

BEING ALIVE TO GOD IN CHRIST

Some Perspectives on Human Fulfillment from Paul's Anthropology in Romans 5–8

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0. *Introduction*

The question of human fulfillment is on the one hand to be considered in terms of anthropology as a question of what is actually about human existence in a real, full and ideal sense, of what belongs to a human being to be a complete, even fulfilled individual person, and subsequently if a person can reach this or how he or she is able to become it within this world. On the other hand, talking about human fulfillment always opens up the perspective of eschatology too and draws attention to the final goal of humankind at the end of time. At last, both aspects are closely related to each other and cannot be strictly separated. When putting the emphasis on anthropology and the aspect of anthropological fulfillment and investigating the New Testament with regard to this, Romans 5–8 seems to be one of the most comprehensive, systematic and instructive passages within the writings of the apostle Paul, who is almost the only New Testament author — except perhaps John — who in general provides statements about human nature to a greater extent.¹ In this context again, however, Paul's remarks about human fulfillment are also connected with and aim at the theme of eschatological fulfillment.

At the beginning of this investigation on some characteristic aspects of Paul's position on human fulfillment in Rom 5–8, two brief preliminary remarks should be made. First, for Paul — as for the New Testament in general — anthropology is not a theme for its own sake but appears as a result and in the light of christology and soteriology, both reflecting God's act of salvation in Jesus Christ in favour of the human person.² The experience of God's pres-

1 Presentations of New Testament anthropology deal to a large extent with Paul and John; see for example Bultmann, *Theologie*; Kümmel, *Man*; Schnelle, *Anthropologie*. For a comprehensive survey of recent research on New Testament anthropology see the *Forschungsbericht* by Schnelle, "Anthropologie," 2658–2714.

2 Cf. Bultmann, *Theologie*, 191–192; Schnelle, *Anthropologie*, 6, 46–48.

ence and of a new reality in Jesus Christ is to be seen as a presupposition and starting point for Paul's considerations on anthropology. Secondly, since we are dealing with historical texts, we have to keep in mind that Paul's anthropological assumptions, like the concept of the human person or individuality, are not automatically the same as our modern one³, but probably differ — and to some extent they really do — so that we always need to ask for Paul's particular understanding.

1. *The general situation of the human being — two spheres of influence*

Within the unit Rom 5–8⁴ Paul outlines from his own Jewish–Christian viewpoint the situation of the human being by talking about two alternative areas of fate, in which a person can exist. From the very beginning this twofold concept determines the whole argument, in particular in Rom 5:12–21 and the following passages till 7:6.

Rom 5:12–21 speaks on the one hand of the sphere of sin and death and characterizes it as universally influential on every person. On behalf of the one man, Adam, and his trespass and because of the fact⁵ that simply everybody — whether being under the law or not — has sinned (5:12; cf. 3:23), sin and — as a result — death came to rule over every human being, death exercised dominion, or — as v. 21 puts it — sin exercised dominion in death (evbasi, leusen h` a` martia evn tw/I qanatwI). By using the term basileu,w (“to reign, to exercise dominion”) here (5:14, 17, 21), Paul already hints at the situation of powerlessness and lack of freedom. The idea of sin as power is later on picked up again for example in ch. 6, where apart from basileu,w (6:12) also the verb kurieu,w (“to rule, to be master”) is used for sin (6:14).

By means of a highly elaborate typology of Adam and Christ, both figures originating a certain correlation of common fate (cf. 1 Cor 15:20–22, 44–49), the sphere of death and sin is set against another sphere of influence, which

3 Cf. e. g. Berger, *Historische Psychologie*.

4 According to Wilckens, *Röm I*, 181–182, 286–287, 307, and others Rom 5 belongs to the preceding unit. With Heckel, *Mensch*, 156–158, and others I suppose Rom 5 to be part of the unit Rom 5–8, thus recognizing the transitional character of ch. 5 (especially 5:1–11) because of its many allusion to the unit before (cf. the topics in Rom 4:5; 3:25–26) and its announcements of topics to come (esp. Rom 8). Cf. Fitzmyer, *Rom*, 96–98.

5 In Rom 5:12 the conditional expression evfV w–I is to be understood rightly in the sense of “because, inasmuch as”. For a compilation of the varied debate on the meaning of this phrase see Fitzmyer, *Rom*, 413–417, who himself supports a consecutive meaning (“with the result that”); cf. Fitzmyer, “Meaning,” 321–339.

is described as incomparable to the first one.⁶ In Rom 5:21 — using again the word *basileu,w* — this sphere is finally called the ruling of grace, grace through justification towards eternal life (*h` ca,rij... dia. dikaiosun,hj eivj zw,h.n aivw,nion*). As said before in v. 15, this reign of grace has already come into power and is present for everyone, who has received the abundant gift of justification obtained by Jesus Christ and his death. Nevertheless, eternal life and full participation in it remains for the future. This element of a certain ambivalence and tension is already pointed out within the preceding pericope (Rom 5:1–11). There Paul states justification by faith (5:1, 9), peace with God (5:1), standing in grace (5:2), the gift of the Holy Spirit (5:5), God's love for us (5:5, 8; cf. 8:39) and reconciliation with God (5:10–11) for the present time not without speaking of hope for the glory of God (5:2) and of final salvation from God's wrath and a future share in the life of the risen Christ (5:9, 10) too. This to some extent paradoxical aspect of an "eschatological implication of the present in which Christians find themselves"⁷ is picked up again especially in ch. 8.

For Paul the differentiation between two spheres of influence over human beings particularly is of interest with regard to Christian existence. In this connection he makes clear, however, that these two areas are by no means of the same value. He shows this — apart from describing their quality — by using the temporal relation of once and now⁸, of old and new (cf. 6:4, 6; 7:6), so indicating the one to be understood as overcome and almost gone, whereas the other is just in force.

2. *The human being under the reign of sin and death*

As already argued, Paul describes the situation of the human being before and beyond Jesus Christ as being ruled over by the power of sin, which leads finally to condemnation. The fact that the human being is seen as totally subjected to this power is expressed repeatedly within the whole unit Rom 5–8 by phrases like "serving as slave" (*douleu,w*; cf. 6:6) or "being the slave of sin" (*dou/loj th/j a`marti,aj*; cf. 6:16–17, 20). And there should be no doubt, that the entire human being is meant to be under the dominion of sin. Paul speaks of the body of sin (6:6) here, the body under the sway of sin (6:12) or even the body of death (7:24), using the word *sw/ma*, which means the human person, the human self in its wholeness.⁹ The term *sa,rx* in phrases like being "in the

6 This becomes apparent already in stylistic respect: *pollw/I ma/llon* (5:15, 17); *evperi, sseusen* (5:15) resp. *th.n perissei, an* (5:17).

7 Fitzmyer, *Rom*, 394.

8 Cf. *nu/n* in Rom 5:9 (cf. 7:6; 8:1; cf. 3:21, 26) or the change from aorist to future tense within Rom 5: 12–21.

9 For Paul's understanding of *sw/ma* see e. g. Schnelle, *Anthropologie*, 66–71.

flesh" or being "of the flesh" — as it is used for example in 7:5, 14, 18; 8:8, 9 — lies on the same level. Here *sa,rx* — basically meaning a person's earthly, transitory existence — is used in a synonymous way with *sw/ma* in order to describe the human being sold into slavery under sin (7:14) or in so far sin dwells within it (*h` oivkou/sa evn evmoi. a`marti, a;* 7:17–20). Again, Paul means a way of human existence which determines the human being in an overall sense. Thus, as far as bodily existence is qualified negatively by the word *sa,rx*, it is by no means depreciated in a dualistic manner.¹⁰

The influence of sin is experienced particularly in desires or lusts (*evpiqumi, ai;* 6:12; 7:7–8) and in passions (*paqh, mata;* 7:5). By means of them sin is at work — as Paul puts it in Rom 7:5 — *evn toi/j me,lesin h`mw/n,* "through our members" (cf. 6:13, 19; 7:23), which is a further expression in Rom 5–8 for our very being. This certain aspect is especially shown within Rom 7:7–25. In view of the experience of covetousness evoking all evil, the total involvement of human beings, their dependence on, if not to say their captivity (cf. 7:23: *aivcmalwti, zonta*) in sin gets apparent to themselves. This leads to the experience of an inner conflict and of the alienation of the self (cf. Gal 5:16–18), which can be characterized just in terms of dying.¹¹ If actually thinking of human longing within the context of *evpiqumi*, a then¹², it seems possible only in the sense of insatiable desire and obsession, being almost out of one's control and bringing on destruction rather than the possibility of any kind of fulfillment to aim at.

Yet, for Paul *evpiqumi, a*, the passions or even sin itself were aroused (*evnerge, w;* 7:5) and are to become aware of (*ginw,skw* resp. *oi=da;* 7:7) by the reason of the *no, moj*, the law, and with its coming into the world. Though basically considered as holy, just and good (7:12; cf. 7:10, 16) and therefore originally enabled to obtain fulfillment of being and life, the law — as abused by sin and weakened by the flesh (8:3) — is not really in the position to carry on its very own claim in a positive way. On the contrary, it is just through the law and its commandments, that sin increases and revives (5:20; 7:9) and that the opportunity for sin to provoke passions (7:8, 11) is opened up. So, there is nothing left to the law but to state condemnation over humankind in the end.¹³ It is not the place here to go into details of Paul's understanding of the law¹⁴, but as far as this aspect is concerned, it is obvious that human fulfillment will affect the relation of the human being with the law too.

10 Cf. Schnelle, *Anthropologie*, 71–75.

11 See the use of *qa,natoj* in Rom 7:10, 12, 13, 24 (cf. 8:2), also *avpoqnh, lskw* in 7:10 and *avpoktei, nw* in 7:11.

12 Cf. thereto Wilckens, *Röm II*, 80–81.

13 Cf. Rom 3:20 (the law brings the consciousness of sin) and 4:15 (the law brings wrath).

14 For a survey of Paul's understanding of the law see Fitzmyer, *Rom*, 131–135.

All in all, Rom 5–8, especially the pericopes 5:12–21 and 7:7–25, interprets the reality of humankind under the dominion of sin, the reality of the unredeemed human being as a fatal situation of enslavement and hopeless delivery and as a situation of loss of one's identity. Thus it is portrayed far from what may be called human fulfillment in what sense ever. To put it even in a more theological way, Paul speaks in this context of ungodliness (avsebh, j; 5:6) or enmity and hostility to God (e; cqroj; 5:10; cf. 8:7), for in his eyes fulfillment is always a question of the right relation to God. Moreover, Paul emphasizes the universality of this situation. He considers the entire creation affected by it and sees creation as a whole subjected to futility (mataio,thj; 8:20) and in bondage to decay (h` doulei,a th/j fqora/j; 8:21).

3. *The inability of the human being to get out*

The point of view as described so far gives rise to the question whether there is any possibility for the human being to get out from this unfulfilled existence by his or her own striving and activities. Within the passage already mentioned, Rom 7:7–25, which is on varying levels one of the most controversially discussed pericopes in the letter to the Romans¹⁵, this question is dealt with especially in the verses 14–25, and the answer is negative.

As indicated, the passage describes the experience of an inner conflict. It is a conflict between what should have been and what actually is, a conflict between will — not in the sense of evpiqumi,a, but in a positive one (to. qe, lein) — and real doing. Within this context Paul switches to the first person singular and chooses to speak of evgw, here, which leads to the problem of the identification of that personal "I". Many interpreters argue that the evgw, in 7:7–25 is to be understood in a generalized sense and as a figure of speech to dramatize the following in an intimate personal way and that Paul describes the experience common to all unregenerate human beings from his own Jewish Christian perspective.¹⁶ He then does it by showing from the inside of the self the inability of human beings to achieve what God desires of them. Though willing what is right (to. qe,lein; 7:18), though recognizing God's law in the inmost self (o` e;sw a,nqrwpoj; 7:22) and acknowledging it with the mind (nou/j; 7:23, 25), the human being cannot do the good he or she knows

15 In his study on Rom 7, which still is of great influence for the interpretation of this text, W. G. Kümmel already states this in his introductory words (Kümmel, *Römer 7*, 1: "seit alter Zeit eine der umstrittensten Stellen des Neuen Testaments"). The immens number of investigations on this topic can underline this statement.

16 Cf. Kümmel, *Römer 7*, 74–138; Schnelle, *Anthropologie*, 82; Fitzmyer, *Rom*, 464. Autobiographical elements are quite probable there; cf. Theissen, *Aspekte*, 203–204.

and wants because of his or her condition being flesh, hence occupied by sin. In Rom 8:2 the reality and inevitability of this human predicament is expressed when the law is called "the law of sin and death" (o` no,moj th/j a` marti,aj kai. tou/ qana,tou; cf. 7:23, 25), as far as the law is experienced in such a negative manner whenever human beings are on their own.¹⁷ So, Paul — unlike Jewish optimism (cf. Pharisees) — makes clear the uselessness of one's own attempts to meet the obligations of the law or to fulfill demands of legal righteousness — on the part of the human being, however, the only way out of this fatal situation.

Beyond that, however, the portrayed experience of the "broken" evgw, can also be interpreted as related to Paul's own existence as a Christian, for Paul (again serving here as a model for all believers) realistically observes and knows himself as still submitted and exposed to the law of sin. Even as a Christian Paul finds himself unable to realize the ideal of a released and fulfilled "I" when being on his own and apart from being in Christ (cf. 7:25b; 8:1-2).¹⁸ Such an interpretation again fits with the aspect of eschatological tension of the present state of Christian existence already mentioned.

When Paul speaks of "mind" (nou/j) and "inmost self" (o` e;sw a;nqrwpoj) in this context in order to ascribe this insight and reflective self-knowledge (though not understanding; cf. 7:15) to human ability, he probably makes use on this point of some dualistic anthropological terminology in the tradition of Plato and the Stoa¹⁹, but he obviously does it without taking over the concept and arguing in dualistic categories too. M. Theobald — for instance — assumes, that Paul makes use of this terminology only for the reason to be able to speak of the wretched selfconsciousness of the unredeemed "I".²⁰ As already said, Paul is not interested in dualism at all, but maintains the unity of the human person in all respects.²¹ Therefore, concepts of redemption like strengthening the mind, the inmost self or any other aspect of the evgw,, in order to empower the human being to reach fulfillment by his or her own (cf.

17 Theobald, *Röm I*, 217, 220, seemingly considers no, moj to be understood here in the sense of regularity. In this way argues Schnelle, *Anthropologie*, 84-85 resp. 86 (for Rom 8:2-3).

18 Cf. Hasitschka, "Das gespaltene 'Ich'," 101-109, who interprets 7:25b, which is often treated as a gloss, in light of 8:1-2 and states two different but related view-points on Paul's existence as a Christian analogous to Abraham's situation parV evlpi,da evpV evlpi,di (4:18).

19 Cf. Betz, "Concept," 315-341, who in short outlines the tradition-historical approaches by T. K. Heckel, C. Marksches and W. Burkert and assumes that Paul appropriated the concept of the "inner human being" on grounds of respective discussions within the community in Corinth (cf. 2 Cor 4:16).

20 Cf. Theobald, *Röm I*, 202.

21 Cf. Betz, "Concept," 341; Heckel, *Mensch*, 183-184. Betz states that there "is no principal, ontological dualism between 'body' and 'soul'; the concept of yuch, being absent rules out a dualism of the Platonic kind" (Betz, "Concept," 337). Differently Aune, "Modelle," 28-39.

e. g. Epiktet), are not in Paul's mind, and moreover they would also have to ignore the context within Romans (esp. ch. 8).²²

4. *The act of deliverance — a change of dominion*

To escape from the sphere of influence of sin requires an act of deliverance (evleuqeri,a/evleuqero,w; 6:18, 22; 8:2, 21; cf. 7:3) and rescue (r`u, omai; 7:24; sw,lzw; 8:24; cf. 5:9, 10). This act is meant by Paul, whenever he speaks of salvation for the benefit of the whole human race. And there is nothing one can do to gain it on his or her own. Beyond any availability salvation first of all is to be understood as an act of God and his love and grace. As a free gift of God (5:15–17) deliverance consists in being freed from the captivity in sin (6:18, 22) and the power of death and effects — by faith (5:1) — justification and reconciliation to God. Again and again this is shown in different ways within the whole unit, and Paul always makes it quite plain that this benefit is achieved through Jesus Christ and his saving death alone.²³

On the grounds of this act of salvation the human being is now taken under the sphere of grace and life — a process, which in Paul's view is to be understood as a change of dominion. To set it against the sphere of sin, Paul uses in this context the same metaphoric expressions of ruling (basileu,w; 5:21) and enslavement (dou/loj, douleu,w, doulo,w, u`pakoh,, pari,sthmi; 6:13, 16–22; 7:6). Thus, being under grace means freedom, but freedom for commitment and freedom for a new bondage and belonging, the belonging to God and Christ. And not least and as a result it means freedom also for obedience. Only within this bondage — so Paul's Christian belief — the human being is given peace, righteousness and real life and is enabled (both now and in the end) to reach the state of harmony, perfection and fulfillment, he or she has lost through sin.

This aspect can be considered as a characteristic and essential element of Pauline anthropology, as he sees human existence in general determined by belonging to someone else, to a "master" (ku,rioj) — with the consequence then of an adequate way of acting as well (cf. 6:12–23). In this view human fulfillment even in an anthropological sense is really very different from a modern (maybe "western") understanding in terms like autonomy, absolute freedom or fulfillment of the self.

22 Cf. Heckel, *Mensch*, 209. For the position of Epiktet see Theissen, *Aspekte*, 213–223; Schnelle, *Anthropologie*, 83.

23 See for instance Christ's universal importance for salvation as pointed out by means of the contrast of the two e`no,j in Rom 5:12–21.

5. *New creation through baptism*

For the individual the change into the sphere of grace is experienced through baptism. Paul comes to speak of this in Rom 6:1–14, where he interprets the symbolism of baptism in terms of dying/death and new life and as a close participation²⁴ in Jesus' fate of death. Paul is convinced that by baptism the old self was crucified with Jesus Christ (sustaurow; 6:6; cf. Gal 2:19) and has been united with him in a death like his (6:5, 7, 8). The human being has been buried with Jesus (sunqaptw; 6:4) and will also be raised (6:5) and will live with him (suza;w; 6:8). In this way talking about destruction of one's old self (6:6) on the one hand and the newness of life (kainothj zwh/j; 6:4) on the other, Paul describes salvation within the passage as an act of new creation (cf. 2 Cor 5:17; Gal 6:15). It is no longer the old life in sin believers are living in (evn; 6:2), but rather a new reality of life revealed by Jesus Christ and at the same time life in (evn) Christ as well, which is finally pointed out in comprehensive manner using the phrase "being alive to God in Christ Jesus" (za, w tw/I qew/I evn Cristw/I Vihsou/) in Rom 6:11 (cf. 8:1). Through baptism human beings are "identified with Christ's death and resurrection, and their very being or 'self' is transformed"²⁵.

Again, it is made clear here, for instance through the choice of certain stylistic expressions²⁶, that Paul does not think of redemption from our body in a dualistic manner by expecting a release of the self (yuch,) from its bodily prison (cf. Plato). On the contrary, he thinks of redemption of the human being in and with its entire bodily existence, always having the whole, complete person (sw/ma) in mind (cf. 8:23).

For the reason of assimilation with Jesus and his death at baptism Christians are — metaphorically spoken — now "dead to sin" (6:2), which finally — as already mentioned before — must have implications for the relation of the human being with the law too. Paul's argumentation on this further aspect is to be found especially within Rom 7:1–6. Carrying on the language of ch. 6, Paul states here that Christians are also "dead" to the law, that is to say its fatal function, and therefore they are "discharged from the law" (7:6). He illustrates this by means of an argument taken from marriage-law (a woman is only bound by the law to her husband as long as he lives), in order to show that Christians are even "by rights", through the law itself, free from the commitment to the law and free to enter into a new commitment (the belonging to Jesus Christ). For those who are in Jesus Christ there is no condemnation

24 Cf. the phrase *su,mfutoi gego,namen tw/I o` moiw,mati* in 6:5 and generally the use of compounds with *su,n* in this unit.

25 Fitzmyer, *Rom*, 429.

26 E. g. the use of *h`mei/j*, *sw/ma*, *a,nqrwpoj* or the use of the first person plural.

(8:1), because — according to Paul's explications — the just requirement of the law is fulfilled by God's initiative, sending his own son into the likeness of sinful flesh (8:4; cf. 2 Cor 5:21; Gal 3:13), thus opening up the initial life-giving purpose of the law (cf. 8:2: *o` no,moj tou/ pneu,matoj th/j zwh/j*). As a consequence, they are no longer to be looked upon as slaves under the old written code (*palaio,thj gra,mmatoj*) — as the law is called in Rom 7:6 — but “in the newness of the spirit” (*evn kaino,thti pneu,matoj*).

6. *The existence “in the spirit” as existence in hope*

What the phrase “to serve in the newness of the spirit” (*douleu,ein evn kaino,thti pneu,matoj*; 7:6) means, is explained within Rom 8:1–11, where *pneu/ma*²⁷, or life according to the spirit, is set against *sa,rx* and life according to the flesh.

The term *pneu/ma* occurs in this context in at least three different meanings.²⁸ First, *pneu/ma* is used here as a further expression to circumscribe the new living space in faith and the sphere of grace: being in the spirit (*evn pneu,mati*) is in this respect equivalent to being in Christ (8:9; cf. 8:1, 2). At the same time Paul can speak of the spirit as someone who is dwelling in the faithful (*[evn]oike,w*; 8:9, 11; cf. 5:5; 1 Cor 3:16) and who is in their possession (8:9). With regard to this, *pneu/ma* is to be understood as the force and the principle which empowers the human being for a renewed and whole acting in his or her life. Hence, to set one's mind on the spirit (*frone,w/fro,nhma*; 8:5, 6) leads to life and peace (8:11). Again, however, this is surely not to be understood as a strengthening only of the inmost self caused by the spirit in order to empower the human being to reach fulfillment, but in the sense of a new creation of the whole body. At last — showing the dynamics of the various references of the word *pneu/ma* in Rom 8 — the spirit, characterized as “first fruits” (*avparch, ;* 8:23), is then also seen as the force which will lead to full life in the end and to final redemption of the body (*avpolu,trwsij tou/ sw,matoj h`mw/n*; 8:23).²⁹ This state of existence is then described amongst others in terms of close family relations and conformity. Receiving adoption, being children and heirs of God or to be conformed to the image of Christ are

27 The term *pneu/ma* occurs 21 times within Rom 8 and plays a very important role in this chapter.

28 Cf. Theobald, *Röm I*, 228–230.

29 For Theobald, *Röm I*, 140, it is clear that Paul thinks of redemption not as redemption from but as redemption of our body (“... als Erlösung des Menschen *in* seiner Leiblichkeit von der ihn vernichtenden Macht des Todes ...”).

essential concepts in this context (8:12–30), thus replacing the language of servitude and slavery from within Rom 6 and 7 (cf. 8:15, 21).³⁰

In Rom 8 again the tension as well as the deep relationship between the present state of some kind of initial fulfillment already experienced and the state of eschatological fulfillment and perfection of the human person still outstanding gets obvious as a striking element of Paul's argument on anthropology. That is why to his mind the existence of the faithful, though already within the sphere of grace, is to be seen as an existence in hope (evlpi,j/evlpi,zw; 8:18–30; cf. 5:1–11; 4:11), for it still remains — as M. Theobald puts it — under the objection of reality.³¹ It is hope in the presence of and in spite of distress, temptation (cf. 7:7–25), pain (cf. 8:18) and in view of one's own weakness (avsqenei,a; 8:26; cf. 5:6). Yet, this hope is portrayed as a strong one in a twofold sense: First, in a universal sense, for not only the human being, but also the entire creation is thought to be inspired with it (8:20), thereby underlining the intensity as well by means of terms like "longing for", "groaning" or "waiting with eager" (avpokaradoki,a; 8:19; cf. Phil 1:20; [sus]tena,zw; sunwdi,nw; 8:22–23). Secondly, because it already expresses confidence and certitude in what is hoped for (oi;damen; 8:22, 28; cf. 8:18), which is culminating then especially within the hymnic conclusion of the whole unit in Rom 8:31–39.

7. *The behaviour of the faithful*

In conclusion, I want to touch only in short upon the question of the requirements emerging for one's own activities within this dynamic process of salvation and fulfillment. Although speaking of God's free and unavailable gift, Paul makes clear throughout the whole unit Rom 5–8 that being in the sphere of grace cannot be separated from a corresponding behaviour. The reality of a new life in Christ must be reflected in the way of acting in the present as well. Apart from the indispensable faith in Jesus Christ, by which the human being is going to be justified (5:1), the ethical aspect is much in evidence within the entire text. It becomes apparent, however, not through concrete individual commandments, but in a more general sense, thus characterizing the basic orientation and intention of conduct. This is seen for instance through the imperatives Paul uses (cf. 6:12, 13, 19), but especially by means of several almost metaphorical expressions in the text. In this connection

30 In Rom 8:15, 21 liberation from the douleia of the human being as well as of creation is described as leading to the state of ui`oqesi,a (cf. Gal 4:4–7) resp. of do,xa tw/n te,knw/n tou/qeou/. Cf. also the crying of "Abba, Father!" (abba o` path,r) in v. 15 (cf. Gal 4:6).

31 Cf. Theobald, *Röm I*, 139 ("Einspruch der Wirklichkeit").

there are to mention phrases like “the way of living in accordance with the spirit” (kata. pneu/ma peripatei/n; 8:4) or “the way of living in the newness of life” (evn kaino,thti zw/h/j peripatei/n; 6:4), “the concern of the spirit” (to. fro, nhma tou/ pneu,matoj; 8:5–6, 27) or “regarding oneself as being alive to God in Christ Jesus” (logi,zomai e` autou.j zw/ntaj tw/I qew/I evn Cristw/I Vhsoy; 6:11). Such phrases within Rom 5–8 seam best to sum up, what the ethical requests of a fulfilled human existence as a Christian are thought to be — both insinuating the real situation open to future and implying the preceding and free act of God as well as the resulting demand at the same time. How this ethical request is to be understood practically, Paul then explains in the section containing paraenesis (12:1–15:13).³² The fundamental center of it is to be seen in the love–command (13:8–10; cf. Gal 5, 14).

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32 Cf. Betz, “Concept,” 339.