

post-Damascus rereading of Psalm 8 (and its relationship to Gen 1; 3),<sup>140</sup> the texts begin to tell a remarkable story—a story of the enthronement, abdication, and reenthronement of God’s people as God’s representatives within his kingdom. God’s people do have a hope of glory—not just to reflect the glorious presence of God but to be the fullest expression of true humanity in their vicegerency with the Son of God. This narrative substructure of glory will become clear on examination of the critical δόξα texts in Romans, to which we now turn.

**3.3.1. Adam/humanity forsake the glory of God.** What, then, is the glory of God that humanity exchanged and thus lacked? For most scholars it is, without question, the visible manifestation of the presence of God. Moo describes τὴν δόξαν τοῦ ἀφθάρτου θεοῦ in Romans 1:23 as the “*splendor* and majesty that belong intrinsically to the one true God”<sup>141</sup> and τῆς δόξης τοῦ θεοῦ in Romans 3:23 as the “magnificent presence of the Lord.”<sup>142</sup> Dunn maintains his understanding of glory from Romans 1:23 to Romans 3:23, having defined δόξα in Romans 1:23 as “the *awesome radiance* of deity which becomes the visible manifestation of God in theophany and vision.”<sup>143</sup> Käsemann describes this glory as “*the radiance . . . which awaits the justified in heaven*”;<sup>144</sup> according to Fitzmyer, it is “*the radiant external manifestation of his presence*.”<sup>145</sup> Richard Gaffin, who shares this view, writes, “Having so drastically defaced the divine image, they have, without exception, forfeited the privilege of *reflecting his glory*.”<sup>146</sup> The list could go on. This is not to suggest that these are not viable options. Indeed, they make good sense, given the Damascus Christophany and the clear use of *glory* as visible splendor in 2 Corinthians 3, a text to which I will turn anon.

Two cautionary points must be made here. First, given the multiple denotative variations of δόξα as it pertains to God and the entire lack of denotative variations of δόξα when applied to humanity in the LXX, as demonstrated in chapter two, one should not assume that the glory of God in Romans, and especially in Romans 1:23 and Romans 3:23, refers to the

<sup>140</sup>See Wright’s discussion of “Plight and Solution” in 2013a: 747-71.

<sup>141</sup>Moo 1996: 108; emphasis mine.

<sup>142</sup>Moo 1996: 226.

<sup>143</sup>Dunn 1988a: 168, 59; emphasis mine.

<sup>144</sup>Käsemann 1980: 94; emphasis mine.

<sup>145</sup>Fitzmyer 1993: 283; emphasis mine.

<sup>146</sup>Gaffin 1993: 348.

visible, manifest presence of God with which humanity was originally endowed and thus lost. Second, given the dubiousness of Paul articulating the motif of the loss of an Adamic glory only found in later Jewish texts, as argued above, the rationale for understanding “the glory of God” in Romans 3:23 as Adam’s prefall visible splendor is thus entirely speculative.<sup>147</sup> Though the paradigmatic representative of male and female (אָדָם in Gen 1:26) stands behind πάντες in Romans 3:23, as it did the third-person plural of ἀλλάσσω in Romans 1:23, Adam’s loss of an outer garment of glory does not. Humanity in Adam abdicated their throne and the glory with which they were crowned, the glory of God in which they shared.<sup>148</sup> “Falling short of” or “lacking”<sup>149</sup> the glory of God meant for the apostle exceedingly more than Adam losing his luster. It was Adam/humanity losing his/their crown.

Rather than these two commonly held assumptions, I suggest this: because Genesis 1:26-28 is echoed in Romans 1:23, and because Genesis 1:26-28 is textually and thematically parallel to Psalm 8:5-9 LXX, and because Romans 1:23 and Romans 3:23 refer to the same event, all of which I have demonstrated above, we can *therefore* argue that Genesis 1:26-28 and Psalm 8:5-9 LXX together form the textual and thematic backdrop to the narrative echoed in Romans 1:23 and Romans 3:23: the creation of humanity in God’s image and with the endowment of God’s glory as God’s representatives within his kingly realm. Romans 1:23 and Romans 3:23 both describe humanity’s *intended* identity and purpose as God’s vicegerents by describing its exchange of and thus loss of God’s glory—the glory that the son of man in Psalm 8 is intended to possess.

Romans 1:23 fits within the larger discourse framed by Romans 1:18-25.<sup>150</sup> Here Paul sets the stage for humanity’s rebellion against God and rejection

<sup>147</sup>This is not to suggest that there is not overlap between the presentation of Adam in Paul (esp. Rom 5:12-21; 1 Cor 15:21-28) and in Apocalypse of Moses/Life of Adam and Eve. Most significantly, both accounts associate the *imago dei* with dominion; see Apoc. Mos. 10-12; 39; Levison 1988: 164-67, 185; Levison 2004: 519-34.

<sup>148</sup>See Byrne 2007: 125.

<sup>149</sup>The majority of contemporary versions translate ὑστεροῦνται as “fall short of,” given the genitive following the verb. The KJV and WEB have “come short of,” and only the NJB has “lack”—the gloss used in nearly every other New Testament use of the verb. “Lack” is most appropriate here as well, despite the verb-genitive construction, as “fall short of” merely obfuscates Paul’s dense phraseology and theology. “Fall short of” is not used as a gloss for ὑστερέω at any other place in any translations of either the LXX or GNT.

<sup>150</sup>Rom 1:18-25 is a text questioned most recently and notably by Douglas Campbell, who suggests that Paul was using the rhetorical device of “speech in character.” Rather than

of its created purpose and consequently the need for the redemptive work of death and resurrection on the part of the Messiah.<sup>151</sup> Romans 1:18-25 is the part of the story in which mankind rejects its created purpose, namely to worship and serve the Creator, by instead worshiping and serving the creation (Rom 1:25). Man “exchanged the glory of the immortal God for the likeness of the image of mortal man and animals and reptiles” in Romans 1:23, thereby abdicating the throne of dominion originally established for him at the time of creation (Gen 1:26-28; Ps 8:7 LXX).<sup>152</sup> As Ortlund writes, “We stopped resembling the Creator and started resembling the creation. We became sub-human.”<sup>153</sup> From creation onwards, every person could know God and honor him as such (Rom 1:19-21) but chose instead to disregard their created duty and gave glory where the least glory was due (Rom 1:21-25).<sup>154</sup>

This abdication of the throne is again expressed in Romans 3:23, in which the “they” of Romans 1 is explicitly “all (humanity)” (and “all humanity” will be viewed as “in Adam” in Rom 5). Everyone sinned (πάντες γὰρ ἥμαρτον), which is to say that everyone “exchanged the glory of the immortal God for images of corruptible animals” (Rom 1:23), and everyone

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espousing the content of Rom 1:18-25 (Rom 1:18–3:20), Paul was establishing it as a misguided understanding—an understanding he would then go on to refute; see Campbell 2009: 519-41. On the basis of the criticisms put forth by Macaskill (2011), I also am unpersuaded by Campbell’s suggestion.

<sup>151</sup> Ἄμαρτία does not appear until Rom 3:9 but is nevertheless the focus of Rom 1:18-32; see Wright 2002: 430, 457.

<sup>152</sup> Wolter (2015: 388-92) makes an interesting though ultimately unpersuasive assessment of God’s glory here. He begins in Rom 4:20 by suggesting that the phrase “[Abraham] gave glory to God” is synonymous with “[Abraham] believed God was God”; “Abraham believes in the promise, because he believes that God is God” (389). Wolter then works backwards to Rom 1:23 and suggests that, on the basis of Abraham giving “glory to God” (aka “believing God is God”), the Gentiles in Rom 1:23 make the same mistake: they fail to believe that God is God. Though Abraham undoubtedly did believe that “God is God,” such belief is not necessarily synonymous with “giving glory to God,” aka praising, exalting, or honoring God on the basis of the fact that he is God. Moreover, the exchange of God’s glory in Rom 1:23 is irreducible to a lack of belief that God is God. Lack of belief is certainly fundamental to the exchange of glory, but it is not synonymous with the exchange of glory.

<sup>153</sup> Ortlund 2014: 117. I will return to Ortlund’s work on Rom 8:30 at length in §§6.3 and 7.2.

<sup>154</sup> Schreiner (1998: 88) is one of only a few commentators who properly define sin as the lack of giving God glory, stating: “Failing to glorify God is the root sin. Indeed, glorifying God is virtually equivalent with rendering him proper worship since Paul describes (v. 25) the same reality as surrendering the truth of God for worship of the creature. . . . Sin does consist first and foremost in acts that transgress God’s law. . . . These particular acts are all rooted in a rejection of God as God, a failure to give him honor and glory.”

now bears the consequences of this sin by lacking the glory of God (καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ).

The narrative substructure of glory, and particularly Adam/humanity's rejection of glory, which Paul begins in Romans 1:23 and continues in Romans 3:23, resurfaces again in Romans 5:12-21. Δόξα and δοξάζω are both absent from Romans 5:12-21, but that Adam's disobedience was his abdication of his throne is not. Rather than δόξα and δοξάζω, Paul uses βασιλεύω (Rom 5:14, 17 [2x], 21 [2x]; also Rom 6:12), a word with implicit significance here due to the fact that it occurs only here in Romans and occurs in this passage with notable frequency. Roy Ciampa notes that few scholars have acknowledged the importance of this fact.<sup>155</sup> In this text, Paul uses βασιλεύω to describe death's dominion, which existed in place of Adam's (and all humanity in Adam's) intended dominion over creation.<sup>156</sup> In Romans 5:12-21 it is not Adam who reigns but ὁ θάνατος (Rom 5:14, 17), οἱ τὴν περισσειάν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες (Rom 5:17), ἡ ἁμαρτία (Rom 5:21), and ἡ χάρις (Rom 5:21). Nevertheless, Adam's intended reign is implied in Romans 5:12 by the link between the presence of sin to Adam and the presence of death to sin. Had humanity in Adam not "exchanged the glory of the immortal God" (Rom 1:23) and come to "lack the glory of God" (Rom 3:23), humanity would reign, and sin and death would be nonexistent.

Though the subjects of the narrative are identified rather cryptically as "they" in Romans 1:23 and "all [humanity]" in Romans 3:23, in Romans 5:12 those subjects become explicit: "all who sinned," that is, all humanity in Adam. It was no longer merely "man" (ἄνθρωπος) in Psalm 8:5 LXX who was crowned with glory and honor and given dominion over creation, but the Adam (ἄνθρωπος) of Genesis 1:26. And it was under Adam's feet that God had put all things (πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ) in Psalm 8:7 LXX. In Romans 1:23 and Romans 3:23 we see that, though this was the case at creation, Adam/humankind grievously rebelled. By exchanging the glory of God for that of the created world, Adam/humankind ultimately abdicated his God-given throne and invited sin and death to

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<sup>155</sup>Ciampa 2013: 107.

<sup>156</sup>Here a shift occurs in the use of the Adamic figure. Whereas in Rom 1:23; 3:23 Adam's creation in the image and glory of God was paradigmatic for that of all humanity, in Rom 5:12-21 Adam's rejection of that image and glory was etiological for humanity.

reign in his stead (explicit in Rom 5:12, 17, 21). He rejected his created role as God's vicegerent over creation.

What then does this say about Paul's use of *glory* in Romans 1:23; 3:23? First, it is not a visible shining light that Adam loses in Romans 3:23, or "the awesome radiance of deity which becomes the visible manifestation of God in theophany and vision," as Dunn describes it.<sup>157</sup> Second, rather, it is the glory with which mankind is crowned—the glory man has as mediator between God and his creation, as God's keeper of creation, as his vicegerent on his royal throne. This is the glory, the honor, that man rejects and forsakes for another (Rom 1:23, 25), and the glory of God in which all humans were created to participate but have chosen instead to forsake by rejecting their created purpose.

**3.3.2. *The glory of Israel.*** Israel, too, has a leading role in Paul's narrative of glory in Romans. Paul mentions Israel's glory in Romans 9:4, Israel's rejection of that glory in Romans 1:23, and Israel's redemption to glory in Romans 9:23. Because Paul reveals more about the nature of Israel's glory in Romans 1:23, I begin there with Israel's rejection of glory before examining their original possession of glory in Romans 9:4 and restoration of glory in Romans 9:23.

In Romans 1:23 Paul alludes also to the golden calf episode of ancient Israelite history, as it is recorded in Psalm 105:20 LXX and Jeremiah 2:11. As noted above, not all agree that Paul implicates Israel in Romans 1, which then raises the question of why Paul alludes to this Israelite narrative. According to Fitzmyer, Paul alludes to these texts in order to apply the ideas to the pagan world.<sup>158</sup> And, as I noted above, Stowers and Eisenbaum, among others, reject the idea that Paul is implicating Israel in this section. But as Jewett notes, "Since every culture displays evidence of suppressing the truth by the adoration of perishable images, demonstrating that the perverse will to 'change the glory of the imperishable God' is a universal problem, the gospel elaborated in this letter has an inclusive bearing."<sup>159</sup> His assessment is preceded by Käsemann's similar conclusion: "Precisely the point of the verse is that Paul extends to the whole human race what

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<sup>157</sup>Dunn 1988a: 59.

<sup>158</sup>Fitzmyer 1993: 271.

<sup>159</sup>Jewett and Kotansky 2007: 162; see also Cranfield 1975: 105.