

INAUGURATED GLORIFICATION: REVISITING ROMANS 8:30

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I. INTRODUCTION

It has long perplexed interpreters of Paul that the apostle tacks on a final aorist verb to the so-called “golden chain” of salvation in Rom 8:30: “And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified *he also glorified*.”¹ How could Paul say that believers are glorified, just as they are already foreknown, predestined, called, and justified? Such apparent audacity on the part of the apostle led James Denney a century ago to call this “the most daring anticipation of faith that even the New Testament contains.”²

Most scholars accordingly suggest that Paul links “glorified” so closely with the other four verbs to drive home the sheer certainty of what is yet to happen in the future.³ According to Nygren, “it is abundantly clear” that glorification in Rom 8:30 cannot refer to a present reality.⁴ Schreiner pointedly states, “The glorification posited here does not begin in this life.”⁵ Thus it is certainty as to the future, not reality as to the present, that is meant by ἐδόξασεν.⁶ Some scholars communicate

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¹ Scripture quotations are from the ESV.

² James Denney, “St. Paul’s Epistle to the Romans,” in *The Expositor’s Greek Testament, Volume 2* (ed. W. Robertson Nicoll; repr., Grand Rapids: Eerdmans, 1970) 652.

³ What Wallace categorizes as the “proleptic” or “future” aorist (Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids: Zondervan, 1996] 563–64). Wallace admits that “this usage is not at all common” (p. 563), and every example brought forward strikes me as a confusion of categories—the example texts he cites are instances of inaugurated eschatology, thus fully meriting the aorist tense, and not “a ‘rhetorical transfer’ of a future event *as though* it were past” (p. 564; emphasis added). The question of verbal aspect theory does not seriously affect our present concern, since the first few verbs in the list of Rom 8:29–30—foreknew and predestined—are past actions by the very meaning of the verb. Given the way Paul then deliberately in v. 30 links calling, justification, and glorification with foreknowledge and predestination in v. 29, putting all five verbs in the same tense, the relevance of verbal aspect theory is effectively neutralized to the present investigation. The immediate context, moreover, confirms that Paul is concerned with what God has already done for and in believers.

⁴ Anders Nygren, *Commentary on Romans* (trans. Carl C. Rasmussen; Philadelphia: Muhlenberg, 1949) 342. Nygren goes on to say, however, that one must understand glorification in Rom 8:30 in accord with the overlap of the ages, the new age having been inaugurated with the resurrection of Christ (pp. 343–44).

⁵ Thomas R. Schreiner, *Romans* (BECNT; Grand Rapids: Baker, Eerdmans, 1998) 454; similarly idem, *Paul, Apostle of God’s Glory in Christ: A Pauline Theology* (Downers Grove: InterVarsity, 2001) 277.

⁶ So also John Calvin, *Institutes of the Christian Religion* (ed. John T. McNeill; Louisville: Westminster John Knox, 1960) 3.14.21; 3.24.1; idem, *Commentaries on the Epistle of Paul the Apostle to the Romans* (repr., Grand Rapids: Baker, 2003) 320; Jonathan Edwards, *The Works of Jonathan Edwards, Volume 9: A History*

this by speaking of glorification here as achieved from the divine or eternal perspective, though still future from ours.⁷ Others, especially among German scholarship, appeal to Christian baptism as the reason Paul can speak of glorification as an accomplished reality along with the other saving benefits.⁸ Yet another interpreta-

of the Work of Redemption (ed. John F. Wilson; New Haven: Yale University Press, 1989) 121; Handley C. G. Moule, *The Epistle to the Romans* (London: Pickering & Inglis, 1896) 238–39; John Murray, *Redemption: Accomplished and Applied* (Grand Rapids: Eerdmans, 1955) 174–81; idem, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1968) 320–21; Otto Michel, *Der Brief an die Römer* (4th ed.; KEK; Göttingen: Vandenhoeck & Ruprecht, 1966) 278; Everett F. Harrison, *Romans* (EBC 10; Grand Rapids: Zondervan, 1976) 98; Otto Kuss, *Der Römerbrief: Übersetzt und Erklärt* (Regensburg: Friedrich Pustet, 1978) 647; J. Christiaan Bekker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980) 283, 365–66; William Hendriksen, *Exposition of Paul's Epistle to the Romans, Volume 1: Romans 1–8* (Grand Rapids: Baker, 1980) 285 (Hendriksen does allow for the possibility that “perhaps” there is a sense here in which future glory has begun in the here and now); Donald Guthrie, *New Testament Theology* (Downers Grove: InterVarsity, 1981) 623; Dieter Zeller, *Der Brief an die Römer* (RNT; Regensburg: Friedrich Pustet, 1985) 165; John Paul Heil, *Romans: Paul's Letter of Hope* (AnBib 112; Rome: Biblical Institute, 1987) 56–57; R. David Kaylor, *Paul's Covenant Community: Jew and Gentile in Romans* (Atlanta: John Knox, 1988) 158; Leon Morris, *The Epistle to the Romans* (PNTC; Grand Rapids: Eerdmans, 1988) 333–34; Judith M. Gundry Volf, *Paul and Perseverance: Staying In and Falling Away* (Tübingen: Mohr, 1990) 11–13; Jan Lambrecht, *The Wretched “I” and Its Liberation: Paul in Romans 7 and 8* (Louvain Theological and Pastoral Monographs 14; Louvain: Peeters, 1992) 109; James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background in the Pauline Corpus* (WUNT 2/48; Tübingen: Mohr Siebeck, 1992) 245–46; Peter Stuhlmacher, *Paul's Letter to the Romans: A Commentary* (Louisville: Westminster John Knox, 1994) 137; Geerhardus Vos, *The Pauline Eschatology* (repr., Phillipsburg, NJ: Presbyterian & Reformed, 1994) 313; Samuel Bénétreau, *L'Épître de Paul aux Romains* (2 vols.; Vaux-sur-seine: Edific, 1996) 1:245–46 (though Bénétreau does acknowledge [albeit vaguely] that “l'apôtre atteste aussi une certaine présence de la gloire dans la vie présente des chrétiens” [245]); Mark A. Seifrid, *Christ, Our Righteousness: Paul's Theology of Justification* (NSBT 9; Downers Grove, IL: InterVarsity, 2000) 75–76 (emphasizing the connection of glorification to future vindicating resurrection); Heinrich Langenberg, *Der Römerbrief: Der heilsgeschichtliche Missionsberuf der Gemeinde und der paulinische Lebrtypus* (2d ed.; Hamburg: Schriftenmission Langenberg, 2003) 225; Andrie du Toit, *Focusing on Paul: Persuasion and Theological Design in Romans and Galatians* (ed. Cilliers Breytenbach and David S. du Toit; BZNW 151; Berlin: de Gruyter, 2007) 390; T. Ryan Jackson, *New Creation in Paul's Letters* (WUNT 2/272; Tübingen: Mohr Siebeck, 2010) 155; C. K. Barrett, *The Epistle to the Romans* (BNTC; Grand Rapids: Baker, 2011) 160; James R. Harrison, *Paul and the Imperial Authorities at Thessalonica and Rome* (WUNT 273; Tübingen: Mohr Siebeck, 2011) 157; Robert A. Peterson, *Salvation Accomplished by the Son: The Work of Christ* (Wheaton: Crossway, 2012) 476. G. K. Beale reads glorification in Rom 8:30 as a reference to the final, future bodily resurrection (*A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* [Grand Rapids: Baker, 2011] 501, 503).

⁷ Charles Hodge, *Romans* (Crossway Classic Commentaries; Wheaton: Crossway, 1993) 260; Karl Barth, *The Epistle to the Romans* (London: Oxford University Press, 1933) 325; R. C. H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans* (Minneapolis: Augsburg, 1936) 563–64; F. F. Bruce, *Romans* (INTC; rev. ed.; Leicester: InterVarsity, 1985) 168; Charles H. Talbert, *Romans* (Smyth & Helwys Bible Commentary; Macon, GA: Smyth & Helwys, 2002) 225–26; Franz J. Leenhardt, *L'Épître de saint Paul aux Romains* (3d ed.; CNT 2/6; Geneva: Labor et Fides, 1995) 134; Douglas J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996) 536; Simon Légasse, *L'Épître de Paul aux Romains* (LD 10; Paris: Cerf, 2002) 532; Leander E. Keck, *Romans* (Abingdon New Testament Commentaries; Nashville: Abingdon, 2005) 217–18; Craig S. Keener, *Romans* (NCCS; Eugene, OR: Cascade, 2009) 110; probably James D. G. Dunn, *Romans 1–8* (WBC 38A; Dallas: Word, 1988) 485, though his comments on p. 495 speak implicitly of present glorification.

⁸ G. Schille, “Die Liebe Gottes in Christus: Beobachtungen zu Rm 8, 31–39,” *ZNW* 59 (1968) 242; Peter Schwanz, *Imago Dei als christologisch-anthropologisches Problem in der Geschichte der Alten Kirche von Paulus bis Clemens von Alexandrien* (Arbeiten zur Kirchengeschichte und Religionswissenschaft 2; Göttingen: Vandenhoeck & Ruprecht, 1970) 18; Henning Paulsen, *Überlieferung und Auslegung in Römer 8* (WMANT

tion conceives of glorification in Romans 8:30 as referring more broadly to *theosis*, a participation in the divine nature that begins in this life, though the emphasis remains on the future. Though historically most common among the Eastern Orthodox church, this theological emphasis has been making its way into Pauline scholarship more broadly in recent years.⁹ And Rom 8:30 more than any other text has been utilized by the Puritans and others to speak of a “golden chain”¹⁰ of salvation or *ordo salutis*, glorification being the caboose on the *ordo* and referring wholly to the future.¹¹

The bottom line is that while some scholars passingly acknowledge a beginning to glorification in Rom 8:30,¹² only a few believe “glorified” in this text speaks of something that has actually happened to believers in a decisive way.¹³ And even those who acknowledge some present aspect to glorification do not unpack it in accord with Paul’s broader already/not yet eschatological framework.

43; Neukirchen-Vluyn: Neukirchener, 1974) 161; Ernst Käsemann, *Commentary on Romans* (ed. and trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1980) 245; Leonhard Goppelt, *The Theology of the New Testament, Volume 2: The Variety and Unity of the Apostolic Witness* (Grand Rapids: Eerdmans, 1982) 132.

⁹ Stephen Finlan, “Can We Speak of *Theosis* in Paul?” in *Partakers of the Divine Nature: The History and Development of Deification in the Christian Traditions* (ed. Michael J. Christensen and Jeffery A. Wittung; Grand Rapids: Baker, 2007) 68–80; Michael Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in Paul’s Narrative Soteriology* (Grand Rapids: Eerdmans, 2009) 32, 91, 171–73. Ben C. Blackwell’s recent monograph suggests “Christosis” as a better term than “theosis” to capture this dimension of Paul’s theology (*Christosis: Pauline Soteriology in Light of Deification in Irenaeus and Cyril of Alexandria* [WUNT 2/314; Tübingen: Mohr Siebeck, 2011]).

¹⁰ Moule, *Romans* 239.

¹¹ E.g. Louis Berkhof, *Systematic Theology* (Grand Rapids: Eerdmans, 1996) passim; Murray, *Romans* 321; Michael S. Horton, “Traditional Reformed View,” in *Justification: Five Views* (ed. James K. Beilby and Paul Rhodes Eddy; Downers Grove: InterVarsity, 2011) 101, 109. N. T. Wright, from a quite different perspective than the Puritans, imports too much significance into the sequence of saving actions in Rom 8:30, for the sake of his argument that it is calling, not justification, that is Paul’s word for the decisive moment of conversion (e.g. *Paul: In Fresh Perspective* [Minneapolis: Fortress, 2005] 121–22; idem, “New Perspectives on Paul,” in *Justification in Perspective: Historical Developments and Contemporary Challenges* [ed. Bruce L. McCormack; Grand Rapids: Baker, 2006] 256).

¹² E.g. Prigent, who speaks of the glorification of Rom 8:30 as “promise pour plus tard certes, mais certaine parce que déjà présente” (Pierre Prigent, *L’épître aux Romains* [Bible en face; Paris: Bayard, 2002] 125). Cf. also Paul J. Achtemeier, *Romans* (IBC; Atlanta: John Knox, 1985) 147–48; Frank J. Matera, *God’s Saving Grace: A Pauline Theology* (Grand Rapids: Eerdmans, 2012) 122.

¹³ Most clearly by F. Godet, *Commentary on the Epistle to the Romans* (Classic Commentary Library; Grand Rapids: Zondervan, 1956) 327; and Heinrich Schlier, *Der Römerbrief* (HThK 6; Leipzig: St. Benno, 1978) 273–75. Also, though less strongly, André Viard (*Saint Paul épître aux Romains* [SB; Paris: Gabalda, 1975] 193; Heiko Krimmer, *Römerbrief* [Neuhausen-Stuttgart: Hänssler, 1983] 223; Adolf Schlatter, *Romans: The Righteousness of God* (Peabody, MA: Hendrickson, 1995) 195; idem, *The Theology of the Apostles: The Development of New Testament Theology* (Grand Rapids: Baker, 1998) 250; C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC; 2 vols.; Edinburgh: T&T Clark, 1975) 1:433; Brendan Byrne, *Romans* (SacPag 6; Collegeville, MN: Liturgical, 1996) 269–70; N. T. Wright, “Romans” (NIB; Nashville: Abingdon, 2002) 603; Robert Jewett, *Romans: A Commentary* (Hermeneia; Minneapolis: Fortress, 2007) 530. Kirk’s reading is puzzling, as he speaks of glorification in Rom 8:30 as both believers “glorifying God now” and “those who will be glorified by God on the last day” (J. R. Daniel Kirk, *Unlocking Romans: Resurrection and the Justification of God* [Grand Rapids: Eerdmans, 2008] 136). Wilckens tepidly acknowledges the dawning of glorification in the here and now (Ulrich Wilckens, *Der Brief an die Römer* [EKK 6; 3 vols.; Zurich: Benziger, 1987] 169).

This article proposes that while a major theme of Romans 8 is the certainty of final salvation for those united to Christ, and thus believers' utter security, this certainty and security regarding the *future* is not the primary denotation of ἐδόξασεν in Rom 8:30. To be sure, Paul clearly teaches that what God begins he will infallibly bring to gracious future completion (e.g. Phil 1:6). Our specific thesis, however, is that when Paul says in Rom 8:30 that God has "glorified" believers he is saying that those incorporated into Christ¹⁴ are those in whom God has decisively reinstated his own image—the *imago Dei* granted in fullness at creation, marred at the fall, displayed perfectly in Christ, graciously restored in an already/not yet way to those united to Christ, and to be finally perfected in a way that transcends even the prelapsarian Adam and Eve.¹⁵

We proceed by first clarifying explicitly Paul's macro-historical framework, by which he made sense of where we stand in human history in light of Christ's coming. We then consider the textual evidence, beginning with Rom 8:29–30 and then widening out to consider Romans as a whole, as well as the rest of the NT, along with a brief glance at the OT. Next, we turn to handle an objection to our argument before making a final observation regarding "glorification" as conceived in the distinct domains of biblical and systematic theology. The conclusion to our essay draws together our findings into five synthesizing observations.

II. PAUL'S MACRO-HISTORICAL FRAMEWORK

Before anything else, we should clarify the framework against which this article reads any text in Paul, not least Rom 8:29–30—namely, inaugurated eschatology, by which the apostle viewed the coming and especially the resurrection of Christ as the pinnacle of human history and the moment at which the latter-day new creation dawned. By inaugurated eschatology we mean that all the hopes and dreams and promises of the OT, which the Jews expected to happen on the final day at the end of history, have begun in the middle of history, in Christ. The future has been launched back into the present—hence Ladd's aptly titled *The Presence of the Future*.¹⁶ Jesus' bodily resurrection is the "firstfruits," the first ingathering of one single harvest (cf. Exod 23:19; 34:26; Lev 2:12; 23:10–20; Num 28:26).¹⁷ In him the eschaton has arrived. He is the Last Adam, the eschatological Man (ὁ ἔσχατος Ἄδὰμ; 1 Cor 15:45), the ἀρχηγός (pioneer; Heb 2:10; 12:2) of the new order of humanity. Even within Romans, therefore, Paul can speak of salvation as both accomplished (Rom

¹⁴ On glorification in Rom 8:30 as being carried out for those who are in Christ see Wright, "Romans" 603; Richard B. Gaffin Jr., "Justification and Eschatology," in *Justified in Christ: God's Plan for Us in Justification* (ed. K. Scott Oliphant; Fearn, Scotland: Mentor, 2007) 25; Kirk, *Unlocking Romans* 154.

¹⁵ Seyoon Kim (*The Origin of Paul's Gospel* [WUNT 2/4; Tübingen: Mohr Siebeck, 1984] 260–67) draws out the biblical theological significance of image-restoration in Paul's theology, but does not integrate Rom 8:30 into his discussion.

¹⁶ George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (repr., Grand Rapids: Eerdmans, 1996). Cf. Richard N. Longenecker, *Paul, Apostle of Liberty: The Origin and Nature of Paul's Christianity* (Vancouver: Regent College Publishing, 2003) 143.

¹⁷ Richard B. Gaffin, *Resurrection and Redemption: A Study in Paul's Soteriology* (Phillipsburg, NJ: Presbyterian & Reformed, 1987) 33–36; Vos, *Pauline Eschatology* 44–49.

8:24) and as yet to come (Rom 5:9–10). Adoption is another case in point—we are sons of God now (Rom 8:15) and also await our adoption as sons (Rom 8:23).¹⁸

Thus all that the Jews expected to happen at some decisive moment in the future has, for those in Christ today, already dawned. From the perspective of the OT, a cluster of world-shaking events would take place in the final days:

- Messiah would come;
- God’s enemies would be defeated;
- sin would be judged;
- the nations would stream to Jerusalem;
- the dead would be raised;
- God’s people would be vindicated;
- and God’s latter-day kingdom would be ushered in.

From the vantage point of Paul, cohering with the rest of the NT, *every one of these expectations has been fulfilled*:

- Messiah has come (Rom 1:3–4).
- God’s enemies were decisively “triumphed over” at the cross (Col 2:13–14), and so the second Adam’s exorcisms (driving demons out of people) were a middle-of-time accomplishing of what Adam failed to do (driving Satan out of Eden).¹⁹
- Sin was judged once and for all at the cross—the cross was the end-time judgment on sin, all funneled down onto one man (Rom 5:9; 1 Thess 5:9).
- The Gentiles are now flooding in as never before (Rom 15:8–27).
- In Christ, the dead have been raised; to say nothing of Matt 27:52–53, Paul says we have been “raised with Christ” (Eph 2:6; Col 3:1; cf. Rom 6:4).
- God’s people have been vindicated: they have been justified (Rom 5:1)—the end-time declaration anticipated at the end of time has been announced in the present based on a middle-of-history event.
- And finally, as Jesus himself said, the kingdom is here (Mark 1:15; cf. Acts 20:25; 28:31; Rom 14:17). We are those “on whom the end of the ages has come” (1 Cor 10:11).²⁰

What is perplexing in all this is that the old age continued steamrolling right alongside the dawning new age. Previous Jewish eschatological expectation anticipated a clean break with the transference from the old age to the new. But while all the above has been accomplished, sin and death continue to ravage the world, including, for now, God’s own people. This is the tension of living in the overlap of the ages. And yet for Paul, to be brought into Christ means to have one’s fundamental identity transferred from the old age to the new. Believers are not split down the middle in their identity; they belong to the new age. This is who they now are.

¹⁸ On which see esp. Scott, *Adoption as Sons of God* 244–66.

¹⁹ See Beale, *New Testament Biblical Theology* 419–22.

²⁰ Cf. C. Marvin Pate, *The End of the Age Has Come: The Theology of Paul* (Grand Rapids: Zondervan, 1995).

It is against this backdrop that we read Rom 8:29–30. We now turn our attention therefore to five points that cumulatively encourage us to read Rom 8:30 as referring to inaugurated glorification, beginning with a narrow-view lens and gradually widening out.

III. ASSESSING THE EVIDENCE

1. *Romans 8:29–30 considered against the broader connection in Paul between δόξα and εἰκών.* Crucial in determining the meaning and temporal orientation of ἐδόξασεν in 8:30 is the immediate context of 8:30, and in particular verse 29. There Paul says that those whom God foreknew “he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers [καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς].”

The crucial point to make, taking verse 29 together with verse 30, is that “glorified” in verse 30 is another way of saying “conformed to the image of his Son” in verse 29.²¹ Glorification in Rom 8:30 is a restoration of Eden, the renewal of humanity into the Adamic image in which we were created.²² Kline puts it well in commenting on Rom 8:29 (despite lacking sufficient exegetical spadework): “the acme of the redemptive blessings provided in Christ is the restoration of man, the image of God, to conformity to the glory” in which we were created.²³ In all this we do not mean to say that our final state is Eden restored *simpliciter*. Rather, Eden is transcended: the glory with which Adam was vested in Eden is restored in those in Christ, but the final consummation of this glory will result in a state superior even to that of Eden, for there will be no possibility of reversion or fall. We will then enjoy the final state of perfected beatitude in communion with God that Adam and Eve would have enjoyed had they continued acting in trusting obedience.²⁴ Our final state is not, as Bavinck in particular has emphasized, mere re-creation of Eden.²⁵

The primary reason for understanding the reference to glorification in verse 30 and the image of Christ in verse 29 as mutually interpreting is the close link

²¹ So Bénétreau, *Romains* 244–45.

²² Nicely expressed by Krimmer, *Römerbrief* 222–23. Kirk has an excellent discussion along these lines in *Unlocking Romans* 139–42 (though I would reverse the order of his statement that “humanity’s glorification of God leads to God’s glorification of humanity” [ibid. 141])

²³ Meredith G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Eugene, OR: Wipf & Stock, 2006) 320; cf. 43–45, 97–99, 111. Kline also connects image and glory throughout his much shorter study *Images of the Spirit* (Grand Rapids: Baker, 1980) esp. 26–34.

²⁴ I am grateful to Richard Gaffin for clarifying this for me in private communication.

²⁵ Herman Bavinck, *Reformed Dogmatics* (4 vols.; ed. John Bolt; Grand Rapids: Baker, 2003–2008) 2:563–76; 3:577–79. Cf. Jan Veenhof, *Nature and Grace in Herman Bavinck* (Sioux Center, IA: Dordt College Press, 2006) 24–26; Brian G. Mattson, *Restored to Our Destiny: Eschatology and the Image of God in Herman Bavinck’s Reformed Dogmatics* (Studies in Reformed Theology 21; Leiden: Brill, 2012) passim.

throughout Paul's letters between glory-language and image-language.²⁶ In Romans itself, δόξα and εἰκὼν are closely correlated in chapter 1. There Paul explicitly says that the “ungodliness and unrighteousness of men” (1:18) is seen in the way they “exchanged the glory [δόξα] of the immortal God for images [εἰκὼν] resembling mortal man and birds and animals and reptiles” (1:23).²⁷ It is possible that Paul refers here strictly to God's own glory, and the exchange is thus one of worship—worship of God is traded in for worship of created things. Yet in light of the way the OT speaks of exchanging glory in texts such as Ps 106:20 or Jer 2:11, it is probably human glory (the divine image) that is in view.²⁸ We exchanged the image-glory with which we were originally vested for the sub-human image not only of various animal groups but of “mortal man [φθαρτοῦ ἀνθρώπου]”—rather than being the God-imaging humans we were created to be.²⁹ We stopped resembling the Creator and started resembling the creation. We became sub-human.

The close connection between the divine image and the divine glory that derivatively becomes theirs who belong to Christ is corroborated by considering other Pauline texts outside of Romans, texts which appear to speak of glory as the rein-statement of the divine image. In 2 Cor 3:18 the apostle describes glorification as a here-and-now conformity to Christ when he speaks of believers “beholding the glory [δόξα] of the Lord, being transformed into the same image [τὴν αὐτὴν εἰκὼνα] from one degree of glory to another [ἀπὸ δόξης εἰς δόξαν].” Thus the ministry of the Spirit under the new covenant is portrayed as one of a glory that is experienced here and now. We know “image” in 3:18 is Christ's image because a few verses later Paul makes this explicit, once more connecting image and glory when he speaks of “the gospel of the glory of Christ, who is the image of God” (2 Cor 4:4).³⁰ Taking this passage as whole, we understand that Christ came as the perfect image of God, an image humanity once had but lost, but which is regained here and now, not perfectly but truly, in union with Christ.³¹

The close correlation between δόξα and εἰκὼν is nowhere made more explicit than 1 Cor 11:7, where Paul tersely puts the two together in calling man “the image

²⁶ Cf. Beale, *New Testament Biblical Theology* 442, and esp. Ridderbos's rich discussion of this connection (Herman Ridderbos, *Paul: An Outline of His Theology* [Grand Rapids: Eerdmans, 1975] 69–78), though he nowhere sees a connection between “image” in Rom 8:29 and “glorified” in Rom 8:30.

²⁷ On which see Richard B. Gaffin Jr., “The Glory of God in Paul's Epistles,” in *The Glory of God* (ed. Robert A. Peterson and Christopher Morgan; Theology in Community; Wheaton: Crossway, 2010) 146–47.

²⁸ Rightly Morna D. Hooker, “Adam in Romans 1,” *NTS* 6 (1959–60) 305.

²⁹ The adjective Paul uses in Rom 1:23, φθαρτός (mortal, corruptible, perishable), is the same word he uses in the eschatologically charged passage 1 Cor 15:53, 54 to describe the body of this age.

³⁰ Morris cites 2 Cor 4:11 as another instance of present glory in Paul (*Romans* 333), but it is life, not glory, that is there explicitly identified by Paul as the believer's present experience.

³¹ Throughout this essay I will use the language of “union with Christ” to refer specifically to what Constantine Campbell has recently more specifically called “union” (i.e. “faith union with Christ, mutual indwelling, trinitarian, and nuptial notions”) and “participation” (i.e. “partaking in the events of Christ's narrative”), to which Campbell adds “identification” and “incorporation” as further key concepts associated with Paul's “in Christ” language—see Constantine R. Campbell, *Paul and Union with Christ: An Exegetical and Theological Study* (Grand Rapids: Zondervan, 2012) 413.

and glory of God.” Later in 1 Corinthians, in the most eschatologically charged chapter in the NT, image and glory are closely correlated at length (1 Cor 15:40–49).

Colossians, a letter whose Pauline authorship has been doubted (along with Ephesians) in part because of its radically realized eschatology,³² further indicates that conformity to Christ’s image is a restoration of the unmarred Edenic image bestowed upon mankind in creation. In Colossians 1 Paul again (as in 2 Cor 4:4) speaks of Christ as the image of God (Col 1:15). Yet here we find a further reason to read Rom 8:29–30 as eschatologically charged beyond the general linking in Paul between image and glory. For Paul here introduces another term found in Rom 8:29–30, calling Christ “the firstborn [πρωτότοκος] of all creation” (v. 15)—by which we understand not chronologically “first” but rather lordly preeminence and, indeed, eschatological inauguration. Israel herself was called God’s “firstborn” (Exod 4:22, 23 LXX; cf. Heb 11:28), meaning that she was God’s special possession and unique child and heir. And the prophets spoke in eschatologically pregnant contexts of God’s people as his “firstborn” (e.g. Jer 31:9). A few verses later in Colossians 1, Christ is then called the “firstborn [πρωτότοκος] from the dead” (1:18).³³ By virtue of his resurrection, Christ is now the firstborn of the second creation, the latter-day new age, and we, united to him, are likewise swept into the new age. Thus both before (1:3–14) and after (1:21–23) this great hymn of praise to Christ (1:15–20), the focus is on what is now true of believers given what Christ has already accomplished. In Colossians 3, Paul again refers to the image of God being restored to humans, and again it is a present reality (Col 3:10).³⁴

Returning to Romans 8 in light of these other texts, we are encouraged to see that when Paul speaks of believers being “conformed to the image of” one who is the “firstborn among many brothers,” Paul is not thinking primarily of what awaits believers in the future new heavens and new earth. He is referring to an eschatological reality, a reality that certainly awaits full and final realization in the new heavens and the new earth but which has begun now in the middle of history. Christ is the “firstborn” by virtue of his bodily resurrection, and we believers, united to Christ, have been raised with him already—what awaits is the manifestation, the full and open vindication and revelation, of this resurrection. This conformity is often read as exclusively future—because we have been predestined, we can have confidence that we will one day be conformed to the image of his Son. Yet conformity to Christ, while finally brought to complete consummation in the future, is also a pre-

³² E.g. Horacio E. Lona, *Die Eschatologie im Kolosser- und Epheserbrief* (FB 48; Würzburg: Echter, 1984). Our essay will not engage the question of whether Paul wrote Colossians, or whether he dictated as an amanuensis wrote, or whether one of Paul’s disciples wrote the letter. For a sound and convincing argument that Paul himself penned this letter, at least through dictation, see Douglas J. Moo, *The Letters to the Colossians and to Philemon* (PNTC; Grand Rapids: Eerdmans, 2008) 28–41.

³³ David is called the πρωτότοκος in Ps 89:27 (88:28 LXX)—“I will make him the firstborn, the highest of the kings of the earth”—evincing the royal dimension to being called the “firstborn.”

³⁴ In all this we might further note Heb 2:10, which speaks of Christ “bringing many sons to glory [πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα],” reinforcing the close connection throughout the NT on sonship and glory, a connection on full display in Romans 8.

sent reality as far as Rom 8:29 is concerned.³⁵ Similar phrasing occurs in Philippians 3, where Paul speaks of being conformed (*συμμορφίζω*, the verbal form of the adjective *σύμμορφος* used in Rom 8:29) not to Christ's *image* but to his *death* (Phil 3:10)—hardly referring to a conformity that will take place on the other side of death. To be sure, this conformity is *also* future, as Phil 3:20–21 makes clear. But it is not *only* future.

In short, rather than reading “conformed to the image of his Son” in Romans 8:29 and “he also glorified” in 8:30 as solely future, both phrases ought to be read as mutually interpreting already/not yet realities.

2. *Justification, too, as eschatological.* Before leaving the immediate context of Rom 8:30, we observe a second reason for reading “glorified” in terms of inaugurated eschatology.

The immediately preceding verb in Rom 8:30 is “justified.” This has generally been understood in the church's interpretation down through the centuries as a fully accomplished reality. Justification is achieved; glorification is not. All we wish to point out at this juncture is that it is being increasingly seen in recent generations that even justification is an already/not yet eschatological reality. Of all the saving benefits of the gospel, justification is often perceived to be most decisively accomplished. Yet even justification is an inaugurated and yet-to-be-consummated reality. We have been justified (Rom 5:1; 1 Cor 6:11); we will be justified (Gal 5:5; perhaps Rom 2:13).³⁶

How can both be true? Some posit a two-staged “doppelte Rechtfertigung,”³⁷ but we must be careful not to create such a bifurcation between the two that the first is emptied of the power it clearly has in Paul's thinking (e.g. Rom 5:1). Rather, the final, single declaration of right standing expected to be declared at the end of

³⁵ Rightly Gorman, *Inhabiting the Cruciform God* 113.

³⁶ Ridderbos, fifty years ago, was speaking clearly of justification as an already/not yet eschatological reality (*Paul* 161–66). More recently, see Peter Stuhlmacher, “The Apostle Paul's View of Righteousness,” in *Reconciliation, Law, and Righteousness: Essays in Biblical Theology* (Philadelphia: Fortress, 1986) 72; Charles H. Cosgrove, “Justification in Paul: A Linguistic and Theological Reflection,” *JBL* 106 (1987) 652–54; Peter T. O'Brien, “Justification in Paul and Some Crucial Issues of the Last Two Decades,” in *Right with God: Justification in the Bible and the World* (ed. D. A. Carson; Grand Rapids: Baker, 1992) 90; Paul A. Rainbow, *The Way of Salvation: The Role of Christian Obedience in Justification* (Milton Keynes, UK: Paternoster, 2005) 155–74; James D. G. Dunn, *A Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998) 386; Seifrid, *Christ, Our Righteousness* 182; Dane C. Ortlund, “Justified by Faith, Judged according to Works: Another Look at a Pauline Paradox,” *JETS* 52 (2009) 334–39; Douglas J. Moo, “Justification in Galatians,” in *Understanding the Times: New Testament Studies in the 21st Century: Essays in Honor of D. A. Carson on the Occasion of His 65th Birthday* (ed. Andreas J. Köstenberger and Robert W. Yarbrough; Wheaton: Crossway, 2011) 186–95. Parsing out precisely what comprises this future justification has, of course, far less unanimity than the mere fact that justification has some “not yet” dimension. I believe the likeliest reading to be that it is, as with adoption in Romans 8, the revealing and public vindication of those who are already fully but invisibly justified, that remains in the future (along these lines see Richard B. Gaffin Jr., *By Faith, Not by Sight: Paul and the Order of Salvation* [Milton Keynes, UK: Paternoster, 2006] 79–100).

³⁷ We borrow the phrase from Stuhlmacher, who rejects it (Peter Stuhlmacher, *Gerechtigkeit Gottes bei Paulus* [FRLANT 87; Göttingen: Vandenhoeck & Ruprecht, 1965] 229); similarly, Ridderbos, *Paul* 180. A “double justification” is set forth by Joachim Jeremias, “Paul and James,” *ET* 66 (1955) 370; Godet, *Romans* 118; Rainbow, *The Way of Salvation* 155–74.

history has been launched back into the middle of history for sinners united to Christ, whose crucifixion becomes their own vicariously carried out sentence of condemnation. Justification is “not yet” in that the open manifestation and vindication of already justified sinners is not yet placarded before a hostile world. This vindication will specifically take place at their final bodily resurrection, as indicated by the fact that Christ’s own bodily resurrection was his justification (Rom 4:25; 1 Tim 3:16),³⁸ which becomes our justification as we are united to him.

We cannot in this essay engage with any substance the question of the timing of justification. Our focus is glorification, not justification. The point to be made here is simply this: If justification is not only already but also not yet, then might we also consider whether glorification, the very next verb in Rom 8:30, is not only not yet but also already? As Krimmer puts it in commenting on Rom 8:30, “wir wurden gerechtfertigt und damit auch schon hier und jetzt verherrlicht.”³⁹ Instead of viewing justification as only present and glorification as only future, can we not view *both* activities as *both* present and future, à la Pauline inaugurated eschatology? Scholarship is already doing so increasingly with justification; why not also with glorification?

3. *The broader context of Romans as a whole.* We now expand our horizon to consider the letter to the Romans as a whole. Is our thesis corroborated when the entire epistle is taken into view? We have already considered Paul’s reference to the loss of the divine image/glorification in Rom 1:23; here we direct our attention to two other texts: Rom 3:23 (together with 5:2), and 6:1–11.

First, in Rom 3:23 Paul sums up the predicament of the human race by returning to the theme of glory: “for all have sinned and fall short of the glory of God.” This is commonly taken to mean that our sin causes us (or is itself defined as) to fall short of God’s own glory.⁴⁰ Yet while “the glory of God” often refers in Paul to God’s own unique and superlative glory (e.g. Rom 3:7; 15:7; 1 Cor 10:31; Phil 1:11; 2:11), this is not always the case.⁴¹ The glory referred to in Rom 3:23 is most likely human glory—derivative of divine glory, but human glory nonetheless (cf. discussion of Ps 8:6 below). Particularly important in thinking of 3:23 is remembering that “falling short” is probably a misleading rendering here, since ὑστερέω normally means “to lack” when used with a genitive.⁴² The predicament of fallen humanity is that we are lacking the image-glorification with which we were originally vested

³⁸ Gaffin, *Redemption and Resurrection* 119–24; Kirk, *Unlocking Romans* 78–79.

³⁹ Krimmer, *Römerbrief* 223.

⁴⁰ E.g. John F. MacArthur, *The MacArthur New Testament Commentary: Ephesians* (Chicago: Moody, 1986) 54; John Piper, *God’s Passion for His Glory: Living the Vision of Jonathan Edwards* (Wheaton: Crossway, 1998) 36; D. A. Carson, *Scandalous: The Cross and Resurrection of Jesus* (Wheaton: Crossway 2010) 55.

⁴¹ Contra John Piper, *The Justification of God: An Exegetical and Theological Study of Romans 9:1–23* (2d ed.; Grand Rapids: Baker, 1993) 188, who takes even Rom 8:30 as referring to the believer one day finally perfectly beholding God’s own divine glory.

⁴² Cf. BDAG 1044. See 1 Cor 1:7; 2 Cor 11:9; Phil 4:12; outside of Paul, cf. Matt 19:20; Mark 10:21; Luke 15:14; John 2:3. Note also the noun form, ὑστέρημα, which also denotes lacking something, such as in 2 Cor 8:14; 11:9; Col 1:24; 1 Thess 3:10.

in Eden.⁴³ Thus Eve in the *Apocalypse of Moses* from the first century AD, having just eaten of the forbidden fruit, cries out, “Why have you done this to me, that I have been estranged from my glory with which I was clothed?” (*Apoc. Mos.* 20:2–3), and Adam says similarly to Eve, “You have estranged me from the glory of God” (21:6).⁴⁴ We should remember at this point not only Rom 3:23 but also 5:2, where Paul speaks of rejoicing in “the hope of the glory of God.” This makes best sense as referring not to God’s own glory but to the eschatological restoration of Adamic image-glory. There too, as in Romans 8, the sense is of the present enjoyment of latter-day blessings such as justification (5:1) and the pouring out of the Holy Spirit (5:5; cf. Joel 2:28–29).

The point is that *Romans 8:30 restores what was lost according to Rom 3:23*.⁴⁵ Having been born in Adam and thus into sin, lacking the divine glory that was ours in Eden (3:23), in union with Christ that glory is restored: we are “glorified” (8:30). That is, we are restored to “the image of his Son” (8:29), the new Adam.⁴⁶

Second, the present reality of glorification in 8:30 fits with what Paul has said in the opening verses of Romans 6, where he speaks of believers being united with Christ in his death *and resurrection*. While Paul might be read as connecting Christ’s resurrection to our future resurrection from the dead (esp. in v. 5), the logic of this text goes in a different direction, connecting Christ’s resurrection to our present lives. “Christ was raised from the dead by the glory of the Father” so that “we too [here and now] might walk in newness of life” (6:4; cf. v. 11). Most instructive for our purposes is that Paul identifies the *glory* of the Father as that by which Christ was resurrected. Paul thus speaks of glory as a reality that has entered into our space-and-time history through the resurrection of Christ, the decisive moment at which the new age dawned. And we have been united to the glory-resurrected Christ. Again, then, we find Paul using glory-language in terms of inaugurated eschatology.

We conclude that reading “glorified” in 8:30 as eschatological inauguration coheres with the broader sweep of Romans.⁴⁷

⁴³ See Käsemann, *Romans* 245; Stuhlmacher, *Romans* 137; Byrne, *Romans* 125, 269; Dunn, *Romans 1–8* 485; Richard B. Gaffin, “Glory, Glorification,” in *Dictionary of Paul and His Letters* (ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid; Downers Grove: InterVarsity, 1993) 348; Bénétreau, *Romains* 246 n. 1; Jürgen Moltmann, *The Future of Creation: Collected Essays* (Minneapolis: Fortress, 2007) 125; Matera, *God’s Saving Grace* 122 n. 51.

⁴⁴ I am grateful to Colin Kruse for pointing out these two references to me (Colin G. Kruse, *Paul’s Letter to the Romans* [PNTC; Grand Rapids: Eerdmans, 2012] 182). For other Second Temple Jewish references linking image and glory see Beale, *New Testament Biblical Theology* 442.

⁴⁵ Cf. Dunn, *Romans 1–8* 485.

⁴⁶ Krimmer, *Römerbrief* 223, has a rich discussion of Christ as the latter-day image of God and second Adam.

⁴⁷ Two other Romans texts might be mentioned in passing. First, in Rom 9:4 Paul speaks in succession of Israel’s past possession of “the adoption, the glory” (9:4). Here “glory” likely refers to God’s presence with his people Israel under the old covenant, especially through the tabernacle and then temple (so Moo, *Romans* 563; Schreiner, *Romans* 484). Thus while Paul can speak of “glory” as clearly future just prior to Rom 8:30 (in 8:17, 18, 21—on which more below), he can speak of “glory” as clearly past just after Rom 8:30. Surely both of these themes, adoption and glory, would be fresh on Paul’s mind given their prominence in chapter 8, and if he could so clearly speak of adoption as both already (8:15)

4. *The rest of the NT.* We have already discussed other Pauline texts that shed light on Rom 8:29–30, such as 2 Corinthians 3–4 and Colossians 1 (in noting Paul’s conceptual linkage between glory and image). We should also mention before leaving Paul that he does at times, in texts outside of Romans, speak of δόξα as a present reality for those incorporated into Christ. While not referring explicitly to the image, he speaks of glory as a present reality for the Christian in 1 Thess 2:12, where Paul exhorts the Thessalonians to “walk in a manner worthy of God, who calls you into his own kingdom and glory,” linking glory with the inaugurated kingdom of God. And in 2 Thess 1:12, Paul follows up on his reference to the Lord Jesus being glorified on the final day (1:10) by saying that he prays that the name of Jesus would be glorified in (ἐνδοξασθῆ) the Thessalonians now in the meantime.⁴⁸ Strikingly, Paul here makes explicit the themes of believers’ glory and union with Christ: immediately after expressing his desire “that the name of our Lord Jesus may be glorified in you,” he immediately adds, “and you in him [ἐν αὐτῷ].”

What about the rest of the NT outside of Paul? Corroboration by the broader apostolic witness would provide further support for the thesis that Paul speaks of glorification in Romans 8 as an inaugurated eschatological reality.

We think first of the Fourth Gospel—well known since Dodd for its realized eschatology.⁴⁹ Whether one views Dodd’s take on John’s Gospel as *over-realized* or not, the point must stand that John clearly views the new age as both here and yet not here. One thinks, for example, of the eschatological “hour,” drawing on Daniel, which is here and yet to come (John 4:23; 5:25; 16:32).⁵⁰ Especially pertinent for our purposes is the way Jesus speaks of glory as an already/not yet reality (John 12:28; 13:32; 17:22–24). John 17:22 is perhaps most striking, as Jesus speaks of glory as a present reality for his followers: “The glory [δόξα] that you have given me *I have given to them* [δῆδωκα αὐτοῖς], that they may be one even as we are one.” It is

and not yet (8:23), might we also read glory as both an already (8:30) and not yet (8:17) reality? Second, one wonders whether human glory is in view in Rom 15:7, where Paul exhorts the Romans to “welcome one another, as Christ has welcomed you into the glory of God [εἰς δόξαν τοῦ θεοῦ]” (my translation; so argues F. A. G. Tholuck, *Exposition of St. Paul’s Epistle to the Romans* [Philadelphia: Sorin & Ball, 1844] 425). Might Paul be once more referring to the human glory which, while derivative of God’s own glory, refers most directly to the renewal of the image? After all, the phrase εἰς δόξαν is used only one other time in Romans, at 9:23, which Paul speaks of vessels of mercy that have been “prepared beforehand for glory [προητοίμασεν εἰς δόξαν]”—an unambiguous reference to the eschatological glory granted to believers. Elsewhere in his letters Paul does at times use the phrase εἰς δόξαν to refer to the glorifying of God (e.g. 1 Cor 10:31; Phil 2:11). Yet he also uses the phrase to speak explicitly of believers’ glorification, such as 2 Cor 3:18 (discussed above) or 1 Cor 2:7. This latter text speaks of God’s wisdom as that “which God decreed before the ages for our glory [ἦν προῶρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν]”—a text which, intriguingly, connects human glory with God’s “predestining” (προορίζω) work, as does Rom 8:29–30. In the final analysis, however, it seems likely that Paul is not referring to human glory in Rom 15:7. The crucial deciding factor is the context of Romans 15, which speaks of glorifying God both immediately before (15:6) and immediately after (15:9) Rom 15:7.

⁴⁸ Krümmel adduces 2 Thess 2:13–14 as further evidence of glorification as a “hier und jetzt” reality, but that text could just as easily be referring to future glory (*Römerbrief* 223).

⁴⁹ C. H. Dodd, *The Parables of the Kingdom* (London: Nisbet, 1935).

⁵⁰ See Stefanos Mihalios, *The Danielic Eschatological Hour in the Johannine Literature* (LNTS 436; London: T&T Clark, 2011).

difficult to know precisely what is meant by this glory—the central focus of glory in John seems to be on the revelatory role of the incarnate Christ.⁵¹ But this can hardly apply be the meaning here in 17:22, since Jesus’ disciples do not reveal the Father as the Son does. In any case, the glory Jesus passes on to his followers is clearly a present reality.⁵²

In Peter’s epistles we see evidence in at least two texts (1:8; 5:1) of a present glory as belonging to the believer. In 1 Pet 1:8 we read: “Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and [δεδοξασμένη]”—variously rendered “filled with glory” (ESV), “full of glory” (NAS, NKJV), “glorious” (NRSV, NIV, NLT), or “exalted” (RSV). Peter’s final word choice here is startling: δεδοξασμένη is a perfect passive participle, suggesting a completed action—“joy that is inexpressible *and glorified*.”⁵³ Perhaps the meaning, quite generically, is that this is a very intense joy. But given the pregnant meaning of glory-language elsewhere in this epistle (cf. esp. 4:14; also 5:1), it is more likely that Peter has in mind the inbreaking of the eschaton and the Adamic glory that is renewed in God’s people.⁵⁴ The eschatological flavor of this opening paragraph to the epistle is evident not only in the participle δεδοξασμένη but also in the way that Peter has just spoken in the immediate context of believers’ faith as “ready to be revealed” in future consummation (1:5). Not far different from Paul in Romans 8, Peter is evidently thinking in already/not yet categories, with the not yet dimension comprised of the revelation of what is now hidden yet nevertheless quite real. Indeed, the presence of a salvific reality that exists, though invisibly, is made explicit earlier in verse 8: “Though *you do not now see him*, you believe in him and rejoice with joy that is inexpressible and filled with glory.” One day, we will see him; but our joy *today* is still “glorified.” This inaugurated eschatological reading of 1 Pet 1:8 is confirmed when even more of the surrounding context is taken into consideration, not least the immediately following verse, 1:9, which speaks of the present obtaining of salvation. The mention of Christ’s resurrection in 1:3 also likely strengthens the already/not yet eschatological atmosphere of 1 Pet 1:3–9.⁵⁵

Even more striking than 1 Pet 1:8 and its context is 5:1. There Peter calls himself a fellow “partaker in the glory that is going to be revealed [ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός].”⁵⁶ Once more we see Peter referring to glory as a present reality for the believer, and once more placed in a clear al-

⁵¹ So D. A. Carson, *The Gospel According to John* (PNTC; Grand Rapids: Eerdmans, 1991) 569.

⁵² Schlier, commenting on Rom 8:30, notes the way this use of glorification “fast johanneisch klingt” (*Römerbrief* 273).

⁵³ Noted and reflected on by Edwards in *The Works of Jonathan Edwards*, Vol. 2: *Religious Affections* (ed. John E. Smith; New Haven: Yale University Press, 1959) 94–95.

⁵⁴ Contra I. Howard Marshall, who focuses strictly on the future focus in commenting on 1 Peter 1:8–9 (*1 Peter* [IVPNTC; Downers Grove: InterVarsity, 1991] 42–43); better is Joel B. Green, *1 Peter* (Two Horizons New Testament Commentary; Grand Rapids: Eerdmans, 2007) 27–30.

⁵⁵ So Green, *1 Peter* 28.

⁵⁶ We might also note Peter’s reference to Jesus having been “glorified [ἐδόξασεν]”—i.e. resurrected (so Viard, *Romains* 193)—in *this* world age (Acts 3:13).

ready/not yet framework. He speaks (as in 1:5) of a glory that is granted now and yet will one day in the future be revealed: precisely what we are arguing for in reading Rom 8:29–30. The curtain will one day be pulled back on the present glory that is currently disguised in suffering and adversity—as was true of the Christ with whom we are united.

We might also note the present reality of glory in 2 Pet 1:3: “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory [ἰδίᾳ δόξῃ] and excellence.” We are now granted everything we need for godliness—and this comes to us through knowing him who has *now* called us to his own glory.

We move at this point from the NT to the OT. We should note in passing, however, that there is a clear precedent in Second Temple Judaism of an understanding of glory as a present reality for the people of God. Various dated literature from this era of Jewish history, not all of which would have been directly influential to Paul, speaks of God having glorified his people (Wis 19:22), Moses being glorified (Sir 45:3), Aaron being given glory (Sir 45:20), God graciously bestowing glory upon his people (3 Macc 2:16), God threatening to take back the glory he has bestowed upon his people (4 Esdr 2:1), and the Jews being glorified through their keeping of the law (4 Esdr 9:30–31).

5. *The OT.* It is tempting to launch into a review of many OT texts that speak of the image of God and the glory that God has granted to humans, a glory one day (from the perspective of the OT) to be restored fully.⁵⁷ To keep this article a manageable length we will consider a single representative text, perhaps the most important one for our purposes—Psalm 8, a text clearly significant for the early church (1 Cor 15:25–28; Heb 2:5–10).

In this psalm David says God created humankind and “crowned him with glory and honor [כבוד והדר / δόξῃ καὶ τιμῇ]” (v. 5). Thus we have a reference to present glory: humanity was crowned here and now with glory and honor. In the very next verse, moreover, David continues on by saying of humanity (to God): “You have given him dominion over the works of your hands; you have put all things under his feet” (v. 6). This is an allusion to Gen 1:28, when God created mankind *in his own image* (1:26–27) and gave him dominion over all of creation.⁵⁸ Indeed, just as Gen 1:28 goes on to describe the litany of creatures over which man has been entrusted dominion, so, too, in Psalm 8 David describes mankind’s dominion over the same animal groupings (8:7–8).

Two points are to be made, then, from Psalm 8 vis-à-vis Rom 8:30. First, Psalm 8 speaks of glory as a present reality for human beings even in the OT. Second, this glory must have been associated in David’s mind with the divine image, given the way Ps 8:5–8 clearly echoes Gen 1:26–28, the key text on being made in

⁵⁷ Cf., e.g., Ps 7:5; 21:5; 57:8; 106:20; Isa 17:3; 28:5; 43:7; 46:13; 48:11; 60:1–2, 13; 62:2; Jer 2:11; 13:11; 33:9; Zech 11:3; 12:7.

⁵⁸ See the typically perceptive comments of Derek Kidner, *Psalms 1–72* (TOTC; Downers Grove: InterVarsity, 1973) 67–68. Note also Gordon Wenham’s comments on reading this psalm (and others) canonically in *The Psalter Reclaimed: Praying and Praising with the Psalms* (Wheaton: Crossway, 2013) 65.

God's image. Thus we even have OT precedent for the linking between glory and image.

IV. AN OBJECTION: ΔΟΞΑ AS USED EARLIER IN ROMANS 8

Perhaps the greatest obstacle to what we are proposing regarding Rom 8:30 is that earlier in Romans 8 Paul has spoken of believers' glory in clearly future terms. Glory-language is used three times earlier in this chapter:

...heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him [ἵνα καὶ συνδοξασθῶμεν]. (v. 17)

For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us [τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς]. (v. 18)

...the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God [εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ]. (v. 21)

In each instance the reference appears to be that of future glory. Our argument is not that these instances of δόξα- language ought to be read as a present reality in the same way that we are arguing for verse 30. Yet a brief pause over each of these three texts does temper the reading of glory in them as only future.

1. *Romans 8:17*. In verse 17, συνδοξασθῶμεν is a subjunctive following ἵνα, a construction used throughout the NT to communicate certainty of purpose, not (necessarily) progression in time.⁵⁹ The suffering of verse 17, with which the glorification of that verse is organically linked, is of course present, a point made explicit in the next verse ("the sufferings of this present time," v. 18). Perhaps, then, Paul is simply saying that we suffer now and are glorified later.

Yet we must feel the close connection between suffering and glory in verse 17. Indeed, Paul's very point seems to be that suffering ought not to discourage us since we know what our suffering now with Christ is bound up with: glory. It is especially salient to point out here Paul's repeated use of the συν- prefix in verse 17. We who are co-heirs (συγκληρονόμοι) with Christ co-suffer (σμπάσχομεν) with him in order to be co-glorified (συνδοξασθῶμεν) with him. Paul uses this "co-" (συν) prefix pervasively to speak of the present reality of one who has experienced the eschatological gift of being united to Christ. It would be out of step with Paul's theology of union with Christ to consider co-heir and co-sufferer to be present realities and co-glorification to be only future. This is not how Paul conceives of union with Christ. Rather, when we are united to Christ, we partake of all the benefits that have accrued to Christ, including glory, *though all in an already/not yet way*. We think once more of Romans 6, where Paul says that those in union with Christ have not only been co-buried (συνετάφημεν, 6:4) and co-crucified (συνεσταυρώθη, 6:6) with him, but also co-resurrected (συζήσομεν, 6:8; and conceptually in vv. 4b, 5b, and 11) with him. If Paul can speak of both death and resurrection as present

⁵⁹ Wallace, *Greek Grammar* 473–74.

by virtue of our union with Christ, might he not also speak of both suffering and glory as present by virtue of our union with Christ?⁶⁰

We should also note the way Paul teaches suffering as not only leading to but also the means of (or even itself) glory. Consider the starkness of Eph 3:13, for example: “I ask you not to lose heart over what I am suffering for you, which is your glory [ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν].” Paul’s present suffering is the Ephesians’ present glory. We have mentioned above Phil 3:10, where Paul speaks of being conformed to Christ’s death. Though he does not use explicit glory-language, there too Paul links together resurrection-power and sufferings. It would seem, then, that our present afflictions as those united to a crucified and risen Savior are themselves a glory-in-disguise. Our sufferings now not only cultivate hope in and longing for our future glory; our sufferings now are bound up with—or, in some sense, *are*—a present glory incognito.

2. *Romans 8:18*. The next verse corroborates what we have been saying about glory being both a present reality in disguise and a future reality disclosed. In verse 18, Paul speaks of glory as future, to be sure. Yet what is future is the revealing of glory. This implicitly suggests that this incomparable glory is present now, though not visibly (cf. 2 Cor 4:16–18; 5:7). We are glorified now, by faith; we will be one day glorified, by sight.⁶¹

We further note that what many translations render as a glory that will be revealed “to” us is a glory that will be revealed εἰς us. While this preposition does often mean “to,” the immediately preceding verse’s clear reference to *our* being glorified indicates we should read εἰς here in the sense of glory being revealed *in* us, an equally viable rendering of this preposition more generally. Thus verse 18 would be referring primarily not to believers’ viewing of divine glory outside of them (“the glory that is to be revealed *to* us”; so ESV, RSV, NASB) but to believers’ own glorification (“the glory that is to be revealed *in* us”; so KJV, NKJV, NIV).

This reading of glory (as present but indiscernible except to the eyes of faith) is confirmed by 1 Corinthians 2, where the wisdom of God/the Spirit perceives true glory, whereas the wisdom of this age/the natural mind does not perceive true glory—“if they had, they would not have crucified the Lord of glory” (1 Cor 2:8). We also bear in mind Col 3:4: it is when Christ returns and “appears, then you also will appear with him in glory.” Perhaps in such a text Paul is thinking of a glory that begins when Christ appears, but it seems more natural, given the way he often speaks of glory as a present reality, that he is thinking of the full and undisguised manifestation of a reality that is already at work in those whose “life is *hidden* with Christ” (3:3) and who have already “been raised with Christ” (3:1). In other words, the emphasis of Col 3:4 is not that the glory is future, but that it is the *appearing* of the glory that is future.

⁶⁰ Carey Newman, corroboratively, associates the use of συνδοξάζω in Rom 8:17 with the verb μεταμορφώω, used only twice by Paul, both times in an “already” sense (Rom 12:2; 2 Cor 3:18; Carey C. Newman, *Paul’s Glory-Christology: Tradition and Rhetoric* [NovTSup 69; Leiden: Brill, 1992] 158–59). Pate rightly speaks of the glory of 8:17 as present, though invisible (*End of the Age* 114).

⁶¹ Similarly Schlier, *Römerbrief* 274.

3. *Romans 8:21*. Reading glory in this kind of already/not yet way fits with the context of the next occurrence of glory in Rom 8, the context of which clearly places the experience of believers in an already/not yet framework. “The freedom of the glory of the children of God” in verse 21 is parallel to bodily redemption in verse 23—but bodily redemption is itself an already/not yet eschatological reality for believers. *Now* we have the firstfruits of the Spirit, the first initial ingathering of a final harvest (v. 23a); *then* the curtain will be pulled back, the dead will be raised bodily, and the final new age will be consummated (v. 23b). Once more it is the visible manifestation—corporeal resurrection (“the redemption of our bodies”)—that is not yet. For as Paul has already made clear in Romans 6, discussed above, those united to Christ are united to him not only in his death and burial but also in his resurrection (Rom 6:4, 11). It is also intriguing to note that even in the very verses in this section of Romans 8 where Paul’s vision seems to be most firmly fixed on the future and the eschatological “not yet” (8:18–25), he speaks of the creation’s groaning as occurring “until now [ἄχρι τοῦ νῦν]” (8:23).⁶²

Romans 8:11 sheds important light on the already/not yet reality to believers’ resurrection: “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.” The latter-day gift of the Holy Spirit raised Jesus bodily from the dead, inaugurating the new age through the first instance of the final great resurrection from the dead. And astonishingly, those united to Christ (cf. “if Christ is in you,” v. 10) are indwelt by this same Spirit, giving eschatological “life” to believers now.⁶³ The glory of verse 21 is clearly future, but what is future is the physical consummation of something that has already proleptically begun. And as we have noted previously, Paul speaks of present resurrection also in Ephesians (2:6) and Colossians (3:1).

4. *Summary of earlier instances of glory in Romans 8*. Three final comments will round out our discussion of Paul’s understanding of glory in Romans 8. First, these brief reflections on Paul’s use of glory-language earlier in Romans 8 are not meant to eviscerate the future aspect to Pauline glorification but simply to show that these other three references are themselves eschatologically charged and part of Paul’s already/not yet hermeneutical framework. The future aspect of glorification comes through clearly in Paul (along with texts discussed above from Romans 8 see Rom 2:7, 10; 9:23; 1 Cor 15:43; 2 Cor 4:17; Col 3:4; Titus 2:13). All we are seeking to point out is the neglected present aspect to glorification. Correlatively, we wish to raise awareness of the truly eschatological import of Pauline glorification as an already/not yet soteriological reality that is decisively given to believers upon their union with Christ by Spirit-given faith, while consummated at Christ’s second return primarily through bodily resurrection⁶⁴ and the eradication of all sin.

⁶² Noted by Dunn, *Romans 1–8* 473; Harrison, *Paul and the Imperial Authorities* 157.

⁶³ On life in 8:11 as eschatological see Kirk, *Unlocking Romans* 127–28. Schlier’s reading of Rom 8:30 centralizes the Spirit as that the reason “glorified” must be read as a present reality (*Römerbrief* 274–75).

⁶⁴ Gaffin refers to believers’ “resurrection-glorification” (*By Faith, Not by Sight* 40), though here and earlier (p. 37) he appears to view glorification as only future.

Second, perhaps we can even go beyond simply holding together glory as both an already and a not yet reality in Romans 8 to say that there is a certain progression throughout the chapter. That is, could we say that when Paul says that believers are those whom God “glorified” in verse 30, he is saying that the future “glorified” of verse 17 has been fulfilled, in an inaugurated if not a consummated way?⁶⁵ Might there be a sense of redemptive-historical movement built in to Romans 8 itself? The exultant closing (8:31–39) would certainly fit with such a notion.

Third, even if every other instance of glory-language in Romans 8 were indeed only a reference to the not yet aspect of glorification, we must give Paul room to speak of glorification differently in Rom 8:30. After all, as we have seen, there is already precedent within Rom 8 itself for Paul to speak of a benefit of union with Christ in both already and not yet ways (adoption: 8:15, 23).

V. THE RESPECTIVE DOMAINS OF BIBLICAL AND SYSTEMATIC THEOLOGY

A final general observation should now be adduced in favor of reading “glorified” in Rom 8:30 as inaugurated—namely, a closing remark on the distinct domains of biblical and systematic theology.

One reason we are so easily misled in understanding glorification in Rom 8:30 is the tendency in the evangelical mind to conflate the domains of systematic theology with biblical theology. In the realm of systematic theology, “glorification” is understood to be a heavenly reality reserved for the next life. Thus Bruce Demarest, in one of the more involved treatments of glorification among evangelical systematic theologies, speaks of glorification as involving four sequential phases—the *first* of which commences upon death.⁶⁶ In short, glorification “concerns the final event in the salvation of true believers” and “is the fitting conclusion to our spiritual journey.”⁶⁷

Yet Rom 8:30 should *first* (not *only*) be read through a disciplined lens of biblical theology, in which we strive to let the text inform our system rather than (in an unhealthy way) our system inform the text. To be sure, it is not only impossible but undesirable to read any given text without a systematic framework. Yet our mindset must be one of self-consciously letting the text tinker with the framework rather than the framework with the text. What might happen to our understanding of glorification if Rom 8:30 is read in such a way?

We see the tendency for the domain of systematic theology to unduly import meaning into exegesis when considering the ἀγιά- root in the NT. Our categories

⁶⁵ This is suggested by Godet, *Romans* 328.

⁶⁶ Bruce Demarest, *The Cross and Salvation: The Doctrine of Salvation* (Foundations of Evangelical Theology; Wheaton: Crossway, 1997) 469. Cf. Millard J. Erickson, *Christian Theology* (2d ed.; Grand Rapids: Baker, 1998) 1010–13; Fred G. Zaspel, *The Theology of B. B. Warfield: A Systematic Summary* (Wheaton: Crossway, 2010) 427, 507. Some systematic theologies omit any discussion of glorification—e.g., Berkhof, *Systematic Theology*; Gerald Bray, *God Is Love: A Biblical and Systematic Theology* (Wheaton: Crossway, 2012).

⁶⁷ Demarest, *Cross and Salvation* 468.

of systematic theology tell us, and tell us rightly, that sanctification is the progressive spiritual growth of believers. Yet the *ἀγιά-* root in the NT generally refers to the moment at which a sinner is united to Christ and thus decisively cleansed—in this sense, made holy once and for all.⁶⁸

Considering all this, it is therefore a delight to discover mature exegetical instincts among time-tested and respected systematic theologians when it comes to glorification. One in particular stands out regarding Rom 8:30—Herman Bavinck. After initially speaking of the renewal of the image of God as a present reality and glorification as a future one,⁶⁹ Bavinck comes quite close to what we are suggesting in this paper when he then goes on to say:

Although [glorification] is treated only at the conclusion of dogmatics, in the doctrine of the last things, it nevertheless actually belongs to the way of salvation (*via salutis*). ... In Romans 8:30, the apostle lists three benefits in which God's foreknowledge is realized, namely, calling, justification, and glorification. All these benefits are temporal. Similarly, the phrase "he glorified" (*ἐδόξασεν*) does not refer—at least not exclusively and in the first place—to the glorification that awaits believers after death or after the day of judgment but, as is evident from the aorist, to the glorification that believers, by the renewal of the Holy Spirit, already experienced on earth and that is fully unfolded at their resurrection on the last day.⁷⁰

Bavinck rightly understood the error in reading "glorified" in Rom 8:30 as exclusively future, even if he does not connect "glorified" to the image of God. Thus Bavinck, himself as pure a dogmatician as one could find, understood the need for theological formulation that is self-consciously controlled by the text, context, and thought-world of the biblical author, rather than importing connotations of specific words or concepts (such as glorification) into the domain of biblical theology. Let us go and do likewise.

We conclude by drawing together our study into five synthesizing reflections.

VI. SYNTHESIZING REFLECTIONS

1. *Defining "glory."* At this point we are prepared to define "glory" as Paul used the term, at least in Romans 8. In systematic theological terms glory is generally thought of as visible resplendence or beauty, as seen especially in the writings of such thinkers as Augustine, Jonathan Edwards, or Hans Urs von Balthasar. This should certainly be acknowledged as a connotation of glory as used by Paul and other biblical writers. Yet our investigation indicates that if glory is often referring to what humans (and not only God) possess, Paul would define glory as that which

⁶⁸ See John Murray, "Definitive Sanctification," in *Collected Writings of John Murray* (2 vols.; Edinburgh: Banner of Truth Trust, 1977) 2:277–93; David G. Peterson, *Possessed by God: A New Testament Theology of Sanctification and Holiness* (NSBT 1; Downers Grove: InterVarsity, 1995); D. A. Carson, "The Vindication of Imputation: On Fields of Discourse and Semantic Fields," in *Justification: What's at Stake in the Current Debates?* (ed. Mark Husbands and Daniel J. Treier; Downers Grove: InterVarsity, 2004) 47–50.

⁶⁹ Bavinck, *Reformed Dogmatics* 3:594.

⁷⁰ *Ibid.* 3:595.

visibly represents a beautiful God. One thinks, for example, of the theophanic cloud of glory that was the tangible representation of Yahweh. Such a definition of glory acknowledges the close connection between image and glory, since image is clearly that which visibly represents God on earth—namely, humanity, supremely in Christ and derivatively in those united to him. As Irenaeus famously said, “The glory of God is a human being fully alive.”⁷¹

Glorification, then, is the reinstatement of the divine image. It is to be rehumanized. Romans 8:30 has not to this point been sufficiently linked with 8:29. The redemption unfolded in Rom 8:29 is rife with eschatological import. In speaking of Christ as both the supreme “image” and the “firstborn,” we are primed to read verses 29–30 as describing an eschatological reality in the Pauline sense, speaking of what has happened now, in the middle of history, despite being expected to happen at the end of history.⁷² When we read “he also glorified” in verse 30 duly mindful of the immediately preceding language of Christ as the “image” and “firstborn,” we are encouraged to read “glorified” in terms of inaugurated eschatology.⁷³ We are glorified in the sense that we become what we once were in Eden.

2. *Romans 8:29–30 and the ordo salutis.* Every one of these five verbs in Rom 8:29–30 should be plugged into Paul’s already/not yet eschatology, most clearly the final two, justification and glorification. For these two, as certainly for the other three verbs used in this text, Paul is focusing on their “already” dimension. Believers have been foreknown, predestined, called, justified, and glorified—and all of these will one day be openly and publicly revealed when Christ comes a second time to bring the old age to an end. But here and now, in the overlap of the old and new ages, those united to Christ are fundamentally identified as those over whom the new age has swept. This is what defines them. Believers are decisively “glorified” no less than they are already “justified.” The point of the five verbs in Rom 8:29–30 is not to outline a linear progression of individual salvation in temporal sequence, but to exult in the benefits that come, both now and later, through faith in Christ.

Certainly, Rom 8:30 “soulignant l’unité et la cohérence du plan divin,” and to be sure the sequence and rhythm of the text presents “un aspect logique et une

⁷¹ *Against Heresies*, 4.34.5–7.

⁷² In the early centuries of the church Origen read conformity to Christ’s image in Rom 8:29 as a present reality (see David M. Rylaarsdam, “Interpretations of Paul in the Early Church,” in *Rereading Paul Together: Protestant and Catholic Perspectives on Justification* [ed. David E. Aune; Grand Rapids: Baker, 2006] 152).

⁷³ Cf. T. Ryan Jackson: “Just as Adam was the progenitor of the original creation, Christ is the progenitor of the new creation. In the conclusion of Paul’s argument [in Rom 8:18–30] in Romans 8:28–30, his soteriology is rendered in terms of Adam Christology. Christ has fulfilled God’s original purpose in creation to have humanity reflect his glory. As Adam was the image bearer in the original creation, Christ is the image bearer of the new creation and believers are to be formed according to his image (Rom 8:29)” (Jackson, *New Creation in Paul’s Letters* 156); similarly, Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel* [Grand Rapids: Eerdmans, 2002] 172–73; Wright, “Romans” 601. Dunn as much as any Romans commentator speaks of the Adamic significance of Rom 8:29–30 (*Romans 1–8* 485, 495).

relative pertinence chronologique.”⁷⁴ And in all this we wish to clearly endorse Paul’s concern for the individual’s appropriation of salvation, an emphasis some downplay today,⁷⁵ but which texts such as Gal 2:20 or 1 Tim 1:12–16 make clear.⁷⁶ But Rom 8:29–30 is therefore not so much a golden chain of salvation—a row of dominos, each soteriological reality knocking down the next in order. This text does much more—it tells us of the multifaceted redemption God has effected in history to restore the image in a renewed humanity.

In James Harrison’s treatment of Rom 8:30, after speaking of the eschatological (already/not yet) atmosphere of Romans 8, Harrison nevertheless categorizes “glorified” as unaccomplished: “the glory is only achieved with the arrival of the eschaton.”⁷⁷ Zeller, too, speaks of glorification here as “die endzeitliche Verähnlichung” with Christ.⁷⁸ But this is precisely the point. We are indeed glorified only with the dawning of the eschaton, the *Endzeit*—and this dawning has already broken onto the world stage, at Christ’s coming and particularly at his resurrection. The context of Rom 8:30 and the specific concept of glorification are indeed eschatologically charged—but not as eschatology is normally used in systematic theology to speak of future end-time realities. Rather, Rom 8:29–30 and glorification in verse 30 in particular are eschatological in the sense that Geerhardus Vos meant when he titled his book *The Pauline Eschatology* and said that “to unfold the Apostle’s eschatology means to set forth his theology as a whole.”⁷⁹ Eschatology for Paul is not simply the future but the future-made-present.

3. “Glorified” in Rom 8:30 as an aspect of union with Christ. We should drive home the link between glorification and union with Christ. Paul’s point in bringing the five verbs of Rom 8:29–30 together comes clear when we bear in mind Paul’s theology of union with Christ as his macro-soteriological category, informing Romans 6–8 as much as any comparable portion in Paul’s letters.

Specifically, Paul is presenting these five divine actions as organically connected. Each is a facet of what it means to be united to Christ. Ridderbos is as clear as anyone on this point.⁸⁰ Instead of viewing each of the five verbs as a link in a “Kette von Heilstatsachen,”⁸¹ as Langenberg puts it, we should view each as a spoke emerging from the hub of union with Christ. It is as we are in Christ that all the saving benefits of his death and resurrection become ours. The connection Paul is drawing is not mechanically chronological, as if individual believers are to plot

⁷⁴ Bénétreau, *Romans* 245.

⁷⁵ E.g., N. T. Wright, *What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids: Eerdmans, 1997) 60, 121, 157–58; idem, *Justification: God’s Plan and Paul’s Vision* (Downers Grove: InterVarsity, 2009) 57, 75–76.

⁷⁶ On the propriety of the *ordo salutis*, against a backdrop of *historia salutis* and union with Christ as the macro-soteriological reality in Paul’s thinking, see Gaffin, *By Faith, Not by Sight*, especially 18–52.

⁷⁷ Harrison, *Paul and the Imperial Authorities* 157. Schreiner similarly speaks of “the eschatological thrust of the context and of the particular concept of glorification” of Romans 8:30 as evidence that Paul was speaking of glorification here as taking place in the future (*Romans* 454).

⁷⁸ Zeller, *Römer* 165.

⁷⁹ Vos, *Pauline Eschatology* 11.

⁸⁰ Ridderbos, *Paul* 350–53, 560.

⁸¹ Langenberg, *Römerbrief* 225.

where they themselves are currently in this chain (between steps 4 and 5² justified but not yet glorified?). Rather he is driving home the necessary concomitants that are true for every sinner who is “in Christ Jesus” (v. 1).⁸² Such a reading is supported by the way Paul speaks elsewhere of union with Christ as the matrix for the other saving benefits alongside glorification in Rom 8:29–30: foreknowledge and predestination (Eph 1:4–5, 11; cf. 2 Tim 1:9), calling (1 Cor 1:2, 9; cf. Rom 1:6), justification (2 Cor 5:21; Phil 3:9), and glorification (Rom 8:17).⁸³

4. *Glory bound up with affliction.* In Romans 8 as throughout his letters, Paul does not speak of glory in believers to the neglect of the (inglorious) fallenness of the world that also infects and affects believers. To read glorification in Rom 8:30 as a present reality is not to introduce a facile triumphalism into our understanding of Paul and our own Christian lives. Present affliction and present glory, according to the apostle, are not in inverse proportion to one another; rather, as we have seen, they rise and fall together (perhaps the unifying theme of the entire letter of 2 Corinthians). For we follow, and are united with, the “crucified ... Lord of glory” (1 Cor 2:8; cf. 2 Cor 13:4). Yet present glory, unlike present suffering, is hidden to all except the eye of faith.⁸⁴ Our future glory will be manifest to all; our present glory is not. Indeed, our present glory clothes itself in weakness and in being despised by the world. Jewett, though correct to speak of the glorification of 8:30 as present, is therefore incorrect to speak of it as “already visible.”⁸⁵

5. *Glorification as an inaugurated eschatological reality.* Finally, then: is glorification now or later? Does “he also glorified” speak only of “die Unerschütterlichkeit des göttlichen Vorsatzes”⁸⁶ in what awaits us in the future? The key conclusion of this essay is that “glorified” in Rom 8:30 is an already/not yet reality, with an emphasis on the “already” dimension, a point meriting emphasis given scholarship’s heavy focus on the “not yet” of glorification. This is *inaugurated glorification*. The future consummation of this glorification, as with adoption and justification, is the full-blown, public, vindicating manifestation through bodily resurrection.

Our argument is not simply that the aorist ἐδόξασεν should be read as an inceptive aorist, indicating the beginning of a process that will one day be completed. Such a reading allows for a beginning of glorification but retains a focus on the future, and understands glorification as a process instead of a single event in two

⁸² Richard Gaffin reads Calvin as teaching this kind of a priority for union with Christ (“Biblical Theology and the Westminster Standards,” *WTJ* 65/2 [2003] 176–77). Cf. J. V. Fesko, *Beyond Calvin: Union with Christ and Justification in Early Modern Reformed Theology (1517–1700)* (Göttingen: Vandenhoeck & Ruprecht, 2012) 17–19.

⁸³ Sanctification, too, is said to take place in Christ (e.g. 1 Cor 6:11). Presumably sanctification is not included in Rom 8:30 because it is subsumed within glorification—or perhaps sanctification, understood progressively, is not included here because Paul would view it as following glorification. Either way, one ought not to inload sanctification into justification, as Langenberg does (*Römerbrief* 225).

⁸⁴ Schlier satisfyingly connects our present glory with our present suffering (*Römerbrief* 274–75).

⁸⁵ Robert Jewett, “Romans,” in *The Cambridge Companion to St Paul* (ed. James D. G. Dunn; Cambridge: Cambridge University Press, 2003) 98.

⁸⁶ Langenberg, *Römerbrief* 225.

phases.⁸⁷ Along with its preceding verb (justification), glorification is part of Paul's macro-hermeneutical lens of inaugurated eschatology, without which text after text in Paul is indecipherable. The reality of glorification, according to Rom 8:29–30, is accomplished; the open manifestation is yet to be revealed.⁸⁸ The eschaton has arrived, and glorification with it. The divine image, manifest supremely in Christ, has been restored. The tin soldiers have been turned into real flesh and blood, as Lewis put it, and are coming to life.⁸⁹ We have become human again.⁹⁰

⁸⁷ E.g. Frank J. Matera, *Romans* (Paideia; Grand Rapids: Baker, 2010) 205. Langenberg unsatisfactorily takes not only glorification in 8:30 but also justification as “ein Werdeprozess” (*Römerbrief* 225).

⁸⁸ Gaffin provides a brief but rich discussion of present glory (as well as future glory) but nowhere includes Rom 8:30 in that discussion in his article on Pauline glorification in *Dictionary of Paul and His Letters* 348–50.

⁸⁹ C. S. Lewis, *Mere Christianity* (New York: HarperCollins, 2001) 179–80.

⁹⁰ I am grateful to Richard Gaffin, Matthew Patton, and Frank Thielman for their thoughtful comments on an early draft of this essay.