new people reign in life *through* the one. The language of reigning reminds us that Adam was created to be the king of creation. Therefore, for the people of God to reign in life means that, in Christ, they are able to achieve what the first Adam forfeited by sin (cf. Heb 2:5-9).

The thought broken off in v. 12 is finally completed in vv. 18-19. The "therefore" (ἄρα οὖν) commencing v. 18 likely draws on two sources. The first is certainly v. 12; but, in all probability, the intervening verses contribute as well to Paul's inference, primarily because the vocabulary of vv. 18-19 is influenced by those verses (characteristic of the "ABA" schema), as confirmed by Caragounis' study. Verse 18 is a very terse elliptical sentence stating the relationship between the two Adams. Its meaning is bound up with unraveling the construction, which involves supplying the missing elements, drawn from what has been said up to this point. As BDF (§481) note, the verse would be unintelligible apart from the long exposition of the preceding verses. Yet within Paul's overall flow of thought its purpose is again to emphasize "the correspondence between the two contrasting

causes (διά) and ultimate ends (εἰς) and in between their equivalent extension (εἰς)." It can be translated something like: "Therefore, as through one trespass sin abounded to all men so that they were condemned, so also through one act of righteousness grace has abounded to all men so that they experience the justification of life." Verse 19 thereafter explains more in particular what is entailed in this contrast and comparison.

Besides the continued correlation of "one" and "all," by means of which Paul again calls to mind "a single action which inaugurated a whole epoch,"<sup>116</sup> the leading terms in v. 18 are παράπτωμα and δικαίωμα, predicated of Adam and Christ respectively: δι' ἑνὸς παραπτώματος εἰς πάντας ἄνθρώπους εἰς κατάκριμα is balanced by δι' ἑνὸς δικαίωματος εἰς πάντας ἄνθρώπους εἰς δικαίωσιν ζωῆς. The word παράπτωμα, paralleled by παρακοή in v. 19, retains its meaning from vv. 15 and 17, i.e., Adam's breach of faith when, desiring to be as God, he ate the forbidden fruit. Likewise, δικαίωμα, matched by ὑπακοή in v. 19, looks back to v. 16. Moo is right that the parallelism of v. 18 dictates that as παράπτωμα refers to something Adam did, so δικαίωμα relates to something Christ did, his "act of righteousness."<sup>117</sup> As Cranfield states it so well: "We take it that by Christ's δικαίωμα Paul means not just His atoning death but the obedience of His life as a whole, His loving God with all His heart and soul and mind and strength, and His neighbour with complete sincerity, which is the righteous conduct which God's law requires."<sup>118</sup>

Protestant exegesis has tended to assume that the usage of δικαίωμα in v. 18 is distinct from that in v. 16, where it is taken to be "justification," set within a strictly forensic frame. However, apart from assigning a different sense to the term than it bears in v. 18 (with no particular hint from Paul), the interpretation is flawed in not taking sufficiently into account the Hebraic/covenantal backdrop of the δικ- family of words.<sup>119</sup> What is in view in v. 16 is not merely a declaration and a resultant status, but a commitment to a relationship, evidenced by the holiness of the covenant and a determination to persevere in it. It is such a wholehearted devotion to the Creator/creature relationship, in v. 16, which is the effect of God's free grace in Christ. The conclusion is reinforced by the recollection that underlying Rom 5:1 is Isaiah 32, Israel's restoration to the covenant, the result of which is *shalom*.

Therefore, seeing that the semantic field of vv. 18-19 is largely determined by vv. 15-17, the inference drawn by Paul in v. 18 is to the effect that

<sup>116</sup> Dunn, *Romans* 1.283.

<sup>117</sup> Moo, *Romans*, 354.

<sup>118</sup> Cranfield, *Romans* 1.289. Cf. Leenhardt, *Romans*, 146.

<sup>119</sup> Cf. Wedderburn's criticism of Bultmann, "Structure," 351 n. 5. In Rom 1:32 and 2:26 δικαίωμα is the behavior required by the law written on the heart, for which Gentiles are held accountable; in 8:4 it summarizes the obligation of the Sinai covenant as fulfilled in the believer, who, by virtue of the work of Christ and the indwelling Spirit, walks not after the flesh but the Spirit.

Christ has rendered to God the δικαίωμα required of his covenant partners, offsetting Adam's παράπτωμα to and its consequent κατάκριμα, which is not merely the sentence of condemnation, but the state of rebellion so frightfully depicted in 1:18-32. This being so, the δικαίωμα of the Christian in v. 16 (paralleled by δικαιοσύνη in v. 17) matches that of Christ in v. 18: the former is the product of the latter.

Noteworthy in Paul's explanation of the effect of Christ's δικαίωμα to is the phrase δικαίωσις ζωῆς. As Ridderbos explains, ζωή is the life in which the salvation given in Christ consists, of which the believer has a present assurance.<sup>120</sup> Yet what is the relation of δικαίωσις to the genitive ζωῆς? I would propose that inasmuch as Paul's genitives (and datives) frequently ignore established conventions, it is plausible to see the present instance as a mingling of various types of genitive: qualitative (Käsemann), result (Cranfield, Sanday/Headlam), direction or goal (Brandenburger), and exegetical.<sup>121</sup> But whatever grammatical tags are applied, Leenhardt's comments are particularly relevant. The phrase εἰς δικαίωσιν ζωῆς speaks of "a justification which introduces us to divine life"; and given the close connection of present and future eschatological life in Paul, δικαίωσις ζωῆς suggests "equally the idea of a justification which is here and now realized in a life which concretely practises righteousness, as will shortly be said (6:11, 13, 16, 18, 19, 22, 23). It will be noted that Christ's obedience of which our text speaks becomes also the believer's obedience, an obedience which leads to the practise of righteousness (ὑπακοῆς εἰς δικαιοσύνην, 6:16)."<sup>122</sup> From this perspective, δικαίωσις is the life of the age to come actualized in the present experience of the believer.

Paul's portrait of the two Adams, continues Leenhardt, leads him to stress the factual obedience of Christ as opposed to the factual disobedience of Adam, "in order to show that Christ creates a humanity of righteous men, just as Adam had created a humanity of sinners."<sup>123</sup> We may observe, with Elliot, that in so saying Paul expands a sin-forgiveness typology to a "deeper death-life typology." "Adam's transgression has made necessary not just the countervailing entry of expiation for sin in Christ: it has occasioned the cosmic dominion of Death, calling for the creation of life from the dead in Christ."<sup>124</sup> In short, δικαίωσις ζωῆς is a compendious way of expressing what the δικαίωμα of Christ has accomplished in *all*: his lifetime

<sup>120</sup> Ridderbos, *Romeinen*, 121.

<sup>121</sup> M. Zerwick, *Biblical Greek: Illustrated by Examples* (4th ed.; Rome: Scripta Pontificii Instituti Biblici, 1963) 17; N. Turner, *A Grammar of New Testament Greek. Volume III: Syntax* (Edinburgh: T. & T. Clark, 1963) 214; J. B. Lightfoot, *Notes on the Epistles of St. Paul* (repr. Grand Rapids: Zondervan, 1957) 293.

<sup>122</sup> Leenhardt, *Romans*, 148.

<sup>123</sup> *Ibid.*

<sup>124</sup> Elliot, *Rhetoric*, 231. He continues: "Χάρις is not simply the cancelling of transgression ... but is a cosmic power that deposes Death and restores 'righteousness', that is, the cosmic 'right' of divine will, and brings life to what was dead" (*ibid.*, 231-32). Cf. Beker, *Paul*, 190-91.

of conformity to the covenant engenders the same in his people. ζωή, consequently, cannot be restricted to future eschatological life, because this is the life imparted at creation, whose *raison d'être* is the glory of God. Thus; δικαίωσις ζωής means the presence of the new creation.

Disobedience is of the essence of sin, and the revelation of the new obedience in Christ is eschatological salvation. Christ has thus been exalted to be the hidden Ruler of the world. . . . His people, being obedient, participate for the time being in the freedom from the powers which he has won and will one day share openly in the kingdom (*basileia*, v. 17b). Even more plainly than before, the dawn of the new creation is now proclaimed.<sup>125</sup>

In a manner akin to the parallelism of 5:9-10, v. 19 complements its counterpart, v. 18, by the use of synonymous terms. Specifically, "trespass" (παράπτωμα) and "act of righteousness" (δικαίωμα) in v. 18 are replaced by "disobedience" (παρακοή) and "obedience" (ὕπακοή). Also, "condemnation" and "justification of life" in v. 18 are matched by "sinners" and "righteous." Here the focus is on what kind of people individuals have become as a result of the work of Adam and Christ respectively: by his disobedience, Adam has turned his posterity into sinners, while Christ, by his obedience, has made his people righteous. The question arises whether v. 19 is the basis or the explanation of v. 18. The two, of course, are not mutually exclusive, because the one verse could clarify the other by providing its basis. But whatever the technical relation of vv. 18 and 19 may be, it is consonant with the argument developed in this essay to see the two destinies of condemnation and rightwising as based on the two conditions into which people are put—"sinners" and "righteous."<sup>126</sup>

That Paul should speak of the acts of Adam and Christ as "disobedience" and "obedience" and of the condition of their respective offspring as "sinners" and "righteous" comes as no surprise, especially given the connotations of apostasy and fidelity connected with the respective terms in the OT and Jewish literature, which themselves are rooted in Genesis 3.<sup>127</sup> Adam's παρακοή is his renunciation of both Yahweh the Creator and his own identity as his image. By signing a "declaration of independence," he

<sup>125</sup> Käsemann, *Romans*, 157. Cf. Beker, *Paul*, 270-71. On ζωή as a present reality, see further Käsemann, *Romans*, 155-58.

<sup>126</sup> As suggested by Moo, *Romans*, 357, though he is disinclined to accept it himself.

<sup>127</sup> Cf. Käsemann, *Romans*, 157. Dunn (*Jesus, Paul, and the Law*, 61-88), has shown how "sinner" in particular is a factional or sectarian term, describing others from the vantage point of the members of a group, who are the "righteous" (e.g., *1 Enoch* 91-107; *Pss. Sol.* 4:1-8; *T. Moses* 7). Normally, the "sinners" would be deemed disloyal to God's covenant. Cf. Darlington, *Obedience*, 97-98. An illuminating usage of one of the antonyms of "sinner" is exhibited by Ps 32:6, where David calls upon כָּל יְדֹסֵי יְהוָה, "everyone loyal to Yahweh's covenant," to pray (A. A. Anderson, *The Book of Psalms* [NCB; London: Paternoster, 1972] 1.258). It is not accidental that יְדֹסֵי יְהוָה in subsequent Jewish history became the technical term for those who distinguished themselves by their observance of the law and their opposition to Hellenism.

chose for himself and his descendants the path of autonomy and self-determination.<sup>128</sup> In so doing, he has brought disaster, *κατάκριμα*, upon those who, thanks to him, have become *ἄμαρτωλοί*, apostates from the primal creation covenant. By contrast, Christ's *ὑπακοή*, his perseverance or life-long commitment to do his Father's will, culminating in his "obedience unto death" (Phil 2:8),<sup>129</sup> has turned former *ἄμαρτωλοί* into *δίκαιοι*, covenant-keepers, who now render to King Jesus "the obedience of faith" (1:5; 16:26) and reign as kings with him (5:17). In short, Christ, the image of the invisible God, restores the Creator/creature distinction by rendering to God the allegiance expected of Adam: "Christ . . . shatters subjection to the Adamic world of sin and death by setting the world before its Creator again and by setting us in the state of creatureliness."<sup>130</sup> Given the specificity of *ἄμαρτωλοί* and *δίκαιοι*, the important consequence is that the Christian does not remain a "sinner." In a strictly biblical perspective (as distinct from a systematic-theological perspective), rather than being *simul iustus et peccator*, the believer says of himself, *tunc peccator—nunc iustus* ("once a sinner, now righteous").<sup>131</sup>

Crucial to the interpretation of v. 19 is the verb *καθίστημι*. Moo, following Oepke, observes that this verb never designates a judgment or consideration which does not conform to the actual state of the people involved.<sup>132</sup> People, in other words, were really *made* sinners or righteous through the disobedience and obedience of the two men respectively. However, he maintains that being *made* sinners or righteous is to be understood "in light of Paul's typical forensic categories," according to which "righteous" means not to be morally upright, but "to be judged acquitted, cleared of all charges, in the heavenly courtroom."<sup>133</sup> The many are *made*

<sup>128</sup> See Barrett, *Adam*, 11-13. In Adam one sees the opposite of grace, self-seeking and self-centered desire (ibid., 15; see further pp. 16-1,7, 20).

<sup>129</sup> It is artificial to restrict Christ's obedience to his death. His *ὑπακοή*, just as his *δικαίωμα*, is his perseverance in the whole of God's demand, although, from another perspective, his obedience may be identified with his "dying" (2 Cor 4:10) or his "baptism" (Mark 10:38), i.e., the whole course of his suffering. Cf. Godet, *Romans*, 226; Cranfield, *Romans* 1.291; Bruce, *Romans*, 127; Michel, *Römer*, 191; R. N. Longenecker, "The Obedience of Christ in the Theology of the Early Church," in *Reconciliation and Hope*, 142-52. Paul's insistence that Christ was obedient *unto* death implies clearly that the cross was but the climax of a whole life of obedience. Barrett shows how point for point in Phil 2:5-11 Christ's whole obedience corresponds positively to the disobedience of Adam (*Adam*, 16).

<sup>130</sup> Käsemann, *Romans*, 156.

<sup>131</sup> Beker, *Paul*, 216.

<sup>132</sup> Moo, *Romans*, 358; A. Oepke, *TDNT* 3.445. According to Oepke, "Pronounced righteous, they will then normally be righteous as well." Oepke is careful, however, not to exclude the judicial sentence of God, "which on the basis of the act of the head determines the destiny of all" (ibid., 446). Cranfield's suggestion (*Romans* 1.291 n. 1) that *καθίστημι* in the passive may have been chosen by Paul as the true passive equivalent of *γίνομαι* makes good sense in this context. Cf. Dunn, *Romans* 1.284; Käsemann, *Romans*, 157; Wilckens, *Römer* 1.328; Brandenburger, *Adam*, 233.

<sup>133</sup> Moo, *Romans*, 359. Cf. Berkouwer, *Sin*, 498-99; Bultmann, "Adam and Christ," 159.

"sinners" and "righteous" because God considers them to be such by virtue of the acts of Adam and Christ. Moo thus approves of an underlying notion of imputation.<sup>134</sup>

This construction, nonetheless, begs at least two important questions: (1) Are Paul's categories typically forensic? and (2) What would Paul have understood by "forensic"? Since it is impossible to give anything like a full reply, it must suffice to say, in addressing the first question, that Paul's thought-forms can only artificially be restricted to the forensic. They are, in fact, cosmic in breadth, as derived from the creation, in which a relationship was established between God and his image-bearers, or, as de Boer puts it, Paul's framework is cosmological-apocalyptic.<sup>135</sup> This applies not least to the vocabulary of righteousness. If righteousness by definition is a commitment to the covenant relationship, and if, as many have argued, righteousness on the divine side is ultimately God's fidelity to his creation, then the many in Christ have been *made* righteous in the sense that the primal creation bond has been renewed: the image of God has been restored, and a basic change of attitude has taken place in those who have been reconciled to God through the death of his Son.

As to the other question, even if there are forensic features in Paul's theology—which is not at all being denied—what are we to understand by "forensic"? I would submit, as intimated in the second article in this series, that the term is to be taken within the parameters of the Hebrew courtroom. It is commonly recognized that lying behind Paul's use of δικαίωσις is the Hebrew קָדַשׁ, particularly in the hiphil. Yet, if we may draw again on J. A. Ziesler's findings, while this verb is normally forensic, it is forensic in the Hebrew sense, i.e., a "restoration of the community or covenant relationship," which means that it cannot be separated from the ethical altogether: "*The restoration is not merely to a standing, but to an existence in the relationship.*"<sup>136</sup>

<sup>134</sup> As do Morris, *Romans*, 240; Murray, *Romans* 1.204-6; id., *Imputation*, 86-90; Ridderbos, *Romeinen*, 122; E. E. Ellis, *Paul's Use of the Old Testament* (Edinburgh: Oliver & Boyd, 1957) 60; A. A. Hoekema, *Created in God's Image* (Grand Rapids, Eerdmans, 1986) 162-67; Versteeg, *Adam*, 23; R. B. Gaffin, "Adam," in *New Dictionary of Theology* (eds. S. B. Ferguson et al.; Leicester: Inter-Varsity, 1988) 5.

<sup>135</sup> De Boer, *Defeat of Death*, 163. See further Goppelt, *Typos*, 209-37; Elliot, *Rhetoric*, 230-32; cf. Scroggs, *Adam*, 57-74. Without setting apocalyptic over against salvation-history, our exegesis is in harmony with the heart of Beker's work, viz., that the apostle's teaching centers on the apocalyptic triumph of God in Christ. Apocalyptic categories, Beker maintains, are not a provincial idiosyncrasy of Paul's; they are, rather, interwoven with profound Christological, anthropological, and ethical issues (*Paul*, 172). In this connection, Beker maintains that Paul's interpretation of the death of Christ is remarkably apocalyptic, inasmuch as the major apocalyptic forces for him are those ontological powers which determine the human situation within the context of God's created order and which comprise the field of death, sin, the law, and the flesh (*ibid.*, 189).

<sup>136</sup> J. A. Ziesler, *The Meaning of Righteousness in Paul: A Linguistic and Theological Enquiry* (SNTSMS 20; Cambridge: Cambridge University Press, 1972) 20 (italics mine). Cf. J. F. Reumann, *Righteousness in the New Testament* (Philadelphia: Fortress, 1982) 16. The argument gains in force if, as many think, Isa 53:11 stands behind the present text: the Servant of Yahweh

To put it in more traditional terms: "in his summing up, Paul includes in one statement both justification as a forensic acquittal from guilt, and actual salvation from sin."<sup>137</sup> In brief, we have been reconciled to God through the life and death of his Son (Rom 5:1-11), making us "righteous" in the pointedly Hebrew sense of a renewed devotion to the Lord and his covenant.

The verb **καθίστημι** is placed by Paul in both the aorist and the future tenses. The former speaks of every person born into the world "in Adam"; the latter of those who enter the new creation "in Christ." Wedderburn's observation is much to the point: "the characteristics of the old age are put in the aorist even though that old age is not wholly done away with, and the characteristics of the new age are put in the future even though the firstfruits of that age are already with us."<sup>138</sup> **Κατασταθήσονται** thus corresponds to **βασιλεύουσιν** in v. 17 and to **ζωοποιηθήσονται** in 1 Cor 15:22. Syntactically, the future may be taken as "logical," indicating, to adapt Murray's observation, that "this act of God's grace is being continually exercised and will continue to be exercised throughout future generations of mankind."<sup>139</sup> However, in light of Wedderburn's comments, the tense can be labeled "eschatological," as long as it is kept in mind that the eschaton has already begun with Christ's present reign.

To be sure, the righteousness of the people of Christ flows from their union with him. As Paul puts it so succinctly elsewhere, in *him* we have become the righteousness of God (2 Cor 5:21; note how vv. 19-20 correlate reconciliation with righteousness, as does Romans 5). And it is precisely Paul's doctrine of believers **ἐν Χριστῷ** which undergirds the parallelism of 5:19 (and the whole Adam/Christ typology): as in Adam all die, so in Christ shall all be made alive (1 Cor 15:22). Because Paul contemplates a union with either Adam or Christ, it can be *through* their respective acts of disobedience and obedience that the "all" and the "many" become sinners or righteous. No more than in 2:13 does Paul envisage a scenario in which one attains to righteousness on one's own. If like begets like, the **δίκαιοι** are those in whom *Christ* has been reproduced. To state it in other terms, the condition of being **δίκαιοι** is the gift of God. Rom 6:22-23 puts it just this way. Paul tells the Romans, "you have *your fruit unto sanctification*, whose end is eternal life. For the wages of sin is death, but the *free gift of God* is eternal life in Christ Jesus our Lord." Eternal life is the eventuation of a process of sanctification, not as something earned ("wages"), but as the product of

"causes many to be righteous" (**קִיְצַד קְיָצִי**). See Ziesler, *Righteousness*, 19. As in all the Isaianic Servant songs, Isaiah 53 occurs in the broader setting of the restoration of the remnant of Israel to its pristine covenant (creation) relationship.

<sup>137</sup> Dodd, *Romans*, 83.

<sup>138</sup> Wedderburn, "Structure," 352-53. Likewise Brandenburger, *Adam*, 234; Porter, "Original Sin," 15 ("Christ is the first fruit of what is still expected, hence the form of expectation—the future form—is used").

<sup>139</sup> Murray, *Romans* 1.206.

grace from start to finish. Besides, as was clarified in the previous essay, ultimately obedience and disobedience are reducible to faith and unbelief.<sup>140</sup>

### 6. *Christ, not the Torah, the Source of Life*

We may round off our exposition by offering some brief comments on vv. 20-21, which lie outside the Adam/Christ discussion proper and form the transition into chap. 6. In these verses Paul returns again (from 3:19-20; 4:15) to the function of the law as a revealer of sin and thereby a worker of wrath. It can be inferred that he does so to combat that aspect of Jewish theology which asserted that Sinai restored a proper relationship between God and Israel (the true humanity) through the mediation of the Torah,<sup>141</sup> and, accordingly, that membership in Israel would insure ultimate salvation from the effects of Adam's sin.

Various Jewish sources give voice to the conviction that the law *eo ipso* insures life. Ben Sira uses the actual phrase "the law of life" (Sir 17:11; 45:5), while the author of Baruch commends to his readers "the commandments of life" (Bar 3:9). These commandments are no less than the very embodiment of Israel's wisdom: "All who hold her fast will live, and those who forsake her will die" (Bar 4:1). See also 4 Ezra 14.30; *Pss. Sol.* 14.2; cf. 4 Ezra 7.129.<sup>142</sup> Hand in hand went the equally strong conviction that the law was eternal and unchangeable (e.g., Sir 24:9, 33; Bar 4:1; *Jub.* 16.29; 31.32; 32.10, 15, 21-26, 28; 33.10; Wis 18:4; *T. Naph.* 3.1-2; 4 Ezra 9.26-37).

Over against these traditions, Paul's stance is altogether conspicuous. For one thing, the verb *παρεισῆλθεν* in v. 20 implies that the law is not eternal: its entrance onto the stage of history was occasioned only by the advent (*εἰσῆλθεν*, v. 12) of sin.<sup>143</sup> More startling yet is the law's actual function--to intensify the problem created by Adam, i.e., to cause sin to reign in death. "Trespass" (*παράπτωμα*) and "sin" (*ἁμαρτία*) are retained from the foregoing discussion, signifying that Adam's idolatry has not, as supposed, been rectified by the Torah, because it preeminently is the stimulus of "trespass" and "sin." Israel herself, therefore, continues to participate in the first man's apostasy, as evidenced most conspicuously, I would say, by her rejection of the Christ. In fact, in her case, it is possible to see Paul's

<sup>140</sup> "The difference between faith and unbelief is exactly the theme of the story of Eden. Men align themselves with Adam, the type of the Man of wickedness [2 Thess 2:3] ... or with God" (Barrett, *Adam*, 14).

<sup>141</sup> Scroggs, *Adam*, 38, 53; Kaylor, *Community*, 234 n. 21. de Boer notes that particularly in forensic apocalyptic eschatology the law was the God-given solution to the sentence of death meted out to Adam and his descendants for repudiating God (*Defeat of Death*, 167).

<sup>142</sup> See further Brandenburger, *Adam*, 248 n. 2; C. H. Cosgrove, *The Cross and the Spirit: A Study in the Argumentation and Theology of Galatians* (Macon: Mercer University Press, 1988) 90-91.

<sup>143</sup> Cf. Jüngel, "Gesetz," 45-47: whereas the precursor of the Gospel is the promise to Abraham, the forerunner of the law is sin. See Rom 4:13-15.

point as quite a specific one: it was the very possession of the Torah which engendered the spirit of idolatry. The nation, in other words, preferred to view the law as God's definitive answer to sin, rather than see it as only a means to an end, to prepare Israel for the "coming one" (v. 14), whose act of obedience would put an end to sin forever. For her "sin" has abounded all the more because of her misunderstanding and misapplication of the Torah.

It is precisely in this connection that v. 21 assures the readers that the reign of sin in death was with the eventual view that grace might reign through righteousness to eternal life through *Jesus Christ our Lord*. "Sin and death held sway both before and after the Torah; they did not originate with the Torah, nor are they solved by it. The Torah intensifies sin (and by implication death) but in a final sense it is not a decisive factor in the human equation."<sup>144</sup> The decisive factor is Christ, the τέλος of the law (Rom 10:4; Gal 3:21-25), whose coming is prepared by the sin intensifying function of the law itself. It was precisely in pointing to Christ that God's grace to Israel was embodied in the law:<sup>145</sup> he, not the Torah, is the head of the cosmos;<sup>146</sup> he is the new Creator and the only source of eternal life.

#### IV. Conclusions

The obedience of Christ, according to the theology of Romans 5, is specifically his fidelity to God the Creator and his perseverance in the course set before him by his Father. Christ thus fulfills the role originally assigned to Adam as the progenitor of the human race: he is the actual εἰκὼν τοῦ θεοῦ, the one who projects onto the field of space and time the likeness of the invisible God (Col 1:15). And since Christ is the realization of true humanity, only he can be the mediator of humanity (1 Tim 2:5).<sup>147</sup> Henceforth it is his imprint which is placed on the new world created in his image. Over against the first Adam and all who have entered the world in him, Christ alone is incomparable; he is the last Adam, the second man, and the preeminent one of all creation; he is obedient where another son of God, Israel, failed, whose history can be characterized as an era of condemnation and death (2 Cor 3:7, 9).

The obedience of Christ, then, is to be assessed as his commitment to the relationship (covenant) between Yahweh and Israel (Gal 4:4). Consequently, since Jesus is the very embodiment of the covenant (Isa 42:6), his "obedience" is nothing other than his "righteousness," i.e., his loyalty to

<sup>144</sup> Kaylor, *Community*, 111.

<sup>145</sup> Berkouwer, *Sin*, 509.

<sup>146</sup> Cf. Elliot, *Rhetoric*, 232-33. Heb 2:5-9 makes the same point: the world to come has not been subjected to angels, the mediators of the law (Deut 33:2 LXX; Ps 68:18; Acts 7:38; Gal 3:19), but to Christ.

<sup>147</sup> See Scroggs, *Adam*, 100-111; T. F. Torrance, *The Mediation of Christ* (Grand Rapids: Eerdmans, 1983).

his God. This is his δικαίωμα (Rom 5:18), or the "doing of the law" commended by Lev 18:5. In thus "doing the law," Christ has assumed the mandate of fallen Adam and has attained to glory, honor, and immortality (Rom 2:7-10), as confirmed by the Gospel narratives of his wilderness and Gethsemane experiences, according to which he, another Adam, resists the most powerful solicitations to worship "the god of this world." Paul's last-Adam Christology, therefore, as that of the Gospels and Hebrews, sets forth our Lord as the man of faith *par excellence*, who learned obedience through what he suffered.<sup>148</sup>

Paul, however, does not contemplate the obedience of Christ as an end in itself. It is, rather, a means to an end, because it is *through* the one man that obedience has been disseminated to all. At heart, human obedience is the acceptance of one's identity as the image of God and the consequent obligation of creaturely service. The obedience of the Christian is thus the antipode of his former disobedience—his rejection of the Creator/creature distinction. In short, the believer has been delivered from the slavery of his former existence (Rom 6:15-23; 8:2) and enabled to persevere in the faith-commitment originally incumbent on the first Adam.

Christ . . . shatters subjection to the Adamic world of sin and death by setting the world before its Creator again and by setting us in the state of creatureliness. Since the Adamic world is present: and seems to prevail, this has to be continually reaccepted in faith. Received blessing brands us but it also sets us in conflict . . . and contradiction. It places us before the need to persevere and in the possibility of relapse.<sup>149</sup>

In Rom 7:14-15; 8:18-25 Paul will discuss the "conflict and contradiction" to which the believer is exposed as a result of his deliverance from the Adamic world and press upon his readers the need of the renewal of faith. Nevertheless, as one "definitively sanctified," the Christian in principle possesses an entirely new disposition and outlook on life, the evidence of which is his transformation by the renewal of his mind (Rom 12:2) and the putting to death of the deeds of the body, commensurate with his walk by the Spirit (Rom 8:2-14).

To state it in covenantal categories, the people of Christ have been made *righteous* (Rom 5:19). If Christ, the obedient Servant of Yahweh, is the covenant to the nations, then the covenant ideal embodied in him is imparted to those who are united to him: he is the righteous king who brings to pass the new Israel's devotion to the covenant (Isaiah 32). As remarked

<sup>148</sup> While I think that Paul's phrase πίστις Ἰησοῦ Χριστοῦ does *not* signify the faithfulness of Christ himself, many of the points made by recent writers about his covenant fidelity are well-taken in themselves. For example, R. B. Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11* (SBLDS 56; Chico: Scholars Press, 1983) (with literature); S. K. Williams, "The 'Righteousness of God' in Romans," *JBL* 99 (1980) 272-76; M. D. Hooker, "ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *NTS* 35 (1989) 321-42.

<sup>149</sup> Käsemann, *Romans*, 156.

many times by now, righteousness,, in the first instance, is commitment to the covenant relationship. From a slightly different point of view, righteousness is, again, perseverance, inasmuch as perseverance in biblical thinking entails two elements: (1) reliance on the person of the God of the covenant; (2) a resolution to do his will, though, during the course of this "present evil age," that will is imperfectly performed. Thus, the righteousness of the covenant has reference to both a personal relationship and the ethical standards ("house rules") demanded by that relationship.

Particularly with respect to the latter, we are not to forget that outside Romans 5 conformity to the image of Christ is integral to Paul's last-Adam Christology. Believers not only have put off the "old man," i.e., Adam with his corrupt (apostate) practices, they have put on the "new man," i.e., Christ, the last Adam (Eph 4:22; Col 3:10; cf. Rom 13:14; Gal 3:27). It is these newly created ones—God's elect, holy and beloved—who are depicted in Col 3:12-17 as a community of love and harmony: in them is to be seen the realization of the creation ideal, because "Jesus Christ has restored 'those who receive the abundance of grace and the gift of righteousness' to their proper role as truly human beings."<sup>150</sup> By virtue of being clothed with the image of Christ, who himself is the image of the invisible God (Col 1:15), those who were once wholly characterized by the vices catalogued, e.g., in Col 3:5-9, are now those in whose hearts the peace of Christ reigns. Or, in the words of Rom 5:17, they themselves have been made to "reign in life through the one man Jesus Christ."

It is the peculiar character of the Christian's obedience as derived from the obedience of Christ which brings us full circle in our consideration of ὑπακοή πίστεως in the letter to the Romans. We began by arguing that the phrase is two-sided, denoting simultaneously the obedience which is faith and the obedience which flows from faith. Thereafter it was proposed that it is the obedience of faith, defined primarily as perseverance, which forms the link between present justification by faith and future judgment according to works. Romans 5, however, provides the most vital link of all—Christ. "In Paul's view," writes M. D. Hooker, "Christians owe everything to the fact that they are in Christ: they are nothing and they have nothing, except by virtue of being in him. Christian faith is always the response to what God has done in Christ and to what Christ is. It seems, then, that they need the faithfulness of Christ—for how are they to have even faith, except by sharing in his?"<sup>151</sup> The bottom line, therefore, is *Christ*. If the Christian's righteousness is a δικαιοσύνη ἐκ πίστεως, his must be a πίστις which sets its sights exclusively on Jesus Christ, the last Adam and Creator of a new humanity.

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<sup>150</sup> Wright, "Adam," 372.

<sup>151</sup> Hooker, "ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ." 337-38.

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