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To what extent is the interpretation of Romans 5:12-21 shaped by the syntax of verse 12?

May 2022

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MTh Research

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Introduction

The issue at the nucleus of this thesis relates to Romans 5:12-21. Many scholars posit that Romans 5:12 contains an anacolouthon and a comparative clause which is left incomplete. Paul begins verse 12 with “Just as...” but the “so also...” does not appear until verse 18. A corollary of this is that some or all of the intervening verses (that is, verses 12d-17) are parenthetical. Such has been the predominant view since at least the time of Calvin (around 1540).¹ The goal of this paper is to investigate such a reading of the passage. What are the indicators of the presence of a parenthesis? Are there alternative ways to understand the structure of the passage? Can the grammar, syntax, and context be interpreted differently? These are the kinds of questions that we are seeking to answer. Such questions are not merely academic. Part of the motivation for this investigation is to determine whether the presence or absence of a parenthesis makes a difference to the meaning and pastoral application of the passage. In other words, to what extent is the interpretation of Romans 5:12-21 shaped by the syntax of verse 12?

This thesis will suggest that reading verse 12 as a complete comparison with a protasis (ὡσπερ) and an apodosis (καὶ οὕτως) provides a grammatically and logically coherent reading which makes good sense in its context. It will be argued that Kirby’s analysis of the syntax of verse 12 is correct in understanding the καὶ of καὶ οὕτως as adverbial.² This being the case, verse 12 is a logically and syntactically complete comparison. Therefore, building on Kirby’s work and bringing to bear the work of Caragounis, it will be argued that verses 13-17 present two important contributions to Paul’s argument: the relationship between

¹ While Calvin does not write in detail about the syntax, his comment on verses 12 that, “[t]he incompleteness of the sentence sometimes renders it obscure, as when the second clause, which answers the to the former, is not expressed” confirms his agreement with such an assessment. John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, ed. John Owen (Bellingham, WA: Logos Bible Software, 2010), 199.

² John T. Kirby, ‘The Syntax of Romans 5.12: A Rhetorical Approach’, *New Testament Studies* 33, no. 2 (1987): 283–86.

sin and the law (verses 13-14) and the relationship between one and the many.³ These two ideas are drawn together by Paul in verses 18-21, which are a conclusion to the whole rather than a resumption of the comparison supposedly initiated in verse 12. To support this conclusion, the themes of wrath/condemnation and obedience will be traced through the surrounding chapters to show that 5:12-21 plays an important role in the development of Paul's argument through chapters 5-8.

This first chapter will consider the broad landscape of rhetoric, argumentation, and interpretation before starting to focus in on micro-rhetorical features that are significant in the interpretation of Romans 5:12-21. Chapter 2 will address the three most significant exegetical issues of verse 12 to lay a foundation for the following two chapters. The final two chapters will seek to extrapolate Kirby's adverbial interpretation towards a presentation of the logic of the entire passage (verses 12-17 in chapter 3 and verses 18-21 in chapter 4). Finally, the latter part of chapter 4 will seek to address the significant question of the place and function of Romans 5:12-21 in its context before making a brief comment about the implications of the syntax of verse 12 on pastoral application.

³ Chrys C. Caragounis, 'Romans 5.15-16 in the Context of 5.12-21: Contrast or Comparison?', *New Testament Studies* 31, no. 1 (1985): 142-48.

1 How does Paul make his point?

With regards to Romans 5:12-21 in particular, what grammatical features are characteristic of Pauline rhetoric?

In order to lay a foundation upon which to build a rigorous examination of the syntax of Romans 5:12 and its interpretive implications, this chapter will examine a number of related aspects of Pauline rhetorical argumentation. After briefly addressing the issue of authorship, rhetorical criticism will form the focus of this chapter in terms of its macro- and micro-features, as defined by Witherington.⁴ Building on this, attention will then be given to (i) what constitutes Paul's units of thought, (ii) methods of argumentation used between such units, and (iii) methods of argumentation within units, concluding with details of those methods that are especially germane to the further analysis of Romans 5:12-21. This chapter will seek to demonstrate that Paul utilises a vast array of macro- and micro-rhetorical methods to develop his argument in the way most persuasive to his audience and their unique context. Many of these features will be shown to be characteristic throughout Paul's writing, yet a number of them demonstrate either a concentration in or interpretive significance for Romans 5:12-21.

1.1 *Pauline Authorship and Corpus*

The analysis of the works of any single author requires a clearly defined corpus. Identifying the extent of the Pauline corpus will enable the following essay to work within clearly defined boundaries to examine and compare aspects of Pauline syntax. The analysis of Romans 5:12-21 which follows will rely, to a certain extent, on being able to compare features of his other writings. In order to identify that which is characteristic of Pauline argumentation, we must be sure it is the writings of Paul that are being analysed. Of the

⁴ Ben Witherington III, *New Testament Rhetoric: An Introductory Guide to the Art of Persuasion in and of the New Testament* (Eugene, OR: Cascade Books, 2009), 7.

thirteen epistles⁵ attributed to Paul, seven are so-called “undisputed,” having no significant challenges levelled regarding their authorship. Romans is one such letter, the others being 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon.⁶ The arguments against Pauline authorship for Ephesians, Colossians, 2 Thessalonians and the three Pastoral Epistles centre on issues either of style and vocabulary, history and date, or theology.⁷ All such arguments have been responded to by such scholars as Hoehner, Marshall, Pao and Bruce.⁸ The present author finds convincing the arguments in favour of a wider Pauline corpus incorporating all thirteen epistles. Therefore, in the remainder of the essay, comparison of Paul’s methods of argumentation will be made across all thirteen letters. Although the majority of this thesis will rely on exegetical work, sharply focused on Romans 5:12-21 and related scholarship, it will be of particular importance to be able to identify comparable rhetorical features between the thirteen epistles attributed to Paul.

1.2 Rhetorical Criticism

As will be shown below, not only is the precise syntax of Romans 5:12 often an issue of debate, so is the function of the passage (verses 12-21) within the wider argument of Romans. The question of syntax will be discussed in detail in chapter 2. Chapters 3 and 4 will address the issues of rhetoric and Paul’s argument. In preparation for these later chapters, some general comments about rhetorical criticism are necessary.

⁵ This paper will use the vocabulary of “epistle(s)” and “letter(s)” interchangeably throughout. No technical differentiation is intended between the two. See Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids, MI: Eerdmans, 1988), 312.

⁶ Raymond Edward Brown, *An Introduction to the New Testament* (New York: Doubleday, 1997), ix.

⁷ Brown summarises the history and arguments regarding authorship in his *Introduction*, 585–680.

⁸ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2002); I. H. Marshall, *The Pastoral Epistles*, Reprint, International Critical Commentary (New York: T & T Clark, 2006); David W. Pao, *Colossians and Philemon*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 20–23; F. F. Bruce, *1 and 2 Thessalonians*, Word Biblical Commentary 45 (Waco, TX: Word Books, 1982), xxxii–xlvi.

Any attempt to understand the precise nature and flow of Paul's argumentation must learn from and build on the scholarly attention that has been paid to Paul's rhetoric. The considerable amount of extant scholarly work in this area means only a selection of particularly relevant material will be addressed below. This chapter will examine the broad brush-strokes of rhetorical criticism before turning attention to the specifics of Paul's argumentation in Romans, particularly 5:12-21.

Rhetoric is properly defined not as the *act* of persuasion but the *art*: that is, the orator must seek "in each instance to identify the actual means of persuasion."⁹ In other words, good rhetoric is about choosing the most effective means for the particular situation being addressed. Paul, as any other author, intends not only to inform the recipients of his theology and situation but also to persuade them regarding the pertinence of certain truths so that their lives and actions can be altered accordingly.¹⁰ Rhetorical criticism, then, is an interpreter's attempt to understand how and to what end an author is using rhetoric in a speech or text.¹¹ This point relates to the main purpose of this paper: of what is Paul seeking to persuade his readers? And, therefore, to what extent does one's interpretation of the syntax of verse 12 shape one's understanding of this?

⁹ Aristotle, 'Rhetoric,' 1.1.14; cited in Thomas Haninek, ed., *Ancient Rhetoric from Aristotle to Philostartus*, Penguin Classics (Penguin Books, 2017), 19.

¹⁰ James W. Thompson, *Apostle of Persuasion: Theology and Rhetoric in the Pauline Letters* (Grand Rapids, MI: Baker Academic, 2020), 8. A common pattern in Paul is to follow explanation of truth with imperatival paraenesis, although such a pattern is neither rigid, nor restricted to Pauline literature. See, for example, Romans 12; Galatians 5:12-25; and particularly Ephesians 4-6, noting the position of each towards the end of the letter after Paul's theological argument. See Leland Ryken, *Letters of Grace & Beauty: A Guided Literary Study of the New Testament Epistles*, Reading the Bible as Literature (Bellingham, WA: Lexham Press, 2016), 63-72; Seyoon Kim, 'Paul's Common Paraenesis (1 Thess. 4-5; Phil. 2-4; And Rom. 12-13): The Correspondence Between Romans 1:18-23 And 12:1-2, And the Unity of Romans 12-13', *Tyndale Bulletin* 62, no. 1 (2011): 109-39.

¹¹ G. A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 4.

None of Paul's thirteen letters address precisely the same situation although there are numerous similarities.¹² Even when writing to the same city more than once, the situation being addressed has changed and therefore so must Paul's rhetoric. This can be seen by comparing 1 and 2 Corinthians. For example, Paul's stern tone in 1 Corinthians 11:16 is notably different from his 'foolish' pleading in 2 Corinthians 11:1. Thus, in each letter Paul must artfully choose and utilise a wide range of features which seek to elicit the intended response from his audience.

There is no scholarly consensus as to the extent of Paul's training in the classical rhetoric. It has been noted that Tarsus, Paul's hometown, was a "centre of training."¹³ Acts 22:3 suggests that Paul's training was primarily done under the learned Pharisee Gamaliel and Galatians 1:13-18 recounts details of Paul's education which seems to have been primarily Jewish rather than Greco-Roman. Yet a further factor to consider is Paul's wide travelling (both before¹⁴ and after¹⁵ his Damascus Road experience recorded in Acts 9:1-19) which would undoubtedly have increased his exposure to and familiarity with classical Greco-Roman rhetoric.¹⁶ Furthermore, Paul's comments in 1 Corinthians 1:18-2:5 suggest that he was not in favour of verbal embellishments designed solely to impress, flatter, or to influence his audience in an improper manner.¹⁷ Paul's self-confessed aim is to please God (Galatians 1:10) which included teaching and persuading his readers. It may be that, while Paul would have been aware of classical rhetoric, he was not a formal student of it.¹⁸

¹² E.g., the presence of heterodox teaching (cf. Gal 1:8-9 and 2 Cor 11:4); and the of clarification of church leadership (cf. 1 Tim 3:1-7 and Titus 1:6-9).

¹³ Stanley E. Porter, 'Paul of Tarsus and His Letters', in *Handbook of Classical Rhetoric in the Hellenistic Period, 330 B.C.-A.D.400*, ed. Stanley E. Porter (New York: Brill, 1997), 534.

¹⁴ See Acts 9:1-2; 22:5; 26:11. Arland J. Hultgren, 'Paul's Pre-Christian Persecutions of the Church: Their Purpose, Locale, and Nature', *Journal of Biblical Literature* 95, no. 1 (March 1976): 105-7.

¹⁵ See Romans 15:19; 2 Timothy 3:11.

¹⁶ Porter, 'Paul of Tarsus and His Letters', 562.

¹⁷ See also 2 Corinthians 4:2.

¹⁸ Porter, 'Paul of Tarsus and His Letters', 567-68.

To aid our examination of Paul's use of rhetoric, Witherington's division of rhetoric into *micro-* and *macro-* is helpful. He defines *micro-rhetoric* as "the use of rhetorical devices within the NT documents—for instance, the use of rhetorical questions, dramatic hyperbole, personification, amplification, irony, enthymemes (i.e., incomplete syllogisms), and the like" and *macro-rhetoric* refers to the consideration of "whether the overall structure of some NT documents reflects the use of rhetorical categories and divisions used in ancient speeches."¹⁹

That Paul's writings exhibit micro-rhetorical features is widely acknowledged,²⁰ although opinions regarding Paul's use of macro-rhetorical features are far from unanimous, as evidenced below by the wide spectrum of views held by scholars about the structure and genre of Paul's letters. The presence of micro-rhetoric can be partly accounted for by the fact that such features are not unique to ancient Greco-Roman rhetoric.²¹ What Quintilian and other rhetoricians did was to delineate what are universal principles of communication and persuasion.²² Macro-level rhetorical features of genre and structure will be briefly addressed below, however greater attention will be paid to micro-rhetorical features such as patterns within and between paragraphs.

1.3 *Macro-Rhetoric*

Several scholars have sought to classify Pauline letters according to the three Aristotelian rhetorical genres (judicial, deliberative and epideictic).²³ According to Betz, Galatians is an

¹⁹ Witherington, *New Testament Rhetoric*, 7. Paul Holloway refers to these categories as "strategic" and "stylistic" rhetoric, 'The Rhetoric of Romans', *Review and Expositor* 100 (2003): 115.

²⁰ Witherington, *New Testament Rhetoric*, 6.

²¹ Kennedy, *Interpretation*, 10.

²² David D. May, 'Rhetorical Criticism', in *The Lexham Bible Dictionary*, ed. John D Barry et al. (Bellingham, WA: Lexham Press, 2016).

²³ Kennedy, *Interpretation*, 31.

apologetic letter of the forensic genre (which is derived from law courts).²⁴ Jewett classifies 1 Thessalonians as epideictic (the genre stemming from public events whether festivals or funerals).²⁵ Romans is of the deliberative genre (from the political arena) according to Wuellner's analysis.²⁶ While such genre-based classifications may provide a broad sense of the nature of an epistle, there are limitations. In fact, it has been argued that no whole epistle fits adequately into any single genre, but that different portions fall into different categories.²⁷ For example, Romans 1-3 demonstrates the argumentative features of forensic genre whereas chapter 6 exhibits the kind of persuasive style of deliberative rhetoric.²⁸ The variety of suggestions for Romans has led Moo to conclude,

[Many] attempts have been made to fit Romans into ancient literary categories: it has been labelled a memorandum, an "epideictic" letter, an ambassadorial letter, a "protreptic" letter, and a letter essay, to name only a few. But Romans does not quite fit. To be sure, Romans has similarities to all of these genres. But this proves nothing more than that Paul has utilized various literary conventions of his day in getting his message across.²⁹

²⁴ Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Phillipsburg, NJ: Fortress Press, 1989), 24. See also Wilhelm Wuellner, 'Paul's Rhetoric of Argumentation in Romans: An Alternative to the Donfried-Karris Debate Over Romans', *Catholic Biblical Quarterly* 38, no. 3 (1976): 337.

²⁵ Kennedy, *Interpretation*, 36; Porter, 'Paul of Tarsus and His Letters', 547.

²⁶ Wuellner, 'Paul's Rhetoric', 337. See also Robert Jewett, 'Following the Argument of Romans', *Word & World* 6, no. 4 (1968): 383.

²⁷ Colin Kruse, *Paul's Letter to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 2012), 11-12.

²⁸ Ben Witherington III and Darlene Hyatt, *Paul's Letter to the Romans: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 2004), 154-55.

²⁹ Douglas J. Moo, *The Epistle to the Romans*, The New International Commentary on the New Testament (Cambridge: Eerdmans, 1996), 15. See also Douglas J. Moo and D. A. Carson, *Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 2005), 403.

In addition to the analysis of genre, much fruitful attention has been paid to the rhetorical structures in recent years, as predicted by Wuellner³⁰ and exemplified by the series of socio-rhetorical commentaries produced by Witherington and others.³¹ The basic building blocks of classical rhetoric structures are the *exordium* which gains attention and goodwill, a *propositio* or thesis statement, the *probatio* consisting of the main argument for the thesis and the *peroratio* to conclude. Other sections such as the *narratio* (to explain facts relevant to the discussion) and the *refutatio* (which aims to rebut erroneous or opposed views) may or may not be included.³²

Attempts to discern Paul's use of these structural blocks in Romans have resulted in a wide variety of analyses. Jewett suggests the following: *exordium* (1:1-12), *narratio* (1:13-15), *propositio* (1:16-17), *probatio* (1:18-15:13), *peroratio* (15:14-16:23).³³ According to Wuellner, the structure is *exordium* (1:1-15), *transitus* (1:16-17)³⁴, *confirmatio* (1:18-15:13), *peroratio* (15:13-16:23).³⁵ Witherington suggests a structure which incorporates both epistolary and rhetorical features: epistolary opening and greetings (1:1-7), *exordium* (1:8-10), *narratio* (1:11-15), *propositio* (1:16-17), *probatio* (1:18-8:39 including a recap of the main thesis in 3:21-31); *refutatio* (9:1-15:13); *peroratio* (15:14-21); epistolary closing (15:22-16:27).³⁶

There is some agreement between these structures. Each recognises that 1:16-17 play a significant role and that there is a significant break at 15:14; and in each outline, 5:12-21 falls within the *probatio*, (i.e., the main body of Paul's argument). However, it is noteworthy

³⁰ Wilhelm Wuellner, 'Where Is Rhetorical Criticism Taking Us?', *Catholic Biblical Quarterly* 49, no. 3 (July 1987): 448-63.

³¹ Ben Witherington III et al., eds., *A Socio-Rhetorical Commentary*, 10 vols (Grand Rapids, MI: Eerdmans, 1995).

³² Witherington, *New Testament Rhetoric*, 16; Kennedy, *Interpretation*, 23-24.

³³ Robert Jewett, *Romans: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2006), vii-ix.

³⁴ A *transitus* functions "to signal the end of the *exordium* and to provide a harmonious beginning for the *confirmatio* which lays out the central arguments." Wuellner, 'Paul's Rhetoric', 345 (emphasis original).

³⁵ Wuellner, 'Paul's Rhetoric'.

³⁶ Witherington and Hyatt, *Romans*, 21-22. See also Samuel Byrskog, 'Epistolography, Rhetoric and Letter Prescript: Romans 1.1-7 as a Test Case', *Journal for the Study of the New Testament* 65 (1997): 27-46.

that no two of these structures are identical, nor would any of them be if more rhetorical outlines were presented. While there are similarities between them, there are also significant differences such as precise function of 1:16-17, the role of chapters 9-11 and the nature of the division at 15:14. The same variation can be seen when rhetorical structures for other epistles are compared.³⁷ This lack of agreement suggests that Paul's letters are not easily categorised by rigid Greco-Roman structures.³⁸ This is the same conclusion reached by Tolmie leading him to formulate a "minimal theoretical framework" used by Snyman in his text-centred rhetorical analysis of Romans 5:12-21.³⁹

Furthermore, some attempts to label the sections of Paul's letters with Greco-Roman rhetorical nomenclature remain unconvincing. For example, Betz classifies Galatians 1:6-11 as an *exordium* in which an attempt was made "to make the audience open and well-disposed to what follows."⁴⁰ It is hard to argue that Paul intended to gain favour with such strong words!⁴¹ Similarly Hall's analysis argues that Galatians demonstrates the characteristics of the deliberative genre (contra Betz) yet his classification of Galatians 3:1-6:10 as "further headings" fails to adequately account for the rhetorical function of these verses and does not present a convincing argument of the structure of the large "proof" (i.e. *probatio*) which extends from 1:10-6:10.⁴² In contrast to this somewhat generic heading, Jewett argues against the use of non-rhetorical headings,⁴³ and Moo suggests that Galatians

³⁷ Porter, 'Paul of Tarsus and His Letters', 539–58.

³⁸ Andries Snyman, 'Persuasion in Romans 5:12-21', *HTS Theological Studies* 72, no. 3 (2016): 3.

³⁹ D. F. Tolmie, *Persuading the Galatians: A Text-Centred Rhetorical Analysis of a Pauline Letter* (Tübingen: Mohr Siebeck, 2005); Snyman, 'Persuasion'.

⁴⁰ Witherington, *New Testament Rhetoric*, 16.

⁴¹ Thomas R. Schreiner, *Interpreting the Pauline Epistles*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2011), 22.

⁴² Robert G. Hall, 'The Rhetorical Outline for Galatians: A Reconsideration', *Journal of Biblical Literature* 106, no. 2 (June 1987): 287.

⁴³ Jewett, 'Following the Argument', 384.

3:1-5:12 “constitute the central argument of the letter.” He goes on to carefully delineate both grammatical and rhetorical features in support of his assessment.⁴⁴

To summarise, the rigorous and often ground-breaking research of scholars into the macro-rhetorical features of genre and structure of Romans and other Pauline epistles provides the broad exegetical landscape and a variety of interpretive avenues worthy of exploration. Nevertheless, for the purposes of this paper they are inadequate on their own to demonstrate Paul’s methods of persuasion. Attention must be paid to Paul’s argumentation at the word, phrase, and paragraph levels for a fully rounded exegesis. Therefore, the remainder of this chapter will give attention to Paul’s use of micro-rhetorical features.

1.4 *The Structure of Romans*

Before examining Paul’s methods of argumentation within and between paragraphs, it is necessary to pay attention to the overall structure and flow of the letter. Setting aside, for now, the various rhetorical classifications and structures, major section breaks within Romans are generally agreed upon.⁴⁵ Fitzmyer helpfully notes that working backwards from chapter 16 makes the overall structure relatively easy to discern.⁴⁶ Significant sections

⁴⁴ Douglas J. Moo, *Galatians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2013), 177.

⁴⁵ Joseph A. Fitzmyer, *Romans: A New Translation with Introduction and Commentary*, The Anchor Bible 33 (New York: Doubleday, 1992), 96.

⁴⁶ This is not to suggest that the interpretation of the various sections and the discernment of their relationship to one another is quite as clear.

are 16:25-27⁴⁷; 16:1-23; 15:14-33; 12:1-15:13; 9:1-11:36. The analyses of Cranfield, Bruce, Schreiner, Dunn and Longenecker all agree with these broad divisions.⁴⁸

The divisions within chapters 1-8 are less certain. Most scholars agree, as noted above, that 1:1-15 and 1:16-17 form distinct units and that 1:18 begins the main body of the letter. Commentators fall into two broad groups based on whether they discern a major division between chapters 4 and 5 (i.e., grouping chapters 1-4 and chapters 5-8) or between chapters 5 and 6 (i.e., groups of chapters 1-5 and chapters 6-8). Included in the former group are scholars such as Barrett, Cranfield, Dahl, Fitzmyer, Jewett, Kruse, Longenecker, Osborne and Schreiner.⁴⁹ In contrast, Bruce, Dunn, Morris and Mounce⁵⁰ all prefer to link chapter 5 more closely with the preceding chapters. More attention will be paid in chapters 2 and 4 below to the location and function of chapter 5 in general and 5:12-21 specifically.

Some indications of Paul's methods of argumentation can be gleaned from these sections. For example, Paul uses doxologies to mark the end of sections at 11:34-36 and 16:25-27.⁵¹ The increased concentration of imperatives in Romans 12-16 signals a significant

⁴⁷ Despite the numerous textual issues present in chapters 15 and 16, I take current canonical text and order of Romans (as presented in NA28) to be original. For a defence of this position, see Thomas R. Schreiner, *Romans*, 2nd ed., Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2018), 5 and 789-90.

⁴⁸ C. E. B. Cranfield, *Romans 1-8*, Reprint, International Critical Commentary (London: T & T Clarke, 2004); F. F. Bruce, *The Epistle of Paul to the Romans: An Introduction and Commentary*, Reprint, Tyndale New Testament Commentary (London: Tyndale Press, 1963); Schreiner, *Romans*, 2018; James D. G. Dunn, *Romans 1-8*, Word Biblical Commentary 38A (Dallas, TX: Word Books, 1988); Richard N. Longenecker, *The Epistle to the Romans*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2015).

⁴⁹ C. K. Barrett, *The Epistle to the Romans*, Rev. ed., Black's New Testament Commentary (Continuum, 1991); Cranfield, *Romans 1-8*; N. A. Dahl, 'Two Notes on Romans 5', *Studia Theologica* 5, no. 1 (1951): 37-48; Fitzmyer, *Romans*; Jewett, *Romans*; Kruse, *Romans*; Longenecker, *Romans*; Grant R. Osborne, *Romans*, The IVP New Testament Commentary Series 6 (Leicester: Inter-Varsity Press, 2004); Schreiner, *Romans*, 2018.

⁵⁰ Bruce, *Romans*; Dunn, *Romans 1-8*; Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Leicester: Apollos, 1988); Robert H. Mounce, *Romans*, The New American Commentary 27 (Nashville, TN: Broadman & Holman Publishers, 1995).

⁵¹ See also the smaller doxological unit, marking the end of a paragraph in 1:25. A further example of a section-ending doxology can be found in Ephesians 3:20-21.

movement in Paul's argument.⁵² A change of topic distinguishes chapters 9-11 (where attention is on God's dealings with the nation of Israel)⁵³ from 12-15:13 (where the weak-strong contrast is central).⁵⁴ A distinctively personal tone can be found in 15:14-33 as well as 16:1-23 as Paul uses these sections to speak of his planned visit to Rome as well as to greet those known to him in the city. Thus, we can see that sections which mark progression in Paul's argument are delineated using a variety of methods. As any good writer and speaker, Paul signals to his readers when and how his argument is progressing and expects them to discern such movements. Similar features can also be found within small units of thought, to which our attention now turns. One helpful way to analyse Paul's methods of argumentation regarding units of thought is (i) to determine what constitutes a unit of thought, then (ii) to investigate how the units link together and finally (iii) to examine how Paul develops a point or argument within the unit.

1.5 *Units of Thought*

Words form the basic building blocks of all verbal communication, whether written or oral. Yet the isolation of single words does not lead to a proper understanding of the author's meaning: "the parts have no meaning apart from the whole."⁵⁵ A fundamental principle of biblical interpretation is the identification of units of thought.⁵⁶ The nature of the unit varies with genre.⁵⁷ In Hebrew poetry it is the stanza.⁵⁸ In Proverbs, it is the proverb itself

⁵² There are 14 imperatives in Romans 1-11, compared to 49 in chapters 12-16. A similar pattern occurs in Galatians (4 in chs 1-3 and 19 in ch 4-6) and Ephesians (where there is only a single imperative in the first half of the letter (at 2:11) but 40 in chapters 4-6).

⁵³ See 9:3, 6, 30-31; 10:1; 11:1.

⁵⁴ 14:1-2; 15:1.

⁵⁵ Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Revised and Expanded, 2nd edition (Downers Grove, IL: Inter-Varsity Press, 2006), 40.

⁵⁶ Richard J. Erickson, *A Beginner's Guide to New Testament Exegesis: Taking the Fear Out of Critical Method* (Downers Grove, IL: Inter-Varsity Press, 2005), 62.

⁵⁷ Osborne, *Spiral*, 26.

⁵⁸ Such as the alliterative 8-verse stanzas of the acrostic Psalm 119.

(usually a couplet).⁵⁹ In narrative, the unit is a pericope.⁶⁰ In epistles in general, and Paul's writings in particular, the unit of thought is the paragraph.⁶¹ To examine and understand Paul's style of argumentation, we must examine what constitutes a paragraph and what kinds of features exist within and between them.

Paragraph breaks are marked in almost all printed bibles, regardless of version, format, language, or edition.⁶² On the one hand, this highlights the significance of paragraphs for reading and understanding Scripture. On the other hand, it points to the weightiness of the task of discerning where such breaks occur. The precise position of paragraph breaks varies from version to version and the related decisions are the work of translators and editors aided by the research of scholars and textual critics. Close comparison of versions reveals variations. For example, examining the text UBS5 and NRSV alongside that of the NIV and ESV will reveal variation in the location of the paragraph break at Galatians 5:1. Therefore, a diligent interpreter must be able to determine proper paragraph boundaries. A simple yet robust criteria for this, used widely by bible translators, is that a paragraph is evident by its thematic unity. A paragraph is a collection of sentences which generally deal with a single theme.⁶³

Having identified the basic building block of Pauline argumentation as the paragraph, attention will now be turned to how Paul uses them. This analysis will be carried out under

⁵⁹ For examples of proverbs formed of couplets, see Proverbs chapter 10. Examples of triplet proverbs can be found in Proverbs 22:29; 23:29, 31.

⁶⁰ A pericope is a single episode within longer narrative, for example John 1:29-34 within the wider narrative structure of John 1:19-51 which traces several sequential days in Jesus early public ministry.

⁶¹ Osborne, *Spiral*, 41.

⁶² Modern English versions use line spacing, indentation and often headings. Older versions (such as the King James Version) represent paragraph breaks symbolically (¶).

⁶³ John Beekman and John Callow, *Translating the Word of God* (Zondervan, 1975), 279.

the categories of features that occur *between* paragraphs and those that occur *within* paragraphs.⁶⁴

1.6 Features of Pauline Argumentation between Paragraphs

Paragraphs form the basic building block and they fit together to form larger sections of writing. Longenecker considers the “transition marker” to be one of the most important yet overlooked aspects of NT interpretation.⁶⁵ Kaiser agrees and lists eight markers, or “seams,” used to designate sections and paragraph boundaries. Of the eight, six are common in Paul. Kaiser’s seams are the following: headings, conjunctions and adverbs, rhetorical questions, changes in time or location, vocatives, changes in tense, mood or aspect, repeated words or concepts, and thematic headings.⁶⁶ Changes in time or location are restricted to narrative texts and by Kaiser’s own admission, thematic headings are unusual. The remaining six are all present in Paul’s writings.

1 Corinthians exhibits Paul’s use of headings. The prepositional phrase *περὶ δέ* is used six times as well as twice in 1 Thessalonians.⁶⁷ This pattern shows that Paul is amply able to explicitly demark the various sections of his works with topical headings when he considers such structure necessary. However, it seems that he reserves this kind of strict arrangement for when he is responding to specific questions raised by his addresses, as is the case in both 1 Corinthians and 1 Thessalonians. 1 Corinthians 7:1 makes clear that Paul has received communication from the Corinthian church about various matters which he

⁶⁴ Longenecker uses the vocabulary of “intra-” and “inter-unit.” Bruce W. Longenecker, *Rhetoric at the Boundaries: The Art and Theology of New Testament Chain-Link Transitions* (Waco, TX: Baylor University Press, 2005), 22.

⁶⁵ Longenecker, *Boundaries*, 2–3.

⁶⁶ Walter C. Kaiser Jr., *Towards an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*, Ebook (Grand Rapids, MI: Baker Academic, 2012), 75–77.

⁶⁷ 1 Cor 7:1, 25; 8:1; 12:1; 16:1, 12 and 1 Thess 4:9; 5:1.

writes to address.⁶⁸ Similarly, 1 Thessalonians 3:6 allows for similar communication to have taken place there also.⁶⁹

Paul uses conjunctions⁷⁰ between paragraphs to provide discourse-level connections and progression. Romans 1:18-32 and 6:1-23 provide examples of Paul's usage: the overall progression through the unit of 1:18-32 is from a statement (v18) followed by an explanation of its basis. From this statement Paul draws out three parallel inferences introduced by *διό*, *διὰ τοῦτο*, and *καί* respectively. Similarly, the opening question of 6:1 is answered, and the answer developed (6:2-11) before an inference being drawn with a paragraph headed with *οὖν* (6:12-14). Paul's argument is then further developed with a second question (6:15a), answer (6:15b) and explanation (vv16-17).

Paul places rhetorical questions and vocatives at the beginning of minor sections and major sections. The series of *τί οὖν* questions in Romans 3:1, 9; 4:1; 6:1, 15; 7:7; 8:31; 9:14, 30 and 11:7 delineate section breaks. Both 6:1 and 6:15 demonstrate Paul's use of rhetorical questions. There is a wealth of scholarly literature about the diatribe and the rhetorical function of such questions.⁷¹ For the purposes of this paper, suffice it to note that such questions mark developments in Paul's argument (e.g., the progression formed in Romans 10:18, 19; 11:1, 11).⁷² Similarly, vocatives tend to be located at the start of a section (e.g., Romans 2:1; Galatians 3:1; 1 Tim 6:20).

⁶⁸ Thomas R. Schreiner, *1 Corinthians: An Introduction and Commentary*, Tyndale New Testament Commentary 7 (London: Inter-Varsity Press, 2018), 131.

⁶⁹ Gene L. Green, *The Letters to the Thessalonians*, Pillar New Testament Commentary (Cambridge: Apollos, 2002), 165–66.

⁷⁰ Kaiser's list of paragraph seams lists conjunctions with adverbs. While adverbs are common in Romans, they are not used to connect paragraphs. This kind of usage is more common in narrative discourse (e.g., Matthew 3:13 where *τότε* marks the next scene).

⁷¹ Paul B. Fowler, *The Structure of Romans: The Argument of Paul's Letter* (Minneapolis, MN: Augsburg Fortress, 2016); Stanley Kent Stowers, *Diatribe and Paul's Letter to the Romans*, Society of Biblical Literature Dissertation Series 57 (Scholars Press, 1981); Stanley E. Porter, "The Argument of Romans 5: Can a Rhetorical Question Make a Difference?", *Journal of Biblical Literature* 110, no. 4 (1991): 655–77.

⁷² NA28 does not mark a new paragraph at v15, although it is difficult to think that by repeating his words from 6:1 with minor alterations Paul meant to do anything other than mark some kind of progression.

Another seam highlighted by Kaiser is the switch from indicative mood to imperatives. As noted above, there are 14 imperatives in chapters 1-11 of Romans and 49 in chapters 12-15. This is common in Pauline literature and often marks the beginning of a parenetic section.⁷³

Lastly on Kaiser's list, Paul often uses repetition between paragraphs as well as within them. This frequently takes the form of a tail-head link where the same word is used at the end of one paragraph and the beginning of the next. When accompanied with other markers, this repetition serves to both mark the section break as well as continuity of the overall argument. One such example is Romans 5:20-6:1 where Paul twice mentions both ἁμαρτία and χάρις in 5:20-21 which link to both of the same words being used in 6:1.⁷⁴

Since Romans 5:12-21 is widely recognised as a coherent unit, Paul's methods of connecting units are less significant for our purposes than the connections within units. Nevertheless, there are two issues which are pertinent to the subject of this paper: (i) how διὰ τοῦτο connects to the preceding context and (ii) how ἄρα οὖν connects verses 12-17 and verses 18-21. Each of these will be examined in depth in chapters 2 and 3 respectively.

1.7 Features of Pauline Argumentation within Paragraphs

At the most basic level, argumentation within a paragraph happens via clauses, usually an independent clause and its various adverbial modifiers followed by one or more subordinate clause. This paper will not examine the core grammatical principles of verbs, subjects, adverbials, and the like. Rather, attention will be paid to nuances of how these grammatical features are used to further Paul's arguments. Even so, it is far beyond the scope of this paper to delineate all the methods used by Paul in his argumentation or to

⁷³ A similar pattern can be seen in Ephesians (which has 1 imperative in ch2 and 40 in chapters 4-6); Colossians (4 in chapter 2 and 26 in chapters 3-4) and 1 Thess (none in the early chapters and 20 in chapters 4-5).

⁷⁴ Moo, *Epistle*, 355.

exhaustively examine all the patterns within and between each paragraph of Romans. A summary of the most common features used by Paul will be presented followed by a closer examination of those pertinent to Romans 5:12-21.

The most common means used by Paul to develop his arguments are: causal clauses to provide the basis of a previous proposition;⁷⁵ relative clauses to add clarity and specificity;⁷⁶ inferential clauses to draw out a conclusion;⁷⁷ repetition of verbal roots,⁷⁸ single words⁷⁹ and phrases⁸⁰ to tie clauses together and develop a theme; *inclusio*⁸¹ and *chiasmus*⁸² which draw attention to specific ideas, phrases or concepts; comparisons;⁸³ contrasts;⁸⁴ conditionals;⁸⁵

⁷⁵ E.g., ὅτι in 1 Cor 2:14; Gal 3:11; Eph 4:25; 2 Thess 2:3; 1 Tim 5:12.

⁷⁶ E.g., Colossians 1:13-15ff and the preponderance of ἐν + relative pronoun (e.g., Eph 1:7, 11, 13; Col 2:3, 11, 12; 3:7). On right-dislocation and overspecification, see Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, MA: Hendrickson, 2010), 317–35.

⁷⁷ Οὖν is the most common in Paul. Διό, ἄρα and ὥστε also occur frequently. E.g., Rom 5:1; 1 Cor 10:12; Gal 2:21; Phil 2:12; 1 Tim 2:1.

⁷⁸ Βαπτ* roots appear three times in Romans 6:3-4. Similarly, Galatians 2:16 uses πιστ*, δικη* and νομος* roots as well as the title Χριστός three times each; Ephesians 2:5, 7 and 8 are united by repetition of χάρις; and Colossians 2:11 contains three περιτέμ* roots.

⁷⁹ See the eight occurrences of εἶς in Eph 4:4-6.

⁸⁰ E.g., “...εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ ... εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης ... εἰς ἔπαινον τῆς δόξης αὐτοῦ...” in Ephesians 1:6, 12 and 14.

⁸¹ Defined by Osbourne as “a technique in which the author at the end of a discussion returns to the point he made at the beginning.” (*Spiral*, 54.). This technique is often spread across a larger unit consisting of several paragraphs (e.g., Phil 1:27 and 3:20). Examples of Paul’s usage within paragraphs occur throughout Philippians 1:12-2:30 according Black (David Alan Black, ‘The Discourse Structure of Philippians: A Study in Textlinguistics’, *Novum Testamentum* 37, no. 1 (January 1995): 31–32.).

⁸² Also known as inverted parallelism whereby parts are repeated in reverse order with or without the central unit being repeated (i.e., A B B` A` or A B C B` A`). Chiasm can be used on both small scale (within verses and paragraphs, e.g., 1 Cor 7:3 as cited by C. F. D. Moule, *An Idiom Book of New Testament Greek*, 2nd ed. (Cambridge: Cambridge University Press, 1990), 193.) and large scale (covering many chapters as in 2 Cor 1-7, see Craig L. Blomberg, ‘The Structure of 2 Corinthians 1-7’, *Criswell Theological Review* 4, no. 1 (1989): 3–20.).

⁸³ In 1 Cor 10:6-10 Paul repeated refers to the (negative) example of the Israelites in Number 16.

⁸⁴ Δέ and ἀλλά occur regularly throughout Paul in this connection (e.g., Rom 6:13; 1 Thess 4:7; Phlm 11).

⁸⁵ Gal 5:15-16 presents two first-class conditional clauses in parallel.

metaphors⁸⁶ and illustrations⁸⁷; and asides.⁸⁸ Each of these techniques serve to either clarify Paul's meaning (by adding, for example, an illustration) or to confirm it (by supplying more information or by removing objections and misunderstandings). Of these, three are especially relevant to the interpretation of Romans 5:12-21: inferential clauses, comparisons, and asides. Variation in sentence length can be added as a fourth significant means germane to this topic and therefore worthy of examination. Each will be briefly considered below as a foundation for further investigation in the following chapters.

1.8 *Inferential Conjunctions*

Inferential conjunctions are commonplace among most NT authors.⁸⁹ The drawing of a logical implication or conclusion is a fundamental aspect of effective and persuasive communication. By far Paul's most common method for drawing a conclusion is οὖν⁹⁰ while ἄρα, διό and ὥστε are also frequent.⁹¹

Romans 5:18-21 are connected to the preceding verses with ἄρα οὖν. This combination of two inferential conjunctions also occurs in Romans at 7:3, 25; 8:12; 9:16, 18; 14:12⁹², 19 and at Galatians 6:10; Ephesians 2:19; 1 Thessalonians 5:6 and 2 Thessalonians 2:15. The precise nature of this connection will require examination in chapter 3.

⁸⁶ E.g., Gal 4:21-31.

⁸⁷ Such as Rom 7:1-3.

⁸⁸ Asides are undoubtedly common throughout Paul's writings but see below for the difficulties and dangers of identifying them.

⁸⁹ In the gospels most inferential conjunctions occur within direct speech, however Matt 27:8 and Luke 3:18 demonstrate the narrator's own conclusions. Examples outside of Paul include Heb 3:1; James 4:7; 1 Peter 2:1. Inferential clauses are unusually rare in the Johannine epistles, but John's usage can be seen in 3 John 8.

⁹⁰ With 111 occurrences.

⁹¹ Occurring 27, 26 and 39 times respectively.

⁹² This verse seems to be subject to some textual corruption. The οὖν is included in square brackets in NA28, as is τῷ θεῷ at the end of verse.

1.9 Comparisons

Paul makes regular use of comparative conjunctions to elucidate his argument and add to its persuasiveness. Ὡς and καθώς are the most frequently used.⁹³ Comparisons feature prominently in the development of logic in Romans 5:12-21 as Paul establishes one-all and Adam-Christ connections.⁹⁴ However, ὥσπερ is relatively infrequent in Paul's writings, occurring only 14 times in total with three occurrences concentrated in Romans 5:12-21. A further two occurrences in chapter 6 mean that nearly half of Paul's uses of this word are found in these two chapters.⁹⁵ This concentration begs further investigation.

In addition to comparisons made using conjunctions are conceptual comparisons. One such example is the *qal wahomer* (קל וחומר, "light and heavy") argument drawn from Rabbinic interpretation. This states that if the smaller, lighter statement is true, how much more is the weightier statement true.⁹⁶ Paul uses this technique in the form of πολλῶ μᾶλλον which, again, appears in concentration in Romans 5 (verses 11, 15 and 17).⁹⁷ These occurrences give rise to two questions which must be investigated further: (i) how do these phrases impact on arguments for or against connections between Romans 5:1-11 and verses 12-21? and (ii) is there any significance in the double use of this phrase in the so-called 'parenthetical' section of Romans 5:12-21 (i.e. within verses 12-17)?

⁹³ Ὡς: 157x; καθώς: 88x.

⁹⁴ Osborne, *Spiral*, 53.

⁹⁵ The remainder of occurrences are more spread out. 5 counts are found in 1 Corinthians but are not concentrated in a particular passage (8:5; 10:7; 11:12; 15:22; 16:1). The remaining 4 uses are in Rom 11:30; 2 Cor 8:7; Gal 4:29; 1 Thess 5:3.

⁹⁶ Osborne, *Spiral*, 326.

⁹⁷ Also, in 1 Cor 12:22; 2 Cor 3:9, 11; Phil 2:12. Paul sometimes implies the same logic without the use of πολλῶ μᾶλλον (e.g., Rom 11:15; 1 Cor 9:9-10).

1.10 Asides

The question of Paul's use of asides is particularly germane to an analysis of Romans 5:12-21. Many scholars understand as much as half this passage (verses 13-17) to be parenthetical.⁹⁸ In this paper, the term 'aside' is used to refer to material which is not directly related to the main point that an author is making. Asides can be classified as either digressions or parenthesis depending on their length, content, and function.

The identification of digressions in Paul's writings are not uncommon among commentators. Unfortunately, such claims are not always accompanied by convincing explanations. One is sometimes caused to wonder whether labelling a section as a digression is easier than labouring to discern its function in the context! For example, Baugh claims that the entirety of Romans chapters 6 and 7 is a digression. No justification is provided for this conclusion other than a perceived smoothness of reading from 5:21 directly to 8:1.⁹⁹ In contrast, Dunn presents data that posits strong thematic links in chapters 6-8.¹⁰⁰

A digression (παρέκβασις), by definition, exhibits discontinuity with their context. Building on the work of Pattemore,¹⁰¹ Perry suggests seven marks which help to determine the presence of such discontinuity: textual delimiters, changes in the communication axis, shifts in personal references, changes in *dramatis personae*, spatial signals, temporal signals, and thematic vocabulary.¹⁰² Some of these are not applicable to analysis of Romans due to

⁹⁸ Michael F. Bird, *Romans*, The Story of God Bible Commentary (Grand Rapids, MI: Zondervan, 2016), 175; Dunn, *Romans 1-8*, 271; John Murray, *The Imputation of Adam's Sin* (Phillipsburg, NJ: Presbyterian and Reformed, 1959), 7-8.

⁹⁹ S. M. Baugh, *Ephesians*, Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2015), 257 fn564.

¹⁰⁰ Dunn, *Romans 1-8*, 301-3.

¹⁰¹ Stephen Pattemore, *Souls Under the Altar: Relevance Theory and the Discourse Structure of Revelation* (New York: United Bible Societies, 2003).

¹⁰² Peter Soren Perry, 'Revelation 7:1-17 and 10:1-11:13 and the Rhetoric of Digressions' (Unpublished PhD Dissertation, Lutheran School of Theology at Chicago, 2009), 70-71.

different authorship and genre. Nevertheless, the textual delimiters (i.e., διὰ τοῦτο and καὶ οὕτως) and the similarity of subject matter and thematic vocabulary¹⁰³ suggest continuity rather than discontinuity. Furthermore, according to Perry's research, "the primary motivation for using a digression is to move the emotions of the audience to be favourably disposed to the orator and the thesis of the speech."¹⁰⁴ Such a conclusion suggests that a digression is of considerable significance to the overall purpose of the work. This does not appear to be the case in Rom 5:12b-17 since the verses in question do not attempt to contribute substantially to Paul's overall argument in Romans as a whole but to the specific argument of 5:12-21. Therefore, it seems best to avoid language of digression when referring to Romans 5:12b-17, and indeed most scholars addressing this issue prefer to designate these verses as a parenthesis.¹⁰⁵

Rowe defines a parenthesis (παρένθεσις) as "the insertion of a *grammatically* independent phrase within a sentence."¹⁰⁶ That Paul's writings exhibit occurrences of parenthesis is undeniable (e.g., Galatians 2:6¹⁰⁷; Ephesians 5.9¹⁰⁸; Colossians 2:23¹⁰⁹). Nevertheless, Robertson's warning against the somewhat loose application of the term must be heeded so as to avoid labelling clauses 'parenthetical' unnecessarily.¹¹⁰ As must Winer's qualifications of grammatical constructions which *do not* constitute parentheses.¹¹¹ Thus, the determining factors as to whether Romans 5:12b-17 ought to be classified as a parenthesis are the

¹⁰³ Ἀμαρτ*, βαπτ* and δικαί* roots occur throughout vv12-21.

¹⁰⁴ Perry, 'Revelation 7:1-17 and 10:1-11:13 and the Rhetoric of Digressions', 190.

¹⁰⁵ E.g., Bruce, *Romans*, 133.

¹⁰⁶ Galen O. Rowe, 'Style', in *Handbook of Classical Rhetoric in the Hellenistic Period, 330B.C. - A.D.400*, ed. Stanley E. Porter (New York: Brill, 1997), 147. Emphasis added.

¹⁰⁷ Betz, *Galatians*, 93.

¹⁰⁸ Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2010), 339.

¹⁰⁹ N. T. Wright, *Colossians and Philemon: An Introduction and Commentary*, vol. 12, Tyndale New Testament Commentaries (Downers Grove, IL: Inter-Varsity Press, 1986), 132.

¹¹⁰ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Logos Bible Software, 2006), 433-34.

¹¹¹ G. B. Winer, *A Treatise on the Grammar of New Testament Greek*, trans. W. F. Moulton, 3rd revised edition (Edinburgh: T & T Clark, 1882), 702-8.

grammatical connections (or lack thereof). These will be examined in detail in the remaining chapters.

In summary, Paul's grammar and syntax are often broken and hard to follow and his writings contain both digressions and parentheses. However, other attempts to explain the flow of Paul's argument should be exhausted before applying these terms.

1.11 Long Sentences

The question of sentence-length is most often associated with the question of authorship.¹¹² For example, Morton asserts that sentence-length can be analysed to give “an effective indicator of authorship.”¹¹³ As noted above, the present author finds arguments for the Pauline authorship of all thirteen epistles utterly convincing. Nevertheless, Morton provides raw data that can be examined and interpreted for other purposes.

More recently, Callan has highlighted sentence length and structure as an indicator not of authorship but of style.¹¹⁴ He notes that the average sentence length in Galatians is 16 words and that a number of places in the letter contain considerably longer sentences (e.g., 1:1-5; 1:15-17; 2:4-5, 6-10).¹¹⁵ From this observation and others, he draws conclusions regarding the style in which Galatians was written and argues that the issue of the author's choice of style has been overlooked in favour of question of rhetorical genre.

¹¹² Forbes, A. Dean, 'Statistical Research on the Bible', in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman et al., vol. 6, 6 vols (New York: Doubleday, 1992), 6:185-6:207.

¹¹³ A. Q. Morton, *Literary Detection: How to Prove Authorship and Fraud in Literature and Documents* (New York: Scribner, 1978), 108.

¹¹⁴ Terrance Callan, 'The Style of Galatians', *Biblica* 88, no. 4 (2007): 496-516; 'The Style of the Second Letter of Peter', *Biblica* 84, no. 2 (2003): 202-24.

¹¹⁵ Callan, 'Style', 505-8.

A similar observation could be made regarding Romans. Morton's data shows that the most common sentence-length in Romans is 6-10 words, with only ~8% of sentences in Romans having more than 30 words.¹¹⁶ Of particular relevance to this paper is the fact that Rom 5:15 and 17 (each comprising one sentence with one main verb) contain 30 and 33 words respectively. While these numbers alone prove nothing, they do raise the question of the cause and significance of their relative length and complexity. Has the question of Paul's style been overlooked? Does Paul's choice to include longer, more complex sentences here imply a particular meaning?¹¹⁷

In summary, throughout his writings, Paul utilises a wide variety of micro-rhetorical features within and between his units of thought. This is also found to be the case in Romans 5:12-21. In particular, there remain questions about how Paul uses inference, comparisons, parenthesis, and sentence structure to develop his argument in this pericope.

1.12 Conclusion

Rhetorical criticism has been shown to provide a suitable starting point in examining the argument of Romans 5:12-21. Both the macro- and micro-rhetorical features have been presented and considered, and the latter have proven to be much more helpful in detailed exegesis. A number of significant micro-rhetorical methods have been raised that require further research in order to discern the extent to which the interpretation of Romans 5:12-21 is shaped by the syntax of verse 12.

¹¹⁶ Cited in Forbes, A. Dean, 'Statistical Research', 191.

¹¹⁷ Runge, *Discourse Grammar*, 5-7.

2 Why is Romans 5:12 a *crux interpretum*?

What are the interpretive possibilities of the syntax of v12?

Romans 5:12–21 is one of the most difficult and controversial passages to interpret in all of Pauline literature...¹¹⁸

These words of Schreiner, echoed by many scholars, express the complexity in the exegesis of Romans 5:12–21.¹¹⁹ This chapter will set out the interpretive complexities for verse 12 along with an analysis of how these issues have been tackled by various scholars. We shall begin with a brief textual and grammatical commentary on verse 12 and follow this with a detailed examination of the three main syntactical issues: (i) the connection intended by *διὰ τοῦτο*; (ii) the function of *καὶ οὕτως*; and (iii) the meaning of *ἐφ’ ᾧ*. Some issues raised in examining verse 12 relate to the place of 5:12–21 in the overall structure of chapter 5 and the rest of Romans. Brief mention of such issues will be necessary in this chapter while further examination will be delayed until chapters 3 and 4.

2.1 *The Text of Romans 5:12*

Unlike the final chapters of Romans,¹²⁰ the textual history of much of the letter is relatively certain. This is true of 5:12. Only a handful of textual issues are recorded in apparatuses and commentaries.

A few witnesses of the Western tradition omit the second occurrence of *ὁ θάνατος*.¹²¹ The inclusion of these words in many uncials and minuscules makes the external evidence

¹¹⁸ Schreiner, *Romans*, 2018, 274.

¹¹⁹ See also Jewett, *Romans*, 370; Longenecker, *Romans*, 577; Morris, *Romans*, 227.

¹²⁰ See Harry Gamble, *The Textual History of the Letter to the Romans: A Study in Textual and Literary Criticism* (Grand Rapids, MI: Eerdmans, 1977).

¹²¹ Longenecker, *Romans*, 575.

highly favour their inclusion.¹²² Even if these words were omitted, the meaning would not be affected, since the same subject would be implied from the previous clause.¹²³

Minuscule 1881 has εἰσῆλθεν instead of διῆλθεν towards the end of the verse. This variation is unattested elsewhere and can be easily accounted for either by scribal error (copying εἰσῆλθεν from earlier in the verse) or scribal smoothing (replacing a less common word for a more expected form).¹²⁴

The Textus Receptus as recorded by Scrivener has the first occurrences of εἰσέρχομαι as εἰσῆλθε (i.e., without its final ν).¹²⁵ The moveable-nu is present in all other editions and its absence does not affect meaning.

Haring appeals to the textual history of this verse, in particular the Old Latin versions used by Jerome and Origen as well as English translations of the Peshitta.¹²⁶ While these variations give insight into the history of the interpretation of verse 12, they do not call into question the contents of the Greek manuscripts which predate them.

In summary, while the interpretation of Romans 5:12 is hotly debated, its text is not. This is confirmed by the absence of variations being included in UBS5 and its accompanying commentary.¹²⁷ There is no evidence of textual variation regarding any of the contentious parts of the verse. An exegete can set about her examination of this verse confident that she has in front of her the words of the Apostle Paul. The same can be said for the

¹²² Schreiner, *Romans*, 2018, 285.

¹²³ Jewett, *Romans*, 369.

¹²⁴ For further details, see Jewett, *Romans*, 369.

¹²⁵ F. H. A. Scrivener, *The New Testament in Greek* (Cambridge University Press, 1881).

¹²⁶ James W. Haring, 'Romans 5:12, Once Again: Is It a Grammatical Comparison?', *Journal of Biblical Literature* 137, no. 3 (2018): 737–38.

¹²⁷ Kurt Aland et al., eds., *The Greek New Testament*, 5th Revised (Stuttgart: Deutsche Bibelgesellschaft, 2014); Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (United Bible Societies, 2002).

remainder of the passage. There are a few minor textual variants (such as the omission of $\mu\eta\iota\eta$ verse 14 and some grammatical smoothing in uncials F and G),¹²⁸ but there is nothing that calls into question the validity of the text.

Having established the text, its meaning can now be examined. The verse will be split into five parts. For ease of reference, the remainder of this paper will refer to these as 12a, 12b etc.¹²⁹ Much of what Paul writes in these clauses is syntactically standard, albeit theologically profound.

12a $\Delta\iota\acute{\alpha}$ τοῦτο

12b ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν

12c καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,

12d καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,

12e ἐφ' ᾧ πάντες ἥμαρτον.¹³⁰

2.2 12a: $\Delta\iota\acute{\alpha}$ τοῦτο¹³¹

The initial prepositional phrase $\delta\iota\acute{\alpha}$ τοῦτο serves to connect verses 12-21 with its context, although the precise nature and nuance of the connection is debated (see below). This phrase is used elsewhere in Romans at 1:26; 4:16; 13:6 and 15:9. In each case the function of the phrase is inferential and retrospective. This appears to be standard for other Pauline¹³² and NT¹³³ usage.

¹²⁸ Longenecker and Jewett provides the most detailed recent discussion of these issues. Jewett, *Romans*, 369–70; Longenecker, *Romans*, 575–77. See also William Sanday and Arthur Headlam, *The Epistle to the Romans*, International Critical Commentary (Edinburgh: T & T Clarke, 1908), lxiii–lxxiv.

¹²⁹ These are the author's own divisions and may or may not correspond to other scholars' divisions of the verse.

¹³⁰ Kurt Aland et al., eds., *Novum Testamentum Graece*, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012). This will be the base text used for analysis, unless stated otherwise.

¹³¹ Ordinarily, a connecting phrase such as this would not be treated apart from the rest of its clause. However, given the significance of these words, it was deemed necessary to isolate them as 12a.

¹³² E.g., 1 Cor 4:17; 2 Cor 4:1; Eph 1:15; Col 1:9; 1 Thess 3:5; 2 Thess 2:11; 1 Tim 1:16; 2 Tim 2:10; Phlm 15.

¹³³ E.g., Matt 6:25; Luke 11:19; John 5:18; 1 John 3:1; Rev 7:5.

2.3 12b: ὡςπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν

Before getting to the main clause, Paul introduces the first comparative clause of the passage using ὡςπερ.¹³⁴ While other comparative adverbs such as καθὼς and ὡς have appeared frequently in chapters 1-4, this is the first occurrence in a concentrated series.¹³⁵ Ὠςπερ functions to mark “similarity between events and states,”¹³⁶ and in this instance introduces a similarity focused on ἡ ἁμαρτία, the subject of this clause, which ‘came in’ (εἰσῆλθεν). The adjective εἷς occurs 12 times within 5:12-21, appearing at least twice in every verse except verse 12. This clustering is accounted for by the nature of this passage with its emphasis on the actions of the individual characters, Adam and Christ. Paul uses ἄνθρωπος throughout Romans to refer to mankind in general.¹³⁷ This contrasts with his use of ἔθνος (e.g., 2:14) and Ἰουδαῖα (e.g., 2:17) when Paul wishes to be more specific. Cranfield notes the shift from first person verbs in vv1-11 to the more general third person in this passage.¹³⁸ Interestingly, despite their emphasis on culpability and wrath, the word ἁμαρτία does not occur frequently in chapters 1-3 of Romans. It is found only in the statements of 3:9 and 20 which seem to function as summary statements.¹³⁹ The frequency of the noun increases dramatically in chapters 6-7;¹⁴⁰ with 5:12-21 having six uses. The main verb (εἰσῆλθεν) is a 3rd person singular aorist active indicative from εἰσέρχομαι,¹⁴¹ occurring only here and 11:25. Two prepositional phrases modify the nucleus of this clause: δι' ἑνὸς and εἰς

¹³⁴ Other comparative forms appear in vv15, 16, 18 (ὡς) and vv19, 20 (ὡςπερ).

¹³⁵ Ὠςπερ occurs at 5:12, 19, 21; also 6:4, 19 and 11:30.

¹³⁶ Frederick W. Danker et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed (Chicago, IL: University of Chicago Press, 2000), s.v. ὡςπερ.

¹³⁷ A. Potgieter, ‘Spatial Metaphors as a Means of Persuasion in Romans 5:12-21’, *Acta Theologica* 39, no. 2 (2019): 133–34.

¹³⁸ Cranfield, *Romans 1-8*, 271.

¹³⁹ Dunn, *Romans 1-8*, 145–46.

¹⁴⁰ The noun occurs in 6:1, 2, 6-7, 10-14, 16-18, 20, 22-23; 7:5, 7-9, 11, 13-14, 17, 20, 23, 25 plus a verbal form in 6:15 (ἁμαρτήσωμεν) and an adjective in 7:13 (ἁμαρτωλός).

¹⁴¹ Aorist verbs dominate Romans 5:12-21 (16 out of 24 verbs). Paul’s use of the present tense-form/aspect in this passage is interesting. Apart from the aside of 5:13b and the relative clause of v14, both of which are off the main line of Paul’s logic, the present participle λαμβάνοντες is coupled with the future indicative βασιλεύσουσιν. This perhaps suggests prominence in a passage otherwise dominated by the aorist.

τὸν κόσμον. The first indicates means (διά + genitive). The second prepositional phrase begins by emphatically repeating the preposition used in the compound verb (εἰς) and specifies the spatial destination of the entering of sin: “into the world.”¹⁴² The article is commonly omitted from a prepositional phrase,¹⁴³ yet Paul seems to habitually include it when speaking of τὸν κόσμον.¹⁴⁴ The previous use of θάνατος in 5:10 perhaps sheds some light on the nature of the connection between 5:1-11 and 12-21 as it provides one of only a few lexical links between these two passages.

2.4 12c: καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος

The second clause of verse 12 is verbless, with εἰσῆλθεν being implied from 12b. This clause is coordinated to the preceding one with καί, indicating a simple correlation between the two. The subject is ὁ θάνατος, and another prepositional phrase modifies the implied verb indicating the means through which death entered the world. The lexical range of vv12-21 is limited. Paul chooses a small selection of words and roots and uses them repeatedly rather than seeking to use an expansive vocabulary of synonyms or words in the same semantic domain.

2.5 12d: καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν

Whether καὶ οὕτως introduces the apodosis of the comparative clause begun in 12b, or whether it introduces a second, coordinate clause within the protasis is one of the most hotly debated issues in this passage. Discussion of this is reserved for below. The remainder of this clause is less problematic: Paul continues his use of compound forms of ἔρχομαι with

¹⁴² Potgieter, ‘Spatial Metaphors as a Means of Persuasion in Romans 5:12-21’.

¹⁴³ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 248; F. Blass, A Debrunner, and Robert W Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1961), sec. 255.

¹⁴⁴ Compare εἰς τὸν κόσμον here and in 1 Tim 1:15; 6:7 with ἐν κόσμῳ in Rom 5:13; Phil 2:15; 1 Tim 3:16.

διήλθεν, meaning ‘a movement towards a destination’.¹⁴⁵ The subject is ὁ θάνατος as in 12c and the expressed target or destination is conveyed via another prepositional phrase: εἰς πάντας ἀνθρώπους.

2.6 12e: ἐφ’ ᾧ πάντες ἥμαρτον

As with 12d, the meaning of the initial words in this line are highly debated and the various proposed meanings of ἐφ’ ᾧ will be examined in detail below. The main body of this clause is, again, grammatically simple: an aorist active indicative verb with an explicit nominative plural subject (πάντες, being mirrored from the previous use of πᾶς in 12d).

Much of the grammar of Romans 5:12-21 is not problematic. Indeed, Cranfield felt no need to treat much of the passage in detail.¹⁴⁶ Therefore, having now assessed the uncontentious grammatical content of verse 12, the three highly debated phrases in the verse will be examined in light of scholarship. Conclusions as to their most likely meanings in this instance will be reserved until the chapters 3 and 4 when the remainder of the passage has been examined. The three phrases that have received most scholarly attention and need further exploration are (i) διὰ τοῦτο in 12a, (ii) καὶ οὕτως in 12d and (iii) ἐφ’ ᾧ in 12e.

2.7 How does διὰ τοῦτο connect 5:12-21 to its context?

The first problem encountered by an interpreter of Romans 5:12 is the first two words! The meaning of διὰ τοῦτο is not clear and there are a range of views concerning its meaning and referent. The first question is whether this conjunctive phrase is retrospective or prospective.¹⁴⁷ Translated woodenly, διὰ τοῦτο could be rendered “because of this.” To what does the ‘this’ point? Does it refer to something Paul has already written? Or to

¹⁴⁵ Danker et al., *Lexicon*, s.v. διέρχομαι.

¹⁴⁶ C. E. B. Cranfield, ‘On Some of the Problems in the Interpretation of Romans 5.12’, *Scottish Journal of Theology* 22, no. 3 (September 1969): 329–30.

¹⁴⁷ Wallace, *Exegetical Syntax*, 333.

something he is yet to write? Jewett summaries the options as either pointing backwards to 5:1-11, to 5:11 only, to all of 1:17-5:11, or to nothing in particular.¹⁴⁸ Before discussing these options, there is a further possibility not mentioned by Jewett which is that διὰ τοῦτο points forwards.

In favour of a prospective reading is the lack of any overt connection with 5:1-11. Upon encountering διὰ τοῦτο, a reader would ordinarily expect a relatively clear referent to which they could bind their understanding of the following material, or at least an easily discernible flow in the author's logic. Such a connection is lacking in the transition from 5:1-11 to 5:12-21. This absence leads Nygren to suggest a forward pointing διὰ τοῦτο.¹⁴⁹ Furthermore, Nygren notes the danger of attributing to Adam a role comparable to Christ. If, after outlining such significant theological concepts as peace and reconciliation in 5:1-11, Paul's train of thought moves directly to Adam, Nygren may well be right to caution against such a favourable likening.¹⁵⁰ However, the above arguments for a prospective understanding of διὰ τοῦτο have difficulties. Forward-pointing uses of διὰ τοῦτο expect a purpose or causal clause.¹⁵¹ 1 Timothy 1:16 and 1 John 3:1 could be cited as examples of forward-pointing uses of διὰ τοῦτο, each of which is accompanied by either a purpose or causal clause.¹⁵² No such clause is present in Romans 5:12. Additionally, while Nygren's objection to equating Adam and Christ is valid, it does not necessitate his interpretation of the διὰ τοῦτο since Paul goes on to clarify and defend this connection.

Returning to Jewett's list of options, the claim that there is only a vague connection is attributed to Bultmann but is not followed by many recent commentators who largely

¹⁴⁸ Jewett, *Romans*, 373.

¹⁴⁹ Anders Nygren, *Commentary on Romans* (Philadelphia, PA: Fortress Press, 1949), 212.

¹⁵⁰ Nygren, *Romans*, 209–10.

¹⁵¹ Schreiner, *Romans*, 2018, 276–77.

¹⁵² George W. Knight, *The Pastoral Epistles*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1992), 102; Martin M. Culy, *I, II, III John: A Handbook on the Greek Text*, Baylor Handbook on the Greek New Testament (Waco, TX: Baylor University Press, 2004), 67.

prefer to specify the verse or range of verses in view.¹⁵³ While Schreiner rejects the view of Bultmann that there is a “vague and unspecific transition” on the grounds that Paul does not use διὰ τοῦτο in this way elsewhere, he instead prefers to see a thematic rather than strictly grammatical connection with the preceding context. After listing a variety of suggestions, he identifies hope as the connecting theme based on his understanding of chapters 5-8.¹⁵⁴

A more commonly held view takes διὰ τοῦτο as referring backwards to something specific that Paul has previously written. Within this view, even though the direction of the reference may be widely agreed, the specific referent is not. Dunn understands 5:12-21 to be the conclusion to the whole of 1:18-5:11, thus διὰ τοῦτο has a very ‘big’ function in introducing the final paragraph that is to culminate virtually all that Paul has written so far.¹⁵⁵ He identifies connections between 5:12-21 with both the immediate context (via πολλῶ μᾶλλον in verses 9, 10, 15, 17 and the use of “through Jesus Christ our Lord” in both verse 11 and verse 21) and the wider context (by gathering up “key terms from the preceding chapters”).¹⁵⁶ While this is an attractive and coherent view, one would hope that if Paul were making such a significant conclusion, his transition would be clearer. Many understand the participle δικαιωθέντες in 5:1 as functioning in this manner; that is, to summarise what has gone before whilst simultaneously transitioning to the next section.¹⁵⁷ If this is the case then a major section break is marked between 4:25 and 5:1 and so the transition from 5:1-11 to 5:12-21 is not a major section break.

¹⁵³ Rudolph Bultmann, ‘Adam and Christ According to Rom 5.’, in *Current Issues in New Testament Interpretation. Essays in Honor of Otto A. Piper*, ed. W. Klassen and G. F. Snyder (New York: Harper & Brothers, 1962), 153. Cited in Jewett, *Romans*, 373.

¹⁵⁴ Schreiner, *Romans*, 2018, 276–77.

¹⁵⁵ Dunn, *Romans 1-8*, 271–72. A similar view is presented by Witherington, arguing that 5:1-11 forms the conclusion to all the material since 1:18. See *A Socio-Rhetorical Commentary*, 132.

¹⁵⁶ Dunn, *Romans 1-8*, 300.

¹⁵⁷ Fitzmyer, *Romans*, 394; Jewett, *Romans*, 344; Schreiner, *Romans*, 2018, 258.

Many other commentators understand διὰ τοῦτο to be functioning on a smaller scale, connecting to something within 5:1-11. Sherwood sees a connection with 5:10-11, understanding verses 12-21 to be expanding on the ideas of a believer's salvation and reconciliation.¹⁵⁸ While this is an attractive solution, to forge a connection to verses 10 and 11 requires one acceptance of Sherwood's rather unusual understanding of the structure of 5:9-11. He takes verse 11 as the second part of the protasis introduced by the conditional clause of verse 10 thereby making the indicative σωθησόμεθα parallel with the participle καυχώμενοι (εἰ γὰρ...πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα...οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι...). This is not an impossible view since Paul does sometimes make different moods function in parallel.¹⁵⁹ It is, however, somewhat unusual and grammatically ambiguous. It may be the case that there are other interpretive possibilities which better account for this matter.

In contrast to both Schreiner's thematic connection and Dunn's macro-structural one, Cranfield sees a "definite and close" relationship with 5:1-11. The peace and reconciliation assured to believers in 5:1-11 can only be accomplished if Christ has acted on a much grander scale – the whole of humanity.¹⁶⁰ Another alternative is that of Morris who favours a connection with only verse 11.¹⁶¹ While Morris does not provide an argument for his view, it is the most logical conclusion from a grammatical perspective since verse 11 provides the closest possible antecedent, which is usually preferable.

Evidently, there are several options available to an exegete regarding the meaning of διὰ τοῦτο. However, one must beware of the dangers of simply cherry-picking that which

¹⁵⁸ Aaron Sherwood, *Romans: A Structural, Thematic, & Exegetical Commentary* (Bellingham, WA: Lexham Press, 2020), 321.

¹⁵⁹ See, for example, Ephesians 1:20-23 where the indicatives ὑπέταξεν and ἔδωκεν are parallel to the preceding participles ἐγείρας and καθίσας. This can be accounted for due to the distance between the parallel phrases cause by the extended adverbial phrases vv20b-21.

¹⁶⁰ Cranfield, *Romans 1-8*, 271.

¹⁶¹ Morris, *Romans*, 228.

seems most preferable at first sight. A settled conclusion in this regard can only be reached after careful consideration of the function of 5:12-21 in its wider context. For this reason, a decision will be reserved until chapter 4.

2.8 Does *καὶ οὕτως* introduce an apodosis?

The next critical question for the interpretation of Romans 5:12-21 rests on the two words *καὶ οὕτως*. Specifically, whether they introduce the apodosis of the conditional clause which began in 12b with *ὥσπερ*, or whether they present a subordinate clause thereby leaving the comparison unfinished. The latter view will hereafter be referred to as the *parenthetical* view since proponents understand some or all of verses 13-17 to be a parenthesis with the apodosis of the comparative clause not appearing until verse 18a.¹⁶² The former view will be referred to as the *adverbial* interpretation since, as will be shown below, this view understands the *καί* to be adverbial rather than copulative. Many commentators see the issue as being settled by a few arguments and by a long-standing consensus.¹⁶³ Historical treatment of the non-parenthetical view can be traced back to Andrew Melville (1545-1662)¹⁶⁴ and more recent scholarship has opened up the debate once again and brought fresh eyes and evidence to the analysis of this verse.¹⁶⁵

¹⁶² The details of which will be addressed in the following chapter.

¹⁶³ Cranfield, *Romans 1-8*, 272; Murray, *Imputation*, 7.

¹⁶⁴ Benedict Englezakis, 'Rom 5,12-15 and the Pauline Teaching on the Lord's Death: Some Observations', *Biblica* 58, no. 2 (1977): 231-36; William Hamilton, 'The Punctuation and Rendering of Romans V. 12-14', *Expository Times* 24, no. 5 (1913): 234-35; Andrew Melville, *Commentarius in Divinam Pauli Epistolam ad Romanos*, trans. William Lindsay Alexander (Edinburgh: Wodrow Society, 1849), 447.

¹⁶⁵ The works of Kirby (1987) and Haring (2018) will be examined below. Due partly to COVID restrictions and partly to the language barrier, I have been unable to access the older works which Cranfield and others stand against, those such as L. Cerfaux, *Le Christ Dans La Théologie de Saint Paul* (Paris: Du Cerf, 1951); Robin Scroggs, *The Last Adam: A Study in Pauline Anthropology* (Oxford: Fortress Press, 1966).

Cranfield presents arguments in favour of the parenthetical interpretation¹⁶⁶ which are relied upon by many other commentators.¹⁶⁷ He puts forward five reasons why this view “must be upheld as the only feasible explanation of the structure of the verse.”¹⁶⁸ His first reason deserves particular attention. It states that οὕτως καί is a set phrase for the introduction of apodoses in comparisons initiated by ὡσπερ or a similar word. Implied in this is that the words in reverse order (καὶ οὕτως as found in verse 12) are improper syntax for a comparative apodosis.

Before analysing Cranfield’s comment, it is worth quoting the somewhat confusing words of Longenecker regarding this construction:

The expression ὡσπερ (“just as,” “as”) was used widely in Greek writings to signal the protasis (i.e., the first or introductory part) of a comparative statement, with καὶ οὕτως [*sic*] (“so also,” “so”) used to identify the apodosis (i.e., the following or main part) of the statement.¹⁶⁹

Longenecker’s statement that καὶ οὕτως (rather than οὕτως καί) is part of the apodosis is precisely the case in point. It appears the intricacies of Romans 5:12 are enough to confuse the most able of scholars! Nevertheless, even though Cranfield does not present data behind his claim, such data exists as seems to substantiate it. One need only look to verses 15, 18, 19 and 20 of the same passage to see οὕτως καί being used, unequivocally, in comparative apodoses. This is the case regardless of whether the protasis is introduced with ὡς (as in verses 15 and 18) or ὡσπερ (verses 19 and 20).

¹⁶⁶ Cranfield, *Romans 1-8*, 272-273 especially footnote 5. Much of the material on v12 in his commentary was originally published in ‘On Some Problems’.

¹⁶⁷ For example, Dunn, *Romans 1-8*, 273.

¹⁶⁸ Cranfield, *Romans 1-8*, 272.

¹⁶⁹ Longenecker, *Romans*, 586. Longenecker goes on to assert that καὶ οὕτως does not introduce the apodosis but that Paul “only takes up the comparison again at 5:15.”

This also seems to be the pattern in wider Pauline usage.¹⁷⁰ Ὡσπερ followed by οὕτως καί is found in 1 Corinthians 11:12 and 16:1 while ὡςοὕτως καί is used in 2 Corinthians 1:7, 7:14 and Ephesians 5:24. When other Greek works are consulted on this issue, the results agree with Cranfield's claim. Leviticus 7:7;¹⁷¹ Number 2:17, Ecclesiastes 5:15, Job 1:21, Sirach 2:18, Isaiah 31:5; 66:13 and John 5:26 all exhibit the same pattern: a protasis (with either ὡς or ὥσπερ) followed by apodosis with οὕτως καί (in that order). Grammarians including Turner, Murray, Robertson, and Smyth all assert the same claim: that οὕτως καί is the proper and expected word order in this situation.¹⁷² Hendriksen, Kruse, Morris, Mounce, Parry and Sherwood all concur with this syntax in their commentaries.¹⁷³

A second strand of argument in favour of the parenthetical view is built on the logic of the passage rather than its grammar. Both Cranfield and Hendriksen argue that reading καί οὕτως as the apodosis does not result in coherent logic:

Logic, too, is entirely on the side of those who believe that not until verse 18b does the apostle write what may be regarded as the apodosis or conclusion of the sentence begun in verse 12. The one man, Adam, through whom sin entered the world, points to the One, namely, Jesus Christ, through whom many will be made righteous.¹⁷⁴

and,

¹⁷⁰ The following data was researched using Logos Bible Software.

¹⁷¹ Lev 7:7 has οὕτω instead of οὕτως.

¹⁷² James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek: Syntax*, Reprint, vol. 3 (Edinburgh: T & T Clark, 2005), 320; Murray, *Imputation*, 7; Robertson, *Grammar*, 968; Herbert Weir Smyth, *Greek Grammar*, ed. Gordon M. Messing (Mansfield Centre, CT: Martino Publishing, 2013), sec. 453.

¹⁷³ William Hendriksen, *Exposition of Paul's Epistle to the Romans*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1981), 176–77; Kruse, *Romans*, 241; Morris, *Romans*, 229; Mounce, *Romans*, 240; R. St. John Parry, *The Epistle of Paul the Apostle to the Romans* (Cambridge: Cambridge University Press, 1912), 85; Sherwood, *Romans*, 321.

¹⁷⁴ Hendriksen, *Romans*, 177.

The comparison which results from taking v. 12b as the apodosis of v. 12a (a comparison between the entry of sin and death into the world through one man and the coming of death to all men severally because [if that is the correct translation of ἐφ' ᾧ] all men have sinned) is intrinsically unsatisfactory ... The argument of the section as a whole suggests that the comparison between Christ and Adam was already in Paul's mind from the beginning, and that the intended analogue of the 'one man' (Adam) of v. 12a is not the 'all' of the last clause of the verse but the one man (Christ) who will be mentioned later.¹⁷⁵

More on this issue will be said in the next chapter since it pertains to the overall flow of 5:12-21 rather than the specifics of verse 12. Nevertheless, suffice it to say there is a strong case to be made that the coherence of the passage rests on the accurate interpretation of these two words.

A third strand in argument in favour of the traditional view, as presented by Cranfield, states that there is no discernible connection between 5:1-11 (or part thereof) with verse 12 if verse 12 is taken as a complete sentence. However, given the vast range of views already mentioned regarding the connection between 5:1-11 and verse 12, Cranfield is right to admit that this is not a "conclusive argument."¹⁷⁶ The nature of the connection between 5:1-11 and 5:12 and whether or not verse 12 forms a complete sentence are two questions that ought to be settled separately since neither has a clear answer with proof weighty enough to influence the conclusion of the other.

Cranfield's final argument in favour of the parenthetical view draws attention to the "emphatic position of δι' ἐνὸς ἀνθρώπου in v. 12a."¹⁷⁷ It is suggested that the positioning of

¹⁷⁵ Cranfield, *Romans 1-8*, 272. Square brackets and parenthesis are original. This quote combines points 2 and 4 in Cranfield's lengthy, five-point footnote regarding this issue.

¹⁷⁶ Cranfield, *Romans 1-8*, 272.

¹⁷⁷ Cranfield, *Romans 1-8*, 273.

this prepositional phrase before the verb prioritises it. Cranfield concludes that if attention is being drawn to this phrase in the protasis, then the apodosis ought to have an adequate counterpart. He does not discern one in the remainder of verse 12 but does in verse 18. In reply to this, two grammatical points could be made. Firstly, as well as the prepositional phrase being pre-verbal, so is the subject (ὁ ἁμαρτία) and another prepositional phrase (εἰς τὸν κόσμον). In fact, in the protasis the verb is the final element, which is unusual since by default the verb should come first. Koine Greek is a VSO (or VS/VO) language.¹⁷⁸ Secondly, it could be argued that the εἰς πάντας ἄνθρώπους is an adequate counterpart to the initial prepositional phrase. A translation along the lines of, “Just as through one man ... so also to all men...” highlights the connection here. Therefore, while there is undoubtedly significance in Paul’s choice of opening phrase as δι’ ἑνὸς ἀνθρώπου, there does not seem to be enough evidence that this one phrase shapes the remaining structure of the paragraph.

If, as suggested above, καὶ οὕτως does not introduce the apodosis of the comparative clause, then what is its function? Unfortunately, many commentators who go to great lengths to argue the former do not spend as much ink explaining the latter. Reference to the precise function of 12d is often made only in passing. Suggestions include “implication,”¹⁷⁹ “clarification,”¹⁸⁰ “result,”¹⁸¹ and “inference”.¹⁸² Nevertheless, given the weight of this evidence, it seems there would need to be a significant and cogent argument to justify Paul’s deviation from the expected word order of οὕτως καί.

In contrast to the wealth of evidence in favour of the parenthetical reading, a number of scholars present interpretations of Romans 5:12 which do take καὶ οὕτως as the apodosis

¹⁷⁸ Stephen H. Levinsohn, ‘Discourse Analysis’, in *Linguistics and New Testament Greek: Key Issues in the Current Debate*, ed. David Alan Black and Benjamin L. Merkle (Grand Rapids, MI: Baker Academic, 2020), 105–6.

¹⁷⁹ Jewett, *Romans*, 373.

¹⁸⁰ Dunn, *Romans 1-8*, 271.

¹⁸¹ Cranfield, ‘On Some Problems’, 327.

¹⁸² Cranfield, *Romans 1-8*, 273.

following the ὥσπερ earlier in the verse. Such an interpretation renders a rough translation as: “Therefore, just as through one man sin entered the world and through sin death, so also death came to all men because all sinned.”¹⁸³ Among the scholars who favour this view are Barrett, Schreiner, Synman and Talbert;¹⁸⁴ most of whom rely on the work of Kirby, whose significant article has been taken up and supplemented by the work of Haring.¹⁸⁵

Kirby begins his article by pointing out four issues raised by the parenthetical interpretation. The first is that it “assumes a violent anacolouthon...and a lengthy and cumbersome ellipsis.”¹⁸⁶ Some would claim that there is no problem with this as their assessment of Paul’s writing style allows for such harsh breaks.¹⁸⁷ His second objection is related to the first: that verses 13-14 must be taken as a long aside. Again, this does not pose much of a problem for Cranfield and others who argue for precisely this.

Kirby’s third and fourth objections are not so easily dismissed. He points to the ὥσπερ/οὕτως correlation as being such a frequent and deliberate structural device within the passage that to read the οὕτως of verse 12 as anything other than the corresponding apodosis to the immediately preceding ὥσπερ is “well-nigh intolerable”.¹⁸⁸ This assessment is strengthened by the observation that in no other place does Paul leave an ὥσπερ hanging and unfinished without an apodosis where one is expected. Neither are there examples of Paul postponing an apodosis in such a prolonged manner. Rather, other Pauline usage suggests he is consistent in supplying apodosis where they are expected. Of course, none of the above factors deem the parenthetical view impossible. They do, however, weaken the

¹⁸³ Author’s own translation.

¹⁸⁴ Barrett, *The Epistle to the Romans*, 103; Schreiner, *Romans*, 2018, 279; Synman, ‘Persuasion’; Charles H. Talbert, *Romans* (Macon, GA: Smyth & Helwys, 2002), 145–47.

¹⁸⁵ Kirby, ‘Syntax’; Haring, ‘Once Again’.

¹⁸⁶ Kirby, ‘Syntax’, 283.

¹⁸⁷ Blass, Debrunner, and Funk, *Grammar*, sec. 465.

¹⁸⁸ Kirby, ‘Syntax’, 283.

argument for a prolonged parenthesis in place of an expected apodosis and confirm that other interpretations ought to be exhausted before concluding such an unusual reading.

Kirby's final argument against the parenthetical view is that it fails to recognise the elegant structure of the passage and stands out of place in a carefully and tightly formed argument. To substantiate this claim he points to evidence of Paul's careful and deliberate use of style and rhetoric in the context such as an *isocolon* and *parechesis* in verse 15. These, he argues, "do not occur in a passage whose author has carelessly dashed it off without a backward glance."¹⁸⁹ Similarly, Longenecker has noted the precision of Paul's rhetoric in this passage, drawing particular attention to what he calls "rhetorical assonance" and Englezakis highlights a chiasmic structure to verse 12.¹⁹⁰ This is a much more satisfactory stance than that of Dunn who seems to be unsure whether or not Paul had any intention of being clear!¹⁹¹ Evidently, there is an argument to be made against the parenthetical view. That verses 13-17 are a parenthesis is not as clear as some scholars suggest.

As an alternative to the parenthetical view, Kirby presents what might be referred to as the *adverbial* view, arguing that the *καί* of 12d is not conjunctive but adverbial. Taking *καί* in this way opens up a broader range of meanings and releases it from the expected strict word order argued for by Cranfield and others. In support of this he cites both Smyth and Denniston. That *καί* can function adverbially is beyond doubt as all major grammars and lexicons present entries and examples of this usage.¹⁹² The important question to be addressed is whether *καί* is functioning adverbially in Romans 5:12d and, whether this syntax makes sense of this passage and its context.

¹⁸⁹ Kirby, 'Syntax', 284.

¹⁹⁰ Longenecker, *Romans*, 578-79, 594; Englezakis, 'Rom 5,12-15', 231.

¹⁹¹ Dunn, *Romans 1-8*, 290.

¹⁹² Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield: Sheffield Academic Press, 1999), 211. See also Danker et al., *Lexicon*, s.v. *καί* 2; Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (United Bible Societies, 1996), sec. 89.93, 91.1, 91.12.

Denniston's contribution in this regard is that an adverbial *καί* is usually positioned in front of the word it emphasises.¹⁹³ Smyth makes the same conclusion and offers *καὶ οὕτως* as an example of an adverbial *καί* influencing a single word.¹⁹⁴ The difficulty in verse 12 is that *καί* stands first in the clause which is precisely the position one would expect if it were functioning as a conjunction. There is nothing in the text itself to answer this question. An adverbial *καί* would look identical to a conjunctive *καί*. Kirby's conclusion is that the *καί* is emphasising the *οὕτως* and so, as predicted by Denniston, it stands immediately before it.¹⁹⁵ Reading the verse in this way results in precisely the opposite interpretation to that of Cranfield. The traditional interpretation objects strongly to 12d being read as an apodosis on grammatical and logical grounds, the adverbial interpretation reads an emphatic and very deliberate apodosis as the only coherent possibility.

To strengthen the argument in favour of his adverbial reading, Kirby suggests that an overzealous comparison between Romans 5:12 and 1 Corinthians 15:22 may have led to certain invalid assumptions being made. Although the text of 1 Corinthians 15:22 is lexically similar to Romans 5:12,¹⁹⁶ Kirby argues that the emphasis is quite different:

In the Romans passage he is bent on stressing the ascendancy of life and race. In 1 Cor 15 he is emphasizing the sufficiency of the *one man* Christ in effecting redemption and thereby resurrection.¹⁹⁷

Despite the similar vocabulary and syntax, the difference in argument and purpose is evident as the context is considered. 1 Corinthians 15 in general and specifically verses 20-23 centre on the topic of the resurrection whereas in Romans 5 the idea of resurrection is

¹⁹³ J. D. Denniston, *The Greek Particles*, 2nd ed. (Oxford: Clarendon Press, 1954), 325-26.

¹⁹⁴ Smyth, *Grammar*, secs 2881-2882.

¹⁹⁵ Kirby, 'Syntax', 286.

¹⁹⁶ 1 Cor 15:22 reads "...ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται." Compare Romans 5:12. "...ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον."

¹⁹⁷ Kirby, 'Syntax', 285. Emphasis original.

not mentioned until the end of verse 17 and even then, it is brief, not extended in the manner of 1 Corinthians 15, and uses different vocabulary (ζωή rather than ἐγείρω). Similar conclusions are made by Thiselton and Taylor.¹⁹⁸ While there is a legitimate lexical comparison to be made between Romans 5:12-21 and 1 Corinthians 15:22, a theological parallel appears unwarranted.

In further support of his adverbial interpretation over the parenthetical view, Kirby presents several strengths. Firstly, taking verse 12 as a complete comparison with corresponding protasis and apodosis means the passage forms a complete thought rather than an anacolouthon. Secondly, verses 13-14 no longer need to be read as a digression but as the “next logical step” in Paul’s argument.¹⁹⁹ Thirdly, in light of an adverbial καί, the Adam-Christ comparison of verses 15-21 is more discreet. Verses 12-14 are not intended to draw a similarity but to stress Adam’s liability.²⁰⁰ Together these three strengths have an effect on the interpretation of verses 13-21. If 12d is read as containing an adverbial καί and an apodosis, then the following verses are released from the burdensome label of “parenthesis” or “digression” and instead taken on a more central role in the development of Paul’s argument. Thus, Kirby’s work has great significance not only for the interpretation of verse 12 but for all of 5:12-21 and could indeed unlock greater clarity in reading the whole of Romans.

It could be argued that the greatest weakness of Kirby’s work is its brevity. At only three and a half pages, there is much that is left unsaid, and many details not addressed. Can such a significant exegetical crux be solved in such a short essay? There is more work to be done to argue this case. Fortunately, Kirby’s analysis has been well received and is referenced in

¹⁹⁸ Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 2000), 1225–26; Mark A. Taylor, *1 Corinthians*, The New American Commentary 28 (Nashville, TN: Broadman & Holman Publishers, 2014), 385.

¹⁹⁹ Kirby, ‘Syntax’, 284.

²⁰⁰ Kirby, ‘Syntax’, 284.

many commentaries and articles.²⁰¹ Haring has taken up the baton and sought to expand upon Kirby's analysis. He identifies three weaknesses and addresses them to strengthen the adverbial interpretation. The three identified weaknesses are the lack of evidence from outside the NT, the lack of examination of other uses of καὶ οὕτως with ὥσπερ in comparisons, and failure to address the textual history of verse 12.²⁰² While recognising that καὶ οὕτως can be translated variously as either "and so" or "even so," Haring presents examples from Paul (1 Corinthians 7:17), the Writer to the Hebrews (Hebrews 6:9), the Septuagint (Isaiah 15:6-7) as well as Athenaeus and Philo in which an adverbial reading is preferable over a conjunctive reading.²⁰³ Furthermore, Haring turns to examples from Aristotle, Chrysostom, and Plotinus to demonstrate that καὶ οὕτως is a valid apodosis in comparative constructions using ὥσπερ.²⁰⁴ Finally, by noting how Romans 5:12 has been translated into both Latin and Syriac, Haring identifies an historical precedent for perceiving the apodosis as being located in verse 12.²⁰⁵ In addition, Haring strengthens his argument by identifying a chiasmic structure within verse 12 itself in which the prepositions εἰς and διὰ (or compound verb forms thereof) as well as the ideas sin and death are mirrored from the protasis into the apodosis.²⁰⁶ This same structure is noted by Moo, even though he prefers a parenthetical interpretation.²⁰⁷

Haring is not the only one to build upon Kirby's work. Synman, for example, presents a coherent assessment of the persuasiveness of Romans 5:12-21 built on the adverbial interpretation.²⁰⁸ An analysis of such a presentation, however, must be reserved for chapter 3 where the flow and function of the wider passage can be examined in more detail.

²⁰¹ For example, Jewett, *Romans*, 373; Schreiner, *Romans*, 2018, 279.

²⁰² Haring, 'Once Again', 735.

²⁰³ Haring, 'Once Again', 735-36.

²⁰⁴ Haring, 'Once Again', 736-37.

²⁰⁵ Haring, 'Once Again', 737-38.

²⁰⁶ Haring, 'Once Again', 738-39.

²⁰⁷ Moo, *Epistle*, 321.

²⁰⁸ Synman, 'Persuasion'.

One weakness of the parenthetical interpretation not addressed by either Kirby or Haring is the lack of agreement about how and when the comparison is finally completed and the function of the intervening verses. At risk of straying into the territory of the next chapter, brief comment is necessary here. For Cranfield, all of verses 13-17 are a parenthetical extension to the protasis. Verses 13-14 explain how it is that ‘all sinned’ and verses 15-17 clarify the “vast dissimilarity between Christ and Adam” before the ἄρα οὖν of verse 18 restates the comparison and presents the apodosis.²⁰⁹ However, for Fitzmyer, “the conclusion to the comparison is implied...in the last clause of verse 14.”²¹⁰ Black understands verse 19 to be resumption and completion of the comparison.²¹¹ Longenecker’s interpretation takes verse 15 as the counterpart to verse 12.²¹² While each of these scholars agree that καὶ οὕτως is not the introduction of the apodosis, there remains considerable confusion as to where such an apodosis does occur. This adds weight to Kirby’s adverbial analysis which does present a coherent argument and plausible structure.

Additionally, it is possibly relevant that, while the context and precise details differ, the use of καὶ οὕτως in Romans 11:26 and the uncertainty of its proper interpretation ought to caution any sensitive interpreter away from overly firm conclusions about its meaning here.²¹³ It seems that Paul’s use of καὶ οὕτως is somewhat enigmatic in both of its appearances in Romans! Humility ought to be the default posture for all who seek to properly discern the meaning of such ambiguous cases.

Finally in this regard, the simple comment made by Hamilton is noteworthy:

²⁰⁹ Cranfield, *Romans 1-8*, 272, 281, 284, 288–89.

²¹⁰ Fitzmyer, *Romans*, 411.

²¹¹ Matthew Black, *Romans*, New Century Bible (London: Marshall, Morgan & Scott, 1973), 86.

²¹² Longenecker, *Romans*, 586.

²¹³ Peter W. van der Horst, “‘Only Then Will All Israel Be Saved’: A Short Note on the Meaning of Καὶ Οὕτως in Romans 11:26”, *Journal of Biblical Literature* 119, no. 3 (2000): 521–25.

As to the rendering of καὶ οὕτως by ‘even so,’ the question would settle itself if any word other than οὕτως had followed the καί ... it is conceivable that ... Paul departed from the customary order.²¹⁴

In summary, it has been demonstrated that the question of whether καὶ οὕτως in Romans 5:12d introduces the apodosis of the comparison initiated by ὡςπερ in 12b is not a clear-cut issue. Despite some bold claims on both sides of the argument the issue cannot be settled without reference to the remainder of the passage. The following chapters will examine how each side of the debate handles the pericope and its wider context. Only then can conclusions be drawn as to the most likely intention of the author.

2.9 What does ἐφ’ ᾧ mean?

The third and final exegetical issue in verse 12 is the meaning of ἐφ’ ᾧ in v12e. Fitzmyer surveys no less than fifteen interpretations of this phrase and its associated parts!²¹⁵ Many of these are not widely held and space does not permit their consideration in this paper. Rather, the most common and influential interpretations will be considered. As with the previous exegetical issues, any conclusion as to the most likely meaning must be deferred until chapter 3.

The central question in this regard is whether ἐφ’ ᾧ functions as a compound conjunction, whereby the two words have a single meaning, or whether the preposition and relative pronoun function separately. Harris helpfully summarises these as views that “construe ᾧ as a relative pronoun” (with various options for its antecedent due to the morphological ambiguity regarding its grammatical gender) and “those that treat ἐφ’ ᾧ as a conjunction,

²¹⁴ Hamilton, ‘The Punctuation and Rendering of Romans V. 12-14’, 235.

²¹⁵ Joseph A. Fitzmyer, ‘The Consecutive Meaning of ΕΦ’ Ω in Romans 5.12’, *New Testament Studies* 39, no. 3 (1993): 321–39.

equivalent to ἐπὶ τοῦτῷ” (which he glosses as “on the basis of this reason, namely that”).²¹⁶

If ᾧ is read as a relative pronoun, one must immediately ask, ‘What is its antecedent?’ The possible candidates are many since the masculine and neuter forms of the relative pronoun are identical in the dative case. Furthermore, it is widely acknowledged that agreement in gender between a pronoun and its antecedent is not a hard and fast rule.²¹⁷

Regarding a possible antecedent, the masculine noun ὁ θάνατος in 12d is the nearest and most likely candidate and renders the clause roughly as “...death came to all, on the grounds of which all sinned,” (although this view has a number of different variations and is translated differently by different scholars).²¹⁸ Cranfield notes that it is somewhat forced and that it makes little logical sense given that ὁ θάνατος in 12d is itself picking up on 12c and is intended to “explain why death came to all men.” Thus, to read 12e as a further subordinate adjectival clause to 12d is, in Cranfield’s eyes, unlikely.²¹⁹ Furthermore, Schreiner, who admits to having changed his view on this clause, observes that the pattern in Romans 5-6 is that death follows sin, not that sin follows death.²²⁰ Before turning to the other most widely taken antecedent, namely ἐνός in 12b, a number of other views ought to be noted.

Danker argues that an implied νόμος is the antecedent.²²¹ As expected from such a meticulous scholar, Danker presents a thorough analysis of the passage, with a particularly lucid examination of the lexical connections between 5:12-21 and the preceding chapters.

²¹⁶ Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids, MI: Zondervan, 2012), 139–40.

²¹⁷ Wallace, *Exegetical Syntax*, 337.

²¹⁸ Fitzmyer, ‘Consecutive Meaning’, 324.

²¹⁹ Cranfield, *Romans 1-8*, 275–76.

²²⁰ Schreiner, *Romans*, 2018, 279–80.

²²¹ Frederick W. Danker, ‘Romans v. 12: Sin under Law’, *New Testament Studies* 14, no. 3 (April 1968): 429–30.

Although his article is extensive, his view has a few shortcomings. The most significant is that the concept of νόμος is not introduced by Paul until the following verse and it would be strange grammar to have the *antecedent* of a relative pronoun which is not only elliptical but is also a word or concept that the author has not yet introduced. Furthermore, Danker himself concedes lack of any ancient versions or early fathers sharing his view.²²²

An alternative antecedent is put forward by Jewett who suggests a reference to “the realm in which humans were sinning,” that is, the κόσμος in 12b.²²³ Under this reading, Paul is pointing to the responsibility of humanity in causing the spread of sin throughout the world. However, such an interpretation argues in the opposite direction to the context which focuses on the implications of Adam’s sin for humanity. Verses 15 and 18 speak of the result of the sin of the “one man,” and verse 17 extrapolates this argument in terms of God’s grace through Christ. While Jewett acknowledges this “paradox” and apparent contradiction, his appeal to Ksemann and Jewish sources do not seem weighty enough to warrant this understanding.

By far the most influential alternative reading is to take ὃν as referring back to ἐνὸς ἀνθρώπου in 12b. The distance between the antecedent and the relative pronoun as well as the grammatical disagreement make this interpretation less than obvious. However, it has been a dominant understanding since before Ambrosiaster and Augustine and has sparked much theological debate.²²⁴

²²² Danker, ‘Sin under Law’, 435.

²²³ Jewett, *Romans*, 376.

²²⁴ Ambrosiaster, *Commentaries on Romans and 1-2 Corinthians*, trans. Gerald L. Bray, Ancient Christian Texts (Downers Grove, IL: Inter-Varsity Press, 2009), 40; Augustine, ‘A Treatise on the Grace of Christ, and on Original Sin’, in *Saint Augustin: Anti-Pelagian Writings*, ed. Philip Schaff, trans. Peter Holmes, vol. 5, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church (New York: Christian Literature Company, 1887), 249; Frank Thielman, *Romans*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan Academic, 2018), 282.

If one rejects the syntax that $\tilde{\omega}$ is acting as a relative pronoun but instead is part of a conjunctive phrase, a number of other interpretations open up. Fitzmyer himself argues for a consecutive meaning equivalent to $\tilde{\omega}\sigma\tau\epsilon$ in presenting an “intended or potential result.” His concluding translation is “...so death spread to all human beings, with the result that all have sinned.”²²⁵

The consecutive view has gained some favour among scholars, but it is not the most common view. Taking $\acute{\epsilon}\varphi' \tilde{\omega}$ as a causal conjunction (“because”) is by far the most common reading. Many scholars and grammarians take this view for granted²²⁶ and its popularity can be seen by its dominance in many modern English versions.²²⁷

More will be said about the interpretation of these words in chapter 3. One pitfall to be avoided here is to proceed too quickly to issues of systematic and historical theology. The meaning of $\acute{\epsilon}\varphi' \tilde{\omega} \pi\acute{\alpha}\nu\tau\epsilon\varsigma \eta\mu\alpha\rho\tau\omicron\nu$ has sparked many a theological debate.²²⁸ Some tend to rush to such subject matters before carefully considering the syntax of verse 12, the flow of verses 12-21, and their function in context.

After this short summary of the most widely held views on $\acute{\epsilon}\varphi' \tilde{\omega}$, one final observation is necessary. As well as there being a significant difference of scholarly opinion about the precise meaning of this clause, there is also a disagreement as to the implications of one’s interpretation. Haring suggests that how one reads Romans 5:12e is inconsequential with respect to one’s interpretation of Romans 5:12d.²²⁹ Arguing in completely the opposite direction is Vickers, who adamantly claims that $\kappa\alpha\iota \omicron\tilde{\upsilon}\tau\omega\varsigma$ must not be allowed to be read as an apodosis even though his preference for $\acute{\epsilon}\varphi' \tilde{\omega}$ (a causal conjunction) leans in such a

²²⁵ Fitzmyer, ‘Consecutive Meaning’, 332–33.

²²⁶ Bruce, *Romans*, 133; Harris, *Prepositions*, 139; Witherington et al., *A Socio-Rhetorical Commentary*, 146.

²²⁷ ESV, NIV, CSB, NLT, Lexham English Bible, NET, NASB, NKJV and NRSV all translate the phrase “because all sinned.”

²²⁸ Murray, *Imputation*.

²²⁹ Haring, ‘Once Again’, 739.

direction. He would rather add “because all sinned *in Adam*” as a qualification than permit such a syntax.²³⁰ Suffice it to say that there is disagreement in both the details as well as the wider implications of ἐφ’ ᾧ.

As we proceed to the next chapter, one important question remains regarding the comparison of verse 12: can ἄρα οὖν legitimately be read as the resumption of the protasis from 12b? This question highlights the need to read the whole of Romans 5:12-21 as a unit without drawing significant conclusions about verses and clauses in isolation. Therefore, before any decisions are made about the function of the three problematic phrases in verse 12, attention must be turned to the exegesis and flow of the remainder of the passage. The progression from verses 12 to 17 will be considered in chapter 3 and chapter 4 will examine the connection and function of verses 18-21 in light of all that has gone before.

²³⁰ Brian Vickers, ‘Grammar and Theology in the Interpretation of Romans 5:12’, *Trinity Journal* 27, no. 2 (2006): 281–82.

3 What is the point of Romans 5:12-21?

How might the syntax of Romans 5:12 affect the interpretation of the whole pericope?

Chapter 1 above examined Paul's use of rhetoric, concluding that both macro- and micro-rhetorical features are commonplace in the Pauline corpus as a means to persuade his audience. It was noted that macro-rhetorical features such as genre and structure provide a broad landscape for interpretation and micro-rhetorical features proved profitable for gleaning a detailed understanding of his intended meaning. This conclusion led onto the content of chapter 2 which, after some grammatical analysis, addressed three key exegetical questions which complicate the interpretation of Romans 5:12. Chapter 2 showed that many commentators understand verse 12 to contain an anacolouthon and an incomplete comparison which is left unresolved until verse 18 (referred to as the *parenthetical interpretation*). An alternative view (termed the *adverbial interpretation*) was presented from the work of Kirby and others. According to this view, καὶ οὕτως can be read as an adverbial construction thereby removing the need for anacolouthon and parenthesis. It was concluded that the widely held parenthetical interpretation is not a clear-cut issue. It cannot be assumed nor taken for granted. The two strongest arguments in its favour are word order (καὶ οὕτως versus οὕτως καὶ) and logic (the flow of the remainder of the passage). The issue of word order has been adequately answered and defended by Kirby and Haring.²³¹ This chapter and the next will seek to address the issue of the logic and flow of the rest of the passage. Chapter 3 will present four strands of evidence which point towards the conclusion that reading verse 12 as a complete comparison renders a logically coherent flow. The four strands centre around (i) the use of comparisons; (ii) the meaning of ἄρα οὖν; (iii) the strength of connections between verses 15-17 and verse 18; and (iv) various themes running through the passage. The weight of these four strands prepares the way for the presentation of an attempt to read Romans 5:12-17 as a single, logically coherent

²³¹ Kirby, 'Syntax'; Haring, 'Once Again'.

argument. Based on such a progression, the final chapter will then consider the meaning and function of verses 18-21 as well as the place of the whole pericope in its context.

3.1 *The Comparative Motif*

The first strand of evidence relates to Paul's paradigmatic use of comparison. In unfortunate contrast to, for example, conditional clauses and final clauses, the syntax and use of comparisons in Scripture enjoys little focussed attention in Greek grammars. This can be seen, for example, in Wallace's grammar which, despite being a widely used reference grammar, deals only sparsely with comparative clauses.²³² Some statistical work has been done by Boyer,²³³ however it is apparent that only older grammarians perceived the necessity of analysing such constructions.²³⁴ There are a large number of comparative conjunctions and a wide range of uses and constructions. Robertson notes that within comparative constructions verbal moods vary and that verbs, correlatives, and even principal clauses are variously included and excluded within the New Testament.²³⁵ This kind of flexibility of syntax can be seen in the variations of how Paul uses comparatives in Romans 5 and 6.

Romans 5 is not especially notable for its frequency of conditional conjunctions. It has six while Ephesians chapter 5, 1 Corinthians chapter 7 and Romans chapter 9 all contain greater numbers of comparisons.²³⁶ However, Romans 5 does stand out for its concentrated use of ὡςπερ which occurs 3 times (verses 12, 19, 21). With the sole exception of Romans 6, nowhere else does this word occur more than once in a single chapter. The three uses of

²³² Wallace, *Exegetical Syntax*, 662–63, 675, 761–62. Similarly so in Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* (Nashville, TN: Broadman & Holman, 2016), 414; Porter, *Idioms*, 242–43.

²³³ James L. Boyer, 'Adverbial Clauses: Statistical Studies', *Grace Theological Journal* 11, no. 1 (1991): 82–85.

²³⁴ Smyth, *Grammar*, secs 2462–2487; Blass, Debrunner, and Funk, *Grammar*, sec. 453; Robertson, *Grammar*, 966–69.

²³⁵ Robertson, *Grammar*, 968–70.

²³⁶ 13, 11 and 8 respectively

ὡσπερ are accompanied by three uses of ὡς (5:15, 16, 18). This combined concentration as well as the even distribution throughout the ten verses suggests that Paul is using comparison as a deliberate, rhetorical motif. For clarity, each of the comparative constructions in Romans 5:12-21 are presented below:

1. Verse 12	ὡσπερ	...	καὶ οὕτως
2. Verse 15	ὡς	...	οὕτως καὶ
3. Verse 16	ὡς	...	---
4. Verse 18	ὡς	...	οὕτως καὶ
5. Verse 19	ὡσπερ	...	οὕτως καὶ
6. Verse 21	ὡσπερ	...	οὕτως καὶ

Furthermore, the use of comparative constructions ties 5:12-21 into its surrounding contexts. The two πολλῶ μᾶλλον clauses found in verses 15 and 17 mirror two similar phrases located at 5:9 and 10. Similarly ὡσπερ (5:12, 19, 21) is echoed in 6:4 and 19, giving chapter 6 an above average frequency.

These statistics and references indicate that Paul is deliberately using a comparative motif for rhetorical effect throughout Romans 5 and 6 with 5:12-21 forming the epicentre. Kirby is surely right to note that,

The ὡσπερ/οὕτως correlation is so frequently repeated in this passage that it is obvious Paul has consciously adopted it as a structural device.²³⁷

The pervasiveness of this motif makes it unlikely that Paul would undermine his own rhetorical persuasiveness by leaving one comparison frustratingly incomplete. It is verse 12 that sets this series of comparatives in motion and presents to the reader the initial use of the ὡς/ὡσπερ motif which will not only guide them through this pericope but will also help

²³⁷ Kirby, 'Syntax', 283.

to convince them of Paul's argument. For this reason, it seems unlikely that, at this important initial verse, Paul would break from his "consciously adopted ... structural device" into an extended parenthesis via an abrupt anacolouthon.

Notable in the table above, is that verse 16 could be cited as an example of an incomplete comparison. The protasis is presented with $\omega\gamma\epsilon\tau$ yet there is no adverbial marker of the apodosis. However, as will be seen in more detail below, the clear structural and thematic parallels between verses 15 and 16 make the interpretation of this incomplete comparison relatively clear.

3.2 Ἄρα οὖν as an Inferential Conjunction

A second line of evidence adding strength to the adverbial reading is Paul's use of ἄρα οὖν in verse 18. As noted in chapter 1, οὖν is by far the most common inferential conjunction in Paul's writings. However, this is by no means Paul's only means of drawing an implication. Occasionally, he will use a combination or compound conjunction. These can be formed from the elision of two or more conjunctions (e.g., τοίνυν in 1 Corinthians 9:26, τοιγαροῦν in 1 Thessalonians 4:8)²³⁸ or from the simple juxtaposition of two separate conjunctions. One such example of the latter occurs in Romans 5:18 which begins with ἄρα οὖν. This combination of conjunctions occurs in Paul's writings a further 11 times.²³⁹ The question regarding how ἄρα οὖν in verse 18 of Romans 5 functions is important for discerning the flow of the passage. Unfortunately, it is often treated only briefly²⁴⁰ or overlooked entirely.²⁴¹

²³⁸ Further examples from outside the Pauline corpus can be found in John 18:37 (οὐκοῦν) and Hebrews 12:1 (τοιγαροῦν) and 13:13 (τοίνυν).

²³⁹ Romans 7:3, 25; 8:12; 9:16, 18; 14:12, 19; Galatians 6:10; Ephesians 2:19; 1 Thess 5:6 and 2 Thess 2:15. A similar combination (ἄρα οὖν) occurs in Romans 8:1 and 14:12 (albeit with textual uncertainty).

²⁴⁰ E.g., Sherwood, *Romans*, 328. Even Cranfield's comments are uncharacteristically brief on this conjunction, *Romans 1-8*, 288.

²⁴¹ E.g., Fitzmyer, *Romans*, 420.

ἄρα, not to be confused with ἄρα nor ἄρα,²⁴² expresses an inference or transition.²⁴³ The combined use with οὖν marks both inference and transition. This is demonstrated in scholarship both old and recent;²⁴⁴ and this meaning is seen by examining the other uses of ἄρα οὖν in the New Testament.²⁴⁵ The majority of such uses are in Romans (7:3, 25; 8:12; 9:16, 18; 14:12, 19) with one occurrence in each of Galatians (6:10), Ephesians (2:19), 1 Thessalonians (5:6) and 2 Thessalonians (2:15). In each case outside of Romans the phrase marks a conclusion or inference.²⁴⁶ When the uses of ἄρα οὖν within Romans are considered, the conclusions concur.²⁴⁷ Thrall goes even further by suggesting,

[ἄρα οὖν] is several times used by Paul to sum up the argument of a whole section (rather than merely indicating the logical consequence of the immediately preceding sentence considered in isolation) ...²⁴⁸

Regarding the flow of 5:12-21, many suggest that in verse 18 Paul was restating and resuming the comparison which he began in verse 12 but left unfinished.²⁴⁹ The simple question that has not been adequately answered is why Paul uses this inferential or even summative conjunctive phrase to perform a resumptive function. The return from a

²⁴² The former being an interrogative particle introducing direct questions, and the latter a feminine noun meaning ‘curse’ (see Romans 3:14). See Danker et al., *Lexicon*, s.v. ἄρα, ἄρα.

²⁴³ Danker et al., *Lexicon*, s.v. ἄρα.

²⁴⁴ Robertson, *Grammar*, 1189–90; Danker et al., *Lexicon*, s.v. ἄρα 2.b.; Katja Kujanpää, ‘From Eloquence to Evading Responsibility: The Rhetorical Functions of Quotations in Paul’s Argumentation’, *Journal of Biblical Literature* 136, no. 1 (2017): 198; Margaret E. Thrall, *Greek Particles in the New Testament: Linguistic and Exegetical Studies*, New Testament Tools and Studies 3 (Grand Rapids, MI: Eerdmans, 1962), 10–11.

²⁴⁵ The combination ἄρα οὖν does not occur in LXX. It is found in the works of the Apostolic Fathers at 2 Clement 8:6; 14:3, Ignatius to the Trallians 10:1 and the Letter of Barnabas 9:6; 10:2. In each of these occurrences, it introduces an inference or conclusion of some kind.

²⁴⁶ Betz, *Galatians*, 310 especially n185; Baugh, *Ephesians*, 198; Charles A. Wanamaker, *The Epistles to the Thessalonians*, New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1990), 183, 242. Wanamaker follows Giblin’s argument for taking ἄρα οὖν as a conclusion. See *The Threat to Faith: An Exegetical and Theological Re-Examination of 2 Thessalonians 2* (Rome: Pontificio Istituto Biblico, 1967), 43.

²⁴⁷ E.g., Morris, *Romans*, 238; Fitzmyer, *Romans*, 492.

²⁴⁸ Thrall, *Greek Particles*, 11.

²⁴⁹ E.g., Dunn, *Romans 1-8*, 296; Kruse, *Romans*, 250.

digression (named ἄφοδος by rhetoricians²⁵⁰) or the resumption of a comparison is not in the same logical category as the drawing of a conclusion. A resumption seeks to recapitulate and then proceed to construct the main argument whereas an inference takes what has been presented and draws conclusions from it. Which is Paul doing in verse 18? Caragounis, as one who acknowledges an anacolouthon in verses 12, argues that verse 18 cannot function as a “mere repetition of verse 12” but must be a conclusion.²⁵¹

The objection could be raised that some grammarians have observed that οὗν does indeed function resumptively after parenthetical material.²⁵² However, to the best of my knowledge no commentator adopts and defends this line of argument when writing about Romans 5:18. Furthermore, while resumption may be a functional possibility when οὗν is used alone, its combined use with ἄρα strengthens the inferential connotation of the transition, making it “strongly illative.”²⁵³ Paul’s other uses of this combination seem to confirm this. Romans 7:3, 25; 8:12; 9:16, 18 and 14:19 all contain ἄρα οὗν and in each case a conclusion is being made based on previous material. In some of these cases, the phrase works on a small scale, concluding a small point in Paul’s argument, such as the conclusion from his marriage-law illustration in 7:3 before moving on to its significance for the believer, or the inference from Old Testament quotations in 9:16 and 18. In other occurrences, ἄρα οὗν functions to introduce the conclusion to a larger section of his argument. For example, 7:25b acts as the summative conclusion for all of 7:7-25a. Similarly, in 8:12 Paul transitions by way of illation from the Spirit-flesh contrast in 8:1-11 to implications for the lives of believers.

²⁵⁰ Ethelbert W. Bullinger, *Figures of Speech Used in the Bible* (London; New York: Eyre & Spottiswoode; E. & J. B. Young & Co, 1898), 906.

²⁵¹ Caragounis, ‘Romans 5.15-16’, 143.

²⁵² Blass, Debrunner, and Funk, *Grammar*, sec. 451(1); Denniston, *Particles*, 428; Vern S. Poythress, ‘The Use of the Intersentence Conjunctions De, Oun, Kai, And Asyndeton in the Gospel of John’, *Novum Testamentum* 26, no. 4 (1984): 327.

²⁵³ Sanday and Headlam, *Romans*, 141.

3.3 *Connections between verses 15-17 and verse 18*

The concentration of comparative syntax in verses 12 to 21 and the strongly inferential conjunctions in verse 18 form the first two strands of evidence in favour of discerning a complete comparison in verse 12. A third line of argument can be found in the connections between verses 15-17 and verse 18. These connections suggest that verse 18 is not resuming the comparison from verse 12 after a parenthesis but is presenting a conclusion contingent on the material presented in verses 15-17.

The place that verses 15-17 hold within 5:12-21 is a matter of debate. Those who follow the adverbial interpretation understand verses 15-17 as part of the main line of Paul's argument.²⁵⁴ Of those who hold to the parenthetical interpretation, some understand verses 15-17 to be part of the parenthesis²⁵⁵ while others view only verses 13-14 as parenthetical and verses 15-17 as mainline.²⁵⁶

Scholars who favour the parenthetical interpretation understand verse 18 to be the restatement of the protasis from verse 12 followed by its intended apodosis. For Cranfield, verse 18 "repeats the substance of his original protasis."²⁵⁷ However, the lack of similarity between verse 12 and verse 18 present a problem for this view. There is a discrepancy in the way that Paul resumes the comparison. Dunn notes that Paul replaces the ὡςπερ of the protasis in verse 12 with ὡς in verse 18. Similarly, Matera understands that Paul does not simply repeat the protasis from verse 12 but "reformulates" it in a new way.²⁵⁸ Lexical data also highlights this discrepancy. Very few of the significant words of verse 12 reappear in

²⁵⁴ E.g., Kirby, 'Syntax'; Snyman, 'Persuasion'.

²⁵⁵ E.g., Murray, *Imputation*.

²⁵⁶ E.g., Schreiner, *Romans*, 2018.

²⁵⁷ Cranfield, *Romans 1-8*, 273.

²⁵⁸ Frank J. Matera, *Romans*, Paideia (Grand Rapids, MI: Baker Academic, 2010), 139.

verse 18. None of the verbs are repeated. The only noun appearing in both verses is ἄνθρωπος.²⁵⁹

It could be argued that the connection between verse 12 and verse 18 is more thematic than lexical. For example, the concept of ἁμαρτία is echoed in παράπτωμα; and θάνατος, perhaps being chosen for use in verse 12 because of a Septuagintal influence from Genesis 2:17, is expanded to the broader concept of κατάκριμα. This is a possible explanation. However, when verses 18-19 are compared with verses 15-17, both lexical and conceptual connections are found. This suggests that verse 18 has a stronger connection with these than with verse 12. This is what one would be expected if Paul's argument were progressing throughout verses 13-17 towards the conclusion found in verse 18.

The lexical connections between verses 18-19 and verses 15-17 are numerous. While ἐνός occurs once in verse 12, it occurs seven times in verses 15-17 and four times in verses 18-19. Παράπτωμα is not used in verse 12 but appears four times in verses 15-17 once in verse 18 and once in verse 20. Κατάκριμα appears in verse 16 (along with its cognate κρίμα) and in verse 18. There are no δικαιοῦ* roots in verse 12, but there are one each in verses 16 and 17 and two in verse 18. Ζωή is climactic in verse 17 and is used again in verse 18 and verse 21. Finally, πολὺς used five times in verses 15-17. Two of these are the aforementioned πολλῶ μᾶλλον arguments. However, the other three uses are paralleled by two uses in verse 19. Additionally, there are conceptual connections between verses 15-17 and 18-19. For example, phrases ἡ χάρις τοῦ θεοῦ and ἡ δωρεὰ ἐν χάριτι (both found in v15) find some connection with the repetition of δικαιοῦ* roots in preparation for the further use of χάρις in verses 20 and 21. Similarly the repetition of περισσεύων verses 15 and 17 could be understood to tie in with the πολὺς theme found throughout the passage, particularly the phrases κατεστάθησαν οἱ πολλοί and κατασταθήσονται οἱ πολλοί in verses 18 and 19. The nature of the connection being a development and filling out of the δι' ἑνός...εἰς πάντας of

²⁵⁹ The adjectives πᾶς and ἐνός as well as the prepositions εἰς and δία are present in both.

verse 12. As Paul introduced the idea of actions ‘spilling over’ from one to the many, so in verses 15-17 this is shown in the case of Christ to be an abundant overflow. Verses 18-19 develop this from being something external to a person to something intrinsic in their being.

When all these similarities are taken together, it becomes evident that there is a significant connection between the two paragraphs. In addition, the connections between verses 15-17, 18-19 and 20-21 suggest that Paul’s argument has moved on significantly from where it was in verse 12.

3.4 *Adam, Christ, and Other Themes*

The central theme of this passage is commonly taken as the Adam-Christ comparison.²⁶⁰ Adam is introduced in verse 12 and the passage progresses on the track of demonstrating that he is paradigmatic for the relationships between humanity and sin and between Christ and his people. This theme is deduced from details such as the mention of ἐνὸς ἀνθρώπου very early in verse 12, the relative clause identifying Adam as τύπος of τοῦ μέλλοντος at the end of verse 14, and the confirmation that the actions of both individuals had effects on οἱ πολλοί in verse 19. Additionally, the heavy repetition of ἐνὸς throughout the passage (twelve times in total) to refer to both Adam (e.g., verse 12) and to Christ (e.g., verse 15) strengthens this claim. A similar Adam-Christ comparison is found in 1 Corinthians 15:22 to which many commentators appeal in their discussion of these verses.²⁶¹

The centrality of this comparison cannot be missed as the entire passage hinges upon it. It finds its most explicit statement in the phrase ἄνθρωπος ὅς ἐστιν τύπος τοῦ μέλλοντος in verse

²⁶⁰ Cranfield, *Romans 1-8*, 269–70; Jewett, ‘Following the Argument’, 387.

²⁶¹ See, for example, Cranfield, *Romans 1-8*, 277; Luke Timothy Johnson, *Reading Romans: A Literary and Theological Commentary*, Reading the New Testament (Macon, GA: Smyth & Helwys, 2001), 97; Kruse, *Romans*, 249. Contra Kirby who opines that 1 Cor 15:22 has had an unnecessary impact on Rom 5:12-21; ‘Syntax’, 285.

14. Nevertheless, it is right to observe that there are several other themes which, if overlooked, might skew one's interpretation. That the Adam-Christ comparison is not the only significant theme can be seen in the fact it is not established by any of the six (five if verse 12 is excluded) comparative constructions which, as shown above, form the central structural and rhetorical features of the passage. Verse 12, if read as a complete comparison, aligns the entry of sin and death with their universal spread. Verse 15 compares παράπτωμα and χάρισμα and verse 16 does so with the δώρημα with "the result of one man's sin" (NIV²⁶²). The syntax of verses 18 and 19 compares the κατάκριμα with the δικάωσις and establishing (καθίστημι) of many as either ἁμαρτωλοί or δίκαιοι. Finally, in verse 21 it is the reigns (βασιλεύω) of sin and grace that are in focus. The subjects of each of these comparisons are indeed related to the wider theme of Adam and Christ, but the lack of an explicit comparison of the two characters suggests that there is a more nuanced intention in Paul's writing.

Resultantly, there are a number of additional themes running through this passage which might be overlooked if the Adam-Christ comparison is overemphasised. Two such themes are (i) the various reigns highlighted by the repetition of βασιλεύω and (ii) the concepts of sin and death. Each of which will be briefly explored below.

The verb βασιλεύω is used five times in this passage (verses 14, 17 (twice) and 21 (twice)). The uses in verses 14 and 17 contrast the reigns of death and life, while the two occurrences in verse 21 highlight the parallel between sin and grace. The intended connection is heightened by the explicit use of the verb in both the protasis and apodosis of verses 17 and 21. Interestingly, while Paul is happy to omit verbs in verses 15a, 16a and 18, he feels it necessary to repeat βασιλεύω. It may also be significant that verses 17 and 21 (both of which contain two uses of βασιλεύω) are among the longer and syntactically more complex verses of the passage. Chapter 1 above noted that long sentences can be the result

²⁶² All English quotations in this paper are taken from NIV2011, unless stated otherwise.

of deliberate stylistic choices by an author. Callan's work on Galatians suggested that long sentences were indicative of deliberate stylistic choice by an author.²⁶³ If verse 12 is read as an intact comparison, the resultant effect for the structure of the passage is that both verses 17 and 21 fall at transition points within the argument and could be climactic. Verses 12-17, of which verse 17 is the climax, form the first part of the passage; and verses 18-21 form the latter part, with verse 21 functioning to conclude the entire passage and transition into chapter 6.

A second additional theme running through the passage is that of sin and death. Ἄμαρτία and its cognates appear in verses 12, 13, 14, 16, 18, 20 and 21; and related words such as παράπτωμα (verses 15, 17, 18 and 20), παρακώη (verse 19) and παράβασις (verse 14) recur. Θάνατος is found in verses 12, 14, 17 and 21. The fact that sin and death are the central focus in verse 12 heightens their significance for the rest of the passage.

Extra to the two themes addressed above could be added the concepts of grace (χάρις in verses 15, 17, 20 and 21 along with χάρισμα in verses 15 and 16) and life (ζωή in verses 17, 18 and 21).

To summarise these comments on the theme of this passage, while the Adam-Christ theme is undeniably present and highly significant, it should not be escalated or overemphasised to the detriment of other themes running through the unit. It is one theme, probably the main theme, but not the sole theme. Seeking to read and understand verses 12-17 the light of all of these thematic threads will take up the remainder of this chapter.

²⁶³ Callan, 'Style'.

3.5 *The Flow of Verses 12-17*

Two objections to the adverbial reading have been posed. Proponents of a parenthetical reading of Romans 5:12-21 suggest that both word order and logic are in their favour. Regarding word order, it is claimed that καὶ οὕτως is not the same as οὕτως καί, and the presence of the former in verse 12 disqualifies it from being the correlative of ὥστε. In response to this, chapter 2 above has demonstrated that the parenthetical view which takes verse 12 as an incomplete comparison with some or all of verses 13-17 as one or more digressions is not the *fait accompli* that many suggest. Rather, it has been shown by the works of Kirby and Haring that the καί of 12d can be understood to be functioning adverbially rather than conjunctively. Doing so permits verse 12 to function as a complete comparison with protasis and apodosis. Lenski agrees, asserting that there is nothing to suggest or demand a “striking anacoluthon.”²⁶⁴

A second objection remains. In addition to the issue of word order, both Cranfield and Hendriksen argue that reading verse 12 as a complete comparison does not satisfy the criteria for a logically coherent reading of Romans 5:12-21.²⁶⁵ Similarly, Dunn’s complaint against the work of Kirby is its failure to offer “any explanation for the sequence of thought through verses 12d and 13a.”²⁶⁶ What is required, therefore, is an examination of the flow of the passage based on an adverbial reading of verse 12. Thus far this chapter has presented four strands of evidence suggestive of a progressive flow from verses 12-18. These were the purposeful comparative motif; the strongly inferential ἄρα οὖν; the lexical and conceptual ties between verses 15-17 and verses 18-19; and the presence and development of themes in addition to the Adam-Christ comparison. While none of these are irrefutable or conclusive, they are indicative that a coherent reading of Romans 5:12-21 can be achieved without the need for a parenthesis. The remainder of this paper will seek to piece together from

²⁶⁴ R. C. H. Lenski, *The Interpretation of St. Paul’s Epistle to the Romans* (Columbus, OH: Lutheran Book Concern, 1936), 358–59.

²⁶⁵ Cranfield, *Romans 1-8*, 272n5; Hendriksen, *Romans*, 177n151.

²⁶⁶ Dunn, *Romans 1-8*, 273.

exegesis and scholarship a coherent reading of all of Romans 5:12-21 (verses 12-17 in this chapter and verses 18-21 in chapter 4). What follows is an attempt to outline such a flow starting with verse 12 which introduces to themes: a sin-death connection and a one-all connection. Each of these connections is taken up in a subsequent section. Verses 13-14 expands on the sin-death relationship while verses 15-17 focus on the one-all relationship. These two paragraphs are not parenthetical but are logical and important stages in Paul's argument leading up to his conclusion found in verses 18-21. If it can be shown that, contrary to the claims of Cranfield and Hendriksen, the adverbial reading does not do any violence to the logic of the passage, then it must be concluded that such is as plausible a reading as the admittedly more widely held parenthetical view. This is not the first attempt at such a reading. Snyman has argued for the same and his work will be mentioned below.²⁶⁷

As a starting point, a summation of the views of Cranfield and Longenecker will be presented as representative of two variations of the parenthetical view. For Cranfield, the latter half of verse 12, namely καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον, is a continuation of the protasis. Following this, Paul provides a "necessary explanation" in verses 13-14 followed by verses 15-17 which "drive home with much emphasis...the vast dissimilarity between Adam and Christ."²⁶⁸ These five verses form the long parenthesis after which Paul resumes his primary comparison in verses 18-19. Having expressed the points of dissimilarity between Adam and Christ focusing particularly on Christ's superiority, Paul presents the point of similarity: the relationship of each to all.²⁶⁹ Similar interpretations which take verses 13-17 as parenthetical can be found in Bruce, Kruse, and Morris.²⁷⁰ Cranfield does not offer comment on the function of verses 20-21 in the flow of the passage. Morris is clearer regarding the function of the final two

²⁶⁷ Snyman, 'Persuasion'.

²⁶⁸ Cranfield, *Romans 1-8*, 273.

²⁶⁹ Cranfield, *Romans 1-8*, 295.

²⁷⁰ Bruce, *Romans*, 129-37; Kruse, *Romans*, 239-54; Morris, *Romans*, 227-42.

verses. These bring the passage to a climax by permitting Adam to fade entirely from view and drawing the closing attention to Christ and “stressing the victory of grace.”²⁷¹

A variant of the more common parenthetical view is that of Longenecker. Verse 12 contains the protasis of an incomplete comparison. However, the argument which begins in verse 12 is delayed only until verse 15.²⁷² Verses 13-14 elucidate the idea of ἐφ’ ᾧ πάντες ἥμαρτον by explaining that “all people have sinned throughout the course of history” even before the giving of the Mosaic law. Longenecker defends his reading by reference to grammatical similarities with 2 Corinthians where Paul uses οὐ to present an opposing view then uses ἀλλά to rebut this and introduce his corrective.²⁷³ This alleviates the difficulty of the phrase ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ νόμου which Longenecker suggest is an objection which Paul denies.²⁷⁴ Having claimed that the comparison of verse 12 is taken up in verses 15-17, Longenecker’s comments on these verses do not explain the details of such logic. Instead, he moves on quickly to address verses 18-19 as the conclusion of his argument and verses 20-21 as an addendum about law, sin, and death.²⁷⁵

The brief sampling above shows that taking verse 12 as an incomplete comparison and anacolouthon does not solve very many problems regarding the flow of the passage. There is certainly no clear consensus about the logic of the central verses of the pericope. Therefore, in contrast to each of these, attention is drawn to the works of Snyman and Talbert (both of whom accept Kirby’s analysis of verse 12 and see no need for a parenthesis) and to a lesser extent the work of Schreiner.

²⁷¹ Morris, *Romans*, 242.

²⁷² Longenecker, *Romans*, 586.

²⁷³ 2 Corinthians 1:12, 24; 2:17; 3:3, 5; 4:5; 5:12; 7:12; 10:13; 12:14 are all cited by Longenecker as examples of this pattern.

²⁷⁴ Longenecker, *Romans*, 593.

²⁷⁵ Longenecker, *Romans*, 596–99.

Schreiner's approach to the flow of this passage is somewhat unusual. His comments are unusually sparse on detail and reasoning, yet he agrees that the comparison is completed within verse 12. Nevertheless, he takes verses 13 and 14 as parenthetical, and verses 15-17 resuming the main argument. Verse 18 draws a conclusion from verses 15-17.²⁷⁶

In his article on Paul's methods of persuasion in Romans 5:12-21, Snyman follows the 'minimal theoretical framework' of Tolmie which recognises that fixed or rigid rhetorical frameworks can be less effective than "text-centred rhetorical analysis."²⁷⁷ The result of this approach is the following analysis. Verse 12 is not an anacolouthon but contains two significant points of departure: the subjugation of all people, without exception, to the reign of sin and death via Adam's sin; and the confirmation that all sinned as an indisputable historic fact. While recognising the exegetical difficulties of verses 13 and 14 regarding the nature of sin that was committed between the time of Adam and Moses and the precise meaning of ἔλλογεῖται, the significance of these verses is recognised as highlighting the reign of death in that epoch and the designation of Adam as τύπος of Christ. In verses 15 and 16, which are structurally equivalent and supplement each other, Snyman understands Paul to be explaining the difference between Adam and Christ. Noting the long description in verse 17 which culminates in the climactic mention of "through the one, Jesus Christ," Paul's argument peaks at the statement of believers reigning in life through God's abundant grace. The final paragraph (verses 18-21) serves to link the passage to the central theme of the letter, namely "righteousness through faith."²⁷⁸

Similar to the suggestion of Harvey as cited by Jewett, Talbert observes a structural pattern that runs through the entire passage.²⁷⁹ This chiasmic (A B B` A`) pattern understands verse

²⁷⁶ Schreiner, *Romans*, 2018, 279, 287.

²⁷⁷ Snyman, 'Persuasion', 1, 6; Tolmie, *Persuading the Galatians: A Text-Centred Rhetorical Analysis of a Pauline Letter*.

²⁷⁸ Snyman, 'Persuasion', 4.

²⁷⁹ John D. Harvey, *Listening to the Text: Oral Patterning in Paul's Letters*, Evangelical Theological Society Studies (Grand Rapids, MI: Baker, 1998), 192; Jewett, *Romans*, 371; Talbert, *Romans*, 146.

12 to be a complete comparison (ὡσπερ δι' ενός ... καὶ οὕτως) which is mirrored by verse 18 (ὡς δένός ... οὕτως καί).²⁸⁰ The central (B B') sections are formed of the parallel structures of verse 15 (οὐχ ὡς ..ἰσθάρ ... πολλῶ μᾶλλον) and verses 16-17 (οὐχ ὡς εἰ γὰρ ...πολλῶ μᾶλλον οἰήν). By Talbert's own admission, this structure does not account for verses 13 and 14 which he argues are diatribal. A further shortcoming of this structure is the imprecise nature of the parallels between verses 12 and 18. Talbert suggests that καὶ οὕτως in verse 12 is parallel to οὕτως καί in verse 18. Indeed, the alternative word order is the very cause of most of the exegetical difficulties of this passage. Were verse 18 to contain καὶ οὕτως, or verse 12 to contain οὕτως καί, many problems would be solved or at least simplified. It seems that Talbert's structure treats these verses as if they were identical.

Building on the work of these scholars, additional comments can be made regarding how Romans 5:12-21 fits together. The remainder of this chapter will deal with the text section-by-section offering some additional suggestions for its interpretation. The comments below necessarily fall far short of saying all that could be said about these verses. Little attempt has been made, unless essential, about the meaning of each clause or topic upon which this passage touches; rather, the remit has been restrained to focus on how the 'jigsaw' of Romans 5:12-21 fits together and fits into its wider context.

The primary role of any bible interpreter is to read and understand what the text under examination says.²⁸¹ Romans 5:12 is no exception. There is a vast and complex history of interpretation for this verse and its context, and the text plays a significant role in certain systematic-theological debates, such as the Pelagian-Augustinian conflict surrounding the

²⁸⁰ Talbert also notes in his chiasm the additional parallel between the comparative clauses of verse 19 and verse 21.

²⁸¹ Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd edition (Louisville, KY: Westminster John Knox Press, 2002), 1.

doctrine of original sin.²⁸² Interpreters must carefully balance preunderstandings with exegesis. While it is impossible to come to a text in an entirely objective manner, a reader must strive against preconceived interpretations curtailing careful exegesis. Again, the text must be allowed to say what it says and only if this surface meaning is nonsensical or contradictory to the rest of Scripture should an alternative be sought.²⁸³

When verse 12 is approached in such a way, the question arises as to whether an anacolouthon followed by a lengthy parenthesis is the most natural reading of the verse. The word order of καὶ οὕτως alone cannot decide this issue. Can verse 12 be read and understood in such a way that accounts for its own specific content, sets a coherent trajectory for the remainder of verses 13-21 and sits well with its immediate and wider contexts? Kirby's suggested translation is a good starting point:

...just as through one man [sc. Adam] sin came into the world, and through sin, death, so too [sc. through one man, Adam] death came to all men.²⁸⁴

Verse 12 makes good sense when read as an intact comparison with οὕτως being the correlative of ὡσπερ and καί acting adverbially to emphasise that “it was *just in this way* – via Adam – that death spread...”²⁸⁵ The sin of Adam beckoned the entry of death into the world. The result being his own death and the death of all who sin. Thus, verse 12 makes two significant points. Firstly, that sin is the natural vehicle for death. Where sin goes death follows. This point is expanded upon in verses 13-14. Secondly, that Adam is the initiator of sin (and therefore death) which has implications for all who follow in his footsteps. This εἰς-πᾶς concept develops throughout the passage towards the climactic conclusions regarding the effects of Christ's obedience on believers.

²⁸² See, for example, Robert Letham, *Systematic Theology* (Wheaton, IL: Crossway, 2019), 381–96; Stanley E. Porter, ‘The Pauline Concept of Original Sin, in Light of Rabbinic Background’, *Tyndale Bulletin* 4, no. 1 (1990): 3–30.

²⁸³ See Osborne, *Spiral*, 28.

²⁸⁴ Kirby, ‘Syntax’, 284. Emphasis and brackets original.

²⁸⁵ Kirby, ‘Syntax’, 286. Emphasis original.

So far so good. However, Kirby’s assessment of verse 12 does not explicitly take account of its infamous final phrase, ἐφ’ ᾧ πάντες ἥμαρτον. This clause must be integrated into the adverbial reading for it to be viable. Chapter 2 summarised some of the more common interpretations of this phrase, with *causal* (“because”) and *consecutive* (“with the result that”) being the most likely. The translation “because” is not only widely received and well defended by the likes of Dunn and Moo,²⁸⁶ it also makes good sense in the comparison and structure of verse 12. While the εἶς-πᾶς connection forges the links between Adam, Christ and their respective posterities, this phrase functions to maintain individual culpability in conjunction with corporate solidarity. Humanity experiences death because of Adam’s sin and their own sin. Schreiner’s consideration of this phrase is especially helpful. Having the boldness to admit a change in his own interpretation and outlining the flaws in his previous work,²⁸⁷ he highlights that the causal reading (“because”) does not necessitate a Pelagian view which perceives sin as a mere imitation of Adam’s sin.²⁸⁸ A causal reading is compatible with a Reformed doctrine of original sin: “Sin and death entered into the world through Adam, and hence people sin and die because of *both* Adam’s sin and their own.”²⁸⁹ A causal reading of ἐφ’ ᾧ fits with the chiasmic structure of verse 12 observed by Moo and

²⁸⁶ Dunn, *Romans 1-8*, 273; Moo, *Epistle*, 321–29.

²⁸⁷ In the first edition of his commentary in the Baker Exegetical Commentary on the New Testament, he argued that ἐφ’ ᾧ introduced a result clause yielding “...death spread to all people, and on the basis of this death all sinned.” However, after further consideration and research, he concluded that the Paul’s specific point in Romans 5 and 6 is that sin leads to death, not vice versa. Thomas R. Schreiner, *Romans*, 1st ed., Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 1998), 270, 273–77; Schreiner, *Romans*, 2018, 279.

²⁸⁸ Space does not permit a detailed analysis of the textual factors relating to the Augustine-Pelagian dispute. Talbert’s summary serves as a helpful corrective: “Paul, then, did not answer the question about “how” that later interpreters have attempted. He did not side with Pelagius who claimed Adam influenced humanity by giving us a bad example. He did not stand with Augustine who argued that Adam influenced humanity by propagation, not imitation. Nor did he join existentialist theologians who have explained the “how” by saying that humans are created finite and free, which combination leads to anxiety, which results in sin. The fact is that Paul did not answer our question of “how.” He merely affirmed that Adam’s sin affects us all adversely and left it to us to explain “how” that could be.” (*Romans*, 155.)

²⁸⁹ Schreiner, *Romans*, 2018, 282 emphasis original.

Haring.²⁹⁰ As noted in chapter 1, *chiasmus* is a frequent rhetorical feature in Paul's writing, here taking the form A B B` A`: ἡ ἀμαρτία ... ὁ θάνατος ... ὁ θάνατος ... ἡμαρτον.

Verse 12 states that Adam, by his sin, opened the floodgates for death to invade the universal experience. Thus, the sin of one man had implications for all humanity (the εἰς-πᾶς connection). Those implications are that where sin is, death is also (the sin-death connection). Verses 13-14 and 15-17 will develop each of these connections. Before progressing to the next paragraphs of Romans it is noteworthy that this teaching of verse 12 is in line with the early chapters of Genesis as well as those of Romans.²⁹¹ Genesis 2:17 and 3:19 confirm that the sin of one man led to death in the case of Adam and Eve. Similarly, the continuing presence of death is confirmed by the emphatic repetition of מוֹת found in Genesis 5²⁹² which is immediately followed by confirmation of the sinfulness of humanity in Genesis 6:1-8. Death and sin are inextricably linked, and so in Romans 5:12, "Paul's main interest in this section is not the origin of sin but the origin of death."²⁹³ The earlier chapters of Romans align with this perspective. For example, Romans 1:32 confirms that sin naturally results in death.

As noted above, verse 12 makes two points. Firstly, the connection between sin and death, and secondly, the influence of Adam. Each of these is developed in the remainder of the passage. Verses 13-14 expand on the relationship between sin and death while verses 15-17 develop the one-all connection. These two themes are brought together in the conclusion of verses 18-21. Indeed, these two intervening paragraphs are not parenthetical but are essential steps in Paul's logical argument.

²⁹⁰ Haring, 'Once Again', 738-39; Moo, *Epistle*, 321.

²⁹¹ The connection between verses 12 and the immediately preceding 5:1-11 will be dealt with towards the end of this chapter.

²⁹² This verb form is found in Genesis 5:5, 8, 11, 14, 17, 20, 27 and 31. Enoch (Genesis 5:21-24) being the notable exception because here is no use of מוֹת in relation to him. Instead, the text states that Enoch "was no more" (וַאֲיָנֶנּוּ) because God "took him away" (כִּי־לָקַח אֹתוֹ אֱלֹהִים).

²⁹³ C. Clifton Black, 'Pauline Perspectives on Death in Romans 5-8', *Journal of Biblical Literature* 103, no. 3 (September 1984): 420.

Verse 13-14 are linked to the preceding verse by γάρ. The use of this conjunction suggests progression rather than parenthesis. Were Paul diverting on to a related but not main-line parenthesis, one would expect a conjunction marked for discontinuity (e.g., δέ). Instead, Paul continues his flow and adds clarification to the point he has just made. Kirby comments,

Vv. 13-14 now appear, not as a digression or interruption, but as the next logical step in his train of thought: the effects of death were felt, not beginning with the promulgation of Torah on Sinai, but from the moment of Adam's sin.²⁹⁴

Paul is keen to confirm that sin and death are inextricably linked even when the law is not present. Structurally these verses comprise an initial proposition (ἁμαρτία ἦν ἐν κόσμῳ) followed by a two-part, negative-positive contrast (ἁμαρτία δὲ οὐκ ἐλλογεῖται ... ἀλλὰ ἐβασίλευσεν ὁ θάνατος). Each indicative verb being modified by a temporal phrase (ἄχρι νόμου ... μὴ ὄντος νόμου ... ἀπὸ Ἀδάμ μέχρι Μωϋσέως). The νόμος in question is undoubtedly the Mosaic law since Paul draws specific reference to the time between Adam and Moses.

Central to Paul's argument in verses 13-14 is that the essence of sin is not dependent on the presence of a law. Paul has adequately expressed the essential nature of sin in Romans 1 with statements such as "they neither glorified him as God nor gave thanks to him" (1:21), "[they] exchanged the glory of the immortal God for images..." (1:23), "[t]hey exchanged the truth about God for a lie" (1:25), and "they did not think it worthwhile to retain the knowledge of God" (1:28). In the context of chapter 1, Paul is here speaking of humanity's inclination to reject God and rebel against him even though his "invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made" (1:20). Thus, the essence of sin resides in one's attitude to God. A proper attitude exhibits worship and thankfulness whereas a sinful one manifests itself in

²⁹⁴ Kirby, 'Syntax', 284.

rejection, idolatry, and selfishness. These fundamental aspects of sin, like single-cell bacteria, can exist in even the most severe conditions – including situations when a guiding, moral law is not present. This is the point Paul makes in verses 13-14. The presence of death confirms the presence of sin, regardless of the presence or absence of law. Similar statements about the nature of sin are found in the writings of Matthew and John. 1 John 3:4 defines sin as ἀνομία. This concept is also used by Paul in, for example, 2 Corinthians 6:14 where the realms of Christ and Belial are contrasted alongside righteousness and ἀνομία. Similarly, Matthew 7:23 refers to those false prophets who oppose the kingdom of God as workers of ἀνομία. The essence of sin is centred not on the question of obedience but on one's attitude and response to God. In other words, Paul appeals to the universal reign (βασιλεύς) of death from the time of Adam to Moses as evidence that sin was present even if not always visible.

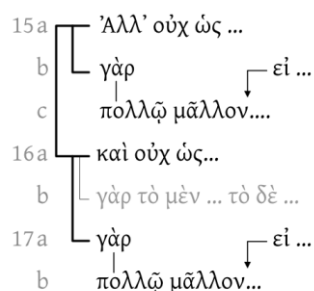
The idea that “sin is not counted [ἐλλογεῖται] where there is no law” (Romans 5:13b ESV) sets a foundation which is later picked up in verse 20. The context of the rest of Scripture suggests that this cannot mean sin is not recognised or punished by God, nor that those guilty are not culpable. For example, Genesis 6:5 clearly portrays God as recognising sin before the time of Moses, and Genesis 6:7 records God's determination to hold humanity to account and punish them. Rather, Paul is homing in on the close and complex relationships between sin, death, and the law. Verse 12 has introduced sin as the vehicle of death and death as the ultimate result of sin. To this idea, verses 13 and 14 add that the law is the Revealer of sin but not its cause. Rebellion towards God can be easily concealed until God issues a command, at which point, the attitude of rebellion is made plainly visible. It shows its ugly face in the form of disobedience. Adam's transgression is highlighted for this purpose. Adam was given a clear and explicit command: “...you must not eat...” (Genesis 2:17). His attitude of rebellion was demonstrated in his disobedience. Even though there was no law to reveal sin between the time of Adam and Moses, the despotic reign of death confirmed that sin was very much present.

To summarise the passage so far: Verse 12 forged two connections: the connection between sin and death and the connection between one and all. The former has been the focus in verses 13-14 whereby Paul has confirmed that sin is indeed present (because of Adam) even when there is no explicit law to transgress. Death comes via sin and death's presence confirms the presence of sin, regardless of one's chronological placement in the unfolding of world history. The function of verses 13-14 in the logic of the passage is as follows. Before Paul can reach his conclusion that Christ's one act can save all believers and dramatically alter their whole lifestyle and worldview (verses 18-19), he must establish that sin runs much deeper than external disobedience. By highlighting the pervasiveness of sin, Paul sets up the logic of the passage in preparation for the 'how much more' statements of verses 15 and 17 as well as the emphasis on the abounding grace of God in verses 20 and 21. Having addressed the sin-death connection, Paul now turns his attention to the second connection presented in verses, that of one-all.

This next stage of Paul's argument is presented in verses 15-17 with asyndeton (\emptyset) marking the progression to the next part of Paul's argument. Paul's choice of conjunction at verses 13 and 15 are not conclusive proof but are suggestive of a steady, linear progression of thought. As noted above, the choice of $\gamma\acute{\alpha}\rho$ to begin verse 13 suggests that Paul is not moving to an aside but is continuing the logic from verse 12. This is in keeping with an adverbial interpretation. Similarly, asyndeton, as the default connective in Koine Greek, "is chosen when there is no particular reason to signal that some feature is present."²⁹⁵ Its use in verse 15 suggests that Paul feels no need to highlight the transition here. If Paul is presenting the next stage of his reasoning, there is no need to highlight the change as the progression is made obvious by the change in topic and the recurrence of the comparative motif. This argues in favour of either the adverbial interpretation or the view, like that of Cranfield, which understands the whole of verses 13-17 as parenthetical. However, if Longenecker's understanding is correct and Paul's digression extends only to the end of

²⁹⁵ Runge, *Discourse Grammar*, 20-21.

verse 14, then some resumptive conjunction or marker other than asyndeton might be expected.



The highly abbreviated diagram above reveals the structure in verses 15-17 to demonstrate that they form one paragraph. These three verses split into two sub-sections (verse 15 and verses 16-17). Two comparative constructions initiated by οὐχ ὡς (15a and 16a) are each followed by a first-class conditional clause introduced by γάρ (15b and 17a) with the apodosis containing a further πολλῶ μᾶλλον comparison (15c and 17b). Verse 16 has an additional clarifying clause (16b) intervening the comparative and conditional clauses. While this unbalances the structure slightly, the symmetry between 15a and 16a and between 15b-c and 17a-b is clearly deliberate.

While the structure of these verses is quite clear, the grammar and meaning are not. This is caused, in part, by the omission of a number of verbs. Cranfield and others, understand the conditional clauses of verse 15 and verse 17 to be highlighting the extreme dissimilarity between Adam and Christ.²⁹⁶ Such an interpretation assumes a translation along the lines of “But the gift is not as the trespass” and takes the negative particle οὐ as negating the initial comparative adverb (ὡς).²⁹⁷ Dissatisfied with existing scholarship, Caragounis takes up the task to re-examine the syntax of these verses and provide an alternative explanation of

²⁹⁶ Cranfield, *Romans 1-8*, 284–88; Morris, *Romans*, 234–37; Witherington et al., *A Socio-Rhetorical Commentary*, 148–49.

²⁹⁷ Kruse, *Romans*, 147.

their meaning.²⁹⁸ His starting point is the notable difference between verse 12 and verse 18. For verse 18 to make good sense, it must be recognised that significant progress has been made in Paul's argument between these two nodes. In other words, the content of verses 15-17 is not a parenthetical clarification about the dissimilarities between Adam and Christ but is part of the main line of Paul's argument. If Paul was seeking to highlight the dissimilarity between Adam and Christ, a less ambiguous phrasing would be ἀλλὰ τὸ χάρισμα οὐκ ἐστὶν ὡς παραπτώμα, although this would reverse the order that Paul seems to be maintaining in which he presents Adam (or his actions) first and those of Christ second.²⁹⁹ The present phrasing and the progression can be accounted for taking the double use of οὐχ in 15a and 16a to introduce two slanted questions expecting an affirmative response. Thusly, it is the elliptical verb (εἶμι) and not the adverb (ὡς) that is being negated. The resultant translation for verse 15 is approximately, "But does not the gift operate just like the trespass?" Verse 16 could be similarly rendered, "And is not the gift transmitted as sin was through the one who sinned?" with a hearty "Yes, it does/it is!" expected in reply to both questions. Progression can be detected in this repeated structure. The slanted, rhetorical question of verse 15 relates to "the effect produced by each of the two heads of humanity," while the second question (verses 16-17) focuses on the "agent of those effects."³⁰⁰ Caragounis summarises:

In the two units of vs. 15 and vv. 16-17 Paul has shown: a) that the free gift affects all men in the same way as sin did, and b) that if only one man's sin could do so much harm to mankind, then by the same token, one other man's saving act, which, moreover, is accompanied by God's powerful grace, can more than avail to undo the disaster and bring life.³⁰¹

²⁹⁸ Caragounis, 'Romans 5.15-16'.

²⁹⁹ This order can be seen in verses 18 and 19.

³⁰⁰ Caragounis, 'Romans 5.15-16', 145.

³⁰¹ Caragounis, 'Romans 5.15-16', 145.

If Caragounis' work is accepted, the function of these three verses is to strengthen the point that Paul made in verse 12 that the actions of one can have abounding effects for others. The shortcoming of this novel suggestion is that the phrase and syntax in Romans 5:15 is unique in the NT and the Classical and Post-Classical lexica offer no additional parallels.³⁰² For this reason, it is understandable that his claim is not followed by commentators. Furthermore, it could be suggested that Caragounis' work does not make a great deal of difference since many of those who adhere to the more widely accepted view would also conclude that the emphasis of verses 15-17 is on the πολλῶ μᾶλλον of 15c and 17b clauses rather than the negative comparisons of 15a and 16a.³⁰³

Nevertheless, Caragounis' interpretation has a number of benefits. Firstly, it accounts for the presence of the two πολλῶ μᾶλλον clauses. This phrase is used repeatedly by Paul and in each case, it is emphatic of a positive.³⁰⁴ Its use in Romans 5:15 and 17 in the context of an emphatic dissimilarity would be unusual. Secondly, the logical progression from the relative clause at the end of verse 14 (Ἄδμ ὃς ἐστὶν τύπος τοῦ μέλλοντος) to the emphatic likeness between Adam and Christ is made particularly smooth. Having pointed to Adam as the model, Paul then uses verses 15-17 to explain this statement. If verse 14 leaves one asking, "In what way is Adam a type of the one to come?" then verses 15-17 provide the answer by showing that Christ is able over and above to do what Adam did. Thirdly, Caragounis' interpretation brings a sense of unity to the overall argument of the passage: "The entire passage, thus, deals with one central question: as men are constituted sinners by, or, because of, the relation they bear to Adam, so, too, they are constituted righteous by the relation they bear to Christ."³⁰⁵

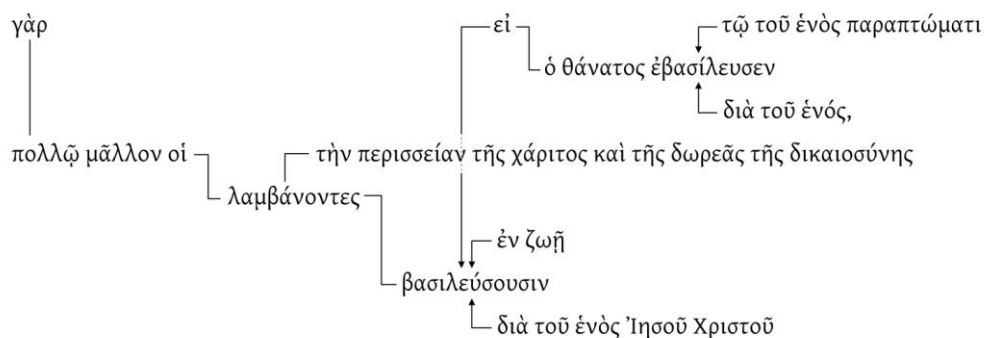
³⁰² Caragounis, 'Romans 5.15-16', 147n12.

³⁰³ E.g., Mounce, *Romans*, 143-46.

³⁰⁴ As already noted, this phrase occurs in the immediate context of Romans 5:9 and 10 as well as in 1 Cor 12:22; 2 Cor 3:9, 11 and Phil 2:12.

³⁰⁵ Caragounis, 'Romans 5.15-16', 146.

Before moving on to verses 18 and following, two further comments regarding Caragounis’ interpretation are necessary. Firstly, although Caragounis agrees with the parenthetical structure of the passage, his stance on verses 15-17 does not demand it. Rather, the dissatisfaction with the logical jump in the argument from verse 12 to verses 18 which led to his re-examination of the role played by verses 15-17 also calls verses 13-14 into question. As Caragounis has sought to provide a viable explanation for the flow from verses 15-17 to verse 18ff, so too the present writer is seeking to build upon that, showing that the intervening verses provide the necessary logical steps towards the conclusion presented in verse 18. Secondly, this reading provides a highly coherent structure and flow for the entire passage and concurs with the suggestion that verses 15-17 contain some significant themes to supplement the Adam-Christ comparison. Verse 17 is lengthy, syntactically complex and has marks of being a climactic peak of an argument rather than the end of parenthesis. Structurally, verse 17 consists of a first-class conditional clause with ὁ θάνατος as its subject which was a significant focus in verse 12. Both protasis and apodosis contain forms of βασιλεύω which was introduced in verse 14 and recurs in the final and climactic verse 21. The use of prepositional phrases in both the protasis and apodosis add to the complexity of the verse. The verse can be represented graphically below:³⁰⁶



³⁰⁶ This diagramming technique seeks to maintain the original word order wherever possible (reading left to right and top to bottom) with the exception of the initial, postpositive γάρ. Arrowed lines show adverbial phrases. Non-arrowed lines connect significant parts, phrases, and clauses within the verse.

The subject of the main clause is an extended participial phrase with οἰλαμβάνοντες at the nucleus, expanded with the considerably lengthy nominal phrase: τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης. Attention is emphatically drawn to those who benefit from God's grace. This indicates that, just as verses 13-14 served to expand on the sin-death relationship, so too verses 15-17 serve, with verses 17 as the climax, to expand on the one-all connection. The two πολλῶ μᾶλλον clauses introduce Ἰησοῦ Χριστοῦ as the counterpart to the ἑνὸς ἀνθρώπου of the preceding verses. As Adam's actions had knock-on effects for many, so did those of Christ. Those effects are brought into focus by verses 15-17 and will be explained further by verses 18-21.

As will shortly be suggested, Paul is working towards the conclusion that Christ's one act can save all believers and dramatically alter their whole lifestyle and worldview. In order to make such a conclusion Paul has initiated his argument by presenting Adam as the root cause of sin and death which, by imputation and imitation, spread to all. Verses 13-14 confirmed the guilt of all by demonstrating the reign of death independent of the presence of the Law. To this, Paul has added in verses 15-17 that the situation is not hopeless since what Adam did, Christ can do, and more. Verses 15-17 establish for the readers that the devastation caused by Adam is not insurmountable. Rather, if Adam can plunge humanity into sin, "how much more" can Jesus Christ cause grace, life, and righteousness to abound.

When attention turns to verse 18, one might be surprised at how Paul's argument develops. Interestingly, the conclusion is not simply that 'Jesus can undo what Adam did.' Given the significance of the Adam-Christ comparison, such a conclusion might be expected. This is what caused Cranfield to infer from the fronted prepositional phrase (δι' ἑνὸς ἀνθρώπου) in verse 12 that only verse 18 would qualify as the apodosis. However, Jesus has already been brought into the progress of the argument in verses 14, 15 and 17, albeit rather subtly, as the counterpart to Adam's τύπος. The focus of verse 18 is not on the *who* of the solution but the *how* and *why*.

Verse 18 presents a turning point in the flow of the passage, regardless of one's interpretation of verse 12. Yet it is the contention of this essay that rather than repeating or resuming the argument of verse 12, the final paragraph (verses 18-21) builds an illative conclusion based on the content of all of verses 12-17. As noted above, ἄρα οὖν is used by Paul to draw an inference or a conclusion.³⁰⁷ This, coupled with an adverbial reading of the καί in the καὶ οὕτως of verse 12, the deliberate use of comparative clauses as a structural device throughout the passage, the development and connections (both verbal and thematic) between verses 15-17 and verses 18-19, and the apparent peak in verse 17 all suggest that verses 18-21 form the natural and climactic culmination of this passage which could not be reached without the essential steps developed in verses 13-14 and verses 15-17.

Thus, without needing to categorise verses 13-17 as parenthetical, Paul does indeed use the protasis of verse 18 to “gather together the salient bits of both vv.12-14 and vv.15-17....”³⁰⁸ Verse 18a picks up on the ideas of “one man,”³⁰⁹ “sin”³¹⁰ and “judgement.”³¹¹ These are then correlated via οὕτως καί to the main clause: “so also one righteous act resulted in justification and life for all people”. Verses 15-17 used slanted questions, conditional clauses, and lesser-to-greater arguments to make clear that the benefits of Christ's work can be transferred to the many in the same way that Adam sin was. Upon this idea, Paul now builds his conclusion that it is through one act of righteousness (δι' ἑνὸς δικαιώματος) that righteousness comes. Since Christ's work can “overflow to the many” just as Adam's did (the point of verse 15), then justification rests on just one man and his singular act.

³⁰⁷ A further confirmation of this is found in Wanamaker's comment on 2 Thess 2:3; see *The Epistles to the Thessalonians*, 242.

³⁰⁸ Sherwood, *Romans*, 328.

³⁰⁹ Ἐνός was first seen in verses 12 and repeatedly in verses 15-17.

³¹⁰ Here in verses 18 παραπτώμα is used (carried forward from verses 15-17) as an adaption of ἀμαρτία in verses 12 and 13.

³¹¹ Καράκριμα was used in verse 16 along with κρίμα.

There it much more to say about how Paul develops this conclusion in verses 19-21 as well as how these verses are to be understood in their immediate and wider contexts.³¹² Many questions are yet unanswered. For example, is there a connection between the singular “act of righteousness” of 5:18 and the multiple “works of the law” that Paul warns against in his earlier chapters (e.g., 3:20). If so, what is that connection? Also, to what end does Paul add a future emphasis by the use of *κατασταθήσονται* in verse 19? How does absence of law that did not result in innocence in verses 13-14 relate to the guilt-revealing law of verses 20-21? And are verses 20-21 an addendum, as suggested by Longenecker, or are they part of the climactic ending?³¹³ What does Paul envisage by the reigning in life of the believer in verse 17 and how does this connect to imperatives of chapter 6? How does the *διὰ τοῦτο* of verse 12 connect the entire of 12-21 to 5:1-11 (a question left unanswered from chapter 2)? And, the primary question of this entire paper, to what extent is the interpretation of Romans 5:12-21 shaped by the syntax of verse 12? In other words: which, if any, of those and other related questions are influenced by one’s decision, or not, to read the *καί* of verse 12 adverbially?

3.6 Conclusion

The summarising of this paper so far is perhaps done in the form of a question: What ought a reader to expect from Paul in the presentation of his argument? Given the evidence presented in chapter 1, it seems right for Paul’s audience to expect a coherent and persuasive argument, as this is the purpose for which he uses multiple macro- and micro-rhetorical features. Leaving aside Greco-Rhetorical terminology, an introduction followed by a development and a conclusion would constitute the expected core sections. Taking verse 12 as an *anacolouthon* means that each of these sections are affected: the introduction remains incomplete, the development is either delayed or is parenthetical and

³¹² Immediate context refers to the passage before and after; that is 5:1-11 and chapter 6. Wider context refers to how Romans 5:12-21 functions within the flow of the whole letter, particularly within chapters 5-8 as well as their function in light of Romans 1-4.

³¹³ Longenecker, *Romans*, 598–99.

therefore, the conclusion is somewhat disconnected. Alternatively, the preceding chapters have sought to demonstrate that reading verse 12 as a complete comparison holds the expected structure of the passage intact and presents not only a coherent but also persuasive and, as will be addressed in chapter four, pastorally helpful argument. From verse 12, Paul proceeds to present two sections of development (verses 13-14 and 15-17) in which he provides both background and emphasis. After which he presents an inferential section (verses 18-21) which builds on the previously exhibited material.

In favour of the parenthetical reading, Cranfield and others present word order and logic. In response, chapter 2 has dialogued with the work of Kirby and others to show that *καὶ οὕτως* cannot be discarded out of hand as the apodosis of a comparative clause initiated with *ὥσπερ*. Furthermore, chapter 3 has sought to present numerous arguments which demonstrate that a logically coherent reading of the passage is compatible with an adverbial interpretation. That is, neither word order nor logic make an adverbial reading untenable. Word order alone is inconclusive, and logic is maintained when *καὶ οὕτως* is read adverbially.

In other words, this chapter seeks to raise one question: does a parenthetical analysis of this passage solve any problems left unsolved by an adverbial interpretation? All admit that this passage is fraught with exegetical difficulties: “some of the most difficult material in all of Romans in terms of grammar and interpretation.”³¹⁴ It is this author’s contention that very few, if any, of these difficulties are removed via a parenthetical interpretation. Rather, it is possible that in pursuing the parenthetical interpretation, some of the purpose of Paul’s writing may be ‘lost in parenthesis.’ For this reason, the final chapter will seek to examine the issues of whether taking v12 as a complete comparison has any bearing on how the purpose of the passage in the flow of chapters 5-8 is understood.

³¹⁴ Witherington and Hyatt, *Romans*, 145.

4 What is the purpose of Romans 5:12-21?

How does an adverbial reading of verse 12 affect the contribution of Romans 5:12-21 to the Paul's wider argument?

The initial chapter of this paper sought to establish the broad landscape on which detailed exegesis of Romans 5:12-21 is to be undertaken. Issues of corpus, authorship and rhetorical criticism were summarised so that attention could be turned to the particulars of Paul's methods of argumentation. Following the classification of Witherington, it was seen that both macro- and micro-rhetorical features play important roles in understanding Paul's persuasive writings.³¹⁵ Genre and structure are the large-scale building blocks that enable readers to gain a general concept of what Paul is seeking to achieve in an epistle. Additionally, micro-rhetorical features are used by Paul to connect his units of thought (i.e., the paragraph) and to progress his argument within such units. A number of these features were identified as being of particular importance in Romans 5:12-21; namely, conditionals, inference, asides, and long sentences.

Awareness of the significance of micro-rhetorical features in Pauline argumentation led into chapter two where attention was focused on three particularly difficult phrases within verse 12. These were *διὰ τοῦτο*, *καὶ οὕτως*, and *ἐφ' ᾧ*. Each of these conjunctive clauses have been interpreted differently and each interpretation has a knock-on effect for one's understanding of the rest of the passage, perhaps even the rest of the letter. In particular, the works of Kirby and Haring were considered as to the validity of reading *καὶ οὕτως* as the correlative to *ὥσπερ*.³¹⁶ It was noted that not only is this syntactically possible if *καὶ* is read adverbially, but also that doing so opens a path for a slightly different logical

³¹⁵ Witherington, *New Testament Rhetoric*, 7.

³¹⁶ Kirby, 'Syntax'; Haring, 'Once Again'.

progression through verses 13-17 than is associated with the parenthetical view (i.e., view which does not accept καὶ οὕτως as an apodosis but reads an anacolouthon at that point).

This alternative, adverbial reading of verse 12 was the focus of chapter 3 wherein an attempt was made to extrapolate from the starting point established by Kirby and map how the rest of the passage holds together following an adverbial reading. It was suggested that verse 12 presents two relationships which needed further explanation: the connection between sin and death, and the connection between Christ and Adam. Paul addresses these relationships in verses 13-14 and verses 15-17 respectively. In verses 13-14, Paul refers his readers to the persistent reign of death from Adam onwards as evidence that sin has been existent since that time, regardless of the presence of the Mosaic Law to delineate specific transgressions. Regarding verses 15-17, the work of Caragounis was highlighted as a helpful corrective for reading these verses in a more positive light than they often enjoy.³¹⁷ While these three verses are understood to be highlighting the dissimilarity between Adam and Christ (before verses 18 goes on to highlight the similarity), Caragounis suggests that the syntax better favours understanding them as emphatic confirmations that what Adam caused Christ can undo. This allows for a clear and coherent connection between verses 14 and 15. Paul establishes Adam as a type of Christ and then goes on to confirm this. Towards the end of chapter 3, after presenting four strands of evidence which indicate that verse 18 is not the resumption of the comparison from verse 12, it was suggested that at verse 18, Paul begins his illative conclusion based on all the material presented in verses 12-17. This conclusion is that Christ's singular act can function to save all believers and establish them in their new life of righteous obedience.

Several questions were left unanswered at the end of chapter 3. A coherent explanation for the flow of argumentation within verses 18-21 is yet to be presented. Furthermore, questions regarding the nature of the connections of 5:12-21 with its context remain

³¹⁷ Caragounis, 'Romans 5.15-16'.

unanswered. That is, the connection to 5:1-11 intended by διὰ τοῦτο, the logical progression from 5:12-21 into chapter 6, as well as the place of the pericope within chapters 5-8 as a unit.³¹⁸ Also, given both the exegetical and theological complexity of the passage, the pastoral implications need some consideration. It is thus the intention of this final chapter to tie together several issues which are yet unanswered and to draw some conclusions regarding the extent to which the syntax of verse 12 impacts the interpretation of the pericope.

This chapter will proceed to present (i) an analysis of Paul's logic in verses 18-21; (ii) some suggestions about how this passage relates to the themes of wrath and obedience in the surrounding passages, including how an adverbial reading in 5:12 contributes to these connections; and (iii) a recognition of key pastoral applications for the intended reader.

4.1 *The Flow of Romans 5:18-21*

Before addressing the significant and disputed issue of how Romans 5:12-21 relates to the surrounding chapters, a few comments ought to be made on how the final four verses fit together and continue the argument of verses 12-17 as outlined in chapter 3 of this thesis.

It was earlier suggested that Paul's focus in verse 18 is not on the person of Jesus as the one who can undo the problems of sin and death caused by Adam since this person has already been identified. Verse 14 hinted that there was one who could do this (in the form of the relative clause, ὅς ἐστιν τύπος τοῦ μέλλοντος). Then verses 15 and 17, following Caragounis' interpretation, emphatically confirmed that "the one man, Jesus Christ" is able to accomplish this task (τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ...τοῦ ἐνὸς Ἰησοῦ Χριστοῦ). With this identity now confirmed, the focus of verse 18 is on the manner by which Jesus has brought life in place of death. Paul continues to use the comparative motif that has been

³¹⁸ The relationship of chapters 1-8 with the remainder of the epistle (chapters 9-16) is also a question worthy of consideration but is beyond the scope of this essay.

spread through the passage to accomplish this. The fourth of six comparative clauses appears in verse 18 with $\omega\iota$ introducing the protasis and $\omicron\upsilon\tau\omega\varsigma$ $\kappa\alpha\iota$ marking the apodosis. This comparison indicated that just as Adam's one act of rebellion brought condemnation ($\kappa\alpha\tau\acute{\alpha}\kappa\rho\iota\mu\alpha$) for all, so also Christ's single righteous act ($\delta\iota\kappa\alpha\acute{\iota}\omega\mu\alpha$) can result in justification. Similarly in verse 19, Adam's disobedience ($\pi\alpha\rho\alpha\kappa\omicron\eta$) is contrasted via $\omega\sigma\pi\epsilon\rho\dots\omicron\upsilon\tau\omega\varsigma$ $\kappa\alpha\iota$ with Jesus' obedience ($\u00ac\alpha\kappa\omicron\eta$). Thus, the new information introduced in verse 18 does not only contrast the persons of Adam and Christ but also compares the consequences of their unique actions.

To locate the function of verses in the pericope, it must be remembered that Paul has set out two connections in verse 12: that between sin and death and between Adam and Christ. Verses 13-14 explained that sin and death are inextricably linked, and either one confirms the presence of the other. Where sin is, death also is; and likewise, death confirms sin's presence. Verses 15-17 then explained the similarity between Adam and Christ and confirmed that Christ is more than capable of undoing what Adam achieved. Paul does this by asserting that the gift gained through Christ is comparable to the trespass committed by Adam. Verses 15-17 set the stage, confirming that it is theoretically possible that Christ can redeem humanity from the effects of Adam's sin.

Building on these two theses, in verses 18-19 Paul's rhetorical purpose is to persuasively confirm that Christ's one act does indeed counteract Adam's rebellion bringing $\zeta\omega\eta$ (as mentioned in verse 17) in the place of death ($\theta\alpha\nu\alpha\tau\acute{o}\varsigma$ which is mentioned in verses 12, 14, and 15). It is suggested that these verses connect to the significant themes of wrath and obedience which span through chapters 1-8, and more will be said in defence of these connections below.

The final two verses of this passage (verses 20 and 21) are introduced with $\delta\acute{\epsilon}$ which marks a transition that is confirmed by the development of thought but not necessarily a new

paragraph.³¹⁹ Paul seems to abruptly turn to the topic of the law. Longenecker considers these verses to be an addendum;³²⁰ whereas Sherwood refers to them as “a summative conclusion”.³²¹ If the flow suggested in this paper is considered, it is likely that Paul is here deliberately resuming the topic of the law which he mentioned previously in verse 13. An adverbial reading permits this connection which could be more difficult to maintain for those who hold to the parenthetical view. This difficulty seems to be felt by Sherwood who, as noted above, classifies verses 20-21 as “a summative conclusion” yet finds no logical or grammatical grounds for the inclusion of the ideas of verses 12-17. About verses 20-21, he writes that “everything else [apart from the immediately preceding verses 18-19] in this pericope also being rolled in [to verses 20-21] for good measure.”³²² The parenthetical view suggests that verses 13-14 are not part of Paul’s main argument in this passage.³²³ This then makes for awkward reading when Paul reverts to that subject in the final two verses. A number of scholars explain verses 20-21 as a kind of corrective to the sweeping statements in verses 18-19.³²⁴ Others emphasise the links between 5:20-21 and chapter 7.³²⁵ However, if verses 13-14 are the first part of a logical progression which develops through all of verses 12-19, then a recapitulation in the final verses is possibly a more feasible explanation.

In particular, verses 20-21 confirm that the function of the law was never intended to be that of removing sin but of revealing it. This meshes well with the ideas of verses 13-14. What verses 13-14 said negatively, verse 20 confirms positively. The absence of the law does not mean the absence of sin. Sin is present wherever death is experienced. The lack of a legal system for recording transgression on a person’s account does not mean the same as them having no sin. Conversely, according to verse 20, the function of the law is to make

³¹⁹ Jewett, *Romans*, 371 n11.

³²⁰ Longenecker, *Romans*, 598.

³²¹ Sherwood, *Romans*, 329.

³²² Sherwood, *Romans*, 329.

³²³ See, for example, Barrett, *The Epistle to the Romans*, 104.

³²⁴ Barrett, *The Epistle to the Romans*, 109; Schreiner, *Romans*, 1998, 299.

³²⁵ Longenecker, *Romans*, 598–99.

sin visible (cf., 3:20). The law confirms sin's presence but does not cause it; and certainly does not decrease it. To many of Paul's Jewish readers,³²⁶ this would be difficult to hear. To comfort those who might struggle with this claim, Paul explains how his teaching about the law works to their benefit. The increased awareness of sin does not result in increased condemnation but rather in increased grace (verse 21). This final verse emphasises and confirms the πολλῶ μᾶλλον clauses of verses 15-17. Paul introduced the relationship between Adam and Christ in verse 12. In verses 15-17, he claimed that the relationship was not an equal one. His rhetoric emphasised the "how much more" of Christ's actions when compared to those of Adam. Verses 15-17 did not merely suggest that Christ could undo Adam's act. Rather, they suggest that Christ's act could do more than undo them. Where Adam's act brought death, Christ's brought life as well as grace and righteousness. This idea forms the conclusion of the passage in verse 21. An increasing awareness of sin brought about by the law, is matched by an abundance of righteousness and grace.

With these brief comments on the place of verses 18-21, attention can now be turned to the bigger question of how 5:12-21 fits into the context of Romans. The first of the exegetical difficulties addressed in chapter 2 was the initial διὰ τοῦτο of verse 12. Much of the contention surrounding this passage stems from the difficulty of determining its links to the passages and chapters before and after. The bulk of this chapter will seek to suggest some such connections. These will not be novel but will seek to highlight how these connections are strengthened by the adverbial reading that has been laid out above. So far, in answer to Cranfield's and Hendriksen's appeals to logic, all of verses 12-21 have been set forth in logically coherent manner and one that is in accordance with Kirby's suggestions of an adverbial καί in verse 12. The question now to answer is what light, if any, an adverbial reading sheds on the context; or, inversely, do the surrounding chapters permit

³²⁶ Bruce, *Romans*, 21–27. The issue of the setting and recipients of the letter has not been addressed in this thesis. Nevertheless, it is widely recognised that historical and textual evidence support a mixed congregation of believers with Jewish and Gentile backgrounds. See, e.g., 1:14; 2:17).

for 5:12-21 to be read as suggested above? Is there anything in the context which favours the parenthetical interpretation?

4.2 *Implications of the Adverbial Reading*

Certainly, the main point and comparison of Romans 5:12-21 is not affected by the syntax of verse 12. The fact is well established throughout the ten verses that Adam's rebellious act in Eden subjected all of humanity to the reign of sin and death; and that Christ's death and resurrection can raise them to life and grace. None would deny these truths form the core of the passage.

This is not to say, however, that the adverbial reading makes no difference to the interpretation of the passage. Indeed, there are two significant aspects of the interpretation of the passage which are altered if an adverbial reading is accepted. The first is the syntactical and grammatical structure of verse 12 itself; the second is the logical structure of the passage as a whole. Each of these factors will be briefly explained below, followed by a more extended exploration into their significance for the consideration of the purpose of Romans 5:12-21 in context.

The grammar of comparative clauses is such that the apodosis carries the bulk of the meaning. Syntactically, comparative constructions are similar to conditionals where a subordinate clause (the protasis) is used to draw attention to the main clause (the apodosis).³²⁷ In comparative clauses, the protasis is introduced by the "just as" phrase (e.g., ὡς ὥσπερ) and the apodosis is the "so also" clause (e.g., οὕτως, τοιοῦτος). The implication of this grammar for Romans 5:12 is that a parenthetical reading results in the verse having no main clause. If καὶ οὕτως does not introduce the apodosis, then there is no main clause, and the verse is an anacolouthon. Conversely, if καὶ οὕτως is understood to

³²⁷ Rodney J. Decker, *Reading Koine Greek: An Introduction and Integrated Workbook* (Grand Rapids, MI: Baker Academic, 2014), 498.

introduce the apodosis, then verse 12 contains a full sentence consisting of a subordinate protasis and main clause. This emergence of a main clause in verse 12 opens greater avenues of possibility for the connection between 5:1-11 and 5:12-21. This factor will be explored below when the topic of wrath is considered.

The second implication of an adverbial reading is that, if verse 12 is syntactically complete, then verses 13-17 are not required to be read as parenthetical. Rather, they can be understood to function as part of the main-line progression of the argument. This case has already been suggested in chapter 3 above, yet there are further considerations to be reckoned with.

The classic parenthetical view claims that verses 13-17 are deemed necessary by Paul in order to avoid possible misunderstanding of his main comparison, that of Adam-Christ.³²⁸ Cranfield claims that verses 13-14 are required in order to explain the use of ἀμαρτάνω in verse 12 and verses 15-17 are necessary to clarify the dissimilarity between Adam and Christ before highlighting the similarity. Thus, the main line of Paul's argument is that "just as sin entered the world through Adam, so also justification came by Christ."³²⁹

In contrast, the adverbial reading does not take verses 13-14 and 15-17 as parenthetical material needed to avoid misunderstanding. Rather these two paragraphs are essential building blocks required in Paul's argumentation. The point made in verses 18 is not regarding the identity of the one who brings righteousness and grace (whereby the comparison of the Adam-Christ identities are foremost); rather the means and result of Christ's work are what the text of verse 18 highlight.³³⁰ In order for this to be the case and for it to be persuasive to his readers, Paul must have completed the two previous steps of

³²⁸ Cranfield, *Romans 1-8*, 269–70.

³²⁹ Author's own translation, based on Kirby's suggested translation of the parenthetical view. Kirby, 'Syntax', 283.

³³⁰ This emphasis is confirmed by the lack of any indicator of identity in verses 18-19. The text of these two verses, rather, remains focused on the unique actions of the two actors, and the results of those actions.

argumentation: that Christ can indeed accomplish over and above what Adam did (verses 15-17) and that sin and death are counterparts (verses 13-14). Verses 15-17 have emphatically confirmed that Christ can indeed undo what Adam did; and do more besides. Verses 13-14 have confirmed the relationship between sin and death, meaning that Christ's counteraction must secure both life and righteousness. If, therefore, verses 13-14 and 15-17 can be relieved of the classification of parenthesis, the question ought to be addressed how the content of these verses can help to identify the role of Romans 5:12-21 in context. This will be considered below.

4.3 *The Place of Romans 5:12-21 in Context*

Before comments can be made about the function of 5:12-21 in context, a brief summary of the context itself is necessary. Thielman's recent volume provides a good and up-to-date starting place for this exploration, and the following paragraphs rely heavily upon it.³³¹

As was Paul's regular pattern,³³² he begins Romans with a letter opening consisting of the identification of the sender (1:1-6),³³³ recipients (1:7a) and a greeting (1:7b). This is followed in 1:8-17 by Paul's explanation of his relationship to and desire to visit Rome. Thielman summarises the bulk of Roman scholarship on 1:16-17 as "what most interpreters correctly understand as the letter's thesis statement" which summarises in condensed form the essence of the gospel which he has been entrusted to proclaim.³³⁴

According to Thielman, 1:18-4:25 "describe the first phase of the good news" for humanity. This consists in firstly highlighting universal culpability for rebellion against God. Both Jews and Gentiles alike have failed to worship God properly and will be held accountable

³³¹ Thielman, *Romans*.

³³² Morris, *Romans*, 35.

³³³ Romans contains an extended introduction which focus on Paul and his message.

³³⁴ Thielman, *Romans*, 71.

(3:19-20). Subsequently, in 3:21-31, Paul unfolds the good news that Jesus' death provides the necessary atoning sacrifice for God to be able to declare righteous those "who relied on Jesus for rescue from sin."³³⁵ Finally in this initial section of Romans, Paul presents Abraham as confirmation that this method of 'justification by faith' is what God had initially promised and exemplified with Abraham himself.

Romans 5:1-11, then, initiate "a second phase of the gospel" which spans from 5:1 to 8:39.³³⁶ Thielman relies on the work of Dahl, who identified many strong lexical and thematic links between 5:1-11 and 8:1-39.³³⁷ This close connection led Dahl to a number of conclusions. Firstly, that 5:1-11 and 8:1-39 were not merely parallels but that they demonstrated a progression. The latter passage presents "a fuller development of the themes which are briefly stated in 5:1-11."³³⁸ Secondly, these bookends confirm that "the most important line of division within 3:21-8:39 [lies] between 4:25 and 5:1."³³⁹ In contrast, Dunn is representative of those who would disagree with this division, suggesting that a break is better located between chapters 5-6. This claim is based on the recognition of many thematic links between 5:1-11 and the preceding chapters.³⁴⁰ The issue is not to be easily settled. The present author finds Dahl's suggestion more convincing than Dunn's and the comments below will seek to justify this preference.

Romans 6:1-14 continue Paul's description of "the new life that those who have been justified by faith" enjoy. There is an overlap for the Christian between the gift of righteousness which they currently enjoy and that which they will experience in the next age. As a result, there is a "tension of living in the period after Christ's death and

³³⁵ Thielman, *Romans*, 258.

³³⁶ Thielman, *Romans*, 258.

³³⁷ Dahl, 'Two Notes'.

³³⁸ Dahl, 'Two Notes', 39.

³³⁹ Dahl, 'Two Notes', 39.

³⁴⁰ Dunn, *Romans 1-8*, 242, 301-3.

resurrection but before the full redemption of believers' bodies."³⁴¹ This tension forms the basis of 6:1-14 where Paul calls believers to resist sin's dominance and live in such a way as to be no longer "slaves to sin" (6:6). The imagery of death's dominance initiated in 5:12-14 and continued in 6:1-14 in terms of sin's dominance remains focal in 6:15-23. The human will has an "important role...in living outside the power of sin." Recognition by believers that they are free from sin's dominion means they can "place themselves at the disposal of righteousness" instead.³⁴²

Paul goes on to further explain this change of allegiance in 7:1-6. The applicability of marriage law for a widow is used to illustrate a believer's relationship to the law. A wife "is bound to her husband as long as he is alive" (Romans 7:2) but is released from that law if her husband dies. Similarly,³⁴³ a believer has died to the law and may now "belong to another," (Romans 7:4) namely Christ. Romans 7:7-25 contain an extended explanation of the relationship between the believer and the law. As with parts of our passage, this passage is notoriously contentious, regarding the identity of the speaker. No attempt can be made here to examine or evaluate the vast literature, other than to highlight Schreiner's thorough treatment and agree with his conclusion that the passage speaks of a Christian's experience of struggling with sin whilst living in the time after Christ's resurrection but before his return.³⁴⁴

To conclude the second part of the letter which began in 5:1, Paul uses chapter 8 to present "a stirring affirmation of God's love for his people."³⁴⁵ This chapter breaks into three sections, building up to the climactic rhetorical questions and statements of 8:31-39. Prior to this, Paul presents the new age of the Spirit as the answer to the plight of the struggling

³⁴¹ Thielman, *Romans*, 298.

³⁴² Thielman, *Romans*, 315.

³⁴³ Although the precise nature of Paul's intention with the comparison is debated. See Cranfield, *Romans* 1-8, 334-35.

³⁴⁴ Schreiner, *Romans*, 2018, 341-92.

³⁴⁵ Thielman, *Romans*, 435.

believer of 7:7-25.³⁴⁶ Secondly, Romans 8:18-30 ties the experiences of a struggling believer to those of a frustrated creation – both longing for the final realisation of their future hope secured by the resurrection of Jesus.

In addition to the identifying the linear progression of Paul's logic from 1:18 to 8:39, these chapters can be considered from a thematic perspective as many topics are woven together throughout. It is recognised that the commonly highlighted theme of justification by faith is only one of multiple themes. Others include unity between Jews and Gentiles, the place of Israel, Christology, and the ethics of Christian living.³⁴⁷ Additionally, scholars identify many additional themes in Romans which are particularly evident in chapters 5-8. For example law,³⁴⁸ wrath,³⁴⁹ eschatology,³⁵⁰ the Holy Spirit,³⁵¹ sanctification and upright living³⁵² to name but a few.³⁵³ Furthermore, Ash highlights the connection between 1:5 and 16:19, 26 where ὑπακοή used to mark an *inclusio* around the whole body of the letter, suggesting obedience as a significant theme of the entire work.³⁵⁴ In considering the role of 5:12-21 in its context, the two themes of wrath and obedience are significant and will be examined in detail below.

³⁴⁶ Thielman, *Romans*, 374.

³⁴⁷ Derek R. Brown and Tod Twist, *Romans*, ed. Douglas Mangum, Lexham Research Commentaries (Bellingham, WA: Lexham Press, 2014), sec. Themes.

³⁴⁸ Bruce, *Romans*, 59.

³⁴⁹ Nygren, *Romans*, 191.

³⁵⁰ Sherwood, *Romans*, 39–40.

³⁵¹ C. E. B. Cranfield, *Romans 9-16*, Reprint, International Critical Commentary (London: T & T Clarke, 2004), 840.

³⁵² Morris, *Romans*, 19; 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, vol. 11 (Grand Rapids, MI: Zondervan, 2008), 102.

³⁵³ Longenecker also suggest Paul's infrequent use of OT quotations as a signal to the unity of chapters 5-8. *Romans*, 541.

³⁵⁴ Christopher Ash, *Teaching Romans*, vol. 1 (Fearn: Christian Focus, 2009), 30.

4.4 Wrath and Condemnation in Romans 5-8

Both Fitzmyer and Nygren have identified and written about the theme of God's wrath in Romans. More generally, when writing about the theology of the letter, Fitzmyer comments on the theme of ὀργῆς τοῦ θεοῦ and its links with the OT. God's wrath is "the expected divine reaction to human sin and evil."³⁵⁵ Additionally, Nygren identifies 'free from the Wrath of God' as the dominant theme in all of 5:1-21.³⁵⁶ This theme is worthy of further examination in an attempt to discern the connection between 5:1-11 and 5:12-21.

Mention of God's wrath (ὀργή) occurs first in 1:18. In contrast to the revelation of God's δικαιοσύνη in verse 17, Paul unexpectedly states in verse 18 that God's wrath is also being presently revealed. Both verses use a present passive indicative form of ἀποκαλύπτω. Human rebellion and sin are to be met with God's wrath and this is not reserved for a future day of judgement (as in 2:6, 8, 9, 16) but is also a present and progressive experience.

Chapter 8, as the final chapter in our remit, does not explicitly use the vocabulary of wrath. However, the theme is very much present in four places.³⁵⁷ Firstly, the famous opening verse confirms that there is "no condemnation" for believers (8:1). The κατάκριμα mentioned there refers back to the punishment brought about by Adam's rebellion (5:16, 18). Secondly, creation's subjection to frustration in 8:20-22, while not mentioning wrath or condemnation, are alike connected by the idea of the results of Adam's sin. Thirdly, verse 28 confirms to believers that *all* of God's intentions are for "the good of those who love him." This links to the theme of wrath by stating its opposite: God has no punitive plans for believers. Similarly, Paul speaks in this verse of those who love God (τοῖς ἀγαπῶσι τὸν θεόν), which is in stark contrast to those in 1:18-32 who are experiencing God's wrath due to their lack of recognition and worship. Finally, 8:38-39 confirm that believers are

³⁵⁵ Fitzmyer, *Romans*, 107-8.

³⁵⁶ Nygren, *Romans*, 191.

³⁵⁷ Thielman lists assurance of deliverance from wrath as one of the themes found in both 5:1-11 and 8:1-39. See *Romans*, 259.

permanently inseparable from God's love. Again, this links to the theme of wrath by highlighting its absence.

These ideas of God's wrath and love are intertwined in 5:1-11, at the start of the second major section of the epistle. God's love for believers is confirmed in verses 5 and 8. In verse 5 it is the presence of the Holy Spirit that confirms God's love, while in verse 8 God's love is demonstrated through the death of Christ. Alongside this, Paul confirms in 5:9 that believers will be saved from God's wrath (ὀργή)

The question could be asked as to why Paul feels the need to make and develop these assurances through chapters 5-8. Has not 3:21-26 already explained that believers are declared righteous (3:22) because Jesus' atoning death has borne the deserved punishment (3:25-26)? Indeed, Nygren makes the very point that freedom from wrath has already been established in the first part of Romans.³⁵⁸ The mention of wrath and the affirmations of its satisfaction in chapters 5 and 8 suggest that Paul is presenting an additional nuance not present in the earlier chapters of Romans.

A clue to the need for this nuanced exposition of God's wrath is found in 5:1-3. Many scholars recognise that the initial aorist participle of 5:1 (δικαιωθέντες) serves to summarise 1:18-4:25:³⁵⁹ believers have been justified and are thus declared righteous in God's sight no longer facing his wrath due to their sin. This is further confirmed in the remainder of verse 1 and in verse 2. Believers are at peace with God – the opposite of enmity.³⁶⁰ They have access to God – which contrasts the handing over in 1:24, 26, 28 that moved sinful rebels metaphorically away from God.

³⁵⁸ Nygren, *Romans*, 191.

³⁵⁹ Longenecker, *Romans*, 543.

³⁶⁰ Following Metzger and the majority of others, I take ἔχομεν as the reading best supported by the internal evidence despite the external evidence in favour of ἔχωμεν. See *Textual Commentary*, 452.

Surprisingly, Paul then proceeds to explain that the justified Roman believers can still expect hardship and suffering (5:3). If 1:18-4:25 presented the global good news of justification, an expected outcome might be that believers are now free from any remnants of sin. This is not the case, however. Paul makes clear that the lives of the Roman Christians will still contain hardship and suffering.

It is these lingering effects of sin that provide an insight into the connection between 5:1-11 and 5:12-21. Having unfolded the good news of justification in 1:18-4:25, and in moving towards considering its implications for those who rely on Christ, Paul must strive to assure the Roman Christians that they are not facing God's wrath even when their new life in Christ still contains suffering. The experiences of the Christians in Rome will be remarkably similar to the experiences of those who are not justified in Christ. According to Romans 1, the unbelievers will be experiencing the revelation of God's wrath (1:18) by means of being handed over (1:24, 26, 28) to increasingly sinful lifestyles. What, then, are the believers experiencing? Paul presents a reassuring confirmation throughout chapters 5-8. As already noted above, chapter 8 particularly points to the ongoing presence of the effects of the fall in all of creation.

Romans 5:12-21 is the starting point for Paul to confirm that God's wrath has been paid in full. The connection intended by *διὰ τοῦτο* in Romans 5:12 was shown in chapter 2 above to be one of the most difficult issues in the exegesis of this passage. Nygren argues for a prospective connection, whereby *διὰ τοῦτο* points towards the ideas in the verses ahead.³⁶¹ However, the more commonly held view is that *διὰ τοῦτο* is a retrospective connection to 5:1-11.³⁶² The agreement ends there, though, as numerous suggestions exist for the particular verse, phrase or idea being referred to, with 5:11, 5:9-11 and 5:1-11 being the most common suggestions.³⁶³

³⁶¹ Nygren, *Romans*, 209–12.

³⁶² For example, Cranfield, *Romans 1-8*, 271; Schreiner, *Romans*, 2018, 276–77.

³⁶³ Jewett, *Romans*, 371.

The parenthetical reading does not help very much with this issue. According to this view, verses 12 has a protasis but lacks an apodosis, which grammatically is the main clause of a comparative construction. This lack of a main clause in verse 12 makes it difficult to determine the connection between 5:1-11 and 5:12-21 with much certainty. Paul does not present his main point until verse 18; by which time a lot of material has been presented parenthetically and this disguises the intended logical connection between Paul's points in verses 1-11 (or part thereof) and verses 18-19.

When διὰ τοῦτο is considered in line with Kirby's adverbial reading, a somewhat stronger connection can be discerned. If καὶ οὕτως is taken as the start of an apodosis, then verse 12 does indeed contain a main clause and its subject is the connections between sin, death, and humanity: "...death came to all, because all sinned."³⁶⁴ In the context of 5:1-11 and its theme of the presence of suffering but not wrath for believers, 5:12 then seems to serve as an explanatory expression that sin (and its resultant wrath) are signified by the presence of death. Paul can then use this fact to reassure believers that the suffering they experience in their Christian lives is not wrath since they are destined to reign in life (verses 17 and 18).

Both the vocabulary and emphasis of 5:12-21 are different to that of the preceding chapters. Whereas Paul spoke of sin and righteousness in, for example, 3:23-24, in chapter 5 the concepts are shifted to more abstract ideas of life and death. In his rhetorical examination of Romans, Elliott, who adopts Kirby's adverbial reading, makes a similar point. He identifies Romans 5 as a significant turning point in the argument of the entire letter and part of his reason is that Romans 5:12-21 "breaks through a sin-forgiveness typology and supplants it with a deeper death-life typology..."³⁶⁵ It is this development of the theme of chapters 1-4 into the death-life motif of chapter 5 that helps us see firstly,

³⁶⁴ Author's own translation. Following Jewett's suggestion, I take the ἐφ' ᾧ of verse 12 to be fused with ὁ θάνατος διήλθεν, and the whole phrase to be presenting a single idea. See *Romans*, 373.

³⁶⁵ Neil Elliott, *The Rhetoric of Romans: Argumentative Constraint and Strategy and Paul's Dialogue with Judaism*, Journal for the Study of the New Testament Supplement Series 45 (Sheffield: Sheffield Academic Press, 1990), 231.

how 5:1-11 connects to 5:12-21 and secondly, how an adverbial reading can support this connection.

An adverbial reading does not by any means solve all the problems of the connection between 5:1-11 and 5:12. For example, the most logical antecedent for διὰ τοῦτο would be ἐλάβομεν of verse 11, since it is the nearest indicative verb. But this connection is still lacking logical clarity. Furthermore, a causal connective (perhaps διότι or γάρ) would make Paul's progression clearer: 'we will be saved from wrath *because...*'. His choice of the inferential διὰ τοῦτο remains somewhat puzzling.

Nevertheless, there are two additional comments to make which, I believe, strengthen the claim of reading verses 12 complete with apodosis which connects to the wrath theme of 5:9-11. Firstly, it is in 5:9-11 that Paul employs the πολλῶ μᾶλλον arguments to emphasise the extent by which believers can be assured of God's love for them. These πολλῶ μᾶλλον arguments are one of the most oft-cited connections between 5:1-11 and 5:12-21.³⁶⁶ This could signal that Paul is using the lesser-to-greater motif to highlight the connection suggested above. The emphasis of God's love rather than wrath for believers is connected into the central section of 5:12-21. If, as suggested in chapter 3 above, verse 17 is climactic, this mirroring of the lesser-to-greater marks two nodes that Paul intends his readers to connect.

Secondly, the theme of wrath and the repetition of πολλῶ μᾶλλον fit well with the content of 5:12-21. Twice Paul states that "death reigned" (ἐβασίλευσεν, verses 14 and 17). More will be said on this verb below under the topic of obedience. Suffice to say here that the repeated verb indicates that Paul's logic is dwelling on this issue which is introduced in the main clause of verse 12; that where sin and death previously reigned, life now has dominion. If Paul's argument is progressing in the manner suggested above (i.e., from

³⁶⁶ E.g., Witherington and Hyatt, *Romans*, 137.

suffering to wrath to the reign of death) this repetition could again signal Paul's intended meaning.

To summarise, tracing the theme of God's wrath through chapters 1, 5 and 8 has helped to highlight part of the function played by 5:12-21. As Paul transitions to explain the significance of justification in the lives of believers in 5:1-11, part of his goal is to reassure and persuade them that they are no longer under God's wrath (5:9-11). He does this by drawing attention to the connection between sin and death (5:12) and then by highlighting that Christ has brought them to "eternal life" (5:17, 18, 21). The presence of eternal life must mean the absence of death which, in turn, confirms that believers are not experiencing the results of sin. Such a reading is not incompatible with a parenthetical view. However, an adverbial reading perhaps grants a slightly smoother progression of thought.

4.5 *Obedience in Romans 5-8*

A second theme worthy of consideration in connection with the function of 5:12-21 is that of obedience.

The concept of obedience forms an important *inclusio* which brackets the entire letter. In 1:5, as Paul introduces himself and clarifies his apostleship to the Roman church, which he has never visited personally, he uses the phrase ὑπακοὴν πίστεως.

Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from faith (εἰς ὑπακοὴν πίστεως) for his name's sake. (Romans 1:5)

This phrase appears again at the end of the letter in 16:26 where Paul seems to deliberately use the phrase to echo 1:5.³⁶⁷

Now to him who is able to establish you in accordance with my gospel, ... now revealed ... so that all the Gentiles might come to the obedience that comes from faith (εἰς ὑπακοὴν πίστεως) ... (Romans 16:25-26)

Thus, the theme of obedience spans more than the section with which we are particularly dealing currently, i.e., chapters 5-8.

This *inclusio* of ὑπακοὴν πίστεως in Romans 1:5 and 16:26 is noted by Ash and others to be in need of careful consideration.³⁶⁸ Cranfield identifies seven different interpretive possibilities for the phrase and concludes that a genitive of apposition is the most suitable option. In which case the phrase means “the obedience which consists in faith,”³⁶⁹ suggesting that Paul considers obedience to comprise of both initial faith in Christ and ongoing obedience thereafter.³⁷⁰

This broader concept of obedience assists in our consideration of the place of Romans 5:12-21 in its context. Obedience vocabulary (ὑπακοή) is used explicitly in 5:19 to refer to Christ’s one act of obedience in comparison with Adam’s disobedience (παρακοή). Furthermore, in 6:16-17, the noun ὑπακοή and the verb ὑπακούω each occur twice as Paul calls his readers not to be obedient slaves to sin but to righteousness. When read in conjunction, these two passages confirm Cranfield’s interpretation of the phrase ὑπακοὴν πίστεως, since we see Paul using obedience vocabulary to refer both to Christ’s single atoning sacrifice which needs to be relied upon for righteousness and to the effort and actions required by believers in their ongoing Christian life.

³⁶⁷ 15:18 and 16:19 are additional occurrences of the phrase at important junctures also.

³⁶⁸ Ash, *Romans 1-8*, 1:30; Sherwood, *Romans*, 102.

³⁶⁹ Cranfield, *Romans 1-8*, 67; See Wallace, *Exegetical Syntax*, 95–99.

³⁷⁰ Ash, *Romans 1-8*, 1:55–57.

It is possible that, throughout chapters 1-3, Paul is deliberately working to counter the view held by some of his readers that God-honouring obedience consisted only in obeying certain aspects of the law. Romans 2:17 suggests that some of Paul's audience maintained a view that promoted obedience to the Mosaic law. However, their attitude did not honour God appropriately but had the opposite effect of inciting the Gentiles to dishonour God (2:24).³⁷¹ If this context is correct, there is an understandable need for Paul to clarify the nature of both obedience and that of the law.

The related topics of obedience and law merge at a number of places in Romans. Three will be highlighted. Firstly, Romans 3:19-20 serve as the conclusion to Paul's *expos* of sin and rebellion amongst both Jews and Gentiles,³⁷² and state that "no one will be declared righteous in God's sight by the works of the law" (3:20). No amount of law-obeying works will result in justification since the root problem of sin relates to one's heart not actions. This root problem can only be solved by the propitiatory death of Christ (3:23-25). This does not, however, preclude believers from needing to conduct themselves differently once they have been declared righteous – the issue raised in chapter 6 and discussed below. Jewett comments that "Paul has dismissed the human factor in salvation while retaining an important role for human volition in living it out..."³⁷³

Secondly, chapters 7-8 draw heavily on each of the topics of law and obedience. Νόμος roots occur regularly throughout chapters 2-8 and drop off rapidly thereafter.³⁷⁴ Chapter 7

³⁷¹ The present author is acutely aware that this paragraph may be accused of the charge of 'opening a can of worms.' The issues raised here, and the conclusions presented relate to the much larger issues of Judaism at the time of Paul, the New Perspective, the meaning of 'works of the law' and the law's wider purpose. Each of these topics enjoys a vast array of literature which cannot be included or even summarised for lack of space. The conclusions reaching in this paragraph are based on the works of Cranfield, *Romans* 1-8, 138-39; Morris, *Romans*, 107-43; Schreiner, *Romans*, 2018, 111-67.

³⁷² Kruse, *Romans*, 170.

³⁷³ Jewett, *Romans*, 373.

³⁷⁴ Chapter 2: 21×; chapter 3: 11×; chapter 4: 8×; chapter 5: 3×; chapter 6: 4×; chapter 8: 8×. There are a total of 8 uses in the remaining chapters.

seems to form the climax of this pattern with 23 occurrences. The initial illustration of chapter 7 sets the scene of the ‘statute of limitations’ related to when a law no longer applies: after death (7:1). Believers, therefore, have died to the law and are no longer under its power (7:4). Nevertheless, as the remainder of chapter 7 goes on to demonstrate, believers can expect to find themselves in an ongoing struggle whereby they recognise and approve of the good requirements of the law (7:12) yet find themselves regularly unable to uphold them in their own lives (7:21). In response to which struggle, Paul presents the climactic chapter 8 which presents the Spirit as the means by which believers can please God (8:8) in a way that the law could not enable (8:3).

What part does 5:12-21 play in the development of the themes of law and obedience? As mentioned in previous chapters, νόμος is mentioned in two parts of 5:12-21, namely verses 13-14 and 20-21; and ὑπακούω roots appear in verse 19. It will be suggested below that these occurrences, plus some other factors, confirm that Romans 5:12-21 plays a significant role in developing these themes; thus 5:12-21 is the third passage to be considered in this connection.

For some, the νόμος vocabulary in verses 13-14 and 20-21 are quite unrelated occurrences. Stott considers verse 20 a digression and provides no suggestion for a link back to verse 13. Similarly, Schreiner’s exegesis makes no significant comment on the relationship between these two passages and suggests the role of the law is “introduced” in verse 20.³⁷⁵ In contrast, Ash, who holds to a parenthetical view, does emphasise this connection in a manner similar to that which I will adopt in the discussion below.³⁷⁶

Having written somewhat negatively regarding the law in Romans 3:19-20, Paul uses 5:12-21 to clarify limitations and strengths of the law. This is done both negatively and

³⁷⁵ John Stott, *The Message of Romans: God’s Good News for the World*, The Bible Speaks Today (Leicester: Inter-Varsity Press, 2000), 157; Schreiner, *Romans*, 2018, 275.

³⁷⁶ Ash, *Romans 1-8*, 1:210.

positively in verses 13-14 and 20-21 respectively. Verses 13-14 explain, negatively, that the law does not determine the presence of sin. This function is fulfilled by death. Positively, however, verses 20-21 explain that the law does reveal sin's presence. Paul makes clear that the role of law is not to restrain sin or to bring about its atonement. Powerless to deal with sin, the law functions to highlight it so that it can be dealt with properly by Christ's obedience.

In explaining the role of the law in this way, Paul takes the opportunity to secure an awareness in his readers of the centrality of Christ's death. While many of his readers could be struggling to cope with the ineffectiveness of their own law-keeping, Paul points attention to Christ's single act as accomplishing what their plurality of acts could not.

The development between verses 13-14 and verses 20-21 highlights a significant progression in Paul's argument. Sin's presence is not decided by the law, but it is revealed by it. As already argued above, it is the reign of death which confirms the presence of sin. The attitude of rebellious rejection of the person of God can be present even when there is no specific law against which to rebel. When God issues a law, this sinful, rebellious attitude is made evident and can therefore be 'charged to one's account' (5:13).

This, in turn, opens an avenue for Paul to expound a proper attitude to obedience. The law was never intended to serve as that which atoned for sin; but rather as a means to drive people in repentance to Christ. However, God has long intended his people to live in obedience to him, not as the root of their justification but as the fruit of it. This passage secures Christ's death as central in accomplishing what some might have hoped or assumed that the law was capable of. Therefore, a way is paved for chapter 6 to establish the nature of obedience in terms of the reign of death and life.

An adverbial reading of verse 12 does not necessitate such a reading; neither does a parenthetical reading preclude such an interpretation. Ash, who maintains a parenthetical

reading, recognises a similar role of the law motif.³⁷⁷ Schreiner accepts Kirby's adverbial reading yet maintains that verses 13-14 are a parenthesis.³⁷⁸ Yet, in a manner similar to that suggested above regarding the theme of wrath, an adverbial reading of verse 12 might assist in identifying the progression and links with these verses and the larger theme of obedience. Since accepting καὶ οὕτως as the correlative of ὡςπερ results in verse 12 being a grammatically complete construction, verses 13-14 are no longer required to be parenthetical but stand as the next part of Paul's argument.³⁷⁹

The suggestion above regarding the role of 5:13-14 and 20-21 is further strengthened by an adverbial reading. Holding to a parenthetical reading leads to a greater emphasis being placed on verses 18 for providing the primary theme of the passage as the Adam-Christ connection.³⁸⁰ However, if verse 12 is a complete grammatical construction and verses 13-17 are not read as parenthetical, then there is more opportunity for Paul to develop complementary themes within the pericope. This he does, as confirmed by Jewett,

“the main theme is how Christ's life (v. 10) defines the future destiny of believers just as Adam's life defined the future of his descendants. The primary goal of the passage is not to set forth a doctrine of Adam's sin but to demonstrate the scope of the over-flowing dominion of grace (vv. 15-17, 20-21) in the “life” of all believers (vv. 17-19, 21).”³⁸¹

While the adverbial reading does not change the themes addressed by Paul in these verses, it does seem to provide an avenue for them all to be read in conjunction with one another without the need to prioritise one over the other.

³⁷⁷ Ash, *Romans 1-8*, 1:208–11.

³⁷⁸ Schreiner, *Romans*, 2018, 276, 279.

³⁷⁹ Kirby, 'Syntax', 284.

³⁸⁰ Dunn, *Romans 1-8*, 296; Matera, *Romans*, 136.

³⁸¹ Jewett, *Romans*, 370.

In summary, 5:12-21 confirms that it is only Christ's single act of obedience that is able to secure justification. Furthermore, lives characterised by abundant grace and righteousness are expected from believers. This obedience is not grounded in the law, which was given to reveal not remove sin, but in the accomplishment of Christ's death. With these ideas set out, Paul continues into chapters 6-8 to unfold what it means for believers to "reign in life."

The themes of wrath and obedience developed above can be further considered in conjunction with one another. Firstly, 2:12-16 suggests that God's wrath is revealed for Jews through the law. In contrast to God's wrath being revealed for Gentiles via the increasing degradation of their lifestyles (1:18-32), for those of Jewish heritage who are "under the law" (2:12) God's wrath will ultimately be confirmed based on their relationship to the law. This confirms what has been suggested above regarding Romans 5:20. The function of the law is to reveal sin rather than restrain it.

Secondly, the themes of wrath and obedience merge under the motif of reigning which spans the passage. βασιλεύω occurs in 5:14, 17 and 20. In each of these verses there is a different subject. Twice (verses 14 and 17a) θάνατος is the subject. This statement flows from Paul's personification of sin and death in the early verses of the passage. The application of the verbs εἰσέρχομαι and βασιλεύω to the abstract nouns ἁμαρτία and θάνατος has the effect of establishing them as personal actors in the scene that is established.³⁸² Death is viewed as the 'Dungeon Master' of sin's tyranny who ensures that all are under his thrall.³⁸³ By the end of the passage, this reign of death has been overturned and now χάρις reigns through Christ. This marked progression serves to confirm to believers that their suffering is not due to the reign of death whereby the consequences of sin are felt. Rather, their suffering is related to the reign of grace. Furthermore, the climactic centre of verse 17 (whose significance has been argued for above based partly on

³⁸² Matthew Croasmun, *The Emergency of Sin: The Cosmic Tyrant in Romans* (Oxford: Oxford University Press, 2017).

³⁸³ Elliott, *Rhetoric of Romans*, 230–31.

its length and complexity) is the reign of believers (οἰτὴν ἐπισείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες). This connects with the theme of obedience since similar vocabulary is found in 6:12 where believers are explicitly commanded not to permit sin to reign (μὴ ὄν βασιλευέτω ἡ ἁμαρτία). Believers are not mere external experiencers of Christ's gracious reign, but they are also integral sharers in it. Christ's reign of grace is translated into their own reign in life. Thus, the development of the βασιλεύω motif serves to connect 5:12-21 into the fabric of the development of Paul's argument in the surrounding chapters. The progression here is also connected to the only two future verbs in 5:12-21. Each of these hints that the full experience of justification is yet to come, despite the aorist participle which introduces 5:1. In a similar manner, Romans 8:28-30 highlight that God remains sovereignly in control of all the events of a believers' experience (including suffering) and yet works such things for their good.

Thirdly, 5:19 ties together Jesus' work as the 'Second Adam' with the theme of obedience. Throughout 5:15-18, Adam's sin is characterised as a trespass (παράπτωμα). The idea being that Adam overstepped a boundary marked by God's command.³⁸⁴ In verse 19 this concept is expanded to explicitly refer to issues of disobedience. Where Adam was guilty of παρακοή Christ's work was one of ὑπακοή. Not only does this confirm the claims of verses 15-17 that Christ is more than able to counteract the deeds of Adam; this connection also opens up two links to believers. Firstly, in contrast to the desire of some Romans to establish their righteousness through the plurality of their obedient actions (termed 'works of the law' by Paul in, e.g., 3:20), here it is confirmed that Christ's singular act is the foundation of righteousness. Secondly, the mention of Christ's obedience sets the theme in motion to be picked up by Paul in 6:12, 16-17 when calling the believers to obedience. Thus, the theme of obedience is tied not only to the role of the Holy Spirit (e.g., 8:5) but also to Christ's atoning sacrifice.

³⁸⁴ Danker et al., *Lexicon*, s.v. παράπτωμα.

4.6 A Brief Note on 'Pastoral Applications'

As noted in chapter 1 above, all of Paul's writings sought, in some way or other, to persuade his readers of truth with the result of their lives being altered accordingly. It can be argued, therefore, that Paul has not only the theology but also the lifestyle of his readers in mind as he wrote Romans 5:12-21. Thompson states, "The letters are not theological essays but his means of persuading the readers..."³⁸⁵

When scholars set to outline their understandings of Paul's persuasive intent in Romans 5:12-21, the most common suggestions are original sin³⁸⁶ (and issues related to federal headship³⁸⁷) and universalism.³⁸⁸

The syntactical and exegetical work presented above leaves open the suggestion that Romans 5:12-21 has more to offer its readers than a theological framework. The universal results and implications of Adam's sin are central in this passage and yet the teaching of universalism is absent. In addition to these topics, it might be suggested that Paul has a goal of reassuring and comforting his readers. The centrality of Christ's death for the life of obedience can be seen in verses 17, 18-19 and 20. Similarly, the assurance of forgiveness and justification are present in verses 13-14, 15-17 and 21.

If an adverbial reading of Romans 5:12 is adopted and the kind of progression suggested above is accurate, it is possible that Paul's rhetorical purpose in this passage has pastoral as well as theological intentions. It is also possible that if verse 12 is interpreted as an

³⁸⁵ Thompson, *Apostle of Persuasion*, 10.

³⁸⁶ Douglas J. Moo, *Romans*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2000), 186-91; Witherington and Hyatt, *Romans*, 152-53.

³⁸⁷ Timothy Keller, *Romans 1-7 For You*, God's Word For You (London: The Good Book Company, 2015), 132-36.

³⁸⁸ Moo, *Romans*, 192-93; Stott, *Romans*, 158-63.

anacolouthon with a lengthy parenthesis following, that some of these topics do not enjoy the attention they deserve.

4.7 *Conclusion*

Chapter 3 of this essay presented a suggested progression of logic in Paul's argument from verse 12 to verse 17. This final chapter has completed this suggested progression with details of how verses 18-21 function in the development of Paul's argument. Verses 15-17 assured readers that Christ could undo the fatal act of Adam. In verses 18-19, Paul confirms that Christ's work has done this and has brought justification and life to all who believe through his single act of obedience. The concluding verses (20-21) confirm that Christians are now able to respond properly to the law which reveals their sin and enables eternal life, reigned over by grace.

The final section of this chapter, and this thesis, suggested that the topics of wrath and obedience, which are present in the earlier chapters of Romans, are key to understanding the function of 5:12-21. In this passage, Paul confirms that believers' struggles (5:3) are not due to wrath (5:9) because Christ has dethroned death which serves as the primary indicator of sin. As such, their hardships are God's good work of Christ-like transformation (8:28). Similarly, the topic of obedience, which for some of his readers centred on legal observances (2:17) is concretely tied to Christ's act of obedience (5:19) and a life dominated by grace and righteousness rather than sin and death (5:17; 6:12).

5 Conclusion

Romans 5:12-21 is widely recognised as an exegetically difficult passage with multiple issues that complicate its interpretation. One such issue is with the syntax of verse 12. Many scholars argue that καὶ οὕτως is improper word order for it to be considered as the correlative of ὥσπερ. Such an understanding has implications for the interpretation of the whole passage. It has been the intention of this thesis to research this issue and consider an alternative reading and its implications.

Before embarking on an examination of the details of verse 12, chapter 1 sought to establish a broad rhetorical landscape for interpreting Pauline epistles. This enabled the identification of comparable rhetorical features across the Pauline corpus which provided suggestions as to how Paul might be building his argument. As well as briefly considering issues such as authorship, this was done by considering the benefits of both macro- and micro-rhetorical features. Macro-rhetorical features (such as genre and structure) provide valuable insights for interpreting Romans and other Pauline letters. Micro-rhetorical features (such as repetition and syntax) enable more detailed analysis of Paul's rhetorical argumentation. Particularly germane to this paper were Paul's use of inferential conjunctions, comparisons, asides, and long sentences.

With the rhetorical landscape considered and significant micro-rhetorical features identified, chapter 2 examined three significant exegetical issues of verse 12. These were the connection intended by διὰ τοῦτο, whether or not καὶ οὕτως introduces an apodosis, and the meaning of ἐφ' ᾧ. Each of these issues was examined in turn and current research and scholarly literature consulted. Of particular significance in the chapter was the work of Kirby who argues that καὶ οὕτως ought to be read as an emphatic, adverbial καί followed by οὕτως as the counterpart to ὥσπερ. In doing so, verse 12 is transformed from being an anacolouthon to a syntactically complete sentence. The remainder of this research sought to bear out Kirby's suggestion.

With Kirby's adverbial interpretation in hand, chapter 3 set out to examine what the implications of such a reading might be on the remainder of the passage. If verse 12 is a complete comparison, and verses 13-17 are not an extended parenthesis, how does the passage hold together as a whole? Firstly, four indicators were highlighted which seemed to agree with Kirby's interpretation that verse 18 is not the resumption of a delayed comparison but is a logical inference drawn from an argument that has developed in the preceding verses. These indicators were the comparative motif which extends throughout the whole passage giving it a sense of coherence, the choice of the inferential ἄρα οὖν to introduce verse 18 rather than a connective which might signal resumption more clearly, the lexical connections between verses 15-17 and verse 18 which suggest progression rather than a resumption, and the presence of other themes running through the passage in addition to the Adam-Christ comparison which could indicate Paul's wider flow of thought. If verse 12 is a complete comparison and verses 13-17 are not parenthetical, then what is Paul's point in these verses and how does his argument develop? The remainder of chapter 3 suggested that verse 12 highlights two relationships: that between sin and death and between one and many. Each of these are then developed in verses 13-14 and 15-17 respectively. Since death is the result of sin, it is the presence of death (not the presence of the law) that indicates the presence of sin. Additionally, since verse 12 pointed to the connection between Adam's sin and the effects on humanity, in verses 15-17 Paul established that the actions of Christ are able to have a similar effect. The work of Caragounis was relied upon here to argue that verses 15-17 present a positive comparison not a negative one.

The next chapter of this essay sought to tie together a number of yet unanswered questions. Firstly, verses 18-21 were the focus of attention with the suggestion being made that their primary function was not to resume the comparison initiated (but incomplete) in verse 12 but rather their function was to highlight the means and results of Christ's single act of obedience. This conclusion made it necessary for Paul to confirm the function of the law in verses 20-21.

To complement the suggested, coherent argument which spans from verse 12 to 21, chapter 4 also attempted to explain how Romans 5:12-21 functioned in its context. This was done by examination of two particular themes: wrath and obedience. The issue of believers' still fearing the penalty of God's wrath is raised in 5:9. Therefore, it was suggested that Paul writes 5:12-21 in order to confirm that the result of sin is death and yet the believers can be assured of life. This meant that their sufferings (5:3) were not sin-induced wrath, but Christ-likening good (8:28). Similarly, having explained the danger of relying on works of the law (3:20), Paul also needed to persuade his readers that a changed lifestyle was still to be expected as an outcome of justification. He begins this process in 5:12-21 by forging a connection between Christ's act of obedience and the reign of life. Since Christ's work dethroned sin and death, its beneficiaries are able to enjoy the reign of life and grace rather than the dominion of sin. In each of these cases, it was argued that an adverbial reading made these thematic connections somewhat clearer than a parenthetical reading.

Kirby's work on the syntax of verse 12 is widely known and is referenced in most commentaries which deal with this passage. The particular contribution of this thesis has been to develop his work with a view to examining the role of Romans 5:12-21 in the context of chapters 5-8. If, as has been suggested, Kirby makes a valid argument for reading verse 12 as a complete comparison; what are the corollaries for the remainder of the passage and its surroundings? Additionally, utilising the work of Caragounis in combination with that of Kirby has opened up new avenues of investigation which this essay has begun to investigate. It has been argued that the syntax of verse 12 is not an isolated issue; but it is one which has implications for the interpretation of large sections of Romans.

To what extent, then, is the interpretation of Romans 5:12-21 shaped by the syntax of verse 12? Little claimed in this paper is original or contradictory to views held by those who prefer a parenthetical reading. Nevertheless, the aim has been to pick up and carry on the direction suggested by Kirby and investigate the implications an adverbial reading might have. I have sought to demonstrate that the basic arguments against an adverbial reading

(i.e., word order and logic) are not valid. Rather, if an adverbial reading is admitted, it provides a grammatical and logically consistent reading of the passage within the context of the whole.

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