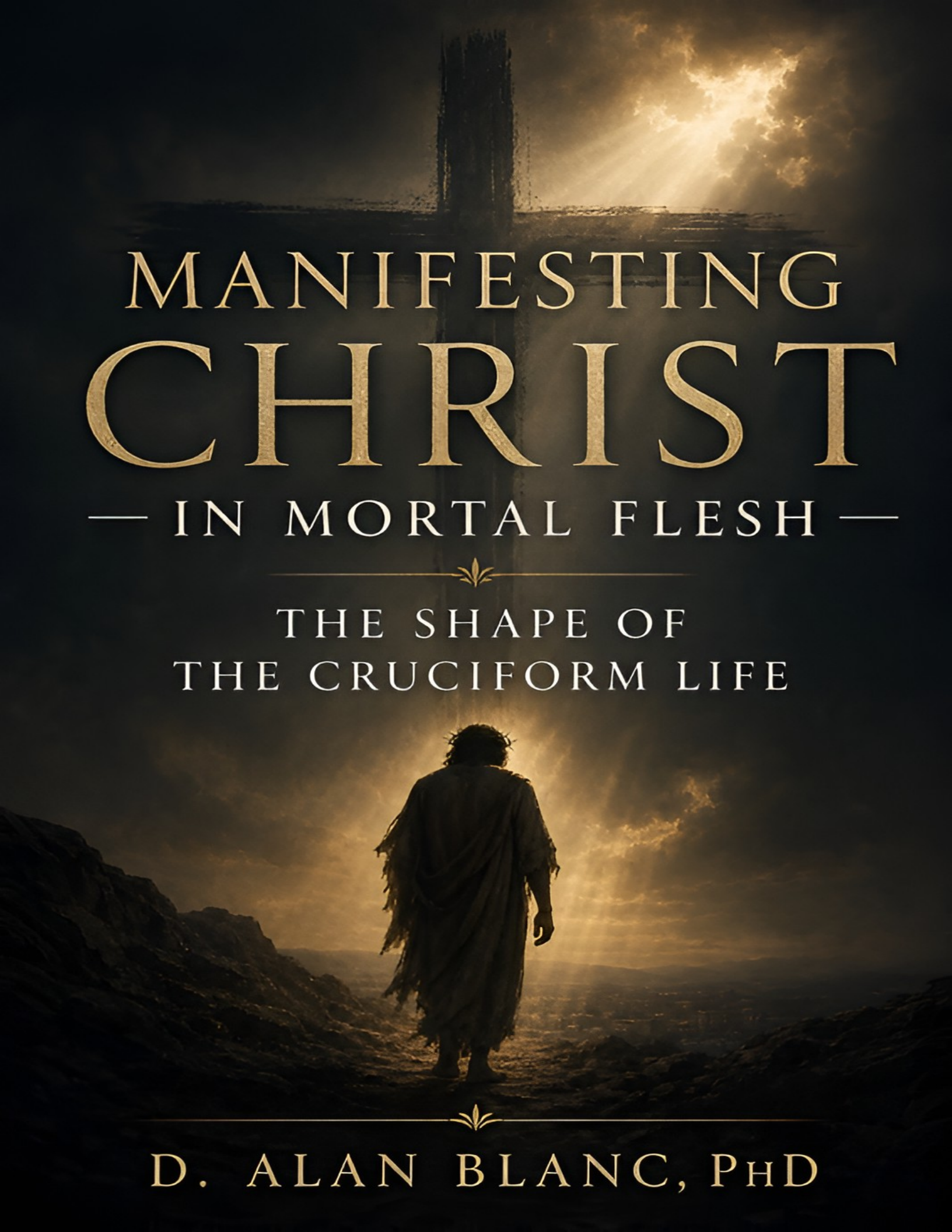
MANIFESTING
CHRIST
IN MORTAL FLESH
THE SHAPE OF
THE CRUCIFORM LIFE
D. ALAN BLANC, PhD

Manifesting Christ in Mortal Flesh: The Shape of the Cruciform Life

Introduction — Weakness as a Window of Glory

The Christian life is often imagined as a steady ascent toward spiritual strength, maturity, and victory. Yet Paul presents a radically different vision—one in which weakness becomes the very means by which Christ is made visible. In 2 Corinthians 4, Paul articulates a theology of embodiment, suffering, and divine power that stands at the heart of Christian existence. His claim is startling: God manifests the risen life of Jesus in the believer's mortal flesh. This manifestation is not metaphorical or merely internal; it is visible, embodied, and cruciform.

This study explores the exegetical, theological, and pastoral dimensions of this claim. We will examine the Greek vocabulary Paul employs—particularly the verb φανερόω and its relationship to *apokalypsis*—as well as the phrase "the life of Jesus" (ἡ ζωὴ τοῦ Ἰησοῦ), which names the resurrection-wrought life of the exalted Christ. We will trace the cruciform pattern of death-for-Jesus and resurrection life across Paul's letters, and consider how the Spirit mediates the life of Christ in the believer, both now and in the future. We will also engage with major scholarly voices—such as Paul Barnett, Scott Hafemann, and Douglas Moo—to situate Paul's argument within contemporary Pauline studies. Finally, we will reflect on the implications of this theology for Christian discipleship, ministry, and spiritual formation, especially as it reframes weakness not as a sign of failure but as a window of glory through which the life of Jesus is made visible in mortal flesh.

1. The Meaning of "Manifest": φανερόω (*phaneroō*) and the Visibility of Christ

The central verb in Paul's argument in 2 Corinthians 4:10–11 is φανερόω (φανερωθῇ in the passive here), meaning "to make visible, to reveal, to disclose openly." The term carries a strong sense of public revelation, not private impression or inward feeling. As BDAG notes, φανερόω denotes "to cause to become visible, reveal, make known."[1] In other words, it describes something that moves from concealment into visible, observable reality. In the context of 2 Corinthians, the verb emphasizes observable, embodied expression—the life of Jesus is not merely internalized or subjectively experienced; it is brought into view in the concrete, historical life of the apostles, including their bodies and their sufferings.

Paul writes:

- ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ — "that the life of Jesus also may be manifested in our body" (4:10).
- ἵνα φανερωθῇ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῇ θνητῇ σαρκὶ ἡμῶν — "that the life of Jesus may be manifested in our mortal flesh" (4:11).

The subjunctive clause ἵνα marks a purpose or result: the apostles' suffering and death-for-Jesus are not pointless; they are the very means by which the risen life of Jesus is brought into view. The passive voice of φανερωθῇ—"may be manifested"—underlines that this is not primarily a self-effort of the apostles; the life of Jesus is revealed through them by the Spirit. The phrase ἐν τῷ σώματι ἡμῶν and ἐν τῇ θνητῇ σαρκὶ ἡμῶν further anchors the manifestation in the physicality of embodied existence. The life of Jesus is not abstracted beyond the body but localized within "our body" and "our mortal flesh," which are being daily worn down by hardship yet remain the theater of divine disclosure. As Scott Hafemann stresses, Paul's point

is not that believers imitate Jesus' life but that Jesus' own life is revealed in them; this incarnational visibility is the core of apostolic ministry.[2]

Structurally, φανερόω connects 2 Corinthians 4:10–11 with the broader Pauline and New Testament vocabulary of eschatological revelation. In the Theological Dictionary of the New Testament (TDNT), the entry on φανερόω notes that the term often falls within the same semantic field as ἀποκαλύπτω and ἀποκάλυψις ("to reveal / revelation"); all three share the fundamental sense of bringing something hidden into open view.[3] Where ἀποκάλυψις often emphasizes the "unveiling" or "disclosure" of a divine mystery, φανερόω frequently describes the concrete, visible manifestation of that same reality in persons, events, or bodies.[4] In this sense, φανερόω is not merely a weaker synonym of *apokalypsis*; it is the complement that shows how an apocalyptic revelation is actually embodied and visible in the world.

This is especially significant in 2 Corinthians 4 because Paul describes a mini-apocalypse in the apostolic ministry. The "apocalypse" of Christ at the parousia—his ultimate revelation with glory—is anticipated in the present, not only in teaching but in the way the apostles' mortal bodies are being daily "given over to death."[5] The same God who will one day reveal the Son in glory (1 Cor 1:7; 1 Pet 1:7) is already revealing the "life of Jesus" here and now through suffering-filled flesh. Thus φανερόω joins Paul's present-tense eschatology with his future hope: the resurrection life of Christ is not merely something believers will one day share in the parousia; it is already being unveiled in their mortal bodies in a foretaste of glory.[6] In this way, 2 Corinthians 4:10–11 becomes a Pauline example of how apocalyptic unveiling (*apokalypsis*) is mediated through incarnate manifestation (*phaneroō*): the hidden life of the Risen Christ is being made visible in the concrete, historical bodies of the apostles, even as those bodies are being worn down by death.

A. The Grammar of Manifestation

Paul's grammar in 2 Corinthians 4:10–11 is theologically loaded. Every element of the clause ἵνα φανερωθῇ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῇ θνητῇ σαρκὶ ἡμῶν serves to highlight the divine initiative, the purpose, and the embodied sphere of Christ's manifestation.

- **Passive voice** (φανερωθῇ) — The verb is passive: "that the life of Jesus may be manifested." This emphasizes God as the agent of manifestation, not the believer. The life of Jesus is not summoned up by human resolve or moral striving; it is brought into view by the Spirit's work in and through the apostles. As Murray Harris notes, "the passive voice underscores that the manifestation of Jesus' life is not self-generated but divinely effected."[7] This is crucial for Paul's theology of weakness: if the manifestation is divine, then the believer's frailty does not nullify the display of Christ's life; it becomes the very locus where the Spirit acts.
- **Subjunctive mood** — The subjunctive ἵνα φανερωθῇ carries a sense of purpose or result: "in order that the life of Jesus may be manifested." Paul is not merely describing a circumstantial side-effect of suffering; he is asserting that God's purpose is written into the apostolic experience of being "always being given over to death for Jesus' sake." The sufferings Paul endures are not random or merely disciplinary; they are the appointed means by which Christ's resurrection life is disclosed in flesh that is daily being worn down. This aligns with Paul's broader pattern of seeing the cross and suffering as the form of divine revelation (cf. 1 Cor 1:18–25), rather than its antithesis.
- **Dative of sphere** (ἐν τῷ σώματι / ἐν τῇ θνητῇ σαρκί) — The prepositional phrase ἐν τῷ σώματι ἡμῶν (4:10) and ἐν τῇ θνητῇ σαρκὶ ἡμῶν (4:11) uses the dative of sphere: "in our body" and "in our mortal flesh." This grammatical structure anchors the manifestation within the physical body itself, not merely the "heart" or "soul." The body is the concrete sphere where the

> risen life of Jesus is made visible—where endurance, humility, and self-giving love are displayed for others to see. Mortality is not the barrier to divine glory but the very canvas on which the life of Christ is portrayed.

Taken together, the grammar of 2 Corinthians 4:10–11 signals that weakness is the site of divine revelation. Paul is not calling believers to imitate Christ through sheer moral effort; he is describing a divine action performed in and through the believer. The passive voice protects against any Pelagian reading: the manifestation is God's work; the subjunctive marks it as God's purpose; and the dative locates that purpose concretely in the mortal body. In this way, Paul's syntax in 2 Corinthians 4 reinforces the chapter's larger claim: the believer's weakness functions not as a sign of failure but as a window of glory—through that very weakness, the Spirit makes the life of Jesus manifest in mortal flesh.

B. What Is Manifested? The Life of Jesus

Paul does not say that "virtue," "faith," or "religious devotion" is manifested. He is explicit: "the life of Jesus" (ἡ ζωὴ τοῦ Ἰησοῦ). This phrase refers to the risen, exalted life of the resurrected Christ.[8] In 2 Corinthians 4:11 the structure is emphatic: ἵνα φανερωθῇ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῇ θνητῇ σαρκὶ ἡμῶν—"that the life of Jesus may be manifested in our mortal flesh." The verb φανερόω here means "to make visible, to reveal, to disclose openly," indicating that the life of Jesus is not merely internalized or privately felt but brought into view in the apostles' concrete bodily existence. BDAG accordingly glosses φανερόω as "to cause to become visible, reveal, make known," underscoring the public, observable character of this manifestation.[9]

This nuance is reinforced by the fact that, in the broader Greek semantic field, φανερόω often functions alongside, and sometimes synonymously with, ἀποκαλύπτω / ἀποκάλυψις ("to reveal / revelation"). In the Theological Dictionary of the New Testament

(TDNT), the entry on φανερόω highlights that the term shares the same revelatory core as *apokalypsis*: both denote the movement of something hidden into open visibility.[10] Where ἀποκάλυψις typically stresses the unveiling of a divine mystery or eschatological reality, φανερόω frequently emphasizes the visible, embodied manifestation of that same reality in persons and events.[11] In 2 Corinthians 4, Paul sketches a mini-apocalypse within the apostolic body: the same God who will one day reveal the Son in glory (1 Cor 1:7; 1 Pet 1:7) is already revealing the "life of Jesus" through the apostles' suffering-filled flesh. Thus, the "life of Jesus" is not only a future eschatological reality to be unveiled (*apokalypsis*) but something already being made visibly present (φανερόω) in mortal bodies.

Paul is not merely describing outer acts of piety or moral improvement; he is pointing to the historically concrete, resurrection-wrought life of the one who conquered death and now reigns. As Scott Hafemann observes, "Paul's point is not that believers imitate Jesus' life but that Jesus' own life is revealed in them."[12] The believer does not merely conform to a pattern "like" Jesus; rather, the very life of the Risen One is manifested in and through the fragile body of the one who is being "given over to death."[13]

This "life of Jesus" includes several intertwined dimensions:

- **Resurrection power** – The life of Jesus is the life of "the crucified and raised Lord" (Rom 1:4; 1 Cor 15:4–8), a power that operates despite the body's mortality rather than in spite of it. In 2 Corinthians 4:10–11 the apostles' bodies are being "given over to death," yet the underlying claim is that the life of Jesus is being worked out in them. This means that the same power that raised Jesus from the dead is already at work in the believer's present existence, enabling endurance, hope, and fruitfulness even in the orbit of suffering and death.
- **Endurance in suffering** – The context of 2 Corinthians 4 makes clear that the "life of Jesus" is not only triumphal but

also deeply shaped by the pattern of suffering-for-others. The apostles are "always being given over to death for Jesus' sake," yet this does not nullify the manifestation of Christ's life; it becomes the very condition under which that life is made visible. The believer's endurance in affliction, rather than being a sign of abandonment, is the theater in which the risen Christ's life is displayed in mortal flesh.

- **Christlike character** – When Paul speaks of the life of Jesus being manifested, he is not restricting it to exterior martyr-like exploits; he is pointing to an inward-out transformation of character produced by the Spirit. The "life of Jesus" inscribes itself in humility, patience, self-sacrifice, and service, which are the marks of a person who is being formed into the image of the Crucified One (2 Cor 4:10–11; 2 Cor 5:14–15). This is not merely behavioral conformity but the Spirit-wrought configuration of the believer to Christ's death and resurrection pattern (Rom 8:29; Phil 3:10–11).
- **Divine vitality** – The "life of Jesus" is divine life in human form. It is the life of the Son of God energized by the Spirit, capable of penetrating mortal flesh without being extinguished by it. In this sense, the believer's mortal body becomes a locus not only of limitation and decay but also of divine vitality, as the Spirit applies the life of the Risen Christ to weakness, illness, and weariness. This is the same dynamic glimpsed in Romans 8:11, where the Spirit who raised Jesus is said to "give life" to mortal bodies.
- **The pattern of death → life** – Most fundamentally, the "life of Jesus" is structured by the pattern of death yielding to resurrection. In 2 Corinthians 4, Paul foregrounds this pattern: the apostles are "given over to death," yet the effect is that "the life of Jesus is manifested in our mortal flesh." This is not a mere rhetorical flourish; it is the narrative logic of Christ's own life-death-resurrection being repeated in the apostolic (and, by implication, the church's) existence. The believer's life is

therefore held within the same arc: participation in Christ's death now leads to the manifestation of his life here and its full realization in the future resurrection.

The believer thus becomes the embodied site of Christ's resurrection presence. Paul is not describing a disembodied "spirituality" in which inner religious experience is divorced from physical suffering; he is insisting that the risen life of Jesus is made visible precisely through the weakness of the body that is being daily given over to death. In this way, the believer's present suffering becomes a theater of incarnate *apokalypsis*: the hidden life of the Risen Christ is being unveiled (*apokalypsis*) and made visible (φανερόω) in mortal flesh. This thickens the pastoral and theological point: the Christian life is not a quest to escape the body but to let the life of the Risen Christ be formed in it, so that even in affliction the believer can say, "the life of Jesus is manifested in our mortal flesh."[14]

2. The Cruciform Pattern: Death Producing Life

Paul's theology of manifestation is inseparable from his theology of the cross. The manifestation of Christ's life does not occur in spite of suffering or weakness; it occurs through the believer's participation in Christ's death. The pattern of dying and rising is not merely the story of Jesus long ago; it is the repeated template of the believer's present existence. Paul captures this in 2 Corinthians 4:10:

"We always carry about in the body the dying of Jesus, so that the life of Jesus may be manifested in our mortal flesh." (2 Cor 4:10)

This is the axis of Paul's theology of embodiment: the cross is not evacuated into a metaphor for "inner transformation"; it is lived out in the body, in the concrete, historical life of the apostles and, by extension, the church. The "dying of Jesus" is the cruciform pattern etched into the believer's daily experience, and the "life of Jesus" is the resurrection power that is simultaneously being manifested in

that same body. In this way, weakness becomes the window of glory through which the life of Christ is made visible.

A. The Death–Life Schema

Paul's phrase "the dying of Jesus" (τὴν νέκρωσιν τοῦ Ἰησοῦ) refers not to Christ's death as a past event but to the ongoing experience of Christ's death-pattern in the believer's life.[15] This is the cruciform shape of Christian existence: the believer is being conformed to Christ's death even as the Spirit works Christ's resurrection life into them. The logic is paradoxical but deeply Pauline:

- Participation in Christ's dying → manifestation of Christ's life
- Human weakness → divine power
- Suffering → resurrection vitality

This is not a one-off conversion moment but a continuing pattern: the believer is being "died" with Christ (Rom 6:6; Gal 2:20) and thereby placed within the same narrative arc that runs from the cross to the resurrection. Margaret Thrall notes that Paul's language "expresses a continual process of dying, not a single event."[16] The cross shapes the believer's life in an ongoing, dynamic way—day by day, the "dying of Jesus" is carried about in the body, so that the Spirit may continually manifest the life of Jesus in that same body.

In this light, 2 Corinthians 4:10 becomes a miniature of Paul's broader "dying-and-rising" schema (Rom 6:4–5; 8:10–11; Phil 3:10–11; 2 Cor 13:4). The cross is not the end of the story; it is the pathway into resurrection life. The believer's participation in Christ's death is not a sign of divine abandonment, but the appointed means through which the Spirit makes the life of the Risen Christ visible. In this sense, suffering is reframed not as a problem to be solved but as the very material out of which God's glory is shaped.

B. The Treasure–Vessel Paradox

Paul reinforces this pattern with the powerful imagery of 2 Corinthians 4:7:

"We have this treasure in earthen vessels, so that the surpassing power may be of God and not from us."

Here, the contrast is deliberately stark:

- **Treasure** = the glory of Christ, the gospel of the glory of Christ, the life of Jesus that is being manifested;
- **Earthen vessels** = fragile, fragile human bodies, prone to decay and humiliation.

Paul's point is that God intentionally places the glorious treasure within weak, perishable containers so that the surpassing power that sustains and displays that treasure is unmistakably divine. The vessel's fragility does not diminish the glory of the treasure; it actually highlights the source of the power that keeps the treasure intact and visible. As David Garland comments, "The contrast between treasure and clay jars highlights the paradox of divine power displayed through human weakness."[17] The "earthen vessels" of the apostles' bodies are not upgraded first; they are used as they are, precisely so that the power seen in and through them is clearly not their own but God's.

This image dovetails with Paul's theology of φανερόω and *apokalypsis*: the "treasure" is the hidden life of the Risen Christ, the "earthen vessels" are the bodies in which that life is made manifest, and the "surpassing power" is the Spirit's work that brings the hidden into view. In this way, the believer's weakness is not a deficiency in the divine economy; it is the very condition that makes God's power evident and the life of Jesus visible. The cruciform pattern—death producing life, weakness becoming the window of glory—thus becomes the defining contour of Christian existence.

3. The Ontological Ground: Union With Christ in Galatians 2:20

If 2 Corinthians 4 describes the visibility of Christ's life in the believer's mortal flesh, Galatians 2:20 describes the source and

ontological ground of that life. Paul writes:

"Χριστῷ συνεσταύρωμαι (I have been crucified with Christ)… ζῇ δὲ ἐν ἐμοὶ Χριστός (Christ lives in me)." (Gal 2:20)

This verse is not merely a devotional sentiment; it is Paul's compressed doctrine of union with Christ. The "life of Jesus" that is manifested in 2 Corinthians 4 is the life of the same Christ who now dwells in the believer. In Galatians 2:20, Paul shifts from the visible theater of the body to the inner reality that makes that visibility possible. The believer's identity is re-rooted in Christ; the life that is manifested is the life that already indwells.

A. Perfect Passive: συνεσταύρωμαι (synestaurōmai)

The verb "I have been crucified with Christ" (συνεσταύρωμαι) is perfect passive, and this tense-voice combination is theologically rich. It indicates:

- **A completed past action** — the believer's participation in Christ's death is not repeated in every moment; it is grounded in the once-for-all event of Christ's crucifixion.
- **With ongoing present results** — the effects of that crucifixion-with-Christ continue into the believer's present existence. The old self is dead; the new life in Christ is operative.
- **Performed upon the believer** — the passive voice underscores that this is a divine act of God in Christ, not a self-effort. The believer is co-crucified with Christ.

As Richard Longenecker notes, "The perfect tense underscores the believer's permanent state of co-crucifixion with Christ."[18] The believer stands in a new, fixed condition: the crucified life of Christ is now the believer's life; the death that was once Christ's own has become the believer's existential horizon.

B. The Antithesis That Defines Christian Existence

Paul's antithetical parallelism is striking:

- "I no longer live."
- "Christ lives in me."

This is not metaphorical language; it is ontological. The claims are not merely "I feel Christ's presence" or "I try to imitate Christ"; Paul is describing a fundamental reconstitution of the self. Douglas Moo writes, "Paul is describing a fundamental reconstitution of the self."[19] The old center of identity—"I live"—is displaced and replaced by a new center: "Christ lives in me." The believer's life is no longer self-generated but Spirit-wrought, Christ-sustained. Christian existence is now defined by what happens in and through Christ, not by autonomous human agency. This is why Paul can speak of "the life of Christ" being manifested in the believer's body: the life that appears in 2 Corinthians 4 is the life that already constitutes the believer's being in Galatians 2.

C. Locative ἐν ἐμοί (en emoi)

The locative phrase ἐν ἐμοί ("in me") is crucial. Christ does not merely influence the believer from outside or periodically indwell the believer as a guest; He lives in the believer as the active, indwelling presence. This is the ground of manifestation. The life manifested in 2 Corinthians 4 is the same life that already indwells in Galatians 2. The "life of Jesus" seen in the apostles' bodies is the visible expression of the Christ who lives in them. In this sense, union with Christ is the ontological root from which the visible manifestation grows.

Thus, we can summarize Paul's logic: manifestation is the outward expression of inward union. The believer's mortality is the theater, the Spirit is the agent, the life of Jesus is the content, and union with Christ in Galatians 2:20 is the underlying reality. Weakness, suffering, and the "dying of Jesus" do not negate that life; they become the

very context in which a life-in-Christ is made visible to the world. The cruciform pattern is not merely a moral pattern or an occasional mood; it is the ongoing, Spirit-wrought life of the Risen Christ poured into co-crucified believers.

4. The Experiential Pathway: Participation in Philippians 3:10

If Galatians 2:20 provides the ontological ground of the cruciform life —the believer's fundamental reconstitution in union with Christ— Philippians 3:10 provides its experiential pathway. Paul writes:

"τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ."

"That I may know Him and the power of His resurrection and the fellowship of His sufferings, becoming like Him in His death." (Phil 3:10)

This is not a mere pious wish list; it is Paul's description of the process by which the believer moves into the reality of union with Christ. The "life of Jesus" manifested in 2 Corinthians 4:10–11 is the same life Paul longs to know and share in Philippians 3:10. The earlier sections on grammar, cruciform pattern, and union show what is happening; here, Paul shows how it happens experientially through participation.

A. Knowing Christ Through Participation (κοινωνία, koinōnia)

The infinitive τοῦ γνῶναι ("to know") expresses Paul's overarching aim. Yet this knowledge is not merely cognitive or cerebral; it is profoundly participatory. The phrase κοινωνία τῶν παθημάτων (*koinōnia tōn pathēmatōn*) means "fellowship/participation in His sufferings."[20] The life Paul seeks to know is not a general spiritual awareness but the concrete, suffering-filled life of the crucified Christ.

As Gordon Fee observes, "Paul's desire is not to suffer for suffering's sake but to know Christ more deeply by sharing in the pattern of His life."[21] This is not masochism; it is union enacted through experience. The believer is drawn into the same pattern of death-for-others that marked the life of Jesus, and in that participation, the depth of Christ is more fully known.

B. Conformity to Christ's Death (συμμορφιζόμενος, *symmorphizomenos*)

The participle συμμορφιζόμενος (συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ — "becoming like Him in His death") is a present passive participle meaning "being conformed to" or "being shaped into the likeness of." The passive voice again indicates divine agency: the believer is not self-molding; they are being shaped by the Spirit into the cruciform pattern of Christ. Moisés Silva notes that the term "conveys the idea of an ongoing process of being molded into the cruciform pattern of Christ."[22] This is the same passive-voice dynamic we saw in 2 Corinthians 4:10–11 ("ἵνα φανερωθῇ…"), where the Spirit makes the life of Jesus manifest; here the Spirit is likewise shaping the believer into the form of Christ's death. Silva's emphasis on an ongoing process aligns precisely with Paul's language in 2 Corinthians 4:10–11, where the believer "always carries about the dying of Jesus." Both passages describe a continual, Spirit-wrought formation, not a one-time event.

C. Resurrection Power in the Present (δύναμις τῆς ἀναστάσεως)

Paul's desire to know "the power of His resurrection" (τὴν δύναμιν τῆς ἀναστάσεως) is not limited to eschatological resurrection in the distant future. It includes the present empowerment that the Spirit gives believers to endure suffering and embody Christ now. As Markus Bockmuehl argues, "Paul sees resurrection power as a present reality that enables believers to endure suffering and embody Christ."[23] This directly connects Philippians 3:10 back to the "life of

Jesus" manifested in 2 Corinthians 4:11 and the "life of Christ" indwelling in Galatians 2:20. The cruciform experience of sharing Christ's sufferings and being conformed to His death is not merely pain for pain's sake; it is the pathway into the resurrection power that makes that life visible. In this way, Paul's "cruciform life in motion" is the dynamic intersection of participation, conformity, and the present resurrection power, culminating in the manifestation of Christ's life in the believer's body.

Thus, Philippians 3:10 provides the experiential mechanism behind 2 Corinthians 4:

- Participation in Christ's sufferings (κοινωνία τῶν παθημάτων)
- Conformity to His death (συμμορφιζόμενος τῷ θανάτῳ)
- Experience of resurrection power (δύναμις τῆς ἀναστάσεως)
- Manifestation of His life in mortal flesh

This is the cruciform life in motion—a life in which the believer, drawn into the pattern of Christ's death and resurrection, becomes the visible site where the life of Jesus is made manifest in the world.

5. The Spirit's Agency: Romans 8 and the Mediation of Christ's Life

Romans 8 is the pneumatological engine that drives Paul's theology of manifestation. The Spirit is the agent who mediates the life of Christ in the believer, making visible in the body what is ontologically grounded in union with Christ and experienced in the cruciform pattern of Philippians 3:10. The "life of Jesus" that is manifested in 2 Corinthians 4:10–11 is the same resurrection life that the Spirit applies through indwelling presence and future resurrection-power in Romans 8:9–11.

A. The Spirit Dwells (οἰκεῖ, oikei) in the Believer

Paul writes, "εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν" — "if indeed the Spirit of God dwells in you" (Rom 8:9). The verb οἰκεῖ (*oikei*) means "to reside, to inhabit," and it denotes permanent indwelling, not temporary visitation.[24] In this verse believer status is defined by the Spirit's presence: "If anyone does not have the Spirit of Christ, he does not belong to Christ" (Rom 8:9). This indwelling is the present realization of the Spirit's work that Paul elsewhere describes as the mode by which Christ Himself dwells in the believer (cf. "Christ lives in me," Gal 2:20).

This permanent indwelling parallels Galatians 2:20, where "Christ lives in me," and here "the Spirit of God dwells in you." The Spirit is the mode by which Christ's life is present in the believer: the same Christ who lives in the believer in Galatians 2:20 is the Christ who is in the believer by the Spirit in Romans 8:10 ("Christ in you") and whose resurrection-power the Spirit applies in Romans 8:11. The Spirit's indwelling therefore is not a second-level addition to union with Christ; it is the pneumatological dimension of that union, the way in which the life of the Risen Christ is made operative within the believer now. The Spirit's presence in the believer is the guarantee that the "life of Jesus" is not merely a past event or a future hope but a present reality being mediated through the inner person and, ultimately, the body.

In this sense, Romans 8:9 underwrites the possibility of the manifestation described in 2 Corinthians 4:10–11. If the Spirit of God dwells in the believer, then the life of Christ is already present within them; the rest of Romans 8 then unfolds how that presence is worked out in sanctification now and in bodily resurrection later. The Spirit who dwells is the same Spirit who raised Jesus from the dead, and He is the one who will "give life to your mortal bodies" (Rom 8:11) and who is even now applying the power of resurrection life in the believer's mortal frame.

B. The Spirit Vivifies Mortal Bodies (ζωοποιήσει, zōopoiēsei)

Romans 8:11 stands as a pivotal text for understanding the eschatological role of the Spirit in the believer's body:

He who raised Christ Jesus from the dead will give life (ζωοποιήσει, *zōopoiēsei*) to your mortal bodies through His Spirit who dwells in you.[25]

Grammatically, Paul couches this promise in the future tense, yet the context of Romans 8 shows that the Spirit's life-giving work is not confined to a distant moment. The same Spirit who raised Christ from the dead already dwells in believers (vv. 9–10) and is presently at work in them, liberating them from the dominion of sin and death. Douglas Moo argues that Paul "intends a both-and: the Spirit imparts resurrection life now and consummates it in the future."[26] On this reading, ζωοποιήσει denotes both:

- **future resurrection:** the climactic transformation and raising of our mortal bodies at the parousia, and
- **present vivification:** the ongoing power of the Spirit who already quickens and sanctifies those bodies, even in weakness and mortality.[27]

This "already-but-not-yet" pattern is central to Paul's eschatology: the resurrection life of Christ is not merely an event on the horizon but a reality that infiltrates the believer's present existence under the Spirit's rule. The body is no longer regarded simply as the locus of sin and decay; it is also the sphere in which the Spirit's life is being worked out, even while it remains "mortal" and subject to suffering and death.[28]

This same dynamic is echoed in 2 Corinthians 4:11, where Paul explains that "the life of Jesus" is manifested "in our mortal flesh" (ἐν τῇ θνητῇ σαρκὶ ἡμῶν).[29] There, he speaks of being "always being given over to death for Jesus' sake," yet the consequence is that the

life of Jesus is being revealed in the very bodies that are being worn down.[30] The apostolic ministry of suffering becomes the stage on which resurrection life is displayed in mortal flesh, because the Spirit's power is paradoxically perfected in weakness.[31]

Together, Romans 8:11 and 2 Corinthians 4:11 present a coherent Pauline vision of embodied holiness: the Spirit does not merely spirit-us away from the body in order to sanctify the soul, but indwells the whole person and works resurrection life into the very fabric of mortal existence. The Spirit who raised Christ from the dead already "vivifies" believers' bodies now through sanctification, endurance, and the manifestation of Christ-like life, and will one day consummate that work in the full resurrection of the body.[32] In this way, the believer's body is both a site of present struggle and a firstfruits of future glory, held together by the unbroken chain of the Spirit's life-giving power.

C. The Spirit Conforms Believers to Christ (συμμορφοί, symmorphoi)

Romans 8:29 describes believers as συμμορφοί (συμμορφοί — "conformed") to the image of His Son. Paul writes:

"For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers." (Rom 8:29)

This adjective συμμορφοί ("conformed") shares the same root as the verb συμμορφιζόμενος in Philippians 3:10, where Paul speaks of being "conformed to His death" (συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ). In both cases, the language is the same: the believer is being shaped into the cruciform pattern of Christ's death and resurrection. Thomas Schreiner notes, "The Spirit's work of conformity is cruciform; it shapes believers into the pattern of Christ's death and resurrection."[33] The Spirit is not polishing generic moral

qualities; He is pressing believers into the very form of Christ's life-death-resurrection narrative.

This "conformity" is not a future-only reality; it is the goal of the Spirit's present work in the believer's life. The Spirit who dwells within (Rom 8:9), who gives life to mortal bodies (Rom 8:11), and who helps the believer in weakness (Rom 8:26–27) is the same Spirit who is daily conforming the believer to Christ's image. In this sense, Romans 8 provides the pneumatological explanation for the manifestation of Christ in 2 Corinthians 4:10–11. The "life of Jesus" seen in the apostles' mortal flesh is the visible expression of a deeper, Spirit-wrought conformity:

- The Spirit **indwells** (Rom 8:9–10),
- The Spirit **vivifies** (Rom 8:11),
- The Spirit **conforms** (Rom 8:29),
- The Spirit **manifests** Christ's life in mortal bodies (2 Cor 4:10–11).

Thus, the cruciform life in motion is not merely a moral ideal; it is the ongoing work of the Spirit in the believer, shaping them into the likeness of the Son so that His resurrection life may be made visible even in weakness and suffering. The believer's mortality is the theater, the Spirit is the agent, and Christ's image is the final form toward which all of this is moving.

6. What the Cruciform Life Looks Like: Paul's Embodied Vision

Paul's theology is not abstract. He describes the cruciform life in concrete, visible expressions that are lived out in the body. The "life of Jesus" that is mediated by the Spirit, grounded in union with Christ, and conformed through participation in His sufferings is not a disembodied ideal; it is embodied holiness—a life that takes shape in the believer's ordinary, fragile, and mortal existence. Paul's vision of

the cruciform life is profoundly physical and social, not merely spiritual or inner.

A. Endurance Under Pressure

"We are afflicted in every way, but not crushed" (2 Cor 4:8). The contrast is central to the manifestation. Paul is not describing a life that avoids suffering; he is describing a life in which human weakness and divine sustaining power are held together so that Christ is made visible. The believer is "hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Cor 4:8–9). This pattern of pressure and preservation is the stage on which the life of Jesus is displayed. The very fact that the believer is not crushed despite being "always being given over to death for Jesus' sake" (2 Cor 4:11) demonstrates that resurrection life is at work in the body, even as it is being worn down. Weakness is the window through which divine power appears.

B. Christlike Character in Adversity

Patience, gentleness, forgiveness, hope—these are not self-produced moral acts. They are the life of Jesus taking shape in the believer under the Spirit's work. The cruciform life is not a stoic endurance of suffering but a pattern of self-giving love and humility modeled on Christ's own death for others. Paul's sufferings and steadfastness are not merely evidence of his personal fortitude; they are the visible configuration of Christ's character into the apostolic ministry. The believer's response to injustice, betrayal, or hardship becomes the context in which the life of the Risen Christ is formed and displayed. The "fellowship of His sufferings" (Phil 3:10) is not abstract; it is the believer learning to respond with Christlike patience, forgiveness, and hope, even amid pain and confusion.

C. Resurrection Power in Mortal Bodies

Paul insists that Christ's life is manifested in mortal flesh (ἐν τῇ θνητῇ σαρκὶ). Not in ideal conditions. Not in spiritual ecstasy. But in the ordinary, fragile, limited human body that is subject to weariness, illness, and decay. The believer's mortality is the very locus where the

Spirit applies resurrection power now, anticipating the full resurrection of the body later. As Barnett writes, "Paul's theology is profoundly embodied; the body is the arena in which Christ's life is displayed."[34] The "treasure" (the glory of Christ) is held in earthen vessels (2 Cor 4:7), not despite their weakness but because of it, so that the source of sustaining power is unmistakably divine. The Spirit who dwells in the believer (Rom 8:9), who gives life to mortal bodies (Rom 8:11), and who conforms the believer to the image of the Son (Rom 8:29) is the same Spirit who is now manifesting Christ's life in the very body that is being daily "given over to death." This is Paul's embodied vision of the cruciform life: a life in which weakness and glory, death and resurrection, are held together in the believer's body for the sake of the world.

7. A Visual Summary: The Cruciform Pattern in Paul

The cruciform logic Paul unfolds across his letters is not scattered or incidental; it is the recurring architecture of Christian existence. Passages such as 2 Corinthians 4, Galatians 2:20, Philippians 3:10, and Romans 8 each articulate the same pattern: participation in Christ's death is the pathway into the manifestation of His resurrection life, mediated by the Spirit and realized in the believer's body. The chart below summarizes this pattern and its key components:

Passage	Death Theme	Life Theme	Mechanism
2 Cor 4	Carrying the death of Jesus (τὴν νέκρωσιν τοῦ Ἰησοῦ)	The life of Jesus manifested in mortal flesh (ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ)	Weakness as the vessel of divine glory
Gal 2:20	"I have been crucified with Christ" (Χριστῷ συνεσταύρωμαι)	"Christ lives in me" (Christ lives in me)	Union with Christ as the ontological ground

Phil 3:10	“Fellowship of His sufferings” (κοινωνία τῶν παθημάτων αὐτοῦ)	“The power of His resurrection” (τὴν δύναμιν τῆς ἀναστάσεως)	Participation as the experiential pathway
Rom 8	Mortality, groaning, “in this body” (ἐν τῷ σώματι)	The Spirit gives life to mortal bodies (ζωοποιήσει τὰ σώματα τὰ θνητὰ)	The indwelling Spirit as the pneumatological engine

This pattern is not incidental; it is the shape of Christian existence. In each passage, the believer’s weakness, suffering, or mortality is the very condition under which the life of Jesus is made visible. The Spirit who dwells in the believer, who conforms them to the image of the Son, and who gives life to mortal bodies, is the same agent who mediates the “life of Jesus” in 2 Corinthians 4. The cruciform pattern thus becomes the theological spine of your argument: union with Christ (Gal. 2:20), participation in His sufferings (Phil. 3:10), the Spirit’s indwelling and conforming work (Rom. 8), and the manifestation of His life in mortal flesh (2 Cor. 4:7–11) all converge to form a coherent vision of the Christian life as weakness-turned-into-glory.

8. Application: Living the Cruciform Life Today

The cruciform pattern is not merely an exegetical schema or a theological abstraction; it is the shape of the believer’s daily discipleship. The “life of Jesus” that is manifested in mortal flesh (2 Cor 4:11) is the same life that is mediated by the Spirit, grounded in union with Christ, and conformed through participation in His sufferings. This means that the cruciform life is not optional spirituality for a few “advanced saints”; it is the ordinary rhythm of Christian existence in the workplace, the home, the body, and the heart.

A. Embrace Weakness as a Place of Manifestation

Your limitations are not obstacles to Christ's life; they are the canvas on which He paints His glory. Paul's "when I am weak, then I am strong" (2 Cor 12:10) is not a stoic slogan; it is the lived-out logic of 2 Corinthians 4. The believer's weakness—whether in physical frailty, emotional strain, relational stress, or financial limitation—does not nullify the display of Christ's life; it becomes the very condition under which His strength is seen. When the Spirit vivifies mortal bodies (Rom 8:11) and "the life of Jesus" is manifested in "our mortal flesh" (2 Cor 4:11), the believer is invited to stop seeing weakness as a sign of failure and start seeing it as a window of glory. The Spirit is not defeated by mortal limitation; He is displayed through it.

B. Interpret Suffering Through Union With Christ

You are not abandoned. You are participating in His pattern. The believer's suffering is not raw, meaningless pain; it is participation in the sufferings of Christ (Phil 3:10; 2 Cor 4:10–11). Union with Christ means that what is true of Jesus becomes true of the believer in a creaturely way: the believer is being conformed to His image (Rom 8:29), crucified with Him (Gal 2:20), and carried along in the same death-and-resurrection arc that runs from the cross to the resurrection. This does not trivialize pain, but it reframes it. The believer can face disappointment, grief, or persecution not as evidence of divine abandonment but as invitations to "share in Christ's sufferings" (1 Pet 4:13) and to experience the "power of His resurrection" in the present. Union with Christ is the interpretive lens through which suffering is no longer random but meaningful participation in the cross of Christ.

C. Depend on the Spirit, Not Self-Effort

The cruciform life is not achieved; it is received. The believer does not "crucify himself" by moral willpower; he is crucified with Christ (Gal 2:20) and is being conformed by the Spirit (Rom 8:29). The

Spirit who dwells in the believer (Rom 8:9) and who gives life to mortal bodies (Rom 8:11) is the one who produces patience, gentleness, forgiveness, and hope. The believer is called to trust, yield, and walk in the Spirit, not to manufacture a cross-shaped life through self-effort. This is the pastoral heart of Romans 8: "If you live according to the Spirit, you will put to death the deeds of the body" (Rom 8:13). The Spirit-driven, cruciform life is not a burden of moral striving but a daily posture of dependence on the One who is already shaping the believer into the image of the Son.

D. Expect Christ to Be Visible in Ordinary Life

Christ is manifested in mortal flesh in the mundane, ordinary contours of everyday existence. The believer can expect the "life of Jesus" to appear not only in dramatic moments of crisis but also in the daily texture of life:

- in your **workplace**—in integrity, humility, and self-giving service,
- in your **home**—in patience, forgiveness, and sacrificial love,
- in your **trials**—in hope that does not collapse under pressure,
- in your **aging body**—in gratitude that still bears witness to resurrection hope,
- in your **disappointments**—in trust that does not abandon Christ,
- in your **perseverance**—in endurance that quietly testifies to the Spirit's sustaining power.

All of these are arenas where "the life of Jesus" is manifested in mortal flesh (2 Cor 4:11). The believer is not called to a hidden, "spiritual" life behind the scenes; he is called to live a visible cruciform life in the concrete, historical world, letting the Spirit make Christ's resurrection power evident in the very body that is being daily given over to death and weariness. In this way, the theology of manifestation, union, and pneumatology becomes the believer's daily

practice: weakness, suffering, and limitation become the stages on which the risen life of Jesus is made visible for the sake of the world.

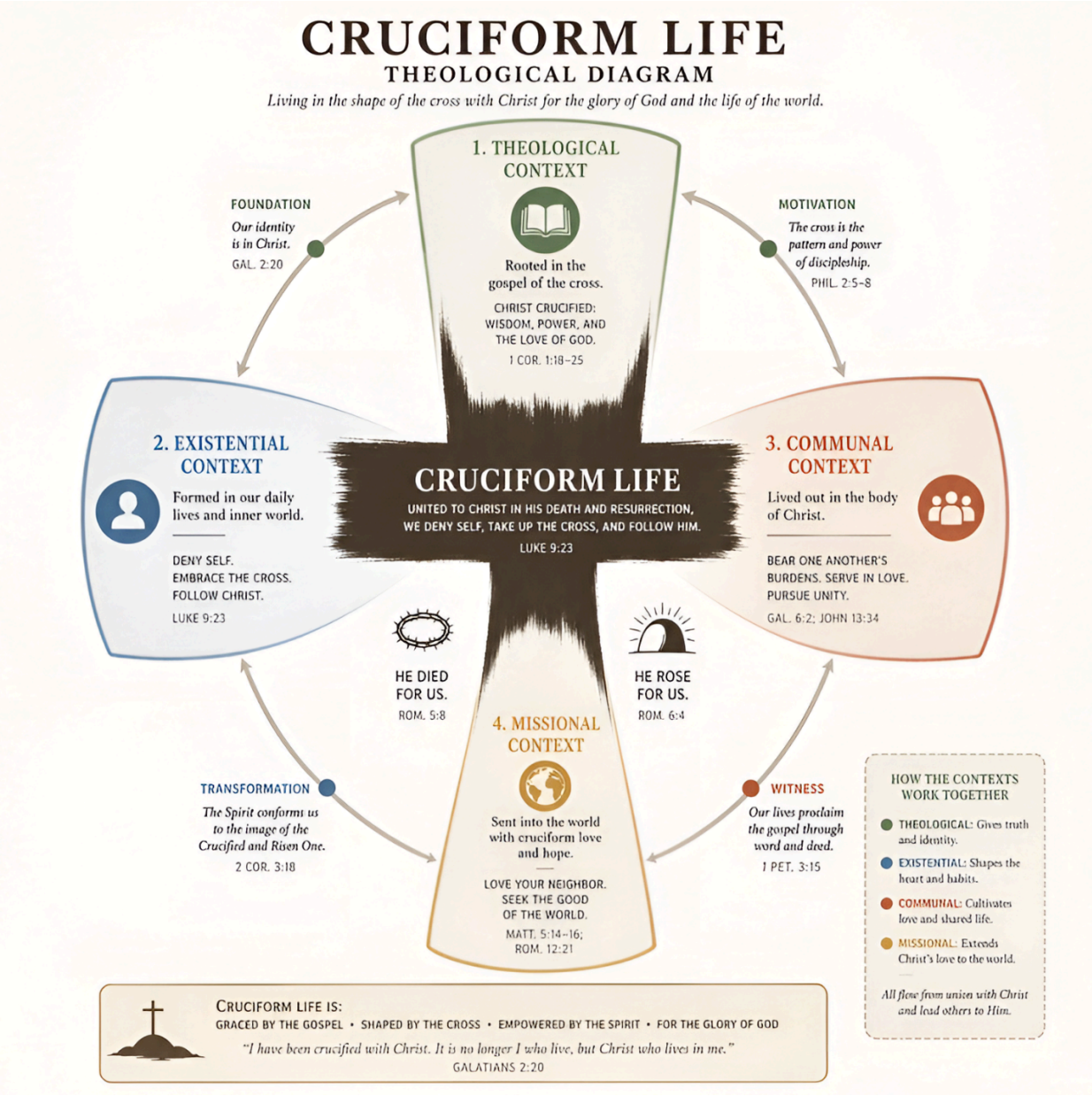

Figure 1: The Cruciform Life Theological Diagram

Conclusion — The Shape of the Christian Life

The Christian life is not shaped like a ladder climbing upward. It is shaped like a cross.

Down into weakness.
Down into surrender.
Down into dependence.
Down into participation in Christ's death.

And then—

Up into resurrection life,
Up into power,
Up into glory,
Up into Christ-likeness.

This is the cruciform life. It is not glamorous. It is not easy. But it is the place where Christ becomes visible. In the believer's fragility, in the Spirit's hidden work, and in the ordinary patterns of daily existence, the "life of Jesus" manifested in mortal flesh (2 Cor 4:11) is the visible form of a life that is being conformed to the image of the Son (Rom 8:29), rooted in union with Christ (Gal 2:20), and animated by the Spirit who gives life to mortal bodies (Rom 8:11).

And when Christ is visible in the believer, God is glorified. Weakness becomes a window of glory, suffering becomes participation in the cross, and ordinary life becomes a stage for the risen Son. This is not a supplementary spirituality for a select few; it is the shape of the Christian life.

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Addendum: Cruciform Pneumatology and the Cessationism/Continuationism Debate

The theological trajectory developed in this study—centered on union with Christ, participation in His death, and the Spirit-mediated manifestation of His life in mortal flesh—carries significant implications for the ongoing debate between cessationism and continuationism. Although the exegesis and argument of the main body are not explicitly framed around spiritual-gift terminology, the underlying pneumatology, Christology, and anthropology strongly favor a non-cessationist**, cruciform form of continuationism**. This addendum briefly situates the study's main line of thought within that broader debate and clarifies how a cruciform-continuationist might responsibly affirm the ongoing work of the Spirit without lapsing into either cessationism on the one hand or an uncritical, spectacle-oriented "sign-only" spirituality on the other.

1. The Cruciform Spirit vs. a "Power-Only" Pneumatology

Cessationist arguments often proceed from a concern that the continuation of "miraculous gifts" (prophecy, tongues, healing, and the like) might undermine the finality and sufficiency of Scripture or recreate an apostolic-authentication-function that is no longer needful.[35] While that concern should not be dismissed lightly, the cruciform-pneumatological framework developed in this study reframes the debate by rooting the Spirit's work in **resurrection-life, bodily conformation, and incarnate manifestation**, rather than in miracles as such.[36]

Within this framework, the Spirit's primary function in Romans 8 and 2 Corinthians 4 is not merely to authenticate apostolic authority or to

produce spectacular signs but to:

- **Dwell** in the believer (Rom 8:9),
- **Vivify** mortal bodies (Rom 8:11),
- **Conform** the believer to the image of the Son (Rom 8:29),
- **Manifest** the life of Jesus in weak, suffering, and mortal flesh (2 Cor 4:10–11).[37]

When spiritual gifts are read through this cruciform lens, they are not reduced to either "signs for the unevangelized" or "proofs of Spirit-fullness". Still, they are seen as **particular expressions of the Spirit's ongoing work of applying Christ's resurrection-life to the body of Christ**. This does not force the reader into maximalist or emotivist charismatism; it does, however, place the burden of proof on cessationism to explain why the Spirit's life-giving, conforming, and manifesting work in mortal bodies should be understood as confined to the apostolic era.[38] Once the "gift of the Spirit" is identified fundamentally with the indwelling presence of the Risen Christ (Rom 8:9–11; Gal 2:20), the case for a temporally limited economy of the Spirit becomes harder to maintain without introducing a significant disjunction between the apostolic and post-apostolic body of Christ.[39]

2. Gifts as Cruciform, Not Merely Spectacular

The exegesis of φανερόω in 2 Corinthians 4:10–11, juxtaposed with the "cruciform pattern" of death-and-resurrection in Philippians 3:10 and Romans 8:29, suggests that spiritual gifts are not restricted to extraordinary phenomena such as tongues or public prophecy. Rather, the "manifestation of the Spirit for the common good" (1 Cor 12:7) is always embedded within the broader pattern of **weakness, endurance, and self-giving service**.[40] In this framework, the "life of Jesus" that is made visible in the believer's mortal flesh is not only seen in moments of dramatic healing or inspired speech; it is equally —and often more profoundly—seen in patience under pressure,

gentleness toward the unkind, enduring persecution, forgiving offenses, and persevering in faithfulness when the body is worn down.[41]

For a cruciform-form continuationism, then, the question is not merely "Are tongues and prophecy still operative?" but "In what ways does the Spirit now manifest Christ in the body of believers?"[42] If the Spirit continues to dwell in the Church, to give life to mortal bodies, and to conform believers to the image of the Son, then the **structure of the gift-economy** (1 Cor 12–14) remains theologically and practically relevant: the same Spirit who bestows *some* gifts in extraordinary ways also bestows *other* gifts in ordinary, unseen, but no less real, cruciform forms.[43] This allows the noncessationist to affirm all biblically attested gifts—prophecy, healing, tongues, service, exhortation, and so on—while insisting that their goal is always **edification, love, and the visible manifestation of Christ**, not performance, control of the atmosphere, or personal validation.[44]

3. The "Pneumatological Engine" of Romans 8 and Ongoing Manifestation

The study treats Romans 8 as the **pneumatological engine** that drives the entire schema:

- The Spirit dwells in the believer (Rom 8:9),
- The Spirit gives life to mortal bodies (Rom 8:11),
- The Spirit conforms the believer to the image of the Son (Rom 8:29).[45]

When this ensemble is read in conjunction with the "manifestation of the life of Jesus in our mortal flesh" (2 Cor 4:11), the implication is that the Spirit's life-giving, revealing, and conforming work is not confined to the apostolic age but is an **ongoing, eschatologically-present reality** extending throughout the Church's history.[46] That is, the Spirit continues to apply the Risen

Christ to the body, continues to form resurrection-life-like character, and continues to guide the Church into fuller participation in the death-and-resurrection pattern of Christ. This is theologically incompatible with a hardcore cessationism that holds that the Spirit's powerful, transformative, or revelatory work in any essential way ended with the apostles or with the closure of the canon.[47]

It is consistent, however, with a **cruciform continuationism** that distinguishes between:

- The **foundation-laying, apostolic-prophetic role** of certain offices and gifts (Eph 2:20),
- The **ongoing, ecclesial-edifying role** of those same gifts in a post-apostolic, cruciform setting.[48]

In this reading, the Spirit's "continuation" is not an historico-empirical assertion about the frequency of miracles; it is a **theological claim about the Spirit's ongoing economy of life, death, and resurrection in the body of Christ**.[49] The Spirit still applies the Risen Christ, still shapes character, and still may, in God's wisdom, grant particular forms of revelation or healing—but always within the constraints of Scripture's authority and the cruciform pattern of the cross.[50]

4. A Cruciform Hermeneutic for Prophecy and Healing

Within this framework, prophecy and healing are not to be evaluated by the criterion of "extra-biblical revelation" or "modern apostolic office," but by the cruciform pattern of Christ's life and the goal of edification.

- **Prophetic utterance**, in a cruciform continuationist reading, functions as the Spirit-enabled articulation of Christ's presence, truth, comfort, or warning, always **under the lordship of Scripture**.[51] Such prophecy does not add new canonical doctrine; it presses the Church back into the depths of the

already-given Word, applying it in specific contexts and illuminating how the Risen Christ is present in the sufferings, hopes, and challenges of the community.[52] 1 Corinthians 14's regulation of prophetic ministries, with its emphasis on intelligibility, edification, and orderly testing, serves as the normative lens for discerning genuine prophetic utterance from human opinion or self-reference.

- **Healing and miracles** are understood as particular instances of the **Spirit applying the power of the resurrection life to mortal bodies**, yet they are always partial, temporary, and provisional, pointing toward the final resurrection rather than declaring the Spirit's presence only where bodies are restored.[53] The cruciform-form continuationist can therefore affirm that the Spirit may heal; that the Spirit often says "no" to healing; and that even in the absence of miraculous restoration, the Spirit may manifest Christ in endurance, hope, and faithfulness. The ultimate criterion is not the presence or absence of the miracle, but whether Christ is being made visible in the body, whether through healing or through suffering borne in faith.[54]

5. Pastoral and Ecumenical Implications

When continuationism is grounded in this cruciform-pneumatological line, it can function as a **theologically thick but biblically responsible** position that both affirms the ongoing work of the Spirit and cautions against abuses of the gift-culture.[55] Such a position allows the author to:

- **Affirm charismatic and Pentecostal brothers and sisters** whose ecclesial tradition emphasizes the Spirit's gifts, while gently challenging them to ground their "giftedness" in the same pattern of death-to-self, service, endurance, and conformity to Christ that Romans 8 and 2 Corinthians 4 articulate.[56]

- **Speak hospitably with cessationists** by affirming their concern for the finality and sufficiency of Scripture, the danger of subjectivism, and the need for humble restraint, while asking them to reckon with the same theological trajectory: the Spirit who dwells, vivifies, and conforms the believer to the image of the Son is not, in principle, a Spirit whose powerful, life-giving work ceased in the first century.[57]

In this way, the cruciform line of the study serves not only as an exegetical-theological analysis of Paul's theology of manifestation and union but also as an implicit **theological foundation for a cruciform, non-cessationist pneumatology**, one that locates the Spirit's continuing work in the same economy of resurrection-life, suffering, and bodily manifestation that Paul describes in Romans 8 and 2 Corinthians 4. Whether or not the study explicitly labels pneumatology "continuationist," it provides a robust rationale for affirming the ongoing presence and power of the Spirit in the life of the Church—always for the glory of Christ and the edification of His body, and never in abstraction from the cross.

Notes

[←1]

BDAG, *A Greek–English Lexicon of the New Testament and Other Early Christian Literature*, s.v. "φανερόω."

[←2]

Scott J. Hafemann, *2 Corinthians* (NIV Application Commentary; Grand Rapids: Zondervan, 2000), 183.

[←3]

See Gerhard Kittel, Gerhard Friedrich, and Geoffrey W. Bromiley, eds., *Theological Dictionary of the New Testament* (TDNT; one-volume abridgment; Grand Rapids: Eerdmans, 1985), s.v. "φανερόω." Compare also the treatment of ἀποκαλύπτω and ἀποκάλυψις in the same work, showing that φανερόω operates in the same lexical-theological orbit of revelation and unveiling.

[←4]

Ibid.

[←5]

Ibid.

[←6]

Ibid.

[←7]

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[←8]

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[←9]

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[←10]

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[←11]

Ibid.

[←12]

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[←13]

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[←14]

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[←15]

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[←16]

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[←17]

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[←18]

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[←19]

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[←20]

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[←21]

Gordon D. Fee, *Paul's Letter to the Philippians* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1995), 330.

[←22]

Moisés Silva, *Philippians*, 2nd ed. (Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker Academic, 2005), 187.

[←23]

Markus Bockmuehl, *The Epistle to the Philippians* (Black's New Testament Commentary; Peabody, MA: Hendrickson, 1998), 208.

[←24]

BDAG, *A Greek–English Lexicon of the New Testament and Other Early Christian Literature*, s.v. "οἰκέω."

[←25]

Rom. 8:11; see Douglas J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996), 498.

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Moo, *Romans*, 498.

[←27]

Ibid., 497–99; James D. G. Dunn, *Romans 1–8* (WBC; Nashville: Nelson, 1988), 457–58.

[←28]

C. K. Barrett, *A Commentary on the Epistle to the Romans* (Harper's New Testament Commentaries; London: Black, 1957), 157.

[←29]

2 Cor. 4:11; see Paul Barnett, *Second Corinthians* (NSBT; Downers Grove: InterVarsity, 1997), 265.

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Barnett, *Second Corinthians*, 266.

[←31]

Donald A. Guthrie, *The Letter of Paul to the Corinthians* (TNTC, 2nd ed.; Leicester: Inter-Varsity, 1975), 212.

[←32]

Moo, *Romans*, 498; Dunn, *Romans 1–8*, 457.

[←33]

Thomas R. Schreiner, *Romans* (Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker Academic, 1998), 435.

[←34]

Paul Barnett, *The Second Epistle to the Corinthians* (New International Commentary on the New Testament; Grand Rapids: Eerdmans, 1997), 229.

[←35]

See, e.g., Richard B. Gaffin Jr., *Perspectives on Pentecost: New Testament Teaching on the Gift of the Holy Spirit* (Phillipsburg, NJ: P&R, 1979), and D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker, 1987).

[←36]

For this cruciform, pneumatological reading, cf. Michael J. Gorman, *Cruciformity: Paul's Narrative Spirituality of the Cross* (Grand Rapids: Eerdmans, 2001); and his "Cruciform Spirituality," in *Bread from Heaven: Studies in the Gospel of John in Honor of Alice Ogden Bellis*, ed. Margaret A. Aymer et al. (Waco, TX: Baylor, 2007), 137–50.

[←37]

The study's main argument is developed especially in sections on "The Spirit's Agency: Romans 8 and the Mediation of Christ's Life" and "The Ontological Ground: Union With Christ in Galatians 2:20."

[←38]

Cessationist authors such as B. B. Warfield (*The Gift of Prophecy in the New Testament and Today*, 1910, repr. Grand Rapids: Baker, 1979) and others argue that the primary function of the "miraculous gifts" was apostolic authentication and that their cessation is implied by the completion of the apostolic foundation and the closure of the canon.

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Continuationist authors such as Sam Storms (*The Beginner's Guide to Spiritual Gifts*, Eugene, OR: Wipf & Stock, 2006), and Marc Sims (*The Best Arguments for Continuationism*, 2024) argue that the Spirit's empowering work is not limited to the apostolic era but continues throughout the Church's history.

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Cf. 1 Cor 12:7; Charles Hodge, *Commentary on the First Epistle to the Corinthians* (Edinburgh: Banner of Truth, 1959), 175–85.

[←41]

Compare the study's "What the Cruciform Life Looks Like: Paul's Embodied Vision" (Section 6) with Michael J. Gorman, *Inhabiting the Cruciform God: Kenosis, Justification, and Theosis in the Theology of Paul* (Grand Rapids: Eerdmans, 2009), 100–110.

[←42]

See 1 Cor 12–14; and Wayne A. Grudem, *The Gift of Prophecy in the New Testament and Today* (2nd ed.; Wheaton, IL: Crossway, 2000), for a continuationist reading of prophetic gifts.

[←43]

See John Piper, *The Gifts of the Spirit: A Defense of the Charismatic Reaffirmation* (1987), and Anthony C. Thiselton, *The Holy Spirit – In Biblical Teaching, Through the Centuries, and Today* (Grand Rapids: Eerdmans, 2013), 634–79.

[←44]

1 Cor 14:12, 26; Eph 4:11–16.

[←45]

See especially the study's Section 5, "The Spirit's Agency: Romans 8 and the Mediation of Christ's Life."

[←46]

Cf. G. K. Beale, *A New Testament Theology of the Holy Spirit* (Peabody, MA: Hendrickson, 1996), 321–89.

[←47]

The "perfect" argument in 1 Cor 13:8–13, often cited by continuationists, is one exegetical line; this addendum is working more at the level of pneumatology and Christology, not exhaustively engaging all cessationist and continuationist proofs.

[←48]

Cf. Eph 2:20; and discussion in I. Howard Marshall, *Pentecost: The Presence of the Spirit in the World* (Grand Rapids: Eerdmans, 1980), 289–95.

[←49]

For an argument that continuationism is the view most faithful to the biblical doctrine of the Spirit, see Marc Sims, "The Best Arguments for Continuationism," *Theology for the People* (2024).

[←50]

See 1 Thess 5:19–22; 1 John 4:1–3.

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1 Cor 14:3–5, 29–33; 1 Thess 5:19–22.

[←52]

Gorman, *Cruciformity*, 140–55.

[←53]

See comments on Rom 8:11 in Douglas J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996), 497–99.

[←54]

2 Cor 12:7–10; 1 Cor 11:30.

[←55]

For a nuanced continuationist reflection on charismata, see Eugene F. Rogers Jr., "Signs Unto the People: The Charismatic Spirit," in *The Spirit of God: The Exegesis of Romans and the Letters of St. Paul*, ed. Serge Fédérico (Collegeville, MN: Liturgical Press, 2004), 145–71.

[←56]

For a Pentecostal articulation of the Spirit's work in the body, see Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 900–910.

[←57]

The study's "Introduction — Weakness as a Window of Glory" and "Conclusion — The Shape of the Christian Life" already frame the Spirit's work in terms that resonate with a cruciform, pneumatological continuationism, even if the technical label is not used there.