THE GLORY OF THE HUMAN PERSON
THE RESURRECTED BODY IN THE LETTER TO THE ROMANS

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ABSTRACT

THE GLORY OF THE HUMAN PERSON

THE RESURRECTED BODY IN THE LETTER TO THE ROMANS

The rise in scholarly and popular interest in theological anthropology has seldom seen a corresponding interest in the eschatological future of the human body. This thesis seeks to redress that imbalance by considering Paul’s theology of the resurrected body as it is found in the letter to the Romans, an underdeveloped area of Pauline studies. The eschatological revivification of the mortal bodies of believers will be the completion of the process of their conformity to Christ in his death and resurrection, the One who is the icon of resurrected somatic existence. The resurrection of believers in their bodies will also be the vindication of their cause as the suffering children of God. For now, the indwelling Spirit in individual believers empowers them to live according to the righteousness they have received, giving them hope that God will complete in them what he has already accomplished in Christ’s bodily resurrection.
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INTRODUCTION

There has been a steady rise in scholarly and popular interest in theological anthropology in recent years. Political and theological dialogues in ethics on the beginning and end of human life have led some theologians into questions on the nature and purpose of the human body. In my own Catholic tradition, the general audiences of Pope John Paul II in 1979-1983 and their popularisation as the ‘Theology of the Body’¹ have contributed to this renewed interest. These presentations, both scholarly and popular, of the nature and purpose of the human body have applied their insights to practical and moral theology. However, presentations of Christian theological anthropology seldom address their insights to the question of the human body as it will be in the resurrection. This thesis forms part of a contribution in biblical studies to the question of the eschatological future of the human body.

The resurrected body as described in the letter to the Romans remains an underdeveloped area in present biblical scholarship. When considering Paul’s theology of the resurrected body, scholars more often look to the relatively overt references found in 1 and 2 Corinthians and Philippians, and thereby overlook the theology of the body in Romans. The traditional focus on justification by faith in the letter has drawn the attention away from the theology of the resurrected human body, indeed away from the resurrection in Romans in general. Yet, the letter to the Romans is rich in resurrection theology and imagery. As N.T. Wright observes:

If Romans had not been hailed as the great epistle of justification by faith, it might easily have come to be known as the chief letter of resurrection (not, of course, that the two are unrelated); the Corinthian letters would be strong contenders for such a title, but Romans would give them a good run for their money.\(^2\)

The thesis is concerned with the contribution Romans makes to Paul’s overall theology of the resurrected body. Key features of the resurrected body in Romans are the presence and role of the Spirit in the eschatological revivification of believers’ mortal bodies after the pattern of Christ and the understanding of somatic continuity in resurrected existence. I have not considered other Pauline and New Testament letters or the ‘parenetic’ use of σώμα in Romans 12:1-4 in order to give prominence to the unique contribution Romans makes to Paul’s eschatological anthropology. The thesis concerns itself with the description of the human body of the person who has faith in the redemption of the body.

Articulating the theology of the resurrected body in Romans relies on accurate exegeses of the relevant passages. To this end I will employ techniques of literary criticism. Historical-critical tools help to explore the development of the terms of σώμα (body) and σάρξ (flesh) in Romans. Analysis of Paul’s anthropology in general, “the body of sin” (6:6), and the resurrected body requires a survey of existing scholarship, drawing on modern exegetes representative of the various major scholarly positions. Given that the principal task of the thesis is an exegetical one, it will not be necessary to give an exhaustive account of scholarly positions in the secondary literature. I give primary consideration to the relevant passages in Paul’s letter.

I argue that Paul’s theology of the resurrected body in Romans consists in the revivification of the mortal bodies of believers, that is, in a transformed somatic existence.

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standing in continuity with their former lives prior to human death. The eschatological resurrection of the mortal bodies of the faithful will be the completion of their conformity to Christ in his suffering, death and resurrection, and the final revelation of the new standing of believers as children of God. For Paul, believers enter into the hope of participating in the bodily resurrection by their identity with Christ forged in baptism. The Spirit of God, the Spirit of Christ, empowers them to live according to the righteousness they have been given through faith. Thus the theology of the resurrected body as Paul describes it in Romans touches on aspects of his christology and moral theology.

The context for Paul’s theology of the resurrected body is his case for believers’ hope in the faithfulness of God, a case which he makes from 5:5-11. I embrace this context as the most appropriate way in which we are to read the theology of the resurrected body. The case for hope includes three states of the human body: the mortal body before righteousness by faith (6:6; 7:24); the mortal body of a person of faith awaiting redemption (8:10, 23); and the resurrected body after death (8:11). These three states permit consideration of the narrative of human salvation. Imitating Christ himself in their own suffering, death and resurrection, believers enter the narrative of salvation by baptism. They are conformed to the image of Christ, especially as crucified (6:6). In baptism they imitate Christ in his death in the hope of sharing his resurrection (6:4). The indwelling divine Spirit comes to the aid of believers to enable their righteous living (8:10), and so believers may hope that Christ’s resurrection will also be theirs (8:11). In the eschatological resurrection, the mortal bodies of believers will then be conformed to Christ’s body as the ‘icon’ of glorified somatic existence (8:29).

3 Brendan Byrne, Romans [Sacra Pagina 6; Collegeville: Liturgical Press, 1996], 187.
The present thesis is divided into four chapters.

Chapter one articulates key aspects of Paul’s anthropology in Romans 1-4. In the early chapters of Romans, Paul discloses an understanding of the human person which forms part of the theological foundation to his theology of the resurrected body. Chapter one argues that Paul’s anthropology in Romans is deeply body-centred, such that the status or condition of the body manifests the person’s relationship with God. This foundation to the thesis affords an opportunity to distinguish between the anthropological terms Paul uses in Romans, namely ἰσωμα (body) and σάρξ (flesh). I demonstrate that the body for Paul is the physical aspect of the human person, created by God with the potentiality towards glorification.

Chapter two considers the two terms Paul uses to describe the human body prior to righteousness by faith: “the body of sin” (6:6) and “this body of death” (7:24). I address the possible interpretation of these terms as referring to a corporate body, concluding the question in the negative. For Paul, the body is dominated by sin, which can only tend towards death. However, Paul presents the human bodies of believers as destined for redemption, despite the body’s state of futility and condemnation before righteousness by faith. On the basis of that righteousness, the human person, while formerly under the power of sin and destined for death in the body, will not be abandoned by God.

Chapter three examines the resurrected body described by Paul in Romans 8:1-13. I argue that the resurrected body is the redeemed body of sin/body of death from 6:6

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4 Chapter two presents reasons for my reading ἐκ τοῦ σώματος τοῦ θανάτου τούτου as “from this body of death” (7:24). Briefly, Paul’s Ego recognises that the pattern of sin has its seat in the flesh of the human person: “Nothing good dwells within me, that is, in my flesh.” (7:18a). In 7:18a I detect the neutral sense of “flesh,” which is identifiable with “body.” Deliverance from the pattern of sin features the expulsion of sin from the physical aspect of the human person. With the body to be renewed in the gift of the indwelling Spirit (8:9-11), it is the present body (“this body”) from which Ego hopes to be delivered.
and 7:24 respectively. For Paul in Romans there is a continuation of the same personal, individuated existence before and after the redemption by Christ in one’s own body. The indwelling Spirit of God enables believers to take up the challenge of righteous living by moving them to address the lingering passions of the body, and in this way to attain the life of the resurrection.

Chapter four presents Paul’s account of the ‘distance’ for believers between the promised somatic existence and the present reality of their suffering. Paul consoles his readers by framing their anguish and physical hardship in terms of God’s faithfulness on the one hand (8:15-17), and on the other, Christ’s own suffering, in whose death they have participated, orienting them to their divinely pre-ordained glorification (8:29-30). The resurrection of believers in their own bodies will be the final stage of their redemptive adoption by God. Their faith includes a belief in the power of God to raise the dead in the same way as Christ was raised, in the body.

The conclusion contains a summary of the arguments, and proposes further avenues for development of scholarship on the question of the resurrected body.
CHAPTER ONE

VULNERABLE EXISTENCE, POTENTIAL FOR GLORY: THE BODY IN ROMANS 1-4

1.1 Introduction to Chapter One

While Paul’s theological anthropology is not fully articulated in Romans, certain aspects may be discerned from examining his presentation of human bodily existence. Paul understands the existence of the human person as profoundly embodied, such that there can be no conceptual separation of believers from their bodies. He presents the body as the physical aspect of the person which contributes individuality and therefore also identity to human existence (1:24; 6:12). This existential integration of the body with the whole person leads to the theological understanding that the situation and condition of the body witnesses to the character of the whole person. In terms of the life of faith, the body reveals the standing of a person before God.

First, I offer a brief survey of the two principal physio-anthropological terms Paul uses: σάρξ (flesh) and σῶμα (body). Then I present an exegesis of the two major passages in Romans 1-4 in which Paul calls readers’ attention to the body: 1:18-25 and 4:13-22. The appearance of the term σῶμα in both the passages underscores important yet different aspects of Paul’s understanding of the human person. The three principal theological characteristics of the body are its capacity for communication with others and engagement in interrelatedness; its weakness and mortality; and its potential for restoration and resurrection by God’s power.
1.2 The Terms ‘Flesh’ and ‘Body’

A close reading of the letter to the Romans highlights the distinction between the anthropological terms σάρξ (flesh) and σῶμα (body). Even though the instances of these terms are evenly distributed in the first half of the letter,\(^5\) the differences in their respective meanings are marked. Paul uses the two terms somewhat sparingly in the first four chapters of Romans. They occur more frequently, however, in Romans 6-8.\(^6\)

1.2.1 ‘Flesh’

Paul’s use of the term σάρξ encompasses a spectrum of meanings. With σάρξ Paul can refer to the physical material of the human body with a neutral moral meaning (1:3; 4:1), but he can also use σάρξ to denote the human reality that stands over against God in weakness, mortality, vulnerability to the inroads of sin, and hostility to God (7:5; 8:3). This has led scholars to disagree on the precise meaning of the term.\(^7\) At the outset of his treatment of σάρξ in Romans, Jewett maintains that Paul’s use of the term usually has an anthropological focus, often in an antithesis with the Spirit.\(^8\) However, the considerable

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\(^5\) σάρξ 1:3; 4:1; σῶμα 1:24; 4:19.
\(^6\) σάρξ 6:19; 7:5; 7:14; 7:18; 7:25; 8:3 (thrice); 8:4; 8:5; 8:6; 8:7; 8:8; 8:9; 8:12 (twice); 8:13; 9:5; 9:8 and 13:4 (sub-total 19); σῶμα 6:6; 7:4; 7:24; 8:10; 8:11; 8:13; 8:23; 12:1; 12:4; 12:5 (sub-total 10).
variety of meanings for the term in the first half of the letter to the Romans may be assigned to three groups.\(^9\)

First we shall consider those instances where the referent of the term σάρξ is of neutral moral value.\(^10\) This group consists of four instances expressing the familial relationship which exists between persons (1:3; 4:1; 9:5; 9:8): “What then are we to say was gained by Abraham, our ancestor κατὰ σάρκα?” (4:1).\(^11\)

The second group consists of instances of σάρξ which convey a sense of moral weakness and human inadequacy (6:19; 7:14; 7:18; 7:25; 8:3 [twice]; 13:14). In this group Paul reflects the Septuagint usage.\(^12\) A choice example is 6:19 where Paul uses the term σάρξ to refer to human limitations: ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. (6:19). This mode of usage has been traced back to the concept of weakness in Jewish thought.\(^13\) As readers progress through the letter they discover Paul’s use of the term σάρξ to be increasingly negative, reaching its climax in chapter seven.\(^14\) 7:18 and 7:25 further denote the human person weakened in obedience to the law and engaged in internal moral conflict. Thus by σάρξ, Paul means the realities of the old era coming to bear on the human person. This same person continues to be subject to the values and

\(^{9}\) What follows in this regard is developed from Dunn, *Theology*, 64-66.

\(^{10}\) Dunn, *Theology*, 62; Joseph A. Fitzmyer, *Romans* [Anchor Bible 33; New York: Doubleday, 1993], 127.

\(^{11}\) Jewett notes the two possibilities for connecting κατὰ σάρκα in 4:1, as being either with the verb εὑρήκεναι or with “Abraham our forefather”. He also notes the emergent consensus among late twentieth-century scholars such as Dodd and Barrett for assigning the prepositional phrase with the latter possibility, though Jewett himself prefers the former. Jewett, *Paul’s Anthropological Terms: A Study of Their Use in Conflict Settings* [Leiden: Brill, 1971], 142-144.

\(^{12}\) Fitzmyer, *Romans*, 127.

\(^{13}\) Dunn, *Theology*, 64.

\(^{14}\) Byrne, *Romans*, 212.
passions of their present, mortal existence, rather than being open to the influence of the life-giving Spirit.\(^\text{15}\)

The third group is made up of the instances of the term \(σάρξ\) by which Paul means a force or power within a regime of destructive disobedience and sin. The majority of instances of the term \(σάρξ\) are best assigned to this group (7:5; 8:3; 8:4; 8:5 [twice]; 8:6; 8:7; 8:8; 8:9; 8:12 [twice]; 8:13). “In the flesh” is the standard phrase Paul uses for the old era, the fading order in which all humanity experiences sin, death and punishment as the rotten fruit of hostility to God and of human mortality.\(^\text{16}\) For example, in 8:5 Paul speaks of setting one’s mind on the “things of the flesh,” which could be read as a reference to stubborn honour-seeking or licentious behaviour of the type mentioned in 1:18-25.\(^\text{17}\) It is \(σάρξ\) understood in this way which Paul sees as being at odds with \(πνεῦμα\) (spirit). Normally in Romans \(σάρξ\) is opposed to \(πνεῦμα\), as the realms respectively of damnation and salvation.\(^\text{18}\) The regime known as “in the spirit” has righteousness, life and the eschatological gift of the Spirit as its signs.\(^\text{19}\) In 7:5 Paul reminds his readers of their common experience of life “in the flesh” in which they experienced “sinful passions” ushering them towards death: “While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.” Paul then reminds them in the next verse of the end of their slavery to the flesh and its unruly passions: “But now we are discharged from the law, dead to that which held us captive...” (7:6). Schweitzer went so far as to conclude that the two states “in the flesh” and “in the

\(^{15}\) Fitzmyer, Romans, 127.

\(^{16}\) Douglas Moo, Romans, NICNT [Grand Rapids: William B. Eerdmans, 1996], 50; Byrne, Romans, 212.

\(^{17}\) Jewett, Romans, 487.

\(^{18}\) Jewett, Romans, 98, 105.

\(^{19}\) Moo, Romans, 50.
spirit” are mutually exclusive.²⁰ What is more certain, however, is that believers are “in the spirit” and yet may still fall into older patterns of sin, and this possibility is not identical with being “in the flesh” but resembles that state of human existence.

1.2.2 ‘Body’

An initial point of contrast between the terms ‘flesh’ and ‘body’ as they appear in the first half of the letter to the Romans is that Paul never speaks of those who are ‘in the body.’ The ‘body’ is distinct from ‘flesh’, but with some degree of overlap with ‘flesh’. Three occurrences of the term σῶμα with an exclusively negative meaning are 6:6; 7:24 and 8:13. Chapter two of the thesis considers the occurrences in 6:6 and 7:24, with 8:13 assigned to chapter three.

The majority of appearances of the term σῶμα refer to the human body as the biological aspect of the human person which has flesh and blood, bones and limbs for parts (1:24; 4:19; 6:12; 7:4; 8:10; 8:11; 8:23; 12:1; 12:4).²¹ This is the concept expressed in 4:19: “[Abraham] did not weaken in faith when he considered his own σῶμα which was already as good as dead (for he was about a hundred years old).” Paul uses σῶμα to refer to the human body as the person’s means of communication with the world, with Christ’s σῶμα as the inclusive principle of relationship between believers. In 7:4 Paul writes that believers are no longer bound by the law through Christ’s σῶμα, so that believers “may

²¹ Fitzmyer, Romans, 127. In 12:5 Paul uses the concept of a human σῶμα to image the group of believers.
belong to each other.” The σῶμα of Christ, once dead and now risen, enables communion between believers in their present somatic existence. Thus ‘bodily life’ for Paul is about the interrelatedness of believers as members of the community and also with the outside world.²² It is as a body that persons are in touch with other persons, events and things beyond themselves.²³ Other appearances of σῶμα in this group include those where σῶμα is Paul’s term for the embodiment of the human person.²⁴ For example, in 6:12-13 Paul exhorts his readers to righteous conduct framed in terms of the mortal body: “Do not let sin exercise dominion in your mortal body, to make you obey its passions.²⁵ No longer present your members to sin as instruments of wickedness...” Further, in 8:11 Paul speaks of God’s gift of life to the mortal bodies of believers after the pattern of Jesus who was similarly raised. This use of σῶμα expresses at once both the creaturely limitations of the human body and also its potential for improvement.

There is some degree of agreement between these uses of the term σῶμα and the σὰρξ of neutral moral value in that both refer at times to the biological, physical aspect of the human person. However, Paul never ascribes to the flesh a potentiality to reform or improvement of the kind seen in 8:23, when Paul speaks of the redemption of “our body,” rather than variations on “our flesh”. This suggests the potential of the body to become the instrument of righteousness, leading ultimately to a share in the divine life of God in the resurrection. By σῶμα Paul expresses the human person’s dependence on the

²² Byrne, Romans, 363.
²³ Byrne, Romans, 191.
²⁴ Dunn, Theology, 56.
²⁵ The NRSV contrasts with the Greek text in 6:12 on the grammatical number of “mortal body/bodies”. The NRSV reads, “Do not let sin exercise dominion in your mortal bodies to make you obey their passions.” (6:12). If this is not a mistranslation, the editors of the NRSV may be working towards consistency in Paul’s expression through to 8:11.
gift of God’s redemption, which is received in the body. It is the body, rather than the flesh, which has a future in the inaugurated age of the Spirit and of righteousness.

* * *

The infrequent appearances of the term σῶμα in the early chapters of Romans are of interest for the present thesis as they shed light on different aspects of Paul’s theology of the human person seen through the concept of the human body. I will now show how σῶμα as it is occurs in 1:24 and 4:19 testifies to the capacity of the human body for degradation and resurrection respectively.

1.3 The Degradation of Bodies (1:18-25)

Paul refers to the degradation of the human body in the first half of the pericope 1:18-25. The preceding verses of Romans 1 have contained Paul’s introduction and greeting. The second half of Romans 1, from v.18 onwards with the thematic statement in vv. 16-17 as bridge, consists of Paul’s presentation of the condition of the human person without righteousness before God. Paul shifts from addressing the Gentile converts (1:13) for now, and looks to the situation of the whole human race caught in deception and idolatry. Thus the overall purpose of the pericope is to consider the state

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26 Fitzmyer, Romans, 270.
before God of the human person without the light of the Gospel. Paul’s observation of the wrath of God rising against the ungodly and wicked, Jew and Gentile alike, contributes to the case Paul is building from chapter one for the human race standing in need of God’s righteousness (2:9-10). Finally, this pericope establishes the displeasure of God against wrong-doing and the objectivity of moral goodness for the human person, as Paul speaks of the condition of universal human sinfulness which prevails without the Gospel.

Scholars almost universally agree that the pericope consists of vv. 18-32. There is little to no consensus however as to its structure. Fitzmyer and Dunn follow Maillot’s threefold structure, vv. 19-23, 24-27 and 28-32 with v.18 as an introduction. Byrne’s fivefold structure (vv. 19-20, 21-24, 25-27, 28-31, 32) draws attention to the three ‘waves’ of human action and God’s reaction which appear in conjunction with the phrase “God gave them up.” Jewett divides the pericope in half, into vv. 18-23 and vv. 24-32, identifying the elaboration of v.18 in the second half of the pericope. This has the effect for readers of heightening the sense of the inadequacy of the exchange of glory. However, Jewett’s division fragments the flow by leaving hanging the question of the precise nature of the wrath of God. Paul himself provides the answer to this question in v.25, necessitating the inclusion of v.25 in the previous section. A division of the pericope after v.25 allows for the summary of v.18 after the division, on the score of suppressed truth, and also v.23 concerning idolatry: “…they exchanged the truth about God for a lie (cf. v.18) and worshipped and served the creature rather than the Creator (cf. v.23) who

27 “Paul looks at ‘the totality of the cosmos’ when it is left to itself without the gospel.” Fitzmyer, Romans, 270.
29 Byrne, Romans, 64.
30 Jewett, Romans, 148ff, 163ff.
is blessed for ever! Amen” (1:25). Taking vv. 18-25 into consideration for the purposes of this thesis, the proposed structure of this first half of the pericope is as follows:

v. 18 Introduction

vv. 19-20 Knowledge of God possible due to his self-revelation in creation

vv. 21-23 Foolishness by obscuring the truth about God and idolatry

vv. 24-25 God’s handing over ‘begins’

This pericope is deeply eschatological in its focus, evoking an apocalyptic sense of God reckoning the entire world under his judgment.\(^31\) Byrne notes that ‘wrath’ in Paul’s letters normally has a future implication of an impersonal and objective advent of punishment.\(^32\) A contrast to this pattern is detected in Romans 1, in the personal involvement of God in the revelation of his wrath in the present. The aorist verb παραδιδόναι signals this contrast, with the wrath of God already unfolding seen as the sign of the end times. The divine wrath entails the inevitable condemnation of human persons engaged in immorality. Only God can remedy this hopeless situation to bring about the righteousness of the human person.

Paul mentions impurity as the consequence of sin to which God has ‘handed over’ the foolish (vv. 24, 26, 28). Following Jewish polemic (as stated for example in Wis 11:16),\(^33\) Paul points out the connection between sin and punishment, a connection

\(^{31}\) Byrne, Romans, 65; Peter Stuhlmacher, Paul’s Letter to the Romans: A Commentary, Scott J. Hafemann (trans.) [Edinburgh: T & T Clark, 1994], 36.

\(^{32}\) What follows in this regard is developed from Byrne, Romans, 66.

\(^{33}\) “By what things a man sins, by these is he punished.” (Wis 11:16). Dunn, Romans, 62; Jewett, Romans, 167.
Fitzmyer expressed as: “impiety brings its own retribution.” Paul characterises impurity as the rotten fruit of idolatry: “Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, because they exchanged the truth about God for a lie and served the creature rather than the Creator...” (1:24). Reading the verb ἀτιμᾶζεσθαι as a passive, Jewett believes that it incorporates a social dimension to honour and shame, such that the bodies of the foolish are degraded in their own socio-cultural environs. The appearance of ἐν αὐτοῖς, “among themselves,” confirms this reading. Thus, the degradation of human bodies takes the form of impurity due to lust, and is a sign for the present of God’s judgment of all people extending into the end times.

The fact that it is in the body that Paul sees the divine wrath being worked out indicates the strict value for Paul of the physical body. In speaking of the degradation of the human body, Paul maintains this theological concern for the physical body when considering questions of Christian life, morals and righteousness. The state of the human body manifests God’s disposition towards the human person; if the body of a person is degraded before the rest of the human race, it is because God has condemned the person and abandoned them to the consequences of their wrong-doing. The

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34 Fitzmyer, Romans, 284.
35 Byrne, Romans, 68. Moo maintains that the phrase “to the degradation of their bodies” is the best option among the possibilities of a ‘purpose’ or ‘result’ of God’s handing the people over. Moo, Romans, 111-112.
36 The verb ἀτιμᾶζεσθαι is middle or passive in form, and Cranfield and Jewett hold that it is best read as a passive. C.E.B. Cranfield, The Epistle to the Romans, volume 1 [Edinburgh: T & T Clark, 1975], 112; Jewett, Romans, 151, 169.
37 Jewett, Romans, 169.
38 For the other possible meanings of ἐν αὐτοῖς in 1:24, see Cranfield, Romans, vol 1, 122-123.
39 Jewett, Terms, 288.
40 Jewett, Terms, 288.
condition of the human body ultimately testifies to the relationship of the human person before God.

1.4 Abraham and Sarah: As Good as Dead (4:13-22)

The next occurrence of the word ἁμαρτία in Romans is towards the end of Romans 4, in Paul’s presentation of Abraham as a model of faith: “He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or the barrenness of Sarah’s womb” (4:19). As Romans 3 closes, Paul addresses the problem of boasting (3:27) with reference to righteousness by faith (3:28). With the brevity characteristic of his diatribes, Paul rounds off his presentation of the universal condition of sinfulness with a note on faith as the key to righteousness. Thus, 4:1-2 or 4:1-3 may be understood as part of the diatribe of 3:27-31, which Paul builds into a midrash on Gen 15:6 in 4:3-22. Dunn goes so far as to characterise the Abraham pericope as Paul’s “attack” on the widely-accepted thought on Abraham among Jews.

At the time of Paul’s writing in the first century, Abraham was considered a type of, or model for, the devout Jew. Abraham had kept the law in its unwritten state, and in the sacrifice of Isaac he had been tested and found faithful. Thus, Abraham’s righteousness and mediation of the promise were linked to his faithfulness and obedience. Paul had to address the figure of Abraham because of Abraham’s role in Jewish identity: “[Abraham’s] ‘ancestral’ role continues on in a truly representative way

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41 Dunn, Romans, 197.
42 What follows in this regard is developed from Dunn, Romans, 200.
43 Moo, Romans, 256.
in the sense that the stance he took before God, the choices he made and the promises he received remain determinative for his descendants and for the nation as a whole.”

Paul called on Abraham as a model for believers, “wrested” from adherence to the Jewish law, to demonstrate the patriarch’s fatherhood of all who believe, not just of the Jews. Thus in this pericope Paul is speaking to believers from Jewish and Gentile backgrounds alike, with the latter being permitted to “overhear” what Paul is saying to the Jewish contingent.

There is a degree of consensus among scholars as to how the Abraham pericope is divided and structured. The majority of scholars divide the pericope after v.12: Byrne and Jewett divide the pericope at v.12 into two sections, vv. 1-12 and 13-25. Fitzmyer and Moo further divide the pericope for a fourfold structure into vv. 1-8, 9-12, 13-25 and vv. 1-8, 9-12, 13-22, 23-25 respectively, with Cranfield proposing a further division after v.17a for a fifth section to v.22. In contrast, Dunn follows the path of the midrash on Gen 15:6, which he identifies in vv. 3-22 as “bracketed” by the almost-exact citation of the Septuagint version of Gen 15:6 in vv.3 and 22. This structure identifies the continuation of the diatribe in vv. 1-2, the exposition proper with contributions of “Jewish material” in vv. 13-22 and the corollary in vv. 23-25. While Dunn would appear to be in a minority among scholars, his structure of Romans 4 not only attends to the literary feature of diatribe extending from 3:27-4:2, but also takes account of the unity of vv. 3-22. The section vv. 3-22 may in turn be sub-divided according to the structure proposed

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44 Byrne, Romans, 141. See also Moo, Romans, 257.
45 Moo, Romans, 256.
46 Byrne, Romans, 141.
47 Byrne, Romans, 143; Jewett, Romans, 323.
48 Fitzmyer, Romans, 370; Moo, Romans, 255-256; Cranfield, Romans, vol 1, 224-225.
49 Dunn, Romans, 202.
50 What follows in this regard is developed from Dunn, Romans, 197-198. See also Fitzmyer, Romans, 373.
by Byrne, Jewett, Fitzmyer and Moo as: vv. 3-12 and vv. 13-22. While another structure may be proposed for the division of the midrash (based on the exposition of the two verbs used in Gen 15:6), the proposed structure for Romans 4 runs as follows:

vv. 1-2    Diatribe continued from 3:27-31

vv. 3-12   Midrash part A: “redefinition” of the figure of Abraham

vv. 13-22  Midrash part B: redefinition of the recipients of the promise

vv. 23-25  Application of midrash for believers in Christ

Paul draws upon the Genesis text for the midrash because of the relationship it identifies exclusively between Abraham’s faith and his righteousness. Abraham is reckoned as righteous by the Lord because of his faith, that is, without consideration for any contribution from Abraham himself for his God-given state. At the heart of Paul’s conception of faith is the state of personal entrustment of one’s hopes and future to God alone, with adherence to the law regarded as a sign of and seal on an existing faith in God; for Abraham “received the sign of circumcision as a seal on the righteousness that he had by faith while still uncircumcised” (4:11). Thus Abraham, the forefather of Israel and model for all believers, has no grounds for boasting of his right relationship with God (4:2), since his righteousness came before he adhered to the law in its “unwritten state” by being circumcised.

51 Consideration of the exposition of the two verbs ἐλογίζομαι (vv. 4-8) and ἐπίστευσεν (vv. 9-21) presents another possible structure. On this point, see Dunn, Romans, 202.
52 Byrne, Romans, 144.
53 Jewett, Romans, 323.
54 What follows in this regard is developed from Byrne, Romans, 145.
55 Dunn, Romans, 200.
According to Paul, Abraham’s faith consisted in his personal confidence that the Lord would honour his promise to make him the father of many nations: “The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them” (4:11). Fitzmyer maintains that faith for Paul signals Abraham’s acceptance of the Lord at his word.²⁶ Jewett draws attention to Abraham’s acknowledgement of the condition of his body as an aspect of the patriarch’s exemplary faith: “He did not weaken in faith when he considered his own body, which was already as good as dead (νενεκρωμένον) ... or the barrenness (νέκρωσιν) of Sarah’s womb” (4:19).²⁷ Abraham’s aged body might have led to a diminished faith in God’s promise regarding the generation of children.²⁸ Several scholars see in the promise of progeny God’s restoration of the reproductive aspect of Abraham’s body. I propose further that in the restoration of the biological aspects of the bodies of Abraham and Sarah, the couple experienced the promise and fulfilment of a form of ‘resurrection’. In this way Paul foreshadows in Abraham and Sarah the resurrection of the mortal bodies of believers.²⁹ The perfect tense verb νενεκρωμένον and the noun νέκρωσις in 4:19 with their stark sense of death³⁰ are Paul’s strong suggestion that the ‘deadness’ which characterises this couple will only be reversed by God’s power to resurrect. Close consideration of the ‘epithet’ Paul uses for God in 4:17 is poignant here: the God “in whom [Abraham] believed, who gives life to the dead and calls into existence the things that do not exist” (4:17).

²⁶ Fitzmyer, Romans, 373.
²⁷ Jewett, Terms, 289.
²⁸ Stuhlmacher contends that Abraham had thoroughly considered the biological implications of his age and Sarah’s barrenness. Stuhlmacher, Romans, 75.
The Pauline epithet for God in 4:17 is based on two divine attributes: (1) the power of God to resurrect; and (2) the power of God to create from nothing. According to causality, the epithet has a somewhat surprising order. One might have expected the two divine attributes to be reversed as they appear in the text, given that in order for God to resurrect there must have been creation in the first place. However, the epithet is based upon the experience of Abraham and Sarah. Paul orders the components of his epithet for God according to certain realities and events in the couple’s life: Abraham’s faith, which was reckoned to him as righteousness, preceded (1) the ‘resurrection’ of Abraham and Sarah’s bodies, so that (2) the generation of Isaac might come about. While Abraham’s righteousness by faith remains the central focus of the pericope, in his redefinition of the figure of Abraham Paul has included the possibility of the resurrection of the human body.

Towards the end of Romans 4 Paul confirms this heralding of the resurrected body with reference to the faith of believers: “It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification” (4:24-25). It is noteworthy that Paul makes special mention of the death of Jesus, elaborating the meaning of the paschal mystery for believers on the basis of their faith in God. Dunn identifies the earliest Christian memory in the brief summary Paul gives of the passion and death of Jesus, incorporating the self-sacrifice of Jesus for sins described in terms of the suffering servant (Isa 53). In the resurrection of Jesus from the dead God gives believers reason to trust his promises concerning the gift of life. Further, the ‘resurrection’ of Abraham and Sarah’s bodies

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61 Dunn, Romans, 241.
62 Dunn, Romans, 241.
experienced as the restoration of their bodily fertility has its fulfilment in Christ’s body, which “was handed over to death for our trespasses and was raised for our justification.” The resurrection of the body is then an aspect of the content of believers’ faith. Here Paul identifies Abraham’s faith with faith in Christ.\(^63\) In the God who gives life (4:17) and who raised Jesus in his body from the dead, believers have the same object of faith as Abraham. While the full articulation of believers’ faith in their own resurrection is held over until chapters six and eight (6:4-5; 8:11), nonetheless with Abraham’s faith before them believers may have hope that their faith will lead to the resurrection of their bodies. For they, like Abraham and Sarah, receive the promise of a God-given future for their mortal bodies.

Paul’s consideration of Abraham consists not only in his being a model for faith, but also in the paternity which Abraham exercises towards all who believe (4:11b). Whereas Jewish theology had appropriated Abraham as a model of Jewish practice and divine election passed on through the generations “according to the flesh,” Paul’s reappropriation of Abraham sees the choices he made and the promises he received as formative for all believers, not just the Jewish people.\(^64\) Because Abraham believed before his circumcision, he is considered the father also of Gentile believers, and therefore of all believers.\(^65\)

So, Abraham’s faith, which was reckoned to him as righteousness, remains the focus of the pericope. Two features of Paul’s argument are of importance for present purposes. First, the allusions to the divine restoration of the reproductive powers of

\(^{63}\) What follows in this regard is developed from Moo, *Romans*, 287.

\(^{64}\) Cf. Byrne, *Romans*, 141.

\(^{65}\) Moo, *Romans*, 269.
Abraham and Sarah’s bodies, leading to the generation of Isaac (4:19), enables the identification of the foreshadowing in Romans of the possibility of the resurrection of the human body. Second, Paul’s application of the principles concerning Abraham’s faith (vv. 23-25) signals a similar outcome for believers in “Jesus our Lord” (4:24). Believers in Christ Jesus will share in all the fruit of the faith they have in common with Abraham: the fruit will include God’s resurrection of their dead bodies, as God had already brought about in the cases of Abraham and Sarah on the one hand, and Christ on the other. As Paul concludes the pericope in Romans 4, he takes up the theme of Christ’s death for the sins of all humanity, from which he begins to build his case for hope.

1.5 Summary

Paul’s theology of the human person is deeply focused on the body, such that the ‘person’ is indistinguishable from their ‘body’. For Paul, so united is the body to an individual’s personhood that the human body manifests the relationship of the whole person before God. If the body is dishonoured before the rest of humanity, it is because the person has engaged in wrong-doing and God has given that person over to the natural consequences which flow from it. When the human body is raised or has its functionality and fruitfulness restored, it is because, like Abraham, the person believes in God’s righteousness and faithfulness in keeping of his promises.

Paul’s recognises a number of characteristics of the human body. The body is the human person’s instrument of communication for relationships. Another Pauline
characteristic of the body is its mortality. Paul describes the body as mortal on a number of occasions, and witnesses to sin as the cause of bodily death. But it is in its limitations that the mortal body reveals its need of the Creator’s redeeming intervention. The third characteristic of the body according to Paul is its potentiality in terms of righteousness. Believers may place their bodies at the service of the righteousness they have been given by God, or conversely may allow them to become the place where God’s wrath is manifested in degradation. The potentiality to be resurrected is the fourth Pauline characteristic of the body, foreshadowed in the description Paul presents of Abraham and Sarah’s experience in their ‘dead’ bodies made fecund by God.
CHAPTER TWO

THE BODY OF SIN AND DEATH: THE DEMISE OF THE HUMAN BODY

2.1 Introduction to Chapter Two

Paul gives an account of the moral situation of the human person under grace in Romans 6-8. In chapters six and eight Paul’s inaugurated eschatology comes to the fore with human existence described as given over to righteousness, while the reflection in chapter seven focuses on the previous condition of the human person isolated by sin and destined for death. In these chapters he depicts the human body in four ways. First, Paul portrays the body as being under the power of sin and death (6:6; 6:12; 7:24; 8:10-11). The body of the human person under these conditions is destined for death because it stands condemned by the universal condition of sin and the propensity to commit further sin: “For there is no distinction, since all have sinned and fall short of the glory of God…” (3:22b-24; see also 5:12). The second portrayal is Paul’s reference to the body of Christ as the point of entry for believers into his passion, death and resurrection (7:4). For Paul, the human body of Christ expresses the unique role of Jesus to incorporate all persons into himself for their share in his passion, death and resurrection. The third is the description of the body alive with the indwelling of the Holy Spirit, the life by which it will be later resurrected by the Father: “If the Spirit of him who raised Jesus from the dead dwells in you ... he will give life to your mortal bodies. But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you” (8:9). The fourth, closely aligned to
the first and also to σάρξ, is the presentation of the body as the potential seat of wrongdoing after the person has answered the call righteous living: “For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live” (8:13). The present chapter addresses the first two negative depictions of the body, chapter three the third and fourth depictions of the body which have the resurrection in view.

For Paul in Romans, the body under the power of sin is a temporary reality, a situation in which God did not fail to intervene, and yet in which God also delayed his intervention: “…He did this to show his righteousness, because in his divine forbearance he had passed over the sins previously committed; it was to prove at the present time that he himself is righteous and that he justifies the one who has faith in Jesus” (3:25-26). The righteousness of God which justifies the believer has its effects on the human body, which was destined for death by reason of its condemnation on account of sin. It is this pre-conversion existence which Paul calls to his readers’ minds in chapters six and seven as he gives his account of the life of righteousness. The intervention of Christ’s death and life-giving resurrection brings about the end of the reign of sin and death for the human person. The body under the weight of sin and death must come to its end, either in baptismal and physical death with an ensuing resurrection for believers, or simply in physical death in the case of unbelievers.

The present chapter considers the body under the power of sin and death with its potential to accommodate righteous and unrighteous deeds. It also addresses the question of interpreting “the body of sin” in 6:6 as a corporate reality, with reference to the body of Christ mentioned in 7:4 and confirmed also by the term “this body of death”
in 7:24a. In the present chapter I argue that “the body of sin” and “this body of death” are best read as referring to an individual human body under the power of sin. Further, because I interpret these two terms as the human body under the power of sin, I account for the meaning of that body’s “co-crucifixion” with Christ (6:6) and the implications this has for the understanding of the resurrection of the body in chapter eight. This chapter also introduces an investigation taken up more fully in chapter three of the thesis into the kind of continuity there is between “the body of sin” and “this body of death” on the one hand, and the resurrected body on the other. This chapter concludes that Paul understands the experience of the human body entirely under the power of sin and death to be ended by the co-crucifixion of the person with Christ in baptism.

2.2 The Body of Sin (6:1-11)

The term τὸ σῶμα τῆς ἀμαρτίας (the body of sin) is found in the middle of a short section in Romans 6. In 6:1-11 Paul puts forward the argument for believers refraining from further sin after coming to faith. The question he has received from an ‘interlocutor’ is included at the start of this short section, “Should we continue in sin in order that grace may abound?” (6:1). This question is the focus for what follows in this short section on the future of sin in human life. 6:1-11 forms part of the answer to the question which was first posed in 3:8: “And why not say (as some people slander us by saying that we say), ‘Let us do evil so that good may come.’” It is as though Paul has interrupted himself with what he has said in the rest of chapter three, together with

66 Fitzmyer, Romans, 430.
chapters four and five, with his treatment of condemnation under the law and righteousness by faith, and now in chapter six returns to the question. In this pericope Paul also describes the effects of believers’ baptism. For Paul, it is baptism that brings about for believers the union with Christ in his death that is the prerequisite for sharing in his resurrection. While 6:1-11 is not primarily about baptism, we find a considered treatment of baptism in this section which is helpful for interpreting the pericope, including the oft-discussed term, “the body of sin” (6:6). One of the effects of the baptismal union with Christ in his death and resurrection is the believers’ release from enslavement to sin by the destruction of τὸ σῶμα τῆς ἁμαρτίας.

There is little to no consensus among scholars on the structure of the predominantly stable Greek text in 6:1-11. For example, Jewett has proposed a threefold structure of a slightly larger pericope of 6:1-14, identifying diatribe in vv. 1-4, enthymemes in vv. 5-11 and exhortations to live according to grace in vv. 12-14. 67 Arguing against the chiastic structure put forward by Boers for vv. 4-11, Jewett suggests that the weakness in Boers’ identification of a chiasm in vv. 6:4-11 is that “We know that our old self was crucified with him so that the body of sin might be destroyed...” (6:6a-c) does not match its proposed correlative: “For whoever has died is free from sin” (6:7). 68 Unfortunately, Jewett’s own structure overlooks parallelism, one of Paul’s common literary tools, as a possibility in this section. 69 Conversely, Moo’s structure proposes 6:11 as the pericope’s focus: “So you must consider yourselves dead to sin and alive to God in

67 Jewett, Romans, 394.
69 Jewett, Romans, 393.
Christ Jesus.” For Moo, the rest of this section is concerned with explaining “dead to sin and alive to God” with reference to baptism. Moo’s structure identifies the problem at hand in vv. 1-2a; a simple answer to the problem v.2b; transfer from sin to Christ vv. 3-5; elaboration on death with Christ vv. 6-7; the life coming from co-crucifixion vv.8-10; and, the hinge v.11. While thematically appropriate, Moo’s structure also misses parallelism, an important literary feature for Paul, which sets apart key concepts.

I would argue that a three-segment structure does better justice to the parallelism Paul includes in v.6b-c. Paul draws necessary attention to the centrality of the release of the human person from the power of sin, and this centrality forms the answer to the question posed in 3:8 and 6:1. The first segment (6:1-4) is Paul’s brief answer to the question at 3:8, to which he is now returning. On this point the three-segment structure follows Jewett’s own. The second (6:5-8) has vv. 5 and 8 as ‘parentheses’, with v.6 as a re-casting of v.3-4 in terms of sin, and v.7 an expansion on v.6. Vv. 5-8 runs as follows:

v.5 ‘Parenthesis’ opened: union with Christ in death and resurrection

v.6a Clarification on vv.3-4 baptismal death: “co-crucifixion” of the old self

v.6b,c Parallelism: purpose of baptismal death being new life of freedom

v.7 Clarification on v.6c: motif of slavery to sin

v.8 ‘Parenthesis’ closed: union with Christ in death and life

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70 Moo, Romans, 354.
71 Gillman identifies a chiastic parallelism in v.6. Florence Morgan Gillman, A Study of Romans 6:5a: United to a Death Like Christ’s [San Francisco: Mellen Research University, 1992], 56.
The third segment (6:9-11) is an exposition by Paul on Christ’s death, mentioned previously in vv. 5, 7 and 8, and contains the conclusion to the question posed at 3:8 and again at 6:1.

The second segment (6:5-8) reveals the importance Paul sees in one of the principal effects of Christ’s death, namely the destruction of τὸ σῶμα τῆς ἁμαρτίας. Paul emphasises the flow-on effects of Christ’s resurrection through the faith and baptism of the believer. For Paul, faith and baptism enable the destruction of τὸ σῶμα τῆς ἁμαρτίας. The emphasis which I am placing on the destruction of τὸ σῶμα τῆς ἁμαρτίας is supported by the occasional but intense attention Paul pays to the condition of the human body (1:24; 4:17) and to the possibility of its future life in God (6:12; 7:24b; 8:10-11; 8:13; 8:23).

Scholars debate whether the Pauline term τὸ σῶμα τῆς ἁμαρτίας refers to the human body under the power of sin and death or to an entity in itself, corporate in nature, which has dominion over the human person. A ‘corporate’ reading of “the body of sin” would stand for the totality of sin imaged as a body which is destroyed, not by the co-crucifixion/baptism of the believer, but by the crucifixion of Christ and the new life of righteousness.72 For Jewett, following Tannehill, the purpose of a corporate meaning of the term “the body of sin” is the apostle’s announcement of the radical nature of the righteousness in Christ: “[Paul] is speaking of the destruction of the dominion of sin, of which all believers were a part.”73 However, a discrepancy occurs between the Jewett/Tannehill corporate interpretation of “so that the body of sin might be destroyed”

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72 See for example, Grant R. Osborne, Romans, IVP New Testament Commentary Series [Downers Grove: InterVarsity, 2004], 153.
as signifying the eschatological end of a corporate reality on the one hand, and Paul’s purpose in writing Romans on the other. From the question posed in 3:8/6:1 it is established that Paul’s writing is not for events in the distant future. Rather, Paul is writing about how believers are to live given they have died to sin in baptism (6:4, 7, 11). A valid interpretation of this pericope must attend to the purpose of Paul’s writing. I believe an eschatological reading is to be de-emphasised at this point in Romans on account of Paul’s concern to address the objection to his apostolic teaching on grace, the objection being that if believers adopt his approach to grace then they will be under the false impression of enjoying a freedom to sin (3:8/6:1). In other words, at this point in the letter Paul is less preoccupied with future events relating to the flow-on effects of Christ’s death, as he is for example in chapter eight, than he is with the life of grace. The destruction of “the body of sin” then is not a much-expected and hoped-for reality but an occurrence in the life of the believer at their coming to faith and baptism.

In contrast with the Jewett/Tannehill line of argument, Byrne and others contend that the term τὸ σῶμα τῆς ἀμαρτίας recalls the Adamic typology articulated by Paul in chapter five.74 This typology, the use of which stands in close proximity to the chapter six text and is helpful for understanding context, consists of the recognition by Paul of a contrast between Adam and Christ: “Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come” (5:14). Paul calls on Adam as a witness to the death brought about through sin in the human person, and this Adamic witness highlights the contrast between the person “alive to God” through faith and baptism on the one hand and “the obsolete self” on the other (6:6). Paul sharpens the contrast between the two types of

74 Byrne, Romans, 191.
existence by the use of the singular figures of Adam and Christ. While both are key figures in the faith with each evoking the other, it is Christ who emerges in believers’ understanding as the source of their renewed human existence. In baptism each believer participates in the death of Christ, which leads to a new solidarity in the body of believers in contrast with their former experience of isolation because of Adam (see also 7:4).

It is difficult to see how “the body of sin” can refer both to an individual under the power of sin and death and also to a distinct corporate entity. Paul’s use of the Adam-Christ typology helps readers to identify with one and then the other as Paul moves through chapters five and six, or else the term “the body of sin” is a corporate one, and Paul’s use of the typology ceases at the end of chapter five. In Paul’s view, faith and baptism constitute the means of entry into the life of grace. He presumes that the believers receiving the letter to the Romans have been baptised, evidenced by his use of the past tenses in 6:1-11. He therefore calls the experience of baptism to mind with reference to Christ: “Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (6:4). In baptism, the believer is made into another Christ in the manner of death, namely co-crucifixion.75 Seen in the light of Paul’s writing about the typological relationship between Adam and Christ, τὸ σῶμα τῆς ἁμαρτίας in 6:6 signifies the human person under the power of sin.

Coming to the aid of an interpretation of τὸ σῶμα τῆς ἁμαρτίας as signifying an individual rather than corporate entity is the reference to Christ’s body in 7:4. For Paul,

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Christ is the incorporating entity for believers, bringing them together in his own person: “...you have died to the law through the body of Christ, so that you may belong to one another, to him who has been raised from the dead in order that we may bear fruit for God” (7:4). An exclusively corporate or ecclesial understanding of “the body of Christ” is not consistent with Paul’s brief witness to the purpose of the paschal mystery: “...to him who has been raised from the dead in order that we may bear fruit for God” (7:4). Most scholars maintain that Paul is referring to Christ’s physical body, especially as crucified (cf. συνεσταυρώθη 6:6). In this way Paul returns his readers to the personal death of Christ in his own body, which for Paul is so central to his understanding of baptism. Byrne, however, nuances this reading of Christ’s body with the Pauline anthropological insight that the body for Paul is the means of communication and relationship with others. The potential of Christ’s physical body to incorporate all into itself is about his role as the second Adam. As believers imitate and participate in the death of Christ by baptism, they manifest Christ’s own death and resurrection in his own body.

Paul is speaking to the Romans from a common perspective of faith, that is, from a position in which redemption is already being experienced by all Christian believers: “We know that...” (6:6). In 6:1-11 Paul reminds his readers of two experiences common to him and to them: the first, the profound personal isolation in sin and death, ended by the second, the experience of faith and baptismal union with Christ in his death and resurrection bringing about a new solidarity in hope among all believers: “We believe that we will also live with him” (6:8). Paul uses the term τὸ σῶμα τῆς ἁμαρτίας to evoke

76 Cranfield, Romans, vol 1, 336; Dunn, Romans, 362; Fitzmyer, Romans, 458; Jewett, Romans, 433-434; Moo, Romans, 417-418.
77 Byrne, Romans, 211.
78 Byrne, Romans, 211.
the believers’ feelings from experiences which they had before coming to faith and baptism. Here an interpretation of τὸ σῶμα τῆς ἁμαρτίας will refer to the individual human person under the power of sin which, through post-conversion experience of faith in fellowship and baptism, elicits the acknowledgement of the ultimate end of sin in death. Now that we have excluded a corporate reading of τὸ σῶμα τῆς ἁμαρτίας, we find an emphasis on the experience of sin which believers once shared in isolation from one another. The solidarity of human sinfulness may not be apparent to believers before their coming to faith. Rather, the experience of sinfulness shared by each person is identified only with hindsight: “We know that our old self was crucified with him...” (6:6).

In 6:1-11 Paul offers his readers the very hindsight which he enjoys as a believer himself and as an apostle.

Christ’s victory over death in his body has seen the end of the mastery of sin over the human race. For Paul, the demise of the body under the power of sin is brought about by the death that believers undergo in baptism, a point illustrated by the Adamic typology he employs. Through Paul’s prompting, readers of Romans recall the experiences of their pre-faith isolation in sin, contrasting it with their post-baptismal solidarity with their fellow believers. 6:1-11 reminds them of the special pattern of life required of those made righteous by faith. The term τὸ σῶμα τῆς ἁμαρτίας forms part of that soteriology by drawing further on Paul’s understanding of the human person as redeemed by Christ from the death of sin which they once experienced in the body.
2.3 This Body of Death (7:14-25)

When Paul is speaking of the impossibility of living righteously for one under the slavery of sin, he includes the cry: “Who will save me ἐκ τοῦ σώματος τοῦ θανάτου τούτου? Thanks be to God through Jesus Christ our Lord!” (7:24-25). The Pauline phrase ἐκ τοῦ σώματος τοῦ θανάτου τούτου is very similar in structure and meaning to “the body of sin” (6:6). In the section where the term “this body of death” occurs (7:14-25), Paul is expanding on what he has said concerning the relationship between the law and sin. Having established that the law shows up the human person’s passions tending towards wrong-doing (7:5) and also the knowledge of sin the law brings (7:7), Paul presents the moral futility of a life before faith in Christ Jesus in 7:14-25.

There is some disagreement among scholars as to where the division occurs in the larger section 7:7-25. Byrne, Dunn and Fitzmyer favour a division after v.13, with Dunn according to the defences of the law and the operation of sin. 79 Byrne further sub-divides vv. 14-25 according to the three dilemmas of Ego: his behaviour (vv. 15-17), his knowledge of indwelling evil (vv. 18-21), and himself dominated by the power (νόμος) of sin (vv. 21-23). 80 Jewett and Moo stand in contrast, with divisions after v.12. 81 In vv. 7-12 Paul relates his past experience in observing the law by means of the ‘case study’ with the tenth commandment (ἐντολή) in both lists of the Decalogue, “You shall not covet” (7:7; Exod 20:17; Deut 5:21). 82 In v.13 Paul rounds off that description of personal experience as regards the commandment, and writes as the Ego of vv. 14-25: “It was sin,

79 Byrne, Romans, 227-229; Dunn, Romans, 376; Fitzmyer, Romans, 472.
80 Byrne, Romans, 227-228.
81 Jewett, Romans, 445; Moo, Romans, 424.
82 Byrne, Romans, 216.
working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure” (7:13). Thus in a division of the text v.13 is best assigned to vv. 7-12, with the sub-section to be structured for present purposes being vv. 14-25.

Following the dilemmas which Byrne identifies, the structure of vv. 14-25 is as follows:

- v.14 Introduction of personal conflict
- vv. 15-17 *Ego*: misunderstanding personal human action
- vv. 18-21 *Ego*: powerlessness in personal human action
- vv. 22-23 *Ego*: closeness of evil in good intentions
- vv. 24-25 ‘Wretched Man’ outburst; link to 8:1-13

Without doubt, the most regularly recurring question among scholars about 7:14-25 is the identity of *Ego*. Hitherto in Romans, Paul has only occasionally referred to himself in the first person singular, and these references are either introductory in form (1:8-16) or procedural (6:19; 7:1). With the exception of the introductory 7:7 and 7:14 and of course the commandment recounted in 7:7, Paul exclusively uses the first person singular in 7:7-25. It seems that when Paul gives an account of some aspect of the transfer of believers from an unrighteous existence to a righteous one, he invariably steps into the plural. For example, he opens chapter five with the first person plural in describing the effects of the righteousness which Christ has brought: “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ...” (5:1).
The effect is the stirring of his readers towards recognition of their solidarity in their new situation of righteousness in Christ.

Paul’s use of the first person singular in 7:7-25 has given some the impression that this passage largely consists of Paul’s personal pre-conversion testimony. Those who suggest that this section of Romans is largely Paul’s autobiographical testimony of his own pre-conversion state maintain that the cry in v.24 resonates elsewhere in Paul’s writings (eg 2 Cor 11:5-12; Gal 1:12-23). However, 7:7-25 differs from Paul’s autobiographical statements in his letters in that there is no mention of his apostolic mission (cf. 2 Cor 11:4) or the Lord’s revelation to him (cf. Gal 1:12) in the Romans text. It is often his sense of personal unworthiness as an apostle, not necessarily as a believer, which leads Paul to offer his personal testimony: “Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God” (1 Cor 15:8-9). Jewett is right insofar as it is only with hindsight that Paul is able to recognise his body as a body of death. But surely this would be true for any believer.

More frequently, scholars identify a generic believer in chapter seven’s Ego. It is here proposed that in 7:7-25 the position from which Paul speaks is the account a believer would give of their pre-conversion existence, a believer who is not necessarily the apostle himself but who shares the author’s own pre-conversion experience. Chapter seven forms part of a larger unit in which Paul is frequently drawing his audience’s attention to their personal experience of pre-conversion isolation. The recurrence of the

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83 See for example, Jewett, Romans, 471.
84 Jewett, Romans, 472.
85 See for example, Moo, Romans, 466; Fitzmyer, Romans, 476.
first person plural testimony in numerous places in the early chapters of Romans (eg 5:1-6), including the recalling of shared personal experience from chapter six as regards baptism (6:3-4) and pre-conversion isolation (6:6, 8, 11), leads to identifying Ego’s testimony in chapter seven as that of a generic believer recounting their pre-conversion existence.

Paul reminds them of their solidarity in righteousness so that they will follow him in the faith. Earlier in Romans, most notably in chapters five and six, Paul establishes common ground with his audience with reference to a common personal experience.\textsuperscript{86} Paul’s shift from a testimony of shared personal experience to a generic one is seen in various ways. One method is to place the first person singular and plural forms side-by-side: “For we know (οἴδαμεν) that the law is spiritual; but I am (ἐγὼ ... εἰμι) of the flesh...” (7:14). Now in chapter seven, he is eager to unite the knowledge he shares with his fellow believers about their new solidarity in righteousness with their personal experience of pre-conversion isolation. The juxtaposition of the two, the plural first and the singular also, serves to make the knowledge common to the apostle and the readers the foundation for a new appreciation of each believer’s newly-established righteousness.

The climax of chapter seven, 7:24-25, reveals Paul’s intention in this pericope. Paul aims to align his audience with him in his presentation of righteousness in Christ; this he does by recounting a believer’s experience of moral futility under the law, an experience in which the very members of one’s body shared (7:23). It is debatable

\textsuperscript{86} See also J.I. Packer, “The ‘Wretched Man’ Revisited: Another Look at Romans 7:14-25,” in Sven K. Soderlund and N.T. Wright (eds), Romans and the People of God: Essays in Honour of Gordon D. Fee on the Occasion of his 65\textsuperscript{th} Birthday [Grand Rapids: William B. Eerdmans, 1999], 74.
whether the Roman Christians, who did not personally know Paul, would have responded positively to Paul’s testimony on their behalf at this point in the letter. It is of greater importance for Paul at this point to carry his audience to appreciation of their new standing before God, and ultimately to faith in the resurrection of Christ and themselves. This he does by drawing on their present experiences framed in the language of the testimony of a generic believer.

For Paul, the body is a key referent for drawing on the believer’s personal experience. In chapter six, “the body of sin” expresses an understanding of the body under the power of sin. In chapter seven, the pre-righteousness body is termed “this body of death” or “the body of this death” (7:24b). Scholars have long debated the way in which ἐκ τοῦ σώματος τοῦ θανάτου τούτου should be rendered. The principal cause for the discussion centres on the demonstrative adjective, since it agrees grammatically with both τοῦ σώματος and τοῦ θανάτου. Though some argue that the context leads to placing the demonstrative adjective with τοῦ θανάτου, thus “from the body of this death,” I maintain that the adjective sits better with τοῦ σώματος, thus “from this body of death,” for two reasons. First, following Cranfield, the deliverance from the pattern of sin in human life for which the intended speaker prays is bound up with the body. Paul includes an account of the law of sin which dwells in the members of Ego’s body in the second half of chapter seven. The Ego, on behalf of every believer, describes himself as enslaved to this law by means of his physical members, so emphasis is placed on the experience of sin in the body: “...but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members” (7:23).

87 Byrne adopts the reading “from the body of this death” (Romans, 233).
88 Cranfield, Romans, vol 1, 367.
Second, the term τοῦ σώματος τοῦ θανάτου τούτου appears at the end of the second half of chapter seven leading into chapter eight, the first half of which is dominated by Paul’s account of the future of the flesh and body. The reading “this body of death” contributes to the bridging of chapters seven and eight; in the latter Paul describes how the mortal fate of the human person is reversed. Thus the reading “from this body of death” is to be preferred. The rendering “from this body of death” shows better the relationships between the body, sin and death, as well as retaining a consistency with the global interpretation of the Romans text.

Paul reveals his understanding of the human person as one which incorporates both his own experience and focuses upon the body’s destiny to two future realities: its demise in death and its deliverance by Jesus Christ. In 7:22-23 he witnesses to the depth of the former struggle ending in death, “… but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members.” For Paul, the escape from the inevitability of one’s own destruction because of the indwelling of sin in the members of his body is achieved by Christ. The apostle presents the redemption side-by-side with the negative expression of the body. The term “this body of death” then stands at the climax of Paul’s presentation of pre-conversion anthropology, and speaks of the human person’s moral failure and being conquered by one’s natural or physical death.

Even though the former experience of betrayal to sin and death which Paul recounts in chapter seven is not his personal testimony about his own pre-conversion life, it is important for Paul’s purposes that it is one which he can also relate as his own. The Wretched Man outburst in 7:24 gives voice to believers’ former hopeless struggle in sin
which ends only in death, and the gracious intervention of God through Jesus Christ. Once betrayed by the incessant tendency towards sin, the Ego on behalf of all believers exclaims in the style of an unanswerable question, “Who will save me from this body of death?” Paul’s use of the term “this body of death” in context serves to highlight the physical effects of sin which believers encountered before coming to faith. Coterminal with “the body of sin” in 6:6, “this body of death” may not enjoy the happy ambiguity that some claim for “the body of sin” as regards a corporate interpretation, but rather informs and clarifies the meaning of both terms for Paul as the human person under the power of sin and death.

2.4 Summary

In chapters six, seven and eight of Romans, Paul calls on the human body as the witness to his theology of salvation. If sin is left to reign over the body, death inevitably and eventually conquers the person. As Paul will state in chapter eight, if the Spirit dwells in the body, the Father raises the person as he did Christ Jesus. While “the body of sin” has been read as the totality of sin, a corporate reality in which all persons find themselves, it is more likely that for Paul it refers to the human person under the totality of sin. That this second reading of “the body of sin” is more appropriate is confirmed by the context in which Paul uses the analogous term “this body of death” in 7:24b. The term “this body of death” also reveals Paul’s belief in the person’s predisposition towards sin and death. Taken together, these references to the body in the negative or pre-
righteousness state reveal a development in the concept of the human body. However, the climax of this development is not the description of the body destined for death, but rather the resurrected body in chapter eight. Paul’s theology of the future of the body in chapters six and seven, namely its eschatological existence, depends on the manner of its death in this life – either alone in the flesh or united to Christ's death in the waters of baptism.
CHAPTER THREE

RIGHTHEOUSNESS, LIBERTY AND THE HUMAN BODY

3.1 Introduction to Chapter Three

In Romans 8:1-13 Paul presents the positive side of the human person, that is, the believer under righteousness. He begins with the declaration, “There is therefore now no condemnation for those who are in Christ Jesus” (8:1). The rest of the chapter articulates the content and manner of this freedom from God’s wrath in the eschatological effects and implications for believers of their new standing before God. Paul concludes the chapter in a similar style to its beginning: with the declaration of reprieve for believers from divine condemnation (8:1 and 8:31, 33-34a), the testimony to the role of the sacrifice of the Son in the redemption (8:2-3 and 8:32, 34), and the assurance of the closeness of God to believers in their present life of hope and suffering (8:3 and 8:38-39).

As Romans 8 opens, the prevailing argument Paul makes is for believers to recognise in hope and act upon the righteousness God has brought to them. He grounds his declaration of liberty from condemnation in the description of the redemption in 8:3-4: “For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us...” Among the flow on effects of this freedom in Christ Jesus for the present is the new mindset of those no

89 Byrne, Romans, 275; Moo, Romans, 468.
longer in the flesh but in the Spirit: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit” (8:5; and see 8:7). Paul’s witness to the resurrection of the mortal bodies of believers (8:11) forms part of the unfolding of the outcome of believers’ new standing before God in the eschatological future: “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also because of his Spirit that dwells in you” (8:11). Now that believers do not stand condemned before God, they may have hope that God will renew their entire existence according to righteousness, including their mortal bodies. For Paul, the resurrection of believers’ mortal bodies reflects their new standing before God.

In this chapter of the thesis I articulate the contribution Romans 8:1-13 makes to Paul’s theology of the resurrected body in the letter to the Romans. This necessitates a detailed discussion of the concept of the indwelling of the Holy Spirit, which Paul describes in v.11 as the power which enables new life for believers. I also demonstrate how Paul’s theology of the resurrected body in 8:1-13 helps to dismiss a charge of dualism made against his anthropology. The chapter also considers and ultimately refutes the proposal of Calvin for reading 8:11 as referring to an inaugurated resurrection of the body. This chapter concludes that the resurrected body as Paul describes it in Romans 8 consists of the revivification by God of the mortal body of the individual believer in the eschatological future.
3.2 The Gift of Life (8:1-13)

Paul’s theology of the resurrected body begins to be articulated as such in the pericope 8:1-13. Earlier in Romans he has placed emphasis on the body as the physical aspect of the human person which manifests one’s standing before God (1:24) and the potential for glorification the body enjoys (4:19), as well as its former sinful and deathly state (6:6; 7:24). In Romans 8 Paul expresses his conviction that the bodies of believers, although now still subject to human weakness and ultimately death, will participate in the righteousness which God bestows by their eventual revivification.

The tone and content of Romans 8 is markedly different from previous chapters, even different from the very beginning of the letter. Early in Romans Paul articulates the Gospel he preaches (1:1-6, 16-17), and offers his greeting to the Roman believers and his thanksgiving to God for them (1:7-8). But soon after these customary pleasantries, Paul goes on to speak of idolatry (1:21-25) and the universal condition of human sinfulness (3:22-23), continuing through Adam (5:12-21) to the self-awareness of a person’s own sinful body, “this body of death” (6:6; 7:24). In 6:6 and 7:7-25 Paul recalls for his readers their shared experience of the isolation brought about by human sinfulness in their pre-conversion existence. But in chapter eight Paul draws once again on believers’ shared experience, not of isolation in sinfulness but of the Spirit in the community of faith: “When we cry, ‘Abba, Father!’ it is that very Spirit bearing witness with our spirit that we are children of God” (8:15).
There is some disagreement among scholars as to where the first pericope in Romans 8 ends. Byrne, Fitzmyer and Moo consider 8:1-13 as a discrete unit, with vv. 12-13 rounding off the antitheses between the flesh/body and the Spirit.\textsuperscript{90} By contrast, Cranfield and Dunn assign vv. 12-13 to the next section, as either vv. 12-16 (Cranfield) or vv. 12-17 (Dunn), which concerns the obligation to live according to the Spirit: “For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live” (8:13).\textsuperscript{91} Some flexibility is then called for in the identification of the pericope. If we follow the law/Spirit antithesis from v.1, we may align the moral consequences of eschatological freedom outlined in vv. 12-13 with the earlier verses of the chapter without difficulty.

The pericope 8:1-13 offers the ‘positive counterpart’\textsuperscript{92} to Paul’s presentation of the human person under the power of sin and death in 7:7-25. From Romans 8, Paul describes in full the new life which believers enjoy in their present and future existence thanks to their being made righteous before God. This new life consists in freedom from God’s condemnation and the renewal of human life according to righteousness (vv. 1, 2, 9), effected by the advent of Christ Jesus (vv. 2, 3, 10, 11) and the inauguration of the aeon of the Spirit (vv. 2, 4-6, 9-11, 13). In chapter eight Paul allows the full meaning of this new life of righteousness for the eschatological present to unfold as he draws the theological conclusions which arise: “There is therefore now ...” (8:1).

There are two points of textual criticism to address before proceeding. The first point of some instability in the Greek text concerns the pronoun which appears in 8:2: ὃ

\textsuperscript{90} Byrne, Romans, 235; Fitzmyer, Romans, 480; Moo, Romans, 472.

\textsuperscript{91} Cranfield, Romans, vol 1, 393; Dunn, Romans, 415.

\textsuperscript{92} Fitzmyer, Romans, 479. See also Byrne, Romans, 235.
γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλιγενσέων [σε/με/ήμας]... The fourth- and fifth-century uncial manuscripts are somewhat evenly split between σε (you) and με (me), though the majority of other early manuscripts, including versions in a broad spread of other languages, marginally favours a reading with σε. Dunn and Jewett contend that the reading with σε is the more difficult and should be preferred in a critical text, despite long-standing support for the alternative. We have already established that 8:1-13 and 7:7-25 are the two halves of Paul’s portrayal of the human person, a reading which Dunn and Jewett do not adopt. This diptych leads us to identify 8:1-2 as the beginning of the apostle’s answer to Ego in 7:24: “Who will save me from this body of death?” Thus we follow the reading with σε, rather than με.

The second point of textual criticism in 8:1-13 is the question of the grammatical case of the prepositional phrase with διὰ in v.11: διὰ [τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος/τὸ ἐνοικοῦν αὐτοῦ πνεύμα]. While the early textual evidence is, as with 8:2, evenly split, Jewett notes that the accusative reading, which enjoys slightly stronger support, seems to be simply an expression of grammatical preference. If the existence of the two variants in the ancient manuscripts is best explained by grammatical preference, then the reality to which both variants point would be the same: namely, the Spirit is the divine power raising believers’ mortal bodies. On the basis of the

93 B and Tertullian are among the earliest witnesses to the σε reading. A, D, and Clement of Alexandria preserve the με reading, together with the majority text. Nestle-Aland (eds), Novum Testamentum Graece, 27th rev. ed., 9th corrected printing [Stuttgart: Deutsche Bibelgesellschaft, 2006], 422.
95 Byrne, Romans, 235; Fitzmyer, Romans, 479. Cf. Dunn, Romans, 414; Jewett, Romans, 474.
96 Byrne, Romans, 235.
97 Κ, A, C(†), and Clement of Alexandria preserve the genitive reading. B and D contain the accusative reading, together with the majority text. Nestle-Aland, Novum Testamentum Graece, 422.
98 Jewett, Romans, 475.
99 Fitzmyer offers the view that the accusative reading speaks of the Spirit’s ‘dignity’ (Romans, 491).
manuscript evidence alone we might have left the textual problem largely unresolved. However, the difference in theological meaning between the alternative readings of v.11 is quite pronounced. Paul accounts for the Spirit as either the cause (with accusative: “because of”) or instrument (with genitive: “through”) of transformative divine power which overcomes bodily mortality. Thus the question arises as to whether Paul is saying that the indwelling Spirit is simply the sign of God’s ongoing work in the lives of believers for their righteousness (with accusative), or whether the Spirit actively involved in the new life of believers is the creative power of God for their resurrection (with genitive). Byrne interprets 8:10-11 to say that the Spirit dwelling in the believers creates in them the righteousness required for eternal life. Such a reading is consistent with Paul’s emphasis on the universal sinful condition of all human persons without the Gospel (3:22-24), the impossibility of righteous conduct without justification because of internal conflict within the person (7:15, 17), and God’s vindication of Christ by raising him from the dead (8:11a, b). I contend that the reading with the accusative is best followed, bearing in mind the strength of an interpretation of the Romans text which emphasises the presence of the indwelling Spirit as creating the necessary conditions for the life of righteousness. The reading with the accusative in 8:11 conforms to Paul’s understanding of the powerlessness of human persons to live righteously without God’s gracious intervention in Christ Jesus through the Spirit.

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100 What follows in this regard is developed from Byrne, Romans, 240, 245. See also Ben Witherington III with Darlene Hyatt, Paul’s Letter to the Romans: A Socio-Rhetorical Commentary [Grand Rapids: William B. Eerdmans, 2004], 216.
101 Byrne, Romans, 240.
Although Romans 8 contains no sharp breaks which might enable a single, clear structure to emerge, there are some Pauline signposts which can suggest a structure of the pericope 8:1-13 as follows:

vv. 1-2 Introduction: declaration and assurance of ‘No Condemnation’

vv. 3-4 Purpose and nature of the redemption in terms of the flesh

vv. 5-8 Antithesis: setting one’s mind on the flesh/Spirit

vv. 9-11 Effects of righteousness for the human person on the Spirit ‘side’

vv. 12-13 Antithesis concludes, rounding off ethical possibility

Two literary features assist in the analysis of the subsection 8:9-11, the focus of this pericope. First, the brevity of v.10 suggests a Greek epigram. The phrase, “If Christ is in you,” represents a reversal of Paul’s long favoured person-“in”-reality construction. He usually speaks of believers being “in Christ/Christ Jesus” (for example, see 8:1) or “in the Spirit” (8:9) since they are no longer “in the flesh” (8:9). This unusual construction in 8:10 recognises the unique and complete presence of Christ Jesus to believers to bring about their participation in the paschal mystery. Reading “Christ is in you” in v.10 as an epigram leads to reading the remainder of v.10 and also v.11 as a two-sided exploration of the concept of the indwelling Spirit of God: first, in terms of the flesh/Spirit antithesis in v.10, and second, the resurrected body in v.11.

102 Moo, Romans, 468.
103 “Ethical possibility” is a term taken from Byrne, Romans, 235.
104 Dunn, Romans, 415. What follows in this regard is developed from Dunn, Romans, 430.
The second literary feature of 8:1-13 of importance here is the epithet for God: “The one who raised Jesus from the dead” (8:11). This phrase appears to be an early, traditional formula. Paul cites the formula twice in v.11, as well as in 4:24; 6:4b and 10:9. The epithet has God as its object of belief, rather than Christ. For Paul, in union with the early Church, God is known and believed in by believers as the “one who raised Christ from the dead.” The reason for the double reference to God’s raising of Christ in v.11 may be Paul’s insistence on the role of the Spirit in the resurrection. There is good evidence elsewhere in Romans for proposing the Spirit’s association with God in the resurrection (1:4; 8:2; 8:14). However, what enjoys stronger support in Romans regarding the repetition of the traditional formula is the affirmation Paul gives to the role of the Spirit as the divine power in the resurrection, and also to the Spirit as the guarantor of believers’ resurrection in like manner to Christ’s own.

3.3 “No Condemnation” for Believers and the Reprieve for their Bodies

Paul opens Romans 8 with his announcement of the freedom from condemnation believers enjoy. The word Paul uses in 8:1, κατάκριμα, which also appears in 5:16 and 18, echoes the judgment imagery in the Adam/Christ antithesis (5:12-21). While this

105 What follows in this regard is developed from Jewett, Romans, 477.
106 Jewett, Romans, 342.
107 Jewett notes the strong support this style for God has in scriptural and early non-canonical literature. Jewett, Romans, 477.
109 Käsemann, Romans, 225.
110 5:16, 18 and 8:1 are the only occurrences in the New Testament of the word κατάκριμα. Moo, Romans, 469. See also Wright, Resurrection, 255.
commonality forms the possible grounds for comparing 5:12-21 with 8:1-13, it is necessary to look back only as far as 7:7-25 for the link with 8:1.\textsuperscript{111} Paul’s declaration of freedom from divine condemnation in 8:1 answers the ‘Wretched Man’ outburst of Romans 7:7-25: “Wretched man that I am! Who will rescue me from this body of death? ... The law of the Spirit of life has set you free from the law of sin and death.” (7:24; 8:2). With the first verses of Romans 8 following on from chapter 7, Paul opens up the possibility of addressing the nature of renewed human existence in Christ: Paul attends to the transformation of “this body of death” (7:24) in the gift of life to mortal bodies described in 8:11.

The statement ὁ θεὸς ἐαυτοῦ νῦν πέμψαρ ἐν ὁμοιώματι σαρκὸς ἁμαρτίας (8:3) contains another aspect of Paul’s general presentation of the human person under righteousness. Paul includes this familiar\textsuperscript{112} phrase in his recapitulation of God’s action in Christ in vv.3-4.\textsuperscript{113} This phrase contains the understanding of the human person as in an otherwise-hopeless situation of sinfulness, expressed through the phrase describing Christ’s being sent in the likeness of σαρκὸς ἁμαρτίας. It is noteworthy that Paul does not say ‘God sent his Son in sinful flesh,’ but “in the likeness (ἐν ὁμοιώματι) of sinful flesh.” He uses this phrase for two reasons.\textsuperscript{114} First, the qualification ἐν ὁμοιώματι avoids any implication that Christ committed personal sin. The phrase would then affirm the Son’s

\textsuperscript{111} Byrne, Romans, 235; Cranfield, Romans, vol 1, 372; Fitzmyer, Romans, 480; Jewett, Romans, 479; Stuhlmacher, Romans, 118.
\textsuperscript{112} Dunn, Romans, 420.
\textsuperscript{113} Jewett identifies a chiastic development in vv.3-4, situating “...in the likeness of sinful flesh, and to deal with sin...” as the central component. However, as Jewett himself admits, the possible parallelisms are weak and possess a form unusual for Paul. Jewett, Romans, 476. Moreover, I note that the v.3 formula is not necessarily based on an underlying belief in the pre-existence of the Son and his incarnation in human flesh. While the phrase does not negate such a position, in his writings Paul does not typically point to the incarnation as the moment of salvation for the human person. See Byrne, Romans, 243.
\textsuperscript{114} What follows in this regard is developed from Cranfield, Romans, vol 1, 379-381. See also Moo, Romans, 479-480.
possession of true human form, rather than the mere appearance of such. For Paul, Christ was sent by the Father in a form recognisable as our very own, but who as one in human form was completely sinless. Second, the qualification “in the likeness of sinful flesh” affirms a point of his soteriology which he has espoused earlier in 4:19: the loving concern of God for the future of all human persons includes the physical aspect of their human existence, their “sinful flesh.” The image of that divine concern as regards the eschatological future of human persons is Christ, sent in the likeness of sinful flesh to redeem believers and have them adopted as God’s children.\textsuperscript{115} In Christ’s human form God has revealed his paternal and divine concern for the welfare of all persons in the totality of their existence, and at the same time shown up human flesh for what it is in its otherwise-unrighteous state. God will reveal this concern for believers once they have died, by reviving their mortal bodies because of the Spirit of righteousness (8:10-11).

3.4 Indwelling Spirit of God, Spirit of Christ

Paul testifies to the power of the Spirit for eschatological life in 8:10: “But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness.” He goes on to declare in 8:11 that the resurrection of the human body is contingent on the indwelling of the Spirit of God: “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also because of his Spirit that dwells in you.” Since Paul describes the Spirit

\textsuperscript{115} Fitzmyer notes the emphasis which the reflexive adjective ἑαυτοῦ brings to the phrase. Fitzmyer, Romans, 484.
as the power of God’s gift of life to mortal bodies, the concept of the personal indwelling of God’s Spirit merits some consideration. Paul’s argument in the subsection 8:9-11 flows from the eschatological declaration, “There is now no condemnation” (8:1), to the Spirit as the eschatological sign of this freedom (vv. 9-11) and the fruits of this indwelling for believers (vv. 10-11). The concept of the Holy Spirit as indwelling power is central to Paul’s argument in 8:1-13. Paul describes the Spirit as the power for believers to fulfil the demands of righteous living, born of their new status as children of God and heirs with Christ (8:10).

The term πνεῦμα appears 21 times in Romans 8. With the exception of brief appearances in 5:5 and 7:6, Paul has largely left his consideration of the divine Spirit in believers’ lives to Romans 8. Since the reference in 7:6 forms part of Paul’s familiar law/Spirit antithesis and does not thereby directly contribute to the concept of the indwelling Spirit, I shall discuss first the undisputed reference to the indwelling Spirit in 5:5 before proceeding to 8:9-11.

Paul has the end time firmly in view as he begins his case for Christian hope from Romans 5:1: “... and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” There may be strong strongly emotionally-driven anxieties in the community that their present sufferings are the sign of God’s enduring wrath and of his judgment against them to be pronounced in

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116 Byrne, Romans, 240.
117 What follows in this regard is developed from Byrne, Romans, 239-241.
118 8:2, 4, 5 (twice), 6, 9 (thrice), 10, 11 (twice), 13, 14, 15 (twice), 16 (twice), 23, 26 (twice), 27.
119 Cranfield, Fitzmyer and Jewett translate οὐ κατασχύνει in 5:5 as “does not cause shame.” Cranfield, Romans, vol 1, 262; Jewett, Romans, 355; Fitzmyer, Romans, 397.
120 Byrne, Romans, 166.
the end times. Paul addresses his remarks in this way to assuage the fear of some believers. He assures them that God loves his faithful, and that the sure sign of this positive regard for them all is the Holy Spirit, “who has been given to [them]” (5:5). It is possible that the Holy Spirit is the subject of the verb in 5:5, even if the noun “the love of God” occupies the place of the subject in the sentence. However, the verb ἐκκέχτσαι continues Paul’s pattern of speaking about the reversal of believers’ stance before God. For Paul, the presence of the Spirit is the sign countering residual fear that God will be anything but gracious in the end. This Paul confirms by attesting to believers’ reception of the Spirit: “…because God’s love has been poured into our hearts through the Holy Spirit who has been given to us” (5:5). For Paul, the divine Spirit dwells in believers and accompanies them even through present suffering to the resurrection of their mortal bodies.

Confronting the emotionally-charged thought of the suffering of believers, Paul seeks to assure them that their suffering is not the sign of God’s enduring hostility but is in fact the last vestige of the old aeon which is passing away. Paul’s theological argument is that the God of this endurance (5:4-5) is also a God of love (5:5) for those who are made righteous, and he mentions the Spirit to refer to believers’ experience of God’s love, perhaps at their conversion or baptism. The presence, role and activity of the Spirit are the signs for Paul of the onset of the eschatological age. According to the Jewish apocalyptic tradition, the Holy Spirit is the greatest sign of the new creative

121 Byrne, Romans, 167.
122 Fitzmyer contends that the Spirit in 5:5 is not only the proof of God’s love, but is also its medium (Romans, 398).
123 Moo, Romans, 305; see also Cranfield, Romans, vol 1, 262-3.
124 Cranfield, Romans, vol 1, 262.
125 Byrne, Romans, 167; Fitzmyer, Romans, 398.
126 Byrne, Romans, 167.
127 Jewett, Romans, 356.
activity of God in the end times. Paul’s reference to the gift of the Holy Spirit to believers in 5:5 not only offers consolation to them in their present suffering, but also establishes the concept of the indwelling Spirit which Paul uses later, in chapter 8.

In the few short verses of 8:9-11, Paul mentions the indwelling of the Spirit four times. In the subsection, the Spirit is styled “Spirit of God” (v.9), “Spirit of Christ” (v.9), “Spirit of him who raised Jesus/Christ from the dead” (v.11), and simply “his [God’s] Spirit” (v.11). There is a question as to whether a distinction ought to be made between Christ’s indwelling (8:10) and the Spirit’s indwelling (8:11). Moo describes the movement from the indwelling Christ to the indwelling Spirit as effortless and unconscious on Paul’s part, giving rise to a kind of ‘practical trinitarianism’ found in other places in the New Testament. On the other hand, Byrne and Dunn acknowledge the problematic nature of such a distinction between Christ and the Spirit at this point in Romans. The eschatological gift of the Spirit of God is always bound in early Christian literature to the role and glorification of Jesus. The mixed terminology for the Spirit in vv. 9-10 is less about the distinction of Christ from the Spirit, and more about the identification of Christ with the one God, thereby giving Jewish monotheistic belief a distinctively Christian shape.

The possibility of a ‘corporate’ interpretation, which we saw proposed by Jewett for the body in 6:6 and 7:24, makes an appearance again in Jewett’s consideration of 8:9-11. Jewett argues that by ἐν ὑμῖν (vv. 9, 10, 11 twice) Paul means that the Spirit dwells

128 Byrne, Romans, 167.
129 Moo, Romans, 491.
131 Byrne, Romans, 240; Dunn, Romans, 430.
132 Byrne, Romans, 240; Dunn, Romans, 430.
133 Cranfield, Romans, vol 1, 388; Dunn, Romans, 430. See also Witherington, Romans, 216.
among rather than in believers, that is, the Spirit dwells in the Church.\textsuperscript{134} His premise for this hypothesis is the second-person plural forms in these verses. Although he acknowledges the widespread scholarly preference for an alternative reading, he claims Graeco-Roman and Jewish texts support this hypothesis. The Jewish texts belong to the second-Temple period\textsuperscript{135} describing the dwelling of the abiding presence of God in Israel, the \textit{Shekinah}, which saw to the guidance of Israel’s actions. While not excluding such a view, this proposal may be compared with what Paul has said elsewhere in Romans, on the negative side, in regard to an indwelling spirit or ethos, namely sin. In 6:12 Paul admonishes his readers not to let sin “exercise dominion in your mortal bodies.” Again, in 7:17 Paul as \textit{Ego} testifies for all people who have yet to be brought to righteousness that nothing good dwells within them. Looking to 7:7-25 and 8:1-13 as the two halves of the one picture of the human person, the possibility that in 8:11 Paul has in mind the indwelling of the Spirit in each believer individually ought not be excluded.\textsuperscript{136} Drawing what we can from Jewett’s interpretation, a point for future consideration could be a possible Pauline conception of the mortal bodies of believers as a place like the Jerusalem Temple, which can boast of hosting the abiding presence of God and which will be ‘rebuilt’ after the human experience of death after the pattern of the eventual rebuilding of the Temple in Jerusalem following the Babylonian exile.\textsuperscript{137}

The Holy Spirit dwelling in believers makes it apparent that the old aeon has come to an end, observable in a mutual indwelling: Christ in the believer (8:10-11) and the

\textsuperscript{134} What follows in this regard is developed from Jewett, \textit{Romans}, 489.
\textsuperscript{135} Wright, \textit{Resurrection}, 256.
\textsuperscript{136} Moo, \textit{Romans}, 492, n.104.
\textsuperscript{137} Cf. Wright, \textit{Resurrection}, 256.
believer in Christ (8:9).\textsuperscript{138} Paul’s language is ‘positional’, such that the phrase “Christ/the Spirit is in you” refers to believers’ standing before God after their conversion.\textsuperscript{139} In two ways 8:10-11 answers the question of the Wretched Man: “Who will deliver me from this body of death?” (7:24). First, these verses attest to power of the indwelling of the Holy Spirit, which will be revealed in the resurrection of believers’ mortal bodies. Believers’ knowledge of the indwelling Spirit counters the Ego’s awareness that nothing good dwells within them (7:18). In the new aeon characterised by the indwelling Spirit, believers may finally say that there is indeed something good that dwells in their “flesh,” in their “members” (7:18, 23). Righteousness through faith brings an entirely different indwelling reality for the believer: the Spirit. Thus, while the human person prior to righteousness through faith has sin dwelling within them (7:18) and also experiences inner conflict preventing right conduct (7:14-20), the person of faith confesses the intervention of God in the Spirit ushering them towards righteous living (8:15-16). Second, the experience of isolation in one’s hopeless situation, “Who will rescue me...?”, stands in contrast with the resurrection experience of finally-fulfilled eschatological communion with God and solidarity with others through the resurrected bodies of all believers.

3.5 Theology of the Resurrected Body

A striking feature of 8:9-11 is the starkness of Paul’s choice of adjectives to describe the body in the negative. He describes the bodies of believers as νεκρόν (dead, 

\textsuperscript{138}Witherington, *Romans*, 216. Moo also adopts a view in favour of an individual presence of divine power to the believer (*Romans*, 489-490).

\textsuperscript{139}Moo, *Romans*, 489-490.
v.10) and θνητόν (mortal, v.11). In the first place, these adjectives serve to revisit the argument concerning the new life of the Spirit,\textsuperscript{140} by offering the negative side of the contrast. Cranfield maintains that the perhaps interchangeable\textsuperscript{141} adjectives “dead” and “mortal” are used in 8:10-11 simply for vividness and emphasis.\textsuperscript{142} However, we must distinguish between them by observing that the two adjectives more properly describe the body on either side of human death. “Dead” for Paul means ‘lifeless’ or ‘cadaverous’ (4:19) and also ‘broken off’ (6:11) and ‘useless’ (7:8), while “mortal” conveys the sense of ‘limited’ (1:23) and being ‘destined for a later, inevitable death’ (6:12; 8:11). In other words, while the person is alive the body is θνητόν; only after human death is it νεκρόν.

These two adjectives applied to the body in Romans 8 show the contrast between human existence according to the law and the Spirit. Paul’s use of the adjective νεκρός in 8:10 harks back to what he has said in 8:2-8 concerning the opposition between the flesh and the Spirit: “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.”\textsuperscript{143} The structure of the phrase in 8:10 suggests a parallelism involving the flesh and the Spirit: “...though the body is νεκρόν because of sin, the Spirit is life because of righteousness” (8:10). For Paul, unless it has the Spirit of life in Christ Jesus, the body will be left to its destiny to decay. However, the mortal body of a believer enlivened by the Spirit already participates in the life of righteousness, such that for the believer the indwelling Spirit is the promise of the bodily resurrection (8:11). This in part is the principle of bodily continuity in Paul’s theology of the resurrection.

\textsuperscript{140} Jewett, \textit{Terms}, 296.
\textsuperscript{141} Jewett, \textit{Terms}, 296.
\textsuperscript{142} Cranfield, \textit{Romans}, vol 1, 389.
\textsuperscript{143} What follows in this regard is developed from Fitzmyer, \textit{Romans}, 491.
3.5.1 The Exclusion of Dualism: Bodily Continuity in the Resurrection

The principle of bodily continuity in the resurrection, with emphasis placed on the mortality of the body which God will raise, is among the most important aspects of Paul’s theology of the resurrected body in Romans. Paul is explicit on this point – resurrected existence for believers means the revivification of their own finite bodies: “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also because of his Spirit that dwells in you” (8:11). Most contemporary commentators have not emphasised this aspect of Paul’s theology of the resurrected body. For example, while Jewett accepts Paul’s principle of bodily continuity, he effectively downplays bodily continuity in Romans 8 because of his considered treatment of the eschatological onset of the resurrection.

Bodily continuity in the resurrection forms part of Paul’s theological response to a possible dualist reading of his theology, or perhaps even to a dualist theological pattern emerging in the early Church. When the term σῶμα appears in Romans 1-7 it conveys a neutral or negative understanding of the human body. For example, one reading of 6:12 might lead to the body being seen as permanently dominated by sin and tossed about by inordinate desires: “Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions.” Readers of the first seven chapters of the

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145 Jewett, Romans, 492-493.
147 Michaels goes so far as to say that the term σῶμα only ever appears in the negative in Romans 1-7. Michaels, “Redemption of Our Body,” 101.
letter could gain the impression that Paul downplays the significance of the body in terms of the righteousness of believers.

However, from Romans 8 Paul no longer speaks of “the body of sin” (6:6) or “this body of death” (7:24). He leaves those realities to one side to address the future of believers’ bodies now that there is no condemnation from God “for those who are in Christ Jesus” (8:1). The kind of body of which Paul speaks in Romans 8 is mortal, which as we have said above is ‘limited’ and destined for a human death.

One important exception to Paul’s depiction of the body in chapter 8 as ‘mortal’ is in 8:10, when Paul includes a reference to the body as “dead because of sin.” On this level, the body is no better than the flesh: “To set the mind on the flesh is death...” (8:6). By νεκρόν in 8:10 Paul is referring not just to the state in natural or physical death, but also to the life of a person without righteousness. In 8:10 Paul also identifies the root cause of human death as sin itself: “But if Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness” (8:10). For Paul, it is not the existential properties of the human body in itself which give rise to sin. Drawing on the Wisdom tradition, Paul understands that death is brought as the inheritance of all people from the “one man” (5:12): “For God created us for incorruption, and made us in the image of his own eternity, but through the devil’s envy death entered the world, and those who belong to his company experience it” (Wis 2:23-24). In this way Paul removes any possibility of thinking of the body itself as the cause of sin. The origin of death consists in a human act, the act of Adam, which then spread to all (5:12). This has an important consequence for discerning Paul’s theology. By situating the seat of sin in a

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[Fitzmyer, Romans, 491.]
reality other than the body, Paul opens up the prospect of faith in the eschatological future of the human body. Since the body is not the seat of sin in itself but is nonetheless overwhelmed by it in death, believers may have hope that death is not the only somatic possibility because Christ has condemned sin in the flesh (8:3). But Paul goes further still into his case for hope in a new bodily existence. The indwelling of Christ (8:10) is the assurance of such a hope. In this way Paul’s testimony to the resurrected body in 8:11 ties off a ‘loose end’ arising from 8:10: If the body is not itself the cause of sin but is in fact under the influence of sin, what becomes of it now that Christ has condemned sin?

This view of νεκρόν in 8:10 stands in contrast to another which would see that in 8:10 Paul returns his readers to the argument he makes in 6:5-8. The close attention Paul pays to the death of believers in both places forms the basis for such a proposal. However, 6:5-8 and 8:9-11 are not as closely related as some have suggested. Whereas in 6:6 Paul reminds believers of their ‘completed’ baptismal death to sin to encourage them to live out the moral requirements of righteousness, in 8:10 Paul mentions human death in the body and mortality caused by sin as a present reality tending towards the end times. In the case of the latter, the ‘deadness’ of the body highlights the new life of the Spirit and foster believers’ hope in God. In other words, the kinds of “death” in 6:6 and 8:10-11 are quite distinct. In 6:6 Paul has in mind the baptismal death of believers which is a moment in the past with present implications, whereas in 8:10-11 death is to be read as an inevitable future reality, the effects of which have yet to be completely unfolded in the present human experience. For Paul, without righteousness and life in the Spirit there is only the finality of death and mortality: “...though the body is dead

149 Jewett, Terms, 296 and Romans, 491-492; Moo, Romans, 491.
150 The alternative case is put in Byrne, Romans, 245; Cranfield, Romans, vol 1, 389; Dunn, Romans, 431.
151 Byrne, Romans, 187.
because of sin, the Spirit is life because of righteousness” (8:10). The contrast then could not be greater. Previously there was only the prospect of ruin for the human person in death, and now there is life in the Spirit through faith.

The principle of bodily continuity excludes a dualist reading of Paul’s resurrection theology. A dualist reading would have believers resigned to a spiritual or intellectual escape from sin’s dominion and remedying their sin-dominated body with ascetical rigour. Paul’s testimony to the revivification of believers’ mortal bodies in v.11 leads back into the realisation for believers that the resurrection of their bodies will be a true resurrection from human death, and thus not merely a moral or spiritual reawakening in the present life. For Paul, mortality is not the principle characteristic of the human bodies of believers. They bear within them the Spirit which promises life: “because of his Spirit which dwells in you.” For Paul then, as the mortal bodies of believers receive from God the gift of eschatological life, they witness to the provident, loving concern of God for the totality of human experience. God’s righteousness towards believers thus affects every part of believers’ human existence, including their mortal bodies.

For Paul, the resurrection is not about escape from the body itself, but about the faithful participation of the whole person in the paschal mystery and the complete transformation of one’s somatic existence after the pattern of Christ himself. Believers will participate in the resurrection of Christ in their own bodies because they now enjoy communion with him according to their present life in the Spirit (8:11, 17, 29). The focus

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152 Jewett, Terms, 298.
153 On the concept of the human person as including a body, see also Endsjø, “Immortal Bodies, Before Christ,” 428.
of this participation in the paschal mystery for believers at each stage is the one who raised Christ from the dead.

3.5.2 An Inauguration of the Bodily Resurrection?

The majority of scholars identify an eschatological resurrection in Paul’s v.11 declaration. In contrast to the majority view, Jewett following Calvin sees in Paul’s choice of verb (ζωοποιήσει: he will give life) an anticipation of the resurrection of mortal bodies according to Pauline inaugurated eschatology. Byrne, Cranfield and Fitzmyer maintain that the verb and its object “mortal bodies” show that Paul is certainly referring to the resurrection, and not the continual operation of the Spirit to restore heavenly life to believers. In general, there are two possible meanings in Koine Greek for ζωοποιέω. The verb may refer to the creation of a person or their revivification after human death. But Jewett maintains that the verb in the Septuagint also refers to an improvement in the quality of life. This leads Jewett to adopt the view concerning ζωοποιήσει in v.11 that believers are already seeing an ‘enhancement’ in their bodily life,

154 Byrne, Romans, 246; Cranfield, Romans, vol 1, 391; Dunn, Romans, 431-432; Fitzmyer, Romans, 491; Käsemann, Romans, 225; Moo, Romans, 493; Morris, Romans, 310-311.
155 Jewett, Romans, 492-493.
156 Cranfield, Romans, vol 1, 391.
157 What follows in this regard is developed from Jewett, Romans, 492. It is here noted that Jewett expresses a contrary position in his commentary (published 2007) to that found in his Terms, 298 (published in 1971).
158 Byrne, Romans, 246; Cranfield, Romans, vol 1, 391; Fitzmyer, Romans, 491.
159 Calvin proposed that ζωοποιήσει refers to the gradual mortification of the flesh and renewal of heavenly life. See Cranfield, Romans, vol 1, 391.
and so the resurrection of mortal bodies may be said to have already begun. Such an enhancement, he contends, is now transforming the body itself and its acts, with implications for the moral life of believers.

However, Jewett’s interpretation does not take into consideration the future tense of the verb in v.11 typically describing an action occurring in the future which has not yet begun. In terms of Paul’s recognition of the two-sided nature of believers’ human existence, Dunn phrases an objection to the position adopted by Jewett: the life of the Spirit has already begun, and yet the effects of sin are still brought to bear on the person in their inevitable death. The onset of death in the body indicates that bondage to the old aeon has not yet been completely severed.

There are three places in Romans which support reading 8:11 as referring to the eschatological resurrection of the body, as opposed to an inaugurated resurrection. First, in 4:17, where the verb ζωοποιέω appears for the first and only other time in Romans, ζωοποιέω is associated with the gift of life to Abraham and Sarah due to the ‘deadness’ of their bodies and consequent inability to conceive children. For Paul, God extends the gift of life to Abraham and Sarah to remedy their mortality of which infertility is the symptom, rather than God treating their infertility by bringing them life (an ‘improvement in the quality of life’). In other words, Paul’s choice of verb focuses the reader’s attention not on the remedied infertility of the couple but on the effects of mortality reversed by God. Returning to 8:11 with 4:17 in view, for Paul, God extends life

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161 Jewett, Romans, 493.
162 Dunn, Romans, 432. See also Daniel G. Powers, Salvation Through Participation: An Examination of the Notion of the Believers’ Corporate Unity with Christ in Early Christian Soteriology [Leuven: Peeters, 2001], 163.
163 Dunn, Romans, 431.
164 Dunn, Romans, 431.
to the person freeing their body from the effects of inevitable human death. Second, support for the eschatological resurrection is found in 6:5-8, in which Paul mentions the participation of believers in both the death and resurrection of Christ. Jewett himself notes in his *Terms*\(^{165}\) that Paul refers to the death of Christ in past tenses: Paul uses the past tenses to describe the death of believers in baptism, and the simple future tense for the awaited resurrection of believers in union with Christ. Third, support for the eschatological resurrection of the body is also offered by close consideration of the adjectives “dead” and “mortal” in 8:10-11. Jewett holds that an eschatological resurrection reading of v.11 does not account for the switch from “dead” in v.10 to “mortal” in v.11.\(^{166}\) But a precise distinction between these terms to follow Calvin’s inaugurated resurrection of the body, as Jewett would hope to make, is unnecessary. As outlined above, Cranfield reads these adjectives as referring to a truly human death for emphasis and vividness.\(^{167}\) Jewett’s line of argument may have been allowed to stand had Paul used a simple present or even a future passive form of the verb in the apodosis; though not a subjunctive since it would admit an element of uncertainty about the resurrection, thus going against the thrust of Paul’s argument in 8:1-13. Paul’s choice of verb in v.11 testifies to the assurance believers have of the complete reversal of the effects of human mortality by God’s gift of life to the body in the end times.

\(^{165}\) Jewett, *Terms*, 293.

\(^{166}\) Jewett, *Romans*, 492.

\(^{167}\) Cranfield, *Romans*, vol 1, 389.
3.5.3 Faith in God as the One who Raises the Dead

A final aspect of Paul’s theology of the resurrected body concerns the revelation of God as the life-endowing Creator through the resurrection of believers’ mortal bodies. The divine power to raise creatures from the dead is closely related to the divine power to create ex nihilo; Paul refers to both of these in 4:17. There he names God’s power: “...[to give] life to the dead and [to call] into existence the things that do not exist.” Paul uses the characterisation of God in full or elements of it in five places in Romans (4:24; 6:4b; twice in 8:11; 10:9), attesting to its reception in the early Church. For believers in Christ Jesus, God is known and has been revealed as the “one who raised Christ from the dead.” The resurrection of Jesus is the point of origin for faith and theological reflection by the community of believers.

Therefore, the faith to which believers are to hold must include the resurrection of the body, the resurrection of Christ’s body in the past and that of their own bodies in the eschatological future. Belief in the ‘double resurrection’ of Christ and believers contains within it two key theological principles. First, belief in the double resurrection accepts also God’s free and sovereign creative power. Like Abraham, believers in the resurrection do not waver in their faith in God’s sovereignty when they consider in their turn their own “mortal bodies” (4:20; 8:11). Second, faith in the double resurrection implies believers’ acceptance in faith of Christ’s own resurrection by God as an event with extraordinary ramifications for those who are in communion with the Son of God.

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168 Jewett notes that the characterisation has God for its object of belief rather than Christ (Romans, 342) and enjoys strong support in other scriptural and post-apocalyptic literature (Romans, 477).
Through their baptism, believers participate in the entire paschal mystery by imitating Christ in their baptismal death and eschatological resurrection.

3.6 Mortify the Deeds of the Body: A Beginning for Christian Asceticism?

Having spoken of the life which the Spirit enables in the present and completes in the resurrection of mortal bodies, Paul exhorts believers to choose to live in a righteous way: “So then, brothers [and sisters], we are debtors, not to the flesh, to live according to the flesh – for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live” (8:12-13). Paul emphasises the imperative nature of this admonition with his characteristic forceful negative and his switch to the second person plural form. The liberty from God’s condemnation which believers enjoy necessitates a new way of living. They have been given freedom from slavery to sin so that they may do what is right, and yet to abuse this freedom in a reversion to the ways of the ‘flesh’ means death.

The required response of believers to Paul’s warning is “putting to death the deeds of the body” (8:13b). This is an uncharacteristic use in Romans of the term σῶμα for Paul; we would normally expect him to employ σάρξ in such a phrase (eg 8:4-6, 9). It is difficult to make a distinction between σῶμα in 8:13b and σάρξ (8:13a being the closest reference to 8:13b). The appearance of the term σῶμα in 8:13b is most likely an

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169 Byrne, Romans, 241.
170 Byrne, Romans, 246; Fitzmyer, Romans, 492.
unguarded variation, since the radical flesh/Spirit antithesis runs through vv.12-13.\textsuperscript{171} In contrast, it could be argued that the phrase ‘deeds of the body’ refers to those acts which are about satisfying mere human desires and ambitions, the reference to the ‘body’ steering interpretation towards the bodily appetites.\textsuperscript{172} The verb θανασούσε is a continuous present imperative and directs sustained effort over the long-term, contributing in part to believers’ experience of suffering which Paul addresses in 8:25.\textsuperscript{173}

While we read the “deeds of the body” as an unguarded variation, not to be dismissed lightly is the ascetic aspect of Paul’s exhortation to believers at this point. Paul’s use of the slavery motif in his admonition witnesses that the onus is on believers to mortify wrong-doing and adopt patterns of right conduct in order to receive life from God. Their right conduct is a debt they owe for liberty from God’s condemnation.\textsuperscript{174} He has also spoken of the body as “mortal” (8:11) and of the “death” which awaits those who persist in old ways (8:13); now that mortality is given a purpose in the struggle and suffering of the human person to live as the Spirit enables them.

### 3.7 Summary

Paul brings his case for hope to a close in Romans 8. There he unfolds the meaning of his declaring there is “no condemnation” from God for believers, those who are in Christ Jesus. Among the consequences of this freedom from God’s condemnation

\textsuperscript{171} Dunn, Romans, 458.  
\textsuperscript{172} Dunn, Romans, 449; Fitzmyer, Romans, 492.  
\textsuperscript{173} Dunn, Romans, 449.  
\textsuperscript{174} Fitzmyer, Romans, 492.
for believers is the assurance made to them of the revivification of their mortal bodies. Paul is not suggesting that believers escape from somatic existence in the resurrection. Rather, the resurrected bodies of believers will reveal the complete transformation of the human person from domination by sin and death to life in the Spirit. While Paul is certain of this outcome and seeks to assure of believers of their participation in the entire paschal mystery, the resurrection of their mortal bodies still lies on the other side of human death. In the meantime, the divine Spirit, the sign of the onset of the eschatological age, dwells in each believer to bring about the possibility of their righteous living. The experience of the Spirit that dwells within believers offers them the assurance that they will indeed enjoy the gift of the fullness of life.

175 Jewett, Terms, 298.
CHAPTER FOUR

THE HUMAN BODY WITH THE RESURRECTED CHRIST

4.1 Introduction to Chapter Four

After articulating the eschatological consequences of righteousness for believers in 8:1-13, Paul accounts for the currently unfulfilled state of all creation (8:14-39). The suffering of believers as the children of God provides the overarching context for this second section of Romans 8. By his testimony to their new standing before God (8:14-18, 23, 26, 28, 31-35, 39) Paul addresses any sense of believers’ anxiety that God might condemn them when they come to judgment. For Paul, the new and present standing of all believers as children of God will only be finally revealed in the eschatological redemption of their bodies (8:23). By their present suffering believers are conformed to the εἰκών of God’s firstborn Son, Christ Jesus (8:29). We find Paul’s assurance to believers that God has determined the outcome of the present period of suffering in a short section featuring a series of aorist verbs in 8:28-30. The series ends with anticipatory assurance: “…he also glorified” (8:30). Believers may look through their sufferings to the glorification of their entire existence, according to the pattern established in the Son of God by his suffering, death and resurrection.

This final chapter considers the second half of Romans 8 (vv. 14-39), in which we find passing references to the bodies of believers in their present and divinely elected state. First, I look at the concept of the resurrected body as the final stage of believers’
adoption by God. Then I consider Christ’s resurrected somatic existence as the “icon” of all bodily resurrection. The final remarks are given to the resurrection ‘shape’ of faith in Christ.

4.2 The Redemption of Our Body:

The Motif of Servitude applied to the Resurrection

In 8:23 Paul mentions “the redemption of our body” in the context of the groaning or yearning\textsuperscript{176} of all creation, human and sub-human,\textsuperscript{177} for the revelation of the children of God: “And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption (νισθεσιάν), the redemption of our bodies” (8:23).

A question arises in connection with 8:23: [νισθεσίαν] ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. There is solid evidence for both the long and short readings of v.23, but the absence of the word νισθεσίαν from P\textsuperscript{46} vid (c.200 CE) and the sixth-century uncial D suggest strong early support for the ‘short reading’.\textsuperscript{178} However, we ought not to exclude the possibility that the variation can be explained as an unintended omission by an early scribe. There is no consensus among scholars on this textual problem. I contend that the long reading is to be preferred for two reasons. First,

\textsuperscript{176} Moo, Romans, 518.
\textsuperscript{177} Among contemporary scholars, Cranfield and Moo offer an extended discussion of the possible meanings of ἡ κτίσις. They conclude that angels and humans are excluded from the meaning of ἡ κτίσις; ‘sub-human’ creation has been proposed as the concept. Cranfield, Romans, vol 1, 411; Moo, Romans, 513-514.
\textsuperscript{178} Nestle-Aland, Novum Testamentum Graece, 423.
the long reading of v.23 is the more difficult one, since according to 8:14-17 divine adoption has already taken place. It is more likely that a scribe deleted the word νικηφοροίων from the text, on the understanding that its inclusion could suggest that believers are not yet the children of God, which is not what Paul has said earlier in Romans 8: "When we cry, ‘Abba, Father!’ it is that very Spirit bearing witness with our spirit that we are children of God..." (8:15b-16). However, the apparent inconsistency which the longer reading presents serves to clarify the meaning of the term ‘redemption’ as an event which has yet to be finally fulfilled (ἀπεκδεχόμενοι in v.23) in the revelation of the children of God. Also in 8:23, Paul confirms his earlier witness to the eschatological timing of bodily resurrection (cf. ζωοποιέω in 8:11) by situating the redemption of the human bodies of believers as the last aspect of divine adoption to be accomplished. Second, the longer reading is to be preferred because it is consistent with the ‘family’ language which Paul uses throughout 8:14-39. Paul preserves believers’ communal prayer to God, “Abba, Father,” (v.15), and recognises Christ Jesus as “…the firstborn within a large family” (8:29, 32). He also speaks of believers having been made the children of God (vv. 14, 15, 16, 17, 19, 21, [23]), which goes along with the concept of believers as heirs with Christ (v.17). The ‘family’ language also extends to creation, the groaning of which is likened to the pains of a pregnant mother (v.22). The ‘family’ language in the wider context (8:14-39) supports the longer version of the text in v.23.

The rendering of the phrase τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν (8:23) has also proved contentious: whether the phrase is an objective genitive ("the redemption of our..."

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179 Byrne, Romans, 265; Cranfield, Romans, vol 1, 419; Moo, Romans, 521. See also Dunn, “Spirit Speech: Reflections on Romans 8:12-27,” in Sven K. Soderlund and N.T. Wright (eds), Romans and the People of God [Grand Rapids: William B. Eerdmans, 1999], 85-86. Fitzmyer and Jewett posit that the deletion of the word νικηφοροίων is harder to explain than its insertion and so favour the short reading in a critical text. Fitzmyer, Romans, 510; Jewett, Romans, 505.
body”) or an ablative (“the redemption from our body”). The ablative meaning tends towards a dualist interpretation of the phrase. With the ablative sense, Paul would be read as saying that redemption entails escape from bodily existence. We have already established in the previous chapter that Paul’s theology necessarily rejects a dualist reading of the Romans text, and so I hold to the objective genitive rendering. This reading sees the phrase “the redemption of our body” in v.23 as part of the attention the apostle gives to the eschatological future of the body (eg 8:11).

There are three possible meanings of the phrase “the redemption of our body” (v.23). The first, and perhaps the meaning which enjoys the strongest scholarly support, states that Paul is drawing on the language of captivity and servitude to describe the eschatological release from the power of sin. He has used ‘servitude’ language before (3:24; 6:16-23; 7:6, 14 and 23). Generally speaking, the word ἀπολύτρωσις means freedom from some form of captivity. Elsewhere in Romans, it refers to the eschatological release from the power of sin (3:24). The motif of servitude can be seen to have come full circle in Romans. In 8:23 Paul continues with the same meaning, with respect however to the body. “Redemption” as far as the body is concerned will have the effect of final liberation from weakness due to sin and material corruption in death.

Having described in detail the slavery and attachment to the law, Paul now accounts for the way in which that slavery will end in the resurrection of the mortal bodies of believers. For Paul, the resurrection of believers in their bodies transforms what was once degrading servitude into the filial service of the glorified children of God. According

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180 With the editors of the NRSV, I support an interpretation of “our body” as equivocal to “our bodies.”
181 Moo contra Leitzmann accounts for the reading of τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν as an objective genitive with an eschatological significance (Romans, 521, n.67).
182 Byrne, Romans, 131.
183 Cranfield, Romans, vol 1, 419.
to this reading of the phrase, Paul confirms his testimony in v.11 to bodily continuity in the resurrection. Thus believers will experience freedom from sin and death in the resurrection of their bodies for their service of the Father.

The second possible meaning complements the first; “the redemption of our body” in v.23 returns to Paul’s witness to the human person caught up in the lingering effects of the old aeon. Earlier, in 6:6 and 7:24, Paul has focused his concern on the eschatological welfare of believers in their bodies. In 8:23, foremost in Paul’s mind would be the ‘catch up’ to the new life of the children of God which their bodies will undergo in the eschatological resurrection.

The third possible meaning for the phrase “the redemption of our body” emphasises the language of captivity to such an extent that the subtle connotations of the redemption of captives takes over. This interpretation recasts the phrase as an image for the final stage of Christ’s military victory over the enemy, sin. The phrase “the redemption of our body” is then likened to the release of prisoners of war from the control of the defeated power. When taken in isolation from other approaches, this interpretation diminishes Paul’s recurring concern for the eschatological future of the mortal bodies of believers in favour of amplifying the meaning of the captivity imagery.

The phrase “the redemption of our body” specifies the meaning of ἰσοθεσία. Paul’s theological insight concerns the identification to be made between the revelation of the children of God on the one hand and the resurrection of the mortal bodies of

184 Fitzmyer, Romans, 510.
185 Dunn, Romans, 475.
186 Jewett, Romans, 519.
believers on the other. For Paul, they refer to the same event; the full revelation of believers’ standing before God as his children, heirs, and co-heirs with Christ (8:17) consists in the redemption/resurrection of their bodies. The divine adoption of believers entails not only their new found freedom from the law of sin and death (8:2) but also the right to the glorious inheritance of Christ who was raised in his crucified body.

4.3 The Son of God: The Icon of Resurrected Somatic Existence

Paul offers an assurance to believers in 8:28-30 that their suffering and present trials are foreseen by God and incorporated into the eternal plan. Paul sees the entirety of believers’ human experience, especially its more adverse aspects, as contributing to their salvation: “We know that all things work together for good for those who love God, who are called according to his purpose” (8:28). Paul’s assurance to believers of their salvation includes a reference to their destiny in Christ: “For those whom he foreknew he also predestined to be conformed to the image (εἰκών) of his Son, in order that he might be the firstborn within a large family” (8:29). He interrupts the series of aorist verbs in 8:29-30 with this phrase which declares that the visible pattern for the risen life of all believers is Christ’s own resurrected state.

The verb ἐδόξασεν (“he glorified”) is the climax of the sequence of aorist verbs in 8:29-30. However, the interpretation of the verb has proved contentious in the light of

187 Moo, Romans, 521.
188 Byrne notes that this sentence is syntactically ambiguous in regard to the subject of ‘work together’, which could be ‘God’, ‘the Spirit’, or ‘all things’. Byrne, Romans, 271.
Paul’s inaugurated eschatology. There are two main interpretations of the verb ἐδόξασεν. First, it has been suggested that, since Paul’s reassurance to believers of their new standing before God features strongly in Romans 8, this verb describes their glorification in an anticipatory way.\textsuperscript{189} The divine act of glorification (ἐδόξασεν) would be seen as a foregone if incomplete conclusion to the justification of believers, with Paul writing from the perspective of the end times. Such a reading also witnesses to God’s ‘decision’ to glorify believers as already having been made. The tense of ἐδόξασεν continues the series of aorist verbs for the sake of literary beauty, and also identifies the presently unfulfilled promise of believers’ glorification of their already justified existence.

Second, the verb ἐδόξασεν may be read as a resultative aorist, with God’s foreknowledge and predestination of the elect as the primary act setting off the series of resulting divine acts.\textsuperscript{190} The argument for this reading is based upon the fact that the life of righteousness has already been established in God’s foreknowledge, leading us to read those things which follow on from that foreknowledge as certainties that in the process of unfolding.

I favour an interpretation of 8:29-30 which recognises the emphases of both readings of ἐδόξασεν. The first interpretation draws attention to Paul’s assurance of believers of their salvation; the second, the sequence of events of salvation history. We must however see in Paul’s ‘interruption’\textsuperscript{191} the distinction in his thought between those events which have been absolutely completed and those which are assuredly but still unfolding. According to my reading, God’s foreknowledge and predestination of believers are concluded actions; God’s call of all people to faith and their justification, as

\textsuperscript{189} Jewett, Romans, 530.
\textsuperscript{190} Jewett, Romans, 529.
\textsuperscript{191} “... to be conformed to the image of his Son, in order that he might be the Firstborn within a large family” (8:29).
well as the revelation of their glory are the assured and unfolding actions of God in this series. The ‘interruption’ of 8:29 serves to make the distinction between completed and the unfolding acts of God by means of a description of Christ as the goal of resurrected somatic existence, the Son of God who of course is already “glorified”. In his resurrection the Lord Jesus is a model, an “icon” in Paul’s terms, for what believers can hope to become by God’s power (8:29). In effect, Paul’s series of aorist verbs describes the trajectory of salvation, with Christ as the “image” of resurrected life for the children of God.

This glorious resurrected existence has two attributes, of which Paul has spoken earlier in Romans. The first of the attributes of Christ’s existence, which are also to be those of believers in the resurrection, is Christ’s filial relationship with God (1:3-4; 8:3, 29). Believers now know themselves to be the children of God (8:15-17) but will only be fully revealed as such in the end times (8:21), with Christ revealed as the firstborn Son of God within the large family of those who have been raise by God (8:29). In the resurrection, God will reveal believers’ filial identity in Christ, especially their relationship to God as the Father of their re-created bodily existence: “…he who raised Jesus Christ from the dead will give life to your mortal bodies also…” (8:11).

God will also give Christ’s imperishable life (6:9) to believers in the resurrection. God will fashion all human life after the “image” of Christ himself: “Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life” (6:4). This means that believers will not be raised in their bodies to face another death, but rather will have their bodies blessed by God with the immortality which is proper to Christ’s
body: “The death he died, he died to sin, once for all; but the life he lives, he lives to God” (6:10).

The future resurrection of believers’ mortal bodies represents the moment of final conformity to Christ, the pattern of human life freed from the corruption of sin and death. For Paul, the conformity of believers to the risen Christ will be the eschatological revelation of the new standing of believers before God. In the resurrection, God fashions believers’ entire existence as a likeness to Christ, whose brothers and sisters they will be in the imperishable life they will be given with him.

4.4 Summary

Paul accounts for the ‘distance’ between the promised reality of imperishable life in Christ and the present experience of suffering by close consideration of the familial relationship of believers with God the Father in Christ his Son. Their suffering emulates the passion of Christ, and therefore contributes to their conformity to the image of Christ, the icon of glorified human existence. The redemption of the mortal bodies of believers will be the final stage in the revelation of their present status as children of God and co-heirs with Christ. Believers participate in the suffering, death, and resurrection of Jesus in their lives of present suffering, encouraged and strengthened by the glorious outcome assured by Christ. As it was for Abraham, believers’ faith in God means trust and hope in the divine power to give life to the dead.
CONCLUSION

The resurrection of the mortal bodies of believers as Paul describes it in Romans will see the transformation of their somatic existence according to the pattern established by the death and resurrection of Christ. He presents the glorious destiny of human bodies as anticipatory evidence for believers of God’s concern for the totality of human existence even through suffering and death. Yet the resurrected bodies of believers will stand in continuity with their former bodily existence. Thus even through believers’ present suffering and earnest desire for redemption, God transforms and glorifies the whole person in the resurrection. The revivification of mortal bodies comes about because the Spirit creates in believers the possibility of righteous living (8:4, followed by 8:9-11).

Paul often underscores the certainty of human death in the body due to sin (4:25; 5:12; 6:16, 23; 1 Cor 15:21). Even those with faith in Christ remain mortal and so are not exempted from meeting their end in death. But this insistence on the inevitability of death appears in Paul’s letters alongside his presentation of the hope of resurrection for believers (4:25; 8:11; 2 Cor 1:9; Phil 3:10). The inevitable death is imbued with meaning in Christ for those with faith. For Paul, continuity in one’s somatic existence after human death is the essence of the promised resurrection for believers; this helps us to finally dismiss any charge against Paul of a dualist theological anthropology present in Romans.

Paul also consistently affirms in his letters the eschatological nature of the resurrection of the body (6:5; 8:11, 19; 1 Cor 6:14; 2 Cor 4:14; Phil 3:11). The resurrection of the body in Paul’s thought is not the restoration or enhancement of bodily powers or functions in the present, but rather the eschatological transformation of the
whole person in Christ. The revivification of believers’ mortal bodies will manifest the standing of those who are in Christ as the children of God. This means that the ‘delay’ which believers experience between their conversion and resurrection is characterised by the hope of resurrection. The promise of the eschatological revivification of believers’ mortal bodies forms part of the hope of reprieve from the finality of death through faith in Christ.

Paul also presents two patterns of human life through the figures of Adam and Christ in his letters (5:15; 1 Cor 15:22). For Paul, following one or the other pattern of human life has certain consequences. Faith in Christ opens up the possibility of righteousness and enables righteous living by the grace of the indwelling Spirit (cf. 1 Cor 3:16, 6:17-20). Those who have faith imitate Christ in his death through their ‘co-crucifixion’ with him in baptism, so that they may share in his resurrection (6:5; 1 Cor 6:14). Believers receive baptism because their faith urges them to abandon their experience of isolation in Adam to enjoy the solidarity which comes from incorporation in Christ (1 Cor 12:13; Gal 3:26-28). Therefore believers are baptised in hope, such that human life with its tension and futility has a goal – the victory of Christ’s life over the Adamic legacy of sin and death.

There are three aspects of Paul’s theology of the resurrected body particular to Romans. First, it is in Romans that Paul articulates the strict value of the human body in terms of the righteousness of believers. He presents the two ‘sides’ of the human person in 7:7-25 and 8:1-13, with the resurrected body forming an integral part of the ‘positive’ side’. Thus Paul describes the resurrection of the body as being one of the flow-on effects of righteousness for believers: now that they have been made righteous, they have hope in God that he will give life to their mortal bodies. For Paul, the body is the
place where the righteousness of God is brought to bear, that is, in the eschatological life of a believer.

Second, Paul specifically mentions the role of the divine Spirit in the theology of the resurrected body in Romans (8:10-11). The Spirit is the sign of God’s newly inaugurated age, which renews and empowers believers to live out righteousness in every aspect of their lives (5:1-5). The role of the Spirit of God in the resurrection is of great importance for Paul as he proposes in Romans the ethical possibility of righteousness. Believers who fulfil the demands of righteous living through the indwelling Spirit of God will be given life in their mortal bodies at the end of time (8:10, 13).

Third, it is in Romans that Paul applies the language of servitude of God to the resurrection of the human body. Other Pauline letters stand in contrast with this approach. In First Corinthians Paul images the resurrection of the body as akin to the new growth from a sown seed (1 Cor 15:44), and then in Second Corinthians as a new edifice built or garment made by God (2 Cor 5:1, 4). In Romans, the resurrection of the body entails the release of believers from their experience of physical weakness, personal suffering and slavery to sin for their filial service of God.

The presentation of Paul’s theology of the resurrected body in Romans in this thesis has shed light on Paul’s eschatological anthropology and God’s concern for the totality of human existence, which entails the redemption of the body of sin and death because of the Spirit and the principle of bodily continuity.

Chapter one of this thesis examined the deeply bodily nature of Paul’s theological anthropology. While Paul does not articulate a comprehensive anthropology in Romans, he gives ample indications that he believes that the physical body is so intimately bound
to the identity of the human person that the body manifests its relationship with God. If the body is degraded or glorified, it is because the person has been degraded or glorified. The sub-sections of the pericopes of 1:18-25 and 4:13-22 attest to God’s concern for the welfare of the human body, and of the whole person: in the negative, by the degradation of the bodies of idolaters (1:24), and in the positive, by the ‘resurrection’ Abraham and Sarah experience from their respective ‘deaths’ (4:19). The human body has theological importance in terms of righteousness, morality and the life of the resurrection.

Chapter two considered the body in its state prior to righteousness. For Paul, had God not intervened in Christ, making it possible for people to come to righteousness by faith, the human body would still be dominated by sin, and finally conquered by death after a bitter internal struggle. Paul holds that believers enter the baptismal waters to imitate Christ in each aspect of his paschal mystery. If they share his death in their mortal bodies through baptism, they may hope to share his life in a transformed mode of somatic existence.

Chapter three presented the theology of the resurrected body as expressed in Romans 8:1-13, where Paul concludes his case for hope. The resurrection of the body consists in the eschatological revivification of the mortal bodies of believers, the same body which was once dominated by sin and death. The advent of the Holy Spirit, the gift of the new aeon, in the individual lives of believers enables their righteous living so that they will begin to participate in the resurrection of Christ from the moment of their conversion or baptism.

Chapter four addressed the issue of the mortal bodies of God’s elect in relation to Christ’s own body. For Paul in 8:14-39, the resurrection of the body will flow out from God as he honours his promises to his suffering people in Christ. The strong use of
‘family’ terminology in 8:14-39 suggests that the adoption of believers as children of God and co-heirs with Christ continues into the resurrection of the body, experienced as redemption from slavery for divine service.

The findings of this research suggest four possibilities for future research. The first topic concerns whether there is development in Paul’s thought in the theology of the resurrected body. Richard N. Longenecker has presented the beginnings of such a study in his essay, “Is There Development in Paul’s Resurrection Thought?”192 Another study would be a dialogue between Romans and First Corinthians that would consider the possibility that Paul conceives of the body as a place like the Temple in Jerusalem, both of which boast of the abiding presence of God.193 This reading would depict present human existence as an experience akin to the Babylonian exile until its eventual restoration. A future scholarly project could also explore the history of interpretation of Romans 8:13 and its reception within the Christian ascetical tradition. Finally, an investigation of how Paul defines his theology of the resurrected body in relation to Jewish apocalyptic thought and Platonic philosophy would be of benefit to historical and philosophical studies. Dag Øistein Endsjø in his article “Immortal Bodies, Before Christ: Bodily Continuity in Ancient Greece and 1 Corinthians” has already covered some aspects on the Greek philosophical side.194

In conclusion, Paul articulates three possibilities for somatic existence in the letter to the Romans: (1) the human body before righteousness under the totality of sin and death (6:6, 7:24a); (2) the body incorporated in the righteousness of God through Christ (6:13; 8:9-10; 8:23); and (3) the human body revivified through the divine Spirit by the

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193 Cf. Wright, Resurrection, 256.
one and same God who raised Christ from the dead (8:11). The work of God in bringing believers to righteousness in Christ through the Spirit is ongoing, completed only at the resurrection of the body, the final aspect of their divine adoption. Until the resurrection, believers enjoy a new hope-filled solidarity in their shared suffering and mutual experience of the Spirit of adoption.
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