THE HOLY SPIRIT AND THE ESCHATOLOGICAL VIEW IN ROMANS 8

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In the discussion of the letter to the Romans the eighth chapter has received much less emphasis than, for instance, chapters 7 and 16. Questions regarding the seventh chapter as well as the authenticity of the last chapter have been, to a large extent, the focal point. In view of the macrostructure of the letter chapter 8 plays a very prominent role and consequently deserves much more attention than has been the case to date.1)

Chapter 8 is located at the end of the doctrinal section (ch. 1-8) in which the emphasis is mainly on an explanation and elucidation of the central theme of the letter (i.e. the dikaiosúne ek pisteōs). Chapters 9, 10 and 11 deal with the position of Israel while 12-15 comprise the paraletic or exhortatory section. Chapter 16 consists of a few final remarks and words of greeting and blessing.

Romans 8 could indeed be referred to as the chapter on the Holy Spirit. From the discussion of the structural analysis the prominent role of the pneuma within this chapter will become evident. A number of important aspects will come up for discussion - especially when viewed against the background of the inferior position allocated to the role of the Holy Spirit within Pauline research in the past.2) It is heartening to notice that in recent years there has been a change in regard to this aspect.

To do justice to a discussion of Romans 8 one is compelled also, to take account of the eschatological perspective which represents an important undertone in this chapter. Especially since the contribution of Schweitzer, it is clear that eschatology is a central aspect within early Christian belief and not just the remnant of Jewish apocalyptic.3) From the present analysis of Romans 8 some important implications which relate to the underlying eschatological theme, will also come up for discussion.

I. MACROSTRUCTURE OF ROMANS 8 (refer to structural analysis on pp.191-194)

Romans 8 can be divided into three pericopes (i.e. vv.1-17, 18-30 and 31-39). In the first pericope the emphasis is on the pneumatological aspect while the eschatological motif plays a prominent role.
The theme of this first pericope is that God is on the side of those who have been justified through faith. The proof of this is the love of Christ.

Because the focus in this study is directed mainly towards the Holy Spirit as well as the eschatological view, the emphasis will consequently be on the first two pericopes in which these two aspects figure prominently.

A. THE PNEUMATOLOGICAL ASPECT (vv.1-17, cola 1-25)

The content of this pericope can be summarized as follows: 'The pneuma enables those who have been liberated by Christ to live truly and to realize their sonship'. The key-concept within this pericope is pneuma. While it is used only five times in chapters 1-7 and eight times in chapters 9-16, it occurs twenty-one times in chapter 8 (17 times in this specific pericope). With the exception of colon 21 the reference is time and again to the Holy Spirit. It can rightly be stated along with Michel that, 'Es kommt in diesem Abschnitt alles auf das rechte Verständnis des Geistes Gottes an' (1966:248).

The pericope can be divided into three clusters namely

A. Christ has liberated us (cola 1-4).
B. The pneuma enables us truly to be able to live (cola 5-17).
C. Through the pneuma the believer's sonship is realized (cola 18-25).

Within each of these clusters the pneuma plays a prominent role and the attention is consequently given to some aspects in this regard.

1. Christ has liberated us (cluster A, cola 1-4)

Two aspects especially need to be elucidated within this cluster:

(a) The relation between Christ and the pneuma.
(b) The rule of the pneuma.

1.1 The relation between Christ and the 'pneuma'

In this cluster the doctrine of the pneuma is quite closely related to Christology. The pneuma is bound to the unique mission of the Son in the form of sinful flesh and through the pneuma the risen Lord manifests his presence. For instance, in colon 2 it is stated
that the *pneûma* liberates us from sin through that which Christ has done. This statement is explained in cola 3 and 4 where reference is made to the Mosaic law which could not accomplish this. Another law, (viz. that of the *pneûma*) had to take control of the situation. Because of the weakness of the *sêrô*, man could not abide by the demands of the Mosaic law and for this very reason the coming of the Son took place. The benefit of his coming is then especially experienced by those who walk according to the *pneûma* and not according to the *sêrô*.

The interaction between Christ and the *pneûma* is further illustrated in cola 12 and 13. These two are inseparable. Consequently, the statement in colon 13 implies that if the believer is not under the rule of the *pneûma*, and the *sêrô* continues to sin, Christ is also not present.

1.2 The rule of the 'pneûma'

This aspect is referred to within the first cluster (cola 1-4), but inevitably also within the rest of the pericope (cola 1-25). The appeal to the believer to place himself under the rule of the *pneûma* is especially referred to by the use of phrases such as *kata pneûma* *peripatôsun* (colon 1 in some manuscripts and colon 4) as well as *pneûmati theou dgentai* (colon 18). Another term which Paul sometimes uses in this context is *stoicheô* (Gl 5:25). Attention must also be given to the Old Testament term *hâlak*. The Jew favoured the metaphor of the path of life along which God conducted him and taught him. The commands and decrees served as guidelines with regard to this 'walking'.

The four terms which will thus briefly be discussed, are *peripateô*, *dô*, *stoicheô* and *hâlak*. Within the New Testament the term *peripateô* is sometimes used figuratively and sometimes literally. In all 30 of its occurrences in the corpus Paulinum it is consistently employed in a figurative sense. Time and again the emphasis is on a way of life that must be conducted according to a definite standard. The term *dô* is used seven times by Paul, meaning on the one hand 'to bring' and, on the other hand, 'walking'. *Stoicheô* features five times within the New Testament, of which 4 occurrences are in the Pauline literature. The term is consistently used in a figurative sense and in all five instances, as in the case of *peripateô*, the emphasis is on a way of life that must be conducted according to a certain standard. The term *hâlak* occurs sporadically in the Old Testament. If the different contexts in which this term features were to be investigated, it would become evident that the most common components of the semantic field in which it functions, are to a large extent similar to those of the above-mentioned three terms. These components are the following: walk, execute, live, bring, and move.
about. These aspects point to the fact that these four terms could possibly belong to the same semantic field.

From the discussion of the preceding different components, it becomes clear that when Paul speaks of 'walking' according to the spirit (colon 4), he is referring to a walking which concerns man in his totality. It is a way of living instituted according to a definite standard (i.e. the pneûma; cf. cola 4 and 18). In colon 2 there is, for instance a clear distinction between the criterion of the pneûma and that of the hamartia. The person who katâ pneûma peripateî is a person whose life in its totality is under the control of the pneûma (cola 6 and 13), and there is no indication of a leisurely purposeless strolling about (Du Toit 1975:6). The pneûma is the decisive person whose will must be obediently executed.

2. The 'pneûma' enables us truly to live (cluster B, cola 5-17)

From colon 5 onwards the sârx comes into great prominence. After the first reference in the letter to the Romans to the antithesis between pneûma and sârx in the second section of colon 4, this contrast figures strongly in the rest of this cluster (cola 5-17). Of the twenty-six occurrences of the term sârx in the letter to the Romans, nine are within this cluster (and 13 in ch. 8), invariably it is in contrast to the pneûma.

The idea that the claims of God upon man may only be experienced and fulfilled through the pneûma, is emphasized even more by the statement that there is also another option open to man (viz. the katâ sârka peripateî; colon 4). The sârx is thus here the criterion. In Galatians 5:19 Paul characterizes this walking as a walking according to the erga tês sarkês. This same thought is expressed in Romans 8:12 (colon 17) where Paul refers to the praxis tou sô-matos.

This cluster can be divided into three sub-clusters:

(a) (Cola 5-8).
(b) (Cola 9-13).
(c) (Cola 14-17).

These three sub-clusters have essentially the same content (Louw 1979b:30). Time and again the emphasis is on death as the result of the sârx, but, on the other hand, on life as a result of the pneûma. In this regard zôê plays an important role as a structural marker in cola 8, 13, 14 and 17. On the other hand, the same function is performed by thánatos and nekrôn in cola 7, 13, 14, 16 and 17.
If the sārx is thus accepted as a criterion it culminates eventually in death. But if the pneuma is the norm it implies true life.

3. Through the 'pneuma' the believer's sonship is realized (cluster C, cola 18-25)

In this cluster two aspects especially deserve our attention, namely:

1. The close relationship between sonship and the right of inheritance.

2. The close relationship between sonship and prayer

3.1 The close relationship between sonship and the right of inheritance

In colon 18 the believers are described as huioi theou and in colon 21 as tékna theou. Both terms are a description of the natural relationship that exists between parent and child. The variation in terminology is merely stylistic (Newman & Nida 1973:153). The close relationship between pneuma and sonship is also evident in the two cola referred to. Only those who are led by the pneuma are sons of God. The same relation also occurs in Galatians 4:6: H̱otî dé este huioi, exapésteilen ho theos tò pneuma tou huioù autoù eis tás kardias hēmôn .... This relationship is further elaborated by the term huiothesía (colon 20). It occurs only in the Pauline literature: Romans 8:15,23; 9:4; Galatians 4:5 and Ephesians 1:5. In all these cases the emphasis is on man being made a son of God. In Romans 8:15 (colon 20) the pneuma is singled out as the agent through whom this sonship is effected (Schweizer 1969:399).

In Romans 8:17 (colon 22) the further implication of the huiothesía is spelt out when it is stated that the aspect of klēronómós is also connected to this term. This notion of heirs features within the Pauline literature in Romans 4, 8 and Galatians 3 and 4 especially. Again and again reference is made to believers as sons of Abraham, heirs of Abraham, sons of God, heirs through God and heirs of God. It is thus clear that there is an indissoluble link between sonship and the rights of inheritance (Foerster 1938:782). From Romans 8:17 (colon 22) it is especially evident that the klēronómos-aspect of the believer is primarily based on the fact of his huiothesía.

The main elements of this cluster (cola 18-25) could be summarized as follows: those who are led by the pneuma are sons of God: the pneuma is the agent through whom God makes people his children.
Those who are not sons of God also share in God's inheritance.

3.2 The close relationship between sonship and prayer

The *pneûma* enables the believer to cry: *Abba ho pater.* The only other place where this expression occurs within the corpus Paulinum is Galatians 4:6 where it has the same reference: *Hôti dé este huioi, exapêsteilen ho theos to pneûma tou huioû autou eis tás kar-dias hêmôn, kràson, Abba ho pater.* Because the believer has experienced the *huiothesia* through the agency of the *pneûma*, he is now also able to say: *Abba ho pater.*

In the second pericope of Romans 8, the relation between sonship and prayer is again discussed. In colon 36 the *astheneia* points to the inability of the believer to express himself to God in prayer. Noteworthy is the fact that the *pneûma* does not set aside this inability, but rather prays on behalf of the believer.

B. THE ESCHATOLOGICAL ASPECT (vv.18-30, cola 26-44)

The contents of this pericope could be taken together as follows:

The believers who experience the intercession of the *pneûma* through their prayers and are assured of God's faithfulness are, in the midst of the present suffering, awaiting the coming redemption and glorification.

The eschatological aspect figures very prominently within this pericope. It will be evident from the discussion, however, that the emphasis is not merely on a futuristic eschatology. Very often the Futuristic element breaks through to the present reality of existence. The eschatological view does not remove the believer from the present world. With reference to Romans 8:18ff it can rightly be stated along with Uwe Gerber, 'Die präsentische Eschatologie wird in einem unumkehrbaren Gefälle von der futurischen umgriffen' (1966:81). This pericope can be subdivided into five clusters:

A. Heading (colon 26).
B. The creation awaits the coming redemption (cola 27-29).
C. The believers also live in expectation (cola 30-35).
D. The *pneûma* intercedes on behalf of the believers in their sighings (cola 36-39).
E. God, who has chosen the believers, is trustworthy (cola 40-44).
Colon 26 (cluster A) serves as an introduction and summary of the pericope as a whole. The emphasis is on the doxa which will be revealed with regard to, or, for the benefit of (eis), the believers. In clusters B, C and D, attention is given respectively to three witnesses each individually pointing to the coming doxa. In a progressive fashion, creation first anxiously awaits the consummation. Secondly, reference is made to the believers and finally, coming as a climax, the pneuma himself (De Goedt 1972:29). In cluster E it is shown that the basis of this future doxa is grounded in the eternal purpose and truth of God (Newman & Nida 1973:157; Louw 1979:92).

1. Heading (cluster A, colon 26)

The thought of suffering as well as the doxa-theme which featured at the end of the previous pericope, are now raised again. The present suffering does not compare with the doxa which is still to be revealed in the future.

This contrast between the present time with its suffering and the future era with its glory still to be revealed, is a reflection of Jewish as well as Christian thought, especially regarding the two eras (aionies) which succeed each other (Newman & Nida 1973:158).

The term klēronomos, which has already come up for discussion in the previous pericope, needs to be briefly mentioned here again - especially in so far as the eschatological connotation within this same context is concerned. According to common Greek and Oriental thought, the klēronomia is based on the huiothesia (Foerster 1938:782). In the previous pericope it was pointed out that the believers experience the huiothesia through mediation of the pneuma (colon 20) and consequently they are entitled to the klēronomia (colon 22). If they are klēronomoi they may also lay claim to the doxa (colon 26). According to colon 26 this doxa is, however, still future. This also relates to the statement in colon 31, that believers still yearn for the 'full' reception of the huiothesia. The klēronomia in its fullness is yet to be experienced, although certain visible signs are already present.

2. The creation awaits the coming redemption (cluster B, cola 27-29)

Within this pericope Paul introduces a theme that is basic to Jewish thought, although he relates it to the Christian hope. The theme is that of redemption for which all of creation waits (Newman & Nida 1973:158). Paul interprets the Jewish apocalyptic conception from the viewpoint of his Christian convictions by saying that this
great event can only take place at the *apokalēpēsis tōn huīn tōi theou* (colon 27; Gerber 1966:81; Newman & Nida 1973:158). From the structure of this cluster, it is evident that cola 27, 28 and 29 emphasize the same thought, namely that all of creation awaits the coming dōxa. The *apokalēpēsis* in colon 27 thus refers also to the dōxa as elucidated in the last section of colon 28 (Louw 1979:92).

Paul describes this eager longing of creation by the term *apokaradokia* (colon 27). Within this context it has an eschatological reference because it points to the *apokalēpēsis* and the dōxa. The only other occurrence of the term *apokaradokia* is in Philippians 1:20 and in this context it can also be interpreted eschatologically. There it stands in close connection with *elpis* and conveys the idea of confident expectation. In the context of Romans 8:19 *apokaradokia* refers more to an anxious waiting (Delling 1933:393). This statement is especially affirmed by the *sustendāsei* and *sumōdēnei* in colon 29. These expressions are characteristic of a woman's labour pains and such a comparison was common in speculations regarding the coming of the Messianic kingdom (Pathrapankal 1976:189).

The term *elpis* also has a very strong eschatological reference within this pericope (cf. cola 28, 32, 33, 34 and 35). In colon 28, the section that follows *elpis* serves as an explanation of *elpis*. The *elpis* points forward to that (final) stage when the creation will be liberated and when the dōxa tōn tēknōn tōi theou will be revealed. Further, it is noticeable that as in Philippians 1:20 there is also here a close relation between *elpis* (colon 28) and *apokaradokia* (colon 27). Both are related to the expectation of something that is about to happen. Within this context *apokaradokia* refers to the expectation of creation, while *elpis* (especially in cola 32-35), refers to the believer who is also eagerly waiting.

3. The believers also live in expectation (cluster C, cola 30-35)

In the previous paragraph reference was made to the role of *elpis* within this cluster. A phrase which, however, deserves to be mentioned in particular, is *aparchēn tou pneūmatos* (colon 31). The term *aparchē* belongs to the same semantic field as *arrabōn*. In the corpus Paulinum the former term occurs in the following places: Romans 8:23; 11:16; 16:5; 1 Cor 15:20,23; 16:15, and the latter in 2 Corinthians 1:22; 5:5 and Ephesians 1:14. The idea of a guarantee and a promise serves as a mutual component with regard to both of these terms. For instance, it is obvious from the context of 1 Corinthians 15:20, where Christ is referred to as *aparchē tōn kekoi-mēnēnōn* (the term *arrabōn* would have fitted in here just as effectively). In other contexts where *aparchē* features, the following two components also play a role:
1. The first portion of something.

2. The indication of a numerical position.

Within the context of Romans 8, all three components of aparchē play a role. The fact that the relation between giver and recipient is reversed, is noticeable here. It is not man who gives a first portion to God, but the pneûma is God's aparchē to man. Man is the recipient and this gift is already presently experienced, although the future element is not excluded. The aparchē toi pneûmatos is also the guarantee and promise of the huiothesian as well as the apolutrōsin toi sōmatos. That which the believer experiences now (viz. the indwelling of the pneûma) is thus the primary and most important gift of God to his children (Louw 1979:92). That which is still to come is the huiothesian (glorification in this context) together with the apolutrōsin toi sōmatos (which points to the final resurrection of the believers). 8)

4. The 'pneûma' intercedes on behalf of the believers in their sighings (cluster D, cola 36-39)

The pneûma assists the believer in his inability to pray. The believer experiences this assistance within the present dispensation. Niederwimmer (1965:254) probably goes too far in stating that the prayer here, '... in die verborgenen kosmisch-apokalyptischen Vorgänge gehört .... Was Paulus hier schildert, ist ein stück endzeitliches Geschehen, und sofern hat das Gebet des Geistes "eschatologische" Bedeutung'.

On the contrary futuristic eschatology is intersected by a present perspective which relates to the prayer of every believer.

5. God who has chosen the believers is trustworthy (cluster E, cola 40-44)

The pericope as a whole is introduced in colon 26 by the dōxa-theme and also concluded in colon 44 by the same theme. However, the fact that the verb in colon 44 is in the aorist deserves some comment.

According to Newman and Nida, it is difficult to see why Paul would use the past tense. This verb must be taken as something which is still in the future, although it is looked upon as if it were already realized (1973:169). Emerton and Cranfield are of the opinion that the solution lies in the proorisen of colon 42. The dōxa of the believer has already previously been proorisen by God. The divine decision has already been taken, although the realization
thereof has not yet reached its culmination. Hence in colon 26 reference may be made to the δόξα which must still be revealed (1975:433). According to Michel, Paul here describes events as seen from the viewpoint of the fullness of time. 'Alles steht längst fest und ist erledigt, auch wenn wir's noch nicht empfinden' (1966: 278).

The close relationship between the 'already' and the 'not yet' within this pericope is again obvious from the preceding remarks. Seen from a 'religionsgeschichtliche' viewpoint, but also from the context of this pericope in particular, it seems as if Paul here employs existing apocalyptic traditions, although he interprets them against the background of the criterion of his Christian convictions. In this process he is supported by the fact that the apocalyptic Messianism of the Jews had prepared them for the thought of the Christian hope (Griffith 1944-45:154).

C. RÉSUMÉ

1. Pneumatological aspect

1.1 In Romans 8 there exists a close relationship between the doctrines of pneumatology and Christology.

1.2 The believer is summoned to subject himself to the rule of the pneûma.

He must walk according to the pneûma and not according to the sârx.

1.3 Time and again the pneûma is in contrast with the sârx. This represents two ways of living. If the sârx is accepted as the criterion it culminates eventually in death. But if the pneûma is accepted as the criterion it enables the believer truly to live.

1.4 The believer is a son of God and therefore also an heir. His right of inheritance is dependent upon his sonship. Within this process the pneûma plays a key-role.

1.5 The pneûma enables the believer to pray.

2. Eschatological aspect

2.1 The eschatological view does not remove the believer from the present reality. The futuristic eschatology is often reduced to the present reality of existence.
2.2 There are three witnesses, each pointing towards the coming *dōxa* (viz. creation, the believers and the *pneūma*).

2.3 The following terms and phrases have a strong eschatological reference within the context of Romans 8: *klēronomoi, dōxa, apokaradokia, elpis, sustendēi, sunōdinei, aparchēn tou *pneumatos, huiōthesan, apolūtrōsin tou sōmatos.*

2.4 God has already (previously) determined the glorification of the believers although the realisation thereof has not yet reached its culmination.

2.5 Paul's Christian convictions serve as the criterion according to which he interprets the apocalyptic traditions which he employs.

D. SCHEMATIC REPRESENTATION

The first two pericopes of Romans 8 can be represented schematically as follows:

1. The pneumatological aspect (Rm 8:1-17)

   The *pneūma* enables those who have been liberated by Christ to live truly and to realize their sonship.

   - Christ has liberated us
   - The *pneūma* gives real life
   - The *pneūma* gives real sonship.

2. The eschatological aspect (Rm 8:18-30)

   The believers who experience the intercession of the *pneūma* through their prayers and are assured of God's faithfulness are, in the midst of the present suffering, awaiting the coming redemption and glorification.

   - Creation is in expectation
   - The believers are in expectation
   - The *pneūma* is in expectation
   - God is trustworthy
The 'pneûma' enables those who have been liberated by Christ to live truly and to realise their sonship (Rm 8:1-17)

Verse Colon

1. ὁ γὰρ υἱὸς τοῦ θεοῦ ἐν εὐαγγελίῳ 'Ισραήλ'

2. ὁ γὰρ υἱὸς τοῦ θεοῦ ἐν εὐαγγελίῳ 'Ἰσραήλ'

3. τὸ γὰρ ἀνέστη ἐν υἱῷ τοῦ θεοῦ, ἐν ὧν ἦσθε ὠς ἡγήσει ὑμᾶς τῆς σαρκὸς,

4. ὅτε δὲ ἐν αὐτῷ υἱὸν τεύχοντα ἐν ὑμῖν ἡσύχασαν τῇ ἁμαρτίᾳ καὶ τῷ θανάτῳ.

5. οἷς κατὰ σάρκα οὕτως ἐφιένεται τὰ τῆς σαρκὸς φροσύνας,

6. τὸ γὰρ φρόνημα τῆς σαρκὸς θανάτος

7. τὸ γὰρ φρόνημα τῆς σαρκὸς θανάτος

8. τὸ γὰρ φρόνημα τῆς σαρκὸς ἀνέστη

9. ὅτε τὸ φρόνημα τῆς σαρκὸς ἐξήρανες ἐις θεόν, τῷ γὰρ νόμῳ τῶν θεοῦ υἱὰ ὑπὸ τάσσεται, ὡς γὰρ ἠνόητον.

10. οἷς δὲ ἐν σαρκὶ ὑπέκλης θεῷ ἀρέσας οὕτως ὄντως.

11. ὅπερ δὲ οὐκ ἔστε ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ

12. εἴ δὲ τοῖς πνεύματος Χριστοῦ οὐκ ἔχεις, σύντομοι οὐκ ἔστειλιν αὐτούς.

13. εἴ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκροῦ ἐνα πνεύματαν, τὸ δὲ πνεύμα ἐν ὑμῖν ὀλα ὀλίκαιοισύνην.
14 ἐὰν δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἶκεῖ ἐν ὑμῖν, ὁ ἐγείρας (τὸν) Χριστὸν ἐκ νεκρῶν εἰσηγήσει, καὶ τὰ ἁμαρτά σώματα ὑμῶν ὑλὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεῦματος ἐν ὑμῖν.

15 Ἀρα οὖν, ἀδελφοί, ὅϕειλέταί ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ἔπω.

16 ἐὰν κατὰ σάρκα ἔπετε μέλλετε ἀποθνῄσκειν.

17 ἐὰν δὲ πνεῦμα τὰς πράξεις τοῦ σώματος ἀναστάτε ζήσεσθε.

18 ὅσιο γὰρ πνεῦμα θεοῦ ἡγούνται, οὕτω υἱὸ θεοῦ εἰσίν.

19 οὕτω ἐλάβετε πνεῦμα δουλεύας πάλιν εἰς φόβον.

20 ἄλλα ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ὃ κράζομεν, Ἀββα ὁ πατήρ.

21 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

22 εἰ δὲ τέκνα, καὶ γνωριμία

23 (εἰ) κληρονομοῦν μὲν θεοῦ, συγκληρονομίῳ δὲ Χριστοῦ

24 (συγκληρονομίῳ δὲ Χριστοῦ) εἰπέρ συμπάσχομεν

25 (συμπάσχομεν) ἵνα καὶ συνοδεοῦσθωμεν.

Through the 'pneûma' the believer's sonship is realised.
The believers who experience the intercession of the 'pneûma' through their prayers and are assured of God's faithfulness, are in the midst of the present suffering, awaiting the coming redemption and glorification (Rm 8:18-30)

The creation awaits the coming redemption

The believers also live in expectation
'Ωσαύτως δὲ καὶ τὸ πνεῦμα συναντυλαμβάνεται τῇ ἄσθενεύᾳ ἡμῶν.

τὸ γὰρ τὸ προσευχόμεθα καθὼς δεῖ όυκ οἷς οὖλαμεν.

ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει σφηνοφῶς ἀλαλήτως·

ὁ δὲ ἐραυνών τὰς καρδίας οἷς τὸ πρόφυμα τοῦ πνεύματος, διὶ καὶ τὰ θεὸν ἐντυγχάνει· ὑπὲρ ἄγιων.

οὐλαμεν δὲ διὶ τοῖς ἄγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἄγαθον, τοῖς κατὰ πρόθεσιν κλητοῖς οὖν.

οὔσαν δὲ διὶ ὅσον προεγνων, καὶ προώρισεν συμμόρφοις τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἄγιοις·

οὐς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ ὅσον καὶ ἐδικαίωσεν· ὅσον καὶ ἐδέξασεν.
FOOTNOTES

1. Compare for instance in this regard the remark by Schille: 'Rm 8 bildet im Ganzen des Briefes den sachlichen und formalen Gipfelpunkt' (1968:230). The same thought is emphasized by Pathrapankal: 'Coming as it does right in the middle of the Letter, this chapter has been named by the Fathers of the Church as the heart of the Letter. In fact, the systematic presentation of Paul's doctrines in this Letter reaches its climax and culmination here because it is precisely in this chapter that Paul has brought in many of his theological insights' (1976:181).

2. B. Rigaux describes this situation as follows, 'The 'liberal school' remains adamantly opposed to any such considerations; the 'religionist school' has made a superficial approach in the study of state of ecstasy. Protestant scholarship, particularly in the commentaries on Galatians and Romans, has had a great influence on the best modern Catholic writers, especially in the close identification made between 'pneuma' and the third person of the Trinity. Many authors will slip a paragraph or two on pneumatology into their discussion of Pauline themes, just as similar remarks are introduced into studies on eschatology. Vatican II has moved rather timidly toward a better understanding of this question. Personally, I consider Paul's eschatology and soteriology to be profoundly marked, essentially and functionally, by the achievements of the 'pneuma' (1969:332).

3. Until Schweitzer, the tendency was 'to isolate and "seal off" the inconvenient penetrations of the eschatological element and treat such doctrines as Justification, Sanctification, and Election as outside its area of reference. Since Schweitzer, however, we have seen the emergence of a "Theology of Crisis" which, in spite of its vagaries, has done much to correct this tendency' (Griffith 1944-45:155).

4. In this regard W Pfister points out the characteristics of the pious king: He did what was good in the sight of the Lord and walked in all his ways. The same applies to the pious who walked before the countenance of God (1963:54). Compare also the remark by A B du Toit: 'Iets van die Ou-Testamentiese gedagte van "met God wandel" (Gn 5:22,24) staan vermoedelik hier mede in die prentjie' (1975:6).

5. 'Gerade von hier aus, vom Wandel in den Satzungen Gottes, in dem Gesetz Gottes, kann man ermessen, was es bedeutet, wenn Paulus die Christen auffordert: "Wandelt im Geist". War jenes Ideal des israelitischen Frommen, so dieses das Ideal des christlichen, pneumatischen Menschen' (Pfister 1963:54).

7. Compare the articles on arrabōn and aparchē by Behm and Delling respectively in ThWNT I: 475 and 486 as well as Newman & Nida 1973:161.

8. Within this context the TEV translates σοματος with 'one's whole being'. According to this, the emphasis is not so much on the final resurrection but on that phase when the whole being of the believer is liberated.

9. With regard to verse 19 (colon 27), Michel says for instance, 'So geht v 19 ganz in die Form des apokalyptischen Lehrsatzes über. Schon die Ausdrucksweise und die Wahl der Begriffe zeigen an, dass eine eigenartige Tradition sich zu Worte meldet ... Es zeigt sich, dass alte jüdische und apokalyptische Denkformen von Paulus übernommen sind' (1966:266-7). Compare also the statement by Niederwimmer, 'In einer prophetischen Vision, die religionsgeschichtlich wohl in die Zusammenhänge der Apokalyptik gehört, schaut Paulus die Sehnsucht der ganzen Kreatur, die sich auf die Aufdeckung der Doxa der Gottes-sohn richtet, auf jenen Zeitpunkt also, da die jetzt zwar ge­schenkte, aber noch verborgene Doxa der Glaubigen ans Licht treten wird' (1965:253).

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