

valid and relevant for today, that even with some post-resurrection changes naturally enacted by Yeshua's work, and with some commandments unable to be followed because of changes in technology or economy—that what **we will really be able to understand** are the beginning, formation actions in God's plan of salvation history, returning humanity to what was lost at the Fall.

5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God. 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Messiah, he does not belong to Him.

8:5 In vs. 5-9 the Apostle Paul will discuss what a new life in Messiah Yeshua, guided and molded by the Holy Spirit, is all about, and he will contrast it to an old life guided by sin. There are two spheres of human existence witnessed: (1) flesh and sin and death, or (2) the Spirit and life. Readers should be reminded here of Yeshua's word, "So every good tree bears good fruit, but the bad tree bears bad fruit" (Matthew 7:17). Paul himself previously spoke of the conflict present with works of the flesh, in Galatians 5:19-21:

"Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God."

Paul asserts in v. 5, "For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit" (RSV). The two conditions identified are *kata sarka* (κατὰ σάρκα) or "according to the flesh," and *kata pneuma* (κατὰ πνεῦμα) or "according to the Spirit," with various versions adding "live(s)" to their English rendering, but not unjustifiably so. As the Moffat New Testament paraphrases v. 5, "For those who follow the flesh have their interests in the flesh, and those who follow the Spirit have their interests in the Spirit."

Obviously, men and women, who have been redeemed via the power of gospel, are to be manifesting critical, Spirit-induced qualities such as Paul's fruit of the Spirit in Galatians 5:22-23.⁴⁵ The critical issue to be considered, with the assertion of 7:14 preceding, "For we know that the Law is spiritual," is whether or not living according to the Spirit truly does include conformity to God's Torah (v. 7).

While the distinct work and transformation of the Holy Spirit upon the human person is something within the realm of responsibility to God, there is a danger to think that because born again Believers are to be found in Messiah, that obedience to our Heavenly Father is an entirely passive action. In Paul's teaching about how Believers are people of the Spirit, while the Lord surely has to be there via His Spirit to change them from within, Believers themselves do have a responsibility to please God and be subject to His Instruction.

8:6 Paul acknowledges how "The mind controlled by the sinful nature is death, but the mind controlled by the Spirit is life and peace" (TNIV). The term in view is *phronēma* (φρόνημα), "**the faculty**

⁴⁵ "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law" (Galatians 5:22-23).

of fixing one's mind on someth., way of thinking, mind(-set)" (BDAG),⁴⁶ or perhaps also "thought, purpose, will" (LS).⁴⁷ Those whose attention is set on the flesh or sinful nature, exist in a realm of conflict and removal from their Creator. Paul would observe in 1 Corinthians 3:3, for example, "for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?" (ESV). One the great tragedies of the human story is witnessed in Genesis 6:5, immediately prior to the Flood: "Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually."

8:7-8 A new life in the Lord should be most notably marked by the redeemed not only being repelled by old ways of the flesh, but an old unregenerate mind that is opposed to God's Torah: "For the mind controlled by the old nature is hostile to God, because it does not submit itself to God's Torah—indeed, it cannot" (v. 7, CJB). Paul says, *tō gar nomō tou Theou ouch hupotassetai* (τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται), "for~to the law - of God it is not subject" (Brown and Comfort).⁴⁸ Sinners who are found to exist within the realm of flesh and death cannot find themselves in submission to God's Torah or Law, because they are slaves to sin (6:6, 17, 19-20). In fact, **God's Torah is offensive to most people in their natural, fleshly state**, because it shows them their fallenness, their errors, and it details penalties and condemnation to be issued upon the unrepentant. Yet, for those who exist in the realm of the Spirit, God's Torah shows a standard of holiness, to which ultimately His Spirit can direct people, and inwardly transform hearts and minds toward. Calvin would astutely observe,

"In the law God shows us what is pleasing to Him. Those, therefore, who wish to examine properly how far they agree with God, test all their purposes and practices by this standard...[O]nly righteousness pleases God, and only by the law, in which He has faithfully tested what He approves or disapproves, can we form a right judgment of our works."⁴⁹

With the Spirit transforming the hearts and minds of God's redeemed children, the status of a mind which "does not submit to God's law" (NIV) is to certainly be reversed. Our Heavenly Father wants His own to obey Him, having said, "Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, that it may be well with them and with their sons forever!" (Deuteronomy 5:29). Hegg properly concludes for v. 7, "It is evident from this that one mark of [a] life lead [sic] by the Spirit is submission to God's Torah. Far from being abolished as that which is contrary to God's ways, Paul upholds the Torah as the very litmus test for the life lead [sic] by the Spirit."⁵⁰

Paul states how "those who are in the flesh cannot please God" (v. 8), and it should be clear how those who live in the realm of the Spirit, who are submissive to His Instruction, are those who are pleasing, or at least striving, to please God. Fallen mortal flesh does not want to instinctively obey God, because an unregenerate person continually falls prey to the spiritual law of sin and death (v. 2b), whereby barriers are built up between a man or woman and the Creator. The law of the Spirit of life (v. 2a), when active in someone's life, brings redemption, restored communion, and is naturally demonstrated by obedience to God's Torah. The question being posed today, especially with a growing and ever-expanding Messianic movement, is whether people are going to submit to the will of the Holy Spirit and obey God's commandments—or reject the work of the Spirit in their lives and fall prey to the various temptations to disobey.

8:9 Much confidence for the Romans themselves, who would have originally had this communicated to them, is expressed by Paul: "But you, you do not identify with your old nature but with the Spirit—provided the Spirit of God is living inside you, for anyone who doesn't have the Spirit

⁴⁶ BDAG, 1066.

⁴⁷ LS, 872.

⁴⁸ Brown and Comfort, 551.

⁴⁹ Calvin, pp 162-163.

⁵⁰ Hegg, *Romans 1-8*, 204.

of the Messiah doesn't belong to him" (CJB). The Holy Spirit resident inside, of born again Believers, is not only going to reverse the condition of condemnation and guilt experienced by sinners (v. 1), but is going to compel Believers to walk according to the Instruction of God (v. 4).

It is important to note the flexibility witnessed by Paul, as he describes the Holy Spirit in terms of both "the Spirit of God" (*pneuma Theou*, πνεῦμα θεοῦ) and "the Spirit of Messiah" (*pneuma Christou*, πνεῦμα Χριστοῦ). This should enable readers to easily see that Yeshua is indeed being treated as God. Dunn, who is among those examiners who holds to a rather low Christology, still must surprisingly observe in his commentary,

"The astonishing nature of this identification made between a not-long-ago-crucified Galilean and the creative, revelatory, and redemptive power of God should not go unmarked (cf. Ign. *Eph.* 15.3).⁵¹ What it means for Christian theology is that Christ was seen from these very early days as so much an embodiment of this divine power that he had to become himself a factor in their understanding of God, resulting in a redefinition of the one God of Jewish faith...What it means for Christian spirituality is that Christ and Spirit are perceived in experience as one—Christ known only in and through the Spirit, the Spirit known only as (the Spirit of) Christ."⁵²

"The Spirit of God," which is to be genuinely regarded as God and/or God's special presence, has here become synonymous with "the Spirit of Messiah."

10 If Messiah is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. 11 But if the Spirit of Him who raised Yeshua from the dead dwells in you, He who raised Messiah Yeshua from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

8:10 Paul's discussion will shift in vs. 10-11, 14-25, to describing some of the future things which await the redeemed. He says, "But if Messiah is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness" (TLV). Here, Paul's claim *sōma nekron dia hamartian* (σῶμα νεκρὸν διὰ ἁμαρτίαν), is to be correctly viewed as "your bodily self" (Montgomery New Testament), and not "your sinful nature" (Phillips New Testament). What is in view is, "the body is a dead thing owing to Adam's sin" (Moffat New Testament), in that the human body is subject to the processes of physical death as a consequence of the Fall (5:12). Yet, the essential human person or spirit may be regarded as alive, and restored to fellowship with the Creator God, because of the righteousness provided by salvation in Yeshua. Paul's remark in v. 10 may be paralleled by his statement in 2 Corinthians 4:16: "Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day."

A significant misunderstanding among many contemporary Christians can ensue, when intangible things of the human spirit or consciousness, may be thought to nullify, or at least downplay, God's salvation-historical intention to redeem the entire human person in the eschaton. Even with the human body destined to experience an eventual termination of life functions, the future resurrection of the dead (i.e., Daniel 12:2) serves as assurance that God is not at all finished with one's mortal remains. This is the thrust of what is communicated in Hebrews 9:28: "so Messiah also, having been offered once

⁵¹ "There is nothing which is hid from the Lord, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples, and He may be in us as God. Let Christ speak in us, even as He did in Paul. Let the Holy Spirit teach us to speak the things of Christ in like manner as He did" (*Ignatius to the Ephesians* 15:3; [BibleWorks 9.0: Ante-Nicene Fathers](#)).

⁵² Dunn, 38a:430.

to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.” Keener concurs,

“Some ancient thinkers advocated that concern for bodily things tied the soul down to mortality, but mediation on heavenly matters prepared the soul for its life after separation from the body. Paul may borrow such language, but for him it is not the mind itself (cf. Rom 8:5-7) but God’s Spirit that is the agent of life, and the hope is not disembodiment but finally bodily resurrection.”⁵³

8:11 The Spirit of God is the power which is stated to be that which raised Yeshua the Messiah from the dead, and is the same power which will raise the redeemed from the dead at the commencement of the eschaton: “And if the Spirit of the One who raised Yeshua from the dead is living in you, then the One who raised the Messiah Yeshua from the dead will also give life to your mortal bodies through his Spirit living in you” (CJB). The next major event to occur, in salvation history, is the resurrection of the righteous dead (6:5; 1 Corinthians 6:14; 15:35-55; 2 Corinthians 4:14; Philippians 3:21), and with it the commencement of the Messianic Age. What is so dynamic about this, is that the Spirit of God *is present now* in the lives of the redeemed, accessible and able to offer redeemed men and women the power to live properly on Earth, in conformity to God’s Instruction!⁵⁴

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—13 for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.

8:12 Because of the guarantee of the future resurrection, the arrival of the eschaton, and the company of all redeemed being welcomed into the Messianic Kingdom, Paul describes how, “So then, my dear family, we are in debt—but not to human flesh, to live our life in that way” (Kingdom New Testament). The noun used to describe this condition is *opheiletēs* (ὀφειλέτης), which can mean both “**one who is in debt in a monetary sense, debtor,**” or “**one who is under obligation in a moral or social sense, one under obligation, one liable for**” (BDAG).⁵⁵ The RSV/NRSV/ESV renders *opheiletai* (ὀφειλέται) literally as “debtors” in v. 12. *Opheiletēs* is often used in the Apostolic Scriptures to describe unredeemed sinners in a condition of debt and condemnation to God, needing to be remitted (Matthew 6:2; cf. Galatians 5:2). The debt that Believers have, communicated by vs. 12-13 here—is actually a debt that is no debt—because it is accomplished by the work of the Holy Spirit upon a redeemed heart and mind, and not within a person trying to accomplish some action via a work of fallen mortal flesh.

Elsewhere in Paul’s letter, employing the related verb *opheilō* (ὀφείλω), he says, “Owe [*opheilō*] nothing to anyone except to love one another” (13:8). A related usage of the verb *opheilō* appears in the works of Philo, where he speaks of the person who has been greatly blessed by God in life, and who is “bound to requite [*opheilō*] God, who has been the pilot of his voyage, who has bestowed upon him untroubled salvation and unalloyed benefits, and, in short, all sorts of blessings unmingled with any evil, with hymns, and songs, and prayers, and also with sacrifices, and all other imaginable tokens of gratitude in a holy manner; all which things taken together have received the one comprehensive name of praise” (*Special Laws* 1.224).⁵⁶ In a similar manner, Paul specifies that a life of Spirit-led obedience is what Believers are actually indebted to.

⁵³ Keener, pp 101-102.

⁵⁴ For a further discussion on issues such as the state of the dead in the intermediate period prior to the resurrection, consult the author’s publication *To Be Absent From the Body*.

⁵⁵ BDAG, 742.

⁵⁶ *The Works of Philo: Complete and Unabridged*, 55.

8:13 The responsibility upon the redeemed is for them to make sure that they indeed find themselves in the realm of the Spirit: “For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live” (NIV). The Holy Spirit is present within redeemed men and women, so that *tas praxeis tou sōmatos* (τὰς πράξεις τοῦ σώματος), “the practices of the body” (CJB), any sinful habits or customs, might be eliminated. Paul’s thought in v. 13 might be repeated, in different terminology, in Colossians 2:11: “in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Messiah.” And not to be overlooked, is how Paul might actually be echoing what is stated by Deuteronomy 30:15, 19: “See, I have set before you today life and prosperity, and death and adversity...I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants.”

14 For all who are being led by the Spirit of God, these are sons of God. 15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, “Abba! Father!” 16 The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Messiah, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

8:14 The life of a transformed Believer is a significant one: “For all who are led by the Spirit of God are children of God” (NRSV). To be a son or daughter of God, means to be a person who relies on the presence of His Spirit and benefits from the Holy Spirit, something definitely witnessed in the Tanach (Isaiah 32:15-17; 44:1-8), as the Holy Spirit provides redemption (Ezekiel 36:24-38). As the Psalmist asks, “Where can I go from Your Spirit? Or where can I flee from Your presence?” (Psalm 139:7). In many ways, the redeemed in Yeshua being children of God may be certainly compared to the godly priesthood of which all Believers are a part (1 Peter 2:9).

8:15 While v. 14 definitely describes the presence of the Holy Spirit, what is intended by v. 15 following? Paul says, “For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father’” (NKJV). In the NKJV and ESV, “Spirit of adoption” (*pneuma huiōthesias*, πνεῦμα υἱοθεσίας) is taken to be the Holy Spirit, where other versions will have the improper, “a spirit of adoption” (NASU, RSV/NRSV), to parallel the “spirit of slavery” from which the redeemed have obviously been freed. If “spirit” is taken in v. 15 to be more a condition of people in either bondage or redemption, then it is still true that the Holy Spirit must be present to be the Agent of such redemption, delivering men and women into a life condition of adoption.

It has been frequently observed that in Paul writing to people in Rome, how adoption was widely a Greco-Roman legal practice. But, having a condition of membership within the community of God, is the status that Israel possesses in the Tanach (Deuteronomy 14:1; Hosea 11:1). What also has to be recognized, however, especially in light of what Paul will be describing regarding the status of Planet Earth and Creation, is that the “adoption” in view, not only involves inclusion within God’s company of redeemed—but also the entry into God’s ultimate purposes for redeemed humanity, and all of the inheritance that He as Heavenly Father has prepared for His sons and daughters to receive. *EDB* appropriately summarizes,

“Paul declares that believers are delivered from slavery and become children (‘sons’) of God by being incorporated into Christ, God’s son, through the work of the Holy Spirit (Gal. 3:26; Rom. 8:14-16). The children of God are delivered from slavery to sin and death (Rom. 6), the law’s condemnation and the flesh (7:4-8:14), and elemental spirits (Gal. 4:8-9). The Spirit enables them to acknowledge their adoption through the cry, ‘Abba! Father!’ (Rom. 8:14-15; Gal. 4:5-6). But the

adoption is not complete until the full revelation of God's new creation. In the present suffering they await their final glorious bodily adoption as joint heirs with Christ, 'the firstborn within a large family,' into whose image they are being transformed (Rom. 8:18-29; Gal. 6:15; cf. 2 Cor. 5:17). Rev. 21:7 uses the adoption formula to make a related point: "Those who conquer will inherit these things, and I will be their God and they will be my children."

"The incorporation of the Gentiles into the heritage of Israel, now manifested in the redemption of Christ, is God's work of adoption (Eph. 1:5ff; cf. 2:11-12). Likewise, Hosea's adoption formulas are used to connote God's inclusion of the Gentiles into his final work of mercy revealed in Christ (Rom. 9:25; 1 Pet. 2:10)."⁵⁷

Knowing that redeemed men and women in Messiah have been provided adoption into God's company, Paul says that they are to be able to cry out "Abba! Father!" (cf. Galatians 4:6). Paul uses the Greek transliteration (*Abba*, Ἀββᾶ) of an Aramaic term (*Abba*, אבא), which many people have thought as something akin to "Daddy," but this has been challenged by scholars.⁵⁸ What is far more probable is that "Abba" is intended to be a term of intimacy or closeness, which one would not normally, and especially not formally, tend to address God with. Yet, "Abba" is a term used by Yeshua to address His Heavenly Father in the Garden of Gethsemane (Mark 14:35), in frankly praying about the suffering He was about to endure—and this is certainly the level of intimacy and openness that those who are to be found in Messiah are to have with the Heavenly Father as well.

Also to not be overlooked is how Yeshua taught, "Truly, truly, I say to you, everyone who commits sin is the slave of sin" (John 8:34), and in being delivered from a spirit of slavery, the redeemed with the Holy Spirit are to be committed to a new life of holiness and godliness. It could be that with "a spirit of slavery" (*pneuma douleias*, πνεῦμα δουλείας) being mentioned, that various themes of the Exodus are being played on to some degree⁵⁹—especially as saved men and women are being led by the Lord into their new destiny and purpose of adoption (cf. Exodus 13:21; Nehemiah 9:12; Psalm 78:14).

8:16-17 Being able to have an intimacy with God the Father, like Yeshua the Messiah—to the point of calling Him "Abba"—is quite serious: "The Spirit himself endorses our inward conviction that we really are the children of God" (v. 16, Phillips New Testament). Yet it has to be observed, that entry into everything that the Father intends is not necessarily easy. Paul acknowledges, "Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory" (v. 17, NIV). It is the Father's intention that the redeemed in Messiah get to rule with Messiah in the Messianic Age, but ultimate arrival at the Messianic Age will only come through difficulty.

Israel's promised inheritance was the Land the Canaan (Genesis 15:7; Numbers 34:2; Deuteronomy 1:7-8, 38; Joshua 23:4; Psalm 78:55). Israel itself is later acknowledged to be God's inheritance (Isaiah 19:25; Jeremiah 10:16; 16:18; 51:19), with God actually being Israel's inheritance (Ezekiel 44:28). How might this affect later statements, especially appearing in chs. 9-11, which deal with Jewish *and* non-Jewish Believers in the Kingdom of God, and ecclesiology? While the Promised Land is something that is only intended for the Twelve Tribes of Israel proper, with few exceptions in the eschaton (cf. Ezekiel 47:22), an inheritance for all of God's people within an enlarged Kingdom realm of Israel (Amos 9:11-12; Acts 15:15-18) is something to be expected. Dunn's observations come close to this:

"Central to Jewish self-understanding was the conviction that Israel was the Lord's inheritance, the people chosen out of all the nations of the earth to be his own (Deut 32:9). Integral to that national

⁵⁷ Laurie J. Braaten, "Adoption," in *EDB*, 22.

⁵⁸ Cf. Moo, 503 fn#35; John Ashton, "Abba," in *ABD*, 1:7-8; Robert L. Mowery, "Abba," in *EDB*, pp 2-3.

⁵⁹ Cf. Nanos, in *Jewish Annotated New Testament*, 269.

faith was the conviction that God had given Israel the inheritance of...the promised land. It is this axiom which Paul evokes and refers to the new Christian movement as a whole, Gentiles as well as Jews. *They* are the heirs of God; Israel's special relationship with God has been extended to all in Christ. And the promise of the land has been transformed into the promise of the *kingdom*.”⁶⁰

Not enough contemporary Christian examiners see the establishment of the modern State of Israel, and the restoration of the descendants of Abraham, Isaac, and Jacob back to their homeland, as having anything to really do with God's plan—and instead focus their attention more on the Kingdom of God in general. Today's Messianic community, in rightly affirming that the Land of Israel is the inheritance of those descendants in perpetuity, does need to consciously balance this with how the inheritance of God's people—including the redeemed from the nations—is also witnessed throughout Scripture (cf. Numbers 26:55; Psalm 25:13; Isaiah 60:21; Matthew 5:5; Galatians 3:29; 4:7). With much more still to come in salvation history, the presence of the Holy Spirit, residing inside of redeemed men and women of God, is to be regarded as the initial guarantee of the full inheritance (2 Corinthians 1:22; 5:5; Ephesians 1:14).

18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. 19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God. 20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope 21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

8:18 The Apostle Paul tells his Roman audience, “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (NIV). He makes reference to *ta pathēmata tou nun kairou* (τὰ παθήματα τοῦ νῦν καιροῦ), “the sufferings of the present time,” which should rightly be viewed as some of the difficulties that Paul and his company had to endure in their ministry service. As Paul observed in 2 Corinthians 4:17, “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.” Also to be certain, though, is how the complete arrival of the Messianic Age, will be preceded by extreme difficulty for God's people. Yeshua Himself taught,

“Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. Be glad in that day and leap *for joy*, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets” (Luke 6:22-23).

As it would be stated in 2 *Baruch* 15:7-8 in the Pseudepigrapha, “And with regard to the righteous ones, those whom you said the world has come on their account, yes, also that which is coming is on their account. For this world is to them a struggle and an effort with much trouble. And that accordingly which will come, a crown with great glory.”⁶¹ The future realities of the resurrection (1 Thessalonians 4:13-18), the Messianic Kingdom (Isaiah 11:5-9; 35:1-2, 5-7; 65:20, 25; Amos 9:13), and later the New Heavens and Earth (Revelation 21:1-22:5), will be preceded by hardship to be experienced by God's people.

8:19 The adoption to which Paul has just referred (v. 15), involves much more than just the inclusion of redeemed men and women into the people of God. As he states it, “For the creation waits with eager longing for the revealing of the children of God” (NRSV). The term *apokaradokia* (ἀποκαραδοκία) can fully mean, “to watch with head erect or outstretched, to direct attention to

⁶⁰ Dunn, 38a:462-463.

⁶¹ Klijn, “2 (Syriac Apocalypse of) Baruch,” in *The Old Testament Pseudepigrapha*, Vol 1, 626.