

Contents

- 1 Introduction to the problem — 1**
 - 1.1 The problem: Why does Paul use reason language in Rom 12.1? — 1
 - 1.2 A new solution in outline — 4
 - 1.3 Previous explanations — 10
 - 1.3.1 λογικός as “reasonable” — 10
 - 1.3.2 λογικός as “spiritual” — 11
 - 1.3.3 λογικός as “genuine” — 12
 - 1.3.4 λογικός as “communicating” (Reichert) — 12
 - 1.3.5 λογικός as “guided by reasoning thought” (Scott) — 13
 - 1.3.6 Conclusion: The need for evaluating qualitative parallels — 13
 - 1.4 Remarks on our interpretative terms — 15
 - 1.5 Outline of the argument — 22
- 2 The semantics of λογικός and the definition of human beings — 24**
 - 2.1 The semantics of λογικός in conversation with Scott 2018 — 24
 - 2.1.1 Scott’s seven categories of the use of λογικός — 24
 - 2.1.2 Problems with Scott’s approach — 27
 - 2.1.3 The evidence on which Scott’s solution rests — 29
 - 2.2 The definition of human beings as ζῶον λογικόν — 30
 - 2.2.1 The phrase ζῶον λογικόν is pre-Pauline — 33
 - 2.2.2 Early Stoics used ζῶον λογικόν for human beings — 34
 - 2.2.3 Early Stoics used ζῶον λογικόν for the cosmos and God — 37
 - 2.2.4 For Stoics, God and human beings as ζῶα λογικά are related — 43
 - 2.2.5 Mainly Stoics but also many others: The use of ζῶον λογικόν — 48
 - 2.2.5.1 Predominantly among Stoics, especially before the first century BC — 49
 - 2.2.5.2 Doxographers and philosophers from other schools from the first century BC onwards — 51
 - 2.2.5.3 Christian authors in the second century — 54
 - 2.2.6 The phrase ζῶον λογικόν used in discourse on the human place and role in the cosmos — 57
 - 2.2.6.1 Raising the question about the place and role of human beings in the cosmos — 57
 - 2.2.6.2 Logical divisions and placing humans on a *scala naturae* — 59

- 2.2.6.3 The vocation of rational animals — **75**
 - 2.2.6.4 The genuine humanness of rational animals — **84**
 - 2.2.7 Which audiences might have been familiar with the definition? — **86**
- 2.3 Conclusion — **90**
- 3 The wider Greco-Roman discourse on being human and the idea of a human role in the cosmos — 91**
 - 3.1 Greco-Roman anthropological discourse and the role of human reason — **92**
 - 3.1.1 Early Greek literature: The contrast with the gods — **92**
 - 3.1.2 Hesiod: Justice distinguishes from animals — **94**
 - 3.1.3 Alcmaeon: Humans alone are able to understand — **95**
 - 3.1.4 Protagoras: Humans as cultural beings — **96**
 - 3.1.5 Sophocles: Skilful rule over animals and clever solutions to future problems — **99**
 - 3.1.6 Xenophon's Socrates: The human body and mind excel in their combination — **102**
 - 3.1.7 Plato: Minds placed in the cosmos and souls in conflict — **108**
 - 3.1.8 Aristotle: All by virtue of reason – humans as supremely “political” beings — **114**
 - 3.1.9 Stoic thinkers: Human reason as the basis for piety, freedom and justice — **120**
 - 3.1.10 Conclusion — **121**
 - 3.2 Language for a role of human beings in the cosmos — **122**
 - 3.2.1 Aristotle's *Protrepticus* apud Iamblichus — **125**
 - 3.2.2 Seneca: What you owe your nature — **128**
 - 3.2.3 Other examples — **129**
 - 3.3 Conclusion — **133**
- 4 Epictetus and the idea of a human calling based on human reason — 134**
 - 4.1 Epictetus in his context and in comparisons with Paul — **135**
 - 4.2 The definition of human beings and genuine humanness in Epictetus 2.9 — **139**
 - 4.3 Divine providence and the human vocation in Epictetus 1.12 and 4.7 — **147**
 - 4.4 Being λογικός and the human vocation: A close reading of Epictetus 1.16 — **151**
 - 4.4.1 Epictetus 1.16.1–18 — **151**

- 4.4.2 Epictetus 1.16.19–21 — **162**
 - 4.4.2.1 λογικός as the distinctive capacity — **164**
 - 4.4.2.2 A human vocation — **164**
 - 4.4.2.3 Description of the vocation as a sign production — **167**
 - 4.4.2.4 Protreptic function — **168**
- 4.4.3 Conclusion for Epictetus 1.16 — **168**
- 4.5 The structure of the human vocation: A close reading of Epictetus 1.6 — **169**
- 4.6 Conclusion — **175**
- 5 Romans as a letter about being human — 176**
 - 5.1 Rom 5.12–21 is about a new way of being human based on the messiah — **179**
 - 5.1.1 Rom 5.12–21 is structurally important for Rom 1–8 — **179**
 - 5.1.2 The Adam–Christ typology speaks of a new kind of humanity in Rom 5.12–21 — **180**
 - 5.1.3 Rom 5.17 speaks of those in Christ who are now able to fulfil their vocation — **183**
 - 5.1.4 Conclusion for Rom 5.12–21 and transition to Rom 1.18–32 — **188**
 - 5.2 Rom 1.18–32 describes the corruption of genuine humanness and implies a general structure of the human vocation that resonates with ancient philosophical tradition — **189**
 - 5.2.1 The idea and structure of the human vocation in Rom 1.18–21 — **191**
 - 5.2.1.1 That the idea is present in Rom 1.18–21 — **192**
 - 5.2.1.2 Upholding the truth in justice: The structure of the human vocation as a sign production — **193**
 - 5.2.2 The corruption of the human proprium in Rom 1.21–22 and the debased mind of Rom 1.28 — **196**
 - 5.2.3 Restatement in terms of the Jewish traditions about dehumanising idolatry in Rom 1.23–25 — **199**
 - 5.2.4 Conclusion for the human vocation presupposed in Rom 1.18–32, implications for a vocational reading of Rom 1–8, and two confirmatory readings — **204**
 - 5.2.4.1 Three levels of vocation — **205**
 - 5.2.4.2 Two confirmatory readings: Rom 3.23 and Rom 4.18–25 — **208**

- 5.3 Rom 6 explains the new identity for those in Christ and their vocation — **211**
 - 5.3.1 Rom 6.1–11: How genuine humanness has become possible through Christ — **212**
 - 5.3.2 Rom 6.12–23: The vocation of Christ-followers explained as a sign production for δικαιοσύνη — **216**
 - 5.3.2.1 Signs of δικαιοσύνη and the three levels of vocation — **216**
 - 5.3.2.2 The language of παρίσταναι in Rom 6.12–23 — **220**
 - 5.3.3 Conclusion for Rom 6 — **224**
- 5.4 Rom 8.5–8 and Rom 8.17–30: The role of the Spirit for genuine humanness and the cosmic horizon of the human vocation — **224**
 - 5.4.1 Rom 8.5–6: The role of the Spirit and the renewed thinking — **224**
 - 5.4.2 Rom 8.17–30: Signs of the new creation — **226**
- 5.5 Conclusion — **227**
- 5.6 Paul's own sense of a vocation — **227**
- 6 Rom 12.1–2 as an exhortation to genuine humanness — 230**
 - 6.1 The syntax of Rom 12.1 as criterion — **231**
 - 6.2 Present your bodies as a living sacrifice: The interpretation of Rom 12.1b — **233**
 - 6.3 Rom 12.1c: “This is your truly human calling” — **235**
 - 6.3.1 That λατρεία in Rom 12.1c is used to speak about a service to God as vocation — **236**
 - 6.3.1.1 The example of Socrates in Plato's *Apology* — **237**
 - 6.3.1.2 Paul's use of λατρεία and λατρεύειν as confirmation — **238**
 - 6.3.1.3 A further confirmation from a passage in Philo — **245**
 - 6.3.1.4 Conclusion for λατρεία — **246**
 - 6.3.2 That λογικός refers to the specifically human capacity on which a vocation is based — **247**
 - 6.3.3 That the combination with λογικός highlights the human subject of λατρεία — **251**
 - 6.3.3.1 What adjectives can do to action nouns — **252**
 - 6.3.3.2 How other interpretations map onto these categories — **255**
 - 6.3.3.3 A novel proposal: λογικός indicates the subject of λατρεία — **257**

6.3.3.4	An example for the adjective λογικός indicating the subject of an action noun in Diogenes Laertius —	258
6.3.3.5	Meeting objections to our proposal —	259
6.3.4	Conclusion: The λογική λατρεία as the human vocation —	261
6.3.5	Two remarks on our solution —	262
6.4	Rom 12.2 in relation to Rom 12.1 —	264
6.5	Conclusion —	266
7	The vision of integrated (missional) existence in Rom 12–15 —	267
7.1	The form and function of Rom 12–15 —	267
7.1.1	Paraenesis? —	268
7.1.2	Integration of “theology” and “ethics”? —	268
7.1.3	More than ethical advice? —	269
7.2	How Rom 12.1–2 frames Rom 12–15 —	272
7.2.1	Paraenesis to depict a vision of community life —	272
7.2.2	Summary of our reading of Rom 12.1–2 —	273
7.2.3	How this reading frames Rom 12–15 —	274
7.3	The ideal of a community fulfilling the human calling (Rom 12.1–13.14) —	277
7.3.1	The many tasks within the one body (Rom 12.3–8) —	278
7.3.2	Signs of genuine humanness and the relation to others (Rom 12.9–21) —	280
7.3.3	Rom 13.11–14: The human vocation in its eschatological horizon —	282
7.4	Signs of the kingdom and the united community: Rom 14.1–15.13 —	285
7.5	Conclusion —	291
8	Paul on the human vocation: Concluding summary —	293

Abbreviations and Conventions — 299

Literature — 301

Indexes — 314

- 1 Index of biblical writings — 314
- 2 Index of further ancient sources — 316
- 3 Index of modern authors and subjects — 321