Noah as a New Adam in the Narrative Substructure of Romans 5:12–21

D a v i d   H .   W e n k e l

Trinity Evangelical Divinity School

ABSTRACT | This study demonstrates the thematic coherence of the Adam and Christ story in Rom 5:12–21 with the story of Noah in Genesis 6–9 LXX. The Adam and Christ story in Romans 5:12–21 is characterized by motifs such as: (1) the "reign" of grace/death, (2) grace at work for the sake of many, and (3) the single act of one person who functions as a representative head. But where do these motifs come from and how do they hang together as Paul portrays them? The search for an underlying narrative or subtext has been called a "wild goose chase." This study suggests that the likeliest source for Paul's narrative theology in this section is the story of Noah and the ark as found in the Genesis 6–9 LXX.

KEYWORDS | Adam, Christ, Noah, Romans, typology, ark

Paul uses comparison and contrast (*synkrisis*) to consider the prototypes of Adam and Jesus in Rom 5:12–21. This unit of text is characterized by at least three motifs: (1) the "reign" of grace/death; (2) God's grace at work for the sake of many; and (3) the single act of a righteous person. The cluster of these themes begs for the reader to consider the stories behind them. The problem is that Paul envisions the work of a "New Adam" in categories, some of which seem foreign to Genesis 1–3, especially the concept of "reigning" expressed in the images of grace "reigning" over and against the "reign" of death.[1] James D. G.

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1. For a helpful discussion about how NT authors "draw on the Adam typology *as a whole* instead of citing particular 'new Adams' in the OT," see Peter J. Link and Matthew Y. Emerson, "Searching for the Second Adam: Typological Connections Between Adam, Joseph, Mordecai, and Daniel," *Southern Baptist Journal of Theology* 21 (2017): 123–44, here 128 (emphasis original). Unless indicated otherwise, biblical quotes are from ESV and English translations of LXX from NETS.

Dunn has described previous attempts at discerning the subtext of this section in Rom 5 as "a wild goose chase."[2] But part of the solution is arguably found in Paul's invitation to think typologically by pointing to Adam as a "type of the one who was to come" (Rom 5:14).[3] This study endeavors to take Paul up on that offer by considering the implicit narrative substructure of Rom 5:12–21. Paul does draw a straight line from Adam to Christ, but also uses the language of typology—the language of patterns.[4] By engaging the narrative logic of Paul's rhetoric in this text, one finds that *the story of Noah and the ark provides an important pattern for understanding Paul's cluster of themes in Rom 5:12–21.*

The search for these three motifs mentioned above will surely result in many different texts about Yahweh's words and ways in salvation history. The literary sources that informed Paul's theology included the Septuagint and Second Temple literature.[5] There are many texts from Second Temple Judaism that reference Noah, but only *The Wisdom of Solomon* has been identified as a possible source behind Paul's narrative logic in Rom 5:12–21.[6] Paul may have been in-

2. For recent comments on this history of interpretation as a "wild goose chase," see James D. G. Dunn, *Romans 1–8* (Dallas: Word, 1998), 277; similarly, Robert H. Mounce, *Romans* (Nashville: Holman, 1995), 142 n. 132. Bultmann argued that Paul's source of the Adam/Christ parallel was drawing from a pre-Christian Gnostic redeemer myth while others have more specifically suggested the Nag Hammadi codices as a source. See Rudolf Bultmann, "Adam and Christ According to Romans 5," in *Current Issues in New Testament Interpretation, Festschrift for O. A. Piper*, ed. William Klassen and Graydon F. Snyder (London: Harper & Row, 1962), 154. Ole Davidsen observes that many scholars have been preoccupied with the Adam/Christ story in 1 Cor 15 rather than Rom 5 in "Adam og Kristus: Om Romerbrevets grundfortælling (Rom 5,12–21)," in *Paulusevangeliet: Nye perspektiver på Romerbrevet*, ed. Kasper Bro Larsen and Troels Engberg-Pedersen (Copenhagen: Anis, 2015), 132. For a discussion of the Law of Moses as standing "midway" between Adam and Christ, see Karl Barth, *Christ and Adam: Man and Humanity in Romans 5*, trans. Tom Smail (Eugene, OR: Wipf & Stock, 1956), 74.

3. On Adam-Christ typology, see Stefanie Lorenzen, *Das paulinische Eikon-Konzept: Semantische Analysen zur Sapietia Salomonis, zu Philo und den Paulusbriefen*, WUNT 250 (Tübingen: Mohr Siebeck, 2008), 143.

4. James R. Edwards comments, "Paul introduces the typology by saying that '[Adam] was a pattern (Gk. *typos*) of the one to come' (v. 14). A 'type' is a particular person or thing that foreshadows or prefigures something true of a larger group to follow." Edwards also helpfully notes, "The Greek word for pattern, *typos*, means 'the impression made by a blow,' hence a 'stamp,' 'model,' or 'pattern.'" (*Romans* [Grand Rapids: Baker, 2011], 145, 150).

5. On Paul's use of the OT (Septuagint) and Second Temple literature, see Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001), 64–67.

6. The *Wisdom of Solomon* was sometimes included in the Septuagint but was distinguished by being written in Greek, unlike the other texts that were translations of Semitic languages. Timothy M. Law, *When God Spoke Greek: The Septuagint and the Making of the Christian Bible* (Oxford: Oxford University Press, 2013), 61. Various lists of canonical books varied with regard to *The Wisdom of Solomon*; Law also notes that Origen and Augustine likely viewed it as canonical (124–25).

voking *The Wisdom of Solomon* in Rom 5 with the word παράπτωμα as found in Wis 10:1.[7] But again, this source text does not explain the presence of these three themes mentioned above.[8]

However, there is one narrative that stands out and contains all three of these major motifs: the account of Noah and the ark in the Septuagint narrative of Gen 6–9. When one reads the Scriptures at Paul's behest, searching for patterns (types) from Adam to Moses, Noah emerges as a figure best described as a New Adam or "one who was to come" whose story embodies these concepts. The Septuagint narrative of Gen 6–9 explicitly ties together the themes of conquering death, abundant grace for many, and a single act of righteousness. The following study unpacks the similarities between Paul's themes in Rom 5:12–21 and these themes in Gen 6–9. There is no claim to argue for the singularity of the influence of Gen 6–9, only that it likely stands in the background of Paul's thought in this section of Romans.

In broadest terms, the argument presented here is an argument about intertextuality, how one text in NT relates to another text in the OT. What this paper argues for is an allusion to Gen 6–9 LXX in Rom 5:12–21, noting there is no explicit citation here.[9] The reason this relationship is described as an "allusion" is that the reference to typology points to an intentional attempt by Paul to point the reader back to a story.[10] It may be helpful to think of this relationship as the story behind the propositional arguments in Rom 5. But this intertextual study cannot be divorced

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For other Second Temple Jewish texts on Noah, see Dorothy M. Peters, *Noah Traditions in the Dead Sea Scrolls: Conversations and Controversies of Antiquity* (Atlanta: SBL, 2008); James R. Davila, "4QMESS AR (4Q534) and Merkavah Mysticism," *DSD* 5 (1998): 367–68. For Noah elsewhere in the NT, see: Matt 24:37–38; Luke 3:36; 17:26–27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5.

7. "The six uses of *paraptōma* in [Rom] 5:15–20 recall 4:25, and might recall the transgression of Adam in Wis 10:1." Craig S. Keener, *Romans* (Eugene, OR: Cascade, 2009), 76. Also see "παράπτωμα," BDAG, 770.

8. A robust intertextual model should consider not only pre-text (in this case LXX Genesis), but also co-texts, or "other literary works that use the same pre-text independently." Matthew W. Bates, *The Hermeneutics of Apostolic Proclamation: The Center of Paul's Method of Scriptural Interpretation* (Waco, TX: Baylor University Press, 2012), 183.

9. The relatively sparse references to Noah in the NT is noted by Charles Kingsley Barrett, *From First Adam to Last: A Study in Pauline Theology* (London: Adam & Charles Black, 1962), 22–26 and recently Nicholas Thomas Wright, *Pauline Perspectives: Essays on Paul, 1978–2013* (Minneapolis: Fortress, 2013), 519. On the absence of Noah from the Pauline corpus see the note by Raphael Loewe, "Ark, Archaism, and Misappropriation," in *Biblical Hebrew, Biblical Texts: Essays in Memory of Michael P. Weitzman*, ed. Ada Rapoport-Albert and Gillian Greenberg (London: Sheffield Academic Press, 2001), 143.

10. For an updated definition of "echo" and "allusion" with criteria, see Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Leiden: Brill, 2008), 16–20.

from Paul's way of knowing.[11] According to this view, the narrative of LXX Gen 6–9 offers a cohesive explanation for how God's gracious salvation and righteous judgment could come through one man's obedience. To be clear, this is not an argument for proof-texting nor is this an assertion that Paul was proving anything from Gen 6–9. This argument is about the thematic coherence of the Adam/Christ story in Rom 5:12–21 with the story of Noah in Gen 6–9 LXX.[12]

The case for understanding Paul's cluster of themes in Rom 5:12–21 as building upon the story of Noah and the ark is made in two main sections. The first section describes how typology and stories work in Paul's letters. The second section argues that the three themes that are clustered in Rom 5:12–21 are found in Gen 6–9 LXX.

Paul's Use of Storied Frameworks

The narrative approach to Paul looks for the storied framework(s) out of which he addressed his pastoral problems.[13] This approach probes Paul's texts for underlying substructures of salvation-historical events by considering clues as to his compositional approach.[14] Although Paul's argumentative discourse and rhetoric is not in a narrative form, it often seems to be recapitulating stories from the grand narrative of salvation history. This use of the scriptural story has elements of continuity with Second Temple Judaism, but also reveals surprising elements of discontinuity related to the unique status of Jesus as the Messiah.

One noteworthy element of discontinuity between Paul and the Judaisms of his day is the notion that God had radically and suddenly fulfilled his promises in Jesus's death and resurrection. While Paul was undeniably Jewish, he was also a Jew who had come to conclusions about Jesus being the Messiah of

11. For recent studies on Paul's epistemology, see Ian W. Scott, *Paul's Implicit Epistemology in the Letters of Paul* (Tübingen: Mohr Siebeck, 2006); Craig S. Keener, *The Mind of the Spirit: Paul's Approach to Transformed Thinking* (Grand Rapids: Baker, 2016).

12. On "thematic coherence," see Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1993), 30.

13. For narrative approaches to Paul, see: Stephen E. Fowl, *The Story of Christ in the Ethics of Paul: An Analysis of the Function of the Hymnic Material in the Pauline Corpus* (Sheffield: Sheffield Academic Press, 1990); Norman R. Petersen, *Rediscovering Paul: Philemon and the Sociology of Paul's Narrative World* (Philadelphia: Fortress, 1985); Ben Witherington III, *Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph* (Louisville: Westminster John Knox, 1994); Wright, *Pauline Perspectives*, esp. 518–19; Bruce W. Longenecker, ed., *Narrative Dynamics in Paul: A Critical Assessment* (Louisville: Westminster John Knox, 2002); Christoph Heilig, *Hidden Criticism? The Methodology and Plausibility of the Search for a Counter-Imperial Subtext in Paul* (Tübingen: Mohr Siebeck, 2015).

14. For a similar approach that seeks to "uncover the argumentative logic which lies implicit beneath" the surface by focusing on Galatians see Scott, *Paul's Implicit Epistemology*, 5–6.

Israel that radically separated him from his peers. This means that Paul would not have read certain texts the same way that others in certain sects of Judaism would have. Specifically, Paul saw "progress" and "development" in God's providence where others may not have.[15] Such development may be related to successive covenants as indicated by Paul's inclusive reference to "the covenants" in Rom 9:4, including: Noah (Gen 9:8–17), Abraham (Gen 15:18–21), Isaac (Gen 26:3), and Jacob (Gen 28:13), Moses (Exod 19), at Moab (Deut 29:1), David (2 Sam 17, 23), Josiah (2 Kgs 23:3), Nehemiah (Neh 9–10), and the new covenant of Jeremiah (Jer 31:31–34).[16] This study attempts an exegetical excavation of Paul's narrative theologizing that takes into consideration the "stories" of God, Israel, and the patriarchs found elsewhere in Romans.

To what extent should we imagine a "story of Noah" within Paul's thought world? And as some have provocatively asked of other suggestions: why stop with a story of Noah?[17] There are three reasons to imagine the story of Noah as an important part of the subtext here. First, the text of Rom 5:12–21 explicitly refers to a time period bracketed by two individuals from Genesis in v. 14 ("death reigned from Adam to Moses"). Second, the text of Rom 5:12 explicitly refers to Adam as a "type" but then leaves the referent open, only referring to the "one who was to come." The fact that the referent is unnamed invites the reader to consider who else might fit this mold. Third, the wider literary context in Romans suggests that Paul does include the covenant with Noah in his salvation-historical framework (see Gen 6:18). Paul refers to "the covenants" as belonging to the Israelites in Rom 9:4, this plural form likely functioning as a collective that included the covenants with Adam, Noah, Abraham, and Moses.[18] Although this narrative approach has been critiqued for lacking methodological boundaries, these features of Romans provide justification for the study and a basis for avoiding freewheeling eisegesis.[19]

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15. See the discussion about the need for balance when using the language of "salvation history" in Nicholas Thomas Wright, "Apocalyptic and the Sudden Fulfillment of Divine Promise," in *Paul and the Apocalyptic Imagination*, ed. Ben C. Blackwell and John K. Goodrich (Minneapolis: Fortress, 2016), 116.

16. For similar lists of covenants implicit in Paul's reference see Charles Harold Dodd, *Romans* (New York: Harper & Brothers, 1932), 152; Heinrich Schlier, *Der Römerbrief* (Freiburg: Herder, 1977), 287; Robert Jewett and Roy D. Kotansky, *Romans* (Minneapolis: Fortress, 2006), 563–64.

17. For the question "Why Stop There?," see Bruce W. Longenecker, "Sharing in Their Spiritual Blessings? The Stories of Israel in Galatians and Romans," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce. W. Longenecker (Louisville: Westminster John Knox, 2002), 58–84, here 83.

18. Most scholars favor the plural variant here; see the discussion by Colin G. Kruse, *Paul's Letter to the Romans* (Grand Rapids: Eerdmans, 2012), 371 n. 12.

19. For a helpful survey of scholarship on Paul and narrative thought as well as a call for methodological clarity see R. Barry Matlock, "The Arrow and the Web: Critical Reflections on a

The basis for this study of typology comes from the explicit reference to typology when Paul identifies Adam as a "type" (τύπος) of "the one who was to come" (Rom 5:14). The Greco-Roman rhetorical techniques such as *synkrisis* are important features, but there is an implicit narrative at work as well. Paul makes an explicit typological connection between Adam and "the one who was to come" (Rom 5:14). Whereas most people want immediately to provide the identity of Jesus as the referent of this circumlocution, the context suggests that this is not the *only* referent between Adam and Jesus because a typological pattern can include more than two persons. But the careful reader must allow the circumlocution to hold by allowing it to function as a true gap to be filled in. There are two reasons for considering a more expansive typological pattern, one that has a subtext. First, Paul has large epochs of salvation history in view. The previous verse refers to the reign of death "from Adam to Moses." Second, Paul wants the reader to think typologically and think of the redemptive patterns of Yahweh's mighty deeds. That is arguably why Paul identifies Adam as a "type" (τύπος) of "the one who was to come" (Rom 5:14) but purposely avoids using Jesus's name at this point. The next section demonstrates that Paul's typological strategy in Rom 5:12–21 reflects other Hellenistic texts that drew upon the "story of Noah" as found in the Septuagint.

The Story of Noah in Septuagint Genesis

The point of this section is to demonstrate that the three themes that are clustered in Rom 5:12–21 are found in Gen 6–9 LXX: (1) the "reign" of sin/death and grace; (2) God's grace at work for the sake of many; and (3) the single act of obedience by one person who functions as a representative head. For the sake of clarity, the "reign" of sin/death is considered separately from the "reign" of God's grace in the first two sections below.

The Concept of Sin/Death Reigning

The language that Paul uses to describe the result of sin and the consequence of death for all people is that of domination in Rom 5:14 ("death reigned," ἐβασίλευσεν ὁ θάνατος) and 5:21 ("sin reigned," ἐβασίλευσεν ἡ ἁμαρτία). It is not my purpose to delve into how sin and death are related to each other or to the work of Christ. The purpose here is to consider where Paul's language originated from with regard to the theme of "reigning" and language of kingship. Adam's sin caused spiritual death in the form of separation from God as well as

Narrative Approach to Paul," in *Narrative Dynamics in Paul: A Critical Assessment*, ed. Bruce. W. Longenecker (Louisville: Westminster John Knox, 2002), 44–57, esp. 47.

the physical death of all his progeny.[20] But where did Paul get the concept that sin/death and grace "reigned"?

First, the reign of sin and death over the whole earth is most evident in Gen 6–9. Origen observed that sin abounded in Lamech's violence (Gen 4:11) but especially at the time of Noah. After considering Cain/Abel, Lamech, and Noah, Origen amusingly asks, "Who then can be so stupid as to deny that sin abounded in all these instances?"[21] But the clearest example of death *conquering* the world is the narrative of Noah in Gen 6–9. It is crucial to Paul's theology that Adam functioned as a representative head of all humanity, so that by his fall, all of humanity fell into sin and death. The point here is that the narratives of Gen 1–3 do not yet show how totalizing this reign of death was in Adam. But in Gen 6, this reign of sin over the world is evident by the description of the thoughts and deeds of humanity: "Now the earth was corrupt before God, and the earth was full of wrongdoing. And the Lord God saw the earth, and it was ruined, for all flesh had ruined his way upon the earth" (Gen 6:11–12 LXX).[22] The entire world was corrupted by sin and it was only by the grace of God that Noah and his family were saved. It is clear then, if one considers the earth as the domain, except for Noah, that it was conquered by sin.

Second, there is conceptual overlap between the "conquering" flood in Genesis 6–9 and the "reign" of sin and death in Rom 5. The force of the argument here relies on the overlap between the semantic ranges for the words κρατέω and βασιλεύω as each of these words can be used for the concept of "reigning."[23] It is true that the word βασιλεύω or its cognates from Rom 5:14 and 21 never occurs in Gen 6–9, but the conceptually similar word κρατέω does. The description of the flood waters in Gen 7 LXX uses the word κρατέω, which has military connotations and is the same language used to describe the actions of overtaking a city. Two times the flood waters are described with the verb ἐπικρατέω (Gen 7:18, 19 LXX) and it is significant that this is a form of the verb κρατέω (see Wis 10:2). The verb ἐπικρατέω is used to describe kings who ruled

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20. For a discussion of death and Paul's dualism of the physical and spiritual aspects of the body, see Martinus C. de Boer, *The Defeat of Death: Apocalyptic Eschatology in 1 Corinthians 15 and Romans 5* (Sheffield: JSOT Press, 1988).

21. Origen, *Commentary on the Epistle to the Romans, Books 1–5*, trans. Thomas P. Scheck; The Fathers of the Church 103 (Washington, DC: Catholic University of America Press, 2001), 345.

22. For similar language about the scope of Noah's flood see 1 En. 106:16 ("when all men on the earth die") and 2 En. 70:4 ("the time of the destruction of all the earth and of every human being and of everything that lives on the earth").

23. *LSJ* also concludes that "ruling" is basic to the meaning of both words. *LSJ* lists for the following senses for "κρᾰτέω": 1) rule, hold sway; 2) conquer, prevail, get the upper hand; 3) become master of, get possession of; 4) lay hold of; 5) control, command. The *LSJ* entry for "βασιλεύω" offers the following senses: 1) be king, rule, reign; 2) appoint as king.

over a province (LXX EsdB 4:20) and as noted above, the verb κρατέω is also used to describe the capture of a city (Deut 2:34; 3:4 LXX). The repetition of this verb ἐπικρατέω in Gen 7 LXX suggests that the flood waters have conquered the earth as a victorious king would. Simply stated, where sin has conquered, death has conquered.

Death began to reign in Adam, and that reign found its most visible expression over the entire world in the story of the flood in Gen 7. This point has sought to demonstrate that Paul's narrative of Adam and Christ in Rom 5 likely utilizes the narrative substructure of Noah as found in the Septuagint. The story of the flood "reigning" over the earth should be construed as a story about the reign of the waters of death over all humanity and all living creatures. If this is the case, then the narrative of Noah as a New Adam in Gen 7 LXX provides the first and clearest example of sin/death reigning as found in the language of Rom 5:21: "sin reigned in death" (ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ).

God's Grace for the Sake of Many

The language that Paul uses to describe the result of Christ's person and work suggests that grace reigns even over sin/death. Grace is that which "abounded all the more" (Rom 5:20) and that which "might reign [βασιλεύω] through righteousness" (Rom 5:21). Following the argument made in the previous point, the story of Noah likely functions as subtext for Paul's language.

There are two senses in which the story of Noah is a story about a reign of grace. First, the Septuagint's narrative of Noah and the ark indicates that God's grace was victorious over sin. Even though all people are described as "evil" (Gen 6:4 LXX) and worthy to be discarded (Gen 6:7 LXX), it is Noah alone amongst all of humanity who "found grace [χάρις] before the Lord" (Gen 6:8 LXX). Noah is then described as a "righteous [δίκαιος] person who was perfect among his generation" (Gen 6:9 LXX), followed shortly thereafter by the description "I have seen you as righteous [δίκαιος] before me" (Gen 7:1 LXX).[24] What is significant about these two texts related to Noah is that neither explains *why*.[25] We do not know why Noah found grace before the Lord or why God considered him as righteous. The silence likely draws attention to the divine initiative and the nature of χάρις as having no regard for any merit

24. By comparison, the language of being "blameless" (ἄμεμπτος) is attributed to Abraham (Gen 17:1 LXX). In Gen 15:6 LXX, "righteousness" (δικαιοσύνη) is "reckoned" to Abraham.

25. For a discussion on the silence surrounding Noah's righteousness in Gen 7:1 (as well as the Qur'an) see Carol Bakhos, "Genesis, the Qur'an and Islamic Interpretation," in *The Book of Genesis: Composition, Reception, and Interpretation*, ed. Craig A. Evans, Joel N. Lohr, and David E. Petersen (Leiden: Brill, 2012), 618. For a comparison of the LXX and the MT see Susan Brayford, *Genesis* (Leiden: Brill, 2007), 264.

in Noah or his actions. It is instructive that χάρις precedes any description of Noah's individual righteousness in the narrative and not vice versa.[26] As Carol M. Kaminski states, God's grace to Noah "sets the story in motion."[27] Even righteous Noah had to offer burn sacrifices (Gen 8:21). This relationship between Yahweh and Noah is repeatedly described as a "covenant" (Gen 6:18; 9:9–17). The triumph of grace is expressed in the fact that every other human was evil and perished, but Noah was righteous and survived. Second, God's grace was victorious and reigned over death. Even where the flood waters found a military-style victory over the entire earth, Noah (and those in the ark) survived. The reign of grace in the Septuagint's story of Noah and the ark is clear when held up against the backdrop of the reign of sin/death. To survive the flood is to be victorious over that which was victorious over the entire earth. This survival was both a gracious gift of God and a demonstration of χάρις overcoming or conquering death. There is no explicit statement that "grace reigned" in Gen 6–9 LXX, but word choice and narrative flow point to the presence of this concept. Theologically speaking, grace "reigned" because it provided for Noah to survive the waters of death which "reigned" over everything else, as indicated by the verb ἐπικρατέω (Gen 7:18, 19 LXX).

The point here is similar to the one made in the previous section. The concept of grace "reigning" in Rom 5:12–21 seems to be drawn not from Gen 1–3 but from Gen 6–9. Within the narrative framework of Noah and the ark sin/death reigned over the earth, but God's grace reigned even over that. The single description of Noah as having found χάρις before the Lord stands out against the descriptions of all humanity being evil. There is one important qualification to make: Noah is arguably functioning as a "type" of the final reign of grace in Christ. Noah eventually died, as did the rest of his family on the ark. It is also evident that sin was still reigning in Noah as he offered up burnt sacrifices (Gen 8:20). Death still reigned from Adam to Moses. But in the salvation of Noah in the ark, there is a portrait of grace reigning over death, even if it is temporary. Again, the story of Noah is about *a* reign of grace that anticipated *the* reign of grace in Christ.

The text of Rom 5:15–17 changes direction in v. 15 with the word "but" (ἀλλά). In the previous section (vv. 12–14, Paul emphasized the reign of death. Now Paul creates a contrast that focuses on "grace" and the corresponding language

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26. "Whether this character of Noah is introduced here as the *reason* or the *effect* of divine favour toward him is not easy to determine." George Bush, *Notes, Critical and Practical on the Book of Genesis* (Boston: Henry A. Young, 1870), 1:122, as quoted by Carol M. Kaminski, in *Was Noah Good? Finding Favour in the Flood Narrative* (London: Bloomsbury T&T Clark, 2014), 3 (emphasis hers).

27. Kaminski argues from primeval history and the patriarch narratives that grace was the reason for God's divine favor upon Noah (*Was Noah Good?,* 20).

of the "free gift." This "free gift" is defined two times, first as that which brought "justification" (v. 16) and second as "righteousness" (v. 17). It is not my purpose to argue for any particular view of representation or headship but to point out how the story of Noah and the ark offers the elements of the "one" and the "many" that are so crucial to Paul's view of the Adam/Christ story in Rom 5.

For Paul, the abundance of grace is found in "one man" to aid many. Paul explains that "the grace of God and the free gift" are connected to "that one man Jesus Christ" (v. 15). This grace and gift of God are for the "many" people who are afflicted with trespass/sin (vv. 15, 17), death (v. 15), and condemnation before God (v. 16). The contrasts in this section are many, but arguably all stem from the representative function of "one man" who is implicitly understood to be "Adam" (vv. 15, 16, 17a, 17b) and "Jesus" (vv. 15, 17c).

Noah's role as a New Adam and the recapitulation of creation that follows the flood is a further extension of God's grace toward all of humanity and all living creatures. The grace for "many" is embedded in the fact that the story of Noah and the ark is itself a story of de-creation and re-creation and explicitly invokes the language of creation from Gen 1. Gen 6–9 is a story that explains God's righteous destruction of an evil people while simultaneously saving Noah to keep the promise of a "seed" (righteous linage) alive (see Gen 3:15).[28] The re-capitulation of Genesis 1–2 through Noah as a New Adam is especially evident in the allusions to creation in Gen 8. God's command to "go out of the ark" (Gen 8:16 LXX) so that the people and animals should "increase, and multiply on the earth" (Gen 8:17 LXX; also 9:7) draws from the initial language of creation ("increase and multiply" in Gen 1:22, 28 LXX). One of the purposes of life after the flood is to refill the earth with the abundance of creatures initially conceived in Gen 1–2.[29] Noah functions as a New Adam who reestablishes Yahweh's purposes for humanity to rule over all of creation.[30] Noah's status as a New Adam anticipates the eternal life and new creation that flows from union with the final New Adam, who is Christ.[31] For the purpose of my argument, I want to

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28. On the interrelation of the plots regarding the threat of Noah's generation to the survival of the "seed" and the macro plot of humanity's return to God's creation-sanctuary, see Todd L. Patterson, *The Plot-Structure of Genesis: 'Will the Righteous Seed Survive?' in the Muthos-logical Movement from Complication to Dénouement* (Leiden: Brill, 2018), 96.

29. "Life is given a goal and a purpose after the flood with the earth being granted an atmosphere of trust and security." Peter J. Harland, *The Value of Human Life: A Study of the Story of the Flood (Genesis 6–9)* (Leiden: Brill, 1996), 142.

30. Compare with the description of Noah "ruling" over creation in language evocative of Gen 1–3 in 1QapGen II, 11–12.

31. Leander E. Keck comments, "And since Jesus is the first to be freed totally from death, he stands at the head of a whole new creation; that is, he is the New Adam." *Romans* (Nashville: Abingdon, 2005), 164.

stress the *multiplication* of life that came about by Noah's salvific work—it was an act of God's grace for *many* animals and *many* people.

Whatever grace Noah received from God is for the blessing of many. The concepts of the "one" and the "many" are united in Adam and in Christ, albeit in different ways.   Adam and Christ are both representatives, so that Adam is the type and Christ is the antitype. But Adam and Christ are also distinguished by their exceeding difference. Sin and grace do not rest in an equilibrium, and Paul makes it clear that it is grace that reigns over sin/death through Christ (Rom 5:21).[32]

The Concept of One Act of Righteousness

The text of Rom 5:18–21 transitions from the previous section with the inferential particle "therefore" (Ἄρα οὖν). The major theme of this section develops the emphasis on the abundance of grace found in Rom 5:15–17 by explaining the consequences of the actions achieved by Adam and Jesus by use of the prepositional phrase "through one" (δι᾽ ἑνὸς). But what story makes this mini-theme of "through one act" coherent? The argument set forth here suggests that this theme of "one act of obedience" coheres with the other themes in Rom 5:12–21 when it is placed on top of the subtext of Gen 6–9. This single act of righteous obedience by one person functions together with the larger cluster of themes, including the language of "reigning" and the relationship of the one/many. For Paul, Noah arguably functions as a primeval messiah figure in the sense that he was a New Adam whose one act of obedience in building the ark leads to God's plan for life.

The action of Adam is described as one act of sin or "one trespass" (Rom 5:18a). The consequence of this one act by Adam consequently led to "condemnation for all people" (v. 18a). This one act of sin by Adam is countered by Jesus's "one act of righteousness" (v. 18b). The result of this one act by Jesus is "justification and life" (Rom 5:18) and "eternal life" (Rom 5:21). It is important for this argument to highlight how Noah plays a central and patriarchal role in Gen 6–9. He appears to be the only person who receives grace and is righteous, even though there were seven other people in the ark with him (Gen 7:7). Despite the roles of others, the narrative singles out Noah so that the entire ark story revolves around him. Thus, the story of the ark is the story of Noah's one act of righteousness for the purpose of reestablishing life. Conceptually, the emphasis

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32. Charles Ernest Burland Cranfield notes "while drawing the analogy, at the same time to deny emphatically that there is even the remotest semblance of an equilibrium between them; for, as Chrysostom observes, 'Sin and grace are not equivalents, nor yet death and life, nor yet the devil and God; but the difference between them is infinite.' " *A Critical and Exegetical Commentary on the Epistle to the Romans* (London: T&T Clark, 2004), 273.

on the "life" that results from one person's act is evident in the language of Genesis 8, particularly in God's command to "go out of the ark" so that the people and animals should "increase, and multiply on the earth" (Gen 8:17; also 9:7 LXX). The point here is that the purpose of the ark was for the reestablishment of "life" for humanity and animals.

Whether Jesus's "one act" of righteousness in Rom 5:18 is limited to the cross or includes his whole life of obedience is not immediately clear.[33] However, it is noteworthy that the Letter to the Hebrews identifies Noah's entire act of building the ark, including his various related actions across many years, as a single act of faith and a single act of righteousness. This concept of a "single act" is found in Heb 11:5: "in reverent fear [he] constructed an ark"; and the prepositional phrase that follows "by this" (δι᾽ ἧς) is in the singular, referring to this construction of the ark as a single act. If the language of Hebrews (11:5) reflects a wider Jewish perspective of the lives of God's righteous people, then it would support the conclusion that the entire life of Noah and Jesus could be described as "one act" of righteousness.

The point of this last section is to demonstrate that the Septuagint's story of Noah offers the first clear picture of salvation by one act of righteousness/obedience that counters Adam's one sin. In Rom 5:12–21, one finds that there was "one act" of obedience by the "one man" Jesus as the solution to the "one act of transgression" by the "one man" Adam so that grace would "reign" over death. Adam's single act of disobedience brought sin and death into the world (Gen 2:17). But Noah offers the first and clearest example of a single act of righteousness that allowed grace to reign. The salient point is that the language in Romans 5 about Jesus performing a single act of righteousness finds strong narrative coherence when placed in the storyline of Genesis 6–9.

Summary

The conclusion of this paper is that, for Paul, Noah was a possible fulcrum of typological relationships that carried theological concepts from Adam to Christ, and vice versa. In this view, Noah's status as a "New Adam" is the boat which ferries certain concepts across typological relationships as a subtext to Adam and Christ. To be clear, Rom 5:12–21 is still a simple two-fold story that moves from Adam to Christ. But this relationship is based on a larger and longer pattern underneath it: the Adam story and the Christ story function on the surface

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33. For a recent argument for the entire obedient life of Jesus as vicarious and salvific see Brandon D. Crowe, *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels* (Grand Rapids: Baker Academic, 2017), 2. The lacuna that this present study addresses is evident in the fact that Crowe's substantial study does not mention Noah at all.

while also drawing from the Noah story as subtext. This study followed Paul's use of "types" from the OT that explain God's plan of salvation and tried to uncover what "story" lay behind the propositional theologizing in Rom 5:12–21. The story in the context of Rom 5 is the story of God's conquering grace for many through one person's act of righteousness to overcome the reign of sin/death. But this does not seem to emerge from Gen 1–3 alone, but also from Noah in Gen 6–9. It is the figure of Noah who was the New Adam, who was called by divine grace to survive God's righteous judgment of death upon all of humanity so that grace would reign for many through his single act of obedience in building the ark. The narrative of Noah and the ark was itself a story of de-creation and then re-creation. It is precisely because Noah was a New Adam who recapitulated elements of Genesis 1–3 that he could function as a narrative substructure for Paul's comparison and contrast between Jesus and Adam. Paul never explicitly called Noah an anointed figure or messiah. However, Paul calls upon the reader to consider figures such as Adam and Moses (Rom 5:14) and even invokes the reader to use typology to evaluate these figures. It is Paul who begs the reader to ask: is there a story in this text? This study suggests that the story of Noah and the ark provides a key source of coherence for the unique cluster of three themes in Rom 5:12–21: the reign of grace/death; the abundance of grace for many; and the righteous act of one person.

David H. Wenkel (PhD Aberdeen) is adjunct faculty at Trinity Evangelical Divinity School.