

## JUSTIFICATION AND THE SPIRIT IN PAUL: IS THERE A RELATIONSHIP?<sup>1</sup>

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The theme of justification in Paul has been the object of innumerable studies. Among the main issues that have been put forward we can mention the following<sup>2</sup>: Paul's concept of righteousness and justification; the use of the genitive form in the expression δικαιοσύνη θεοῦ; the question of whether or not δικαιόω has a «forensic» or an «effective» meaning; the inability to obtain justification through the observance of the law, and the relationship between justification, faith and works. But there is an aspect of justification that has not received proper attention: its possible relationship with the Spirit.

L. Ladaria wrote a note in 1980<sup>3</sup> calling our attention to the existence of such a relationship, based on the text of Gal 2,15–3,6. Since we see an alternation of topics (justification, Spirit, justification), the continuity of the argumentation would require a connection between these topics or else it would seem that Paul's thought is not congruent. Ladaria understands this connection as one of *identification* between justification and reception of the

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<sup>1</sup> It is with deep gratitude that I contribute this article to the volume in honor of Card. Albert Vanhoye, S.J. I thank him for having known me as devoted mentor, outstanding scholar and dear friend in Christ. I thank Deborah MCCUE for reviewing this article.

<sup>2</sup> For an overview see: J.P. CLIFTON, *The Pauline Notion of Justification in the Light of Recent Literature* (Diss. Angelicum; Rome 1971); A.E. MCGRATH, *Iustitia Dei. A History of the Christian Doctrine of Justification* (Cambridge 1986); R. PENNA, «Il tema della giustificazione in Paolo. Uno status quaestionis», *La giustificazione* (ed. G. ANCONA) (Padova 1997) 19-64; J. PLEVNIK, «Recent Developments in the Discussion Concerning Justification by Faith», *TJT* 2 (1986) 47-62.

<sup>3</sup> L. LADARIA, «Espíritu y justificación. A propósito de Gál 2,16; 3,2.5», *EstEcl* 55 (1980) 111-115.

Spirit. S.K. Williams and R.Y.K. Fung also supported the idea of a relationship between justification and the Spirit in 1987<sup>4</sup> based on Gal 3-4<sup>5</sup>.

The existence of a relationship between justification and the gift of Spirit is not a new idea; Ambrosiaster had already brought it up<sup>6</sup>. Some authors<sup>7</sup> also have supported this view, if not in papers dedicated exclusively to the topic, in general comments related to the letter to the Galatians.

However, the existence of such a relationship is not generally accepted among scholars. Although it has not been rejected outright, it has not been given serious attention as noted by the instance that topics of justification and the gift of Spirit are usually treated separately.

The reason for this might be that discussions of justification and Spirit at first seem to concern two different things with no logical connection. In fact, the Spirit seems to be related to many more things than justification. For example, the Spirit reveals God's mysteries, guides Christians, intercedes for them, and gives them gifts such as prophecy, teaching and the power of miracles. It also unites them to Christ and brings about the unity of the Church. This richness of the Spirit has contributed to the tendency to consider the Spirit as separate from justification.

However, the issue is important. The lack of agreement on the various aspects on justification might be due to the omission of this questioning. The goal of this paper is to study the existence of a possible relationship and to explain that relationship.

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<sup>4</sup> R.Y.K. FUNG, «Justification, Sonship and the Gift of the Spirit: Their Mutual Relationships as Seen in Galatians 3-4», *CGSTJ* 3 (July 1987) 73-104; S.K. WILLIAMS, «Justification and the Spirit in Galatians», *JSNT* 29 (1987) 91-100.

<sup>5</sup> Among other arguments, Fung and Williams make the point that «blessing» and «justification by faith» are equated in Gal 3,8, and the «blessing» of Abraham and the «Spirit» are equated in Gal 3,14; therefore, justification and the reception of the Spirit are closely linked.

<sup>6</sup> Ambrosiaster, *Commentarium in Epistolam ad Romanos*, PL 17,126 (ad Rm 8,10) «Spiritus Dei [...] ad justificationem enim datur, ut adiutorio suo justificet».

<sup>7</sup> For example: L. CERFAUX, «Justice, Justification, Paul», *DBS* 4, 1492: «Dans l'épître aux Galates, et surtout dans l'épître aux Romains, apparaît l'intention de lier étroitement ces trois thèmes: justice (et grace) – vie dans le Christ – Esprit»; N.A. DAHL, «Promise and Fulfillment», *Studies in Paul. Theology for the Early Christian Mission* (Minneapolis [MN] 1977) 133: «Justification and the gift of the Spirit are inseparable from one another. Paul makes no distinction between the forensic and the pneumatic»; A. VIARD, *Épître aux Galates* (SB; Paris 1964) 72: «Promesse, bénédiction, justification, don de l'Esprit ne font donc qu'un».

## 1. Is there a relationship?

Ladaria, Fung and Williams based their proposal of the existence of a relationship between justification and the Spirit on Galatians 2–4. As the topic of justification is predominant in this text, determining the nature of its relationship with the Spirit would be important since such a relationship appears to be significant. However, this Pauline reference is not the only text that shows this relationship. Both 2 Cor 3 and 1 Cor 6 confirm the existence of such a relationship. We will consider all these texts in the first part of this article, in order to verify the existence of a relationship between justification and the Spirit.

### 1.1. *Galatians 2–3*

In Gal 2,16-21 Paul begins to discuss the theme of justification through faith and not through works; after, in 3,1-5 he moves on to a discussion of the reception of the Spirit through the hearing of faith, and then returns to the topic of justification by faith in 3,6-13, making another reference to the Spirit to be received by faith in 3,14. This alternation of topics is noteworthy. While commentators generally treat these sections separately, a consideration of the whole argument begs an explanation.

Ladaria explained this shift of themes through the supposition of an identification of those themes: if Paul passes from one theme to another it is just because those topics are identical; they are only two faces of the same coin.

However, this supposition is not the only possible explanation for the alternation of themes in Gal 2–3. The suggestion of an analogous relationship between justification and the reception of the Spirit would also explain it: justification is obtained through faith and not by Law (Gal 2,16), and the Spirit is also obtained through faith and not by Law (Gal 3,2-5).

It is difficult to determine if Paul is using identification or analogy in Gal 2–3. The rhetorical argument or «crescendo» in the discourse contained in Gal 2,15 to 3,6 advises against an explanation by means of simple analogy. To rely on an analogy would lessen the strength of the argument and does not correspond with the strong and direct way in which Paul proceeds with his discourse.

A third possible explanation for this juxtaposition of themes in Gal 2–3 is that Paul's discourse is a series of digressions comprised of seemingly disconnected themes. However such hypothesis seems unlikely. That there

is indeed a connection between the themes can be seen in the fact that the question of Paul in 3,5 concerning the reception of the Spirit, is followed by the answer of v. 6 concerning the justification of Abraham by faith. This question-answer format establishes an explicit connection between the themes of reception of the Spirit (3,5) and justification (3,6)<sup>8</sup>.

By discarding, therefore, the idea of a digression and holding to the supposition of an *identification* or an *analogy*, it is possible to establish the *existence* of a relationship between justification and the Spirit: a direct relationship in the case of an identification; indirect in the case of an analogy where justification and the Spirit remain two different things obtained in the same way: through faith.

### 1.2. 2 Corinthians 3,7-9

The existence of an association between justification and the Spirit can also be deduced from 2 Cor 3, where Paul supports his apostolic ministry.

Using a series of comparisons, he qualifies his ministry as a «ministry of the Spirit» (διακονία τοῦ πνεύματος, 3,8)<sup>9</sup> and as a «ministry of justice» (διακονία τῆς δικαιοσύνης, 3,9). These comparisons are part of an *a fortiori* reasoning based on a series of paired elements, establishing that what is valid for the minor element, is even more (*a fortiori*) valid for the greater element. The antithetical elements in the first two comparisons are:

3,7-8: ἡ διακονία τοῦ θανάτου [...] ἡ διακονία τοῦ πνεύματος [...]

3,9: τῆ διακονία τῆς κατακρίσεως [...] ἡ διακονία τῆς δικαιοσύνης [...]

While the «ministry of death» is presented in opposition to the «ministry of the Spirit», the «ministry of condemnation» is contrasted to the «ministry of justice». However, both antithetical comparisons also present a synonymic parallelism where «the Spirit» and «justice» refer to the same «ministry». From this, we can then presume the *existence* of a connection between justice and the Spirit.

<sup>8</sup> Cf. S.K. WILLIAMS, «Justification», 92: «That there *is* a significant relationship of some sort is suggested already by the juxtaposition of Gal 3.5 and 3.6».

<sup>9</sup> Which πνεῦμα is referred to in 3.8? Since Paul presents himself as a capable minister in 3,5, through the agency of God and not of his own volition, the «ministry of the Spirit» should not be understood as referring to the spirit of Paul as happens in 2,13, or there would be a contradiction. Instead the context suggests that the «spirit» is «the Spirit of God» (3,3) or the «Spirit of the Lord» (3,17).

It is to be noted that the theme of faith is not mentioned here. While the mention of the faith in Gal 2–3 could support the idea of understanding the relationship between justification and the Spirit as an analogy (both being obtained by faith), in 2 Cor 3 the omission of the faith suggests the relationship is based on something more than analogy.

Questioning the validity of a comparison between the situations found in Gal 2–3 and in 2 Cor 3 is reasonable due to the fact that the noun «justice» (δικαιοσύνη) is used in 2 Cor 3, while the verb «justify» (δικαιώω) is used in Gal 2–3. However this difference does not constitute a problem for the proposed association since ultimately the reference is to the same reality. Be it the verb «justify» (δικαιώω), the action «to justify» (δικαίωσις), or to obtain «justice» (δικαιοσύνη), the underlying reality is to make or consider<sup>10</sup> someone who is sinful «just» (δίκαιος).

A further confirmation of this association is seen in the fact that justification as well as righteousness<sup>11</sup> appear in antithesis to the Law (νόμος), under the allusion of «works of the Law» (ἔργων νόμου Gal 2,16) or «the ministry carved in stone» (ἡ διακονία ἐν γράμμασιν ἐντετυπωμένη λίθοις 2 Cor 3,7).

### 1.3. *1 Corinthians 6,11*

The existence of a relationship between justification and the Spirit can also be deduced from 1 Cor 6,11, a text which has always been the object of numerous discussions concerning the relationship between sanctification and justification<sup>12</sup>.

Although this issue has not been convincingly clarified, this text presents another connection that has hardly received any attention but is important for our study – that justification appears made in association with the Spirit.

<sup>10</sup> Exegetical research centered on trying to determine if δικαιώω is a term with a forensic or a real meaning, has not reached a consensus. This research can be read independently of the meaning given to this verb. The purpose here is to avoid such a discussion, focusing instead on another issue that is more fruitful to the understanding of the concept of justification in Paul: that of a relationship between justification and the Spirit.

<sup>11</sup> «Righteousness» and «justice» or «justification» are used without distinction throughout this paper.

<sup>12</sup> Given the parallel presentation of ἡγιάσθητε, and ἐδικαιώθητε, there have been discussions on the greater or lesser distinction between both facts. Less of a distinction if in both cases there is a profound transformation; a greater distinction if with ἡγιάσθητε there is a profound transformation and with ἐδικαιώθητε a forensic declaration with no profound effect.

It is difficult to determine the meaning of the preposition ἐν (ἐδικαιώθητε [...] ἐν τῷ πνεύματι [...]) in this text. It can be translated with an instrumental meaning («justification through the Spirit»)<sup>13</sup>, or with a causal meaning («justification made by virtue of the Spirit»)<sup>14</sup>, or with a referential meaning («justification made in relationship to the Spirit»)<sup>15</sup>.

The previous reference of sanctification (ἡγιασθήτε) in 1 Cor 6,11 supports a consideration of the Spirit as an agent of sanctification<sup>16</sup> giving the expression ἐν τῷ πνεύματι a causal or instrumental meaning in relation to justification (ἐδικαιώθητε). However, the construction: passive verb + ἐν + πνεύματι [scil. θεοῦ], in the epistolary<sup>17</sup>, allows for various meanings where the Spirit can be considered as reference, instrument or cause of action. Therefore, although the mention of πνεῦμα favors the interpretation of ἐν with the meaning of instrument, the meanings of reference or cause cannot be excluded.

In any case, even though it is difficult to determine the type of relationship (meaning of ἐν) between justification and the Spirit<sup>18</sup>, the truth is that a close connection between justification and the Spirit clearly *exists*<sup>19</sup>.

<sup>13</sup> Cf. F. BLASS – A. DEBRUNNER – R.W. FUNK, *A Greek Grammar of the New Testament and Other Early Christian Literature* (Chicago [IL] 1961) § 219; A.T. ROBERTSON, *A Grammar of the Greek New Testament. In the Light of Historical Research* (Nashville [TN] 1934) 589; N. TURNER, *A Grammar of New Testament Greek. III Syntax* (J.H. MOULTON; Edinburgh 1963) 252; M. ZERWICK, *Graecitas biblica Novi Testamenti exemplis illustratur* (SPIB; Romae 1966) § 119; G. BARBAGLIO, *La Prima Lettera ai Corinzi* (SOC 13; Bologna 1996) 304; G.D. FEE, *The First Epistle to the Corinthians* (NICNT; Grand Rapids [MI] 1987) 247; E. SCHWEIZER, «πνεῦμα», *TWNT VI*, 415.

<sup>14</sup> Cf. BDF § 219(2); N. TURNER, *Grammar*, 253; M. ZERWICK, *Graecitas*, § 119.

<sup>15</sup> Cf. A.T. ROBERTSON, *Grammar*, 589; M. ZERWICK, *Graecitas*, § 116-117.

<sup>16</sup> Indeed, the Spirit is the main sanctifying agent. An example is the designation of שֶׁהַקֹּדֶשׁ הַרוּחַ πνεῦμα ἅγιον; cf. K. STALDER, *Das Werk des Geistes in der Heiligung bei Paulus* (Zürich 1962).

<sup>17</sup> The construction: passive verb + ἐν + πνεύματι [scil. θεοῦ] appears in the epistolary in: Rom 15,16; 1 Cor 6,11; (12,3); 2 Cor 3,3; Eph 1,13; 2,22; 3,5; 5,18; 1 Thess 1,5; 1 Tim 3,16.

<sup>18</sup> There is a similar expression in 1 Tim 3,16: ἐδικαιώθη ἐν πνεύματι. However a comparison between this text and 1 Cor 6,11 presents serious difficulties. While in 1 Tim 3,16 Christ is the subject, in 1 Cor 6,11 the sinners are the subject. Besides, 1 Tim 3,16 authentically belongs to a letter whose authorship is disputed. In any case, 1 Tim 3,16 compared to 1 Pt 3,18 can be useful to determine the meaning of ἐδικαιώθη as referred to Christ.

<sup>19</sup> On this relationship between justification and the Spirit we can also mention Rom 14,17, where «justice» is presented in connection with the «Spirit»: «for the kingdom of God is not eating and drinking, but justice and peace and joy in the Holy Spirit» (οὐ γάρ

Furthermore, the fact that the Spirit appears as reference, instrument or cause of action in regard to justification, advises against considering justification and the Spirit as identical elements.

#### 1.4. *Conclusion*

In conclusion, the three texts that have been considered suggest the existence of a relationship between righteousness/justification and the Spirit. This is seen in the development of the rhetorical argumentation in Gal 2-3, the parallelism in 2 Cor 3 and the declaration in 1 Cor 6. The relationship appears explicitly in 1 Cor 6,11 and implicitly in Gal 2-3 and 2 Cor 3.

However, the precise nature of this relationship still needs to be resolved. Neither the supposition of an identification nor an analogy seem to explain adequately the relationship as presented in these three texts.

## 2. **Determining the relationship**

The task of determining the type of relationship that exists between justification and the Spirit is facilitated by Gal 3,21, a text of great importance because Paul explicitly gives the reason why righteousness cannot be attained by the Law: the Law does not give life. The theme of vivification appears essential in order to understand Pauline justification.

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ἔστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ). However the brevity of this text does not allow further determination of the relationship between justice and the Spirit. Furthermore, it is discussed if to connect the words «in the Spirit» (ἐν πνεύματι) only with the word «joy» (χαρὰ) (M. BLACK, *Romans* [NCBC; Grand Rapids [MI] 1973] 169; C.E.B. CRANFIELD, *The Epistle to the Romans* [ICC; Edinburgh 1975], II, 718; M.J. LAGRANGE, *Épître aux Romains* [ÉB; Paris 1950] 331; O. MICHEL, *Der Brief an die Römer* [KEKNT; Göttingen 1966] 435; J. MURRAY, *The Epistle to the Romans* [NICNT Grand Rapids [MI] 1968] 194; cf. 1 Thess 1.6) or with all three previously mentioned words: «justice and peace and joy» (δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ) (J. FITZMYER, *Romans* [AB; New York 1993] 697; E. KÄSEMANN, *An die Römer* [HNT; Tübingen 1973] 361; E. KÜHL, *Der Brief des Paulus an die Römer* [Leipzig 1913] 456; D. MOO, *The Epistle to the Romans* [NICNT; Grand Rapids [MI] 1996] 857; A. SCHLATTER, *Gottes Gerechtigkeit: ein Kommentar zum Römerbrief* [Stuttgart 1952] 376; H. SCHLIER, *Der Römerbrief* [HTK 10; Freiburg im Breisgau 1979] 416; H.W. SCHMIDT, *Der Brief des Paulus and die Römer* [THKNT 6; Berlin 1963] 233, n. 9; U. WILCKENS, *Der Brief an die Römer* [EKK; Zürich – Neukirchen 1982] VI/3, 93; T. ZAHN, *Der Brief des Paulus die Römer* [Leipzig 1925] 582; cf. Gal 5.22).

The consideration of Gal 3 and Rom 5 effectively shows an association between *justification and vivification*: a first step towards determining the relationship between justification and the Spirit.

The second step will show that there is also an association between the *Spirit and vivification* in 2 Cor 3 and Rom 8, from which an argument can be made that vivification is a common element to both justification and the Spirit.

Therefore, while the consideration of the theme of faith – a common element to justification and the Spirit – points to the existence of a relationship between justification and the Spirit, the consideration of vivification – also related to justification and Spirit – helps to determine the nature of relationship. In other words, the relationship between justification and the Spirit goes beyond their similar obtainment by faith – they are also associated to a life giving condition.

### 2.1. *Justification and vivification*

a) *Galatians 3*. In Gal 3,21, Paul questions the relationship between the Law and the promises of God, denying any possible opposition between them. Paul's negative response is supported with a conditional sentence: «for if a law had been given that could give life, then righteousness would in reality come from the law» (εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη, Gal 3,21b)<sup>20</sup>.

Such a conditional sentence establishes a logical corollary between the protasis (given a law capable of vivifying) and the apodosis (a derivation of righteousness from law). But for Paul the condition is seen as unreal: there is no law capable of vivifying. Therefore, the consequence is also unreal: righteousness does not derive from law.

But what is important to note here is the basic meaning of the logical consequence in the conditional sentence (if A then B): if there is vivifica-

<sup>20</sup> Concerning the apodosis, this text has many variants, which however do not change the fundamental meaning of the phrase: instead of the adverb ὅπως («certainly»), F G read ἀληθεία («in reality»); the position of the particle ἂν varies (⋈ D<sup>2</sup> Ψ<sup>(\*)</sup> 0176<sup>vid</sup> Ⓐ 33.104.218) or is omitted (D\* F G 1881 d); and instead of ἐκ νόμου (⋈ A C D\* F G Ψ Ⓐ 33.81.104.365.630.1175.1739.1881.2464 d), some witnesses read ἐν νόμου (<sup>TM</sup>6 B Clem Cyr) or omit it (88.442.1952 Dam). Only the text with ἐν νόμου/ creates a little more difficulty, since it is found in two important mss. However the reading with ἐκ νόμου is preferable due to its better testimony, and due to the parallelism with ἐκ πίστεως in 3,22; the text with the dative was probably based on a confusion of ἐκ by ἐν.



tion, then there is righteousness. Implicitly there is a close relationship between vivification and righteousness.

This is essential to an understanding of Pauline justification since it is a concept of righteousness different from the usual concept (to consider righteousness as a product of law without being associated to a vivifying action). The Pauline righteousness appears closely linked to a vivification. This vivifying aspect of righteousness will be fundamental to an understanding of its relationship to the Spirit.

*b) Romans 5.* The association between righteousness and life derived from Gal 3,21, appears more explicitly in Rom 5,17-21 where Paul presents a series of comparisons between two antithetical situations specified in different forms: «transgression» and «gift» (παράπτωμα and χάρισμα/δωρεά, 5,15); and «sin» and «grace» (ἁμαρτία and χάρις, 5,20).

Because of the differences between these two situations, a series of *a fortiori* statements (εἰ γὰρ [...] πολλῶ μᾶλλον [...]) leads to the conclusion that a greater abundance or resulting benefit will be derived from the positive element: «those who receive the abundance of the gift of righteousness, will reign in life» ([...] τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν 5,17b). In this text of 5,17, «reigning in *life*» appears as a consequence of receiving «the gift of *righteousness*».

However, there is a difference between Gal 3,21 and Rom 5,17: Gal 3,21 mentions «to vivificate», while Rom 5,17 states «to reign in life». Is this a reference to a same reality? Taking the context into consideration, the answer is affirmative: in Rom 5,17 the antithesis of «will reign in life» (ἐν ζωῇ βασιλεύσουσιν) is «death reigned» (ὁ θάνατος ἐβασίλευσεν), which suggests that «will reign in life» can be understood as a vivification<sup>21</sup>.

<sup>21</sup> The texts of Col 2,13 and Eph 2,1,5 – although their authenticity is disputed, especially in the case of Ephesians – support the view of a «vivification» implicit in the expression «will reign in life» in Rom 5,17, given its similar context of antithesis concerning death associated to transgression or sin:

Rm 5,17: «for if, by the transgression of one person, death came to reign [...] they will reign in life (ἐν ζωῇ βασιλεύσουσιν) through the one person Jesus Christ».

Col 2,13: «and even if you were dead in transgression [...] he vivified you (συνεζωοποίησεν) along with him [...]».

Eph 2,5: «being dead in our transgressions, he vivified us (συνεζωοποίησεν) along with Christ».

A similar association between righteousness and life also appears in Rom 5,21 in the expression: «grace also might reign through righteousness for eternal life» (ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, 5,21). Here the specification διὰ δικαιοσύνης that denotes the means by which grace reigns (ἡ χάρις βασιλεύσῃ), must also be understood as linked to the intention expressed (εἰς ζωὴν αἰώνιον): life results from righteousness. Verse 17b suggests that receiving the grace of righteousness appears as a condition or means to reign in life<sup>22</sup>.

This relationship between reception of the gift of righteousness and consequently reigning in life, is in accordance with the implicit logical relationship between righteousness and life concluded from Gal 3,21: if there is vivification, there is righteousness.

The association between righteousness and life appears even clearer and closer in Rom 5,18 in the expression «justification of life» (δικαίωσις ζωῆς). The connection is given there by a genitive that can be interpreted as denoting a result<sup>23</sup>, given the causal relationship inferred in 5,17 between the reception of the gift of righteousness and reigning in life, as well as from the expression in 5,21: [...] διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον<sup>24</sup>; or else as an exegetical genitive<sup>25</sup>: justification that consists in life. The genitive of result has stronger arguments in favor<sup>26</sup>. However, both interpretations are not opposite<sup>27</sup>.

Therefore, the existence of a relationship between righteousness and vivification which is seen implicitly in Gal 3,21 is confirmed by the explicit formulation in Rom 5,17.18.21: justification results in life.

<sup>22</sup> Cf. D. MOO, *Romans*, 350: «[Paul] pictures righteousness as the ‘gateway’ to eternal life».

<sup>23</sup> As for example the genitive in Jn 6,35: [...] ὁ ἄρτος τῆς ζωῆς (cf. Jn 6,33). Cf. C.E.B. CRANFIELD, *Romans I*, 289; D. MOO, *Romans*, 341 n. 126; J. MURRAY, *Romans*, 202; Th.R. SCHREINER, *Romans*, (BECNT 6; Grand Rapids [MI] 1998) 287; C. SPICQ, «δικαίωμα», *Lexique Théologique du Nouveau Testament* (Fribourg 1991) 352.

<sup>24</sup> Cf. R.H. BELL, «Rom 5.18-19 and Universal Salvation», *NTS* 48 (2002) 423: «Paul seems to draw a distinction between justification and life in 5.21».

<sup>25</sup> Cf. M. ZERWICK, *Analysis*, ad Rom 5,18.

<sup>26</sup> The consideration of ζωὴ as a result, also finds support in the consideration of the noun δικαίωσις, where the suffix –σις denotes an action, resulting a binomial action-result: δικαίωσις (action) ζωῆς (result).

<sup>27</sup> Cf. H. SCHLIER, *Romans*, 296.

## 2.2. *Spirit and vivification*

The aspect of vivification also characterizes the Spirit: an obvious characteristic when considering the Spirit<sup>28</sup>, but very important for our study of determining a common element to both justification and the Spirit.

a) *2 Corinthians 3*. We saw previously in 2 Cor 3,7-9 that Paul distinguishes his ministry as a «ministry of the Spirit» and as a «ministry of justice». Those ministries are characterized by a series of antithetical comparisons, mentioned in 3,6, between the «letter» (γράμμα) and the «Spirit» (πνεῦμα). In fact, in 3,6 Paul characterizes the «new disposition» (καινή διαθήκη) of which his is a ministry, associated with the «Spirit» and not with the «letter».

The context suggests that by «letter» Paul means the Jewish Law. Indeed, in 3,7, the «ministry engraved in stone tablets» – a reference to Ex 34,30 – is mentioned.

Do we have to understand this antithetical comparison as an antithesis between the «spirit» of the Law of Moses and its «letter»? The context does not support this idea. Even more, in all the pauline epistolary there is no mention of such distinction. Rather, the context suggests an understanding of «spirit» as the «Spirit of God» or the «Spirit of the Lord». In fact, in 3,3 the «spirit» is mentioned specifically as «Spirit of God» (πνεύματι θεοῦ), and as «living Spirit» (ζῶντος)<sup>29</sup>; and in 3,17 the «spirit» is specified as the «Spirit of the Lord» (τὸ πνεῦμα κυρίου).

Now, what is important for our study, is that while the «letter» is associated with a deadly action or ministry («the letter kills»), in contrast, the «Spirit» is associated with a vivifying action or ministry («the Spirit vivifies»). This characterization of the «Spirit» as vivifying or as «life-giving» (τὸ πνεῦμα ζωοποιεῖ) clearly indicates a relationship between Spirit and vivification.

Therefore, the theme of vivification appears associated not only to righteousness or justice, as deduced from Gal 3 and Rom 5, but it is also associated to the Spirit. Furthermore, it should be noted that in 2 Cor 3, these three themes are present and appear closely connected: Spirit (3,6.8), justice (3,9) and vivification (3,6). If Paul characterizes his ministry as one of «justice» (3,9) and the «Spirit» (3,8), it is because both are linked to a vivification.

<sup>28</sup> Cf. Ez 37,5-14.

<sup>29</sup> A vivifying aspect (ζωοποιεῖ) is given to the Spirit of God in Rom 8,11.

We can conclude therefore, that the relationship between the Spirit and justification must be understood through vivification.

*b) Romans 8.* The Spirit also appears associated to vivification in Rom 8: «the Spirit is life because of righteousness» (τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην, Rom 8,10b). However, this text raises another issue to be discussed: which πνεῦμα is being referred to?

Favoring an anthropological interpretation of τὸ πνεῦμα is an antithetic parallelism in Rom 8,10: τὸ μὲν σῶμα [...] τὸ δὲ πνεῦμα [...]. Such a parallelism favors an anthropological interpretation of both elements (human body/human spirit)<sup>30</sup>. In this case, the meaning of 8,10b would be: «the spirit of those who believe is life, due to righteousness»<sup>31</sup>. The antithesis of 8,10 would be in the sense of: «the carnal self (σῶμα) is dead, and the spiritual self (πνεῦμα) is alive [...]»<sup>32</sup>.

A theological interpretation<sup>33</sup> is based in the statement that it is the Spirit of God (πνεῦμα θεοῦ) that lives in Christians (8,9.11)<sup>34</sup> and that

<sup>30</sup> Cf. 1 Cor 5,3. However in the Pauline epistolary the opposition is between σὰρξ and πνεῦμα; cf. Rom 8,4-6.9.13; Gal 3,3; 5,16-17; 6,8; Col 2,5; cf. E. SCHWEIZER, «πνεῦμα», *TWNT* VI, 425; on the other hand, the binomial σῶμα-πνεῦμα sometimes appears in an expression denoting unity or totality: 1 Cor 7,34: [...] καὶ τῷ σώματι καὶ τῷ πνεύματι; 1 Thess 5,23: [...] καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα; cf. Also Eph 4,4: [...] ἐν σῶμα καὶ ἐν πνεύμα.

<sup>31</sup> The human spirit (πνεῦμα) is considered in this interpretation as designating man under a particular aspect: his will, his intentions, his feelings, his knowledge, his sensibility to the divine Spirit, to the force of divine action (cf. R. BULTMANN, *Theologie*, 207-209 [§ 18,3]; E. KAMLAH, «πνεῦμα», *TBNT* I, 485; K.H. SCHEKLE, *Theologie des Neuen Testaments* [Düsseldorf 1968] I, 146; Gal 6,18).

<sup>32</sup> Wilckens cites from De Wette, paraphrasing such an anthropological interpretation: «When the Spirit of Christ is in you, then you participate in life (v. 6) but only with the spirit, for the body is given to death» (U. WILCKENS, *Der Brief an die Römer*, VI/2, 132 n. 543); cf. Also CorpHerm 1,15: καὶ διὰ τοῦτο παρὰ πάντα τὰ ἐπὶ τῆς γῆς ζῶα διπλοῦς ἐστὶν ὁ ἄνθρωπος, θνητὸς μὲν διὰ τὸ σῶμα, ἀθάνατος δὲ διὰ τὸν οὐσιώδη ἄνθρωπον («and that is why man, unlike all other living creatures upon earth, is twofold. He is mortal by reason of his body; he is immortal by reason of the man of eternal substance»).

<sup>33</sup> Most commentators tend to identify πνεῦμα with the Spirit of God: C.K. BARRETT, *The Epistle to the Romans* (HNTC; New York 1957) 159; B. BYRNE, *Romans* (SP 6; Collegeville [PA] 1996) 185; J.D. G. DUNN, *Romans 1-8* (WBC 38; Dallas [TX] 1988) 431; D. MOO, *Romans*, 492; J. MURRAY, *Romans* (NICNT; Grand Rapids [MI] 1968) 289-290; Th.R. SCHREINER, *Romans*, 415.

<sup>34</sup> Cf. 1 Cor 3,16; 2 Tim 1,14.

drives them (8,14). The Spirit is classified as life (ζωή)<sup>35</sup> in 8,10b, the Spirit of God is given a vivifying power (ζωοποιήσει) in 8,11; furthermore, the «Spirit of life» (τὸ πνεῦμα τῆς ζωῆς) is mentioned in 8,11 and 8,2, which does not refer to the spirit of man. On the contrary, the spirit of man is clearly stated in 8,16 through an unequivocal pronoun: «in our spirit» (τῷ πνεύματι ἡμῶν)<sup>36</sup> and is distinguished from another Spirit (with the article: τὸ πνεῦμα), which is qualified in 8,15 as one of filiation which the Christian «receives»<sup>37</sup>.

This ambivalent situation of a possible anthropological or theological meaning of τὸ πνεῦμα probably lies in the close connection of the Pauline use of τὸ πνεῦμα in a theological and anthropological sense.

Indeed, in Rom 8,9 there is a close relationship between the fact that «the Spirit of God lives in one's self» (πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν) and that of «being in spirit» (ἐν πνεύματι), independently from the fact that the expression ἐν πνεύματι could be considered in an anthropological or theological way. It is because (εἴπερ)<sup>38</sup> the Spirit of God resides in the Christian, that he/she finds himself/herself «within the Spirit» (ἐν πνεύματι): «you are not within the flesh, but within the Spirit, for the Spirit of God lives inside you» (ὁμοίως δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν, Rom 8,9).

If Paul mentions the Christian being in a spiritual level (ἐν πνεύματι), it is because the Spirit resides in him/her<sup>39</sup>. These two conditions are im-

<sup>35</sup> The fact that the affirmation «Spirit is life» (8,10b) depends on the condition «if Christ is in you» (8,10a) could advise against the theological interpretation, since the Spirit of God is life even when Christ had not been in certain people. However, it has to be noted that the complement «in you» (ἐν ὑμῖν), is also valid for the affirmation in 8,10b; i.e., what is being affirmed is that «the Spirit is life [in you]».

<sup>36</sup> Paul generally mentions the spirit of man through a pronoun, thus avoiding confusion (cf. Rom 1,9; 1 Cor 5,4; 14,14; 16,18; 2 Cor 2,13; 7,13; Gal 6,18; Eph 4,23; Phil 4,23; 2 Tim 4,22; Phlm 1,25) or in a clear context (cf. 1 Cor 2,11; 5,3; 7,34; 2 Cor 7,1; Col 2,5; 1 Thess 5,23).

<sup>37</sup> Cf. Gal 4,6. In Rom 5,5 it is stated that the Holy Spirit «has been given» (cf. also 1 Thess 4,8).

<sup>38</sup> Translation of εἴπερ is discussed: if it refers to a condition («it is true that»; vg: *si tamen*) or to a fact («since»; it: *si quidem*); cf. BDF § 454,2. The context favors this last possibility (cf. The use of εἴπερ in Rom 3,30; 8,17; 2 Thess 1,6). Anyway, the difference is not between the logical relationship between being in the Spirit or the Spirit being inside of one's self, but in Paul's attitude toward the Romans (warning or claiming a fact); cf. C.E.B. CRANFIELD, *Romans I*, 388; M.J. LAGRANGE, *Romains*, 197-198.

<sup>39</sup> Cf. E. SCHWEIZER, «πνεῦμα», *TWNT VI*, 431.

possible to separate. If one is referred to, the other one is supposed; this is why it is sometimes difficult to distinguish between an anthropological or a theological meaning concerning πνεῦμα<sup>40</sup>, or that both meanings are encountered in a same phrase, as is the case for Rom 8,9: [...] ἐν πνεύματι [...] πνεῦμα θεοῦ [...]

Once this is clear, we can venture that given the connection between the anthropological and theological meaning of πνεῦμα, the designation of πνεῦμα in Rom 8,10 seems to possess primarily a theological meaning (arguments are stronger in favor of this)<sup>41</sup> as well as an anthropologically associated connotation<sup>42</sup> that allows the establishment of an antithesis with the «body» (σῶμα)<sup>43</sup>.

In conclusion, the meaning of Rom 8,10 would be: «if Christ is in one, the body is dead due to sin, but the Spirit is life<sup>44</sup> because of righteousness»<sup>45</sup>. Indeed, if Christ is within (8,10), then the Spirit that gives life is also within (cf. 8,11).

Once we have determined the πνεῦμα in 8,10 as the Spirit of God, it is clear that a life-giving condition is linked to the Spirit: «the Spirit is life» inside the righteous man (8,10). More precisely: «life» in 8,10 really means «source of life»<sup>46</sup>, related to the «vivification» accomplished through the Spirit in 8,11. Therefore, Spirit and vivification appear closely associated according to Rom 8,10.

<sup>40</sup> For example: Gal 3,3; 5,16-17; 6,8; Rom 8,4-5.13

<sup>41</sup> As Fee points out, if referring to the human spirit, we would expect the expression «the spirit lives» (τὸ πνεῦμα ζῆ/) and not «the spirit is life» (τὸ πνεῦμα ζωή) (G.D. FEE, *God's Empowering Presence. The Holy Spirit in the Letters of Paul* [Peabody, MA, 1994] 551, n. 227).

<sup>42</sup> Although πνεῦμα has a theological meaning in 8,10, there is also an anthropological meaning because there is a participation of *Christians* in the life of Christ resurrected, to the life of the Spirit.

<sup>43</sup> A similar thing can be said about σῶμα: although it primarily has an anthropological significance in 8,10, that is not the only possible meaning: in fact, the body is not dead, but it participates into Christ's death (cf. Rom 6,6). The difficulty of establishing σῶμα and πνεῦμα in Rom 8,10 probably lies in the close connection of the theological and anthropological levels. Paul's expression takes into consideration Christ's situation as well as the Christian's situation.

<sup>44</sup> Scil. «in one» because ἐν ἑμῖν is valid for the initial and the final phrase in 8,10; it is not about a consideration of the Spirit as a life source, taken in its absolute sense; cf. n. 34.

<sup>45</sup> Cf. R. BULTMANN, *Theologie*, 209 (§ 18,3).

<sup>46</sup> Cf. A. VIARD, *Saint Paul: Épître aux Romains* (SB; Paris 1975) 175. If Paul explicitly mentions a «dead body» (σῶμα νεκρόν) in Rom 8,10, we should suppose that life associated to τὸ πνεῦμα is not natural (human), but supernatural (divine), i.e. life of the Spirit.

But there is more: the mention of «because of righteousness» (διὰ δικαιοσύνην) indicates that righteousness causes the Spirit to be the source of life in man. This idea is important. This association between righteousness and resulting life was implicitly present in Gal 3,21 (if there is vivification, there is righteousness) and explicitly in Rom 5,17.18.21 (life results from righteousness).

Therefore, according to Rom 8,10, there is in Christians a life-giving condition due to the Spirit, and righteousness appears as the cause of this condition.

### 2.3. Conclusion

The relationship between justification and the Spirit happens not only by faith but also through vivification. The Pauline justification seems closely associated to a life-giving condition (Rom 5,18) and the presence of vivification constitutes the sign or evidence of justification (Gal 3,21). Further, the Spirit is the source of vivification which is associated to justification (Rom 8,10; 2 Cor 3,6). That is to say: the vivification linked to justification or righteousness appears as the work of the Spirit. Vivification then seems to be the key in determining the relationship between Pauline righteousness/justification and the Spirit.

## 3. Confirmation of the relationship

The consideration of faith, a common element in justification as well as in the reception of the Spirit, supports the conclusion of this paper: the relationship between justification and the Spirit comes through vivification. Indeed, faith associated with justification seems to be also associated with a life-giving situation or vivification.

Due to space constraints<sup>47</sup>, I will consider only the vocabulary of faith in Rom 4,17-22 and in Gal 2,15-21.

### 3.1. Rom 4,17-22

a) *Abraham's faith (Rom 4,17)*. The manner in which Abraham's faith is presented in 4,17b reveals that the object of his faith is the same as the

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<sup>47</sup> For a complete overview see: J.E. AGUILAR, *La justificación y el Espíritu en Pablo* (Europäische Hochschulschriften XXIII/713; Frankfurt 2003), which considers the themes of «blessing» and «promise» too.

source from whom that same faith obtains its reality and strength (4,17b)<sup>48</sup>: his faith was toward «God who vivifies the dead and calls from the non-being to the being». The nature of Abraham's faith appears determined by the nature of the God in whom he believed.

The characterization of God as he who «vivifies dead» (τοῦ ζωοποιούντος τοῦς νεκρούς) should be noted since the vocabulary referring to vivification and death is used many times in the description of faith made in 4,17b-25: the mention of «dead» (νεκρωμένον) and of «death» (νέκρωσις) in 4,19, of «the dead» (νεκρῶν) in 4,24, of «resurrect» (ἐγείραντα) in 4,24 and of «resurrected» (ἠγέρθη) in 4,25.

On the other hand, we should also notice that the vivifying nature of God is mentioned through a present participle (ζωοποιούντος), which does not define a time but a lasting aspect of the action. The vivifying power of God is not limited to a precise action in time but continues on; this allows Paul to relate it with Abraham's faith as well as the faith of Christians.

And in regard to God's characterization as he who «calls things that are not in order for them to become» (4,17b), this has been generally understood in the sense of a *creatio ex nihilo*<sup>49</sup>. Consequently, the mention of vivification as opposing death can be interpreted as referring to God's powers of creation, i.e., in the sense of considering vivification as a new creation. In other words: if God is capable of summoning existence from what was not, the more reason for God to be able to call life once more from where it previously existed<sup>50</sup>.

In conclusion, Abraham's faith appears as a *faith* in the *vivifying* power of God.

*b) Faith accounted as righteousness (Rom 4,22).* The use of the conclusive conjunction διό («that is why») introducing 4,22 indicates that what is mentioned there appears as the conclusion of all that was preceding: the faith described before is that which was accounted as righteousness; it is where faith leads to. Paul goes back to the starting point: Gn 15,6 (Rom 4,3)<sup>51</sup>.

<sup>48</sup> Cf. H. SCHLIER, *Römerbrief*, 132.

<sup>49</sup> Cf. C.E.B. CRANFIELD, *Romans I*, 244.

<sup>50</sup> Cf. B. San 9,1a: «If what was not has come to life, won't what was become again?».

<sup>51</sup> The thought in Rom 4,4-21 appears as a development of the meaning of the two verbs used in Gn 15,6 (Rom 4,3): ἐλογίσθη (Rom 4,4-11); ἐπίστευσεν (Rom 4,5-20) (DUNN, *Romans I-8*, 202); indeed, many consider Rom 4 as a midrash of Gn 15,6; cf. for example P.J. BORGES, *Bread from Heaven* (SNT 10; Leiden 1965) 47-51.



Abraham's faith accounted for righteousness (Rom 4,3), and was a faith independent from works (4,4-8), previous to circumcision (4,9-12), independent from the Law and tied to a promise made to all his descendants (4,13-17a). It was a faith that was supported exclusively by the vivifying power of the promise made by God (4,17b-21).

Consequently, justification through faith can be defined from Rom 4,17-22 as the situation or condition of the person whose total belief in the vivifying power of God results in a vivifying condition for him/her.

But Rom 4,22 does not bring Paul's discourse to a conclusion. Paul's reference to Abraham's faith, which leads to righteousness, constitutes a paradigm for all those «who believe in Him who resurrected Our Lord Jesus Christ from the dead» (4,24). Thus, Paul establishes a similarity between Abraham and the Christians: both cases demonstrate faith in the vivifying power<sup>52</sup> of God.

This similarity is not limited to a belief in God's vivifying power or to his promise of life. The similarity extends to the identity of Abraham's descendants as well: Jesus is Abraham's descendent, as is Isaac<sup>53</sup>. Consequently, Abraham's faith, as well as his righteousness<sup>54</sup>, belong to us.

In conclusion, according to Rom 4,17-22 *faith* through which righteousness is obtained appears associated to *vivification*.

c) *Work of the Spirit?* Even when there is no mention of the Spirit in Rom 4,17-25, we can infer that the source of the vivification which is associated to righteousness through faith, is the Spirit. Indeed, according to Gal 4,29 Isaac's birth seen from the Pauline view is a work of the Spirit: «the [born] according to the Spirit» (τὸν κατὰ πνεῦμα [γεννηθείς]); the promise of vivification made to Abraham by God, is realized by the Spirit.

And in the case of Christians (Rom 4,24), it is understood from Rom 8,10 that due to righteousness the Spirit is present in them as a source of life, and through the Spirit God will give mortal bodies life: «the flesh is dead [...] but the Spirit is alive because of righteousness [...] and [God] will give life to our mortal bodies through means of his Spirit [...]» (Rom 8,10-11).

The fact that in Rom 8,10 there is mention of a «dead body» (σῶμα νεκρόν), along with the presence of the Spirit as source of life by right-

<sup>52</sup> Ἐγείρω is taken as synonym of ζῳοποιέω (cf. Rom 4,17; 8,11; also Jn 5,21; 1 Pt 3,18).

<sup>53</sup> Cf. C.E.B. CRANFIELD, *Romans I*, 251.

<sup>54</sup> Cf. H. SCHLIER, *Römerbrief*, 137.

eousness, favors the similarity of situations between that described in Rom 4,17-22 regarding Abraham<sup>55</sup>, and that of Christians in Rom 8,10-11: if in Rom 4 there is a mention of faith, and in Rom 8 of the Spirit, in both cases we are talking about righteousness, death and vivification.

And if it is true that there is an omission of the Spirit's relationship to the righteousness accredited to Abraham in the account of Genesis, this silence is significant because it reveals a difference between Abraham's case and that of Christians. Indeed, in Abraham's righteousness the Spirit is not mentioned; instead with the Christians the presence of the Spirit is *manifested*.

In fact, Paul does not only mention the reception of the Spirit as a parallel to righteousness (Gal 3,2.5). The presence of the Spirit in a manner other than a manifestation in visible signs (cf. Gal 3,5; 1 Cor 12,7) can be perceived in the adoptive filiation of Christians when they claim «*Abba, Father!*» (Gal 4,6; Rm 8,15), in their recognizing Christ as their Lord (1 Cor 12,3), and in their workings with love, happiness and peace (Gal 5,22), although this manifestation is only partial (cf. Rom 8,19; Col 3,3-4) because the Spirit has been given only as a pledge (2 Cor 1,22; 5,5).

Then, if vivification associated to righteousness by faith appears as the work of the Spirit, its role is hidden in Abraham and manifested (partially) in Christians. It is only until the appearance of Jesus, the promised descendant of Abraham (Gal 3,16), that the Spirit is manifested in a closer association with Christ making man a participant in his divine life. In fact, the uniqueness of the neo-testamentary pneumatology resides in this.

### 3.2. *Gal 2,16-21*

That faith associated with justification appears linked with a life-giving situation can also be seen in Gal 2. In fact, after Paul introduces the discussion on justification by faith in Gal 2,15-18, he refers to life in 2,19-20 and returns to the theme of justification in 2,21. Mentioning life in the midst of a discourse on justification seems rather odd. On the other hand, the reference to life doesn't appear to be a secondary idea since the vocabulary of life appears 5x in 2,19-20.

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<sup>55</sup> Although in Rom 4,19 the mention of *νεκρωμένον* in reference to Abraham looks to represent his incapacity to procreate, its use is due to God's characterization as *τοῦ ζῳοποιούντος τοὺς νεκροὺς* (4,17b). The idea is a contraposition of a life and death situation.

This situation is made clearer when we consider the fact that Pauline justification is linked with life (cf. Gal 3,21). The reference to life in 2,19-20 cannot be considered a *digressio* or a strange element in the argumentation; it must be viewed as an essential component of the discourse on justification in Gal 2,15-21.

Now, what we want to point out here is that the life mentioned in 2,19-20 refers to a life which is lived «in faith». That is to say, life and faith are closely related. The faith by which justification is obtained (Gal 2,16), is a faith related to a condition of life (Gal 2,20).

### 3.3. *Conclusion*

Faith accounted for as righteousness is a faith in the vivifying power of God (Rom 4). Faith by which justification is obtained, is also a faith in which a life situation takes place (Gal 2). This means that not only are justice and the Spirit closely associated to vivification, as I have concluded in section II, but the faith upon which both are obtained, appears also to be associated to vivification.

## 4. **Limits to the relationship**

The existence of a close relationship between justification and the Spirit through vivification has been deduced from the study of various Pauline texts. We will now define more precisely the limits of this relationship.

The relationship between justification and vivification appears to be reciprocal: justification implies a vivification (Rom 5,17-21) and the presence of vivification implies justification (Gal 3,21). There is an unbreakable bond – one cannot exist without the other. And given that the Spirit is by definition «life giving», we can say therefore that justification and the Spirit appear as *correlative* elements: the presence of one implies the other.

However, there is the possibility of one being explicit and the other implicit. In fact: in Gal 2,15-21 justification is mentioned but not the Spirit; in Gal 3,1-5 the Spirit is mentioned but not justification; in Rom 4-5 justification is mentioned but not the Spirit.

However, although there is a close and unbreakable bond between justification and the Spirit, we cannot conclude that they are identical. Indeed, the Spirit is more than justification because apart from giving divine filiation to those who believe, it guides them, reveals to them God's mysteries, intercedes for them, and enables the gifts of prophecy, tongues, etc. Even more, the Spirit *precedes* justification itself because faith appears already

aroused by the Spirit (cf. 1 Cor 12,3: «Nobody can say: “Jesus is Lord!”, except by the holy Spirit»)<sup>56</sup>. Faith in Christ, from which justification is derived (Gal 2,16), is aroused by the Spirit.

Besides, if we consider that the distinctive mark of justification is vivification (Gal 3,21), the Spirit not only carries such vivification but gives divine life by turning those who believe into children of God (Gal 4,6-7; Rom 8,15), something which was not contemplated in Abraham's justification.

Therefore, the association of justification and reception of the Spirit cannot be understood as an identity between both. A confirmation of this is the fact that justification does not appear expressed in terms of a partial realization, as in the case of reception of «the first fruits of the Spirit» (τὴν ἀπαρχὴν τοῦ πνεύματος, Rom 8,23) or of «the pledge of the Spirit» (τὸν ἄρραβῶνα τοῦ πνεύματος, 2 Cor 1,22; 5,5), but as fully realized (cf. Rom 3,24; 5,1.9; 8,30; 1 Cor 6,11).

Although justification of those who believe can be considered accomplished<sup>57</sup>, the vivification done by the Spirit is temporarily partial, because it awaits future fulfillment when those justified will reign in eternal life (Rom 5,17.21) and the vivification of the mortal body will be realized (Rom 8,11; cf. Phil 3,11).

<sup>56</sup> The confession of faith is closely linked to faith itself (cf. Rom 10,9).

<sup>57</sup> Some authors (for example: C. HAUFE, *Die sittliche Rechtfertigungslehre des Paulus* [Halle 1957] 64; H. HOFER, *Die Rechtfertigungsverkündigung des Paulus nach neuerer Forschung*. 37 Thesen [Gütersloh 1940] 54-56; J. JEREMIAS, «Paul and James», *ExpTim* 66 [1954/5] 369) support the idea of two justifications, one already actualized and one to be realized in the future. However, a close look at the texts that apparently favor this hypothesis, show just the contrary. So for example, in Rom 5,19 *κατασταθήσονται* should be considered not in the temporal sense but in the logical sense (M. ZERWICK, *Analysis*, ad Rom 5,18); in Gal 2,16 the future *δικαιωθήσεται* is found in a negative phrase; in Gal 5,5 the genitive in the expression *ἐλπὶς δικαιοσύνης* («hope for righteousness») should be considered subjective: «what justice awaits» or «the deeds awaited by righteousness» (cf. the genitives in Eph 1,18: *ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ* «the hope of his call» [the call that concerns a hope]; Col 1,23: *τῆς ἐλπίδος τοῦ εὐαγγελίου* «the hope of the Gospel» [the hope that derives from the Gospel]).

Among the authors that oppose the idea of a double justification: K.P. DONFRIED, «Justification and Last Judgement in Paul», *ZNW* 67 (1976) 95; K. KERTELGE, *Rechtfertigung bei Paulus*. Studien zur Struktur und zum Bedeutungsgehalt des paulinischen Rechtfertigungsbegriffs (NTAbh 3; Munster 1972) 151; P. STUHLMACHER, *Gerechtigkeit Gottes bei Paulus* (FRLANT 87; Göttingen 1966) 228.

## 5. Conclusions

An analysis of Paul's writings confirms the existence of a close relationship between justification and the Spirit in that Pauline justification is associated to vivification, which is the work of the Spirit.

The relationship between justification and vivification, is seen as reciprocal because justification implies the existence of vivification (Rom 5) and the presence of vivification implies justification (Gal 3,21). It is an unbreakable relationship in which one could not exist without the other.

Therefore, justification and the Spirit appear as correlative elements: the presence of one implies the presence of the other, being one explicit and the other implicit. However, the relationship between justification and the Spirit cannot be understood as an identity.

Consequently, given the vivifying aspect of the Pauline justification (Gal 3,21), a study of justification should refer as well to the reception of the Spirit. If this is not done there is a risk of having an incomplete view of the issue.

### Summary

Some Pauline texts suggest the existence of a relationship between justification and the gift of the Spirit. This research studies this possible relationship by verifying its existence and determining its nature. The relationship is explained through vivification: the Pauline justification appears associated to a life-giving condition, and such vivifying action is the work of the Spirit. Both, justification and the Spirit appear as correlative elements: the presence of one implies the presence of the other. However, the relationship between justification and the Spirit cannot be understood as an identity between both. Given the vivifying aspect of the Pauline justification, a study of justification should also refer to the Spirit.