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The Human and the Creation in Relation to the Narrative of the Divine

An Ecological Reading of the Letter to the Romans in Comparison
with 4QInstruction

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Abstract

The aim of this study is to elaborate on an ecological reading of Romans in comparison to 4QInstruction.

In a literary analysis, recognizing figurative language, intertextuality and conceptual metaphor theory, the underlying framings of a Divine Narrative in Romans and 4QInstruction is uncovered. It is illuminated how the framings of a Divine Narrative affects the understanding of the human and her relationship to the Creation. The basic notion is a recognition of a cosmological dualism and an eschatological expectation which affects both the human and the Creation. There are notions of an ethical dualism, an epistemological division of humanity, and a recognition of human responsibility in relation to the divine.

The framings of a Divine Narrative are compared for an ecological reading. The ecological approach highlights the ethical aspects of environmental issues. The study concludes that it is possible to frame an eschatological ecoethics in Romans. This implies that the human must care for Creation, not for the sake of Creation but for other humans and because of the will of God.

In addition, this study shows that influences from Early Judaism are relevant and should be taken into consideration for an ecological reading of Romans.

Key words: Romans, 4QInstruction, conceptual metaphors, figurative language, intertextuality, narratives, ecotheology, ecoethics.

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1 Introduction

The ecological, or green, readings of Scripture have become increasingly common and it is a relevant topic for religious communities in the wake of climate change. Over recent decades, Paul – one of the major contributors to the New Testament – has become a Scholar’s subject of choice in regards to ecological interpretations. The Letter to the Romans 8:19–22 is central in several studies.¹ Harry Alan Hahne even states that the passage “is the most important passage expressing the Apostle Paul’s theology of the present condition and eschatological hope of the natural world.”² Scholars have related the passage to Jewish Scripture and other texts from the Second Temple Period.

The Dead Sea Scrolls, a collection of texts discovered in the 20th century, offered new insights on Early Jewish faith and tradition in the Second Temple Period. It was not before, however, the turn of the millennium that 4QInstruction, a collection of texts from the Dead Sea Scrolls, was made public. Comparisons have already been made between the Letters of Paul and 4QInstruction.³ 4QInstruction is categorized as sapiential and characterized by ethical exhortations, alongside apocalyptic motifs, and eschatological convictions.⁴ The Pauline Letters are not seldom characterized by similar traits.⁵ In Rom 1:20–21, Paul elaborates on the ethical principles that follow the divine revelation, in relation to the eschatological realization.

In this study I am going to elaborate on a green reading on Paul, based on a comparison between Rom 1:20–21, 8:19–22 with 4QInstruction. Can the narratives of 4QInstruction add anything to a green reading of Romans? I am interested in the framings of the interaction between humanity, the divine and the Creation and how this affects the shaping of the concept of ethics. Could it be possible to apply that concept of ethics onto a green reading of Romans?

¹ A selection of these studies is presented in 2.1.1.

² Harry Alan Hahne, *The Corruption and Redemption of Creation: Nature in Romans 8.19–22 and Jewish Apocalyptic Literature* (London: T&T Clark, 2006), 1.

³ For example: 4Q416 II 21 and 1 Thess 4:4 on the term σκεῦος, see Menahem Kister, “A Qumranic Parallel to 1 Thess 4:4? Reading and Interpretation of 4Q416 2 II 21,” *Dead Sea Discoveries* 10, no. 3 (2003): 365–370, accessed December 2, 2020, <https://www.jstor.org/stable/4193290>; justification in Gal 2:16 and 4Q417 2 i 16; 4Q418 7a 2; 4Q418a 22 5, see Jean-Sébastien Rey, “4QInstruction and its Relevance for Understanding Early Christian Writings,” trans. Gladys Gordon-Bournique, in *Jesus, Paulus und die Texte von Qumran*, ed. J. Frey and E. E. Popkes; WUNT II/390 (Tübingen: Mohr Siebeck, 2015), 359–81; parallels between 4Q417 1 i 27 and 2 Cor 11:24, see Daniel J. Harrington, S.J., *Wisdom Texts from Qumran* (New York: Routledge, 1996), 87.

⁴ Torleif Elgvin, “The Mystery to Come: Early Essene Theology of Revelation,” in *Qumran Between the Old and New Testaments*, eds. Frederick H. Cryer and Thomas L. Thompson (Sheffield: Sheffield Academic, 1998), 131. Harrington, *Wisdom Texts*, 41.

⁵ Hahne, *The Corruption*, 226–27; Troels Engberg-Pedersen, *Cosmology and Self in the Apostle Paul: The Material Spirit* (Oxford Scholarship Online: 2010) doi: 10.1093/acprof:oso/9780199558568.001.0001, 35.

1.1 Aim and Research Questions

The aim of this study is to explore and compare how framings of the Divine Narrative in Romans and 4QInstruction affects the understanding of the human and her relationship to the Creation. The comparison is then used to elaborate on the possibilities of formulating an ecological reading of Romans. By doing this, Jewish influences on a green reading of Romans can be highlighted.

The research questions and sub questions are as follows:

- What roles do the human and the Creation have in the Divine Narrative, as framed in Rom 1:20–21, 8:19–22, and 4QInstruction?
 - What is the Divine Narrative in Rom 1:20–21, 8:19–22 and 4QInstruction?
 - What conclusions can be drawn on the ethical principles for humans in their roles in the Divine Narratives of Rom 1:20–21, 8:19–22 and 4QInstruction?
- How can an ecological reading of Rom 1:20–21 and 8:19–22, based on a comparison with 4QInstruction using the results from the first question, be formulated?

1.2 Theoretical Framework and Method

1.2.1 Narratives

The theoretical approach for this study is that Romans and 4QInstruction consists of narratives that move beyond the written word. Narratives can be understood to be everywhere, constructing our understandings of the world and how we orientate ourselves in life.⁶ They can be framed in texts and reflect the mind of the author and the world in which they were written.⁷

⁶ Dorothea Erbele-Küster, “A Short Story of Narratology in Biblical Studies,” in: *Religious Stories We Live By: Narrative Approaches in Theology and Religious Studies*, eds. R. Ruard Ganzevoort, Maaik de Haardt, and Michael Scherer-Rath (Leiden: Brill, 2014), 75.

⁷ John H. Hayes and Carl R. Holladay, *Biblical Exegesis: A Beginner's Handbook* (London: Westminster Knox, 2007), 91.

Melanie Johnson-DeBaufre refers to the work of Richard Hays, who regards Paul as a character in a macro narrative of the Pauline Letters.⁸ The idea is that the Pauline Letters are reflections of the mind of Paul. The texts are therefore windows through which a macro narrative, one that reaches beyond the text can be observed.

The approach demonstrated by Hays can be applied to 4QInstruction. 4QInstruction is fragmented, and it can be considered difficult to understand certain fragments in relation to the closest literary context. The different fragments and layers of the text are dated differently, and there are various authors attributed to the various fragments. By shifting focus, the fragments can be understood to be reflections of a macro narrative, one that reaches beyond the text, and one originating in the mind of the author.

One part of the macro narratives is the focus for this study. This part is referred to as the Divine Narrative. The Divine Narrative is an abstract web of narratives and convictions about God, the divine on a cosmological level, and a reality beyond the control of humans. It is the story about the great drama described in Scripture, orchestrated by God. It is the narrative in which humanity and Creation exists. It is about the redemptive story, about salvation and the main acts of divine and supernatural entities. The Divine Narratives have, to reiterate, their origin in the mind of the authors, and are reflected in the texts.

In narrative criticism, the focus is on the implied author, which can be defined as the theoretical construction of the author based on the narrative, and knowledge about the historical context in which the text presumably was produced.⁹ In this study, a similar theoretical approach is acknowledged, stating that the author emerging in the narratives is the implied author. Likewise, the audience is understood as the implied audience. In 4QInstruction, the implied author is to regard as a collective term, referring to the different authors. These authors make up a cohesive narrative in the text, in its current shape, used for this study.

The ideas of how narratives function and are defined are functioning as a theoretical framework for this study. The approach both explains and frames the aim and the first research question. The analysis is made based on this understanding of narratives.

⁸ Melanie Johnson-DeBaufre, "Narrative, Multiplicity, and the Letters of Paul," in: *The Oxford Handbook of Biblical Narrative*, ed. Danna Nolan Fewell (Oxford: Oxford University, 2016), 363, accessed September 15, 2020, doi:10.1093/oxfordhb/9780199967728.001.0001.

⁹ Paula Gooder, *Searching for Meaning: An Introduction to Interpreting the New Testament* (Louisville: Westminster John Knox, 2009), 81.

1.2.2 Conceptual Metaphor Theory

The basic understanding of the conceptual metaphor theory is that the human languages are filled with metaphors created by human cognition to understand, explain, and sort the abstract. The theory was presented by George Lakoff and Mark Johnson.

Cognitive mapping takes objects, everyday impressions, spatial conception, and bodily experiences and places those concepts on the abstract to grasp what lies outside the border of our cognitive ability to fully understand or communicate. This is further explained by referring to the ‘*source domain*’ which represent the objects, concepts and words used as metaphors and the ‘*target domain*,’ which is the abstract we want to understand. One example is the phrase ‘*life is a gambling game*’ in which the phrase ‘*gambling game*’ is taken from the source domain and applied to the concept of life in the target domain. The metaphor is conceptualizing the fact that life, for example, is unpredictable.¹⁰ This kind of categorization and sorting by our cognitive ability is shaped by the context, as the concepts in the source domain are based on objects in our surrounding, which are known to us and therefore increasingly tangible. The categorization is also made based on human experiences and can thus be contextually bound.

The biblical texts demonstrate that there are instances in which some metaphors can be considered both conceptual metaphors and non-metaphors. This understanding is presented by Troels Engberg-Pedersen. Engberg-Pedersen argues the case for a double perspective on Paul, meaning that metaphors used by Paul can have a literal and conceptual aspect. One example is the expression *being in Christ*, which refers both to the conceptualization of community, and the physical reality of belonging to the spiritual body of Christ by having received πνεῦμα, spirit.¹¹

Literary metaphors and other types of figurative language are not conceptual metaphors. They can, however, be used to further explain and concretize the conceptual metaphors or abstract matters.

In this study, conceptual metaphors which are used to frame a Divine Narrative is selected and analysed with the aim to understand what they conceptualize.

¹⁰ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: The University of Chicago, 1980), 51.

¹¹ Engberg-Pedersen, *Cosmology*, 1.

1.2.3 Figurative Language

Figurative language is used to conceptualize an abstract notion or explain something in alternative words. The use of figurative language can be understood through semiotics.¹²

Signs are physical objects or components that humans can comprehend through our cognitive ability, but that are describing or referring to something else. Denotation is the referencing to the physical object or component, an example of which being a picture of a tree denoting the physical object of a tree. The term connotation is defined as one that describes instances in which the abstract notion of a sign can be associated with the physical object. For example – a tree can be associated with growth, life, nature, animals, and shadow. A literal metaphor is describing, figuratively, in item by referring to something else.

In this study, figurative language, which are used to frame a Divine Narrative, are selected and analyzed with the aim to understand what they describe or conceptualize.

1.2.4 Intertextuality

The concept of intertextuality was established by Julia Kristeva in 1967. Simply, it states that a text is interconnected to other texts previously written. Intertextuality between texts can be made with awareness by an author who uses the content from other texts to shape their own work and add additional layers to the text, which affects the understanding and interpretation of the reader. An existing piece of text can be quoted or in other ways repurposed by the user to meet other needs.¹³ Additionally, the reader is interpreting the text from the subjective notion and knowledge, and therefore it is possible for interconnections to be found in other sources, ones of which could be incorporate subtly into the text, or not considered by the author altogether.¹⁴

An allusion is an example of an intended intertextual parallel. The aim of the allusion is that the reader can recognize the allusion and identify the prior text. An allusion can be a rewrite of the original text, but the aim is yet to point back to the prior source. For the reader to identify an allusion, the author must be aware of the context and level of knowledge of the

¹² See Liong Kyong Kim, *Caged in Our Own Signs: A Book About Semiotics* (Noorwood: Ablex, 1996).

¹³ Geoffrey D. Miller, "Intertextuality in Old Testament Research," *Currents in Biblical Research* 9:3 (2011): 284, accessed October 26, 2020, doi: 10.1177/1476993X09359455.

¹⁴ Miller, "Intertextuality in Old Testament," 284.

audience.¹⁵ Moreover, the author carefully must formulate the allusion in such a way that it stands out and can be identified.

Echoes are not necessarily intended like allusions; they can be the result of an unconscious act from the author. When a text is produced and shared, it is present in the contemporary context. These fragments, ideas, and matters are shared verbally or in written text. These can be picked up and used by an author who even might be unaware of its origin. The author may be carrying several echoes deriving from discussions, stories, letters, or conversations. Echoes can, however, be intended. Echoes are not depending upon the reader to draw a parallel to the original source. It may even be difficult to identify an echo in a text.¹⁶ The purpose is not for the reader to use the definition or understanding of the echo in its original source in order to understand the text in question.

The work *Echoes of Scripture in the Letters of Paul* by Richard Hays from 1989 is considered vital for the development of intertextuality in the field. According to Hays, the Pauline Letters are formulated from the perspective and influence of Jewish Scripture and tradition. The influence is found in Paul's texts in form of metaphors, new figurations, and fragments but also connected to a certain passage or narrative.¹⁷ Paul is using the narratives of Jewish Scripture and tradition to formulate his own convictions and framework. This is a rhetorical strategy which assumes that the reader is going to draw connections to a previous source.¹⁸

In this study, intertextual similarities, which have been identified by other scholars, are highlighted to exemplify, and explain the use or meaning of figurative language and conceptual metaphors in the narratives.

1.2.5 An Ecological Approach

Ecological theology is a contextual theology that seeks to highlight the ecological wisdom in the historical and contemporary Christianity and to criticize what is not compatible with the current environmental crisis.¹⁹ For this study, the theoretical approach in regards of an

¹⁵ Christopher A. Beetham. *Echoes of Scripture in the Letter of Paul to the Colossians*. Biblical Interpretation Series 96. (Leiden: Brill, 2008), 16–20.

¹⁶ Beetham, *Echoes of Scripture*, 16–20.

¹⁷ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University, 1989), 155.

¹⁸ Hays, *Echoes of Scripture*, 15.

¹⁹ Ernst M. Conradie, *Christianity and Ecological Theology: Resources for Further Research*, vol. 11, *Study Guides in Religion and Theology* (Stellenbosch: Sun, 2006), 3. This definition is used in this study, but it is not the only definition of ecological theology. Horrell, Hunt and Southgate include readings that are in so

ecological reading of Paul, is based on David Willebrand's claim that "...an ecological reading of Paul needs to deconstruct and put aside our contemporary framing and try to reconstruct ancient notions and framings of the issue."²⁰

Firstly, anachronism should be avoided. This means that the reading should not be based on questions regarding the current environmental crisis. The crisis is contemporary and has its roots in the Industrial Revolution (c.1760 - 1840,) and the rapid developments in science and technology, seen across the West within this time period. Those topics are not applicable to the context of Antiquity. This approach differs in some regards from the two major projects that have attempted to frame ecological biblical hermeneutics, the Earth Bible Project, and the Exeter Project. Both projects have developed several ecological principles which are used in biblical exegesis. This approach has been criticized for the risk of subjectivity in the interpretation when bound to a contemporary set of principles.²¹ Jeffery S. Lamp draws from both the Earth Bible project and the Exeter Project when he concludes that the current crisis must be the outset for an ecological reading.²²

Equally, the historical context of the biblical text's approach appears to be one that does not explicitly formulate a concern for ecological issues. Wiljebrand is questioning this, and states that ecological issues were a concern in Antiquity.²³ Based on that, it is possible to find relevant parallels between the biblical text and the current environmental crisis. This is motivated through the second point of the theoretical approach. On the one hand, the human experience of life, being restricted to the physical and biological reality is the same. Water pollution, infertility, death, and hunger are issues that can be connected to human action, which were acknowledged in antiquity and in the contemporary time. On the other hand, the idea of what is considered as ecological should be challenged and broaden beyond our contemporary framing. This includes the insight that the whole concept of environmental crisis could be seen as contextual, in regards of that it could be called a moral crisis or a justice crisis, with the consequence of climate change. This conception shifts the focus from

called resistance to green readings when mapping out eco theological approaches in David G. Horrell, Cheryl Hunt, and Christoffer Southgate, *Greening Paul: Reading the Apostle in a Time of Ecological Crisis* (Waco: Baylor University, 2010), 11–47.

²⁰ David Wiljebrand, "Framing the 'Ecological Crisis' Now and Then: A Call for Historical Approach for a Green Reading of Paul" (paper presented at the Bible and Ecology Session at ISBL, Helsinki, 31 of August 2018).

²¹ Conradie, *Christianity and Ecological Theology*, 70–75.

²² Jeffery S. Lamp, *Hebrews: An Earth Bible Commentary: A City That Cannot Be Shaken* (London: T&T Clark, 2020), 8.

²³ Wiljebrand, "Framing the Ecological Crisis."

the scientific approach to a cultural one.²⁴ The predicament is not the result of scientific studies but how and why humanity reacts. The main issue today is the challenge of human behavior itself. It is not solely about the threatening of humanity by an external force beyond our control, but in fact, the lack of moral consensus and collective action to prevent climate change. By shifting the focus to the moral aspect of the ecological debate, it is easier to discern ecological concepts in the biblical narrative and find parallels to the contemporary crisis. A reading focused on the ethical and moral aspects of the relationship of humanity and Creation could then be considered as an ecological reading.

With that said, based on the definition of ecological theology formulated in the beginning of this paragraph, the term ecological in this context carries a positive approach. An ecological reading should be a reading that seeks to understand the relationship between the human and the Creation from the viewpoint that it *can* say something that supports the protection of the environment for example.²⁵ It does not mean that the reading is made from the conviction that the text already fits into that definition nor that the interpretation is made with the aim to force it into an ecological reading. The conclusion could then be that the text in question is not adding anything to the ecological discourse. The definition of the ecological reading is therefore not dependent on the conclusion but the theoretical viewpoint.

1.2.6 A Summary and Formulation of Methods

As this study consists of three parts and different methodological approaches, an additional formulation of methods is needed to summarize and explain how this study is made. The analysis is made in three steps, in which each build on each other, resulting in a three-step figure.

First, a literary analysis is made on Rom 1:20–21, 8:19–22 and 4QInstruction to identify figurative language and conceptual metaphors. Meaning that the written text is subject for the analysis. The words or phrases that initially appear to be of significant importance to understand when framing the Divine Narratives, and the roles of humanity and Creation in that narrative, are selected. These phrases or words are referred to as key components.

²⁴ Wiljebrand, “Framing the Ecological Crisis.”

²⁵ This approach is found in for example the Earth Bible Project, see Horrell, Hunt, and Southgate, *Greening Paul*, 33–47., and in Barbara R Rossling, “Climate Change and Exegetical, Hermeneutical and Homiletical Praxis,” in: *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie, and Hilda P. Koster (London: T&T Clark, 2020), 579.

The selection of key components is ascertained through a close study of the text. Bible commentaries, previously made studies, and other academic text can be taken into consideration to highlight key components whose meaning might be unclear, or considered to be vital in order to understand the Divine Narrative. The literary context is also taken into consideration in the selection of key components. In addition, any instances of figurative language, or conceptual metaphors in 4QInstruction which are similar to the key components identified in Romans are selected.

The selected key components are then analyzed with the aim to frame the roles of humanity and Creation in the Divine Narrative. Conceptual metaphor theory and the understanding figurative language are used to explicate their meaning. The analysis is made, taking the narrative of the text itself combined with and the literary context into consideration. The works previously made by scholars are used and compared to elaborate on plausible interpretations of the key components. Intertextual parallels, which have been identified by other scholars, are highlighted to both exemplify, and explain, the use or meaning of figurative language and conceptual metaphors in the narratives.

Furthermore, these observations are used in the comparison, step two of the analysis, to map out possible influences from Jewish literature and tradition on the framings of a Divine Narrative. In the comparison, the intertextuality illuminated, can identify how Romans and 4QInstruction have similarities with the same texts.

The comparison is used to summarize and identify similarities and dissimilarities between Rom 1:20–21, 8:19–22 and 4QInstruction. This is made by listing the key components and comparing them to each other, using the results from the previous analysis.

The third step is to formulate an ecological reading. The formulation is based on the ecological approach stated above, and the comparison of Rom 1:20–21, 8:19–22 and 4QInstruction. Firstly, environmental issues are identified to highlight an environmental reflection in the texts. Secondly, the aim is to construct a reading focusing on the ethical aspects of the relationship between humanity and Creation in their roles in the Divine Narrative. These two steps are then taken into consideration to formulate an ecological reading of Rom 1:20–21, 8:19–22, as the final step of the analysis.

1.3 Delimitations

This study is made on Romans in its original language of koine Greek and the version offered in *Novum Testamentum Graece* by Nestle Aland, the 28th edition.²⁶ Textual criticism is not taken into consideration.

For this study, the texts of 4QInstruction featured, are the same as those in the Swedish translation published by Biblakademiförlaget, which are: 4Q416–4Q418, 4Q423.²⁷ This work will refrain from featuring a text-critical analysis. Therefore, there will be no elaboration on the fragments being constructed correctly.²⁸ The analysis is made on different translations, featured in the secondary material, used in the analysis of 4QInstruction.²⁹ The original Hebrew text found in the Dead Sea Scrolls is not used. Linguistic comments in secondary material will be taken into consideration and used, only if deemed relevant for the analysis.

There will also not be an analysis of the stoic, gnostic, Greek, or Roman influences on the Pauline Letters. Instead, the focus is on apocalyptic motifs, eschatology, cosmology, and wisdom texts from the Jewish tradition, mainly Hellenistic Judaism. The aspects of Jewish Law or concepts of purity are not going to be discussed.

The intertextual analysis is made in relation to wisdom literature and apocalyptic texts from the Hellenistic era up until the writing of the Pauline Letters. The Hebrew Bible is also subject for an intertextual analysis. There will be no comparison of Romans with other New Testament texts, besides the Pauline Letters.³⁰

²⁶ *Novum Testamentum Graece*, pub. Eberhard Nestle and Kurt Aland, 28 rev. ed. (Stuttgart: Deutsche Bibelstiftung, 2012).

²⁷ Mikael Winninge, ed, *Dödahavsrollarna: i svensk översättning* (Uppsala: Biblakademiskapet, 2017.) 1Q26 and 4Q415 is not included in this study. 1Q26 is a small fragment, overlapping with parts of 4Q423. 4Q415 is deemed as not relevant for this study.

²⁸ When analyzing 4QInstruction, the topic of textual criticism is partially unavoidable because it is put together by fragments. Comments are given on some text-critical issues in the notes of the analysis, to give some background information to the different texts. One framing of the main issue of the 4QInstruction is given by Matthew J. Goff who states “The fragments of 4QInstruction derive from seven or perhaps eight copies of the work. [...] The multiple copies of 4QInstruction often produce a synoptic situation, in which several versions of the same passage are attested. This allows poorly preserved passages to be reconstructed through other attestations of the same text.” See, Matthew J. Goff, *4QInstruction*, vol. 2, *Wisdom Literature from the Ancient World* (Atlanta: Society of Biblical Literature, 2013.) 3.

²⁹ The works referred to have, in most cases, their own translation of the text. The different translations may differ based on how the scholar in question has arranged the fragments. A list of translations, of the most important texts for this study –4Q416 1, 4Q417 1 i, 4Q418 69 ii +60, and 4Q423 1–2, are presented in the appendix. The cohesive translations given by Matthew J. Goff in *4QInstruction*, and Florentino García Martínez and Eibert J.C. Tigchelaar, ed, *Dead Sea Scrolls Study Edition*, (Leiden: Brill, 1999). *ProQuest Ebook Central*, accessed January 16, 2021, <http://ebookcentral.proquest.com/lib/boras-ebooks/detail.action?docID=253461>. Martínez and Tigchelaar are treated as primary material, giving a full uninterpreted translation.

³⁰ This refers to what commonly is considered to be the authentic work of Paul: Romans, 1–2 Corinthians, Galatians, 1 Thessalonians, Philemon, Philippians.

1.4 Disposition

Chapter 2 presents a contextualization of the study. An overview of previous research on the topic is also featured. Next, a background is given on Romans in the Pauline context, and on 4QInstruction in relation to the Dead Sea Scrolls.

Chapters 3 and 4 are the initial part of the analysis of the study and focuses on the first research question and its sub questions. In chapter 3 an analysis is made on Rom 1:20–21 and 8:19–22. In chapter 4 an analysis is made on 4QInstruction. Key components used to describe the roles the human and the Creation in the Divine Narrative are analyzed.

Chapters 5 and 6 are the second part of the analysis of the study and focuses on the second research question. In chapter 5, a comparison is made based on the analysis in chapter 3 and 4. In chapter 6 the conclusions from chapter 5 are used to elaborate on the possibilities of making a green reading of Rom 1:20–22 and 8:19–22.

In chapter 7 a discussion of the analysis is made, and the main conclusions of the research questions are presented.

2 Contextualization

2.1 Previous Research

There are no major studies on 4QInstruction in relation to Romans for an ecological reading.³¹ Relevant research for this thesis is divided into two parts. Part one focuses on studies on parallels between 4QInstruction and the Pauline Letters. Part two gives an overview of ecological readings of Romans.

2.1.1 4QInstruction and the Letters of Paul

One significant topic in the study of Paul in relation to 4QInstruction is the understanding of πνεύμα, spirit, and σάρξ, flesh. Jörg Frey was one of the first to read Paul in the light of 4QInstruction.³² He argued that the term flesh has negative connotations based on

³¹ None has been found in the research for this study. It does not mean that there are no studies made on this topic. It implies, however, that no major studies appear to have been done.

³² Due to the current pandemic when writing this thesis there were issues getting access to the material, in this case Jörg Frey. Therefore, I am referring to Rey's presentation of the work of Frey, see Rey, "4QInstruction and its Relevance,".

his interpretation of the Vision of Hagu in 4Q417 1. This would imply that Paul's use of σάρξ as connected to sin could be traced back to the Jewish sapiential tradition. Moreover, the dichotomy of πνεύμα and σάρξ found in the Pauline narrative is similar to the dichotomy between the words in 4QInstruction according to Frey.³³ The Palestinian wisdom tradition is to be considered a source of convictions, perspectives, and ideas which are useful in the reading of both Paul and 4QInstruction. Frey presents a binary understanding of flesh and spirit bordering to a dualistic notion. More recent scholars have developed alternative interpretations that offer toned-down explanations of the binary understanding.³⁴ As the concept of flesh and spirit is connected to cosmology and ethics in both 4QInstruction and Romans, Frey's works are deemed relevant for this study.

Jean-Sébastien Rey, one of the recent and active scholars in the study of 4QInstruction, concludes in an article from 2015 that the Jewish population of Palestine, in the first century, most likely had access to Jewish sapiential texts from the same geographic area. These insights in combination with studies on 4QInstruction, has broadened the understanding of Semitic influence on the Pauline Letters. 4QInstruction, according to Rey, mirrors the historical development of sapiential literature. Written at the end of the Hellenistic era and beginning of the Roman period 4QInstruction combines Jewish wisdom with eschatology and apocalypticism.³⁵ In 4Q418 69 ii +60, the idea of inheriting eternal life is presented in an eschatological context rather than the context of the chosen people of Israel. This means, according to Rey, that all of humanity can perceive the revelation of God. The Pauline notion of including Gentiles is therefore not novel. The foundational message is that those who are part of the spiritual people can obtain eternal life. Those who are living in accordance with the cosmological order are righteous and will be rewarded in contrast to those who are to be punished due to their wickedness. Rey's conclusion is progressive but rather speculative, making it subject for further elaboration in relation to both 4QInstruction and Paul.

Matthew J. Goff, writer of *4QInstruction*, a commentary on 4QInstruction published in 2013, highlights some of the key components in the texts within the introduction of the book. The *mystery to be* is created into the world by God who also created wisdom as stated

³³ Presented by Matthew Goff, "Genesis 1–3 and Conceptions of Humankind," vol. 15, *Early Christian Literature and Intertextuality*, ed. Craig A. Evans and H. Daniel Zacharias (London: T&T Clark, 2009), 122.

³⁴ See Benjamin Wold, "'Flesh' and 'Spirit' in Qumran Sapiential Literature as the Background to the Use in Pauline Epistles," vol 106:2, *Zeitschrift für die neutestamentliche Wissenschaft*, 2015, accessed October 23, 2020, doi: wo10.1515/znw-2015-0016; Alexandra Frisch, and Lawrence H. Schiffman, "The Body in Qumran Literature: Flesh and Spirit, Purity and Impurity in the Dead Sea Scrolls," *Dead Sea Discoveries* 23, no. 2 (2016): 155–82, accessed October 3, 2020, URL: <http://www.jstor.org/stable/44075621>.

³⁵ Rey, "4QInstruction and its Relevance," 365.

in 4Q417 1 i 8–9. *The mystery to be* is translated from the Hebrew *raz nihye*. The term *raz* commonly refers to revealed knowledge and is used in Daniel for example, whereas *mystery*, is associated with something given from the divine.³⁶ Goff observes a similarity between the use of *raz* in 4QInstruction and *mystery* in 1 Cor 3 where both terms are associated with divine revelation.³⁷ In both 4QInstruction and the Pauline Letters, there is an elect group and a division between those who are spiritual and fleshly. Moreover, it seems like the human as an individual can decide to act either spiritual or fleshly in both cases, this concept of humanity is thereby connected to ethical principles. However, Goff highlights an ontological dualism where humans are either created as spiritual and fleshly. This is predetermined. In 4QInstruction the *mebin* is identified with Adam from the Gen 2–3 narrative and thereby part of the spiritual group who is not in association with those in the flesh. Paul on the other hand identifies Adam from Gen 2–3 with the expulsion from the garden and a sinful nature of those in the flesh. Christ as the new Adam who represents the spiritual body. For Paul, a person who has received the spirit can still be in the flesh.³⁸ Goff concludes that these observations illuminate the Palestinian sapiential influence on Paul’s thought and anthropology that previously often has been connected to a more Hellenistic Judaism.³⁹ What is unclear in the work of Goff is that he believes there is a form of ontological dualism in the 4QInstruction, which he compares with Paul, who did not share that same idea. This can further be elaborated on to better understand the anthropological concepts behind the different parties.

Loren T. Stuckenbruck is referring to the eschatology, apocalypticism and definition of the two ages in the Dead Sea Scrolls to demonstrate that the assumption that Paul’s eschatology is rather unique compared to other Jewish sources, may be nuanced. Even if there is no proof of Paul being directly influenced by the Dead Sea Scrolls, the content found in the texts at Qumran is indicating that certain ideas found in Paul were established in Jewish tradition already in the 2nd century BCE. This includes the sapiential and cosmological dimensions of apocalypticism but also the conviction of divine interference and action as something constant.⁴⁰ The latter is connected to notions of time and the battle of evil and

³⁶ Goff, *4QInstruction*, vol. 2, *Wisdom Literature from the Ancient World* (Atlanta: Society of Biblical Literature, 2013), 16.

³⁷ Goff, “Genesis 1–3,” 122.

³⁸ Goff, “Genesis 1–3,” 122.

³⁹ Goff, “Genesis 1–3,” 125.

⁴⁰ Loren T. Stuckenbruck, “Overlapping Ages at Qumran and “Apocalyptic” in Pauline Theology,” in *The Dead Sea Scrolls and Pauline Literature*, vol. 102, *Studies on the Text of the Desert of Judah*, ed. Jean-Sébastien Rey (Boston: Brill, 2014), 311–322.

good. Struckenbruck states “The ‘already’ of evil’s defeat principle and the ‘not yet’ of its manifest destruction was an existing framework that Paul could take for granted.”⁴¹ This concept of an eschatological realization is interesting for this analysis and can be further explored.

2.1.2 Paul and Ecology

Rom 8:19–22 has been the subject of several studies on ecological readings of the Pauline Letters and a selected number is briefly presented here.

An example of a narrative analysis for an ecological reading of Romans 8:19–22, is found in the work of *Greening Paul: Reading the Apostle in a Time of Ecological Crisis*, by David G. Horrell, Cheryl Hunt, and Christopher Southgate. The aim of the work is both to attempt to formulate an ecological hermeneutic, which can be used in biblical exegesis, and to elaborate on the Pauline theology in relation to ecology. One of the main points in the work, is that the ecological reading of the biblical text must concentrate on the context of the text and avoid getting stuck in contemporary framings. Through the narrative analysis of Rom 8:19–20, an interpretation of eschatological eco ethics is illuminated in the Pauline theology.⁴²

On the one hand, Paul has an established eschatological understanding of the world as being in a constant movement, in accordance with the divine story of salvation and liberation of the Creation. The movement started with Adam being the initial cause for futility, sin, and death. In the climax of the story, the resurrection of Christ, God has already demonstrated that liberation of cosmos has begun but the final event has yet not taken place. Based on Rom 8:19–22 and the interconnections to Gen 1–3 and other canonical and non-canonical texts, the liberation includes the whole Creation, according to Horrell, Hunt, and Southgate.

The Pauline Letters contain ethical exhortations as a direct consequence of the eschatological notions. The Christian community has a responsibility to act in accordance with the will of God. Moreover, they are a part of the body of Christ in spirit. Horrell, Hunt and Southgate, draw the conclusion that this eschatological ethics includes an ecological dimension. They state that the ethical responsibilities of Paul, based on his eschatology, implies that the whole Creation can be considered to be part of the body of Christ and subject

⁴¹ Stuckenbruck, “Overlapping Ages,” 324.

⁴² Horrell, Hunt, and Southgate, *Greening Paul*, 200.

to care and inclusion.⁴³ Horrell, Hunt and Southgate do not take conceptual metaphors into consideration. This leads to the increase of difficulty in ascertaining what might be conceptualizations, or actual non-metaphorical beliefs. Furthermore, they do not refer to the notion of Creation being active in the sense of it being used to make the divine attainable, a concept found in for example Rom 1:20-21 and not uncommonly in Jewish Wisdom Literature and cosmology.

Brendan Byrne, SJ, places the passage into the bigger narrative of Romans with focus on eschatology, salvation, sin, the embodiment of the Creation and the Adam typology. Central in Byrne's ecological reading of Rom 8:19–22 is the Pauline adoption of the Jewish apocalyptic eschatology of the two ages, to the idea of the overlapping of ages which also is recognized as Paul's partially established eschatology. The overlapping of the new age and present time is establishing hope in the Creation but also offering the reconciliation of humanity, the non-human Creation and God through the death and resurrection of Christ and the power of the spirit. The origin of Paul's partially realized eschatology can be traced back to Gen 2–3, a narrative explaining the limitations and premises of the present age. The Earth was cursed due to the disobedience of Adam, which led to the relation of humanity and the non-human Creation being disrupted and sin entering the world. Neither humanity nor non-human Creation can acquire their true purpose in the present time. In Romans this is referred to in 8:19–22 and 1:21. This, according to Byrne, indicates that the non-human Creation is dependent on the development of humanity.⁴⁴ Consequently, the Creation is going to be affected by the outcome of the transmission to the new age that is dependent on the actions of humanity. The concluding remarks for an ecological reading of Rom 8:19–22 are of significance. The remarks would be that even if the narrative in itself does not bring up the topic directly, it would be possible to draw the conclusion that, as a result of the intertwined relationship of the humanity and non-human Creation plus the role of sin and call for moral behavior following the lead of Christ -it is morally correct to not exploit the Creation.⁴⁵ Byrne is using the work of Harry Alan Hahne as reference to the apocalyptic analysis. The apocalyptic motifs in the 4QInstruction are an addition to the analysis on the topic.

Richard Bauckham does not argue against the intertextuality between Rom 8:19–22 and Gen 1–3. However, in *Bible and Ecology: Rediscovering the Community of Creation* he

⁴³ Horrell, Hunt and Southgate, *Greening Paul*, 219.

⁴⁴ Brendan Byrne, SJ, "An Ecological Reading of Rom. 8.19–22: Possibilities and Hesitations," in *Ecological Hermeneutics: Biblical, Historical and Theological Perspectives*, ed. Horrell, David G. et. al. (London: T&T Clark, 2010), 88.

⁴⁵ Byrne, SJ, "An Ecological Reading," 93.

states the interconnection between Rom 8:19–22 and parts of the prophetic literature of the Scriptures. According to Bauckham, the claim that Paul includes the non-human Creation in his eschatological world view, based solely on an interpretation of Gen 1–3, is not convincing. Prophets like Job, Joel, Isa, Jer, Hos 4:3 among others, articulate well and develop Paul’s understanding of why the whole Creation is groaning and how that interconnects with human sin and the judgment of God.⁴⁶

The examples from wisdom texts and prophets given by Bauckham shows that reflections about the state of Creation were established in Early Judaism (c. 6th century BCD–70 CE). Futility, the suffering of animals, and both drought and flood, was considered part of the unharmonized relationship between humanity and the divine. This can further be elaborated on by adding Jewish apocalyptic and cosmological perspectives.

Part of the Earth Bible Commentary series is the work *Letter to the Romans: Paul Among the Ecologists* by Sigve K. Tonstad. The methodological approach is that the six Ecojustice Principles of the Earth Bible series are useful even if an ecological reading of Romans should not be restricted to them.⁴⁷ Tonstad’s point of view is that Paul can be placed in an ecological context. One of Tonstad’s main arguments is that Paul maintains that God is faithful to the whole Creation, including the non-human part, a matter with several interconnections in the Old Testament.⁴⁸ This notion is part of the extensive framing of the salvation narrative in Romans, namely the battle of good and evil. In this narrative the three actors; the divine, humanity and the non-human Creation are interconnected and strive for victory and liberation.⁴⁹ Tonstad shifts the focus from anthropology to the cosmology with the Christology as the core in the Pauline ecology. As stated above, the methodological approach of Tonstad is the six Ecojustice Principles. However, due to its subjective -or even anachronistic interpretation -will not be used in this study.

⁴⁶ Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (London: Darton, Longman and Todd, 2010), 96–98.

⁴⁷ Sigve K. Tonstad, *Letter to the Romans: Paul Among the Ecologists*, vol 7, the Earth Bible Commentary Series, ed. Norman C. Habel (Sheffield: Sheffield Phoenix, 2016), 18.

⁴⁸ Tonstad, *Letter to the Romans*, 20.

⁴⁹ Tonstad, *Letter to the Romans*, 258.

2.2 Background

2.2.1 The Letters to The Romans

Romans is one of seven letters commonly assumed to be authentic Pauline texts. Is it dated to the second half of the 50's CE.

As the presumably self-appointed apostle to the Gentiles, Paul, the former persecutor of the Christian group, saw it as his vocation to spread the Gospel throughout the areas around the Middle Terranean.⁵⁰ On his travels, congregations acknowledging Jesus as the Messiah were established. The majority of the members of the congregations were most likely Gentiles. Paul considered himself responsible for the Gentile-Christian communities, even those he did not establish, such as the one in Rome. He took on the role as their spiritual leader, aiding them to endure persecution and living according to the Gospel. The main theme in the Letter to the Romans is the great salvation narrative, orchestrated by God with Christ as the liberator, who soon is to eliminate evil, redeem Creation and offer salvation to the righteous in the final judgement. Paul was convinced that the end was near, making it urgent to be faithful and follow the ethical principles given.

Paul had a dualistic understanding of the world; the divine powers were in a battle against evil. The salvation narrative is the history of how God interacts with the world to eliminate the evil forces threatening the natural order of the Creation of God. This cosmological dualism affects human life. The human body, σῶμα, contains both πνεῦμα, and σὰρξ. According to Paul, πνεῦμα is the divine spirit present in the world identified as the body of Christ. Those who have received the πνεῦμα of Christ through faith thus belong to the body of Christ. This further implies that one's identity and moral character is going to change, in favor of the divine power in the cosmological struggle against evil.⁵¹ πνεῦμα is the entity which is necessary for attaining eternal life. σὰρξ on the other hand is part of the mortal world. Evil forces can easily pollute the σὰρξ and thus the πνεῦμα, as they both are present in the human body. Sin and appetite are signs of pollution. Evil forces through the σὰρξ are an external threat to the divine body of Christ.

⁵⁰ The term Christian is going to be used to name those who believed that Jesus was the Messiah in the first century CE. The group was not initially called Christians. In the Bible they are for example called The Way (Apg 9:2). Therefore, the term is anachronistic in this context. The choice to use Christian is made from the point of view that it can be used as an umbrella term for both Jewish and Gentile followers of Christ and clearly distinguishes the group from others. The text is more readable and easier to follow when the term Christian is used instead of followers of Christ, for example.

⁵¹ Engberg-Pedersen, *Cosmology*, 169.

Paul's theological convictions are characterized by the mix of his Jewish heritage with Graeco-Roman philosophy and context. Romans alludes to Jewish apocalyptic, eschatological, and sapiential texts.

2.2.2 4QInstruction

4QInstruction is the name given to a collection of texts included in the Dead Sea Scrolls found in the 20th century, across several caves in Qumran, next to the Dead Sea.⁵² Most scholars theorize that the scrolls were produced around 200 BCE to 100 CE. The Dead Sea Scrolls contains several parchments and tens of thousands of fragments. Cave 4, where 4QInstruction was found, contained around 15000 fragments which have been reconstructed and sorted into cohesive texts. 4Q415–4Q418 and 4Q423 are the collection of texts that goes under the name 4QInstruction. Due to the texts being recreated from fragments, there are a lot of gaps resulting in difficulties to understand or follow the narratives cohesively. In some cases, whole sections are missing and only a few words remain. 4QInstruction is dated to the second century BCE.

4QInstruction is a previously unknown collection of text. Some scholars categorize 4QInstruction as sect literature, texts unique for the community in Qumran.⁵³ Characteristic for the sect literature are the apocalyptic and eschatological notions. The divine dimension, with angels and other forces, were present and the final moment when evil was to be eliminated was near. Another distinct notion is the deterministic worldview. The whole cosmos, both the Creation of the Earth and the divine dimension, moved towards the final judgement according to the divine plan.

It is, however, not a given that 4QInstruction is part of the sectarian literature based on for example content and the assumed target audience of the texts.⁵⁴ In similarity with the sect literature, 4QInstruction contains apocalyptic and eschatological motifs. There is for example no developed angelology or detailed descriptions of apocalyptic history.⁵⁵

4QInstruction is regarded as wisdom literature with features resembling scriptures like Job, Ecclesiastes, Proverbs, Wisdom of Salomon, and Wisdom of Sirach. Other texts in the

⁵² Other names for the 4QInstruction are Musar leMevin and Sapiential Work A (1QS and some other documents can be included).

⁵³ This is the categorization featured in Winninge, *Dödahavsrollarna*, 17.

⁵⁴ Harrington is questioning the categorization, see Harrington, *Wisdom Texts*, 76.

⁵⁵ Torleif Elgvin, "An Analysis of 4QInstruction," (PhD diss., Hebrew University of Jerusalem, 1997), 66-67.

Dead Sea Scroll categorized as sapiential are; 1Q27, 4Q184, 4Q424, and 4Q491.

4QInstruction is characterized by the didactic tone and ethical exhortations in combination with an apocalyptic worldview and eschatological expectation. The texts contain several allusions to the Hebrew Bible and advocate fidelity to the Law. The instructions are written in second person singular, making the recipient a student, so called *mebin*, and the sender a teacher. The *mebin* is given advice on human relations, marriage, and financial concerns among other practical matters. These general topics makes the 4QInstruction different compared to the other works of the Dead Sea Scrolls.

The community in Qumran was what scholars today would refer to as a splinter group with roots in the Essene alignment in the Second Temple period Palestine. For example, the Qumran community requested full commitment to live according to their strict interpretation of the Law. The community lived separated from the main society. The recipients of 4QInstructions are likely to have been affiliated to the Qumran community. The addressees could be Essenes living in other areas closer to the main society.⁵⁶ Given that the target group of 4QInstruction most likely is one group outside the Qumran community, or even a broader audience, speaks against categorizing 4QInstruction as sect literature. Despite the challenges of categorizing 4QInstruction there are content with similarities with the sectarian literature of the Dead Sea Scrolls.

3 Analysis of the Letter to the Romans

The analysis of Romans is made on the narrative and the key components of the chosen texts. The literary context and other Pauline Letters are taken into consideration to better understand the key components in relation to Paul's general theology. Intertextual parallels to previous written texts are highlighted to map out some of the possible influences on the content of Romans.

3.1 Romans 1:20–21

²⁰ Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; ²¹ for though they knew God, they did not

⁵⁶ Winninge, *Dödahavsrollarna*, 373.

honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened.⁵⁷

3.1.1 Identifying Key Components in Rom 1:20–21

Verse 20 describes how the power and divine nature of God has been seen through the things he has made. This is not a metaphor, but an image describing how God is present in the world. It is not clear how God is present or what is seen in the things made. The narrative indicates that this verse is part of the explanation as to why they became futile, as it is written that they are without excuse. The first sentence of verse 20 is a key component in this context, which is analyzed to explicate the narrative.

In verse 21 the metaphor *their foolish/senseless heart were darkened* is written. This is a conceptual metaphor relating back to verse 20. καρδία, translated to heart, is the organ in Antiquity associated with the mind and reason. The target domain of the metaphor is the notion of not understanding or having lost the ability to reason. This is conceptualized with the word ἐσκοτίσθη, darkened. Darkened is drawn from the source domain of the metaphor, deriving from the bodily experience of not being able to visually see when it becomes dark. The human is not able to act or comprehend her surroundings without light. The combination of heart and darkened thus refers to an inability to understand or disability to comprehend.

The analysis is made in relation to the closest textual context, mainly focusing on verse 18 and 19 but also to some extent verses 22–32.

3.1.2 Rom 1:20

The first sentence of verse 20 is: τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται. A possible translation is (in addition to NRSV): *Since the Creation of the cosmos his invisible attributes, being perceived, are discerned in the works.* In this phrase Paul appears to confirm a kind of natural revelation, meaning that knowledge about God is attainable through the Creation.⁵⁸ This would imply that Paul both considers the Scripture and Gospel, and the Creation as instruments for the divine revelation.

The verse begins with τὰ γὰρ ἀόρατα αὐτοῦ. τὰ ἀόρατα translated to *invisible things*, later in verse 20 examples of these things are given, ἢ τε αἰδίου αὐτοῦ δύναμις καὶ θεϊότης,

⁵⁷ Translation of New Revised Standard Version, NRSV.

⁵⁸ Joseph A. Fitzmyer, *Romans*, vol. 33, *The Anchor Bible* (New York: Doubleday, 1994), 273.

which states that it most likely refers to attributes. The invisible attributes are not consisting of a full knowledge about God or the cosmos but the eternal divine power and nature of God.

κτίσεως κόσμου literary translates to *Creation of Creation*. κτίσεως, from κτίσις, is used in Rom 8:19–22 and is the subject of unresolved studies on its precise meaning. The use of the term here is to be understood to refer to the creative action and inclusion of all that is created.⁵⁹ Not only is the divine revelation attainable in the Creation, based on the use of ἀπό as preposition to κτίσεως κόσμου, this has been the reality since the Creation of the world, making the revelation a constant and not a single event. Moreover, this revelation has been attainable for the addressees as God *made it plain for them*, as stated in verse 19. Due to the availability, there are no excuses for the recipients when it comes to gaining knowledge about God.

To perceive and understand the content of the revelation, reason is acquired. It is not through the eyes alone the testimony of the revelation is attained. The verb καθορᾶται can be translated to *made visible* referring to τὰ ἀόρατα, but that leaves out the aspect of intellectual apprehension and thus, the explanation of why human senses is not enough to attain the revelation. Fitzmyer translates νοούμενα to *being intellectually apprehended*, which might be an overly explicit wording considering the use of καθορᾶται. But, it clarifies the aspect of comprehend or perceived in the word and the present tense participle.⁶⁰ Paul states that the invisible attributes are made accessible in the works of the Creation, based on the assumption that τοῖς ποιήμασιν is a supplement to καθορᾶται.⁶¹ This implication here is that a human must process what is to be considered as reflections or traces of God in the works of the Creation. This notion resonates with Hellenistic Judaism and the wisdom literature that when viewed together, concludes that the wisdom of God is reflected in the works of Creation due to it being created by God, and that the divine revelation as a testimony of cosmos is revealed in the Torah.⁶² Paul combines the biblical notion of the self-revelation of God found in for example Wis 15:5, Ps 19:1 and Isa 40:12–31 alongside with the Graeco-Roman concept of divinity being visible in the natural world.⁶³

⁵⁹ Robert, Jewett, *Romans: A Commentary*. In *Hermeneia -A Critical and Historical Commentary on the Bible*, ed. Eldon Jay Epp (Minneapolis: Fortress, 2007), 155.

⁶⁰ Fitzmyer, *Romans*, 280.

⁶¹ Fitzmyer, *Romans*, 281.

⁶² Peter Stuhlmacher, *Paul's Letters to the Romans: A Commentary*, trans. Scott J. Hafemann (Louisville: Westminster Knox, 1994), 35. Stuhlmacher refers to Gen 1:1–3, 6, 9, Ps 33:9, Is 48:13, Wis 9:1–3, Sir. 24:3ff, Bar 4:1ff.

⁶³ Jewett, *Romans*, 154.

On the contrary, in Wis 13:1 and 15:1–6 and the general conception in Second Temple Judaism, Paul appears to claim that Gentiles in addition to the Jews can attain natural knowledge about God, at least to some extent.⁶⁴ Jewett supports this by referring to Ps 19:1–6, in which similar assumptions are made on that aspects of God are visible in the natural world for anybody.⁶⁵ This would imply that Gentiles have had access to the revelation before the Gospel but have failed to acquire it. In 1 Cor 1:21 Paul supports this assumption when stating that despite the knowledge in the world, Gentiles failed to acknowledge God.

In verse 18 and 19 Paul states that the wrath of God is revealed to all godlessness and wickedness. According to Jewett, the *all* here refers to both Jews and Gentiles as the phrase has eschatological connotations and for Paul, the main purpose and aim for God is to save as many as possible. The sinfulness of humanity is therefore, a universal issue and not restricted to the Jewish or Gentile populations.⁶⁶ Consequently the wrath of God is revealed to everyone that is unrighteous. Therefore, the revelation is accessible for the entire humanity.

3.1.3 Their Foolish/Senseless Hearts Were Darkened

This part deals with the image of the sinfulness of humanity which is a universal concern for Paul. Jewett even states that “Nowhere else in the ancient world was universal failure decried.”⁶⁷ Despite the universal approach in Rom 1:18–21 the main characters in the narrative of the sinfulness of humanity are Gentiles and pagans.

The key component is the phrase ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία from verse 21, translated to *their foolish/senseless hearts were darkened*. The phrase concludes the argumentation in Rom 1:18–21 and moves it forward to focusing on pagans alone in 1:23–32.

The narrative gives the impression of the darkening of the hearts being a process. It is stated in verse 21 that *they knew God*, referring to that the revelation of God to some extent was attainable for non-Jews. They did not glorify him or give thanks to him, leading to a chain of missteps, and eventually they lost their intellectual ability and thus the ability to know God and comprehend the revelation given.⁶⁸ The metaphor of darkened hearts being a reference to a distance to God is found in Ps 75. In contrast, the heart is also used to describe how faith in God leads to righteousness in for example Rom 10:9–10.

⁶⁴ Fitzmyer, *Romans*, 281.

⁶⁵ Jewett, *Romans*, 154.

⁶⁶ Jewett, *Romans*, 156.

⁶⁷ Jewett, *Romans*, 158.

⁶⁸ Glorify, δοξάζω, was one of the main manifestations of recognizing and acknowledging God in Judaism, see Jewett, *Romans*, 157.

It can be theorized that just as Paul assumes that the Gentiles or pagans were deliberately refusing to acknowledge the revelation, based on the expression from verse 18 that they *suppress the truth*. This would then be interconnected to 1 Enoch 99:7–8. Moreover, the deliberate rejection of the truth despite knowing of it, could be deemed as going against the intention of God. God as the creator inarguably created the human including her intellectual capacity. According to Paul, the aim of God is to restore Creation by eliminating sin and evil. In his part-realized eschatology this process is soon to be completed, but it is already set into motion with the death and resurrection of Christ. The purpose of Christ is to offer salvation to as many as possible. Consequently, by not using the cognitive abilities given by God to avoid degradation is not in line with the divine plan, exemplified here with 1 Cor 2.

Verse 18–20 is written in present tense but from 21 onwards aorist is used, making the darkening of the hearts as an event earlier in history. However, Fitzmyer states that “The aorists are to be understood as gnomic; they express what pagans of all times have done.”⁶⁹ The degradation is described as intellectual in verse 21 but is in Rom 1:23–32 about reprehensible acts like idolatry and sexual transgressions leading to moral deprivation. By using pagans as example, Paul paints the picture of the worst outcome of ignorance and lack of knowledge. This is further explained in Rom 8:5–8. Stuhlmacher draws parallels to Jer 2:5, which formulation also offers a summary of what Paul is attempting to formulate, *they followed worthless idols and became worthless themselves*.⁷⁰

For Paul, the question about man made idols appears to be of main concern. It is mentioned in verse 23 and 25. In verse 25 the following is written: ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, the pagans are accused to worship created things rather than the creator, meaning not acknowledging the true God. According to Fitzmyer the use of τὸν κτίσαντα may imply that Paul is concerned with the acknowledging of God as creator.⁷¹ It is not obvious what Fitzmyer means. But, creator could be related to the monotheistic belief of God being the cause of everything, and the object to glorification full devotion, which in verse 21 is underscored as proof of embracing the revelation. The point could then be that Paul is highlighting the aspect of the divine presence in the Creation, or the reflections of God in Creation, rather than the created objects. The truth lies in the reflections of God and the divine presence and not what is directly visible for the eye, thus one you cannot just see God,

⁶⁹ Fitzmyer, *Romans*, 282.

⁷⁰ Stuhlmacher, *Paul's Letter*, 26.

⁷¹ Fitzmyer, *Romans*, 281.

one needs reason to perceive the knowledge about God. A similar notion can be found in Wis 13 in which the author states that humans get lost easily when trying to learn about God, and end up devoting physical objects instead of the creator.

Wisdom or knowledge about God is connected to the dualistic reality of the cosmos, where the evil forces present in the perishable Creation is a threat to the divine πνεῦμα. In Rom 8:7 Paul goes so far as to state that the mind-set of the σάρξ, understood as the evil inclination, is enmity to God. The point is, by praying to and devoting physical objects where the evil is present, instead of the divine reality, there is a greater risk of being polluted. With lack of true knowledge about God, a person does not know the dangers of following the temptations and desires of the evil inclination present in the σάρξ.⁷² It is a negative spiral of pollution leading to moral deprivation, which implies that the evil forces are controlling the person in question. This is what Paul describes in Rom 1:22–32 and has in mind when using the metaphor, *their hearts were darkened*.

3.1.4 Additional Remarks: The Natural Revelation in Relation to the Gospel

Paul is in Rom 1:18–21 conceptualizing the notion that humans can grasp certain aspects of the transcendence God, because the physical space mirrors, and contains, qualities of the divine. This resembles notions found in Jewish wisdom literature which states that the wisdom of God is placed in Creation by God. God is the cause of Creation, and the Creation is in its existence a witness and proof of the divine powers. There are those who fail to recognize this reality. The consequence is that they do not understand the intentions of God, and the divine plan of eliminating the evil. Moreover, they have no knowledge about what is ethically right or wrong. This leads to pollution of the body and moral deprivation.

The most important topic for Paul is the Gospel. The focus on the natural revelation in 1:18–32 is a description of humanity without the Gospel. The Gospel is as an antidote to the wickedness found in humanity by functioning as a truth serum which illuminates moral deprivation.⁷³ The Gospel is of absolute necessity for humanity in its entirety since the original testimony of God, visible in the Creation, was not perceived and comprehended by Gentiles and pagans. The natural revelation, attested by Paul, makes humanity subject to responsibility and obliged to pursue knowledge and acknowledge truth. However, the natural

⁷² Dale B. Martin, *The Corinthian Body* (New Haven: Yale University, 1995), 169.

⁷³ For example, Rom 2:17–3:20.

revelation is not offering salvation. Only the Gospel offers awareness of liberation and salvation, by explaining the cosmological reality of Christ as the redeemer and destroyer of the evil forces, and inviting humanity to participate.

In Rom 6:25 and 1 Cor 2:1–7 Paul uses the phrase μυστήριον, translated to *mystery*, *witness*, or *secret*.⁷⁴ It appears as the Gospel, the revelation of Christ, carries the unfolding of a mystery or secret being hidden since the beginning of time. In 1 Cor 2:7–8 Paul explains that according to the divine plan it was decided before the beginning of time that the μυστήριον was going to lead the Christians to glorification.⁷⁵ In the same verses Paul appears to claim that the μυστήριον is part of an esoteric reality resembling the sapiential convictions and apocalyptic motifs in Jewish tradition.⁷⁶ In 1 Cor 2:6–16, there is a further implication of the notion of Paul has that reason, following the receiving of the πνεῦμα is crucial. To grasp the revelation of God the individual must go beyond what the eye can see or words can formulate. This applies for both the natural revelation and the Gospel. Those who failed this got their hearts darkened. It is a process to fully comprehend the μυστήριον. By developing the faith and intellectual ability the μυστήριον is attainable, Paul uses the phrase τοῖς τελείοις in 1 Cor 2:6. Paul is only referring to the μυστήριον in the Gospel. The phrase is not used when Paul is explaining the natural revelation.

3.2 Romans 8:19–22

¹⁹ For the creation waits with eager longing for the revealing of the children of God; ²⁰ for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²² We know that the whole creation has been groaning in labor pains until now.⁷⁷

⁷⁴ Rom 6:25–27 might not be part of the original letter.

⁷⁵ Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, in *Hermeneia – A Critical and Historical Commentary on the Bible*, ed. George W. MacRae, S.J (Philadelphia: Fortress, 1975), 57–63.

⁷⁶ Conzelmann, *1 Corinthians*, 62.

⁷⁷ Translation of NRSV.

3.2.1 Identifying Key Components in Rom 8:19–22

This narrative is about the interdependence between humanity and the non-human Creation and their relation to the Divine Narrative. There is a description of a present suffering and the promise of a glorification that is to come, stated in verse 18.

κτίσις, *the Creation*, is one of the characters in the narrative. It is not clear what κτίσις refers to in detail, the word is therefore a key component. There is a personification of the κτίσις. Paul ascribes it human emotions to conceptualize his ideas and make his thoughts approachable. Moreover, Paul makes the Creation groan. The groaning is described with two words, συστενάζει and συνωδίνει. συστενάζει can be translated to *co-groaning*. συνωδίνει translates to *birth pangs* which connotes suffering and pain, but at the same time the eager expectations for what is to come. The figurative language describing the state of the κτίσις are key components. They are: *eagerly longing, subjected to futility, will be set free, obtain freedom, bound to decay, and groaning in labor pangs*.

Another key component is *the Children of God*, which also is a character in the narrative. In verse 19 it is written τῶν υἱῶν τοῦ θεοῦ, which would translate to Sons of God. In verse 21, however, *Children of God* is written, τῶν τέκνων τοῦ θεοῦ. In the translation of the New Revised Standard Version, the phrase *Children of God* are used in both verses. It is crucial to understand what they both refer to, and how to interpret the slight differentiation used in the original text.

3.2.2 The Children of God

In verse 19 it is written: τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ, translated to the *revelation/unveiling of the Sons of God*. In some translations the word children are used instead of sons in verse 19.⁷⁸ According to Stuhlman there are apocalyptic connotations to the narrative of Dan 7:22,27;12:1–3 and the revealing of the Son of Man and the people embodied in him. The phrase Sons of God refers to a divine presence connected to Jesus as the Son of Man. He substantiates his claim by referring to Luk 12:32 and 1 Cor 6:2f, among other passages in the New Testament.⁷⁹ Stuhlman makes no difference between τῶν υἱῶν τοῦ θεοῦ and τῶν τέκνων τοῦ θεοῦ in verse 21. The difference is that the Sons of God specifically refers to the fully transformed and glorified believers in the final judgement and

⁷⁸ For example, the Swedish translation of 1917, and Stuhlman, *Paul's Letter*, 134.

⁷⁹ Stuhlman, *Paul's Letter*, 134.

the Children of God are those who are glorified but awaiting the full transformation.⁸⁰ The liberation of the *Children of God* in verse 21 is nevertheless a reference to verse 19.

The reference to Daniel indicates a collective understanding of the Son of Man based on Stuhlmacher's claim.⁸¹ The Sons of God or *the Children of God* are not angels or other divine beings but the Christian community.⁸² There is nevertheless, an interconnection to the redemptive angels in apocalyptic literature such as Daniel. It indicates that Paul either identifies, or uses the figurative language to conceptualize, the status and role of the Christian community.⁸³ For Paul, the Christians has been glorified in their acknowledging of Christ as the messiah and through the baptism they have received the πνεῦμα of Christ. The Christian group as a collective are filled with πνεῦμα, that is the divine presence and force in the world sent by Christ. The notion is to be understood as both a conceptualization of the collective and personal belonging with the divine, and to an extent an actual reality for Paul. Being filled with actual divine presence makes the Christian unique and glorified. The phrase *Children of God* connotes this. Paul explains this in Rom 8:14–17. This implies that humanity, more specifically the Christian community, has an important role to play in the divine salvation plan. This is not to confuse with the formulation *for* the divine plan. Humans cannot change or affect the Divine Narrative. It rather refers to the fact that the Christian community can affect the number of people being saved by spreading the word about the Gospel for example. The reference to the Son of Man in Rom 8:19 highlights the eschatological and apocalyptic concept of Sons of God as a collective, being part of the divine body. The full transformation, when the Sons of God completely are part of the divine, is going to take place at the final judgement when their bodies are transformed, and their true status is made public and they are redeemed for their suffering in their lives on Earth.⁸⁴

A sign of the present transformation or glorification for *the Children of God* is the ability to uphold certain ethical principles and avoid temptations and desires. This is explained by Paul in for example Gal 5:19–26 but also in Rom 1:19–32. The pagans in the narrative did not pursue the knowledge about God and the consequence was moral deprivation, a sign of the pollution of the evil forces and absence of πνεῦμα. What is

⁸⁰ Hahne, *The Corruption*, 196.

⁸¹ Son of Man usually is a metaphor to describe Jesus and is part of the development of Christology. Stuhlmacher is not making it clear if he means that the collective Son of Man refers to Jesus and the Christians. The discussion about Jesus role in this is not brought up in this study as the focus is on the Christian community in relation to the divine and not Christology as such.

⁸² An oversight of the discussion of whether sons of God refers to angels is found in Hahne, *The Corruption*, 184–185.

⁸³ Jewett, *Romans*, 152.

⁸⁴ Hahne, *The Corruption*, 182.

characteristic for *the Children of God* is that they did attain the knowledge and truth about the God, and thus received the πνεῦμα of Christ. This gave them both insight and a strong sense of self-discipline.

In the context of Rom 8:19–22, Jewett connects the transformation of the Christians to Gen 1:28–30 and the human mission to dominate the Creation. He concludes: “Their altered lifestyle and revised ethics begin to restore the ecological system that had been thrown out of balance by wrongdoing (1:18–32) and sin (Rom 5–7).”⁸⁵ The idea is that the redemption and liberation of the cosmos involves the elimination of futility and mortality, and the restoration of the garden of Eden to its original state. In response to the disobedience of Adam, God cursed the ground and futility, decay and mortality was introduced to the new order of Creation. Therefore, when God eliminates evil in the final judgement it includes destructive forces like futility, decay, and mortality. It is, however, worth mentioning that Paul himself does not explain the reason for the current state of Creation. Based on the elaboration of the Adam typology in Rom 5:12-21; 1 Cor 15:45–56, and the cosmological scope of God in Rom 1:17–21, it is plausible to assume that the above given explanation could be correct. When the revelation or unveiling of the Sons of God in verse 19 takes place the liberation is made into reality. The revealing can also be a sign of the divine powers advancing as a process of the partly realized eschatology that has been set into motion.⁸⁶ The Christians have the possibility to expand the presence of the divine powers through missionary and in their practical ethics.⁸⁷ This does not indicate that the Sons or *Children of God* are going to liberate the Creation, but that they and the Creation are going to be liberated together and share the eternal glory of the new world.⁸⁸

3.2.3 ἡ κτίσις

ἡ κτίσις is the main character in the narrative and used in all verses. There is an ongoing debate on the correct definition of κτίσις in Rom 8:19–22. Even though for example John B. Gibbs argues that κτίσις refers to the whole Creation including humanity, most scholars agree

⁸⁵ Jewett, *Romans*, 512.

⁸⁶ Jewett, *Romans*, 512.

⁸⁷ Jewett states that the missionary aspect here also refers to the Roman notion of expanding its territorial to the ends of the world. Son of God is in addition a reference to Caesar. Jewett, *Romans*, 512.

⁸⁸ Hahne, *The Corruption*, 198.

on κτίσις referring to the non-human Creation.⁸⁹ Tonstad and Horrell, Hunt, and Southgate argue that the living non-human Creation is emphasized, in contrast to Jewett's point of view that non-human components are central. It is not possible to determine these nuances. Regardless of what is most emphasized, κτίσις denotes the Earth, the nature, the organisms, and animals as the created entity. It appears as there is an allusion to Gen 2–3, which would imply that the creative event of God is part of the meaning of κτίσις. κτίσις is not used in Gen 2–3 in LXX, instead γῆ is used, making God curse the soil of the earth. Paul's choice of using κτίσις indicates that he had in mind a broader scope than just the soil of the earth. This echoes the idea of the world as living or even one living organism, found in apocalyptic writings.⁹⁰ The understanding of κτίσις as one entity is further confirmed with the personification, in similarity with apocalyptic texts like *The Book of Watchers*.⁹¹ The use of κτίσις instead of γῆ is not unique for Paul, but was part of a linguistic development within the Jewish context.⁹²

3.2.4 Futility, Bound to Decay, and Groaning in Labour Pangs

In this section, the background as to why the Creation is groaning in suffering and discomfort is analyzed. The key components are *subjected to futility*, *bound to decay*, and *groaning*. In verse 20 Paul states that the Creation was *subjected to futility*, but not willingly. Who then, subjected it? The phrase διὰ τὸν ὑποτάξαντα does not give a clear answer to this. Possible candidates are Adam, Satan, Christ, or God. To assess a plausible candidate both ἐφ' ἐλπίδι, *in/with hope*, and ὅτι in verse 21 must be taken into consideration.⁹³ The most logical conclusion is that God subjected the Creation to futility. It would otherwise be difficult to understand the *in/with hope*. Satan would not subject Creation to futility *in/with hope*, and Adam does not have the mandate to do it. διὰ denotes agency and not a causal meaning.⁹⁴

⁸⁹ John B. Gibbs, *Redemption and Creation: A Study in Pauline Theology*, vol. 26, *Supplements to Novum Testamentum* (Leiden: Brill Archive, 1971), 40; Jewett, *Romans*, 511; Horrell, Hunt and Southgate, *Greening Paul*, 73. Hahne, *The Corruption*, 176-81. Fitzmyer, *Romans*, 506.

⁹⁰ Jewett, *Romans*, 512.

⁹¹ Other Jewish Apocalyptic texts personify different parts of the Creation for example. Hahne, *The Corruption*, 219-220. It resembles Graeco-Roman ideas, see Jewett, *Romans*, 511.

⁹² Horrell, Hunt and Southgate, *Greening Paul*, 75.

⁹³ ὅτι is used in Nestle Aland. Fitzmyer second the use of ὅτι, Fitzmyer, *Romans*, 508. διότι is in the versions of for example ⲛ D* F G. Jewett uses διότι, Jewett, *Romans*, 514. Both options offer an essentially similar meaning, Gibbs, *Creation and Redemption*, 44. Fitzmyer gives a more thorough explanation of possible interpretations and possibilities. His conclusion is that God is subject to τὸν ὑποτάξαντα.

⁹⁴ Fitzmyer, *Romans*, 508.

The translation would then be *by him who subjected (it) in/with hope*. The conjunction ὅτι joints *by him who subjected (it) in/with hope* with the liberation from decay in verse 21.

It is common to assume that Rom 8:19–22 alludes the Gen 2–3 narrative. The cause of the current state of the Creation was the transgression of Adam, leading to God cursing the soil. This is a plausible observation, but it can be questioned for leaving out important aspects. Firstly, it is worth repeating that there is no obvious parallel between Romans 8:19–22 and Gen 2–3. Secondly, by limiting the intertextual parallel to Gen 2–3, there are difficulties to deconstruct the argumentation in a logical way. Horrell, Hunt, and Southgate underscore that it seems illogical that “God has subjected creation to decay in hope that it might be freed from decay.”⁹⁵ Moreover, they argue that if Paul only had Gen 2–3 in mind, it seems like φθορά, the decay, only refers to death. What they suggest is that the passage alludes Gen 1–11, and the broader story of how evil forces entered the Creation and disrupted the intended order.⁹⁶

Bauckham is also questioning that the passage only would allude to the fall in Gen 3, because Paul appears to have a broader scope in mind. Bauckham illuminates similarities with prophets like Joel and Isaiah and their notion that the entire Creation is suffering, as a consequence of human sin. Moreover, this is expressed by the groaning of Creation, a metaphor not used in Gen 2–3.⁹⁷ Rom 8:19–22 would then be a continuation of the Divine Narrative in the Old Testament, describing how the world became corrupt, not only mortal.

Another area of interest, for exploring the scope Paul had in mind, is the interpretation of ματαιότης. ματαιότης, translated to *futility* in verse 20, functions a synonym to φθορά, and are both describing why the Creation groans in suffering and discomfort. The interpretation of the term is complex. Fitzmyer defines ματαιότης as “...the state of ineffectiveness of something that does not attain its goal or purpose: concretely it means the chaos, decay, and corruption (8:21) to which humanity has subjected God’s noble creation.”⁹⁸ The transgressions of Adam, or the rebellious acts, certainly lead to the disruption of the relationship between God, humanity and the natural world, making Fitzmyer’s definition valid. However, Gibbs underscores that ματαιότης refers to the disorder of the universe on a cosmological level, a conclusion similar to the one Horrell, Hunt, and Southgate offer, as

⁹⁵ Horrell, Hunt and Southgate, *Greening Paul*, 74.

⁹⁶ See extensive discussion in Horrell, Hunt, and Southgate, *Greening Paul*, 75.

⁹⁷ Bauckham, *Bible and Ecology*, 96-99.

⁹⁸ Fitzmyer, *Romans*, 507.

stated above. This implies that the evil forces were already, somehow, present in the Creation, causing disruption by tempting the humans to eat the fruit.

Gibbs concludes that ματαιότης also refers to worshipping idols and the wicked forces present in pagan devotion.⁹⁹ In this remark, Jewett argues that the immensity, described in Rom 1:19-32, is connected to the behavior of Adam. His attempt to play God resulted in a destructive relationship with the natural world.¹⁰⁰ Jewett most likely has sapiential texts of the Hebrew Bible in mind here, which commonly states that the reason for the fall of Creation was not simply the act of disobedience but the act of taking a short cut to attain wisdom, moving beyond the intended limits. The humans could not resist the temptation and thus ignored the wisdom given by God.¹⁰¹ Likewise, the pagans in Rom 1:19–32 had access to knowledge about God but did not acknowledge it, instead they could not resist the evil inclination. In verse 21 the verb ματαιόω, with the same root as ματαιότης, is used to describe the mental state of the pagans. Jewett concludes: “By acting out idolatrous desires to have unlimited dominion over the garden, the original purpose of the Creation [...] was emptied.”¹⁰² Jewett’s point is that the immensity is a sign of the disorder and futility of the cosmos. It led to exploitation of the environment with polluted water, depleted fields and deforestation, issues that existed in Antiquity.¹⁰³ The moral deprivation, the suppression of the truth, immensity and ignorance is all part of the futility and decay of the world. κτίσις had no part in this but was bound to this reality due to the human transgression.

To summarize, Paul’s main point is that evil forces are present in the cosmos through death, futility, and corruption. The transgression of Adam, in the Genesis narrative, is a metaphor for the human inability to live according to the natural order, resulting in evil forces being established in the Creation. This is also manifested through the immensity behaviors and destructive relations between humans, toward the rest of Creation and God. According to Paul, the different parts of the cosmos are interconnected. Therefore, the acts of humans have a direct effect on the Creation. Paul is conceptualizing this in the expressions of *subjected to futility* and τῆς δουλείας τῆς φθορᾶς, *bondage/to be slave under the decay*, in verse 21. This is further supported with the συστενάζει, *groaning*, indicating the suffering and discomfort of Creation.

⁹⁹ Gibbs, *Creation and Redemption*, 43.

¹⁰⁰ Jewett, *Romans*, 513.

¹⁰¹ Terence E. Fretheim, *God and World in the Old Testament: A Relational Theology of Creation* (Nashville: Abingdon, 2005), 71-75.

¹⁰² Jewett, *Romans*, 513.

¹⁰³ Jewett, *Romans*, 513.

3.2.5 Eagerly Longing, Will Be Set Free, Obtain Freedom, and Groaning in Birth Pangs

In this section, an analysis is made on the key components related to the glory that awaits in the future. The climax of the narrative is the description that *creation itself will be set free* from the bondage of decay and *obtain freedom*. The Creation is *eagerly longing for* the revelation of the Children of God and it is *groaning in birth pangs*. Stated in the analysis of the Children of God, their revelation marks the eschatological realization when Christ is going to make the final judgement and eliminate evil. Therefore, the Creation *is eagerly longing* their revelation, explained in verse 20 and 21. As stated in the previous section, verse 20 appears to allude to the Genesis narrative and the curse of the soil, following the human transgressions. Paul adapts the narrative by adding the *in/with hope* in the act of the curse. In the act of subjecting the Creation to futility, God incorporated a notion of hope in the Creation.

It appears as the Creation has a memory of its state before the curse, the subjection to futility and bondage to decay, and the promise of a future liberation. This is contrasted to the decay of the present reality, creating an awareness that something went wrong. The frustration and dependence of humanity is expressed with the metaphor of *birth pangs*. The image of a Creation crying out is found in apocalyptic texts like 1 Enoch 9:2. *The birth pangs* is in other texts an image of the messianic expectation. For Paul there is no messianic expectation but an eschatological expectation in which the messiah, who already has arrived, has a key role to play. It is within this apocalyptic and eschatological conviction that the Children of God have a vital role. Through the works of Christ, the πνεῦμα was sent out to the world, which is the determinant of whether the human is glorified or not. This whole act, of Christ and the presence of πνεῦμα, is a sign of the cosmological movement towards the establishment of the new age. The promise of the transformation to freedom is soon to be fulfilled. That is why the Creation in the present time *eagerly is longing as creation itself will be set free*.

In Jewish texts, like Job 1:21 and 4 Ezra 10:6–10 among others, the Earth is depicted as a womb describing how the Creation is birthing new life. There are no clear indications that Paul had that image in mind. Even if the liberation of the Creation is the climax of the narrative, there is no explanation offered on how or what to expect after the liberation. Paul is describing a transformation to the new Creation in for example 1 Cor 15. In 1 Cor 15 Paul is describing the transformation of physical bodies, but it is not obvious whether he includes

non-humans in this description. It does not indicate that he does not mean the Creation is not going to be transformed. After all, the Letters of Paul are anthropocentric and the use of the Creation as a character in the narrative in Romans is unique in the context. The *birth pangs* in Rom 8:22 could be a reference to both the longing for an eschatological realization and the transformation of Creation, together with humanity, in the liberating event.

3.2.6 Additional Remarks

οἶδαμεν in verse 22 is often used by Paul when referring to something Christians know of. Hahne argues that this specific knowledge is not common knowledge, it was perceived through revelation.¹⁰⁴ Based on the analysis of Rom 1:19–21, Paul appears to believe that the revelation is accessible, to some extent in the Creation, and is readily attainable for everyone. This appears to not be conformable with the conclusion of Hahne. However, Hahne states that “although a sensitive person could perceive the suffering of nature, only the eyes of faith in light of divine revelation can see that the suffering of Creation is the travail of birth not the agony of death.”¹⁰⁵ What Hahne claims is that a non-Christian can understand that the nature is suffering and thus, is not in a perfect state. In other words, the non-Christian can only perceive one part of the truth: the visible reality which can be observed. In contrast, a Christian has the tools to comprehend the complete knowledge about the divine dimension and the suffering of Creation. Likewise, in Rom 1:19–21, Paul does not regard the natural revelation as the leading medium. To fully comprehend the content of the revelation, the Gospel and the receiving of πνεῦμα is crucial. Paul explains this in 1 Cor 2:6–16.

Like Hahne, Jewett highlights the aspect of the suffering of Creation or the disruption in the ecological order, as a main theme in Rom 8:19–22.¹⁰⁶ The Christian group knows that the Creation is suffering and longing for redemption. According to Jewett, Paul stresses the conversion before following demands on ethics or learning about the past.¹⁰⁷ The turning point, the receiving of the πνεῦμα, is more urgent as it leads to new insights and knowledge about the will of God. Even though Paul in Rom 1:19–32 concerns himself and the recipients with moral deprivation, he underprints the importance of perceiving the revelation of God, attainable in the Creation and in the Gospel. The solution to the issue for the group is

¹⁰⁴ Hahne, *The Corruption*, 200.

¹⁰⁵ Hahne, *The Corruption*, 200.

¹⁰⁶ Jewett, *Romans*, 512.

¹⁰⁷ Jewett, *Romans*, 512.

foremost to acknowledge the truth, that God through Christ is on a mission to save the world, and that humanity can reach salvation through the πνεῦμα of Christ. With this knowledge about God and the divine order, the individual can discern right from wrong.

The emphasis on ethics is not irrelevant as Paul's main concern, throughout his Letters, is for the pollution of the πνεῦμα, following moral transgressions which are signs of evil being present in the σάρξ. Moreover, one concern of Paul is that the recipients, even though they have knowledge about God, do not live up to the moral standard which he requests. This is explained and exemplified in 1 Cor 6:1–20. Therefore, Paul places great emphasis upon the importance of ethics as well, with references to the past. An example of which being as in Rom 1:22–32, or the transgression of Adam leading to corruption, futility and decay entering the world.

4 Analysis of 4QInstruction

4.1 Identifying Key Components in 4QInstruction

There are several examples of figurative language in 4QInstruction, conceptualizing abstract understandings and interpretations of the roles of humanity and the Creation in the Divine Narrative. In the collection of texts some fragments are more concerned with the Divine Narrative, and its focus on the final judgement and the concepts of humanity in relation to the divine. These texts are: 4Q416 1, 4Q417 1 i, 4Q418 69 ii +60, and 4Q423 1–2.¹⁰⁸ There are also some examples of figurative language and phrases, that are used in many of the texts, or appear to be important to understand, in order to frame the Divine Narrative. In addition to

¹⁰⁸ Translation of these texts can be found in the appendix. 4Q416 consists of twenty-two fragments. Most fragments are minor. It is suggested that 4Q416 might be written 25 years before 4Q417 and 4Q418, see John Strugnell and Daniel J. Harrington, *Qumran Cave 4.XXIV: Sapiential Texts, Part 2. 4QInstruction (Mūsār Lē Mēbîn): 4Q415ff. With a re-edition of 1Q26, DJD, 34* (Oxford: Clarendon Press, 1999), 76. 4Q416 1 is considered to be one of the more important texts of 4QInstruction together with 4Q416 2. The text has similarities with 4Q417 2 and 4Q418 7–8, see Goff, *4QInstruction*, 4. 4Q417 consists of twenty-nine fragments. Most fragments are minor. 4Q417 has undergone some changes and fragments rearranged and placed in a different order. 4Q417 1 and 2 are considered to be important texts in 4QInstruction. See Goff, *4QInstruction*, 5. There are several text-critical issues with 4Q418. 4Q418 consists of several fragments which also overlap with other texts of 4QInstruction. Goff is summarising some overlaps: “4Q418 1–2, for example, overlaps with 4Q416 1; 4Q418 7–10 overlaps with portions of 4Q416 2 and 4Q417 2; 4Q418 43–45 i (which are joined to comprise a single text) corresponds to 4Q417 1 i and 4Q418a 11; 4Q418 69 ii overlaps with 4Q417 5; 4Q418 77 with 4Q416 7.” See Goff, *4QInstruction*, 5. There is a debate whether parts of 4Q418 may belong to another manuscript, perhaps a manuscript that has not been found. Goff states “These debates do not have a major impact on the interpretation of the surviving content of 4QInstruction.” See Goff, *4QInstruction*, 5. 4Q423 consists of twenty-four fragments. It is considered to be one of the latest copies of 4QInstruction, see Goff, *4QInstruction*, 7.

this, there are phrases similar to those analyzed in chapter 3. It is of interest to analyze these to compare them with Romans.

The wording *Raz Nihye*, often translated to *the mystery that is to be* or *the secret that is to come*, is occurring 37 times in the 4QInstruction and 3 times in other text from the Dead Sea Scrolls.¹⁰⁹ The phrase is one of the key components of the 4QInstruction due to the frequent use of it and unclear meaning.

4Q416 1 and 4Q418 69 ii +60 are the two texts describing the final judgement. The texts are poetic and filled with metaphors and figurative language, illustrating the cosmological order and the eschatological realization. Despite the poetic language, the metaphors and figurative language, are used to conceptualize the underlying theological concepts and the Divine Narrative.

Phrases used in the climax of the narrative of 4Q416 1 are metaphors and figurative language such as: *all those polluted in it (wickedness) will be terrified and cry out, seas and depths are terrified, every fleshly spirit will be laid bare, the period of truth will be completed.*¹¹⁰ In 4Q418 69 ii +60 similar metaphors and figurative language are used, such as: *the foundations of the firmament will cry out and those who cling to wickedness will wither aw[ay].*¹¹¹

In the given examples, there is an entity of some sort in combination with a verb conceptualizing the events of the final judgment. These are the main key components in this section. The key components are connected to other recurrent metaphors or examples of figurative language in 4QInstruction, which are conceptualizing an interconnected web of identity markers, cosmological powers, and divine presence. It is common, for such metaphors or figurative language, to either point to a divine and spiritual reality or to a fleshy identity and a wicked or evil force. To understand the main key components, an analysis is made on other metaphors and example of figurative language, functioning in the same body of interconnecting descriptions. These are: *spiritual people, fleshly spirit, sons of heaven, sons of truth, evil inclination, period of truth.*

4Q423 1–2 is itself like a key component and can be categorized as an allusion. The fragments are depicting a garden with trees that gives wisdom, a reference to the Garden of

¹⁰⁹ In Hebrew: **רַז נִהְיֶה**. The Swedish translation has used the term secret (hemlighet) instead of mystery. The reason for that, or what the difference of the translation makes, is not discussed here. The translation secret is used when referring to the Swedish texts or the Swedish translation specifically. Otherwise, mystery is used.

¹¹⁰ Translation of 4Q416 1 11–13 in Goff, *4QInstruction*, 44.

¹¹¹ Translation from Goff, *4QInstruction*, 224–225.

Eden and the narrative of Gen 2–3. The focus of the analysis are these phrases: *every delightful tree, desirable for making one wise/delectable in bestowing wisdom* and *the [...]but the earth]will make thorn and thistle sprout for you and its strength will not yield to you.*¹¹²

4.2 The Mystery That Is to Be

There is no consensus on how to interpret or translate the phrase in detail, but there are common ideas of its meaning in more general terms. Firstly, there is *raz*, the secret or mystery, which refers to something that is hidden or unknown to some extent to one group or fully inaccessible for others. It often refers to a heavenly revelation. The term is also used in Dan 2 and has a similar function in Wisdom of Solomon.¹¹³ Secondly, there seems to be an aspect of time connected to the mystery or secret when described as something that is approaching or being established. In addition to this, there is a spatial aspect of a movement to the physical sphere of the Creation.

According to Jesper Høgenhaven, *the secret* refers to the concept of divine revelation in the sapiential texts of the Dead Sea Scrolls. He states that “A common notion in the Qumran texts is the reference to a divine revelation as a necessary prerequisite for human knowledge and insight.”¹¹⁴ At the same time, *the secret* refers to a specific knowledge given to a by God elected group, in contrast to the understanding of knowledge as something constantly accessible for the general population, stated in other Jewish sapiential texts.¹¹⁵

The mystery can be explained as being both the concept of revelation and the knowledge or truth that it carries. This is theorized by Goff, who states that *the mystery* is both the “medium and the message.”¹¹⁶ *The mystery* is considered to contain a range of different kinds of knowledge. Høgenhaven identifies both an intellectual and an ethical aspect of the phrase. The intellectual aspect is about the ontological dimensions of existence, found in for example 4Q417 1 i 8–9 and 4Q418 77 2–3. The ethical aspect is referring to the knowledge about good and evil following the intellectual insights, an example of which being found in 4Q417 1 i 6–7.¹¹⁷ The common notion is that *the mystery* contains the full

¹¹² Translation from Goff, *4QInstruction*, 289.

¹¹³ Matthew J. Goff, “Adam, the Angels and Eternal Life: Genesis 1–3 in the Wisdom of Solomon and 4QInstruction,” in *Studies in the Book of Wisdom*, ed. Géza G. Xeravits and József Zsengellér. vol. 142, *Supplements to the Journal for the Study of Judaism*, ed. Hindu Najman (Leiden: Brill, 2010), 3, accessed November 16, 2020, URL: <https://doi.org/10.1163/ej.9789004186125.i-234.6.3>.

¹¹⁴ Jesper Høgenhaven, “Vishet i Qumran,” in *Dödahavsruellarna: Innehåll, bakgrund och betydelse*, ed. Cecilia Wassén (Stockholm: Atlantis, 2011), 254.

¹¹⁵ Høgenhaven, “Vishet i Qumran,” 254.

¹¹⁶ Goff, *4QInstruction*, 151.

¹¹⁷ Høgenhaven, “Vishet i Qumran,” 255.

understanding of existence, including the cosmological order and the divine plan. This is to be understood as part of the deterministic worldview found in 4QInstruction and throughout the Dead Sea Scrolls.

The words *to be/coming* adds a temporal aspect to the *mystery*. The translation is, however, questionable. For example, Florentino García Martínez and Eibert J.C. Tigcheelar, and Benjamin Wold uses the translation *mystery of existence* and interprets it as the presence of truth of the world established by God.¹¹⁸ Torleif Elgvin is not questioning the translation per se, but the interpretation of *the mystery* pointing to a future event only. *Raz nihye* is to be understood as a more complex phrase that points both to the origins of the cosmological order and future eschatological events.¹¹⁹

Goff is further developing the temporal aspects of *the mystery to be*. He states that the phrase can be divided into a threefold division of time: the past, the present and the future.¹²⁰ Both the aspect of revelation and the aspect of the content it carries, can be divided according to the tripartite division of time. The knowledge or truth of *the mystery* was created by God into the cosmos and according to 4Q417 1 i 2–4, it was to some extent accessible. The revelation of God was thus planted in the world from the beginning.¹²¹ *The mystery* contains the knowledge and truth about the cosmological order, the divine plan of the past and future, and is accessible for the elect group, as stated in 4Q417 1 i 8–9. It is in this present time that the elect is instructed to meditate upon *the mystery to be* to learn about it. Lastly, the complete knowledge about the future events is yet to be fully revealed, this is formulated in 4Q417 1 i 18. The outline of the final judgement is already known and described in 4Q416 1, 4Q418 69 ii +60 with parallels to 1QS, and the War Scroll, where one group being blessed and the other condemned.

What is illuminated in the 4QInstruction is a realized eschatology according to Elgvin. His rationale is, that with the privilege of having access *to the mystery to be*, the elect can learn about the eternal joy awaiting them in the final judgement and are therefore, already aware of their own salvation.¹²² Furthermore, the deterministic and eschatological worldview of the 4QInstruction includes a victorious end, not only for the elect, but also for God and the cosmos following the destruction of evil.

¹¹⁸ Martínez and Tigcheelar, *Deas Sea Scrolls*, 857. Benjamin, Wold, ““Flesh” and “Spirit”,” 271.

¹¹⁹ Elgvin, “The Mystery to Come.”132–133;140.

¹²⁰ Goff, *4QInstruction*, 145.

¹²¹ The notion of wisdom and knowledge about God attainable in creation is common in the wisdom genre, see Fretheim, *God and World*, 199.

¹²² Elgvin, *Mystery to Come*, 149.

The mystery to be is a conceptualization of a deterministic and eschatological worldview which carries both the aspect of being the instrument used by God, to reveal the truth, and contains the truth about the world. Moreover, *the mystery to be* indicates human responsibility, as it is not simply given to the *mebin*, but must be attained.

It appears as *the mystery to be* is perceived both through Scripture and a natural revelation.¹²³ This notion echoes the development reflected in other works of that time. It resembles 1 Enoch, being described as a hidden and apocalyptic notion. Harrington writes: "...1 Enoch insists on the heavenly and esoteric character of true wisdom and therefore on the need for a divine revelation of it, it also retains the traditional wisdom idea that Creation or nature itself constitutes a kind of revelation."¹²⁴ 4QInstruction further alludes Ben Sira, who combined the traditional wisdom perspective of a natural revelation with a centralisation of the Torah, making Scripture part of the sapiential framework.¹²⁵

The mystery that is to be is a complex phrase. It conceptualizes several aspects of Divine Narrative and the role for the human in that narrative. It is a sign and an image of the border between the divine and the world of humans. It connotes several matters, such as the hidden almost exclusive matter, only attainable for some, yet it is a key to wisdom, perhaps even eternal life.

4.3 4Q416 1 and 4Q418 69 ii +60: The Final Judgement

The identified key components in 4Q416 1 and 4Q418 69 ii +60 are: *all those polluted in it (wickedness) will be terrified and cry out, seas and depths are terrified, every fleshly spirit will be laid bare, the period of truth will be completed, the foundations of the firmament will cry out and those who cling to wickedness will wither aw[ay]*. To understand these components an analysis is made on the metaphors occurring in the same and other fragments, which are *spiritual people, fleshly spirit, sons of heaven, sons of truth, evil inclination*.

¹²³ Elgvin, *Mystery to Come*, 138.

¹²⁴ Harrington, *Wisdom Texts*, 11.

¹²⁵ Shane Berg, "Ben Sira, the Genesis Creation Accounts, and the Knowledge of God's Will," *Journal of Biblical Literature* 132, no. 1 (2013): 140, accessed December 7, 2020, URL: <https://www.jstor.org/stable/23488241>.

4.3.1 Spiritual People and Fleshly Spirits

The meaning of *spiritual people* and *fleshly spirits* is opaque. The phrases denote people, ascribed either the *spiritual* or *fleshly* images. They are usually considered to be juxtapositions of human groups describing an epistemological division of humanity. The basic understanding is quite clear. What is characteristic for *spiritual people* is that they are separated from the *fleshly spirits*, described in 4Q418 81+81a. This means that they are among the elect, to which the *mebin* is counted. They are in God's favor and therefore have access to *the mystery to be* and can separate good from evil. A *fleshly spirit* is presumed to refer to the category of wicked and non-elect individuals. *Those polluted with (wickedness)* in 4Q416 1 12 are identified with *fleshly spirits*. They do not have access to *the mystery to be* and thus not knowledge about good and evil nor what is needed for glorification. Developing further, Frey concludes that flesh seems to be "a power hostile to God."¹²⁶ Between the two is a dualistic tension, described in the Vision of Hagu, the name of the passage 4Q417 1 i 13–18. It is difficult to determine who constitutes the groups and how an individual becomes part of a group. There are mainly two suggestions on how to interpret *spiritual people* and *fleshly spirits*, either as an ontological dualism or as an ethical dualism. The discussion is centralized around the interpretation of the term Enoch found in the Vision of Hagu.¹²⁷

The first suggestion is the understanding of an ontological dualism, meaning that the division of spiritual and fleshly spirits was predetermined and connected to the foundational identity of humans, which cannot be affected. Goff develops the interpretation of J. J Collins, stating that the Vision of Hagu describes two human Creations based on Gen 1-2.¹²⁸ Enoch, refers to Adam, and the humans created in the image of the divine from Gen 1:27. This resembles the narrative of 1QS and the Treatise of the Two Spirits, according to Goff.¹²⁹ The spiritual people are descendants of Adam and have a special bond to the divine and the angels. Due to the bond towards the angels, the spiritual people have access to *the mystery to be* and might even attain eternal life. The angels are an ideal to follow in order to achieve perfection in character and wisdom.¹³⁰ This interpretation is consistent with the general

¹²⁶ Rey, "4QInstruction," 3.

¹²⁷ In Hebrew: עֲנוֹשׁ. Martínez and Tigcheelar translates the terms to Enosh, Martínez and Tigcheelar, *Dead Sea Scrolls*, 859.

¹²⁸ Due to the current pandemic when writing this thesis there were issues getting access to the material, the reference is to Goff, who explains the interpretation of J. J Collins, see Goff, "Adam and the Angels," 2-22. There are similarities with Philo, see Goff, "Genesis 1-3 Conceptions of humankind," 119-121.

¹²⁹ Goff, *4QInstruction*, 141–172.

¹³⁰ Goff, *4QInstruction*, 168. Frisch and Schiffman, "The Body," 178.

notion of the Dead Sea Scrolls, -it is beneficial to be in connection with the angels.¹³¹ In addition to this, the notion of the *fleshly spirits* deriving from the humans created by clay in Gen 2. The *fleshly spirits* have never had access to the mystery to be and have not perceived the foundational knowledge, therefore, they cannot maintain the same moral standard as the *spiritual people*.¹³² This position, arguing for an ontological dualism, is underscoring the spiritual and fleshly as two opposite matters.

The second suggestion is the understanding of an ethical dualism.¹³³ What defines and separates the *spiritual people* from the *fleshly spirits* is not an ontological or predetermined fate, but the ability to comprehend *the mystery to be* and uphold a certain ethical standard.¹³⁴ According to Wold, Elgvin and Rey, enosh should be translated to humankind.¹³⁵ Instead of interpreting *spiritual people* as the elected group, it could read *humanity possessing a spirit*, which would undermine the idea of certain people being the descendance from angels and others from the clay of Gen 2. The distinction, then, between *spiritual people* and *fleshly spirits* lies in the fulfilling of the vocation to pursue wisdom. Those who fail are getting the privilege of accessing *the mystery to be*, the revelation of the divine, removed. This interpretation is based on an interpretation of 4Q417 1 i 17, stating that the *fleshly spirits* no longer is given the revelation. Wold further strengthens his arguments by referring to 4Q423 1, which explains the consequences of either succeeding, or failing, to pursue wisdom. In addition to this, the phrase *spiritual people* is only used in the Vision of Hagu. According to Wold, it is not convincing to claim that there is an ontological dualism of humanity by only referring to one example, even if it is strengthened by an interpretation of 1QS.¹³⁶ The ethical dualism is further, underscoring the importance of perfection and the understanding of angels as role models, a notion reflecting the general concept of the Dead Sea Scrolls.¹³⁷ The concept of an ethical or epistemological dualism appears to be more plausible than an ontological dualism.

¹³¹ Winninge, *Dödahavsrollarna*, 328.

¹³² Goff, "Adam and the Angels," 15.

¹³³ Phrase used by Elgvin, "Mystery to Come," 129.

¹³⁴ Wold, "'Flesh' and 'Spirit'," 267.

¹³⁵ Benjamin Wold, "THE UNIVERSALITY OF CREATION IN "4QINSTRUCTION", " *Revue De Qumrân* 26, no. 2 (102) (2013): 224, accessed October 23, 2020, URL: <http://www.jstor.org/stable/24663183.217>. Elgvin, "Mystery to Come," 139-147. Rey, "4QInstruction," 4.

¹³⁶ Benjamin Wold, "Genesis 2–3 in Early Christian Tradition and 4QInstruction," *Dead Sea Discoveries* 23, no. 3 (2016): 329–46, accessed October 5, 2020. doi: 10.1163/15685179-12341407.

¹³⁷ Cecilia Wassén, "Änglar och demoner," In *Dödahavsrollarna: innehåll, bakgrund och betydelse*, ed. Cecilia Wassén (Stockholm: Atlantis, 2011), 328.

Rey is taking the ethical dualism even further and states that the *spiritual people* is a definition of all of humanity.¹³⁸ There is not much support for this, other than what has been presented above. To draw the conclusion that an Essene group connected to the Qumran community, would have such an inclusive understanding of humanity is speculative. It is more plausible to assume that the phrase *spiritual people* refers to Israel, and that humans within the Israeli group, may lose their status if they fail to comply with their vocation.

The *spiritual people* and *fleshly spirits* are reflecting the general notion in the Dead Sea Scroll of a battle for humanity, between the dualistic forces of the divine and evil in the cosmos, both parties want to recruit humans. The divine dimension is mirrored in the dimension in which humanity exists, therefore humans are affected and involved in the dualistic struggle between good and evil.¹³⁹

4.3.2 Sons of Heaven

In the narrative of 4Q416 1 the formulation of *sons of heaven* is written. According to Goff it can describe people that have transformed into angels or most probably just angels, not deriving from humans but God.¹⁴⁰ In both 1QS and 4Q418 69 ii 12–13, the formulation refers to the latter. It is plausible that *sons of heaven* refers to the same understanding of angels in 4QInstruction. Otherwise, 4QInstruction would contradict the meaning of the phrase in the other texts of the Dead Sea Scrolls.¹⁴¹ The *sons of heaven* is contrasted to *fleshly people* in 4Q416 1, but it is not clear how they relate to each other, or how to interpret the contrast between them.

Part of the apocalyptic notion in the Dead Sea Scrolls, is the belief that angels not only exist; they have vital roles in the cosmological motion towards the eschatological realization. This is presented in the beginning of 4Q416 1, making angels present throughout the narrative. Goff claims that the interpretation *their host*, in lines 4, 6 and 7, is referring to the angels responsible for guiding the stars and heavenly bodies towards the eschatological telos.¹⁴² In 4Q418 69 ii +60 the angels are described to have eternal life and there are indications of them, having lived throughout time in line 14.¹⁴³ This indicates that the whole

¹³⁸ Rey, “4QInstruction,” 21.

¹³⁹ Wassén, “Änglar,” 320.

¹⁴⁰ Goff, *4QInstruction*, 52–53.

¹⁴¹ Florentiona García Martínez, “Marginalia on 4QInstruction,” in *Dead Sea Discoveries* 13, no 1, 2006): 24–27, accessed December 7, 2020, URL: <https://www.jstor.org/stable/4193382>.

¹⁴² Goff, *4QInstruction*, 45.

¹⁴³ Translation of Goff “And the s[ons of] heaven whose inheritance is eternal life, would they really say “We are weary of deeds of truth and [we] are tired of [vacat (?)] all the periods.” Goff, *4QInstruction*, 225.

cosmos is involved and affected by the movement towards the final event, described in 4QInstruction. This would be an explanation as to why seas and depths are depicted as terrified in 4Q416 1, and why *the foundations of the firmament will cry out* in 4Q418 69 ii +60. There are no indications of the Creation being destroyed in the final judgement in the narratives of 4Q416 1 and 4Q418 69 ii +60.

Sons of heaven is an image of angels. The word *sons* refers to a special relationship to the *heaven*, which is an image of the divine. The angels are a non-metaphor but actors in the Divine Narrative.

4.3.3 The Sons of His Truth

The non-figurative term truth is recurring in 4QInstruction. It is combined with other words and expressions to create phrases which can be categorised as figurative language. It is used to describe a time frame in 4Q416 1: *the period of truth will be completed*. It is used to refer to the content and revelation of *the mystery to be*. In this context truth can refer to God.¹⁴⁴ It is also used to describe those, who in the final judgement, are going to be deemed as righteous. These are referred to as *the sons of his truth* or the *chosen ones of truth*, used in 4Q416 1 10 and 4Q418 69 ii 19. Moreover, in 4Q416 4 3, the *mebin* is requested to *rejoice in the inheritance of truth*. The term truth has strong connotations to the *spiritual people* and the good and right in the Divine Narrative. The *sons of his truth* most likely refer to the addressees as the *spiritual people*, with access to the revelation. Because of their special status, they can pursue the knowledge and wisdom necessary to determine the truth. This group could be considered to receive eternal life by joining the angels in the afterlife.¹⁴⁵

4.3.4 The Evil Inclination

Another aspect to take into consideration is the *evil* or *wicked inclination* mentioned in 4Q417 1 ii 12. It is part of the Jewish concept of yetzer, but it is not a given how to interpret it in the context of 4QInstruction. It is connected to the spiritual and fleshly matters, especially to the latter as there is a strong coherence between evil or wicked and fleshly.¹⁴⁶ Moreover, the expression *fleshly inclination* is used in 4Q416 1 16 and the similar

¹⁴⁴ Goff, *4QInstruction*, 50.

¹⁴⁵ Goff, *4QInstruction*, 50.

¹⁴⁶ Wold, “‘Flesh’ and ‘Spirit’,” 267.

understandings of the flesh in 4Q417 1 ii 14. These may have a similar meaning as the *evil inclination*.¹⁴⁷

The *evil inclination* can be understood as either an eternal threat or an internal force. Goff concludes that it is not to be considered as an external threat but internal impulses and desires. It is, however, not part of the natural order and the Creation of the human body; it is neither a demonic power. Instead, the *evil* or *wicked inclination* is beyond the Creation of God but still in some way internal, and a proof of an active evil in the narrative. This would imply that the *evil* or *wicked inclination* is in opposition to God and the divine.¹⁴⁸ This is plausible since the aim of the final judgement, in the eschatological narrative, is to terminate wickedness. The opposition of God is not evil humans, but evil as an entity. The flesh or the physical body is not in itself in opposition to the spiritual, it is rather the behavior and actions that are considered as threats, which could result in denied access to revelation and salvation. In resemblance with the Hodayot and Early Jewish notion, the physical body and the spirit is unified.¹⁴⁹ The *evil* or *wicked inclination* is an image of the triggering factor that can corrupt humans and threaten their status as belonging to the *sons of his truth* or *spiritual people*.

4.3.5 Concluding Remarks

What the metaphors and figurative language of 4Q416 1, mentioned in the introductory paragraph of this section, conceptualize, and describe can be better understood using the analysis above. Intertextual parallels can also be illuminated.

Every fleshly spirit will be laid bare refers to the event of the final judgement when those, who have failed to remain one of the spiritual people, are going to answer for their actions. They had the responsibility to pursue wisdom and live according to the will of God but did not live up to their vocation.

The next phrase is: *all those polluted in it (wickedness) will be terrified and cry out and those who cling to wickedness will wither aw[ay]*. The Hebrew verb for polluted often refers to being physically dirty as an image for either having sinned, or in other ways overstepped the boundaries of purity laws. The phrase refers to the *fleshly spirits* which will be laid bare, and thus further describe the final judgement for the *fleshly spirits* who failed to pursue wisdom, having fallen for the temptation of the *evil inclination*. It is also possible to

¹⁴⁷ Goff, *4QInstruction*, 182.

¹⁴⁸ Goff, *4QInstruction*, 178-182.

¹⁴⁹ Frisch and Schiffman, "The Body," 163.

assume that the *fleshly spirits*, the non-elect, are included here, since they do not belong to neither the *spiritual people* nor *the sons of his truth*, who are described to be blessed in the final judgement. The notions of an eschatological realization and a judgement where sinful humans are punished and the righteous, or spiritual, are rewarded, have parallels to Early Jewish apocalyptic texts like 1 Enoch, Daniel, and Jubilees.

The phrase illustrates the expected act and emotion of the *fleshly spirits* in the final judgement. In the final judgement the evil is going to be terminated, this includes those who are fleshly, which is the reason for them to be terrified and cry. The act and emotion are conceptualizing the eschatological notion but is also a non-metaphor describing what is expected in a literary sense.

As stated in the analysis of *the sons of heaven*, the key components *seas and depths are terrified*, and *the foundations of the firmament will cry out* indicate that the Creation is part of the divine movement towards the eschatological realization. *The sons of heaven*, the angels, are guiding the cosmological entities towards the divine telos. This understanding is similar to concepts found in for example Jubilees and the Astronomical Book.¹⁵⁰ There is a personification of the Creation, being ascribed emotions. This notion resembles other apocalyptic texts like 1 Enoch.¹⁵¹ For example, in the Book of Watchers and the Epistle of Enoch, there are descriptions of mountains and nature feeling fear and the Earth crying out.¹⁵² The phrase appears to imply that the Creation is affected by the final judgement and the outcome of the *fleshly spirits*. Even though the text is anthropocentric; the final judgement is depicted as a dramatic event with the entire cosmos involved.

The final judgement leads up to what is described with: *the period of truth will be completed*. Truth is a central matter of 4QInstruction, referring to both the divine, to the addressees, and to the content of *the mystery to be*. The phrase conceptualizes the diverse understanding of *truth* as the essence of the divine presence in Creation, in revelation, and in the *spiritual people*, which are part of the divine plan leading to the final judgement. Having knowledge about the truth is key for being rewarded in the final judgement.

The key components analysed are examples of metaphors and figurative language depicting the Divine Narrative and the role of the human and Creation in that narrative.

¹⁵⁰ Hahne, *The Corruption*, 68. A copy of Jubilees was found at Qumran. The Astronomical book is part of 1 Enoch.

¹⁵¹ Hahne, *The Corruption*, 36. A copy in Aramaic was found at Qumran.

¹⁵² Hahne, *The Corruption*, 49. Book of Watchers is book one of 1 Enoch. Epistle of Enoch is book five of 1 Enoch.

4.4 4Q423 1–2

4Q423 1–2 differs from the other text of the 4QInstruction as it neither is covering, at first glare, the eschatological or apocalyptic concepts, nor the ethical exhortations regarding everyday topics like money or relations.¹⁵³ Instead, there are several metaphors alluding Gen 2–3, compiled together in a fragmented narrative to further address the topic of wisdom and human responsibility. The phrases used to describe these matters are: *every delightful tree, desirable for making one wise/delectable in bestowing wisdom* and *[...but the earth] will make thorn and thistle sprout for you and its strength will not yield to you*. Both the notion of a tree of knowledge, and the thorn and thistle, are alluding to Gen 2 and the narrative of the Garden of Eden. Goff calls it “a creatively reformulated language of Genesis.”¹⁵⁴ This is characteristic for 4Q423 1–2.

Jeremy D. Lyon states that 4QInstruction gives insight in how Gen 2–3 was interpreted, combined with extortion on how to put the insights into practice in the context of Qumran.¹⁵⁵ In 4Q423 1–2 there is no description of an expulsion of the Garden of Eden, in contrast to other interpretations of the Gen 2–3 narrative. Instead, the Garden of Eden has another metaphorical meaning. Lyon describes 4Q423 1–2 as pedagogical in its use of the metaphors of the Eden narrative to explain that the *mebin* has the responsibility to pursue wisdom.¹⁵⁶ The *mebin* is the “elect son of Adam” who thus has access to the wisdom in Eden, like Adam had. Goff even states that 4Q423 1–2 gives “the remarkable claim that the *mebin* has been given authority over the Garden of Eden” due to the fact that the *mebin* is likened to Adam.¹⁵⁷ The Garden of Eden is to be understood as more or less the whole Earth, not a specific area, making Adam and the *mebin* stewards of Creation. This marks the special status of the *mebin*, in addition to the characteristic descriptions such as *spiritual people* and *sons of his truth*. This further implies that there is access to *the mystery that is to be* for the *mebin*. *The mystery to be* is not directly referred to, but in line 2 but most likely alluded to.¹⁵⁸

Wold concludes that the Garden of Eden narrative is used in 4QInstruction to explain and elaborate on human choice and free will.¹⁵⁹ The main point is that the human has the

¹⁵³ It is not a given to arrange 4Q423 1 and 2 in the way they often are arranged. See appendix for different versions of the text. For a more comprehensive overview of the debate, see Wold, “Gen 2–3,” 330.

¹⁵⁴ Goff, *4QInstruction*, 291.

¹⁵⁵ Jeremy D. Lyon, *The Genesis Creation Account in the Dead Sea Scrolls* (Oregon: Pickwick, 2019), 112.

¹⁵⁶ Lyon, *The Genesis Creation Account*, 111.

¹⁵⁷ Goff, *4QInstruction*, 290.

¹⁵⁸ Goff, *4QInstruction*, 293.

¹⁵⁹ Wold, “2–3 Gen,” 331–35.

power to access wisdom by choice. This is not a simple task as the world contains both good and evil, and the human must develop her ability to choose good. Goff seconds this interpretation and underscores that the access *to the mystery that is to be* not is a gift only but a responsibility as well.¹⁶⁰ It is, however, about the understanding of good and evil in a broader sense, it is something achieved when the *mebin* has developed the wisdom needed to comprehend the created order and the divine order that forms the existence.¹⁶¹ In other words, it is highly connected to *the mystery that is to be*.

The pursuit of wisdom is formulated in 4Q423 by using the metaphors from the Garden of Eden, which is filled with both wisdom trees and thistle and thorns, an allusion to Gen 2:9 and 3:17–18, representing what is good in the eyes of God and not. A flourishing garden is a metaphor for when the *mebin* successfully has pursued wisdom. The thistle and thorns and withering trees are metaphors for the failure of the *mebin*. According to Wold, who argues for an ethical dualism of *spiritual people* and *fleshly spirits*, the human needs to cultivate the wisdom trees and if she fails, that is, not able to pursue wisdom, the risk is that she loses the ability to separate right from wrong, and consequently her access to *the mystery that is to be*. Goff, who defends the ontological dualism, argues that the thistles and thorns are metaphors for the increased presence of evil in the world, it is not about the status of the *mebin*.¹⁶²

According to Wold, the author of 4Q423 1–2 does not consider the Gen 2–3 narrative to be a story about the fall of man, there is no expulsion for example, but the moral freedom which can lead to unwanted consequences. The reason for this is that even if God gave the human the stewardship of the Creation, the Garden of Eden in 4Q423 1–2, she is still bound to evil forces.¹⁶³ This is explained and understood with the evil inclination which aggravates the vocation of the *mebin* to pursue wisdom and righteousness. Goff states that the evil inclination is the cause of Adam’s disobedience in Gen 2 and thus is a proof of the human being bound to forces not associated with God.¹⁶⁴ According to 4Q423 1–2, the humans did not receive knowledge about good and evil by eating the fruit of the tree, God gave them that knowledge when creating them. The understanding of the Garden of Eden as a symbol for

¹⁶⁰ Goff, “Genesis 1–3,” 7.

¹⁶¹ Goff, *4QInstruction*, 294.

¹⁶² Goff, “Genesis 1–3,” 8.

¹⁶³ Winninge, *Dödahavsrollarna*, 277.

¹⁶⁴ Goff, *4QInstruction*, 180.

moral choice can be found in other texts like Ben Sira.¹⁶⁵ In similarity with Ben Sira there is no indication that there is a tree which fruit was forbidden to eat.

Even if the trees and the garden are used for a metaphorical purpose, the pursuit of wisdom, the study of *the mystery that is to be*, is about both perceiving the revelation through Scripture but also through Creation.¹⁶⁶ The use of the garden as a metaphor creates an image of the human existing right in the middle of the reflections of God, visible in the objects around her. This would echo and/or allude to the notions in the wisdom genre of wisdom being available in the daily experience.¹⁶⁷ Moreover, it resembles both the concept of God trusting the human with responsibility in 4QInstruction and with the wisdom genre in the Scriptures.¹⁶⁸

An additional point is that 4Q423 1–2 is not regarded as individualistic, rather the text describes the situation for humanity.¹⁶⁹ The eternal planting in 4Q418 81 12 could be a parallel to 4Q423 and the metaphor of the flourishing garden, describing the status of the spiritual and elect community. The eternal planting is also an expression used in for example 1QS 8:5, which according to Ulfgard alludes to the salvation prophecies in Isa 60:61 and 61:3.¹⁷⁰

4Q423 1–2 is conceptualizing the epistemological and anthropological notions of 4QInstruction and further explains the impact of the apocalyptic and cosmological dualism, which are part of the Divine Narrative, on humanity.

5 A Comparison of the Letter to the Romans and 4QInstruction

The ecological reading is based on a comparison of Romans and 4QInstruction. The first step of the ecological reading is thus to compare the analysis of the key components in Romans and 4QInstruction, analyzed in chapter 3 and 4. The claims, statements, and facts presented here are summarising the discussions and the results of the analysis previously presented.

¹⁶⁵ Wold, "Genesis 2–3," 344.

¹⁶⁶ This was further elaborated on in 3.1.

¹⁶⁷ Fretheim, *God and World*, 201.

¹⁶⁸ For the wisdom genre it was formulated by Walter Brueggeman, *In Man We Trust* (Richmond: John Know, 1972).

¹⁶⁹ Wold, "THE UNIVERSALITY," 224.

¹⁷⁰ Håkan Ulfgard, "Eskatologi i Dödahavstexterna." In *Dödahavsrullarna: innehåll, bakgrund och betydelse*, ed. Cecilia Wassén (Stockholm: Atlantis, 2011), .315.

Additional inputs for the comparison are introduced and noted in this chapter. The inputs include comparisons presented by other as well as intertextual parallels.

As the aim of this study is to explore the possibilities of a green reading of Paul, the comparison is going to be made from the perspective of Rom 1:19–21 and 8:19–22.

In the analysis of Rom 1:19–21, 8:19–22, and 4QInstruction and the following key components were highlighted:

Table 1

Romans 1:19-22, 8:19-22	4QInstruction
Children of God	Mystery that is to be
Their foolish/senseless hearts were darkened	Spiritual people
The Creation is eagerly longing	Fleshly people
The Creation is groaning in birth pangs	Sons of his truth
Subjected to futility	Sons of heaven
Bound to decay	Every fleshly spirit will be laid bare
Will be set free	Seas and depths are terrified
ἡ κτίσις	All polluted in wickedness will be terrified and cry out
Obtain freedom	The period of truth will be completed
Those who cling to wickedness will wither aw[ay]	Every delightful tree, desirable for making one wise/delectable in bestowing wisdom
Since the Creation of the cosmos his invisible attributes, being perceived, are discerned in the works	[...but the earth] will make thorn and thistle sprout for you and its strength will not yield to you
	The foundations of the firmament will cry out
	Those who cling to wickedness will wither aw[ay]

These components can be divided into three parts based on what they describe: the Creation, the revelation, and the humans.

5.1 The Creation

In Romans, the Creation is one of the main characters of the narrative. In 4QInstruction, the Creation as an entity is not mentioned, but different components of Creation are used, an example of which being the description of the final judgement in 4Q416 1. The metaphors and figurative language used in the analysis, and compilations of the core concepts, are:

Table 2

Romans 1:19-22, 8:19-22	4QInstruction
<i>The Creation is subjected to futility</i>	<i>Seas and depths are terrified</i>
<i>Bondage to decay</i>	<i>Every delightful tree, desirable for making one wise/delectable in bestowing wisdom</i>
<i>Eagerly expecting</i>	<i>[...but the earth] will make thorn and thistle sprout for you and its strength will not yield to you</i>
<i>Groaning with birth pangs</i>	<i>The foundations of the firmament will cry out</i>
<i>ἡ κτίσις</i>	<i>Those who cling to wickedness will wither aw[ay]</i>
<ul style="list-style-type: none"> • There is a dualistic cosmological understanding of the world, the Creation is part of the cosmos • A personification of Creation • The Creation is fallen • The Creation is going to be liberated together with the Sons of God • Evil is present in the Creation 	<ul style="list-style-type: none"> • There is a dualistic cosmological understanding of the world, the Creation is part of the cosmos • Angels are guiding natural entities according to the divine plan • A personification of Creation • There are no indications of a fallen Creation • No indication that the Creation is going to be destroyed in the final judgement • Evil is present in the Creation

Both Romans and 4QInstruction have a dualistic notion of divine and evil forces being present in the cosmos. On a cosmological level, in the Divine Narrative, God moves the world towards a determined event where evil is defeated. In 4QInstruction angels are guiding the cosmological objects towards the telos. The Creation, consisting of both living and nonliving components, is affected by the dualistic struggle between the divine and evil.

There are several references to the Gen 2–3 narrative in 4QInstruction, 4Q423 1–2. The fragments borrow metaphors and storyline, to describe how the dualistic notion of divine and evil is present in Creation, and directly affects humans. Even if Paul is not using the images of the Garden of Eden to describe the presence of the divine and evil, he has a similar understanding of how individuals are part of the Divine Narrative, and are affected the battle between good and evil.

There is a personification of the Creation in both Romans and 4QInstruction. In Romans there is a personification of Creation as an entity, contrast to 4QInstruction where different natural objects such as the seas and depths are personified. The concept of different

aspects of Creation personified is found in several cases in 1 Enoch. The idea of the entire natural world being personified, as in Romans, is found in the Book of Watchers of 1 Enoch.

In both Romans and 4QInstruction Creation is depicted with a speaking ability, either as groaning or crying out. This personification is found in both the Book of Watchers, the Animal Apocalypse and Jubilees.

Another difference is that Paul is not ascribing Creation a fear of God, like it is expressed in 4QInstruction. Hahne states, with Romans in mind, that “This type of personification fits that strand of apocalyptic thought that stresses the perfection and consistent operation of the created order.”¹⁷¹ In 4QInstruction a similar approach is expressed, but not through the personified natural objects. There is in 4QInstruction depicting a strive in the Divine Narrative, for the cosmos to function according to the natural order, and for humanity and the cosmos to reach perfection.

There is no clear answer to what is going to happen with Creation after the final judgement and battle in 4QInstruction.¹⁷² Paul, on the other hand, includes some details about this, exemplified in 1 Cor 15 when describing a transformation of at least humanity, and in Rom 8 with the liberation of Creation.

Paul believes that the Creation is corrupt and fallen due to human sin. For example, it is discussed in Rom 5:12–21, and is alluded to in Rom 8:19–22. This notion resembles a majority of Jewish apocalyptic writings like Jubilees and texts dated later than Romans.¹⁷³ Rom 8:19–22, like Jubilees, follows the understanding that the Creation is going to be transformed when being redeemed in the final judgement. For Paul, the Creation is in the present suffering due to human sin, but at the same time expecting a liberation from the decay. This indicates a positive attitude toward an eschatological realization.

4QInstruction has a more ambiguous notion of whether Creation is fallen or not, there is for example no description of an expulsion of the Garden of Eden. Instead, the garden is a metaphor for the current reality containing both evil, thistle and thorns, and good. This could indicate that the author of 4Q423 1–2, believes the Creation partially is corrupted, in the sense that it is not in its original state or the, by God, intended state. In the final judgement, described in 4Q416 1 and 4Q418 69 ii +60, evil is going to be terminated. There is also a notion of evil being a force beyond the divine. The presence of evil could be regarded as an

¹⁷¹ Hahne, *The Corruption*, 220.

¹⁷² This topic is not discussed in other works of the Dead Sea Scrolls either, see Ulfsgard, “Eskatologi,” 315.

¹⁷³ Hahne, *The Corruption*, 168.

external threat corrupting the Creation, even if it is not fallen. In other texts from the Dead Sea Scrolls the notion of some kind of corruption of Creation, due to angelic sin, is depicted.¹⁷⁴ 4QInstruction could share this notion but it is not possible to determine this based on the available material. Both the notion of a partially corrupted Creation, or corrupted creation due to angelic sin, are found in 1 Enoch, one of the most influential works for many of the Dead Sea Scrolls.¹⁷⁵ However, the notion of a corrupted Creation due to human sin, and an ongoing human sin is found in Jubilees, which also appears to have had an important position for the Qumran group and perhaps 4QInstruction.

The comparison shows that there are several intertextual parallels between Romans, 4QInstruction and Jewish apocalyptic writings about Creation. In many cases there are parallels in Romans and 4QInstruction to the same apocalyptic work, such as Jubilees or parts of 1 Enoch.

5.2 The Revelation

Metaphors or figurative language used to describe and conceptualize the revelation of God are in 4QInstruction: *the mystery that is to be*, and in Rom 1:19–21, 8:19–22: *since the creation of the cosmos his invisible attributes, being perceived, are discerned in the works*. A compilation of the analysis is given below:

Table 3

Romans 1:19-22, 8:19-22	4QInstruction
<i>Since the creation of the cosmos his invisible attributes, being perceived, are discerned in the works</i>	<i>The mystery that is to be</i>
<ul style="list-style-type: none"> • Revelation through Scripture, the Gospel, and a natural revelation • Knowledge about past, present and future • A deterministic worldview • Knowledge about ethical principles • Knowledge about the eschatological realization with a final judgement • Knowledge about one’s salvation in the final judgement 	<ul style="list-style-type: none"> • Revelation through Scripture and a natural revelation • Knowledge about past, present and future • A deterministic worldview • Knowledge about ethical principles • Knowledge about the eschatological realization with a final judgement • Knowledge about one’s salvation in the final judgement

¹⁷⁴ Ulfgard, “Eskatologi,” 319-331.

¹⁷⁵ Harrington, *Wisdom Texts*, 10–11; Ulfgard, “Eskatologi,” 308-309; Elgvin, “Mystery to Come”, 147.

<ul style="list-style-type: none"> • Everything is already revealed through Christ and the Gospel 	<ul style="list-style-type: none"> • The full revelation is yet to be revealed. Parts are still hidden.
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The overview of the analysis illuminated that there is a notion, in Romans and 4QInstruction, of both a natural revelation and revelation through Scripture. In both cases, the revelation offers insights on the identity of God and the deterministic plan, of the Divine Narrative, containing knowledge about the past, present, and future. There are in both cases an eschatological expectation with a final judgement which is possible to learn about through revelation. The revelation also contains knowledge about ethical principles, which can be directly applied in everyday practice, described in 4Q416 2 ii–iv, and Rom 1 and 8.

In addition to the concepts of revelation presented above, there is the expectation of a theophanic revelation in the final judgement. This notion is also mentioned in several Jewish apocalyptic texts like Daniel and the Book of Watchers.

There are similarities between Romans, 4QInstruction, and Jewish wisdom literature. The natural revelation is an important part of the sapiential genre. The wisdom, σοφία, was incorporated in Creation from the moment it was created and thus, present in the world. The wisdom, offering knowledge about God and the world, is available in daily experience to shape humans “entire life in such a way that it is in tune with Creation (physically, morally, socially).”¹⁷⁶ This notion is an underlying given in 4QInstruction, which is a sapiential collection of texts. The narrative of 4Q423 1–2 and the metaphors of wisdom giving trees are an example of this.

Even if Paul is not writing wisdom literature, there are echoes in Rom 1:20 to the idea of Creation containing knowledge about God and the divine, found in, for example, Job 12:7.¹⁷⁷ In addition, Paul is referring directly to the σοφία in 1 Cor 2.¹⁷⁸

The chosen verses from Romans foremost explains the ideas of a natural revelation. Complemented with 1 Cor 2–3 a more comprehensive concept of revelation is illuminated. For Paul, the Gospel and the Scripture are more valued than the natural revelation, as they contain the full truth about the world, the salvation, identity of God and offer more wisdom. In other words, they contain the details about the Divine Narrative.

¹⁷⁶ Fretheim, *God and World*, 201.

¹⁷⁷ Fretheim, *God and World*, 199.

¹⁷⁸ The discussion about how to understand the use of σοφία in 1 Cor is presented by Conzelmann, *1 Corinthians*, 57–63.

There are no given formulations in 4QInstruction on how the natural revelation is valued in comparison with Scripture. However, 4QInstruction has similarities with Ben Sira, who developed the combination of sapiential notions with the Torah, making the Scripture more central in the wisdom genre.¹⁷⁹ Moreover, scholars argue for a special focus on Scripture in 4QInstruction.¹⁸⁰

Significant, in both cases, is the notion of arcane mysteries that are attainable, but not simply available, to anyone. It is worth repeating that Paul is not using the word mystery in Romans, but the term is found in 1 Cor 2–3. There are similar understandings of mystery, in 1 Cor 2–3 and in 4QInstruction, as divine revelation. In both Romans and 4QInstruction, the obtaining and/or holding of the divine spirit is crucial for the development of the required intellectual ability to comprehend the full revelation.

There are some general differences when it comes to Jewish apocalypticism and the literature of the Early church on the topic of revelation, reflected in Romans and 4QInstruction. In the Early church, and the Pauline Letters, the secrets and the mysteries were revealed for everyone through the messiah.¹⁸¹ It is not clear how 4QInstruction draws the line between those who can attain the revelation and not, but it is most likely not all of humanity.

In 4QInstruction, meditation on Scripture is combined with traditional wisdom ideas and a natural revelation. Paul is making a similar combination but adds the Gospel as the most important revelation for humans.

5.3 The Humans

This comparison is structured differently from 5.1. and 5.2 since there are more metaphors used to describe humans in the narratives. The categorization of humans based on the key components are as follows:

Table 4

Spiritual	Fleshly
Spiritual people (4Q)	Fleshly people (4Q)
Sons of Heaven (4Q)	Polluted in wickedness will cry out (4Q)
Sons of his Truth (4Q)	Evil inclination (4Q)

¹⁷⁹ Berg, “Ben Sira,” 156.

¹⁸⁰ Elgvin, “Mystery to Come,” 129.

¹⁸¹ Hahne, *The Corruption*, 19.

Children of God (Rom)	Every Fleshly spirit will be laid bare (4Q)
	Their foolish hearts were darkened (Rom)

There are no indications that Paul had an ontological dualistic understanding of humanity. It appears the same conclusion can be drawn from the material of 4QInstruction. Based on their framings of a Divine Narrative, they describe a cosmological dualism affecting the statu of humans. Humans are categorized as either belonging to the divine or evil. This is dependent on mainly the perceiving of knowledge, acknowledging God and the ability to follow certain ethical principles.

In addition to the cosmological dualism, both Romans and 4QInstruction appear to acknowledge an ethical dualism. The ethical dualism has to do with the understanding of how the cosmological structure affects humans, and how they respond to the dualistic reality of the cosmos. One of the main themes of the Pauline Letters, is the conviction that those with *πνεύμα* are to be saved in the final judgement, and those who still are living in the flesh, meaning, bound to follow their *evil inclination* and unable to resist temptations, are going to be destroyed. 4QInstruction has a similar notion. The *spiritual people* are going to be glorified in the final judgement in contrast to the *fleshly people*, who *will be laid bare*, and those *polluted in wickedness will cry out*. 4QInstruction even seems to indicate that eternal life awaits the *spiritual people*. This is the part of the Divine Narrative and the determined plan of evil being terminated by the divine.

It is not clear who the *spiritual people* in 4QInstruction exactly are. It could either be a specific Essene group addressed (if there is such a group), Israel, or even humankind. It is intriguing to second Rey's claim that the *spiritual people* refers to humankind, since that would imply that Paul's inclusion of Gentiles was not unique but practiced in other Jewish communities. This interpretation is, however, a bit speculative and lacks convincing arguments. The *spiritual people* include Israel but refer most probably to the addresses, as they have maintained their elect status, in contrast to the rest of Israel who became part of the *fleshly spirits*. This would explain the focus on the *spiritual people* as the elect, different from others and with certain ideals to uphold.

In the material used for this analysis, there are no in 4QInstruction of the same cosmological conviction of *πνεύμα* being a divine body, binding every holder of it together,

like in Romans.¹⁸² The *spiritual people* are a collective of people with special abilities and responsibilities. The *Children of God* in Rom 8:19–22 is in a similar way described as a collective separated from others with certain responsibilities.

4QInstruction and Paul, in contrast to Ben Sira, for example, share the notion of epistemological divisions within humanity.¹⁸³ In both Romans and 4QInstruction the responsibilities explained is about perceiving knowledge, but most importantly to uphold an ethical standard to avoid being polluted. This implies that the purity laws from the Jewish context were important.

The risk when failing to carry out the responsibilities, is that one is losing the intellectual ability to discern the truth and thus evil. Paul is describing this with the conceptual metaphor *their foolish hearts were darkened*, and in 4QInstruction the metaphor of cultivating thorns and thistles. Both 4QInstruction and Paul are describing the evil inclination as an internal threat, but evil forces being an external threat, which can manipulate humans. In addition, Paul expresses the conviction that people do want to act right, but fail to do so, due to the evil inclination and the temptations of the σάρξ. The same approach is found in 4QInstruction, according to Rey.¹⁸⁴ This notion resembles the idea of the serpent from the Genesis narrative being an image of “a third party, meditation possibilities withing God’s good Creation that can provoke reflection of the truth about God.”¹⁸⁵

The *sons of heaven* are referring to angels in 4QInstruction. The function of angels in 4QInstruction is that they are role models. By imitating angels in their acts and searching for wisdom, eternal life can be achieved for the *spiritual people*. Moreover, the *spiritual people* are *sons of his truth*, they can attain the truth about the Divine Narrative, the cosmological order and what is good and evil. In Romans, Jesus is portrayed as the role model to imitate, in similarity to the angels of 4QInstruction.

This whole anthropological understanding is placed within the Divine Narrative and the apocalyptic, eschatological, sapiential, and cosmological framework. Even if humans are described to have responsibility, and to some extent a free will, their lives and terms of condition are set by forces which humans cannot control. Instead, the humans must adapt to the Divine Narrative. The ethical principles set by Paul and 4QInstruction are shaped by this

¹⁸² Worth noticing is that there might be a difference in the use and understanding of the word spirit, ruach (רוח) in Hebrew, and πνεύμα. In simple terms, the former could be defined more as a breath, wind, living spirit, than the more divine, almost physical entity, as πνεύμα could refer to as well.

¹⁸³ Berg, “Ben Sira,” 156.

¹⁸⁴ Rey, “4QInstruction,” 5.

¹⁸⁵ Fretheim, *God and World*, 75.

reality, and the recipient is reminded of this in the narrative of the texts. There is in both Romans and 4QInstruction a notion of an eschatological realization and a stress to prepare for the final judgement.

6 An Ecological Reading

The second step for the ecological reading is to take the comparison from chapter 5, and apply the ecological approach formulated under theoretical framework and method. The analysis is going to be made on the main concepts, perspectives, and conclusions of previous chapters. The wording of key components used in the chosen texts are avoided. The framings of the Divine Narrative and the roles of humans and Creation, within those narratives, are referred to instead. The aim is to elaborate on the possibilities of making a green reading of Rom 1:19–21, 8:19–22 based on the comparison with 4QInstruction.

6.1 Environmental Issues in the Texts

The first step of the ecological approach for this study is to look at recognitions of environmental issues in the texts. There are no examples found in 4QInstruction. Nevertheless, scholars point out that there is an awareness of environmental issues in Antiquity. Jewett, for example, points out that water pollution, deforestation and destitution of the soil was an issue in the Roman Empire, and could be one of the underlying motivations for the narrative of Rom 8:19–22.¹⁸⁶ Likewise, Tonstad states that the immense killing of animals in the Roman cult could have affected Paul, reflected in the formulation co-suffering in Rom 8:23.¹⁸⁷ These observations strengthen the idea of an environmental reflection present in the text.

6.2 The Relationship between Humanity and Creation: An Ethical Dilemma?

The second step is to move beyond the contemporary framings of environmental issues and instead construct a reading focusing on the ethical aspects of the relationship between humanity and Creation. The approach is that the text *can* say something that supports the protection of the Creation. Firstly, it must be established how the relationship between

¹⁸⁶ Jewett, *Romans*, 513.

¹⁸⁷ Tonstad, *The Letter to the Romans*, 255-256.

Creation and humanity is depicted, and the premise of their existence, based on the parallels of Rom 1:20–21, 8:19–22 and 4QInstruction. Secondly, ethical perspectives are taken into consideration.

6.2.1 The Relationship Between Creation and Humanity

This study has mapped out a Divine Narrative, depicting a world consisting of three bodies or levels. The main body or highest level is the cosmos containing everything that exists and is controlled by the divine powers. The next body or level is Creation, the Earth with all that lives and exists. This refers to non-human components. The third level is humanity, which has a unique position and role in relation to the divine despite being part of Creation. These three bodies or levels are all interconnected and intertwined in what appears to be a complicated relationship with each other. The cosmological body differs from the other two as it is beyond what the human senses can comprehend, it is more of abstract components and a divine dimension. It is possible to claim that the Divine Narrative is orchestrated from the cosmological level.

The reality of Creation is the same as the physical reality in which humanity exists, together with other living organisms, plants, and animals. Part of the Creation are the different non-living components such as seas and mountains. Both the Creation and humanity are the result of the creating acts of God. In the analysis, the Creation, like humanity, is depicted as affected by the struggle between God and the divine, and the evil forces. The Creation has a passive role in both texts, in 4QInstruction there is no focus on Creation, and the focus on Creation in Rom 8:19–22 is unique for the Pauline Letters. However, in both cases the Creation has a role to play in the narrative and there is a personification of it, in similarity to other apocalyptic texts. The personification conceptualizes the idea that Creation is part of and affected by the same factors as humanity, namely the cosmological dualism of divine and evil. Likewise, the Creation is part of the eschatological realization stressed in both Romans and 4QInstruction.

Byrne is illuminating the parallels between Romans and apocalyptic texts, like 1 Enoch, a text which has several parallels to the 4QInstruction as well.¹⁸⁸ Byrne underscores that the allusion to Gen 2–3, develops the description of the premises of the present age. The stories of the Garden of Eden and the transgression of man are ways to conceptualize the limitations and reality for the Creation, and those living in it. Byrne states, based on the use

¹⁸⁸ Byrne, “An Ecological Reading,” 88.

of Gen 2–3 in Rom 8:19–22, that no one in Creation can acquire their true purpose. There is a similar notion of the Genesis narrative in 4QInstruction with the metaphors of trees and thorns and thistles, representing evil and the disrupted nature of Creation.

Regardless of whether Creation is completely fallen or not, there is an evil presence that should not be in Creation. There is in both 4QInstruction and Romans the idea of alien forces in the Creation, limiting and disrupting the natural order. This affects the relationship between humanity and Creation, who both are suffering, due to the cosmological disruption. Signs of the evil presence are better described in Romans and are for example futility, decay, and death. In 4QInstruction there is a focus on the angels and the glorification and loyalty to God. In both cases there is a strive for coming closer to the divine, as it was intended in the beginning. Everything that is not in line with this, the will and plan of God, are signs of the influence of evil. In the dualistic understanding of the world there is no room for gray areas. However, the Creation is passive making it unable to avoid evil or move towards the divine. Humankind is the active part with the ability to comprehend the will and plan of God, the Divine Narrative, and choose how to act. Regardless of Creation and humanity, God alone is victorious as the ultimate power. Nevertheless, humans are still obliged to actively participate in the acts against evil. At the very least for their own glorification.

Humanity and Creation share the experience of being affected by the cosmological dualism. Creation is passive and dependent on humanity and the divine. At the same time, Creation is important, not only for the obvious reason, as being foundational for human life and survival. The Creation is active in that it contains and offers the revelation and wisdom of God. This conviction is reflected in Rom 1:20–21 and in 4QInstruction, which both have references to the sapiential tradition. However, in both cases, the Scripture appears to have a greater importance than the revelation or wisdom of God in Creation. Tonstad points out that for Paul, the main message is the Christological focus, meaning that Christ is the full revelation of God, there is not something yet to be discovered.¹⁸⁹ The Creation is therefore, not as important when it comes to attaining knowledge about God and the cosmos.

According to Paul the Creation is going to be liberated together with humanity. There are no such indications in 4QInstruction. Nevertheless, the main goal in both cases is the termination of evil. Paul is describing a transformation, indicating that the elimination of evil is not about destroying the world. There is no indication in 4QInstruction that Creation is going to be destroyed either. This would then imply that the liberation from evil affecting

¹⁸⁹ Tonstad, *The Letter to the Romans*, 259.

Creation and humanity might be depicted in both texts, even if it is not explicitly described in 4QInstruction.

6.2.2 Ecological Ethics

This study has shown that there are essentially two focus areas in Rom 1:20–21, 8:19–22 and 4QInstruction. The first one is the Divine Narrative and the struggle against evil and, an almost utopian imagination of the future, where the natural and intended order is restored. What Romans and 4QInstruction also have in common is the conviction of an eschatological realization that soon is to be completed, all according to the predetermined plan.

The second focus is about the human, who is placed in the middle of the Divine Narrative, where there is a battle between divine and evil forces. Together with the human is the Creation, who also is affected by the Divine Narrative. The human is depicted as having a free will, but at the same time nearly obliged to set aside the individual needs and adapt to the Divine Narrative. The cosmological dualism is depicted as almost infused in the human. She needs to cultivate and foster the divine in her in order to displace evil and make it less influential and dominant. She does this by perceiving knowledge about God and the Narrative of the Divine and then, acts according to what she learnt. If she is not doing this, the risk is that she is going to be punished in the final judgement which soon is to take place.

The question is then, if concepts of what is ethically sound say something about the Creation and how to value it. According to Horrell, Hunt, and Southgate, there is what they call an ecoethics in Pauline theology, based Rom 8:19–22. One of their main arguments is that the ethical kenosis, the self-giving act of Christ as an ideal, is the meta-norm throughout the Pauline Letters. This implies that the care for others includes the Creation, as stated in Rom 8:19–22.¹⁹⁰ The comparison made in this study has not illuminated any clear ecoethics, as the one Horrell, Hunt, and Southgate argue for, as the focus has not been Christology or a thorough analysis on Pauline ethics. Instead, the focus has been on the cosmological reality, more in similarity with the approach of Byrne, presented in 2.1.2, which places the eschatological perspective in the center. Byrne stresses that an ecological reading of Paul must take the overlapping of the ages, presented in the works of Paul, into consideration, due to the fact that the ethical principles are shaped by it. This would be framed as an

¹⁹⁰ Horrell, Hunt, & Southgate, *Greening Paul*, 189-220.

eschatological ecoethics.¹⁹¹ The eschatological ecoethics consists of eschatological ethics merged with ecoethics.

The next step for this analysis is to elaborate on the possibilities of making an eschatological ecoethics on Romans based on previous chapters. The eschatological ethics is letting the future perspective overshadow the current reality when framing the ethical principles. This kind of perspective and direction is central in both Romans and 4QInstruction, as stated above. The eyes are set on the future which means that the ethical principles of the present time are shaped by that. This is the reason for the urgency of maintaining in the favorable group, in order to be rewarded in the final judgement.

What is ethically sound then? Paul is quite explicit when explaining which acts are to be frowned upon, Rom 1:22–32 is only one passage focusing on that topic. Listed as vices are no self-discipline and ignoring the will of God. In Rom 1:29, Paul is listing selfishness, envy, and strife, among other examples of sinful acts. In 4QInstruction, there are some examples given, like being content with what one has in 4Q614 2 ii–iii, and not to have any quarrels with others or be petty or resentful in 4Q417 2. Common for both cases is the request to constantly have a focus on God and the awaiting glory, for those who are righteous and among the favorable group. Virtues listed are in Paul's case are for example self-discipline and from Rom 12:10: *love one another with mutual affection; outdo one another in showing honor*. In 4Q418 81+81a, it is written that one is to love God and one way to do that is to show generosity and compassion to everyone who lives according to the will of God. The text also states that one is to help others of the elect group to turn away from feelings of wrath.

Moving on to the ecological dimension of an eschatological ethics, the challenge is to elaborate on the possibilities of framing an eschatological ecoethics, based on the analysis made. It can be stated that there are no clear indications that Paul includes a care for Creation in his ethics, neither in 4QInstruction. According to Jewett there is a direct connection between human sin and the suffering of Creation, which implies that when evil is eliminated, human sin no longer is going to affect Creation, as it no longer exists.¹⁹² This is not explicitly described by Paul. Hahne claims that the final judgement and the promise of a common liberation in Rom 8:19–22 “stresses the solidarity between believers and the rest of creation.”¹⁹³ This is neither explicitly described. Since there are no indications that there are direct exhortations about caring for Creation, it still might be possible to claim that it is

¹⁹¹ The formulation is used in for example Horrell, Hunt, & Southgate, *Greening Paul*, 200.

¹⁹² See 3.2.1.

¹⁹³ Hahne, *The Corruption*, 201.

morally wrong to exploit Creation. This perspective is for example found in the work of Byrne, who concludes that it is morally wrong to exploit Creation based on the ethics framed in Rom 8:19–22.¹⁹⁴ This study suggests a similar conclusion. The framing of an eschatological ecoethics is mapped out from the perspective that exploitation of the environment is not compatible with the ethics.

To reiterate, the analysis has illuminated that the body of the cosmos, the Creation, and humanity all are interconnected and intertwined in a complex relationship. The focus in Romans and 4QInstruction, is the relations between humanity and the Divine Narrative on a cosmological level, and the relations between humans. The Creation has a passive role and is part of the current reality of humanity, it is mentioned and has a part to play, but it is not as important as the others. The human relation to the cosmos is quite clear and has been discussed throughout the analysis. It is about adapting to the cosmological dualism and avoiding evil, acting according to the divine plan, and thus, to not act selfishly, petty, be greedy or lack discipline. It is about cultivating the divine spirit in humans, focusing on the future end. The relationship between humans is framed by the relation to the Divine Narrative and the cosmos. This implies that humans are to treat each other in accordance with the will of God and the knowledge they have attained. This concept can be summarised with the ethical dualism presented in chapter 3–5, which is connected to the cosmological dualism. Within this eschatological ethics, it would be illogical to state that there are no issues with exploiting the environment. This has nothing to do with affecting the environment on a large scale, as that is an issue part of the contemporary era, but for example water pollution.

The crucial thing to point out here is that there are no indications about caring for Creation, for the sake of Creation. It is rather about the relations to the cosmos and other human beings. The pollution of water would for example, lead to the suffering of other people, which are wrong, according to the the ethical principles of Paul and 4QInstruction. Moreover, acts that are not in line with the will of God or natural order, are signs of influence of evil. This could imply that acts of destruction, also towards Creation, are going against the ethical principles. In Romans, there are more convincing arguments for an eschatological ecoethics, as Paul is alluding to the Genesis narrative in a non-figurative way, in contrast to 4QInstruction, meaning that there is a connection between human sin and the corruption of Creation. The human sin led to the current suffering of Creation, according to Paul. This, however, is not depicted in 4QInstruction.

¹⁹⁴ See 2.1.2.

In conclusion, it is possible to argue for an eschatological ecoethics, based on the perspective of humanity in relation to itself and the Divine Narrative. There are no indications in this analysis that it is morally wrong to exploit the Creation, for the sake of the Creation. There are no indications that the Creation has a sacred value, besides being the result of a creative act, containing reflections of God. In addition to this, it is worth pointing out that it is plausible to frame an eschatological ecoethics based on the analysis, but the conclusion is tentative.

6.3 Formulating an Ecological Reading

After recognizing that there are notions of an awareness of environmental issues in Romans, framing a tentative eschatological ecoethics, based on the analysis in chapter 3–5, it is possible to formulate an ecological reading on Rom 1:20–21 and 8:19–22, in comparison with 4QInstruction.

This study has illuminated a complex web of influences, ideas, convictions, and notions blended to form a rather holistic perspective on the world. In Rom 1:20–21, Paul is acknowledging a kind of natural revelation similar to the concept of 4QInstruction. They both are regarding the Creation and humanity as the result of the creating acts of God. Therefore Creation contains reflections and traces of the divine. In this regard, the Creation is not an empty shell but has a role to play in the Divine Narrative; it provides wisdom and knowledge about God. Nevertheless, the Gospel and Scripture are more valued than the natural revelation. It is vital for humans to learn about the divine plan and perceive knowledge about God, in order to act against the evil inclination and external evil forces.

In Rom 8:19–22, the Creation is given a central role in the narrative. The Creation is depicted as sharing the same situation as humans in the cosmos, it has fallen and is awaiting the liberation from the present suffering. Even if the Creation has a central role in Rom 8:19–22, the analysis presents a Divine Narrative, orchestrated from a cosmological level, where Creation only has a minor part. Humanity has a more important part to play, as the active role, in comparison to the more passive Creation. The divine forces are, however, the main characters. For Paul, Christ has the given main part. In 4QInstruction, God and angels have the more important roles. In both cases, it is depicted how the cosmological movement is aiming to reach reconciliation through the termination of evil and the redemption of the natural order. This strive is expressed in apocalyptic, eschatological, and cosmological terms and influences.

The influence from the sapiential genre and tradition underprints the conviction, in Romans and 4QInstruction, of a human responsibility to adapt, to the cosmological and ethical dualism, and act according to the will of God. The analysis has led to the conclusion that both texts acquire a strive for perfection and an upholding of ethical principles, in line with the will of God. This concept can be narrowed down to the formulation of an eschatological ecoethics. There are no clear indications that it is forbidden, or wrong, to exploit the Earth. It is, however, plausible to claim that it is not in line with the will of God to destroy the Creation, in such a way that other humans are suffering. Neither is it in line with the will of God to, under the influence of evil forces, exploit or destroy the Creation. What the latter could refer to concretely is not clear in the analysis.

In conclusion, it is possible to claim, based on Rom 1:20–21 and 8:19–22 in comparison with 4QInstruction, that it is right to protect the Creation. It is not obvious nor direct, but plausible. The framing of a tentative eschatological ecoethics shows that it is more logical to claim that it is wrong to destroy the Creation, than the opposite. This study shows that even if humanity soon is to leave the present reality, it does not mean that Creation is invaluable, or something to dismiss. The Creation both offers wisdom and knowledge about God and the divine. It is further, part of the Divine Narrative and the promise of liberation.

7 Discussion and Conclusion

7.1 Discussion

This study was made in three steps divided into two parts. In the first part key components were identified through a close study of the texts and literary context. The key components were phrases and examples of figurative language and metaphors used to describe the Divine Narrative and the roles of the human and the Creation. The second part consisted of a comparison of the chosen text. Lastly, an ecological reading of Romans, in comparison to 4QInstruction, was formulated.

In the study, the original text in Hebrew was not used. The Greek text was used for the analysis on Romans. It could be argued that the overall analysis therefore is unbalanced and more thoroughly made on Romans, in comparison to 4QInstruction. However, Romans is the main text of the study and the text subject for an ecological reading. The use of 4QInstruction is to broaden the knowledge on influences from the Second Temple Judaism on Romans. Moreover, the material used for the analysis of 4QInstruction consists of

commentaries on the Hebrew language, which has been taken into consideration. Relevant linguistic issues of the text have been mentioned and discussed in the analysis.

The intertextual parallels have not been systematically mapped out. Therefore, parallels are missing or arguably, not highlighted enough. The purpose of the analysis was not to highlight as many parallels as possible, but to show examples of connections and overlapping thoughts in Romans and 4QInstruction. By using intertextuality, aspects and concepts found in Romans could be traced back Jewish Scripture and tradition of Early Judaism. This underprints the Jewish influences on Paul, and his position and contribution to the development of Jewish thought and tradition, also into the Early church. Moreover, this part of the analysis answered to the aim to highlight the connections between ecological reading of Paul and the Jewish context, which is one of the aims of the study.

In the analysis there are some unresolved issues. This includes for example the discussion on what *spiritual people* and *fleshly spirits* specifically refers to in 4QInstruction. It can be argued that a clearer answer on this would benefit the conclusion of this study. However, there is no consensus on the matter amongst scholars. With this in mind, the ethical dualism was defended by more scholars than the ontological dualism, which is why the position was used for the comparison and the ecological reading. This was the conclusion made based on the material used for the study. A use of other material could lead to another conclusion. Nevertheless, the claim of Rey that 4QInstruction has a universal approach similar to Paul's, would be a tempting position since it would open up for new interpretations and possibilities. This claim was not convincing enough. Therefore, the issue of the precise definition of *spiritual people* and *fleshly spirits* was purposely not resolved.

It can further be argued that the analysis of 4QInstruction is too brief and that it is missing important aspects of the narrative. 4QInstruction consists of several documents of which, most are fragmented and difficult to understand. The choice to use the collection of texts, and not just a few of them, is because of the fragmented appearance, and that texts were used in the analysis. The aim was not to analyze the complete narrative of 4QInstruction but key components describing the Divine Narrative and the understanding of the roles of the human and Creation in it. Due to the fragmented nature of the texts, it is necessary to compare to them to each other.

Another concern could be that the choice of key components is too dependent on the narrative of the other text, meaning that the key components in 4QInstruction were included in the analysis due to similarities with Romans. This is partially true; the aim was to compare the texts by placing similar formulations or concepts next to each other. Nevertheless, even if

the analysis was made to illuminate similarities it was not used to over interpret or enforce parallels. It can, however, not be said that the analysis is entirely neutral since subjectivity is an aspect which cannot be ruled out.

The study of ecological readings of biblical texts are relatively new. The framing of an ecological approach for this study was made in relation to theoretical frameworks and methodologies that still are in the early stages of being formed. It can be argued that the ecological approach used in this study is inadequate or not comprehensive enough. Likewise, the same comments can be made about the analysis and conclusion. The attempt with this study was to approach an ecological reading from a perspective, different from some of the other works, and analyse the texts in their historical context, not in relation to contemporary environmental issues. Therefore, the focus came to be more on ethical aspects. This study is, however, not dismissing previous works. On the contrary, much of the analysis was made in relation to them, using the discoveries previously made. The, perhaps, tentative conclusion is building onto works like the one presented by Byrne. The comparison with 4QInstruction has broadened the insight on how an ecological reading of Paul is related to Jewish literature of the Early Judaism.

7.2 Conclusion

This study was made in two steps with two research questions. The first question consisted of one main question and two sub questions. The aim of the first question was to understand the framings of a Divine Narrative and the roles of the human and the Creation in Rom 1:20–21, 8:19–22 and 4QInstruction. It was also of interest to highlight the ethical principles, following the framing of the Divine Narratives. The second question was about how an ecological reading of Rom 1:20–21, 8:19–22, based on a comparison with 4QInstruction, could be formulated.

Both Romans and 4QInstruction have a comprehensive perception of the world which they conceptualize in their texts, through figurative language and conceptual metaphors. With influences from apocalyptic and sapiential texts, eschatological convictions, and cosmological motifs they are building up a worldview framed in their notions of a Divine Narrative. There are intertextual parallels to the same works, such as 1 Enoch, Jubilees, Daniel and Genesis.

They both have a dualistic understanding of the world with God and the divine in a struggle against evil forces. The battle, taking place in a divine dimension, is not only mirrored in the realm of humanity and Creation, but also a reality directly affecting them

both. One of the most foundational parts of the Divine Narrative is the conviction that God, as the creator steers the world, according to a determined plan, towards the elimination of evil and a glorification of those who are part of the divine.

Both Romans and 4QInstruction use the words *spirit* and *flesh* to describe two opposite groups in humanity, those who are to be glorified and those who are not. To maintain as spiritual, humans must comprehend the basic concept of the Divine Narrative and the follow the ethical principles. With their intellectual ability humans can perceive this knowledge through a natural revelation and Scripture, in Paul's case this also includes the Gospel. However, the human is inclined to follow evil temptations, which potentially leads her astray from the responsibility and obligation to receive the revelation and live according to the will of God.

Even if Paul underscores that faith is crucial – he, like 4QInstruction – presents an epistemological division of humanity and an ethical dualism. On the one hand, there are the those, with spirit, who attained the revelation and wisdom from and about God, which led to knowledge about what ethical principles to follow. On the other hand, there are the group of people who have not learnt who God is or about the reality of the world. They, the fleshly spirits or who are in the flesh, have no knowledge about what is ethically sound and therefore are, to a greater extent, victims of the evil inclination and evil forces present. This concept is a mix of apocalyptic influences and sapiential ideals from the Jewish tradition.

There is in both cases a notion of a natural order without sin where everything functions as it originally was intended by God. For Paul, the Creation has fallen due to human sin. 4QInstruction have a more ambiguous description of Creation, but it appears as the Creation either is considered to be partially fallen or fallen. Regardless, the Creation is not functioning as it should. The Creation is part of the struggle between the divine and evil. This indicates that humanity and Creation both are affected by this, even if there is a focus on humanity. As the cosmos is moving towards the perfection, fulfilled after the final judgement, so are the humans. Therefore, humans are obliged to live according to the ethical principles given by God and revelation.

It is possible to make an ecological reading of Rom 1:20–21 and 8:19–22, based on the conclusions from the first question. The Creation is functioning almost like a medium for the revelation of God, containing reflections of the divine. The Creation is, together with humanity, representing the result of the creating acts of God and are to be liberated together, when the evil forces are eliminated.

A tentative eschatological ecoethics can be framed. This implies that humanity, or the spiritual people, are obliged to uphold ethical principles framed by the eschatological convictions. These principles do not say anything about how to act towards the Creation, but it is plausible to assume that acts that destroy the environment, which are going to cause human suffering, not is in line with the ethical principles, nor are acts made from the influence of evil forces, which could be harmful towards the environment. An ecological reading of Rom 1:20–21; 8:19–22 states, in short, that due to an eschatological ecoethics humans, are obliged to care for Creation, not for the sake of Creation, but for the sake of other humans and because of the will of God.

The comparison between Rom 1:20–21, 8:19–22 and 4QInstruction is an example on how the mix of different fields like apocalyptic motifs, eschatology, cosmology, and ethics are interconnected and intertwined, which offers a holistic understanding of the world. Neither text is unique using these perspectives, in how they mix concepts and thoughts, nor in the notions of Creation. This study shows that it is relevant to take Jewish texts from Early Judaism into consideration when framing an ecological reading of Paul. The comparison has highlighted aspects which makes it possible to frame an ecological reading in relation to a broader theological scope, without comparing it to the contemporary framings of environmental issues.

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Appendix

Translations of 4Q416 1, 4Q417 1 i, 4Q418 69 ii + 60, and 4Q423 1–2. The material used are listed in the bibliography.

4Q416 1

Translation by Florentino García Martínez, and Eibert J C Tigchelaar

- 1 ... [...]
- 2 and to establish what he wants [...]
- 3 appointed time after appointed time [...]
- 4 according to their host, to ru[le with dominion and to ... each]
- 5 kingdom, each [province, each man ...]
- 6 according to the need of their host, [and the judgment of them all to ...]
- 7 and the host of the heaven he established [... and luminaries]
- 8 to (be) their signs and tokens of ... [...]
- 9 each one, and all their assignment and [...] they [shall] recount [...]
- 10 in heaven he passes judgment upon the work of iniquity, and all the sons of his truth will be favourable [...]
- 11 its end. And all who have de fi led themselves with it will be in dread and cry out, for (the) heavens will fear [...]
- 12 [s]eas and abyss are in dread, and every spirit of fl esh will be stirred up, and the sons of the heavens [... on the day of]
- 13 its [judg]ment. And all injustice will end again, and the time of tru[th] will be complete [...]
- 14 in all periods of eternity, for he is the God of truth and from ancient times (are) [his] years [...]
- 15 to establish justice between good and ev[il], to ... every judg[ment ...]
- 16 it is the [incli]nation of the fl esh, and those who understand [...]
- 17 his creatures, for ... [...]
- 18 [...] ... [...]

Translation by Matthew Goff

1. every spirit [... st ars of lig ht ,]
2. to arrange the delights of [... they run on for ever ,]
3. season by season and [... and without ceasing, in eve ry period they move]
4. according to their host to have dom[inion with authority and to ... for kingdom]
5. and kingdom, for pro[vince and province, for man and man ...]

6. according to the need of their host. [And the regulation of all of them belongs to him ...]
7. And the host of heaven he has established f[orever ... and luminaries]
8. for their wonders and signs of [their] se[asons ... they proclaim]
9. one after another. And all their assignments [they] c[omplete and] make known ...
10. in heaven he will judge over the work of wickedness. But all the sons of his truth will be favorably accepted b[efore him ...]
11. its end. And all those who polluted themselves in it (wickedness) will be terrified and cry out, for heaven will be afraid; [earth] wi[ll shake from its pla ce ;]
12. [s]eas and depths are terrified. Every fleshly spirit will be laid bare but the sons of heav[en ... on the day of]
13. its judgment. And all iniquity will come to an end forever and the period of tru[th] will be completed [fore ver ...]
14. in all the periods of eternity, for he is a god of truth. From before the years of [eternity ...]
15. to make a righteous person understand the difference between good and evil to ... every judgme[nt ...]
16. it is a fleshly [in]clination and understanding [ones ...]
17. his creatures, for ...
18. ...

4Q417 1 i

Translation by Florentino García Martínez, and Eibert J C Tigchelaar

- 1 [...] you, under[stan]ding one, [...]
- 2 [...] ... consider the wonder[ful] mysteries [of the God of awe. Pay attention to the principle of ...]
- 3 [...] ... [...] ... consider [... of old (?), why something exists, and what exists]
- 4 [through them ...] ... [...] ... [... why]
- 5 [something existed, and why something exists, through them it will b]e in all [...] work ... [...]
- 6 [... day and night meditate on the mystery of ex]istence, and seek continuously. And then you will know truth and injustice, wisdom
- 7 [...] understand the wor[k of ...] in all their paths together with their visitations for all eternal periods, and eternal visitation.
- 8 And then you will know (the difference) between [goo]d and [evil in their] work[s,] for the God of knowledge is the foundation of truth, and through the mystery of existence
- 9 he expounded its basis. Its works ... [with all wis]dom, and with all [intelli]gence he formed it, and the dominion of its deeds
- 10 according to a[l]l ... [...] a[l]l ... [he ex]pounded to their mi[n]ds, to every cr[eatu]re to walk
- 11 in [the nature of] its understanding, and he expounded to [...] ... /all/ [...] ... and in the correctness of understanding are made kno[wn the sec]rets of
- 12 his thought, while one walks [per]fect[ly in all] one ' s [d]eeds. Be constantly intent on

these things, and understand [al]
 13 their effects. And then you will know et[ernal] glory [wi]th his wonderful mysteries and
 his mighty deeds. And you,
 14 understanding one, inherit your reward in the remembrance of the [... f]or it comes.
 Engraved is /the/ {your} portion, and ordained is all the punishment,
 15 for engraved is that which is ordained by God against all the ... [... of] the sons of Seth,
 and a book of remembrance is written in his presence
 16 for those who keep his word. And this is the vision of meditation and a book of
 remembrance. And he will give it as an inheritance to Enosh together with a spiritual
 /people/, f[o]r
 17 according to the pattern of the holy ones is his fashioning, but he did not give meditation
 (as) a witness to the spirit of fl esh, for it does not know the difference between
 18 [goo]d and evil according to the judgment of its [sp]irit. Blank And you, understanding
 son, consider Blank the mystery of existence, and know
 19 [the ...] of every living being, and its way of walking that is appointed for [its] deeds [...
] and ... [...]
 20 [...] ... between much and little, and in your counsel [...]
 21 [...] your ... in the mystery of existence [...]
 22 [...] of each vision know, and in all [...]
 23 And be continuously st[ea]dfast. Do not get touched by injustice [... for all who touches]
 24 it shall not be regarded innocent; according to his inheritance he will [...] by it [... And
 you,]
 25 wise son, understand your mysteries, and

Translation by Matthew Goff

1. [... and] you, under[stan]ding one ...
2. ... and ... [and] the wond[ro]us mysteries [of the God of awesome deeds you shall understand. The origin of ...]
3. ... your ... and gaze [upon the mystery that is to be and the deeds of] old, at what exists and what
4. [has existed, upon wh at will be] ... [for]ever to ... [at what exists]
5. [and at wh at has existed, upon what will be] ... all ... deed upon d[eed]
- 6.[... day and night meditate upon the mystery that] is to be and study (it) constantly. And then you will know truth and iniquity, wisdom [and foll]y.
7. You ... [their] deed[s] in all their ways together with their punishment in all the everlasting ages and the punishment
8. of eternity. And then you will know the difference between [go]od and [evil according to their] deeds, [f]or the God of Knowledge is a foundation of truth. With the mystery that is to be
9. he spread out its foundation and indeed m[ade (it) with wis]dom and, regarding everything, [with cleve]rness he fashioned it. The dominion of its deeds
10. for a[l]l ... and all [wi]th a[l]l ... He [has l]aid out for their un[de]rstanding every d[ee]d so that one may walk

11. in [the inclination of] his intelligence, and he spread out for A[dam] ... for ... and with precision of intelligence were made kn[own the sec]rets
12. of his plan, together with his walking [for (he is) pe]rfe[ct in all] his [d]eeds. These things seek constantly and understand [al]l
13. their consequences. And then you will know the glory of [his] st[rength together] with his wondrous mysteries and the mighty acts of his deeds. And you,
14. understanding one, inherit your reward in remembrance of the per[iod for] it comes. Engraved is the statute and ordained is all the punishment
15. because engraved is that which is ordained by God against all the in[iq]uit[ie]s of the sons of Sheth. And the book of remembrance is written before him
16. for the ones who keep his word— that is, the vision of meditation of the book of remembrance. He bequeathed it to Adam (אָדָם) together with a spiritual people be[cau]se
17. according to the likeness of the holy ones he fashioned him. But no more did he give what is meditated upon to the fleshly spirit, for it did not distinguish between
18. [go]od and evil according to the judgment of its [sp]irit. vacat And you, understanding son, gaze vacat upon the mystery that is to be and know
19. [the path]s of all life and the manner of one's walking that is appointed over [his] deed[s] ... and iniqui[ty] ...
20. [under]stand the difference between great and small. In your counsel ...
21. ... your ... in the mystery that is to be ...
22. ... every vision know. And in all ...
23. B[e s]trong constantly. Do not be touched by iniquity [... for all who touch]
24. it will not be considered innocent. According to his inheritance in it he will be co[nsidered wicked ... And you,]
25. intelligent son, understand your mysteries and the [eternal] foundation[s know ...]
26. founded by you are a[ll] their [dee]ds, together with the reward of ...
27. Never follow afte[r] you[r] heart and after you lust ...] 24 25 26 27 your e[y]es [after which

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Translation by Florentino García Martínez, and Eibert J C Tigchelaar

- 1 [...] your ...
- 2 [...] and you will understand [... dep]ths with
- 3 [...] their ... Do not walk in faithfulness
- 4 all their [seas], and in knowledge all their waves? Blank Now then, foolish of heart, what is good to who has not
- 5 been created? [And what is] rest to who has not come into being? And what is righteousness to who has not been founded, and how should the dead groan over [...]
- 6 You were created [...], and your return will be to the eternal pit, for it shall awaken [...] your [s]in.

7 The dark places will shriek against your pleadings, and all who exist for ever, who seek the truth will arise to judge y[ou. Then]

8 all the foolish of heart will be annihilated, and the sons of iniquity will not be found any more. [And a]ll who clung to evil will be ashamed. [And then,]

9 at your judgment the foundations of the firmament will shout, and all [...] will thunder [... al]l who love [...]

10 Blank And you, chosen ones of the truth, and pursuers of [...] ... [... and] who keep watch 11 over all knowledge, how can you say: we have toiled for insight, and been vigilant to pursue knowledge [...] in all [...]

12 and does not tire in all years of eternity; does he not take delight in truth forever, and knowledge [...] serves him. And the s[ons of]

13 heaven whose inheritance is eternal life, would they really say: « We have toiled for the works of truth, and [we] have tired (ourselves)

14 in all times? » Do [t]he[y] not wal[k] in eternal light [... gl]ory and abundant splendour? You [...]

15 in the firmaments of [... in] the council of the gods is all [...] Blank And you, son [...]

Translation by Matthew Goff

1. ... your ...

2. ... and you will understand ... with

3. ... in their [w]o[r]k. Do not all their [breaking waves] move to and fro with truth?

4. Or with knowledge all their waves? vacat And now, foolish of heart, what is good for one who has not

5. been created? [And what] is tranquility for one who does not exist? What is judgment for one who has not been established? Why do people groan about a[ll] their [days]?

6. You [for She]ol were fashioned, and to the eternal pit is your return. For it will awake and re[veal] your sin, [and the inhabitants of]

7. its dark regions will shout out regarding your case. And all who exist forever, the seekers of truth, will awaken for yo[ur] judgment. [And then]

8. all the foolish of heart will be destroyed, the sons of iniquity will be found no more, [and a]ll those who cling to wickedness will wither aw[ay . And then]

9. at your judgment the foundations of the firmament will cry out and every h[ost] will thunder forth ... they have loved ...

10. vacat But you, chosen ones of truth, who pursue [understanding ,] see[k wisdom and] wat[ch]

11. over all knowledge: how can you say “We are weary of understanding. We have been vigilant in pursuing knowledge in [every time] or in every p[lace]”?

12. But he is not tired of all the years of eternity. Does he not delight in truth forever? And (does not) knowledge [eternally] serve him? And the s[ons of]

13. heaven whose inheritance is eternal life, would they really say “We are weary of deeds of truth and [we] are tired of [vacat (?)]

14. all the periods”? Do they not mo[ve] to and fro in eternal light? vacat [gl]ory and an abundance of splendor are with them ...

15. in the firmaments of [holiness and in] the council of the divine beings are all [...] vacat

And you, [understanding] son ...

Translation by Torleif Elgvin

1.]your
2.]and you will understand[]death(?) with
3. []their measurement(?). Will they not walk in truth
4. [with all]their [sorrows(?)] and in knowledge all their joys? you foolish of heart, how can there be goodness if it was not,
5. [demonstrated(?), bow can there be] peacefulness if it never existed, bow can there be righteousness were not established. and how will the dead groan because of their j[udgement]t?(?)
6. [For Sheo]l you were formed, and your return will be eternal damnation, for .. []your sins[]
7. the dark places will shine on your multitude and all that ever came into being. The seekers of truth will wake up to the judgements[of God(?).)
8. All the foolish of heart will be destroyed, the sons of iniquity will not be found any more, and all those who support evil will be ashamed
9. at your judgement. The foundations of the firmament will shout, all the hosts of God]will thunder, [and all] who love[righteousness will rejoice.]
10. But you are the elect of truth, those who pursue[righteousness according to the]judgement of God(?),)watchful[]
11. regarding all knowledge. How can you say "We toiled for understanding and have been awake to pursue knowledge". R[ighteous(?) is H]e in all [His deed]s(?)
12. and He has not tired during all the years of eternity. Does He not delight in truth forever? Knowledge[and Understanding]will minister to Him. And even the s[ons
13. of heaven, whose inheritance is eternal life, will they say "We toiled in the deeds of truth and have tired]
14. during all the ages"? - will they not walk in eternal light? [] also you [will inherit glory and abundant honour,[and tremble (?) will]
15. in the [holy]firmaments[the foundation of beginnings, all [And you are a firstborn son

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Translation by Florentino García Martínez, and Eibert J C Tigchelaar

- 1 [...] and every fruit of produce and every delightful tree, desirable to observe. Is it not a garden ... [...]
- 2 [...] to [o]bserve exceedingly. And he has given you authority over it, to till it and care for it. Blank ... [...]
- 3 [...] thorns and thistles it will bring forth for you, and its produce it will not give to you [...]
- 4 [...] because of your being unfaithful. Blank [...]
- 5 [...] Blank She gave birth, and all the mercy of ... [...]
- 6 [...] in all your delight, for everything it brings forth [...]

7 [...] and in a planting [...] ... [...]

Translation by Matthew Goff

- 1.[...] and every fruit of the produce and every delightful tree, desirable for making one wise/delectable in bestowing wisdom. It is not a de[lightful and desirable] garden[...]
2. ...for [making] one v[er]y wise? He has given you authority over it to till it an keep it. A [lush] gar[den...]
3. [...but the earth] will make thorn and thistle sprout for you and its strength will not yield to you [...]

Translation by Benjamin Wold

- 1.] and every fruit of produce, and every pleasant tree desirable to make wise; is it not a pl[easant] garden,
2. [desireable]to[ma]ke one exceedingly wise? And He has given you authority to tend it and to keep it. *vacat* g[arden]t
3. [the earth] shall sprout forth thorns and thistles to you, and its strength it will not yield to you []
4. [] in your being unfaithful *vacat*
5. Her child and all the mercy of her that is pregna[nt []
6. []] in all your pleasure, for everything it sprouts forth [for you []
7. []]and in a planting [] them *h*[

Translation by Torleif Elgvin

1. []and every fruit that is produced and every tree which is good, pleasing to give knowledge. Is [it] not a de[lightful] garden
2. [and pleasant]to[gi]ve great knowledge? He set you in charge of it to till it and guard it An [enjoya]ble g[arden(?)J
3. [the earth,] thoms and thistles will it cause to sprout forth for you, and its strength it will not yield to you, []
4. [] in your being unfaithful
5. [] her child, and all the compassion of her that is pregna[nt]you [...]ed all your resources(?)
6. [] in all your business(?), for everything it causes to sprout forth[for you] always not to
7. []and in a planting[]them [rejecting(?))the evil and knowing the good,
8. [be]tween his way and the way of
9. [] and bread