

Structural Relations in Pauline Expressions
for the Application of Redemption
(With Special Reference to Holiness)

by

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Table of Contents

List of Tables	v
Preface	1
Abbreviations	2
Dissertation Abstract	4
1. Introduction	6
2. The 'Αγιος Group	13
A. 'Αγιος, 14	
B. 'Αγιάζω, 43	
C. 'Αγιασμός, 51	
D. 'Αγιωσύνη, 54	
E. 'Αγιότης, 61	
F. Evaluation, 63	
3. The 'Αγιος Group and the Δίκαιος Group	68
A. Direct comparison, 69	
B. Major theological assertions, 73	
4. Σοφός and 'Απολύτρωση	82
A. Σοφός, 83	
B. 'Απολύτρωση, 88	
5. Pauline Terms Concerning the Beginning of Christian Life	94
A. Method of analysis, 95	
B. Preliminary observations and conclusions, 112	
1. Positive and negative expressions, 113	
2. Eight collections of expressions, 113	
3. Similarity and coherence within a collection, 117	
4. Irreversibility between collections, 123	
4.1 Collection 1 to collection 2, 128	
4.2 Collection 1 to collection 3, 130	
4.3 Collection 1 to collection 4, 131	
4.4 Collection 1 to collection 5, 132	
4.5 Collection 1 to collections 6, 7, and 8, 132	
4.6 Collection 2 to collection 3, 133	
4.7 Collection 2 to collection 4, 135	
4.8 Collection 2 to collection 6, 138	
4.9 Collection 2 to collection 7, 140	
4.10 Collection 2 to collection 8, 143	
4.11 Collection 3 to collection 2, 143	
4.12 Collection 3 to collection 4, 143	

Table of Contents (cont.)

4.13	Collection 3 to collection 5,	144
4.14	Collection 3 to collection 6,	144
4.15	Collection 3 to collection 7,	145
4.16	Collection 3 to collection 8,	146
4.17	Collection 4 to collection 6,	146
4.18	Collection 4 to collection 7,	146
4.19	Collection 4 to collection 8,	148
4.20	Collection 5 to collection 7,	148
4.21	Collection 5 to collection 8,	148
4.22	Collection 6 to collection 8,	148
4.23	Collection 7 to collection 6,	149
4.24	Collection 7 to collection 8,	150
6.	The General Significance of the Pattern of Pauline Thinking about Conversion	152
	A. Why does a pattern appear?, 153	
	B. Difficulties in discerning pattern, 158	
7.	Union with Christ in Christian Conversion	163
	A. General considerations, 164	
	B. The relation of union with Christ to various collections of Pauline expressions, 167	
	C. Global relations, 177	
8.	Pauline Terms Concerning the Middle of the Christian Life	184
9.	The End of the Christian Life	194
10.	Old Testament Background for Pauline Structure	203
	A. The Old Testament as a source, 204	
	B. Various themes from the Pentateuch, 209	
	1. Creation, 209	
	2. Abraham, 219	
	3. The Exodus, 225	
	C. The prophets and the restoration, 235	
11.	The Additional Pauline Corpus: 2 Thessalonians, Ephesians, Colossians, 1 & 2 Timothy, and Titus	239
	A. The 'Aγίος Group, 240	
	1. 2 Thessalonians, 240	
	2. Colossians, 246	
	3. Ephesians, 251	
	4. The Pastorals, 261	
	B. Interrelations of terminology in the Additional Corpus, 266	
12.	Conclusion	278

Table of Contents (cont.)

Appendix 1. Pauline Terms Concerning the Application of Redemption (the Christian Life)	281
A. Verbs, 282	
B. Nouns not cognate to any verb in list A, 283	
C. Adjectives not cognate to any word in lists A and B, 284	
Appendix 2. The Holy Ones of the Most High of Daniel 7 . . .	285
Bibliography	301

List of Tables

2.1. Classification of Paul's Use of 'Αξιός of Human Beings	44-45
2.2. Classification of Paul's Use of 'Αξιόξω	52
2.3. Classification of Paul's Use of 'Αξιολμός	55
2.4. Classification of Paul's Use of 'Αξιωσύνη	62
3.1. Classification of Paul's Use of the Δίκαιος Group .	74-76
4.1. Classification of Σοφός and Σοφία in Paul	84
5.1. Types of Relations Between Any Two Pauline Expressions	98
5.2. Corresponding Positive and Negative Expressions in Paul	104-105
5.3. Dealing With Negative Pauline Expressions	106
5.4. The Beginning of the Christian Life--Structural Relations from the Restricted Pauline Corpus	107
5.5. Explanation of Symbols	108-109
5.6. Structural Relations Between Pauline Expressions for Blessing at the Beginning of the Christian Life (Detail of Part of Table 5.4)	110
5.7. Pauline Expressions for the Beginning of Christian Life: Eight Collections	114-115
5.8. Display of Relations Between Distinct Collections . .	125
5.9. Frequency of Pauline Movement of Thought from One Collection of Ideas to Another	126
8.1. A Summary of Forms of Pauline Reasoning about the Middle of the Christian Life, in Relation to the Beginning and the End	187-189
10.1. Comparison of Old and New Covenants According to Paul and Jeremiah	227
11.1. The Beginning of the Christian Life--Structural Relations from the Additional Corpus	267

List of Tables (cont.)

- 11.2. Frequency of Pauline Movement of Thought from One
Collection to Another 268
- 11.3. Summaries of Forms of Pauline Reasoning about the
Middle of the Christian Life, in Relation to the
Beginning and the End: the Additional Corpus 274-276

Preface

This dissertation is the result of my own work and includes nothing which is the outcome of work done in collaboration. However, I have benefited from interaction with the literature cited specifically in the footnotes and in general in the bibliography. My greatest debt I owe to my supervisor, Prof. G. W. H. Lampe, for his keen, constructive criticism and for his patience in going through several successive drafts of the material with me. I wish to acknowledge also the financial help that I have received from the Ned B. Stonehouse Fellowship of Westminster Theological Seminary, and from Tyndale Fellowship.

During the time of my research, I have had the privilege of using the facilities of Tyndale House & Library, 36 Selwyn Gardens, Cambridge. I am grateful not only for the research conveniences of the superb library, but for the stimulus that the Tyndale community has provided.

V.S.P.

Soli deo gloria.

Abbreviations

Abbreviations for primary sources and for journals conform to the style of the Journal of Biblical Literature (see JBL Supplement, 90 (1971), 70-76). In some cases, however, I have written the journal name in full. The following are the frequently used abbreviations.

Arndt-Gingrich. William F. Arndt and F. Wilbur Gingrich. A Greek-English Lexicon. Chicago: University of Chicago, 1957.

Blass-Debrunner. Friedrich Blass and Albert Debrunner. Grammatik des neutestamentlichen Griechisch, I. Göttingen: Vandenhoeck & Ruprecht, 1943.

CBQ Catholic Biblical Quarterly

ET English translation

ETL Ephemerides theologicae lovanienses

EvQ Evangelical Quarterly

ExpT Expository Times

HTR Harvard Theological Review

JBL Journal of Biblical Literature

JTS Journal of Theological Studies

Liddell-Scott. Henry George Liddell and Robert Scott. A Greek-English Lexicon. New ed. 2 vols. Oxford: Clarendon, 1948.

LXX Septuagint

Moulton-Milligan. James Hope Moulton and George Milligan. The Vocabulary of the Greek Testament. London: Hodder and Stoughton, 1930.

MS manuscript

MT Masoretic text

NEB The New English Bible. New Testament. Oxford: Oxford University, 1961.

NovT Novum Testamentum

NT New Testament

NTS New Testament Studies

OT Old Testament

OTS Oldtestamentische Studien

RB Revue biblique

RSV The Holy Bible. Revised Standard Version. Camden, N.J.: Nelson, 1959.

RTR Reformed Theological Review

SJT Scottish Journal of Theology

Strack-Billerbeck. Herman L. Strack and Paul Billerbeck. Kommentar zum Neuen Testament aus Talmud und Midrasch. 6 vols. München: Beck, 1922-61.

TWNT Gerhard Kittel and Gerhard Friedrich, eds. Theologisches Wörterbuch zum Neuen Testament. 9 vols. Stuttgart: Kohlhammer, 1933-73.

VT Vetus Testamentum

ZAW Zeitschrift für die alttestamentliche Wissenschaft

ZNW Zeitschrift für die neutestamentliche Wissenschaft

ZTK Zeitschrift für Theologie und Kirche

In the footnotes, I have endeavoured to give fuller information the first time a work is cited in a chapter. Thereafter I have cited by author and a shortened title. Full information has been included in the bibliography except in the cases of individual articles in Festschriften and encyclopedias.

Dissertation Abstract

In the Epistles of the Apostle Paul, ἅγιος and its cognates are used with reference both to the new standing of Christians before God and to the renewal and perfection of their character and behaviour. The ἅγιος group is not used in ways typical of the systematic-theological concept of 'sanctification', but rather with a range of meanings similar to the range for the δίκαιος word group. Since neither word group uniquely represents to us the structure of Pauline theology, a study of structural relations among a large number of expressions is called for. After a brief examination of σοφός and ἀπολύτρωσις, structural relations are examined by recording and analyzing cases in which Paul exhibits a movement of thought from one soteric expression to another. Separate analysis is desirable for the beginning of the Christian life (conversion), the middle (growth), and the end (the Parousia).

Expressions related to the beginning of the Christian life fall into eight distinct groups. Expressions within any one group mutually imply one another. (ἅγιος and δίκαιος are one example of mutual implication.) On the other hand, with two notable exceptions, relations between two groups are characterized by Pauline reasoning in one direction only. These phenomena can, for the most part, be explained as effects of Paul's presuppositions about the

chronological order of saving events and about the gracious character of salvation.

In the cases of the middle and the end of the Christian life, the situation is much less clear-cut, but a pattern of divine initiative, human response, and divine blessing appears to be common to all three stages. One source of this threefold pattern in Paul is his use of Old Testament material on creation, Adam, Abraham, the Exodus, and the Restoration. A further factor common to all three stages of the Christian life is Paul's doctrine of union with Christ. All blessings are based on union with Christ, and Paul sees a certain parallel between the sequence of events in Christ's life and the sequence in Christians' lives. However, the parallel is broken by the fact that the Christian is related from the beginning to the whole life of Christ, not just a part of it.

Except for one chapter, discussion is based on the Pauline homologoumena: Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon.

Chapter 1

Introduction

Abstract: I propose to study the soteric expressions concerning Christian life and experience which occur in Pauline writings. My primary interest is in relations among the many different expressions. Thus this study is intermediate between word study and study of 'Pauline theology'. Except for one chapter (Chapter 11) on additional Pauline writings, I confine myself to the Pauline homologoumena, that is, the Hauptbriefe, Philippians, 1 Thessalonians, and Philemon.

The New Testament uses a great variety of expressions to describe the application of Christ's work to believers. Since the Pauline writings represent quantitatively the largest single piece of NT writing of a more theological as opposed to a more historical sort,¹ it may be expected that the exhibited range of his soteric vocabulary will be correspondingly large. Hence his writings can well form the best beginning point for study of relations among expressions for salvation.

What are the important 'soteric' expressions in Paul's writings? In Paul we meet the verbs ἀγαπάω, ἀγιάζω, ἁμαρτάνω, ἀναστρέφω, ἀπειθέω, ἀποθνήσκω, ἀποκαλύπτω, ἀπόλλυμι, ἀρέσκω, ἀφήμι, βαπτίζω, βασιλεύω, βεβαιόω, γεννάω, γινώσκω, διακονέω, διατάσσω, διδάσκω, δίδωμι, δικαιοόω, δοξάζω, δουλεύω, δύναμις, etc.--not to mention adjectives and nouns.² Of the verbs, some are used with God as agent (ἀγιάζω, ἐχειρίζω), some with the believer as agent (ἁμαρτάνω, ἐλπίζω), some with both as agent (ἀγαπάω, ἐλεέω). Some actions are positive or approved (ἀγαπάω), others are negative or disapproved (ἁμαρτάνω). Thus a great host of events and pictures of events unfold for us in the vocabulary. Moreover, some Pauline pictures or metaphors for salvation are less anchored to a particular word or word group, yet are no less revealing: the soldier, the athlete, the father-son

¹Of course, it is not hereby denied that the four Gospels show theological interest of various kinds; they are intended as proclamation rather than mere reporting.

²For an English list of NT metaphors for salvation, see E. Wahlstrom, The New Life in Christ (Philadelphia, 1950), xvi; and R. Nicole, 'C. H. Dodd and the Doctrine of Propitiation', Westminster Theological Journal, 17 (1954-55), 117-118. Appendix 1 gives my own list, drawn from the Restricted Pauline Corpus (that is, the Pauline homologoumena).

relation, marriage, and so on.

How shall we grapple with such a rich field of literary forms? Most study of Paul in the past has approached his teaching by one of two basic routes: (1) study of the use of a particular word (e.g., δικαίω) or cognate group (δίκαιος, δικαίω, δικαιοσύνη), and (2) study of Pauline teaching on a particular subject, using an indiscriminate synthesis of all vocabulary related to the subject. As an example of route (2), we may take studies of Pauline Christology or ethics which range across all Paul's sayings on Christ or ethics respectively. In biblical theology, of course, one sometimes gets a combination of (1) and (2), as when Bultmann studies Pauline anthropology by means of separate analyses of anthropological terms.³ Nevertheless, in comparatively few cases has the focus been directed to determining relations among several key terms. The tendency, generally speaking, has been to pass comparatively quickly from word studies to 'Pauline theology'.

I propose to focus on the intermediate area of relationships among word usages. Specifically, I am concerned with Pauline words

³R. Bultmann, Theologie des Neuen Testaments (Tübingen, 1953), 188-241 (ET 191-234). A similar pattern of word study is found, for example, in G. Bornkamm, Paulus (Stuttgart, 1969), 139-144 (ET 129-134); G. Ladd, A Theology of the New Testament (Grand Rapids, 1974), 457-478. The principal danger of this approach lies in assuming that Paul's vocabulary consists of technical theological terms, and engaging in 'illegitimate totality transfer' from one literary context to another. See the discussion in J. Barr, The Semantics of Biblical Language (Oxford, 1961), 218, 222.

concerning salvation of believers. Since the total number of such words is large, I begin with the cognate groups ἅγιος (ἅγιος, ἁγιάζω, ἁγιασμός, ἁγιασύνη, ἁγιότης) and δίκαιος (δίκαιος, δικαιῶ, δικαιοσύνη, δικαίωσις, δικαίωμα), afterwards expanding to include as much vocabulary as possible.

Several reasons are behind this procedure. (1) James Barr has proposed that words be studied in relation to the semantic field; that is, in relation to other terms, whether or not etymologically related, that are similar or opposite in meaning.⁴ Whether or not one agrees with Barr's criticisms of the linguistic methods adopted in 'Biblical Theology', one can certainly affirm the potential value of semantic-field study.⁵ (2) Too much

⁴Barr, Semantics, 235. For a discussion of 'semantic field', see S. Ullmann, The Principles of Semantics, 2d ed. (Oxford, 1957), 152-170. J. Sawyer, Semantics in Biblical Research (London, 1972), 28-39, applies the concept of semantic field to Hebrew words for salvation.

⁵The present study will not limit itself to semantics of words, but will venture into an examination of what Paul says by means of the words. Thus, strictly speaking, we are engaging in the study of a field of ideas rather than simply word-meanings. Nevertheless, some awareness of the semantic field is useful for the study.

My procedure is distantly related to the methods of structuralism. Structuralism has been characterized broadly in terms of its interest in (a) totalities explained in terms of relations between parts, (b) structure found 'below' the surface of empirical manifestation, (c) synchronic as opposed to diachronic analysis (M. Lane, ed., Structuralism (London, 1970), 14-17). In this broad sense, my study might be called structuralist. However, the special methods that I use--especially the methods of Chapter 5--arise out of the special need to classify Pauline expressions. I do not approach the Pauline Corpus with categories or methods already well-defined by general linguistics, literary criticism, or social anthropology. Such would be characteristic of structuralism in a narrower sense, exemplified by some of the material in Semeia 1-4 (1974-75) and Linguistica Biblica (cf. bibliography in J. Crossan, 'A Basic Bibliography for Parables Research', Semeia, 1 (1974), 256-273; G. Fohrer, 'Neue Wege in Exegese und Theologie', ZAW 86 (1974), 389-390).

theological study has been tempted to one of two extremes, either complete identification of two closely related words, or complete separation. Thus, for example, it has sometimes been asserted that 'sanctification' (ἁγιασμός) and 'justification' (δικαίωση) are virtually identical;⁶ at other times the two have been distinguished with a sharpness beyond what scriptural usage will support.⁷ A comparative study can help to guard against extremes.

(3) The relation of justification to sanctification has long been a topic of vigorous discussion in dogmatics. A comparative examination of the cognate groups ἅγιος and δίκαιος may contribute to an understanding of the issue.

If we wish to study Pauline terminology, we should first decide which NT epistles were actually written by Paul. And over this issue there is continuing disagreement. My personal conviction is that, while some influence may derive from his amanuenses, Paul was the real author of all the NT epistles that bear his name. However, for the purposes of argument this dissertation will assume Pauline authorship only of Romans, 1 and 2 Corinthians, Galatians,

⁶See E. Käsemann, Exegetische Versuche und Besinnungen (Göttingen, 1964), II 187 (ET 175). The most famous example of this sort is probably Bultmann's attempt to show that all Pauline language can be reduced in a certain sense to anthropological language. Of course, this is closer to a claim about synonymy of statements or sentences than synonymy of words. But both kinds of synonymy claims can achieve plausibility because a nuance of difference can easily be ignored when two words or word groups are speaking in similar ways of the same event.

⁷E.g., C. Hodge, Systematic Theology (London, 1878), III 213; K. Barth, Die kirchliche Dogmatik, IV:2 (Zürich, 1955), 569 (ET 503); and frequently elsewhere in theological discussion.

Philippians, 1 Thessalonians, and Philemon.⁸ This set of Pauline homologoumena will be called the Restricted (Pauline) Corpus. After conclusions have been reached with the Restricted Corpus, the results can be compared with what would be found in the 'Additional Corpus': Ephesians, Colossians, 2 Thessalonians, and the Pastorals (see Chapter 11). However, even in the study of the Restricted Corpus we shall from time to time refer to parallels in the Additional Corpus. Since all admit that the Additional Corpus stands under Pauline influence, such parallels have undoubted interpretative value. But the parallels must be used with caution if they are to be acceptable to those who do not acknowledge Pauline authorship of the texts in question.

The procedure that we adopt can be useful even for those who accept Pauline authorship of the Additional Corpus (or part of it). For it might be possible to detect chronological development in the Apostle's thought, by studying early and late writings separately. If such were our procedure, we should group 2 Thessalonians with the early letters Romans, 1 and 2 Corinthians, Galatians, and 1 Thessalonians; Philemon and Philippians should be grouped with Ephesians and Colossians; and the Pastorals could stand by themselves. However, since Philippians and Philemon contain comparatively little doctrine of the type that we are looking for, and since 2 Thessalonians is devoted mostly to eschatology, this regrouping will lead to results little different from those actually obtained in this dissertation.

⁸But cf. the excision of parts of Galatians and Romans in J. C. O'Neill, The Recovery of Paul's Letter to the Galatians (London, 1972); idem, Paul's Letter to the Romans (Harmondsworth,

1975); and doubts raised about Philippians, 1 Thessalonians, Romans 1, 15, 16, and parts of 2 Corinthians by the statistical methods of A. Q. Morton, The Authorship and Integrity of the New Testament Epistles (Edinburgh, 1971); S. Michaelson and Morton, 'Last Words: A Test of Authorship for Greek Writers', NTS, 18 (1971-72), 192-208; Morton, 'The Authorship of the Pauline Corpus', The New Testament in Historical Perspective, ed. H. Anderson and W. Barclay (Oxford, 1965), 209-235. The amount of fragmentizing which takes place through the use of these methods raises doubts about their validity in application to NT epistles. But this is not the place for an extended discussion of the matter.

Chapter 2

The ἅγιος Group

Subject: Christians are called 'saints' (ἅγιοι) because they are the eschatological congregation of God. They have access to holiness because of their union with Christ and his holiness. Paul uses words from the ἅγιος group to describe both the beginning, middle, and end of the Christian life. When the words are used of the beginning of the Christian life, God is the immediate agent involved, and holiness is a status in relation to God, implying certain ethical obligations. When the words are used of the middle of the Christian life, believers are typically the immediate agents in producing holiness. The systematic-theological uses of 'sanctification' have surprisingly little in common with Pauline uses. Hence it is dangerous to confuse the two uses, but probably not worthwhile to try to make the systematic-theological use match Pauline uses.

We begin with a survey of Paul's use of the ἅγιος group. The words involved are ἅγιος, ἁγιάζω, ἁγιασμός, ἁγιωσύνη, and ἁγιότης. Of course, the syntactic contexts in which a word is likely to occur differ, according to whether the word is an adjective (ἅγιος), a verb (ἁγιάζω), or a noun (ἁγιασμός, ἁγιωσύνη, ἁγιότης). Moreover, we cannot assume that no significant differences in meaning arise between different words in the ἅγιος group.¹ We therefore discuss the data for each word separately.

A. ἅγιος

ἅγιος is the most frequently occurring word in the cognate group. It is sometimes used of personal beings or things other than men:

a. Personal beings

- (1) the Holy Spirit Rom 5:5, 9:1, 14:17, 15:13,16,19(?),
1 Cor 6:19, 12:3, 2 Cor 6:6, 13:13, 1 Thes 1:5,6; 4:8
- (2) angels 1 Thes 3:13?

b. Linguistic material

- (1) Scriptures Rom 1:2
- (2) the law Rom 7:12
- (3) the commandment Rom 7:12

c. metaphorical for people

- (1) first fruits Rom 11:16
- (2) root Rom 11:16
- (3) sacrifice Rom 12:1

¹Cf. The caution of J. A. Ziesler, The Meaning of Righteousness in Paul (Cambridge, 1972), 15: 'We have rejected the assumption that what is true of one word is also necessarily true of a cognate'. Cf. J. Barr, The Semantics of Biblical Language (Oxford, 1961), 100-106.

(4) temple 1 Cor 3:17

d. Other

(1) kiss Rom 16:16, 1 Cor 16:20, 2 Cor 13:12, 1 Thes 5:26

Paul's predominant use of ἅγιος, however, is as a title for Christians. In fact, in every Pauline occurrence but one, when ἅγιος is used of human beings, it is ascribed to Christians and Christians only. The one exception is 1 Cor 7:14, where children of one believing parent are said to be ἅγια. Even this is not really an exception, if it be granted that children of the Christian community were in certain respects counted as a part of it.²

We should distinguish at this point between the use of ἅγιος in an adjectival manner (Rom 11:16, 12:1, 1 Cor 7:14, etc.) and its use as the head of a noun phrase (οἱ ἅγιοι, 'the saints'). The latter use will be examined first.

Does οἱ ἅγιοι refer to all Christians or to a narrower group? It would seem clear from Rom 16:2, 15, 2 Cor 1:1, 1 Cor 1:2, Phil 1:1, 4:22, etc., that οἱ ἅγιοι typically denominates all the Christians of whatever place is in question. Nevertheless, L. Cerfaux has argued that it was originally used only of the Jerusalem church and especially its leaders. This older sense,

²So J. Jeremias, Nochmals: Die Anfänge der Kindertaufe (München, 1962), 30-32 (ET 36-38); P. Marcel, The Biblical Doctrine of Infant Baptism (London, 1953), 119-120. Against, G. Beasley-Murray, Baptism in the New Testament (London, 1962), 192-197. Even apart from the question of infant baptism, it is clear from Eph 6:1-3, Col 4:20, 1 John 2:12ff that children could be addressed in a congregational epistle, without any sense of inappropriateness. See the later discussion of 1 Cor 7:14.

he says, may still be found in Paul.³ What should be said in answer to this? First, I grant that ἄρχιεπίσκοπος was used of the Jerusalem church first, simply because the Jerusalem church was the first church. What I do not grant is that, in Pauline epistles, it is used of the Jerusalem church pre-eminently.

In a general fashion, Paul does grant a certain 'pre-eminence' to the Jerusalem church in Rom 15:27. In its Jewish character the Jerusalem church represents the historical source from which the OT heritage has come to the Gentiles. Rom 15:27, then, is a particular instance of Paul's attention to the historical order: the Jew first, and the Greek also. However, it is not at all clear that this redemptive-historical priority has significantly influenced Paul's use of ἄρχιεπίσκοπος. The Pauline data are more adequately explained in other ways.⁴

In fact, against Cerfaux's view there are two major objections. First, there is no clear case where ἄρχιεπίσκοπος as head of a noun phrase refers only to the leaders of a church. The two cases that come closest are Eph 2:19 and 3:5. But in Eph 2:19 ἀρχίωσεν probably refers to Christians in general, as I shall argue later (Chapter 11). The most reasonable alternative is that it refers to Jews (cf. Eph 2:11-17, Matt 27:52) or Jewish Christians, not

³L. Cerfaux, La théologie de l'église suivant saint Paul (Paris, 1948), 99-107 (ET 130-140); earlier K. Holl, 'Der Kirchenbegriff des Paulus in seinem Verhältnis zu dem der Urgemeinde', Sitzungsberichte der preussischen Akademie der Wissenschaften (1921), 936-939; R. Asting, Heiligkeit im Urchristentum (Göttingen, 1930), 151-187.

⁴See the refutation of Cerfaux in O. Evans, 'New Wine in Old Wineskins: XIII. The Saints', ExpI, 86 (1974-75), 197-198.

to the Jerusalem church or its leaders per se. Next, in Eph 3:5 ἅγιος is used attributively, modifying ἀποστόλοις αὐτοῦ καὶ προφήταις.⁵ Such use derives from conventional language about 'holy' prophets and servants of God (2 Kgs 4:9, Wis 11:1, 2 Bar 85:1). This OT usage of 'holy' was carried over into the early church, as one sees from Luke 1:70, Acts 3:21, and 2 Pet 3:2. The occurrences in Luke and Acts are particularly weighty, because they may go back to Lukan sources of quite early date.

The second objection concerns Cerfaux's appeal to the fact that Paul uses ἅγιοι a large number of times to refer to the Jerusalem church.⁶ But the statistical frequency of ἅγιοι referring to the Jerusalem church arises from Paul's preoccupation with the collection for that church.⁷ It says nothing about whether ἅγιοι applies pre-eminently to that church in distinction from others. In sum, there is no need to introduce Cerfaux's narrower uses; the use of ἅγιοι for church members in general adequately accounts for the phenomena.

Why should believers be called οἱ ἅγιοι? In most cases of its use, Paul gives no special indication as to why such an ascription is appropriate. He passes over it as a matter which is apparently understood by all his readers, a matter which needs no arguing or elucidating.

⁵ I find impossibly difficult Cerfaux's suggestion (Théologie, 105 (ET 137-138)) that ἀποστόλοις αὐτοῦ καὶ προφήταις is in apposition to ἁγίοις in Eph 3:5.

⁶ Ibid., 99-100 (ET 130-132).

⁷ H. Cremer, Biblisch-theologisches Wörterbuch der Neutestamentlichen Gräcität, 9th ed. (Gotha, 1902), 57-58 (ET 51-52).

Paul has three common terms for believers: ἐκκλησία, ἄγιοι, and ἀδελφοί. Ἐκκλησία naturally tends to be used when Paul wants a singular term to speak of the organic whole of believers; ἄγιοι and ἀδελφοί are used when he wants a term to speak of individuals in the church. As between ἄγιοι and ἀδελφοί, ἀδελφοί is used (a) when a vocative is required, (b) when a single individual or a few individuals (at any rate, not the whole number of believers in a place) are spoken of (e.g., Rom 14:10). In opening and closing greetings both ἀδελφοί and ἄγιοι are used, apparently almost interchangeably (compare 2 Cor 13:12 with 1 Cor 16:20).⁸ Elsewhere, with few exceptions,⁹ ἄγιοι occurs.

Since the occurrences of ἄγιοι for believers are governed so much by context, it is not surprising that many of its occurrences (e.g., Rom 12:13, 15:25, 16:15) are rather colourless, giving little indication of the specific connotations attached to the term. We may delve into such connotations by means of two questions: (a) what are some of the reasons why ἄγιοι was used in the first place as a term for believers? (b) what indications does Paul give that he attributes some specific connotations to his use of ἄγιοι?

Let us begin with question (a). The use of ἄγιοι for

⁸ But E. Ellis argues that a special prominence or authority may be connected with ἀδελφοί, even in the greetings ('Paul and his Co-workers', *NTS*, 17 (1970-71), 445-452). In that case, such usage would fall under (b) above.

⁹ Rom 8:29, Phil 1:14, 1 Thes 4:10; cf. 1 Tim 4:6. Rom 8:29 is obviously a special case, like Heb 2:11. Phil 1:14 may be a case where 'brothers' refers especially to preachers.

believers is frequent only in the Pauline Corpus and Revelation, but its scattered occurrence elsewhere (Acts 9:13,32,41, 26:10, Heb 6:10, 13:24, Jude 3) is enough to suggest that such usage may well have been the common possession of the church in pre-Pauline times. Moreover, the fact that Paul and other writers can take the term for granted shows that it is already well established.

Whence then did such a use of ἅγιος arise? Since this particular terminology is not to be found on the lips of Jesus, the most natural source for it is the religious literature with which the early church was familiar--above all, the Old Testament.¹⁰ By far the larger portion of occurrences of ἅγιος in the LXX are adjectival. They concern holy objects (the temple, food of the priests, etc.), holy events (the sabbath and festival days), the priesthood, and the holiness of God.¹¹ In general, the underlying Hebrew word קֹדֶשׁ 'holy' describes those things withdrawn from common use and consecrated to God, abiding in or providing access to his presence.

Jedesfalls bezeichnet קֹדֶשׁ . . . im alttestamentlichen Sprachgebrauche Sachen und Menschen, welche der Menge des für Alle Zugänglichen enthoben, weil der Gottheit zugeeignet sind. Daher liegt in קֹדֶשׁ die Vorstellung des Unantastbaren

¹⁰'Die christliche Bezeichnung [of ἅγιος] nicht aus kultischheidnischen, sondern nur aus alttestamentlichem Wortgebrauch stammen kann' (E. Williger, Hagios (Gressen, 1922), 95).

¹¹Cf. TWNT, I 88-96; K. Stalder, Das Werk des Geistes in der Heiligung bei Paulus (Zürich, 1962), 107-125. In reference to God's holiness, W. Baudissin summarizes, 'Auf Gott Übertragen bezeichnet "heilig" ihn, sofern er sich unterscheidet von allem Irdischen, drückt nicht eine besondere göttliche Eigenschaft, sondern allgemein das Gottsein aus' (Studien zur semitischen Religionsgeschichte (Leipzig, 1878), 17).

und weiter auch des Ausserordentlichen. Da Jahwe nur Reines geweiht werden darf, so kann $\psi\iota\tau\tau$ 'gottgeweiht' die Bedeutung 'rein' einschliessen;

Most important for our purposes is that Israel is a holy people (Exod 19:6, Deut 7:6, Isa 62:12, etc.).

Besides these adjectival uses, $\acute{\alpha}\gamma\iota\omicron\iota$ is occasionally used as the head of a noun phrase, to refer either to (a) angelic beings or (b) those faithful to God and his covenant. In some of the occurrences, it is difficult from context to make a confident decision between interpretations (a) and (b). Nevertheless, enough unambiguous cases remain to make it clear that both usages were established, especially in the later literature.

" $\acute{\alpha}\gamma\iota\omicron\varsigma$ refers to angels in the following cases: Exod 15:11 LXX (parallel to $\theta\epsilon\omicron\iota\varsigma$), Job 5:1 ($\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\nu\ \acute{\alpha}\gamma\iota\omega\nu$), 15:15,¹³ Ps 88(89):6,¹³ 88(89):8, Dan 4:(13)10 Th ($\acute{\alpha}\gamma\iota\omicron\varsigma$; LXX $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$),¹⁴ 4:(17)14 Th, 4:(23)20 Th,¹⁴ 8:13,13, Zech 14:5(?), Tob 11:14 ($\acute{\alpha}\gamma\iota\omicron\iota\ \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\iota$), 12:15 ($\acute{\alpha}\gamma\iota\omega\nu\ \acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\nu$ but omitted in S Coptic), Wis 5:5(?), Sir 42:17(?), 45:2. " $\acute{\alpha}\gamma\iota\omicron\varsigma$ refers to human beings in the following cases: Ps 15(16):3(?), 33(34):10, 82:4 LXX, Dan 7:8 LXX, 7:18,21,22,22,25,27, 8:24,25LXX, Wis 18:9, Sir 42:17(?), 1 Mac 1:46(?). Some doubtful cases have not been listed.¹⁵

¹²Ibid. Cf. Williger, Hagios, 86.

¹³We know that angels are involved, on account of the occurrence of $\omicron\upsilon\beta\omicron\alpha\nu\acute{\omicron}\varsigma$ in the parallel line. In Ps 88:7 $\nu\iota\omicron\iota\ \theta\epsilon\omicron\upsilon$ occurs, also pointing toward angelic beings.

¹⁴The connections in Dan 4:13,23 with $\gamma\iota\gamma$ 'watcher' confirm that angelic beings are in question (cf. 1 Enoch 10:7,9, 20:1, etc.).

¹⁵See for fuller discussion C. Brekelmans, 'The Saints of the Most High and Their Kingdom', OTS, 14 (1965), 307-309; S. Lamberigts, 'Le sens de $qdw\acute{s}ym$ dans les textes de Qumrân', ETL, 46 (1970), 24-39; F. Nötscher, 'Heiligkeit in den Qumran-schriften', Revue de Qumran, 2 (1960), 163-181, 315-344.

Technically speaking, Job 5:1 and Tob 11:14, 12:15 should also be eliminated from the above lists, since they use ἅγιος adjectivally.

I have judged that the instances in Daniel 7 and 8:24 refer to human beings. This calls for some justification, inasmuch as OT scholars are divided on the question. For an extended discussion, see Appendix 2. For the present, it is sufficient to note that (a) the LXX translates Dan 7:27 with λαῶ ἀγίῳ ὑψίστου, thus identifying the ἅσιοι ὑψίστου of 7:18,22,25 with the faithful people of Israel (cf. λαὸς ἅγιος in Deut 7:6, 14:2,21, 28:9, Isa 30:19, 62:12, Hos 12:1, 3 Mac 2:6, PsSol 17:28). (b) Theodotion translates Dan 8:24 with λαὸν ἅγιον, which must refer to the same group as the ἅσιοι of 7:21 and 7:25. (c) Paul (1 Cor 6:2) and Revelation (13:7) both interpret the 'saints' of Daniel as human beings.

In the Qumran texts and the OT pseudepigrapha, ἅγιος or its equivalent continues to be used of both angels and God's people.¹⁶ In Qumran texts, דִּי־שִׁדְרָא refers to angels in 1 QM 10:12(?), 12:1,4,7,8, 15:14, 18:2(?), 1 QH 10:35, 1 QS 11:8(?), 1 QSb 3:26(?); 1 Q 22:4:1, 4 Q 181:1/3-6. What about use of שִׁדְרָא for human beings? שִׁדְרָא אֱלֹהִים , $\text{שִׁדְרָא מַלְאָכִים}$, and $\text{שִׁדְרָא בְּרִיָּוִת}$ are frequent designations of the Qumran community.¹⁷ These expressions,

¹⁶See n. 15 and R. Hanhart, 'Die Heiligen des Höchsten', Hebräische Wortforschung, VT Sup, 16 (Leiden, 1967), 94-97; H.-W. Kuhn, Enderwartung und Gegenwärtiges Heil (Göttingen, 1965), 90-93. But L. Dequeker, 'The "Saints of the Most High" in Qumran and Daniel', OTS, 18 (1973), 133-173, attempts to explain all the occurrences in Qumran texts as angelic.

¹⁷1 QS 5:20, 8:21, 1 QM 3:4, 12:1, 14:12, 1 QH 7:10, 1 QSa 1:9(?), 1:13, 2:9(?), CD 20:24-25; cf. 1 QS 5:13,18, 8:17, 20,23, 9:8, CD 20:2,5,7. $\text{שִׁדְרָא מַלְאָכִים}$ may, however, perhaps indicate the ruling group within the מַלְאָכִים .

however, are a continuation of the adjectival use of 'holy' similar to the 'holy people' of the OT.

קדושים, the true parallel to ἁγίοι, is used of the human armies of God in the final war: 1 QM 3:5, 6:6, 16:1.¹⁸

Once עם קדושי ברית occurs of ancient Israel (1 QM 10:10).

Apart from this, there are a few scattered instances of doubtful interpretation (e.g., CD 20:8, 1 QH 4:25, 1 QSb 1:5 could all be understood of the heavenly court of 'holy ones', viz. angels).¹⁹

It is perhaps significant that the instances of the use of קדושים for the people of God tend to collect in the War Rule, which pictures the final battle. The War Rule bases itself on Daniel, particularly Dan 11:40-12:3.²⁰ Hence it is natural that this document should be most influenced by the title קדוש that Daniel gives to God's people in the final stage of their warfare against oppressors. One may say that in both Daniel and Qumran קדוש is a predominantly eschatological title for God's people.

In OT pseudepigrapha, ἁγίοι is used of both angels (Jub 17:11, 31:14, Ps Sol 17:49, T Levi 3:3, 1 Enoch 1:9, 12:2, 14:23,25, etc.) and human beings (T Levi 18:11, T Iss 5:4, T Dan 5:11,12, Sib Or 5:161, 2 Bar 66:2, 1 Enoch 38:4,5, 39:4,5, 43:4, 48:1,7, 50:1, 51:2, 62:8, 100:5, etc.).²¹ Once again, the context

¹⁸But cf. the angelic interpretation of Dequeker, 'Saints of the Most High', 133-162.

¹⁹For a more complete list, see Brekelmans, 'Saints of the Most High', 319-325.

²⁰Cf. J. van der Ploeg, Le Rouleau de la Guerre (Leiden, 1959), 20.

²¹See Brekelmans, 'Saints of the Most High', 310-313. The

is predominantly eschatological.²² In 1 Enoch, however, 'the holy' varies with 'the righteous' and 'the elect', so that 'the holy' has by no means become the exclusive or even typical term for the eschatological congregation.

Thus it is not surprising that the early church, feeling itself to be the faithful Israel of the 'last days' (Acts 2:17, 15:16), should apply to itself the term οἱ ἅγιοι.²³ Paul is no exception. He even shows in 1 Cor 6:2 that he is aware of the background in Daniel out of which the term came. We have still to explain, however, why this term would be such a favorite with Paul (along with ἐκκλησία and ἀδελφοί). Other terms were available, as 1 Enoch ('the righteous' and 'the elect'), Matthew (οἱ δίκαιοι : 13:43,49; 25:37-46), and 1 John (τέκνα Θεοῦ) demonstrate.

occurrences of 'holy ones' in instances where the Greek text or version is not extant must, of course, be used with caution.

²²Ibid., 317-318; Kuhn, Enderwartung, 92; Evan, 'Saints', 196.

²³Cf. *ibid.*, 197, 199; Cerfaux, Théologie, 94-97 (ET 124-127); Asting, Heiligkeit, 133-138; H. Lietzmann, Einführung in die Textgeschichte der Paulusbriefe--An die Römer, 2d ed. (Tübingen, 1919), 116.

But Cremer argues that οἱ ἅγιοι corresponds not so much to the Hebrew אֲשֵׁרִי as to אֲדִיִּשִׁי (Wörterbuch, 57 (ET 51)). In doing so, he appeals to the relative infrequency of אֲשֵׁרִי in the OT as a designation of God's people. But the growing use of ἅγιοι in the intertestamental literature, the occurrences of ἅγιοι in the LXX, and the eschatological flavoring of the holiness terms would have provided adequate stimulus for the transfer into the Christian church. On the other hand, אֲדִיִּשִׁי and the LXX ὁσίοι are both too much behavioural terms to have been suitable as terms for describing the basic status of Christians before God.

Hence we must deal with the second (b) of our two questions: what indications does Paul himself give that he associated certain connotations with the use of ἁγίοι as a term for God's people? The most fruitful passages in this regard are Rom 1:7, 16:2, 1 Cor 1:2, 6:1-2, 14:33, and Phil 1:1. Besides these we may list certain passages where ἁγιος is used adjectivally: Rom 11:16, 12:1, 1 Cor 3:17, 7:14, 34. We consider these passages one by one.

1 Cor 6:2. We have already seen that Paul bases the claim that saints will judge the world on Dan 7:22 (cf. Wis 3:7-8, 1 Enoch 1:9, 35, Jub 24:29, Matt 19:28). Moreover, the saints have such privileges on account of the coming of 'one like a son of man' in the last days (Dan 7:13).²⁴ Naturally Paul would readily associate Daniel's prediction with the coming of Christ. The Christians, as present inheritors (Rom 14:17) and future inheritors (Gal 5:21, 1 Cor 6:9) of the kingdom, are denominated ἁγίοι.

1 Cor 1:2, Phil 1:1. These two passages make clear what was implicit in 1 Cor 6:2, namely that the source of the holiness in terms of which Christians are called ἁγίοι is Christ. The Philippians are said to be 'holy ones' in Christ.²⁵ Now the phrase 'in Christ' is quite flexible, having meanings ranging from 'through Christ' or 'through the work of Christ' to 'as a

²⁴ On the pre-Pauline character of the Christian use of Daniel 7, see C. H. Dodd, According to the Scriptures (London, 1952), 67-68.

²⁵ Cf. the summaries of the meaning of 'holy in Christ' in M. Vincent, A Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon (Edinburgh, 1897), 3-4; J. Müller, The Epistles of Paul to the Philippians and to Philemon (Grand Rapids, 1955), 34-35; J.-F. Collange, L'Épître de Saint Paul aux Philippiens (Neuchâtel, 1973), 38.

Christian' or 'in view of who Christ is' or 'in the sphere of existence in fellowship with Christ'.²⁶ If 'in Christ' is an expression more imprecise than any one of these, what it loses in precision it gains in connotation or at least vague association with each of these possible senses. Is it then too much to conclude that almost any one of the senses ascribable to 'in Christ' might be a legitimate inference from its use in Phil 1:1? Does Paul, for instance, here imply that his readers are holy (a) through the historical work of Christ, (b) because they are Christians or belong to Christ, (c) in view of the holiness of Christ being ascribed to them, (d) as living in personal fellowship with Christ? All of these implications would appear at least to be consistent with what we know of Paul's teaching in general.

However, we need not remain in doubt, because other passages confirm in greater detail the impression of Phil 1:1. In particular, 1 Cor 1:2 provides us one additional item by pairing *ἀγίοις* with *ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ*.²⁷ The latter phrase thus provides

²⁶ TWNT, II 537-538 (ET 541-542); Blass-Debrunner, §219,4. Concerning the problem of multiple senses, F. Büchsel remarks, 'Die Bedeutungen gehen mitunter ineinander über, oder der Sinn bleibt in der Schwebe zwischen zweien' ('"In Christus" bei Paulus', ZNW, 42 (1949), 143):

Noteworthy is F. Neugebauer's argument that *ἐν Χριστῷ* is best rendered 'determined by Christ', 'defined by Christ' ('bestimmt von', *In Christus* (Göttingen, 1961), 42). This is comprehensive enough to include most of the more specific senses. Cf. further discussion in Chapter 7. Recent studies of 'in Christ' include Neugebauer, *In Christus*; M. Bouttier, *En Christ* (Paris, 1962); R. Tannehill, *Dying and Rising with Christ* (Berlin, 1967).

²⁷ *ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ* is inserted before τῆ οὐρανῶν ἐν Κορίνθῳ rather than after it, by p⁴⁶ B D*,² F G it vg Pelagius. 1926* Origen omit the phrase completely. This creates the possibility that *ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ* was not a part of the original text (see G. Zuntz, *The Text of the Epistles* (London, 1953), 91-92). It is more likely that the

a narrower definition of ἁγίοις. Since ἁγιαῖω 'gehört fast ausschliesslich dem biblisch beeinflussten Griechisch',²⁸ the background is definitely to be sought in the OT, especially the ceremonies of consecration in Exodus 29 and 40 (cf. 30:29-30).

Of special interest is the LXX grammatical construction that comes closest to 1 Cor 1:2: ἔδονται αὐτά, ἐν οἷς ἁγιασθησαν ἐν αὐτοῖς (Exod 29:33)--'they [the priests] shall eat them [the ram and loaves of consecration] by which they were sanctified (consecrated)'. Is this symbolism of priestly consecration in the background of Paul's thought about Christian consecration 'in Christ'? We cannot be certain, because the verbal parallel of ἁγιαῖω ἐν might be an accident. However, the symbolism of Exodus 29 would presumably be regarded as appropriate from Paul's point of view. Elsewhere--no doubt in reliance on tradition concerning the Last Supper--he compares Christ's sacrifice to the Passover sacrifice (1 Cor 5:7). His stress on the efficacy of Christ's 'blood' is an obvious further allusion to the blood of OT sacrifices. In Eph 5:2 the 'sweet savour' (ὄσμην εὐωδίας) of Christ's sacrifice is the antitype of the קָרְבַּן קָדֶשׁ of OT sacrifices. In this case, no one sacrifice is in view, but any one of all of them.

This means that the ram of consecration in Exodus 29 would also be regarded by Paul as a fitting starting point for

jumbled reading of p⁴⁶ al. arose through accidental scribal omission and reinsertion (see B. Metzger, A Textual Commentary on the Greek New Testament (London-New York, 1971), 543).

²⁸ TWNT, I 112 (ET 111).

typological analysis.²⁹ It is quite possible that Paul could regard the sacrifice of Christ as a sacrifice of consecration for Christian 'priests'. It might even be the case that a parallel could be seen between the priests' meal of consecration in Exod 29:32-34 and the Lord's Supper.

Of course, there is no evidence that Paul could or did carry the analogy this far. But there is some evidence that Paul saw Christians as 'priests' in the kingdom of God. The word *ἱερεύς* does not occur in the Pauline Corpus. But of course the idea is more important than the word. It can hardly be denied that Paul pictures himself as priest in Rom 15:16 (*ἱερούργουόντα τὸ εὐαγγέλιον*) and even as part of the offering in Phil 2:17.

Moreover, the justification for thinking of Christians as priests has already been provided for Paul in the OT. The nation of Israel as a whole is a kind of priesthood (Exod 19:6).³⁰ The eschatological day of salvation is a day when this priesthood will become effective as it was not in disobedient Israel (Isa 61:6, 66:21). In the NT, all God's people have access to God (Rom 5:2; cf. Eph 2:18, 3:12) of a kind that only the OT high priest had (Exod 29:30; cf. Lev 9:23, etc.; Heb 10:19-20), and even then once a year only (Lev 16:29,34).

²⁹ On Pauline typology, see Chapter 10.

³⁰ On Exod 19:6, see especially W. Moran, 'A Kingdom of Priests', *The Bible in Current Catholic Thought*, ed. J. McKenzie (New York, 1962), 7-20; and R. Scott, 'A Kingdom of Priests (Exodus xix 6)', *OTS*, 8 (1950), 213-219, which stresses the corporate nature of this priesthood. In the NT the concept has become more individualized, though the singular forms in Rom 12:1, 15:16 give some hint of the corporate emphasis.

This access is provided through the sacrifice of Christ, as Rom 5:2 indicates. Thus one of the implications of ἐν Χριστῷ Ἰησοῦ in 1 Cor 1:2 is that through the work of Christ in offering himself upon the cross (Rom 5:9-10), we have been so sanctified that we have access to God of a kind exceeding that of the OT. In OT times, the faith of which Paul speaks in Rom 5:1 'had not yet come' (Gal 3:23-25). Now that it has come, we are introduced into full fellowship with God (Gal 4:1-7).

Another element involved in the ἐν Χριστῷ Ἰησοῦ is the idea of identification and representation.³¹ According to passages like Rom 5:12-21, Romans 6, and Gal 3:29, Christians are identified with and represented by Christ. Their identification with Christ means that they share in his experiences and their fruits. If Christ has been crucified, they also are crucified 'with' him. If Christ is righteous, they also have righteousness in him (2 Cor 5:21, Rom 5:19). The same, presumably, is true of holiness (1 Cor 1:30). The representative character of Christ means that he, rather than they, is the origin and the model in terms of which the whole process is to be understood.

This already helps us to deal with the question of the relation of 'justification' to 'sanctification'. Not only the perfect tense of ἡγιασμένοις but the whole picture of union with Christ leads to the conclusion that the believer is ἡγιασμένος as soon as he is 'in' Christ in a living way. Now, the whole church is ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ (1 Thes 1:1). Thus the 'holiness' of which 1 Cor 1:2 and Phil 1:1 speak must

³¹ See Chapter 7.

begin with conversion, and must be characteristic of all Christians.

The temporal focus is on the beginning of Christian life.

'Sanctification' does not here mean what it most often means in systematic theology; namely a reformation of character by God subsequent to conversion. An unnecessary difficulty has been introduced into the theological discussion by ambiguous use of 'sanctification'. We shall return to this point later.

Before leaving the verses 1 Cor 1:2 and Phil 1:1, we should note briefly one other possible OT parallel, namely a parallel between the language of sanctification in 1 Cor 1:2 and the other great 'sanctification' ceremony of the Pentateuch: the 'sanctification' of the tabernacle and its implements (Exodus 40).³² That Paul sees a parallel here cannot be doubted from his comparison of Christians to $\nu\alpha\delta\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \acute{\alpha}\gamma\iota\omicron\varsigma$ (1 Cor 3:17; cf. 6:19, Eph 2:21, Barn 6:15). Ναός , of course, is the usual word for the temple at Jerusalem rather than for the Exodus tabernacle. But this is probably of little importance, since the word $\sigma\kappa\eta\upsilon\eta$ translating קֹדֶשׁ and לִקְוָה in Exodus is too colourless to have served well in the NT.

The logic of 1 Cor 3:16-17 is clear enough: the Spirit of God dwells among you, the Spirit who is the reality to which the cloud of glory of God's presence of the OT pointed forward (2 Cor 3:16-17). Where the Spirit dwells, God dwells in glory (2 Cor 3:18,10), and where God dwells, is ipso facto a temple of God. From the OT we know that the temple of God is holy

³²For the NT connections between the temple and sacrifice, see C. F. D. Moule, 'Sanctuary and Sacrifice in the Church of the New Testament', JTS, N.S. 1 (1950), 29-41.

(1 Cor 3:17). Violators of God's holiness will be destroyed by him (Lev 10:3, 22:3,9, Num 18:3,32, etc.).

Note that the sanctifying factor in this case is the Spirit of God. This agrees with what Paul says elsewhere about being 'sanctified in the Holy Spirit' (Rom 15:16, 1 Cor 6:11). To be sanctified in Christ and in the Holy Spirit are evidently the same. The work of Christ and of the Holy Spirit are virtually one, as often in Paul. It is no wonder; for Christ to dwell in you is for the Spirit to dwell in you (Rom 8:9-11). Once again the ideas of identification and representation are visible in the language (Rom 8:11).

Rom 16:2, 1 Cor 14:33. These two passages are of a different kind than those considered so far. Both suggest that certain conduct is fitting for saints, that being ἅγιος should have certain consequences in behaviour. In Rom 16:2 the church at Rome is to receive Phoebe in a manner ἀξίως τῶν ἁγίων, that is, with all the support and encouragement and fellowship that ought to characterize a Christian congregation (16:2, cf. Phil 2:29). Ἀξίως τῶν ἁγίων could conceivably be interpreted as 'worthy of the way saints ought to be received' rather than 'worthy of the way saints ought to receive others'. But since only a single 'saint' Phoebe is being received at this point, the plural τῶν ἁγίων is more appropriately interpreted as a reference to receivers (Romans) rather than those received (Phoebe).³³

³³ C. K. Barrett, A Commentary on the Epistle to the Romans (London, 1957), 282; H. Meyer, Kritisch exegetisches Handbuch über den Brief des Paulus an die Römer (Göttingen, 1881), 510; J. Murray, The Epistle to the Romans, II (Grand Rapids, 1965), 226;

If we ask why a high standard of conduct toward brothers should be expected of 'saints', several possible answers offer themselves. (a) One alternative is that conduct was expected in keeping with the OT tradition that being holy required pure conduct (Lev 19:2ff).³⁴ Or, (b) by a 'logical' route, moral obligation could be inferred from the fact that saints, according to their title, belong to God intimately.³⁵ This in turn demands that they abstain from what God hates (cf. 2 Cor 6:16-7:1).³⁶ Or, (c) the saints' 'holiness' is connected with their union with Christ, and identification with Christ requires that they live in a way that honours him (cf. Phil 1:27, 1 Thes 2:12, Col 1:10). Or, (d) the Holy Spirit dwelling in them makes them holy (1 Cor 3:16-17), and life in the Spirit requires fellowship with the brethren, etc. (Gal 5:22-24, 1 Cor 12:13-30). The phrase ἐν κυρίῳ in Rom 16:2, as well as the arguments I developed concerning Phil 1:1 and 1 Cor 1:2, would seem to lead more in the direction of the third of these alternatives. However, it is not as if these four alternatives (or still others that might be proposed) are necessarily mutually exclusive. In the OT itself the command to

F. A. Philippi, Commentar Über den Brief Pauli an die Römer (Frankfurt & Erlangen, 1852), III 127 (ET 398). F. Godet, Commentary on St. Paul's Epistle to the Romans, II (Edinburgh, 1892), 387, thinks that both meanings may be involved.

³⁴This kind of appeal reminds one of 1 Pet 1:16 more than of Paul.

³⁵Baudissin, Studien, 17.

³⁶'Die Ableitung der Heiligkeitsforderung aus dem Christus-Pneumaglauben prinzipiell von der Motivierung des AT nicht verschieden ist' (Williger, Hagios, 92).

be holy (point a) is connected with the necessities of living in fellowship with the Lord (point b). And when in the NT the title 'Lord' is applied to Christ, it is natural that the OT teaching concerning being holy before the 'Lord' should now be applied with respect to Christ (point c). Finally, we have already seen that the presence of the Holy Spirit is the presence of Christ (thus linking (c) and (d)).

Now in Rom 16:2 Paul does not dwell on the reasons why certain conduct is ἀξίως τῶν ἀγίων, but rather assumes that it will be granted without further argument by his hearers. We may therefore assume that he was relying on the general background knowledge of the Christian community, which might well include some vague understanding of all four of our alternatives (a)-(d). The sanest conclusion is that Paul did not intend to call to mind any one of the reasons to the exclusion of others. (c) is the closest to the surface of the text, perhaps, but any one of the reasons would have been regarded as serviceable by Paul if he had judged that further argument were required (cf. 2 Cor 6:16-7:1, 1 Thes 2:12, and Rom 8:9-14).

Turning now to 1 Cor 14:33-34, we meet another case where certain conduct among the brethren is associated with being 'saints'. The significance of the appeal to πάσαις ταῖς ἐκκλησίαις τῶν ἀγίων depends on whether the word sequence ὡς . . . τῶν ἀγίων of vs. 33 is grammatically attached to vs. 33a or to vs. 34.³⁷ If it is attached to vs. 33a, it is an apparently super-

³⁷ In favor of attachment to vs. 34 are C. Hodge, An Exposition of the First Epistle to the Corinthians (Grand Rapids,

fluous addition to the already transparent statement, 'For God is not a God of disorder but of peace'. On the other hand, if vs. 33b is attached to vs. 34, it creates an awkward repetition of *ἐκκλησίαις*. However, the awkwardness is more apparent than real. The second occurrence of *ἐκκλησίαις* is not superfluous, but necessary to specify that the rule holds for Christian assemblies: 'As in all congregations of God's people, women should not address the meeting' (NEB). Vs. 33b then supports the argument. Women at Corinth should conform to the practice of all the churches of the saints. In the same epistle Paul has already once appealed to the custom of the churches in laying down directives for women (1 Cor 11:16). Thus we conclude that vs. 33b is attached grammatically to vs. 34.

The significant point now, for our purposes, is that

1953), 304; G. Heinrici, Kritisch exegetisches Handbuch über den ersten Brief an die Korinther, 6th ed. (Göttingen, 1881), 390; F. F. Bruce, 1 and 2 Corinthians (London, 1971), 135; F. W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids, 1953), 341; E.-B. Allo, Saint Paul, Première Épître aux Corinthiens, 2d ed. (Paris, 1956), 372; F. Godet, Commentaire sur la Première Épître aux Corinthiens, II (Paris, 1887), 310-312 (ET 308-310). Against, A. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, 2d ed. (Edinburgh, 1914), 324; C. K. Barrett, A Commentary on the First Epistle to the Corinthians (London, 1968), 330; C. J. Ellicott, St. Paul's First Epistle to the Corinthians (London, 1887), 282. See K. Aland, et al., eds., The Greek New Testament, 2d ed. (London, 1966), 611, for the opinions of editors and versions.

If, of course, vs. 34-35 were absent from the autograph or placed after vs. 40 (DFG 88* it^{a,9} Ambrosiaster Sedulius Scotus), vs. 33b must have attached itself to vs. 33a. But MSS evidence is in favor of the inclusion of vs. 34-35 immediately after vs. 33. Cf. Barrett, 1 Corinthians, 332; J. Héring, La Première Épître de Saint Paul aux Corinthiens (Neuchâtel-Paris, 1949), 130; Allo, 1 Corinthiens, 372. In favor of omission are G. Zuntz, Text of the Epistles, 17; H. Conzelmann, Der erste Brief an die Korinther (Göttingen, 1969), 289-290.

Paul has added the phrase τῶν ἁγίων at a point where neither grammar nor clarity strictly required it. He could have said, as in 1 Cor 11:16, ἐκκλησίαις τοῦ θεοῦ, or even simply ἐκκλησία (cf. 1 Cor 4:17, 7:17, 2 Cor 8:18, 11:28).³⁸ It seems likely, therefore, that the addition of τῶν ἁγίων was intended to strengthen the argument of vss. 33b-35. Now, τῶν ἁγίων would strengthen the argument if it served as a reinforcement or reminder of the fact that reverent conduct was expected of those set apart as belonging to God.³⁹ One instance of this conduct befitting saints would then be silence of women in the churches. This use of ἁγίων fits perfectly with what we know of the Corinthian church. The Corinthians, more than others, were tempted to suppose that belonging to Christ was quite consistent with licentious conduct (1 Cor 6:12-13, 5:1-2, 11:18-22).

Thus we arrive at the conclusion that in 1 Cor 14:33 as in Rom 16:2, holiness has certain definite implications for conduct. In 1 Cor 14:33-35, we get the additional information that the type of conduct involved is prescribed, at least in part, by the OT law. The law as a standard cannot save or provide the requisite power for Christian living (Rom 8:3), but Paul never

³⁸ But the addition of τῶν ἁγίων must not be seen out of proportion. Paul is fond of adding qualifying phrases to ἐκκλησία even when it might be not strictly necessary: Rom 16:16, 1 Cor 1:2, 10:32, 11:16,22, 15:9, 2 Cor 1:1, Gal 1:13,22, 1 Thes 2:14 (though in some of these examples the qualifying phrases may be for the purpose of distinguishing the church more accurately from secular or Jewish assemblies).

³⁹ Cf. Asting, Heiligkeit, 204.

denies that its precepts, with certain crucial exceptions and changes (Rom 14:5, 1 Cor 7:18-19; cf. Col 2:16-23), are to be fulfilled by the Christian (Rom 8:4, 1 Cor 7:19, Rom 13:8-14).⁴⁰ And this law fulfilment, according to the construction of 1 Cor 14:33-34, would naturally be expected of 'saints' (cf. Lev 19:2ff).

Rom 1:7. Rom 1:7 is interesting because together with 1 Cor 1:2 it has the noteworthy construction κλητοῖς ἁγίοις . Now κλητοῖς by itself can simply denominate Christians as those 'called' by God (1 Cor 1:24, Rom 8:28). They are 'called' to be Christians, to share in God's kingdom and glory (Rom 9:6, 1 Cor 1:9, 1 Thes 2:12). Thus κλητοῖς ἁγίοις could be interpreted as simply two adjectives in apposition: ones who are called, ones who are holy. But in context such an interpretation will not fit. For one thing, in Rom 1:6 Roman Christians have already been denominated κλητοί. To say this again in 1:7 would be superfluous. More important, the construction κλητοῖς ἁγίοις is obviously intended, in both Romans and 1 Corinthians, in a sense parallel to the earlier κλητὸς ἀπόστολος of Rom 1:1 and 1 Cor 1:1.⁴¹

What does this parallel imply? On the one hand, Paul's role vis-a-vis the Romans or Corinthians is defined by God's calling to him: κλητὸς ἀπόστολος; on the other hand, the 'saints' role vis-a-vis Paul is defined by God's calling to them: κλητοῖς ἁγίοις . Κλητὸς ἀπόστολος is interpreted more fully by Gal 1:1

⁴⁰Cf. H. Ridderbos, Paulus (Kampen, 1966), §46.

⁴¹Cf. Evans, 'Saints', 198; W. Sanday and A. Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans, 5th ed. (Edinburgh, 1902), 12.

in $\alpha\zeta\eta\theta$ or κλητή itself to suggest whether God or rather some human leader is the agent who calls the assembly together (cf. Num 10:2, Isa 1:13, 2 Kgm 15:11 LXX, 3 Kgm 1:41,49 LXX). In the case of 'holy' assemblies, however, God is the ultimate agent of 'calling' behind all human agents of calling, since by his words in Leviticus 23 he provides for the 'calling' year by year. Thus Paul may well have seen this calling of the OT people of God as analogous to the calling of NT people of God into the holy assembly, the church. The difficulty remains that in the one (OT) case $\acute{\alpha}\gamma\iota\alpha$ qualifies κλητή, in the other (NT) case κλητοῖς qualifies $\acute{\alpha}\gamma\iota\circ\iota\varsigma$. Thus the head or governing member of the two phrases differs. In the one case one has to do with an action and a day (a day for assembling), in the other with people ('saints').

Rom 12:1. The holiness of Christians is here compared to the holiness of a sacrifice. Because of the use of the LXX by both Paul and his hearers, the sacrifices closest at hand to form the other pole of the comparison are the OT sacrifices prescribed by the law.⁴⁴ There need not be an inconsistency between this comparison with sacrifice (cf. Rom 15:16, Phil 2:17) and the earlier comparison with priesthood and temple. The comparison with the priesthood views Christians as now offering their service, in virtue of former consecration through Christ. The comparison with the sacrifice calls upon them to offer themselves, following the way of Christ's sacrifice, in the strength of Christ's work in them.

⁴⁴ On the other hand, the reference may be to sacrifice in general, with no attempt to narrow the comparison to the OT rather than heathen sacrifices.

Once Paul has introduced the cultic term $\theta\upsilon\sigma\acute{\iota}\alpha\nu$ in Rom 12:1, the natural way for him to qualify his description is with $\acute{\alpha}\gamma\acute{\iota}\alpha\nu$. For $\acute{\alpha}\gamma\acute{\iota}\omicron\varsigma$ is the term for describing a cultic object meeting the qualifications necessary for its proper functioning in connection with the cult and the cult's god. The object must be cleansed, separated from defilement, imbued with power to carry out its function in connection with God. Thus, $\epsilon\upsilon\acute{\alpha}\rho\epsilon\sigma\tau\omicron\nu\ \tau\tilde{\omega}\ \theta\epsilon\tilde{\omega}$ is another way of describing the same qualifications; but it does so from the point of view of the will and wishes of God rather than from the point of view of cultic ceremony.

The ethical implications of holiness which we saw in Rom 16:2 and 1 Cor 14:33 are in full view in Rom 12:2. But the connection is rather different than in Rom 16:2 or 1 Cor 14:33. In these latter two passages ethical conduct was derivative from the status of Christians as holy ones. In Rom 12:1, they are urged to become corporately⁴⁵ holy. They are urged, namely, to offer their bodies in such a way that the offering is holy. Rom 12:2 is either an explanation of how this presenting or offering is to be performed (manner), or an explanation of what the act of offering consists in (specification), or an expected consequence of the offering (result), or a complementary approach to explain Christian living from a different angle (an addition and interpretation). In view of the simple connective $\kappa\alpha\acute{\iota}$ beginning 12:2, the last of these alternatives is probably correct.

Becoming holy, according to this text, involves a reforma-

⁴⁵ $\theta\upsilon\sigma\acute{\iota}\alpha\nu\ \xi\omega\sigma\alpha\nu$, not $\theta\upsilon\sigma\acute{\iota}\alpha\varsigma\ \xi\omega\sigma\alpha\varsigma$.

tion of mind; negatively, away from this world, and positively, to discern⁴⁶ the will of God. The eschatological element which we met in Daniel 7-8 has here reappeared. The saints properly belong to the new order and the kingdom of God which is coming (Dan 7:14, 22,27), not to 'this age', to the kingdom of the world that is passing away (Dan 7:23-26; 1 Cor 2:6).

1 Cor 7:34. In this verse, the Christian is pictured as striving to be holy, ἡ ἁγία. The thought is thus quite similar to Rom 12:1. Possibly Paul intended a contrast between the way the Christian single woman seeks to be holy to the Lord, 'in body' also, and the way the temple prostitutes of Corinth dedicated themselves to their god, but not with bodily purity.

Rom 11:16. Here Paul uses two different metaphors to say the same thing:⁴⁷ if the crucial part of what is in God's care is holy, so must be the rest, because of the influence of this part. Fortunately, the second metaphor of root and branches is interpreted for us in 11:17-32. The tree is more specifically said to be an olive tree (11:17,24), thus linking the metaphor with Jer 11:16. The branches of the cultivated olive are members of God's people. Some Jews are cut off from God's mercy that the Gentiles might be grafted in. Thus the all important root itself is neither the Jews nor the Gentiles, but either the Patriarchs (11:28)⁴⁸ or Christ

⁴⁶ On δοκιμάσω, see Murray, Romans, II 114-116; Barrett, Romans, 233-256; H. Stoessel, 'Notes on Romans 12:1-2', Interpretation, 17 (1963), 168-169.

⁴⁷ But some commentators have seen two different ideas in the two metaphors. Cf. F. Leenhardt, L'Épître de Saint Paul aux Romains, 161-162 (ET 285-286); Lietzmann, Römer, 99.

⁴⁸ Sanday and Headlam, Romans, 326-327; Murray, Romans,

(15:12).⁴⁹ The context is in favor of the Patriarchal interpretation--despite the use of the 'root' elsewhere as a Messianic figure (Rom 15:12, Isa 11:1,10). However, the Patriarchs are holy in terms of their participation in covenantal promises leading forward to Christ. Hence, it seems permissible to see the theme of salvation in Christ in the background.

The passage implies, then, that because the Patriarchs are holy, the church members, the branches, are holy. The root is part of the same tree as the branches, thus illustrating the identification of the Patriarchs with the rest of the people of God. Also, the nourishment or vitality of the root is communicated to the branches (Rom 11:17), illustrating the fact that because of their representative role the covenant blessings of the Patriarchs are communicated to God's people generally. Of course, the Patriarchs do not fill the same kind of thorough-going representative role as does Christ. But the way in which Paul can work out a metaphor concerning the Patriarchs shows something about his understanding of the OT. It makes it easier to understand how Christ can be treated as a representative figure (cf. Gal 3:16).⁵⁰

II 85-86; Meyer, Römer, 535-536; M.-J. Lagrange, Saint Paul, Épître aux Romains (Paris, 1950), 279; Godet, Romans, II 244-245; Dodd, Romans, 178-179.

⁴⁹ A. Hanson, Studies in Paul's Technique and Theology (London, 1964), 104-125; D. Whiteley, 'St. Paul's Thought on the Atonement', JTS, N.S. 8 (1957), 245. Barrett (Romans, 216) suggests that Paul refers here to the Jewish Christians, and behind them to Christ.

⁵⁰ On 'corporate personality' in the OT, see H. Robinson, The Cross of the Servant (London, 1926); idem, Corporate Personality in Ancient Israel (Philadelphia, 1964); idem, 'The Hebrew Conception of Corporate Personality', Werden und Wesen des Alten Testaments, ed. P. Volz et al. (Berlin, 1936), 49-62.

1 Cor 7:14. Here we are confronted with a difficult text. In what sense can the child of a believing parent be 'holy'? How can it be said that an unbelieving husband or wife has been 'sanctified'? We shall not attempt to solve all the problems, but confine ourselves to a few observations.⁵¹ First, vs. 14 is used in support (cf. *ῥάψ*) of Paul's counsel not to send away the unbelieving spouse (vss. 12-13). If the motive envisaged for wanting to send the spouse away were simply emotional incompatibility or disenchantment with the unbeliever, vs. 14 would be of little relevance. We must therefore suppose that another motive presented itself to the Corinthians, a motive which Paul desired to stem by means of vs. 14. The obvious motive would be to avoid the supposed spiritual contamination that marital relations with an unbeliever would involve. The possibility of such a scruple can be seen in 1 Cor 5:9-10. Moreover, such a scruple could easily have been generated by reflection on Ezra 9-10, Neh 13:23-31, and the underlying Pentateuchal prohibitions of mixing with idolaters.⁵²

Paul therefore reassures the Corinthians that, whatever may have been true of OT times, the holiness of the believing partner results in the 'sanctification' of the unbeliever.⁵³

⁵¹ For an introduction to the literature, see H. Conzelmann, 1 Korinther, 146-148. For clear exposition, see especially Hodge, 1 Corinthians, 114-118; Barrett, 1 Corinthians, 164-166. For a treatment of a large number of opinions, cf. Godet, 1 Corinthiens, 309-318 (ET 337-348).

⁵² So J. Beet, Holiness as Understood by the Writers of the Bible (London, 1889), 42.

⁵³ In contrast to Hag 2:11-13.

The grace of God is more powerful than the influence of the 'world'. Thus, according to this interpretation, the word ἁγιάσται in vs. 14 has a special sense, indicating not that the person in question has become a member of the 'saints' (cf. 1 Cor 1:2), but that marital relations with the person are undefiling.⁵⁴ Granted that the ἁγιάσται of vs. 14 has a special sense, perhaps the special sense carries over also to the word ἁγία used to describe the children.

Both child and unbelieving spouse stand, as it were, within the 'sphere' of holiness of the consecrated believer (1 Cor 1:2, 6:11), and as such they are set apart from the world. Judaism understood that the child of Israel was included in Israel;⁵⁵ Paul argues from this accepted truth to the 'holiness' of the unbelieving spouse. Presumably, this collective, familial 'holiness' is derivative from the believing parent in a way analogous to (but obviously weaker than) the derivation of the Christian's holiness from Christ (Rom 11:16; cf. the privileges of priests' families in Lev 22:10-13).⁵⁶

⁵⁴ Cf. Tertullian, De anima, Ch. 39. As Barrett puts it, 'The verb "to sanctify" (ἁγιάζειν) and the adjective "holy" (ἅγιος), must therefore be used in this verse in a sense differing from that which is customary in Paul' (1 Corinthians, 164). The sense comes close to that in 1 Tim 4:5.

⁵⁵ Yebamoth 78a on proseytes' sons is usually cited in this respect. Acts 16:1-3 gives some indication of Jewish feeling on the matter. Cf. Strack-Billerbeck, III 374.

⁵⁶ The Church of Scotland, Interim Report of the Special Commission on Baptism (Edinburgh, 1955), 27. See also J. Jeremias, Anfänge, 68 (ET 80-81): 'diese die heidnischen Partner aber sind geheiligt, nicht weil sie rein und schuldlos wären, sondern weil sie durch die eheliche Gemeinschaft mit dem christlichen Ehegatten in Berührung stehen mit der neuen Schöpfung in Christus'. But the language can be pushed too far, as when O. Cullmann includes

We may now summarize some of our results by classifying the occurrences of ἁγιος as applied to human being. We may classify the usages in terms of several intersecting criteria. (1) We may ask whether, in context, God or the human being in question is the immediate⁵⁷ agent producing holiness and making the title ἁγιος appropriate. (2) We may ask whether any particular temporal period of Christian experience is in view. For example; are Christians viewed as ἁγιοι because of what happened at the beginning (conversion) or later on? (3) We may ask whether mention is made of other elements which are either the root (antecedent) or fruit (consequent) of being holy. The results are summarized in Table 2.1.

The interesting point in Table 2.1 is that certain combinations (God as immediate agent at the beginning, humans as immediate agents in the middle) tend to recur, while others that might not be inconsistent with Pauline thinking (God as immediate agent in the middle period), are absent.

B. Ἀγιάσω

Now we pass to a consideration of the verbal form Ἀγιάσω.

marriage itself (and thus the unbelieving spouse??) in the Body of Christ (Die Tauflehre des Neuen Testaments (Zürich, 1948), 38,47 (ET 43-44, 53); objected to by L. Cerfaux, Le Christ dans la théologie de saint Paul (Paris, 1951), 228n1 (ET 302n40)). All questions about the 'mechanism' of transferal of holiness necessarily have a speculative element, since Paul does not reflect on this himself (cf. the caution in H. Wendland, Die Briefe an die Korinther (Göttingen, 1965), 52).

⁵⁷ Obviously, in Paul's view God is always at work enabling a believer to make progress (Phil 2:13). So God is always the ultimate agent.

Table 2.1

Classification of Paul's Use of ἅγιος of Human Beings

a. God is the immediate agent of holiness

(1) The beginning of the Christian life is probably⁵⁸ in focus

οἱ ἅγιοι:⁵⁹ Rom 8:27, 12:13, 15:25,26,31; 16:15, 1 Cor 6:1,2;
16:1,15, 2 Cor 1:1, 8:4, 9:1,12, 13:12, Phil 4:21,22, 1 Thes
3:13 (or angels?), Philem 5,7

Rom 1:7 root in call

Rom 16:2, 1 Cor 14:33 fruit in conduct according to the law

1 Cor 1:2, Phil 1:1 root in call and in Christ

(4) No determinable focus on a temporal period

Rom 11:16 root in Christ or in the Patriarchs

1 Cor 3:17 root in being a temple of the Holy Spirit

b. A human being is the immediate agent of holiness

(2) The middle of the Christian life (between conversion and
death) is in focus

Rom 12:1 parallel to renewal of mind

1 Cor 7:34 root in attention to the things of the Lord

c. Exceptional sense of 'holy'

1 Cor 7:14

⁵⁸ Focus on the beginning, middle, or end of the Christian life is a difficult matter to determine, because such focus is partly a matter of degree.

⁵⁹ Since 'saints' are 'holy' from the beginning of being in Christ (1 Cor 1:2), all occurrences of οἱ ἅγιοι without special features are classified as under the beginning of the Christian life (1).

Table 2.1 (cont.)

If the remainder of the Pauline Corpus is added to the above, the results are little affected:

a.(1) Eph 1:1 root in Christ

Eph 1:15,18, 3:8, 6:18, Col 1:2,4,26, 2 Thes 1:10

Eph 2:19, 3:18, Col 1:12 fruit in an inheritance

Eph 4:12, 5:3 fruit in conduct

Col 3:12 root in election, fruit in conduct

(3) The consummation is in view

Col 1:22

(4) No determinable focus on a temporal period

Eph 1:4 root in election (or is the consummation and end of the Christian life in view?)

Eph 2:21 root in Christ

Eph 5:27 root in Christ and washing

c. Exceptional sense of 'holy'

Eph 3:5

The discussion here can be briefer. The number of occurrences of ἀγιάσω is fewer (ἁγιος is the more frequent term not only in Paul but all the NT writings), and the more central position of verbs in the clause makes for a more transparent meaning.

1 Cor 1:2, 7:14. We have already virtually discussed ἀγιάσω in 1 Cor 1:2 and 7:14 in connection with the occurrence of ἁγιος in these passages. First, 1 Cor 7:14 may be immediately classified as an exceptional usage, having at most marginal bearing on Paul's teaching concerning the 'sanctifying' of believers. Second, the 'sanctification' in 1 Cor 1:2 is, as we have seen, presumably envisaged after the model of sanctification of priests (Exodus 29) and of tabernacle (Exodus 40).

Rom 15:16. The cultic imagery here is once again taken from the sacrificial institutions of the Pentateuch. Paul compares himself to the priest (ἱερούργουόντα) and the Gentiles to the offering (προσφορά, cf. προσφέρω in Leviticus LXX).⁶⁰ Paul avoids, however, saying in so many words that his priestly service is offering the Gentiles to God. Doubtless that is an implication. But he says rather that he performs priestly service with regard to⁶¹ the gospel of God. That is, he preaches the gospel as a kind

⁶⁰The genitive τῶν ἐθνῶν of vs. 16 is to be understood appositionally or objectively rather than subjectively ('the offering which is the Gentiles', not 'the offering which the Gentiles bring'). For Paul has already introduced himself as the offerer. Cf. Dodd, *Romans*, 226-227; O. Michel, *Der Brief an die Römer* (Göttingen, 1955), 328; E. Käsemann, *An die Römer* (Tübingen, 1974), 375; Sanday and Headlam, *Romans*, 405; but for subjective genitive, W. B. Robinson, 'The Priesthood of Paul in the Gospel of Hope', *Reconciliation and Hope*, ed. R. Banks (Exeter, 1974), 231.

⁶¹On the translation 'with regard to', cf. Arndt-Gingrich, 374; N. Turner, *A Grammar of New Testament Greek*, III, ed. J. Moulton (Edinburgh, 1963), 244.

of priestly service. The larger purpose accomplished through him (δι' ἐμοῦ) is the obedience of the Gentiles (Rom 15:18). The stress is great in vss. 17-19 on the subsidiary role that Paul plays to Jesus Christ. Since vss. 17-19 are explicitly linked to vs. 16 by particles (οὖν, γάρ), we may suppose that Paul's subordinate role carries over to vs. 16. In vs. 16, then, Paul sees himself as a subordinate priest (λειτουργὸν Χριστοῦ Ἰησοῦ), whose preaching Christ uses as a means to present the Gentiles ἡγιασμένη ἐν πνεύματι ἁγίῳ. The more ultimate agent of offering, then, is not Paul but Christ. This interpretation is confirmed by the parallel between the role of the Spirit in vs. 16 and in vss. 18-19. In both cases Christ the agent uses the Holy Spirit as a dynamic, instrumental means for bringing the Gentiles into his allegiance. Ἐν πνεύματι of vs. 16 is nearly the same as ἐν δυνάμει πνεύματος of vs. 19.

The association of this 'sanctification' with the initial proclamation of the gospel to the Gentiles, as well as the perfect ἡγιασμένη, show that the sanctification in question is associated with the conversion of the Gentiles, the beginning of their lives as Christians.

1 Cor 6:11. ἁγιασθητε is here arrayed side by side with ἀπελούσασθε and ἐδικαιώθητε. What is the relation of these three terms? Rhetorical balance would require that the additional phrase ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν be connected with all three verbs rather than simply with ἐδικαιώθητε.⁶² Once this is understood, it is

⁶²This is all the more attractive because the association of ἀπελούσασθε with ἐν τῷ ὀνόματι calls to mind the formula for

hard to avoid the impression that the three verbs really represent three verbally different ways of insisting on the same thing.

For one thing, all three verbs refer to the same time. All three are aorists, and their tense is chosen in connection with the earlier imperfect ἦτε. Before they were Christians, the Corinthians committed the sins that Paul lists (6:9-10). However, Paul wants to insist that a decisive transition was made (ἀλλά). This transition referred to can only be located at the time of their conversion. Thus all three verbs speak of what God accomplished then. The structure of the argument thus leads us to the same conclusion that we might have attained by simply observing that δικαίω is usually used by Paul of the declarative 'justification' that takes place at conversion.

The parallel between ἡγιασθητε and ἐδικαιώθητε suggests that ἡγιασθητε also is to be understood, in this context, as a declarative act of God resulting in a changed relationship and status toward God. It has a sense very like the ἡγιασμένοις of 1 Cor 1:2. As the eschatological people of God, separated to his service, Christians have the status of being 'holy'.⁶³

Further information about the way that the sanctification is

baptism. H. Meyer, however, connects ἐν τῷ ὀνόματι with ἐδικαιώθητε alone (Kritisch exegetisches Handbuch über den ersten Brief an die Korinther, 4th ed. (Göttingen, 1861), 141-142 (ET 175)).

⁶³Some commentators see in ἡγιασθητε reference to renewal of character: F. Grosheide, 1 Corinthians, 141; Allo, 1 Corinthiens, 138; Héring, 1 Corinthiens, 45; Ellicott, 1 Corinthians, 101; Meyer, 1 Korinther, 141 (ET 174). But I think that they have been led astray by the modern systematic-theological meaning of 'sanctification'.

accomplished is to be found in the phrase ἐν ὀνόματι . . . ἡμῶν. Most modern commentators see in the words ἀπελούσασθε . . . ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ a reference to baptism.⁶⁴ This is favoured both by the similar semantic value of ἐβαπτίσθητε and ἀπελούσασθε ('you had yourselves washed by baptism'?) and by the occurrence of the baptismal formula βαπτισθῆναι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ (Acts 2:38, 10:48) as well as βαπτισθῆναι εἰς τὸ ὄνομα (Matt 28:19, Acts 8:16, 19:5). However, reservations are introduced by two facts. (a) Ἀπελούσασθε rather than ἐβαπτίσθητε is used and (b) the 'name' of Christ occurs in much broader contexts than simply baptism. People preach in the name (Acts 9:27,28), believe in the name (John 1:12, 2:23, Acts 4:12, etc.), call on the name (Acts 2:21, 9:14,21, etc.), do things in the authority of the name (Matt 7:22, 18:20, 21:9, etc.) and on account of the name (Matt 19:29, Rom 1:5, etc.).⁶⁵ 'Calling on the name' may include baptismal confession (Rom 10:13, Acts 2:21, 22:16), but it is broader than that (Acts 9:14,21, 1 Cor 1:2, Rom 15:20).

Hence it is best to see in ἀπελούσασθε a general expression for spiritual cleansing (Isa 1:16, Ps 51:7). Baptism, indeed, symbolizes this, so Paul invites a reflection on the meaning of baptism. But, as Barrett remarks, 'The use of the nontechnical word . . . shows that it is the inward meaning rather than the outward circumstances of the rite that is important to Paul'.⁶⁶

⁶⁴ See, e.g., Conzelmann, 1 Korinther, 129-130; Godet, 1 Corinthiens, I 272 (ET 298).

⁶⁵ Cf. TWNT, V 269-279 (ET 270-280).

⁶⁶ Barrett, 1 Corinthians, 141; cf. G. Delling, Die

The expected phrase ἐν Χριστῷ Ἰησοῦ (1 Cor 1:2, Phil 1:1) has probably been replaced by ἐν τῷ ὀνόματι τοῦ κυρίου. . . partly under the influence of the baptismal formula. The two phrases are almost identical in meaning. Washing, sanctification, and justification take place in virtue of the work of Christ, and come to those who are united with Christ.

But the introduction of ὄνομα gives an additional nuance. It puts stress on the authority of Christ active in washing, sanctifying, and justifying.⁶⁷ The believer's calling on the 'name' of Christ also has a role in conversion and baptism. But the authority aspect of the 'name' has the prominence here, as is the case with the baptismal formula. Those under the authority of Christ's 'name' are sanctified by Christ's authority. What has been done in Christ's name cannot be undone by any willfulness on the part of the Corinthians.

The second member of our phrase, ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν, is the practical equivalent of Rom 15:16 ἐν πνεύματι ἀγίῳ (cf. 1 Cor 12:13). As in Rom 15:16, the Spirit is not the principal agent, but rather the means and helper⁶⁸ in sanctification (cf. Rom 15:19, ἐν δυνάμει πνεύματος). This tallies with the application of the same phrase to ἐδικαιώθητε of 1 Cor

Zueignung des Heils in der Taufe (Berlin, 1961), 56; J. K. Parratt, 'The Holy Spirit and Baptism; Part II, The Pauline Evidence', ExpT, 82 (1970-71), 268.

⁶⁷Cf. K. Berger, 'Zum traditionsgeschichtlichen Hintergrund christologischer Hoheitstitel', NTS, 17 (1970-71), 410-411; Delling, Zueignung, 56.

⁶⁸See Arndt-Gingrich, 260a. Similarly, the ἐν of 1 Cor 12:13 is not the ἐν of agent but of the element of baptism (cf. 1 Cor 10:2, Matt 3:11).

6:11. Justification in Paul is by the agency of the Father (Rom 3:26,30). The change from the usual πνεύματι ἁγίῳ to the more weighty ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν is partly designed (along with the extended title κυρίου Ἰησοῦ Χριστοῦ) to increase the solemnity of the pronouncement. But it may also be a means for explicitly introducing the ultimate agent of sanctification, the Father (cf. 1 Thes 5:23).

1 Thes 5:23. Here the scope of God's sanctifying work is stretched to the utmost, to cover not only every aspect of believers' lives (ὅλοτελεῖς, ὅλοκληρον, spirit, soul, and body), but the whole temporal extent of it from the present until the Parousia. The optative ἀγιάσαι of wishing⁶⁹ indicates that the sanctification in question is still future. Though God's work throughout life may be included, the focus is on the very end, when sanctification will be complete and perfect.

The occurrences of ἀγιάσω may now be classified in the same way as the occurrences of ἅγιος. The result is Table 2.2.

C. Ἀγιασμός

Rom 6:19. The language of presentation (παριστάνω) reminds one naturally of Rom 12:1. And the thought is indeed similar: Christians are to present their members (that is, their bodies (12:1)) as servants to righteousness. However, whereas the imagery of sacrifice is definitely in mind in Romans 12, Romans 6 seems to move around the imagery of slavery (δοῦλοι).

⁶⁹Blass-Debrunner, §384; A. Robertson, A Grammar of the Greek New Testament (New York, 1919), 939-940.

Table 2.2

Classification of Paul's Use of 'Αγιάζω

a. God is the immediate agent

(1) The beginning of the Christian life is in focus

Rom 15:16 root in the Holy Spirit and preaching the gospel

1 Cor 1:2 root in Christ

1 Cor 6:11 parallel to 'washed' and 'justified'; root in the name (authority?) of Christ and in the Spirit of God

(3) The end of the Christian life is in focus

1 Thes 5:23 parallel to δλόκληρον and ἀμέπτως

c. An exceptional sense

1 Cor 7:14

Additional occurrences in the Pauline Corpus

a. God is the immediate agent

(4) No special temporal focus

Eph 5:26 root in washing of water with the word

In 6:19 sanctification is the goal toward which the presentation aims, rather than a description of the presentation itself. But in both Rom 12:1-2 and Rom 6:19 the 'holiness' that Paul has in mind includes a prominent ethical aspect. Ἅγιασμός is a goal achieved by fruitful, obedient living (6:21-22).

~ Rom 6:22. The product, or 'fruit', of serving God is progress toward ἁγιασμόν. This verse is therefore similar to Rom 6:19.

1 Cor 1:30. By the purpose and work of God,⁷⁰ we are 'in Christ Jesus', who has become 'sanctification' for us. This can only mean that the sanctifying of believers takes place in virtue of their being identified with and represented by Christ ('in Christ').⁷¹ The theme of union with Christ thus reappears. On analogy with what we know concerning the δικαιοσύνη of this verse, we may say also that the 'sanctifying' of believers is rooted in the fact that first of all Christ is himself holy (cf. 2 Cor 5:21 and later discussion in Chapter 7).

1 Thes 4:3,4. Sanctifying takes place by abstaining from fornication (negatively) and gaining one's own 'vessel' properly, with honor (positively). The compound phrase ἐν ἁγιασμῷ καὶ τιμῇ describes the manner of acquiring the vessel

⁷⁰For our purposes, we need not decide between an adverbial or predicative use of ἐξ αὐτοῦ in 1 Cor 1:30: 'from him you are in Christ' or 'you are his children in Christ'. For the former, cf. Allo, 1 Corinthiens, 21; Meyer, 1 Korinther, 41-42 (ET 49-50); Godet, 1 Corinthiens, 105-106 (ET 115). For the latter, Barrett, 1 Corinthians, 59; Robertson and Plummer, 1 Corinthians, 26.

⁷¹Cf. the making holy by contact with the holy in Exod 29:37; Lev 6:27-29; Ezek 44:19--as well as the earlier metaphors for consecration of the priesthood and the temple.

in two ways: (a) from the standpoint of what behaviour is consistent with sacred service before God (ἁγιασμός), and (b) from the standpoint of what conduct is itself worthy (τιμή). Both words, therefore, end up singling out the very same behaviour. It is not necessary for our purposes to decide whether σκεῦος denotes one's wife or one's own body.⁷²

1 Thes 4:7. The exact force of the ἐν plus dative in ἐκάλεσεν . . . ἐν ἁγιασμῷ is difficult to determine. It might be either dative of instrument⁷³ ('he called by sanctifying') or of loose association⁷⁴ ('he called to be in the sphere of sanctifying', that is, 'to undergo sanctifying influence'). The first sense would be peculiar, since it is not obvious how sanctifying could be a means of calling. The second possible meaning, on the other hand, is quite consistent with what we have seen elsewhere of the connection of calling and holiness (Rom 1:7, 1 Cor 1:2). It also agrees well with context. Paul would be arguing: since (ὁ ἄρ) God called you to be in the sphere of sanctifying influence, it would be a reversal of his purposes (ἀθετεῖ) to disregard your ethical obligations (vss. 5-6). Notice the comparable grammatical construction with καλέω in 1 Cor 7:15.

Table 2.3 summarizes our results for ἁγιασμός.

D. Ἀγιωσύνη

Rom 1:4. Superficially, it might seem that this passage

⁷²Cf. Arndt-Gingrich, 761b, and commentaries.

⁷³Blass-Debrunner, §195.

⁷⁴Ibid., §198.

Table 2.3

Classification of Paul's Use of 'Αγιασμός

a. God is the immediate agent

(4) No discernible temporal focus

1 Cor 1:30 parallel to wisdom, righteousness, redemption;
root in Christ

1 Thes 4:7 root in calling of God; antithetical to ἀκαθαρσία

b. Man is the immediate agent

(2) middle of Christian life (and possibly the end) is in focus

Rom 6:19 root in believers' 'presentation' of their members

Rom 6:22 root in conduct of service to God

1 Thes 4:3,4 root in the will of God; accomplished by positively
and negatively characterized ethical behaviour

Additional occurrences in the Pauline Corpus

a. God is the immediate agent

(4) No discernible temporal focus

2 Thes 2:13 root in the Holy Spirit and election (however, it
may be that the human rather than the divine agency is in
view in ἁγιασμῶ as it is in πίστει ἀληθείας)

could be dismissed from consideration, because it speaks of the holiness of the Spirit rather than the holiness of human beings. But the use of the noun ἁγιωσύνης rather than the adjective ἅγιον makes us pause. Does Paul by this expression draw special attention to the holiness of the Spirit?

In order to determine the significance of ἁγιωσύνη in Rom 1:4, it is necessary to deal with several interrelated problems. (1) Does Rom 1:3-4 go back to a pre-Pauline confession or credal formula? If so, did this formula include the expressions κατὰ σάρκα and κατὰ πνεῦμα ἁγιωσύνης? (2) Does πνεῦμα ἁγιωσύνης refer to (a) the Holy Spirit,⁷⁵ (b) the divine nature of Jesus,⁷⁶ (c) the holy human spirit of Jesus?⁷⁷ (3) What accounts for Paul's use of πνεῦμα ἁγιωσύνης rather than πνεῦμα ἅγιον or simply πνεῦμα? Does this have any significance for the Pauline doctrine of holiness?

We begin with problem (1). The substantial pre-Pauline

⁷⁵ Barrett, Romans, 19; Leenhardt, Romains, 23 (ET 37); Murray, Romans, I 10-12; B. Schneider, 'κατὰ πνεῦμα ἁγιωσύνης (Romans 1.4)', Biblica, 48 (1967), 359-387; E. Schweizer, 'Röm. 1,3f. und der Gegensatz von Fleisch und Geist vor und bei Paulus', Neotestamentica (Zürich-Stuttgart, 1963), 180-189; F. F. Bruce, The Epistle of Paul to the Romans (London, 1963), 73; P. Althaus, Der Brief an die Römer (Göttingen, 1966), 7-8.

⁷⁶ C. Hodge, Commentary on the Epistle to the Romans, rev. ed. (Grand Rapids, 1953), 20; M.-J. Lagrange, Saint Paul, Épître aux Romains (Paris, 1950), 7-8.

⁷⁷ J. Beet, A Commentary on St. Paul's Epistle to the Romans, 2d ed. (London, 1881), 31; E. H. Gifford, The Epistle of St. Paul to the Romans (London, 1886), 68-69; Meyer, Römer, 36-38 (ET 46-48); Sanday and Headlam, Romans, 9. All three options for interpretation are discussed at some length in O. Kuss, Der Römerbrief, Erste Lieferung (Röm 1,1 bis 6,11) (Regensburg, 1957).

origin of Rom 1:3-4 is almost universally acknowledged.⁷⁸

However, I have argued elsewhere⁷⁹ that the traditional flavour of Rom 1:3-4 may be due entirely to the use of traditional phrases. The actual combination of phrases in Rom 1:3-4 would then be due to Paul. But suppose that Rom 1:3-4 does represent a pre-Pauline creed. The fact remains that Paul selected this formula rather than another and rather than his own free composition. Thus we may assume that it is substantially Pauline in idea if not in exact wording.

It is difficult to account for πνεῦμα ἁγιωσύνης either as a Pauline addition or as part of the pre-Pauline formula.⁸⁰

Hence we leave this an open question.

Our second major problem concerns the meaning of πνεῦμα ἁγιωσύνης. If we grant that Paul was here exercising some freedom of choice about words (perhaps freedom to modify the exact wording of an earlier confession), the case is strong for interpreting the phrase as referring to the Holy Spirit. Paul elsewhere associated the Spirit with power (Rom 8:26, 15:13,19, 1 Cor 2:4, Gal 3:5) and with resurrection (Rom 8:2,10,11, 2 Cor 3:6, Gal 6:8).⁸¹ Moreover, κατὰ πνεῦμα in opposition to κατὰ σάρκα definitely refers to the Holy Spirit elsewhere in Paul (cf., e.g., Rom 8:9-11).

⁷⁸ See the bibliography in F. Hahn, Christologische Hoheitstitel (Göttingen, 1963), 251-252n3 (ET 268-269n44); H. Zimmermann, Neutestamentliche Methodenlehre, 3d ed. (Stuttgart, 1970), 193-194n187.

⁷⁹ V. Poythress, 'Is Rom 1³⁻⁴ a Pauline Confession After All?', ExpT, 87 (1975-76), 180-183.

⁸⁰ See *ibid.*

⁸¹ Cf. Michel, Römer, 31.

We grant that *κατὰ σάρκα* and *κατὰ πνεῦμα* are here related in a somewhat different way than in (say) Romans 8. But the difference is not one that would have caught the attention of Paul's readers enough to deflect them from the usual interpretation of *κατὰ πνεῦμα*. *κατὰ σάρκα* characterizes Christ's life as a man 'in the likeness of sinful flesh'--preresurrection; *κατὰ πνεῦμα* characterizes him in his resurrected existence (*ἐξ ἀναστάσεως νεκρῶν*) as 'Spiritual man' (1 Cor 15:45)--postresurrection.⁸²

Next, what is the significance of the addition of *ἁγιωσύνης* rather than *ἅγιον* or nothing at all (surely this latter alternative would present a better literary parallel to *κατὰ σάρκα*)? Some have suggested that *πνεῦμα ἁγιωσύνης* is simply the Semiticizing equivalent of *πνεῦμα ἅγιον*.⁸³ But why did Paul introduce the Semiticizing form, or why did he retain it in the form given in the pre-Pauline confession? It can only be to stress that somehow the holiness associated with the Spirit was especially necessary, or fitting, or effective, in connection with the resurrected Christ. But what does holiness have to do with the resurrection? The OT suggests one possible answer. In the OT contact with a dead body produced uncleanness (Num 19:1ff), disqualifying the person from holy service (Num 19:13, Lev 21:1ff). Would, then, a resurrection from the dead be a kind of reversal of uncleanness, and thus a kind of sanctifying?

Of course, it is not possible to answer this explicitly

⁸²Cf. Hahn, *Hoheitstitel*, 255-257 (ET 249-250).

⁸³Cf., e.g., TWNT, I 116 (ET 114-115); Schweizer, *Neotestamentica*, 180-189; Hahn, *Hoheitstitel*, 255 (ET 249); Schneider, 'Πνεῦμα', 380.

from the OT, because accounts of raising the dead are rare. However, by comparison with the ceremony for cleansing lepers (Lev 14:1ff), we can give the answer: no, not quite. The process of restoring a former leper is consistently described as making him clean (root $\kappa\alpha\theta\alpha\rho\acute{o}s$), not holy (root $\hbar\tau\kappa$, $\acute{\alpha}\gamma\iota\omicron>s$). The reason for this is that there are four classes--unclean and clean, profane and holy--rather than simply two. The leper is restored to his former status of 'clean', but does not become 'holy'. The same would presumably be true of someone who was restored to his former existence by a raising from the dead (the Shunammite's son of 2 Kings 4 or Lazarus).

Now, Jesus' work is at least occasionally conceived of in terms of destroying uncleanness, and in the process becoming identified with it (Matt 8:17, 8:3 par., Luke 7:14). However, Paul does not anywhere take up this idea explicitly. His own linking of holiness and resurrection should therefore be understood in a different way.

According to Paul, Jesus was not simply restored to his former manner of life. Rather, he has become $\pi\nu\epsilon\upsilon\mu\alpha$ $\zeta\omega\omicron\pi\omicron\iota\omicron\upsilon\nu$.⁸⁴ He imparts life to others as well as having pneumatically qualified life himself (1 Cor 15:44).⁸⁵ Moreover, pneumatical existence is

⁸⁴ That this description is to be understood of Christ's resurrection existence rather than of his life from birth or baptism or some other point, is shown by the definition of pneumatical existence as resurrection existence in 1 Cor 15:44. Recall also the phrase $\pi\nu\epsilon\upsilon\mu\alpha$ $\acute{\alpha}\rho\iota\omega\sigma\upsilon\nu\eta s$ in Rom 1:4. See further Murray, Romans, 11-12; L. Legrand, 'L'arrière-plan neo-testamentaire de Lc. I, 35', RB, 70 (1963), 182.

⁸⁵ Our inference is that it [the expression "according to the Spirit of holiness"] refers to that stage of pneumatic endowment upon which Jesus entered through his resurrection' (Murray, Romans, I 11). Cf. Schneider, ' $\pi\nu\epsilon\upsilon\mu\alpha$ ', 373-387.

heavenly existence (ἐπουράνιος) according to 1 Cor 15:47-48. And, whatever else may be true, heavenly existence certainly involves being in the presence of God, with the holy angels. In fact, it involves a privilege of access to God more complete than the priests or even the high priest of the OT had. Solomon, for instance, recognizes that heaven is the 'real' dwelling place of God to which the earthly sanctuary is related (1 Kgs 8:27-30, 32,34,36,39,43,45,49). Thus heavenly existence inevitably requires a consummate holiness. Christ's own resurrection life, as a life qualified by the 'Spirit of holiness', is naturally holy. More than that, in communicating and giving his Spirit to those who are his, he also causes them to participate in holiness.

1 Cor 7:1. Ἐπιτελοῦντες here evidently implies that holiness has already in part come to the Corinthians. Whether Paul is thinking of the fact that God has made them holy or that they have by prior action (6:17) made themselves holy is probably not possible to determine. Probably there is indiscriminate reference to both of these. At any rate, holiness is to be completed by self-cleansing (7:1a) motivated by fear of God.

1 Thes 3:13. This passage speaks of the consummate holiness of believers at the Parousia; a holiness of which the Lord (Jesus Christ) is the immediate producer. However, such holiness is closely related to love toward the brethren (vs. 12). To stand in the company of the holy ones (whether these be angels or men or both),⁸⁶ it is fitting to be perfect in holiness oneself.

⁸⁶ See B. Rigaux, Saint Paul, Les Epîtres aux Thessaloniens (Paris, 1956), 491-492.

Table 2.4 summarizes the results for the word *ἀγιωσύνη*.

E. Ἀγιότης

The sole occurrence of *ἀγιότης* in the Pauline Corpus is at 2 Cor 1:12, but even here there is a textual variation. Two Alexandrian witnesses (104,326), as well as most Western and Byzantine witnesses, support *ἀπλότητι* instead of *ἀγιότητι*. Though *ἀγιότητι* is supported by an impressive array of the best quality MSS (p⁴⁶ κ^* A B C 33 Clement Origen), Western witness is almost lacking (it^{r1}, arm (or is this a Byz. reading?)). External evidence provides greater support for *ἀγιότητι*, but *ἀπλότητι* is probably more consistent with Pauline style. (This would be the sole occurrence of *ἀγιότης* in Paul.) An error of the eye could equally well misread Γ as Π or Π as Γ ; but *ἀπλότητι* is presumably the more unusual word from the scribe's point of view, and would thus be the preferred original reading according to transcriptional probability. This leaves us with a situation almost evenly balanced between the alternatives.⁸⁷ In such a situation, it seems better to exclude 2 Cor 1:12 from the data on the *ἀγίος* group. The decision is of little consequence anyway, for 2 Cor 1:12 does not add much to the information on holiness that we have already gathered.

⁸⁷I favour the Western reading with B. Metzger, Textual Commentary, 575; Allo, Saint Paul, Seconde Epitre aux Corinthiens (Paris, 1956), 20-21; C. K. Barrett, The Second Epistle to the Corinthians (London, 1973), 71. Against, P. Hughes, Paul's Second Epistle to the Corinthians (London-Edinburgh, 1961), 25-26n2; A. Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians (Edinburgh, 1915), 24.

Table 2.4

Classification of Paul's Use of Ἀριστοσύνη

a. God is the immediate agent

(3) End of the Christian life

1 Thes 3:13 root in love for the brethren

(4) No discernible temporal focus

Rom 1:4 root in Christ (but this text might better be excluded from consideration because of its exceptional character)

b. Human beings are the immediate agent

(2) Middle and end of the Christian life are in focus

2 Cor 7:1 parallel to cleansing oneself, root in fear of God

F. Evaluation

We may now return to the question of whether the ἁγιος group of words is used of a state or an activity, of a kind of behaviour or of a relation. The OT shows instances of each of these. Anything set apart for divine, cultic service⁸⁸ is 'holy', that is, in a state of holiness. And this state is closely intertwined with the relationship of the object in question to God and to his people. On the other hand, the command to be holy (Lev 19:2) obviously requires continued activity, partly of an ethical (19:3-4) and partly of a ceremonial (19:5-8) sort. Sometimes all these elements are involved (Lev 21:15).

In Paul, of course, the ceremonial element has dropped away or been reinterpreted (e.g., 1 Cor 5:7-8). Circumcision has become a matter of theological indifference. But we can still see use of ἁγιος for a state (Rom 12:13, etc.; Rom 11:16), and an activity (Rom 12:1, 1 Cor 7:14), for a relationship of being set apart from the world and for God (Rom 1:7, 16:15), and for behaviour measuring up to ethical standards (Rom 12:1). Sometimes it appears in close connection with a change of character (Rom 16:2, 1 Cor 14:33; cf. Eph 1:4, Col 1:22). The same can be said of ἁγιασμός, ἁγιασμός, and ἁγιασμένη, so far as the meagre data allow us to judge. Some usages, in fact, appear to be compatible with, and even to suggest, all of the alternatives at once (2 Cor

⁸⁸ Arndt-Gingrich explain holiness as 'the quality possessed by things and persons that could approach a divinity' (9a). Nötscher ('Heiligkeit', 315) observes, 'Orte und Gegenstände sind heilig, insofern sie mit Gott in Berührung stehen oder für seinen Dienst bestimmt sind und geeignet erscheinen. Diese dingliche Heiligkeit wendet sich leicht ins persönlich-ethische, sobald Menschen sie in ihren Bereich ziehen, sie gebrauchen oder handhaben. Aus der dinglichen, rituellen, kultischen kann eine entsprechende persönlich-ethische Beziehung zu Gott werden, mit der sich sittlich-religiöse Pflichten und Leistungen verbinden'. Cf. Asting, Heiligkeit, 72ff.

7:1, 1 Thes 3:13, Rom 15:16).

In view of the overlaps of meaning and the difficulty of sorting out two or more sharply distinct meanings of 'holy' or 'holiness', it seems better to assume that the distinctions between state and activity or behaviour and relationship, between ethics and cult, were not basically central in the use of the ἁγιος group. At times, of course, as with the phrase ὁ ἁγιος, we can say that one aspect, that of status in relation to God, has a predominance. But even in such a case, the elimination of other connotations or aspects of meaning by the modern student results in a certain impoverishment. Is it not true that when Christians are denominated κλητοῖς ἁγίοις, the area of character and behaviour is near at hand?

This has certain implications for the theological discussion about sanctification. 'Sanctification' as a theological term is almost universally used to speak of internal renovation of character.⁸⁹ 'Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness'.⁹⁰ Now it is true that the word 'sanctification', so used, describes something that does take place in believers (see, for example, Phil 2:13, 1 Cor 3:7, Rom 12:1). On the other hand, the English word 'sanctification' is being used in a way

⁸⁹E.g., L. Morris, The Apostolic Preaching of the Cross, 3d ed. (London, 1965), 291; C. Hodge, Systematic Theology (London, 1878), III 213; K. Barth, Die kirchliche Dogmatik, IV:2 (Zürich, 1955), 570-571 (ET 504); A. Köberle, Rechtfertigung und Heiligung (Leipzig, 1929), 275.

⁹⁰Westminster Shorter Catechism, Q. 35.

that only partly overlaps the usage of the ἁγιος group. In particular, such English use virtually ignores the most frequent use of the most frequent word of the ἁγιος group, namely the expression οἱ ἅγιοι .

It is often said, of course, that 'sanctify' has two meanings in Scripture: (a) to set apart and (b) to make ethically upright in character. The first of these two meanings (and with it οἱ ἅγιοι) is then dismissed and modern language usage built on the second.⁹¹ In fact, however, the rigid separation of the usage of the ἁγιος group into two compartments is a distortion. The distortion then causes further trouble if and when the modern language meaning is read back into occurrences of the ἁγιος group where it does not belong--or, more likely, where it represents only an aspect of the whole meaning, as in 1 Cor 1:30.

If, then, the distinctive thing about Pauline usage of the ἁγιος group is not inward reformation of character, what is it? Our survey of Pauline usage has already provided the material for an answer. The common factor behind all the usages is the imagery of the cult, derived especially from the OT. In particular cases the holiness of believers is compared to a temple, an offering, or (less certain) a priest. As Arndt-Gingrich put it, 'holy' is a cultic term ascribed to 'things and persons that could approach' God.⁹² This explains why it is so difficult to separate between

⁹¹R. B. Larter, 'The Doctrine of Sanctification', *EvQ*, 27 (1955), 146; *International Standard Bible Encyclopedia*, ed. J. Orr, IV 2683, on 'Sanctification'; E. Bruner, *Dogmatics*, III (London, 1962), 291; Lange, 'Heiligung', *Real-Encyklopädie für protestantische Theologie und Kirche*, ed. J. Herzog, V 720-721.

⁹²Arndt-Gingrich, 9a.

relational or positional and behavioural questions--generally speaking, both will be involved in approaching God.

A second difference between the technical theological use of 'sanctification' and Pauline use of the ἁγιος group appears in connection with the successive periods of the Christian life. In Paul, as we have observed, the usage of the ἁγιος group is scattered across the temporal span of the Christian life, from the beginning to the end. In one sense, Christians have by their incorporation into Christ already been equipped and transformed to enable them to approach God; in fact, they are already placed in God's presence. However, God still abhors sin, and the relation of Christians to God as a growing process demands their dealing with sin and becoming progressively more pure. Hence they are exhorted to strive for sanctification (Rom 6:19,22). Finally, Christians look forward to the Parousia and the consummation when no obstacle at all will remain to tarnish or call in question their approach to and intimate communion with God (1 Thes 5:23).

In contrast to this, consider the technical theological use of 'sanctification'. In technical use, 'sanctification' typically describes an action in the middle period⁹³ of Christian life, in

⁹³ Many times 'sanctification' is defined to include the initial change of a believer's character and life; but subsequent discussion is predominantly of the middle period. Here, then, the definition is a part-way concession to biblical usage. But it is only a part-way concession. For it says nothing about the way in which ἁγιασμός can be used in parallel to δικαιοσύνη. ἁγιασμός can imply a declaration of perfect holiness, a 'reckoning' to believers of the qualifications necessary to approach God. Moreover, in the nature of the case a genuine technical term can never be the exact equivalent of an ordinary-language term like ἁγιασμός or ἁγιος. For a technical term is meant to be 'sharply' defined in contrast to the vagueness of ordinary language.

Hence, the only proper course is to give up seeking an

which God is the immediate agent and Christians are the experiencers (the objects or 'undergoers' of God's work). Such a usage of the ἁγίους group is hardly found at all in Paul or even in the whole NT. Eph 2:21 and 1 Pet 2:5 are probably the only examples that come close to this meaning. Most of the passages usually appealed to have just as much or more emphasis on God's work at the beginning or end of the Christian life as they do on the middle.

Tables 2.1-4 show that Paul tends to think of God as the immediate agent of holiness when he is speaking of the beginning of the Christian life. But when he is speaking of the middle, he tends to mention Christians as the immediate agents. There are also some passages where other combinations appear. Paul sometimes speaks of the striving of Christians to be holy in a way that has the end as well as the middle period in view. And several passages with God as agent evidently speak of his sanctifying work over the whole of the Christian life, not only its beginning.

What is the explanation for these correlations in Paul? The gross features of the correlations are easily explained by the Pauline concern for salvation by grace. Grace implies that God reaches down to man first, apart from man's initiative, and then man responds. Hence it is natural that, statistically speaking, emphasis should be placed on God's action at the beginning and on man's response in the middle of the Christian life.

We now turn to a comparison of these results with Pauline use of the δίκαιος group.

'exact' equivalent for a Greek word or cognate group. Technical terms can then be defined with an eye for theological convenience alone. For convenience, a term is needed to talk exclusively about changes in the middle period. The compromise solution, that tries to be partly biblical and partly theological, too often ends up confusing or encumbering both exegesis and theology.

Chapter 3

The Ἄγιος Group and the Δίκαιος Group

Abstract: In Paul, the range of application of the Δίκαιος group is remarkably similar to the range of application of the Ἄγιος group. The two groups should not be treated as interchangeable, because one presupposes the background of the judge and the law, and the other the background of the cult. The two groups provide two pictures of the same basic events, not pictures of two completely distinct events (as when 'justification' refers to declaration of righteousness and 'sanctification' the inward reformation of character).

Let us compare Pauline usage of the ἅγιος group and the δίκαιος group.

A. Direct comparison

The problem of the ἅγιος and δίκαιος groups can be posed illustratively from 1 Cor 6:11. If, on the one hand, we say that in this passage ἡγιασθητε and ἐδικαιώθητε are synonymous,¹ it would seem that one or the other is superfluous. At the very least, however, ἡγιασθητε cannot be divorced from the cultic background that ἐδικαιώθητε does not possess. On the other hand, if we say that the two terms must refer to two different types of event,² we break down the obvious parallelism in the verse, which is intensified by addition of the qualifier ἐν τῷ ὀνόματι . . . ἡμῶν to all three verbs at once. Some, indeed, have felt constrained by the force of context to postulate that ἐδικαιώθητε has the unusual force of 'made righteous'.³

The answer, however, is ready at hand if we see that

¹So E. C. Blackman, 'Sanctification', The Interpreter's Dictionary of the Bible (New York, 1962), IV 212b; E. Bruner, Dogmatics, III (London, 1962), 290; and in a much more general setting E. Käsemann, Exegetische Versuche und Besinnungen (Göttingen, 1964), II 187 (ET 175).

²So F. W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids, 1953), 141 (who refers these words to sanctification and justification in a theological sense); similarly H. Conzelmann, Der erste Brief an die Korinther (Göttingen, 1969), 129; and not a few older commentators.

³H. Meyer, Kritisch exegetisches Handbuch über den ersten Brief an die Korinther, 4th ed. (Göttingen, 1861), 141; E. B. Allo, Saint Paul, Première Epître aux Corinthiens (Paris, 1956), 138; R. Asting, Heiligkeit im Urchristentum (Göttingen, 1930), 214; R. Bultmann, Theologie des Neuen Testaments (Tübingen, 1953), 135 (ET 136).

ἀπελούσασθε, ἡγιασθητε, and ἐδικαιώθητε can be speaking of the same event from three varying perspectives, or with three diverse connotations. The solution was proposed as early as Calvin:

Tribus vocabulis utitur ad rem unam exprimendam, quo magis eos deterreat ne rursus eodem revolvantur unde exierant. Quamquam ergo haec tria eodem spectant, in ipsa tamen varietate latet magna vis: sunt enim subaudiendae antitheses ablutionis et sordium, sanctificationis et pollutionis, iustificationis et reatus.⁴

C. K. Barrett is more precise, saying that 'sanctified' means 'claimed by God as his own and made a member of his holy people-- in Paul's language, a saint (ἅγιος)'.⁵ This agrees perfectly with our own findings concerning the ἅγιος group.

Thus all three verbs describe a transition effected by God. It is a transition from being under God's disapproval because of sin to being under his approval because of the work of Christ and the Spirit. However, the three words do this in terms of three different pictures: washing (ἀπελούσασθε), the temple cultus (ἡγιασθητε), and relation to the approval or condemnation of the law (ἐδικαιώθητε).

This suggests that parallels between the ἅγιος and the δίκαιος groups may perhaps be found at other places besides 1 Cor 6:11. In fact, in the NT as a whole other cases of parallelism do appear: Mark 6:20, Rev 22:11, Acts 3:14. In Paul two other

⁴ J. Calvin, Corpus reformationum, LXXVII 394.

⁵ C. K. Barrett, A Commentary on the First Epistle to the Corinthians (London, 1968), 142; cf. A. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, 2d ed. (Edinburgh, 1914), 120.

cases of parallelism appear: 1 Cor 1:30, and Rom 6:16,19. The scarcity of cases is not surprising, considering that Paul does not frequently have occasion to 'pile up' several terms together. A complete comparison of the ἄγιος and δίκαιος groups in Paul therefore requires a passage-by-passage analysis of the uses of the δίκαιος group. We will, however, omit this analysis, not only because it has already been done elsewhere,⁶ but because we do not wish here to commit ourselves to a discussion of the voluminous literature on the Pauline view of justification and righteousness.⁷

We content ourselves, therefore, with the following summary statements and observations. First, δικαίω occurs with both God (once, Rom 3:4) and men as the patient or 'experiencer'⁸ of the activity. The cases where men are the patient are the ones where Paul's teaching is developed concerning righteousness that comes to men. In these cases, the verb δικαίω is used with reference to the beginning of the Christian life,⁹ or with reference

⁶J. A. Ziesler, The Meaning of Righteousness in Paul (Cambridge, 1972), 147-211. For reservations to this analysis, see the review by N. Watson, NTS, 20 (1974), 216-228.

⁷See the bibliography in Ziesler, Righteousness.

⁸That is, the subject of the passive verb and the direct object of the active verb. The terms 'patient' and 'experiencer' are used in the technical linguistic sense.

⁹The present tense is often used, probably with the intention of covering all God's acts of justification, as people become believers in the course of time. The context of Rom 5:1,9 shows that the beginning of the Christian life is the time when justification takes place. But since justification represents the breaking in of an eschatological judgement, a rigid isolation of one time period is impossible (G. E. Ladd, A Theology of the New Testament (Grand Rapids, 1974), 441-443).

to nonproductive attempts to find righteousness outside of Christ (Rom 2:13, 3:20, Gal 2:16,16, 3:11, 5:4). In all these latter cases Paul implies that the present attitude of God toward the persons involved is definitely not one of regarding them as just. In at least one case, and possibly more, Paul also implies that God's verdict at the last judgement will be in accord with his present evaluation (Rom 2:13; cf. 2:5-6).

In addition to these passages are two (Rom 6:7, 1 Cor 4:4) where δικαίω is used in a somewhat different connection. 1 Cor 4:4 is interesting in that it refers to a present and possibly also future judgement by the Lord.

The noun δικαιοσύνη is more revealing. Most of the occurrences are associated in some way with justification. But some of the occurrences appear to focus on the righteousness of God's activity more than on its result in the justified man (Rom 3:5,25,26). In a number of other passages, δικαιοσύνη is used of the righteousness belonging to the justified man (Rom 4:3,5,6,9,11,11,13,22, 5:17,21(?), 9:31, 10:3(?),4,5,10, 2 Cor 5:21, Gal 3:6, Phil 3:9). All these occurrences are associated with the agency of God at the beginning of the Christian life. But as with the ἄγιος group, so with the δίκαιος group, some occurrences are associated with the striving and progress of already converted Christians: Rom 6:13,16,18,19,20, 8:10(??), 14:17, 2 Cor 6:7,14, 9:9,10, Phil 1:11. A few others are difficult to confine to any one of these categories: Rom 1:17, 3:21,22, 1 Cor 1:30, 2 Cor 3:9, 2 Cor 11:15, Gal 5:5. The difficulty of rigidly categorizing all the occurrences into two or three groups

makes it understandable that some scholars have argued for a unification on the basis of seeing God's righteousness as a power which brings men within its scope.¹⁰

The present-day discussion is far from reaching a consensus. The lack of resolution is occasioned partly by the inevitable difficulties associated with trying to determine with minute precision the meaning of δικαίω or δικαιοσύνη in particular contexts. For the particular colouring and suggested or implied thoughts connected with a word are naturally dependent on its contexts; and it is difficult, even perhaps impossible, to determine where the influence of the word stops and the influence of its context begins.

B. Major theological assertions

We shall therefore endeavour to approach the issue of Paul's teaching on righteousness in a slightly different fashion, in hopes of avoiding unfruitful conflicts about the extent of meaning of δικαιοσύνη or δικαίω.

(1) The δίκαιος group has the background of the courtroom and of conformity to the rules or standard in accordance with which those in authority render judgement (cf., e.g., Exod 23:7, Deut 25:1, 1 Kgs 8:32, Lev 19:15, Deut 16:18).¹¹

¹⁰ Notably E. Käsemann, Exegetische Versuche, II 181-193 (ET 168-182); followed by Ziesler, Righteousness, in some Pauline occurrences, including Rom 1:17. But see criticism in R. Bultmann, 'Δικαιοσύνη θεοῦ', JBL, 83 (1964), 12-16.

¹¹ For extrabiblical usage, see Liddell-Scott, I 429.

Table 3.1

Classification of Paul's Use of the Δίκαιος Group

A. Classification of Paul's Use of Δίκαιος and Δικαιόω

a. God is the immediate agent

(0) Outside the Christian context

verb: Rom 2:13, 3:20, Gal 2:16,16, 3:11, 5:4

(1) The beginning of the Christian life is in focus

adj.: Rom 1:17, Gal 3:11 root in faith

verb: Rom 3:24,26,28,30, 4:2,5, 5:1,1, 8:30,30,33, 1 Cor 6:11

Gal 2:16,17, 3:8,24

(3) End of the Christian life

verb: 1 Cor 4:4?

(4) No discernible temporal focus

adj.: Rom 5:19

b. Man is the immediate agent

(0) Outside the Christian context

adj.: Rom 2:13 root in doing the law

Rom 3:10

(2) Middle of the Christian life

adj.: Phil 1:7, 4:8

c. Special senses

(1) God as righteous adj.: Rom 3:26; verb: Rom 3:4

(2) Righteous by human standards adj.: Rom 5:7

(3) The law as righteous adj.: Rom 7:12

Table 3.1 (cont.)

(4) The sense of 'set free' verb: Rom 6:7

B. Classification of Paul's Use of Δικαιοσύνη

a. God is the immediate agent

(1) The beginning of the Christian life

Rom 1:17 root in the gospel

Rom 3:21, 2 Cor 3:9, 11:15

Rom 3:22, 4:3,5,6,9,11,11,13,22, 9:30, 10:3,3,4,6, Gal 2:21,

3:6, Phil 3:9 root in faith

Rom 5:17 fruit in life and reign

2 Cor 5:21 root in Christ

(2) Middle of the Christian life

Rom 14:17 parallel to peace, joy; root in the Holy Spirit

(3) End of the Christian life

- Gal 5:5 root in faith and the Holy Spirit

(4) No discernible temporal focus

Rom 5:21 fruit in reign of grace and eternal life

Rom 8:10

1 Cor 1:30 root in Christ

b. Man is the immediate agent

(2) Middle of the Christian life

Rom 6:13,19 root in 'presentation'

Rom 6:16 root in obedience

Rom 6:18,20 root in freedom from the power of sin

2 Cor 6:7

Table 3.1 (cont.)

2 Cor 6:14 opposite to lawlessness

2 Cor 9:9,10 parallel to generosity

(3) End of the Christian life

Phil 1:11 the fruit is 'fruit'

c. Special senses

(1) God's righteousness Rom 3:5,25,26

(2) false righteousness Rom 9:31, 10:5, Gal 3:21, Phil 3:6,9

(2) God's own righteous activity brings righteousness to men through faith in Christ (Rom 3:22,26).

(3) Striving to conform to the requirements of OT or NT ethical commands will never result in such righteousness as is acceptable to God. Not because the law's standard is insufficiently high (Rom 7:12), but because of the sinful tendency in man. First, man is unable to keep the law fully (Rom 2:13-3:20, Gal 3:10).¹² Second, his attempts to keep the law only enmesh him the more deeply in the power of sin, because they give him a concrete standard against which to react, either by way of spiteful rebellion or by way of hypocritical self-reliance (Rom 7:7-11, Gal 3:19).¹³

(4) The restoration in human existence and in the relation between God and man that God brings about must therefore include several elements. It must include (a) removal of God's curse and condemnation on man due to his lack of perfect obedience to the law (Gal 3:10,13); (b) reorientation of the direction of a man's existence, so that his basic desire and attitude is to serve God (giving up self-righteousness);¹⁴ (c) fulfilment of the law in concrete instances by this new man (Rom 8:4, 13:8-14); (d) complete absence of sin and ethical uprightness of character, disposition, and behaviour at the Parousia (1 Thes 5:23, 1 Cor 15:55-57); (e) an official pronouncement of vindication and distribution of rewards at the time of the Parousia (2 Cor 5:10,

¹²Bultmann, Theologie, §27.

¹³See especially ibid., I 259-261 (ET 264-265), and H. Ridderbos, Paulus (Kampen, 1966), §23.

¹⁴Bultmann, Theologie, §21.

1 Cor 4:4; cf. 2 Thes 1:6-10).

All of the above elements (a)-(e) may be explained and expounded by Paul, using the terminology of the δίκαιος group. Let us verify this for each of the elements, one by one. First, the δικαιοῦν of Rom 3:24 and Romans 4 and 5 includes (a), for it is clearly intended to offer the solution to the problem of being under God's judgement (ὑπόδικος of Rom 3:19). Second, Rom 6:7 implies a freedom from the power of sin which is one way of talking about (b). If, however, it be objected that Rom 6:7 presents us with an unusual sense of δικαιοῦν, still 1 Cor 1:30, 2 Cor 6:14 are cases where the initial redirection of life, making a man loyal to the covenant,¹⁵ could only be excluded by a great deal of strain.

Third, Rom 6:13,16,19,20 include element (c). Fourth, Phil 1:11 and 1 Cor 4:4 show that elements (d) and (e) were at least implicitly behind Paul's thinking on righteousness.

What shall we say about this multiplicity of meaning? The difficulty in interpreting a given Pauline passage is in some ways greater than the difficulty of interpreting Paul as a whole. For, in Paul as a whole, it is clear that somewhere or other all five elements (a)-(e) are found. On the other hand, it is not clear in many instances whether a given occurrence of is intended to include (a), (b), and/or (c). Moreover, it is a matter of dispute what the relation is among the elements (a)-(e) in Paul's theology.

Some may be disposed to object that the parceling out of

¹⁵For this nuance in δικαιοσύνη, see especially Ziesler, Righteousness, 147.

Paul's teaching on righteousness into five elements (a)-(e) is somewhat artificial and does injustice to Paul, who himself saw all these five (or at least some of them) as a unity. We would not dispute that there is an intimate connection among the elements (a)-(e). Sometimes, indeed, Paul uses the same word *δικαιοσύνη* to cover more than one element (1 Cor 1:30). Nor would we claim that (a)-(e) exhaust the number of perspectives that Paul can bring to bear on human salvation. However, the passages cited above, as well as others not using the *δικαίος* group, show that Paul can discuss any one of these elements in clear terms, and this in turn shows that he can distinguish them when he feels the need to.

The major problem of understanding Paul, then, is not the question of whether elements (a)-(e) exist in his thinking, but what are their relations to one another and to still other elements and perspectives. For instance, the Council of Trent basically maintained that (a) is a result of (b) and perhaps (c).¹⁶ The man made ethically just by the grace of Christ is able to perform deeds in full conformity with the law (Trent, 6th Session, Ch. 11). From the Protestant point of view, (a) must not be based on (b) or (c), lest salvation by works ensue. Moreover, Protestants argue that (b) or (c) or both can never form an adequate basis for restoration of the relationship with God in (a). For perfection of works is demanded by Paul's argument. And when perfection is demanded, the sensitive conscience, like Luther, will be driven

¹⁶The position is complicated by the fact that baptism, the Eucharist, and penance are involved in the removal of liability for sin.

to despair. Thus the conflict between Catholics and Protestants is not merely one over the meaning of *δικαίω* in Paul. Doubtless it would be much harder for either of the parties to maintain its position if *δικαίω* were taken to mean what the other maintains. But the argument is nevertheless more theological than linguistic.

The next step in our discussion therefore might be to analyze the relations of (a)-(e) by means of a study of the varying uses of the *δικαίος* group. This makes sense because it is largely in terms of the *δικαίος* group that the relations are discussed in the first part of Romans, the most doctrinal of Paul's epistles. However, restriction to the *δικαίος* group is still somewhat artificial. We have seen that the *ἄγιος* group is also used to discuss aspects of man's relation to God. Elements (a)-(d) are all included in some usage or other of the *ἄγιος* group. As an example of sense (a), we have the usage of *ἀγιάζω* in 1 Cor 6:11 and 1:2. In order to be fit for holy service, one must be perfect (Lev 21:17ff, Deut 15:21, etc.). Approach to the full presence of God is not possible (Exod 19:10ff, 33:3-5, 33:20), because of his consummate holiness (Exod 19:10,22; Isa 6:3-5). Thus the problem of how to approach God is, for Paul, virtually another form of the problem of how to survive the scrutiny of God's righteous judgement (Rom 3:1-20). The justification which provides the remedy for the judgement of God is also seen as providing approach to God (Rom 5:1, reading *ἔχομεν*).

For element (b), the verses Rom 16:2 and 1 Cor 14:33, 1 Thes 4:7 are illustrative, because here Paul presupposes that a change of direction of heart has accompanied believers' call to be saints. For (c), passages like Rom 6:19,22, 1 Thes 4:3,4, together

with all those classified as dealing with the 'middle' of the Christian life, are relevant. Finally, 1 Thes 5:23 illustrates element (d).

This means that the usages of the $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ and $\acute{\alpha}\gamma\iota\omicron\varsigma$ groups run to a certain extent parallel to one another. It is true that $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ is used far less commonly than $\acute{\alpha}\gamma\iota\omicron\varsigma$, and then never (except in the Pastorals) with predominant focus on man's ethical behaviour. It may be also that $\delta\acute{\iota}\kappa\alpha\iota\omicron\omega$ more clearly than $\acute{\alpha}\gamma\iota\acute{\alpha}\omega$ demarcates the 'declaration of amnesty',¹⁷ aspect (a) of God's work. But such differences are hardly more than a matter of degree, when we consider that at times the $\acute{\alpha}\gamma\iota\omicron\varsigma$ and $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ groups are used in virtually parallel ways to speak of the same element in man's salvation (especially 1 Cor 6:11, 1:30; 1:2 versus Gal 2:17; Rom 6:16,19). The difference in such cases is not a difference between two different 'stages' of salvation, but between two different 'pictures' of the same 'stage'. There is the picture of access, approach to, and communion with God in connection with the cult ($\acute{\alpha}\gamma\iota\omicron\varsigma$ group) and the picture of one's evaluation by God in relation to conformity to his law ($\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ group).

¹⁷T. W. Manson, On Paul and John (London, 1963), 56.

Chapter 4

Σοφός and Ἀπολύτρωσις

Abstract: The σοφός and ἀπολύτρωσις groups reproduce some of the phenomena of the ἅγιος and δίκαιος groups. Union with Christ is part of the background for all four groups.

The difficulty of dealing with God's relation to believers, and his work in and with them, is in part a difficulty of dealing with a bewildering variety and overflowing abundance of terms and metaphors. A study limited to the ἅγιος and δίκαιος groups is one-sided or insufficient, even though interesting. However, this seems to commit us to a study of some one hundred or more different word groups¹--and not only each separately, but each in relation to the others. Even if such a task could be executed, it would most likely lose sight of the forest for the trees.

We propose, therefore, to take a brief survey of the two other terms in 1 Cor 1:30--σοφία and ἀπολύτρωσις. After this study we terminate the concentrated examination of word groups and focus instead on the relations between God and believers at the beginning, middle, and end of the Christian life (Chapters 5-9).

A. Σοφός

First, the word group σοφός, σοφία (see Table 4.1). The great bulk of Pauline occurrences of these two words are in the first three chapters of 1 Corinthians, where the focus is not so much on wisdom imparted to the Christian man as on the wisdom of God's way of salvation announced in the gospel.²

¹For a complete list of cognate groups judged to be of some interest in describing the application of redemption in Paul, see Appendix 1.

²C. K. Barrett distinguishes four senses of σοφία in 1 Cor 1:18-3:9 ('Christianity at Corinth', Bulletin of the John Rylands Library, 46 (1964), 275-286; idem, A Commentary on the First Epistle to the Corinthians (London, 1968), 17-19, 51-54). The two 'good' senses, namely the wisdom of God's plan of salvation and the wisdom imparted to Christians, are the senses that most concern us.

Table 4.1

Classification of *Σοφός* and *Σοφία* in Paul

a. Wisdom as characterizing God's plan and activity

noun: Rom 11:33, 1 Cor 1:21 God's plan

adj.: Rom 16:27

noun: 1 Cor 1:24,30 wisdom in Christ, the work of Christ

the plan announced in the gospel:

noun: 1 Cor 2:6,7

adj.: 1 Cor 1:25

b. Christians as wise

(1) In initial acceptance of the gospel

noun: 1 Cor 1:21 implies that wisdom is involved

(2) Middle of the Christian life

noun: 1 Cor 12:8 word of wisdom

adj.: 1 Cor 3:10 (a more metaphorical sense)

adj.: 1 Cor 6:5

(4) No discernible temporal focus

noun: 1 Cor 1:30

c. Wisdom in a negative sense; wisdom 'of this world'

noun: 1 Cor 1:17, 2:1,4,13 characterizing speech

noun: wise men

(a) more individual reference 1 Cor 1:19,22, 2:5, 2 Cor 1:12

(b) more corporate reference ('of this world') 1 Cor 1:20,21,

2:6, 3:19

d. Neutral sense: adj.: Rom 1:14,22, 16:19, 1 Cor 1:26

Nevertheless, the inference is not far behind that the Christian must have been given an initial measure of wisdom in order to see the gospel itself as wisdom rather than foolishness (1 Cor 1:21, 2 Cor 4:6). A few scattered occurrences refer to wisdom that ought to belong to the Christian walk (1 Cor 6:5, 12:8, 1 Cor 1:30 (but this covers a larger area), 1 Cor 3:10 (or a special sense here?)). In 1 Corinthians 2, although it is not said in so many words, it is apparent that a growth in that wisdom which understands the teaching of the Spirit ought to characterize the Spiritual man. But the understanding with which Paul is concerned is no abstract speculation. It concerns a practical ability to cease quarreling and strife (1 Cor 3:3), boasting in Christ rather than self (3:18-23).

Thus we find in Paul's use of the σοφός group a repetition of part at least of the pattern found with the ἄγιος and δίκαιος groups. Wisdom is derivative from union with Christ (1 Cor 1:30). Christians are wise at conversion, and are expected to become wise in their subsequent living. However, not as many nuances are discernible with the σοφός group as with the ἄγιος and δίκαιος groups. There seems to be no mention, for instance, of consummate wisdom at the last day. The thought, but not the word, is present in 1 Cor 13:12. Nor do we find an analogue to the ἡγιάσθητε, ἐδικαιώθητε of 1 Cor 6:11, indicating the declaratory removal of God's displeasure and bestowal of approval.

Nevertheless, explaining this bestowal of approval in terms of wisdom would not be impossible. How can a man speak to or communicate with the all-wise God without having perfect wisdom himself? When an analogous question is framed in terms of

righteousness (How can man obtain a favourable verdict from God according to his law?), the answer is, through the work of Christ who brings perfect righteousness to men 'in him' (2 Cor 5:21, Phil 3:9). When the question is framed in terms of holiness (How can man approach the holy God and have intimate communion with God?), the answer is, in terms of the perfect holiness 'in Christ' (1 Cor 1:2; cf. the earlier discussion of Rom 1:4). By analogy, it might appear that Paul's answer to our question about wisdom would be in terms of the wisdom 'in Christ' (1 Cor 1:30).

In this connection, the searching of Greeks after wisdom (1 Cor 1:22) may be seen as a mistaken way to try to obtain the wisdom acceptable before God, much as the Jewish striving after righteousness was a mistaken way to try to obtain righteousness acceptable before God (Rom 9:30-10:3). Indeed, Jews and Greeks are classed together in 1 Cor 1:22-24, though their superficial reasons for rejecting the gospel are different. With an argument reminiscent of Rom 1:18-3:20, Paul succeeds in a few lines (1 Cor 1:18-22) in showing that Jews and Greeks alike fail in wisdom, as he showed in Romans that they both alike fail in righteousness. In both cases he confirms the universality of failure by an OT quotation (Rom 3:10-18, 1 Cor 1:19; cf. 1 Cor 3:19-20).³

But a couple of differences between Romans 1-3 and 1 Corinthians 1-2 are worthy of note. First, in 1 Corinthians the emphasis is even stronger, if possible, on the complete reversal of human

³On the parallelism between Romans 2-3 and 1 Corinthians 1-2, see L. Cerfaux, Le Christ dans la théologie de saint Paul (Paris, 1951), 189-196 (ET 247-258); Barrett, 1 Corinthians, 66, 68.

standards that is found in the gospel. The message itself is such a reversal of human expectation that it is called *μωρία* (1:21). We would hardly say that, by analogy, in Romans Paul ventures to call God's justification *ἀνομία*. But then again, that is perhaps partly because the categories of *νόμος* and *ἀνομία* are in Paul already too well defined by the OT to bear this kind of meaning. Paul certainly knew that his gospel would be called an injustice by some of his opponents (Rom 3:8,31). The question of how God can be just and justify the ungodly is one that only the wisdom of God himself can solve (Rom 3:26). The closest Paul can come to the expressions of 1 Corinthians is in his phrase *Χωρὶς νόμου* (Rom 3:21), though even there he feels constrained to add, 'Witnessed by the law and the prophets'.

A second difference is that in 1 Corinthians even more than in Romans the emphasis falls on the fact that wisdom is bound up with and imparted by the preaching of the gospel as the revelation of the plan and work of God. Only by holding fast to this 'foolishness' and the lowliness of heart implied by it can the Corinthians grow out of their infancy into true wisdom. Paul does say similar things about righteousness, but with greater emphasis in Galatians than in Romans. Only by holding fast to the justification preached in the cross (Gal 3:1) can the Galatians attain to consummate righteousness (5:5, 5:21-26). It appears that Paul emphasizes justification in Galatians, not so much because the Galatians were tempted to deny its reality completely, but because they were tempted to deny its sufficiency. They wanted, not exactly to abandon the gospel, but to add to it (Gal 3:3, 5:2, etc.). Paul therefore asserts not only the adequacy of justification

for finding acceptance with God (2:15-21), but makes a particular point of saying that righteousness acceptable to God is to be found only in Christ (5:3-5). The particular emphasis in Galatians and 1 Corinthians on the connection among abiding in the gospel, abiding in Christ, and abiding in God's approval was doubtless motivated by the fact that in both these cases Paul was fighting against a deviation from the gospel.

Thus it appears that in the relations between Paul's use of the δίκαιος and σοφός groups, as earlier in the relations between the ἄγιος and δίκαιος groups, a similar series of topics may be covered by both groups, but with differing perspectives. This explains why efforts to interpret Paul in terms of any one of these word groups can be so superficially successful, while at the same time one senses their one-sidedness. Such one-sided attempts are not only interesting and stimulating, but useful as well, since they reveal hitherto unnoticed relations within Paul's thinking. But surely the more balanced procedure is one that attends at least to some extent to the distinct nuances offered in each word group, and uses what is said more clearly with one word group as a check in the interpretation of what is said more obscurely with another.⁴

B. Ἀπολύτρωσις *

Now let us turn to the final word group, ἀπολύτρωσις.

⁴On a similar basis G. Theissen points out how futile are many of the arguments about which modes of expression in Paul are most 'central' ('Soteriologische Symbolik in den paulinischen Schriften', Kerygma und Dogma, 20 (1974), 283-284).

Cognate to ἀπολύτρωσις are λύω, ἀναλύω, ἀνάλυσις, ἐπιλύω, ἐπίλυσις, καταλύω, κατάλυμα, ἀκατάλυτος, λύτρον, ἀντίλυτρον, λυτρόω, λύτρωσις, λυτρωτής.⁵ Only ἀπολύτρωσις, ἀναλύω, and καταλύω occur in our Restricted Pauline Corpus--though one should compare ἀνάλυσις, λυτρόω, and ἀντίλυτρον in the Pastorals. Though Paul's uses of ἀναλύω (Phil 1:23) and καταλύω (Rom 14:20, 2 Cor 5:1) are interesting, they are of only marginal theological importance in comparison to ἀπολύτρωσις. Ἀπολύτρωσις brings before us still another background, different from the ἄγιος, δίκαιος, or σοφός groups. This time the picture is freeing a slave or captive by payment of a ransom.⁶

Λυτρόω, however, is at least sometimes used in the LXX without the implication of a price paid.⁷ Since the picture of slavery or captivity or transfer of ownership would be a metaphor when applied to Christian redemption, the word ἀπολύτρωσις might well be used without all elements of the basic meaning being relevant. If the specific idea of ransom were inappropriate, the

⁵ TWNT, IV 329 (ET 328).

⁶ Arndt-Gingrich, 95b; Liddell-Scott, 208b; D. Hill, Greek Words and Hebrew Meanings (Cambridge, 1967), 49-52; L. Morris, The Apostolic Preaching of the Cross, 3d ed. (London, 1965), 11-53; TWNT, IV 341-342, 352.

⁷ Hill, Greek Words, presents us with a number of such cases from LXX usage of λυτρόω and λύτρωσις. Some of his examples (e.g., Ps 49(48):9) I judge to be strained, but others appear to be sound (e.g., Deut 7:8, 9:26). Ἀπολύτρωσις is a rarer word for which such exceptions cannot be found. Dan 4:(34)31 LXX is a possible case; but cf. the argument that the 'price' in context is alms (Dan 4:(27)24 LXX), by B. B. Warfield, 'The New Testament Terminology of "Redemption"', Princeton Theological Review, 15 (1917), 218-219, and Morris, Preaching, 18.

word would have the sense 'deliver, set free', implying former oppression, bondage, restriction, or threat. This more general meaning may be intended in Rom 8:23 and Eph 4:30.⁸ Some have even argued for finding this sense in Rom 3:24 and 1 Cor 1:30; but the idea of costliness of the redemption has not vanished from Paul in general (Gal 2:20, 1 Cor 7:23, 2 Cor 8:9) nor from these texts in particular (cf. Rom 3:25, 1 Cor 2:2).⁹

⁸Hill, Greek Words, 72; TWNT, IV 357 (ET 354); I. H. Marshall, 'The Development of the Concept of Redemption', Reconciliation and Hope, ed. Robert Banks (Exeter, 1974), 162 and 168n3. But Morris, Preaching, 47-48, urges that the sacrifice of Christ is still in the background.

⁹We cannot enter in detail into the dispute over whether the λυτρόω group in the NT includes the specific connotation of ransom. For an affirmation, see A. Deissmann, Light from the Ancient East (London, 1927), 319-330; B. B. Warfield, 'Terminology of "Redemption"'; L. Morris, Preaching, 29-53; TWNT, IV 344-346, 353 (but cf. 357-358). For a denial, see Hill, Greek Words, 66-81 and (on Rom 3:24) C. H. Dodd, The Epistle of Paul to the Romans (London, 1932), 53-54. It appears to me that both sides have sometimes overplayed their arguments. The proponents, by arguing (mostly) for the full sense 'ransom', are in danger of suggesting an interpretation which they themselves would neither be able nor desire to sustain. For an exact equivalence to the pattern of ransoming captives requires that the 'price' (viz., of Christ's sacrifice and blood) be paid to those 'captors' who have possession of the 'captive'. For Paul, the 'captors', if anything, are sin and death (Rom 5:14,17, 7:14-25, 6:16-23). (For Peter, 'your empty manner of life': 1 Pet 1:18.) Of course, in a highly metaphorical and somewhat infelicitous sense, it might be said that Christ 'paid a price' to sin and death in that he died and he was identified with sin (2 Cor 5:21a). But such an interpretation of ἀπολύτρωσις seems too artificial (but cf. Deissmann). What Warfield and Morris desire is to say that the price was paid to God (in conformity with Eph 5:2). In that case, any 'strict' analogy with human schemes of ransom must break down, because the redeemer and the one receiving the price are the same God.

On the other hand, on the side of the deniers, Hill has not convincingly established that the occurrence of the λυτρόω group when no 'price' is involved is anything more than a metaphorical or derivative use, subordinate to the main meaning. (The noun λύτρον, in particular, is firmly and unmistakably established with the meaning 'price involved in a redemptive transaction'.) If

In Paul's use of ἀπολύτρωσις we meet a phenomenon parallel to that of other word groups. Namely, ἀπολύτρωσις is used of more than one stage of Christian life. We find it used of the beginning in Rom 3:24 (cf. Eph 1:7, Col 1:14) and of the end in

the nonmetaphorical meaning is still 'deliverance by payment of a price', the idea of price will reassert itself in any context which does not positively militate against it.

Moreover, the absence in the NT of a 'ransom theory' in a strict-analogous sense does not show that no price is associated with the λυτρώω group. The high 'cost' of redemption is something that Paul cannot forget (Rom 5:6-8, 1 Cor 2:2, 6:20, 7:23, 2 Cor 8:9). Hill, of course, admits this:

. . . we do not deny that the death of Christ and our deliverance from sin was costly: they were costly to Christ in terms of suffering and self-surrender: we are only concerned to deny that a particular theory of Atonement can be based on the occurrences and meaning of the λύτρον -words. (p. 69).

But if the first part be admitted (costliness), is it not the most natural thing in the world that the λύτρον group should have been used with the specific connotations of cost? Paul is then speaking of 'deliverance' to be sure, but more than that: 'deliverance at great cost'. What we do not have is 'deliverance by payment of ransom to the captor'. The real question is then this: is this costly act of Christ for the sake of men only or for the sake of God also? Does it serve men only or God also? If God also, in what respects does it serve the Father? Is it an offering of high value to God? Is it one of its functions, by the Father's own plan, to enable him to cease from his wrath toward a man on account of sins? Could any function or functions of this work of Christ be suitably represented by the metaphor of 'payment'? If the idea of 'payment' is compatible with the general context, there is no sufficient reason to deny that the word ἀπολύτρωσις would suggest the element of price paid (to God), in such a context.

But the exact respects in which God is served by Christ's death must be determined from Paul's teaching, or the Bible's teaching, as a whole, not from the occurrence of ἀπολύτρωσις alone. The idea that some 'price' must be paid to God for man's life is already present in Ps 49:8-9, Exod 30:12, 13:13, Num 18:15. It seems futile to deny that Paul or the early church, with their high regard for the OT, would have thought these appropriate pictures of Christian redemption. One must only be prepared to add that man himself (except in the person of Jesus) cannot supply the price. See further Marshall, 'Concept of Redemption', 156-157; Cerfaux, Christ, 107-110 (ET 135-137).

Rom 8:23 (cf. Eph 1:14, 4:30). God is always the immediate agent, which is consistent with the fact that talk of a 'progressive redemption' by believers would not be illuminating. The passages closest to the idea of 'progressive redemption' therefore use different terms: remain free (Gal 5:1), do not be slaves of sin (Rom 6:16-23).

With this brief study of ἀπολύτρωσις I bring the study of special word groups to an end. Obviously I could take into consideration still other key words in Paul, but the study of even four word groups is adequate, I should hope, to demonstrate that a good deal of parallelism exists between the usage of different word groups. Indeed, 1 Cor 1:30 is a prime example of such parallelism. Paul does not use a given word group only because it enables him to talk about factors in God's salvation and the relation of God to man which are completely ignored or by-passed by the other groups. Rather, preferences for one group over another are based largely on the difference in background and imagery of the groups. These backgrounds include access to God in the cult (ἅγιος group), the courtroom and its standards (δίκαιος), skill in speech and in successful activity (σοφός), and ransoming captives (λυτρόω). Each word group, on the other hand, seems peculiarly suited for talking about certain elements of salvation. Paul finds the δίκαιος group useful for talking about God's acceptance of and approval of the ungodly. The σοφός group is at hand when he wishes to talk about the role of the gospel message in the restoration of man. With the word ἀπολύτρωσις Paul can recall to his readers the price of Christ's sacrifice involved in their deliverance, and the subsequent freedom from bondage to sin and death. With the ἅγιος group the radical contrast of the

Christian with the world, the Christian's belonging to God,
can find expression.

Chapter 5

Pauline Terms Concerning the Beginning of Christian Life

Abstract: Relations among Pauline soteric expressions can be explored in several steps. First, isolate those instances that deal with phenomena at the beginning of the Christian life (conversion). Second, note all cases where two different expressions concerning the beginning period are used in close proximity, and decide whether there is a movement of thought from one to the other, or whether the two are to be regarded as equivalent or mutually implied by one another. Draw a 'concept map' summarizing all this data. The result is that Pauline expressions fall into eight different collections. In general, within any one collection the expressions are equivalent or mutually implied; between collections, on the other hand, movement of thought goes in one direction only. The mutual implications between calling and preaching, and between blessings of status and blessings of communion, are exceptions to this.

The examination of the word groups ἅγιος, δίκαιος, σοφός, and ἀπολύτρωσις has shown that one should not necessarily expect a clear, univocal relation between terms. In some instances, of course, the relation is clear. For example, the justification of Rom 3:21-5:1 is temporally prior to the sanctification of Rom 6:19,22. What one cannot say is that the δίκαιος group always refers to an event temporally, causally, or logically prior to an event referred to by the ἅγιος group. In another case the relation may be reversed: the status of 'holy ones' in Rom 1:7 is temporally prior to the achievement of righteousness in Rom 6:16.

In a word, there is no simple, constant relation between the ἅγιος and δίκαιος groups. Paul is constantly relating one facet of God's work in and for believers to some other facet. Yet one receives the impression that the study of only a few word groups does not completely unravel these relations. Hence I now turn my attention to an examination of a large number of expressions-- ideally, to the examination of every term that Paul uses to describe the changes that take place from the time of Christians' conversion to the time of the Parousia. For my purposes, however, an examination of absolutely every term will not actually be necessary, because a general pattern emerges once the selection encompasses a relatively large number of terms, especially the more frequent ones.

A. Method of analysis

To undertake the analysis of Pauline terminology, it is necessary first to devote some attention to the temporal stages or periods in the Christian life. As 1 Thes 1:9-10 shows,

Christian life has a beginning (conversion), a middle (serving God and waiting for his Son from heaven), and an end (the appearing of Christ from heaven). Nearly everything at the later stages is in some sense dependent on, or derivative from, or achieved by means of, what happens in earlier stages. Hence the first procedure in 'sorting out' the relations among different facets of God's work can well be to distinguish whether Paul is thinking primarily of the beginning, middle, or end of Christian life. Sometimes, as in 1 Cor 1:30, all three 'stages' are probably included. At other times, though one stage may be primarily in view, implications are drawn for other stages. For example, in Rom 6:6 Paul speaks of the crucifixion of the old man with Christ as an accomplished fact, which took place at the beginning of Christian life (Rom 6:4-5).¹ The crucifixion of the old man accomplished man's release from the power of sin, once-for-all (Rom 6:7). But an implication is drawn for the middle stage of Christian life: having been released, Christians remain released (note the perfect tense δεδικαίωται). Hence they are (now) no longer to serve sin (6:6).

Thus the three stages--beginning, middle, and end--are closely related to one another. Confinement to one stage out of

¹In Romans 6, as elsewhere in Paul, the transition in believers' lives is dependent on the historical work of Christ, particularly his death and resurrection in about 30 A.D. In one sense, therefore, what happened to believers might just as properly be said to have happened to them in 30 A.D. as it might be said to have happened to them at the time of their conversion. A similar duality of dates, it might be argued, confronts us every time that we meet with ἐν Χριστῷ or διὰ Χριστοῦ. We do not deny this additional temporal locus, but simply choose to ignore it in the immediate discussion.

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the three may artificially restrict our perspective. Nevertheless, it is methodologically convenient to so restrict ourselves, in order to avoid tackling all problems at once. Later on (Chapters 8 and 9), we take up the question of the ways in which Paul relates the beginning of the Christian life to the middle, or the middle to the end.

We begin with the beginning stage, that is conversion, because Pauline terminology is rich at this point. The analysis is conducted in the following way. First, each case is noted in which Paul uses two different expressions in close connection to describe events or states or relations at the beginning stage of the Christian life. Second, an effort is made to determine the relation between the two expressions. Is there a movement of thought from one to the other, or are the two expressions seen as parallel descriptions of the same thing?

Third, if the two ideas are connected as cause and effect, or means and end, or fact and implication, or the like, this relation is recorded by recording the two terms together with an arrow from one to the other (see Table 5.1A). If, on the other hand, the two terms are judged to be two descriptions of the same thing, arrows are drawn in both directions between them (or, equivalently, a two-headed arrow is drawn; see Table 5.1B). Fourth, different words of the same cognate group and closely related groups are collected together. For example, δίκαιος, δικαιοσύνη, and δικαιόω are collected together as members of the same cognate group. ἑλεύθερος, ἐλευθερία, ἐλευθερόω, ἀγοράζω, ἐξαγοράζω, ἀπολύτρωσις, σώζω, and σωτηρία are collected

Table 5.1

Types of Relations Between Any Two Pauline Expressions

A. A one-way relationship (cause-effect, means-end, etc.)

heralds Rom 10:14 men
preach → hear

the Father Rom 4:6-7 God
justifies → makes blessed

men Rom 4:3 the Father
believe → justifies

B. A two-way relationship (equivalence)

God brings 1 Thes 2:12 God brings
into his kingdom ← → into his glory

God Gal 4:6-7 the Holy Spirit
adopts ← → comes in

together as members of closely related cognate groups.

Obviously, representing relationships by means of arrows results in only a rough classification. Different kinds of relations are all recorded by only one symbol (the arrow). Some notion of the diversity of relations may be gained from considering the three examples in Table 5.1A: Rom 10:14, 4:6-7, 4:3.

First, Rom 10:14. There is an obvious temporal order in commissioning, preaching, hearing, and believing in vss. 14-15. Each of these elements is a necessary antecedent to the elements following it. But it is not always an antecedent sufficient to guarantee the desired result. For example, the presence of a preacher does not in itself guarantee that any particular person will hear.

Second, consider the somewhat different relation between justification and blessedness in Rom 4:6-7. Blessedness is clearly pictured as a consequence of justification; so an arrow goes from justification to blessedness. In this case, however, justification is always sufficient to cause the desired result. Paul would never suggest that a man could be justified and yet not blessed (in the relevant sense).

Third, consider faith and justification as in Rom 4:3. Paul repeatedly says that justification is ἐκ πίστεως. Faith and justification are related as cause and effect, or event and its consequence. Never does the relation appear to be reversed, so that faith would follow from justification. Hence, an arrow leads from faith to justification, but not the reverse. However, the relation here is not so direct as in the case of justification

and blessedness. Faith is an act of men, while justification is an act of God. Moreover, we should not like to say that faith is the meritorious cause of justification, or that faith leads directly to justification even apart from the work of Christ.²

²We touch here on one of the central points of controversy of the Reformation. What is the exact relation between faith and justification in the salvific work of God? The difficulty of this question is partly a difficulty in terminology. 'Faith' and 'justification' are not 'exact' terms. Exactly what do we mean by 'faith' and 'justification'? 'Faith' cannot be identified with πίστις or πιστεύω, because both of these latter are ordinary words from koine Greek. As such, they can be used broadly (cf. Rom 3:3, 12:3, 1 Cor 12:9, Gal 1:23, 5:22, Acts 17:31, Rom 3:2, 6:8, 14:2, 1 Cor 9:17, 11:18, 13:7, Gal 2:7, 1 Thes 2:4, Luke 1:20, 2 Thes 2:11-12). A similar broadness occurs with δικαιοσύνη, δίκαιος, and δικαίω, even in Paul (1 Cor 4:4, 2 Cor 6:14, 9:9, 10, Phil 3:6). Thus the Greek words πίστις and δικαίωσις are too broad. But they are also, in a way, too narrow. Other words besides πίστις and πιστεύω can be used to describe saving faith (see collection 4 of Table 5.7). Similarly, perhaps other Greek expressions are used to talk about the Christian's new and perfect standing before God (collection 5 of Table 5.7). The controversy in systematic theology concerns not the relation of the Greek words πίστις and δικαίωσις, but the relation between two theological concepts: saving faith and systematic-theological 'justification'. Unfortunately, within systematic theology the words have been used in different senses. 'Faith' in classical Roman Catholic theology is assent to the truth, and must be completed by love. In Protestant theology it means whole-souled trust in Christ. Similarly 'justification' can mean 'make morally pure and just' or 'declare righteous'.

Let us then approach the subject from a different angle. What is the significance of Paul's choice of ἐκ in combinations like δίκαιος ἐκ πίστεως and δικαιοσύνη ἐκ πίστεως? Will the ἐκ show us how to avoid the theology of justification by faith-plus-works, or attributing merit to faith? We should like to say this: we are not justified on the ground of faith, but through the instrument of faith. Faith leads us to Christ, whose work is the ground of justification. As Lampe puts it, 'Christ's righteousness is imputed to the sinner who is devoid of any inherent righteousness, because he is in Christ. He has put on Christ, and so has received a new status in Christ, for no merit of his own' ('The Sacraments and Justification', The Doctrine of Justification by Faith (London, 1954), 59).

However, Paul's preference for ἐκ does not, by itself, show us this. It is true that he never says διὰ πίστιν. But he can use both διὰ πίστεως (Rom 3:22, 25, 30, 4:13, Gal 2:16, 3:14, 26, Phil 3:9) and πίστει (Rom 3:28, 5:2, 11:20, Phil 3:9). Sometimes

these latter expressions appear to be practically interchangeable with ἐκ πίστεως (Rom 3:30, 4:13-14, Gal 2:16; Rom 3:28 vs. 3:30). Διὰ plus genitive can also be used to expound the work of Christ (Rom 3:24, 5:1,17,21, etc.). What can we conclude? We can say that ἐκ is used to introduce faith as 'the reason which is a presupposition for' righteousness (Arndt-Gingrich, 234b), but this does not get us far in solving the theological problems.

The details of Paul's teaching about justification by faith must therefore be derived from larger units of discourse, and not merely from the examination of certain words in comparative isolation (cf. the warning of J. Barr to this effect, in The Semantics of Biblical Language (Oxford, 1961), 263-264). It is not our purpose to enter into these matters in detail. We confine ourselves to two observations in passing. First, it is of utmost importance that saving faith be conceived in such a way that it can be clearly contrasted with works in which one could boast. One must, of course, guard against justification by 'works of the law' in the sense of the Pharisaic attempt to obtain righteousness by obedience to OT precepts (cf. Rom 9:31-32, 10:5, Gal 3:10). But one must also guard against the attempt of a theology of merit to make out of faith itself, or submission to baptism, something that 'deserves' the reward of acquittal and justification. One must avoid saying that faith is itself a righteous work that cleanses the heart and makes a person righteous before the judgement-seat of God. For if such a thing is said, it vitiates the contrast in Rom 4:4 between grace and debt.

The traditional Roman Catholic answer to Rom 4:4 has been to distinguish condign merit from congruous merit. Faith itself does not by strict justice merit justification condignly. But faith makes it appropriate for God to graciously give justification, congruously. This says both too little and too much. Too little, because, according to God's standards of justice, justification is in accord with strictest justice (Rom 3:26). Perfect righteousness becomes a reality for the believer because of his union with Christ (see Chapter 7). The suggestion that God's standards have been lowered does not do justice to the reality of this union and the sufficiency and efficacy of Christ's work. If one says that God has done less than strict justice, the doubt rises in one's mind: are the promises of God sufficient to protect us against the possibility that God may one day choose to exercise strict justice? Hence a pall of doubt may be cast on the peace of God (Rom 5:1-2).

Second, the above formulation in terms of congruous merit says too much. It is indeed true that it is 'appropriate' for God to justify those with faith in Jesus. However, this appropriateness has ultimately nothing to do with the fact that faith is an imperfect form of righteousness which can somehow be accepted as a substitute for the real thing. God's grace towards believers is 'appropriate' not because of the richness or righteousness of their faith but because of faith's object: Christ and his work. Faith must indeed be genuine faith. But the requirement that

In all three of the above examples, an arrow would be drawn from a term in some sense 'antecedent' to a term in some sense 'consequent'. It should be clear, therefore, that a number of different types of relations are thereby lumped together. Movement of thought from one idea to another can be of a number of different types. Nevertheless, comparison of a large number of terms, even at this crude level, can help us to arrive at some grasp of over-all relationships.

Using the above procedures, a preliminary 'concept map' can be drawn up, in which each word or expression is assigned to a point on the map, and each Pauline specification of a relationship is indicated by drawing an arrow connecting two points. A pattern of arrows in predominantly one direction then shows a tendency in Paul's language and thought to think and reason from one set of ideas to another set.

Table 5.4 is the result of this analysis. The verse or verses judged to justify any one arrow are written along side the arrow. The over-all pattern of the result depends for the most part on rather superficial analyses of the verses in question.

faith be of a certain richness is no better than the requirement of circumcision. Either one threatens the sufficiency of grace (Gal 2:21-3:2, 5:2-6).

When the assurance of salvation depends ultimately upon the examination of the quality of faith rather than a return to appreciate the work of Christ, assurance becomes a vanishing mirage, as the Middle Ages knows. Paul would not have it so, but would have assurance spring from union with Christ. The rich personal character of such union includes both the objective bestowal of righteousness (1 Cor 1:30, 2 Cor 5:21) and the subjective consciousness of sonship (Rom 8:15, Gal 4:4-6). See G. E. Ladd, A Theology of the New Testament (Grand Rapids, 1974), 437-450.

Because of this, and because of the inconveniently large number of verses involved altogether, we refrain at this point from arguing in detail about each one.

Several techniques have been used to simplify the Table 5.4. The first technique is the elimination of negative expressions. Most of the concepts behind Pauline vocabulary can be described negatively as well as positively (see Table 5.2).³ For example, the basically positive idea of justification can be described in more negative fashion as forgiveness of sins. In the crucial passage Rom 4:6-7, Paul virtually equates forgiveness of sins with justification. That does not mean that the two terms are synonymous. Forgiveness of sins looks more at the past which is blotted out, justification more at the future, continued status of being 'justified', *δικαίος ἐκ πίστεως*. Similarly, being a son (positive) is compared to not being a slave (negative) in Rom 8:15. Belief is often contrasted with unbelief (Rom 4:20), and death to sin with life to God (Rom 6:11). Even where there appears to be no specific word or word group to represent an idea negatively, the idea itself can usually still be viewed negatively. For example, Paul does not use any specific word to represent absence of preaching. But such a thing is clearly imagined as a possibility in Rom 10:15.

Now, a full representation in Table 5.4 of the relations among Pauline terms would demand inclusion of all Paul's negative expressions as well as positive ones. Two-way arrows would then

³G. Theissen points out that soteriological symbolism usually includes these positive and negative poles ('Soteriologische Symbolik in den paulinischen Schriften', *Kerygma und Dogma*, 20 (1974), 283).

Table 5.2

Corresponding Positive and Negative Expressions in Paul

Positive	Negative	Passages showing the relation between positive and negative
ordain, elect	prepare for destruction?	Rom 9:22
commission (preachers)	not commission- ing	implicit in Rom 10:15
preach	not preach preach falsely	implicit in Rom 10:14-15 Gal 1:6-9
wise message	foolish message	1 Cor 1:18-2:8
serve (faith- fully) as preacher	serve unfaith- fully as preacher	1 Cor 4:1-2
beget	tutor	1 Cor 4:15
call	not call	implicit in 1 Cor 1:24
power	mere word	1 Thes 1:5
shine	remain dark	implicit in 2 Cor 4:4-6
vivify	kill	2 Cor 3:6
hear	not hear	implicit in Rom 10:14,18
men know	not know	implicit in Rom 10:19
believe	unbelief	Rom 4:20
call on the name	not call on the name	implicit in Rom 10:14
obey	be disobedient or, obey sin	Rom 11:30, 15:31, 10:16 Rom 6:12,16
turn	remain outside the veil	2 Cor 3:16
justify	forgive sins	Rom 4:6-7

Table 5.2 (cont.)

justified	no condemnation	Rom 8:1
kingdom of God	kingdom of darkness, present evil age	Col 1:13 Gal 1:4
reconciled	enemies	Rom 5:10
sanctified	profane, impure	1 Cor 7:14 (though this is an exceptional sense of 'sanctified')
blessedness	cursed	Gal 3:9-10
glory	not glory	Rom 3:23
son	infant	Gal 4:3-5
free	slave	1 Cor 7:23, Gal 4:31
save	perish	1 Cor 1:18
washed	dirty	implicit in 1 Cor 6:9-11
temple (of HS)	participating with idols	2 Cor 6:16
HS in you	ruled by flesh	Rom 8:9
fellowship with God	fellowship with demons	1 Cor 10:20
love of God	wrath of God?	Rom 1:18 vs. 5:5??
belong to Christ	belong to self belong to law(?) or sin	1 Cor 6:19 Rom 7:4
wisdom	folly	1 Cor 1:18-2:16
knowledge	ignorance	1 Cor 8:2
slave to righteousness	slave to sin	Rom 6:19
free from sin	free from righteousness	Rom 6:20
pure	corrupt	2 Cor 11:2-3
resurrect	put to death	Rom 6:5-8
life	death	Rom 6:5-8
upright behaviour	bad behaviour	Rom 6:19-22, Gal 5:16-23, etc.

Table 5.3

Dealing With Negative Pauline Expressions

negative expression	positive expression	the relations are simplified to:
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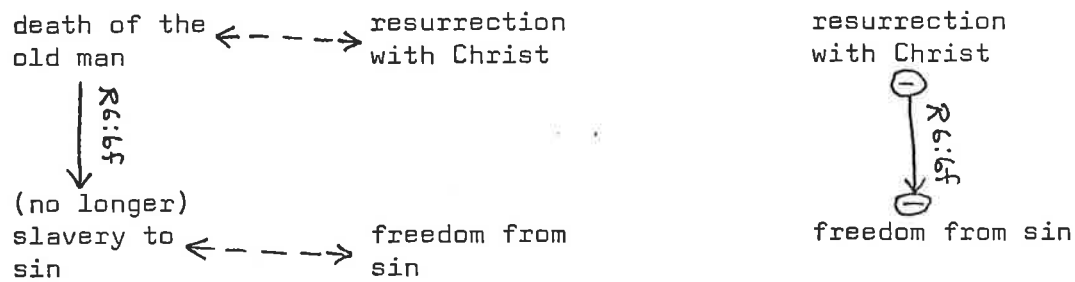
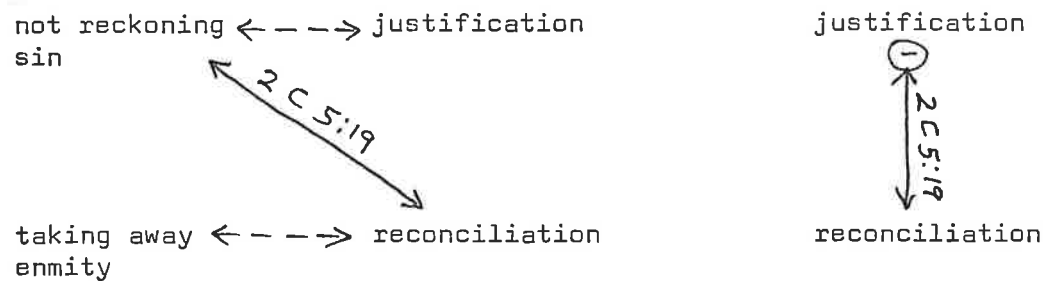
Example 1Example 2

Table 5.4 The Beginning of the Christian Life — Structural Relations from the Restricted Pauline Corpus

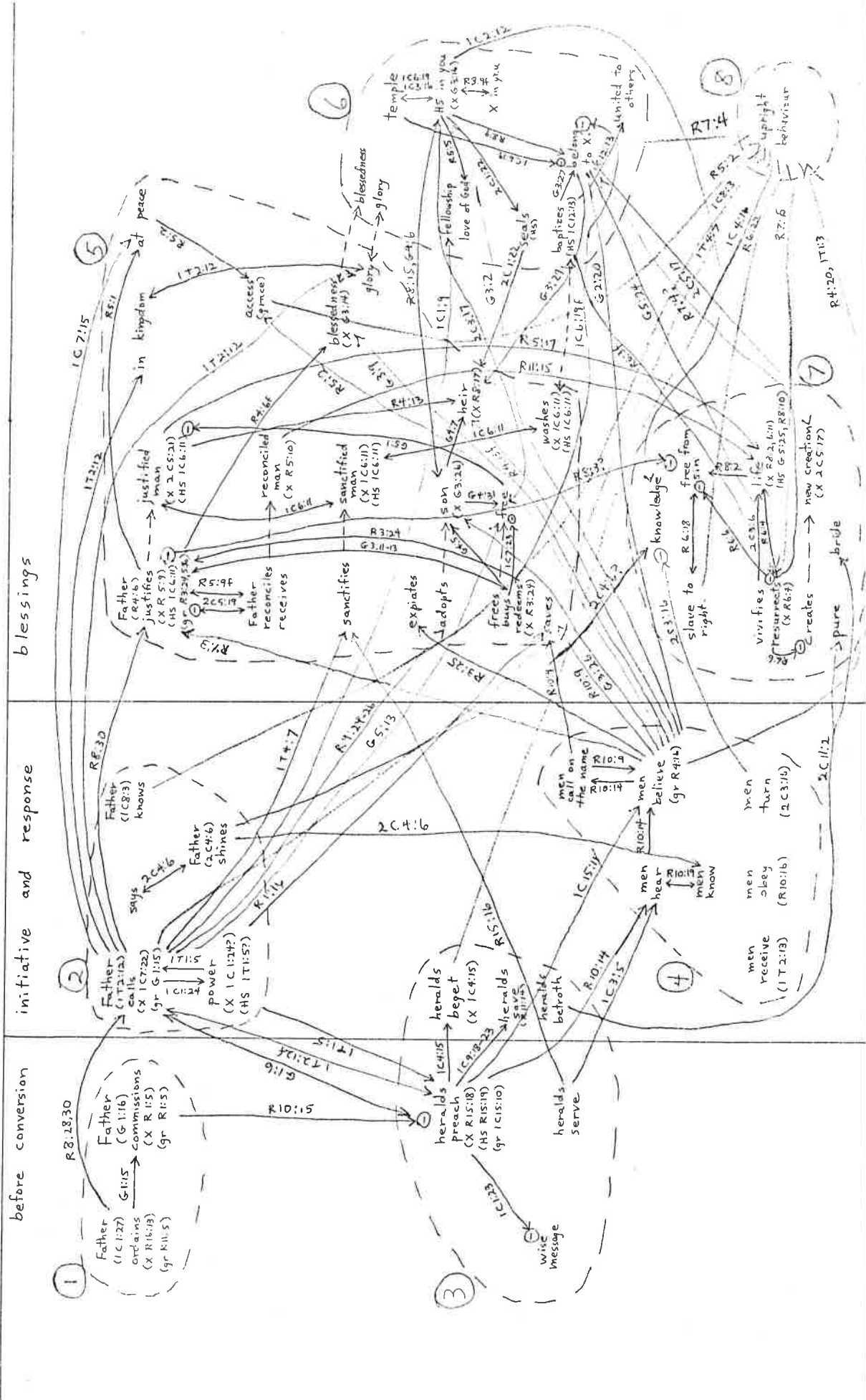


Table 5.5

Explanation of Symbols

- $a \longrightarrow b$ Though moves from a to b; b derives from a or is a consequent of a.
- $a \longleftrightarrow b$ This means that $a \longrightarrow b$ and $b \longrightarrow a$. a and b are equivalent.
- $a \dashrightarrow b$ Same as $a \longrightarrow b$, except that a and b are words so closely related (usually cognate) that an explicit verse justifying the relation is not necessary.
- \ominus Indicates a relation involving the negative expression, rather than the positive one immediately next to the symbol ' \ominus '.
- X = Christ. '(X 1 Cor 7:22)' attached to 'call' indicates that calling takes place 'in Christ' according to 1 Cor 7:22.
- HS = Holy Spirit.
- $\overset{\wedge}{gr}$ = grace.
- Scriptural abbreviations: R(omans), 1 & 2 C(orinthians), G(alatians), P(hilippians), 1 T(hessalonians).

Table 5.4 is subdivided into eight regions, bounded by dotted lines and labeled with integers 1-8. 1-8 stand for the following:

1. God's activity prior to man's conversion
2. God's initiating activity in conversion, calling to repentance and faith
3. Activity of human preachers
4. Man's response (faith)
5. Blessings of a more declaratory sort: granting status
6. Blessings having to do with sharing and communion

Table 5.5 (cont.)

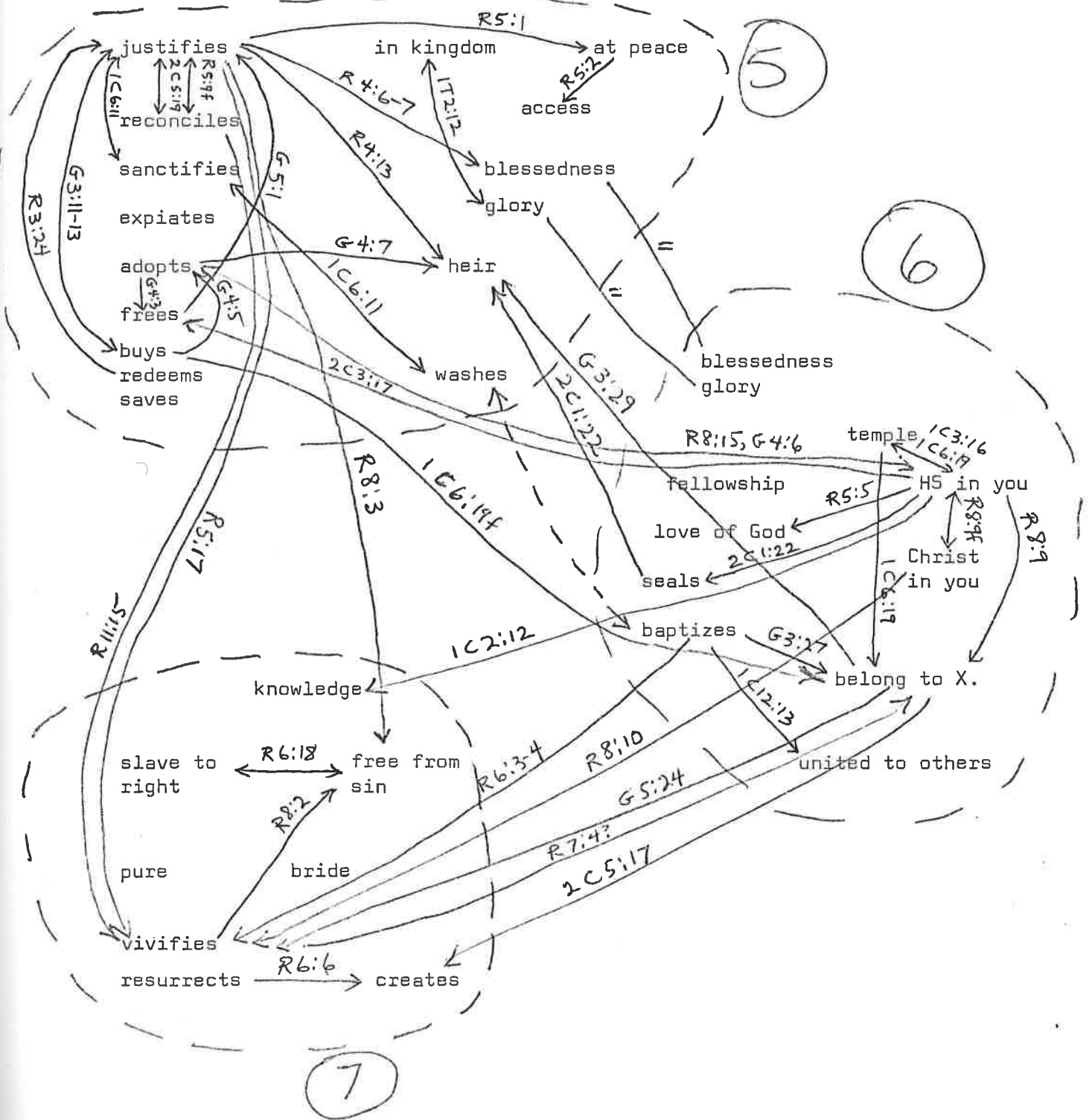
7. Blessings having to do with change of character and disposition⁴
8. Behaviour of the Christian life (extending into the middle period). (8) includes a large number of terms, summed up for convenience in 'upright behaviour'.

⁴Collections 5, 6, and 7 involve distinctions similar to, but not identical with, Theissen's distinctions entitled 'Soziomorphe Interaktionssymbolik', 'Die Vereinigungssymbolik', and 'Physiomorphe Verwandlungssymbolik' ('Symbolik', 284-304). But for Theissen the second is a special case of the third.

Table 5.6

Structural Relations Between Pauline Expressions for
Blessing at the Beginning of the Christian Life

(Detail of Part of Table 5.4)



connect each negative expression to a corresponding positive one. For instance, forgiveness of sins would be connected by a two-way arrow to justification, since according to Rom 4:6-7 justification implies forgiveness of sins and forgiveness of sins implies justification. However, including the negative expressions would simply add to the clutter without increasing our understanding. They have therefore been omitted from Table 5.4 under the assumption that their restoration would be a simple matter.

Nevertheless, the information afforded by the negative vocabulary cannot be completely neglected. Sometimes Paul establishes connections using negative vocabulary that he never establishes directly using positive vocabulary (even though he presumably could have). For example, consider the ideas of being raised with Christ (Rom 6:4) and being free from sin (Rom 6:18). Paul never directly connects the two, though he comes close to it by moving from resurrection to newness of life in Rom 6:4, and from life to freedom from sin in Rom 8:2. Let us ask now what, if any, are the negative ways of expressing these two ideas? The closest thing to a negative of resurrection is probably death of the old man, as in Rom 6:6-7, while freedom from sin is obviously opposed to slavery to sin. These relations of positive to negative expressions can be symbolized as in Table 5.3, Example 1. Now, Rom 6:6-7 provides an explicit movement of thought from death of the old man to absence of slavery to sin. Hence, Paul could presumably have also moved from one positive expression ('resurrection') to another ('free from sin'). Since the negative expressions 'death' and 'slavery' have been removed from the

'map' of Table 5.4, the relation illustrated in Rom 6:6-7 is marked by an arrow from 'resurrection' to 'free from sin'. But both ends of the arrow are attached to the negative mark '-' in order to indicate that Paul has in fact used negative expressions.

A second technique of simplification is used with respect to the Pauline expressions 'grace' (Χάρις), 'in (or through) Christ', and 'in (or through) the Holy Spirit'. In Paul these expressions are antecedent to an unusually large number of other expressions. Hence, instead of being treated as three additional points on the 'concept map' of Table 5.4, they are treated as concepts or elements underlying, in principle, every expression in Table 5.4. Their relations to a given expression are indicated by entering 'X', 'HS', or 'gr' under the expression. Only a sample of their total number of occurrences has been entered in Table 5.4.

A third technique of simplification is the combination of cognates under a single English expression. For example, Pauline usage of καλέω, κλήσις, and κλητός is recorded under the single English expression 'call'. Sometimes we venture even to combine in this way near synonyms which are not etymologically related: ἐκλέξομαι and προορίσω are both represented by 'ordain', and κηρύσσω and εὐαγγελίζομαι by 'preach'.

B. Preliminary observations and conclusions

The patterns and ordering that come to light in Table 5.4 lead to a number of conclusions.

1. Positive and negative expressions

Most of the positive expressions have corresponding negative expressions. Believing is opposite to being unbelieving, being justified to being under condemnation, and so on. For a more complete list, see Table 5.2.

2. Eight collections of expressions

Pauline vocabulary collects itself into eight major sets or collections--though the exact boundaries of some of the eight collections may be in doubt (see Table 5.7). For example, the boundaries between collections 5, 6, and 7 (all of which describe blessings) are somewhat fluid. Within any one collection, all the expressions presuppose the same immediate agent. The Father⁵ is

⁵I here use 'Father' as a technical term corresponding to two Pauline terms, *θεός* and *πατήρ*. *θεός* is the far more frequent term in Paul. *πατήρ* is seldom used except in introductory formulas, where it occurs along side *θεός* (Rom 1:7, 1 Cor 1:3, 2 Cor 1:2,3, Gal 1:1,3,4; Phil 1:2, 1 Thes 1:1,3, Philem 3). This has the advantage that *πατήρ*, when it does occur, retains the full force of its original meaning. God is father of Jesus Christ (Rom 6:4, 15:6, 1 Cor 15:24, 2 Cor 11:31, Phil 2:11) and father of believers (Rom 8:15, 1 Cor 8:6(?), 2 Cor 6:18, Gal 4:6, Phil 4:20, 1 Thes 3:11,13).

One might say, then, that *θεός* is the characteristic Pauline expression for the Father just as *κύριος* is for the Son and *πνεῦμα* for the Spirit. Paul assumes, rather than belabours, the fact that the Son and the Spirit are uncreated and divine (cf., e.g., 1 Cor 8:6, 2:9, and Kurt Stalder, Das Werk des Geistes in der Heiligung bei Paulus (Zürich, 1962), 9-69). He applies to them OT passages which use the unsharable name *יהוה* (Rom 10:13, Phil 2:10-11, 2 Cor 3:16).

I here interpret 2 Cor 3:17a as an exegetical gloss on 3:16, in agreement with B. Schneider, "'Dominus autem Spiritus est" (2 Cor. iii, 17a)' (Rome, 1951); W. C. Van Unnik, "'With Unveiled Face"', NovT, 6 (1963), 165; J. Dunn, '2 Corinthians iii.17--"The Lord is the Spirit"', JTS, N.S. 21 (1970), 309-320; C. F. D. Moule, '2 Corinthians 3:18b *καθώς ἀπὸ κυρίου πνεύματος*', Neues Testament und Geschichte, ed. H. Baltensweiler and B. Reicke (Tübingen, 1972), 231-237. But for the view that *κύριος* = Christ, see especially I. Hermann, Kyrios und Pneuma (München, 1961).

Table 5.7

Pauline Expressions for the Beginning of
Christian Life: Eight Collections

1. God's activity prior to man's conversion
ordains (προορίζω, ἐκλέχομαι, προετοιμάζω, πρόθεσις),
commissions (ἀπόστολος)
2. God's initiating activity in conversion, calling to repentance and faith
calls (καλέω), says (εἶπον), knows (γινώσκω), power (δύναμις),
shines (λάμπω), vivifies (ζωοποιέω)
3. Activity of human preachers
preach (κηρύσσω, εὐαγγελίζομαι, καταγγέλλω), beget (γεννάω),
betroth (ἄρμόζομαι), save (σώζω), wise message (σοφός), serve
(διακονέω, ἱερουργέω)
4. Man's response (faith)
hear (ἀκούω), believe (πιστεύω), call on the name (ἐπικαλέω
τὸ ὄνομα, ὁμολογέω), receive (παραλαμβάνω), obey (ὑπακούω),
turn (ἐπιστρέφω)
5. Blessings of new standing
justifies (δικαιόω), in kingdom (βασιλεία), peace (εἰρήνη),
reconciles (καταλλάσσω), access (προσάσκη), sanctifies
(ἁγιάζω), blessedness (μακάριος), glory (δόξα), expiates
(ἱλαστήριον), adopts (υἰοθεσία, υἱός), frees (ἐλευθερόω),
buys (ἄγοράζω, ἐξαγοράζω), redeems (ἀπολύτρωσις), heir
(κληρονόμος), save (σώζω), wash (ἀπολούω)

Table 5.7 (cont.)

6. Blessings of communion

blessedness (μακάριος), glory (δόξα), temple (ναός), Holy Spirit in you (ἐν ὑμῖν, etc.), Christ in you (ἐν ὑμῖν, etc.), love of God (ἀγάπη τοῦ θεοῦ), fellowship (κοινωνέω), united with others (σῶμα, etc.), belong to Christ (τοῦ Χριστοῦ, etc.), seals (σφραγίσω), baptizes (βαπτίσω)

7. Blessings of character and of power

knowledge (γινώσκω) slave to righteousness (δοῦλος τῆ δικαιοσύνη), free from sin (ἐλευθερώω ἀπὸ τῆς ἁμαρτίας), pure (ἄχνός), bride (παρθένος), resurrect (ἐγείρω), life (ζωή), new creation (καινὴ κτίσις)

8. Behaviour of the Christian life

many expressions

the agent of preconversion planning (collection 1). God⁶ is the agent in initiating the decisive change in believers (collection 2), and in giving 'declaratory' blessings of 'status' (collection 5). Preachers ('heralds') are the agents of preaching (collection 3). Men are the agents of believing response (collection 4) and of upright behaviour (collection 8). Collection 8 of terms for upright behaviour really belongs more in the 'middle' period of the Christian life than in the 'beginning' (conversion itself). Hence the individual expressions involved in this collection have not been listed separately. The collection has been included in the analysis of the beginning only as a reminder of a great host of further relations among Pauline expressions.

Who is the immediate agent for the blessings in collections 6 and 7? This question looks difficult only because single words rather than phrases have for convenience been entered in Table 5.4. Take, for example, the word 'temple' (ναός). Christians remain the temple of God throughout their lives as Christians. Hence the word 'temple' is not characteristic of the beginning of Christian life alone. What is characteristic of the beginning is that then Christians become (for the first time) a temple of God. The agent in this process is the one who makes Christians a temple. That can be no one but God. Paul does not, however, give us enough explicit information to enable us to decide with any confidence for one of three possibilities: is the agent the Father, or

⁶At different times the Father, Christ, and the Holy Spirit are all mentioned as agent. For convenience, I use the single term 'God' to cover all three uses.

the Son, or the Holy Spirit?

Similar treatment applies to the other expressions in collections 6 and 7. If we add 'make' or some other appropriate verb to the noun phrases, God is generally speaking the most obvious agent. The only exception is the 'pure bride' expression in 2 Cor 11:2, where the apostle Paul is the agent. This has been included in collection 7 only because the agency of God is implicit in Paul's work.

3. Similarity and coherence within a collection

Within any one of the eight collections, many of the expressions have similar meaning. In many cases the similarity is close enough so that it is fairly obvious that a number of expressions describe exactly the same activity or status, albeit from slightly different points of view or with slightly different emphasis. The two words for preaching, κηρύσσω and εὐαγγελίζομαι, are a clear example of this kind. Various expressions for Christian faith, πιστεύω, ὑπακούω (Rom 10:16), ἐπιστρέφω πρὸς τὸν θεόν (1 Thes 1:9), are another example. Ἀκούω of Rom 10:14 may or may not be classified with these, depending on whether it means mere hearing (without being persuaded), or hearing with faith (Gal 3:2,5).

When two expressions are quite similar in meaning, we cannot usually expect Paul to explicitly equate them or explicitly derive one from the other. To do so would be a pedantic superfluity. Thus we do not find arrows connecting all of the terms for conversion in collection 4. Nor do we find arrows between 'buy'

(ἀγοράζω, ἐξαγοράζω), 'redeem' (ἀπολύτρωσις), and 'save' (σώζω). Or between 'wash' (ἀπολούω) and 'baptize' (βαπτίζω).

When, on the other hand, two expressions within one collection are less obviously similar in meaning, one can often find arrows connecting the two in both directions. If direct connections are lacking, one can usually find indirect connections (by way of some other expressions) between the two.

So far, we have just said that these connections exist. The important question is, what significance is to be attributed to the connections? Within any one collection, it appears that, to a large extent, the different ideas behind the different expressions are implicit in one another. Each is implied by the others. For example, let us take the ideas of justification and adoption in collection 5. We will try to argue from adoption to justification. Suppose that a person is a son of God. Gal 3:26-29 implies that he is the (spiritual) seed of Abraham.⁷ Gal 4:31-5:1 implies that he is a son of the free woman and so himself free. He has been freed by Christ (5:1). Now the idea of freeing (ἐλευθερώω) is so close to that of redeeming (ἀπολυτρόω) that we do not need an explicit justification for the transition. Next, in Rom 3:24 we find that the effect of redemption is to justify the person. Thus justification is in a certain sense implicit in adoption. For, to have been made a son means having had things made right with God, and this includes dealing with the claims of the law.

Now let us argue our way back from justification to adoption.

⁷For purposes of simplification, the expressions 'son (of God)' and 'son (child) of Abraham' are represented in Table 5.4 as 'son'.

If a person is justified, he is at peace with God (Rom 5:1) and has access to God's grace and presence (5:2). Moreover, like Abraham he is an heir (Rom 4:13). But being an heir and having access to God and his grace are certainly major factors in what it means to be a son of God.⁸ (Here our argument rests on the meaning of terms rather than on an explicit Pauline passage.) So we have moved from justification to sonship. Or we can argue using the connection in Gal 3:11-13. For, in this passage justification and buying are seen as virtual equivalents. Justification can be attained only by removing the curse of the law, and this happens for the 'price' of Christ's death. Moreover, in the purpose of God, this 'buying' is but the negative side of adoption (Gal 4:5). Thus adoption is 'implicit' in justification, just as justification is 'implicit' in adoption.⁹

Thus we can conclude that the expressions for justification and adoption refer to the same over-all event. By authoritative declaration, God the Father gives the new believer new and perfect standing before himself. This act of God can be denominated either 'justification' or 'adoption'.

Similar arguments show this to be true for the other major expressions included in collection 5. For example, we have already seen that 1 Cor 6:11 is best interpreted when the verbs ἡγιασθήτε and ἐδικαιώθητε are treated as parallel descriptions of the same basic event. An explicit argument moving from one

⁸ TWNT, VIII 394, 402 (ET 391, 399).

⁹ So T. Rees, 'Adoption', International Standard Bible Encyclopedia, ed. J. Orr (Grand Rapids, 1939), I 59.

expression to the other can run as follows. Suppose that God has justified a person. This means, negatively, that his sins are forgiven (Rom 4:6-7) and he is no longer under condemnation. The problem of Rom 3:19 has been dealt with. If, now, we use the metaphor of an offering, as in Rom 15:16, what are we to say? The justified believer is an offering. No charge can be validly brought concerning imperfection of the offering. In positive terms, the person involved is a 'righteous' offering. But the ordinary term in the OT for an offering meeting all the qualifications, and actually having been given to God, is not 'righteous' but 'holy'. Hence we find that sanctification (in the sense of Rom 15:16) is implicit in justification. Clearly, this argument can be reversed, showing that justification is 'implicit' in sanctification. Thus the terms ἁγιος and ἁγιασθε provide Paul with yet a third way, along with 'justification' and 'adoption', of speaking of the same over-all act of God.

Nevertheless, it ought not to be said that 'justification' and 'adoption' are synonymous. Nor ought it to be said that 'justification' and 'sanctification' are synonymous. Here we use 'synonymous' in a narrow sense. Two words are synonymous if they have similar or identical dictionary definitions, or if, in almost all contexts, they can be substituted for one another without affecting the meaning.¹⁰ Two expressions can refer to

¹⁰ 'Only those words can be described as synonymous which can replace each other in any given context, without the slightest alteration either in cognitive or in emotive import' (S. Ullmann, The Principles of Semantics, 2d ed. (Oxford, 1957), 108-109).

or designate the same thing without being synonymous. For example, the expressions 'Saul', 'the first king of Israel', and 'the man who forsook the Lord by consulting a medium at Endor that he had earlier banished' can all be used to designate the same person. But they are not synonymous because they give different kinds of information about that person. Similarly, the different expressions in collection 5 give different kinds of information about the same basic act of God. Or, alternatively: the different expressions invite the reader to understand God's blessing of new standing in terms of different models and backgrounds. 'Justification' has the background of law and law-courts; 'adoption', that of family relations; 'sanctification', that of the cult; 'reconciliation', that of obstacles in personal relations and their removal; and so on.

There are, of course, some exceptions to the above generalization. But the exceptions are nearly all of two kinds. (1) There are cases where less common expressions are not linked by arrows in both directions to the other expressions in the collection. But this is not surprising. If Paul uses an expression only rarely, we are likely to end up with only partial information about its connections with other expressions. Moreover, a less common expression is usually closely enough related to some other expression, that we are warranted in postulating connections between the two, even when Paul's extant writings are not absolutely explicit about the matter. For example, the less common expressions in collection 4, 'receive (the word of God)', 'obey (the gospel)', and 'turn (to God)', are all closely related to 'believe'. There

is no reason not to suppose that they are equivalent to 'believe'. Yet we do not have any explicit Pauline statement such as 'you believed the gospel, that is, you turned to God' to confirm this impression.

(2) The second kind of exception is the case when some temporal order is involved within a collection. This takes place in collections 1 and 3, and possibly collection 4. Let us begin with collection 1. The Father has elected men to salvation (1 Cor 1:27, Romans 9; cf. Eph 1:4, 2 Tim 1:9). In connection with this there goes a good deal of planning, including the plan to commission preachers through whose word men will be brought to Christ. According to Gal 1:15, the planning is actually temporally prior to the commissioning. Hence we expect the movement of thought in Paul's argument to be from ordaining to commissioning, and not vice versa.

Next, a temporal order occurs in collection 3. Preaching is temporally prior to 'saving' converts. For instance, Paul had been preaching for some years before he came to Corinth, and presumably he preached for some time in Corinth before he 'saved' some of the Corinthian Christians. This accounts for the one-way movement of thought in Paul from preaching to 'begetting' and 'saving'.

Temporal order occurs in collection 4 if the 'hearing' of Rom 10:14 is interpreted as meaning 'hearing the message, but not necessarily believing'.

4. Irreversibility between collections

In general, the relations between two different collections are not reversible. That is, arrows go in only one direction rather than in both directions. But there are two exceptions. Arrows go in both directions between collections 2 and 3, and between collections 5 and 6. Let us for the moment leave aside the exceptions. Then the relation between two collections is different from the relations within a collection. Within a collection (with certain understandable exceptions) arrows go in both directions; between collections, only in one direction.

It is important that the significance of this phenomenon for interpreting Paul be understood. If all Paul's expressions for the beginning of Christian life were basically equivalent, we should expect to find him moving from one expression to another indiscriminately. In that case, the arrows of Table 5.4 would show a random pattern. In fact, however, certain relations are irreversible. Paul moves from faith to justification but never the reverse. This shows up in our analysis as the absence of any arrow going from 'justifies' to 'believes'. Of course, if this were merely an isolated case, we might assume that its nonoccurrence in Paul was an accident.

We know that it is not an accident by two means. (1) From the extended discussions in Romans and Galatians, we receive the firm impression that, for Paul, the relation of faith to justification is irreversible. (2) The omission of a movement of thought from 'justification' to 'belief' is part of a general pattern of omission of a movement of thought from any expression

in collection 5 to any expression in collection 4. Of course, Paul's teaching in Romans and Galatians is sufficient by itself to convince us of the irreversibility of faith and justification. But the detection of a general pattern is still important. For, (1) a balanced account of Pauline theology must ideally include an account of all the irreversibilities in his thinking, and (2) in cases where Paul gives us no extended interpretation of his expressions, detection of 'irreversibilities' must rely heavily on discernment of pattern.

Let us now examine in greater detail what the pattern is of relations among the eight collections of Tables 5.4 and 5.7. When we ignore the relations within any one collection, and consider only those between expressions in two different collections, the result is as in Table 5.8. Some collections are more frequently linked than others. Table 5.9 displays the number of arrows from any one of the collections to any other. What theological conclusions can we draw from these statistics?

First, one negative conclusion should be drawn. It is this: the precise quantities entered in the Table 5.9 are not important. This is so for three reasons. (1) There are some Pauline passages that can easily be interpreted as either illustrating or not illustrating a particular movement of thought from one idea to another. Such doubtful passages have generally been omitted from consideration, on the grounds that leaving out some correct data is better than introducing some false data. Moreover, sometimes a movement of thought from one idea to another occurs over a space of several verses rather than in a single clause or

Table 5.8
 Display of Relations Between Distinct Collections

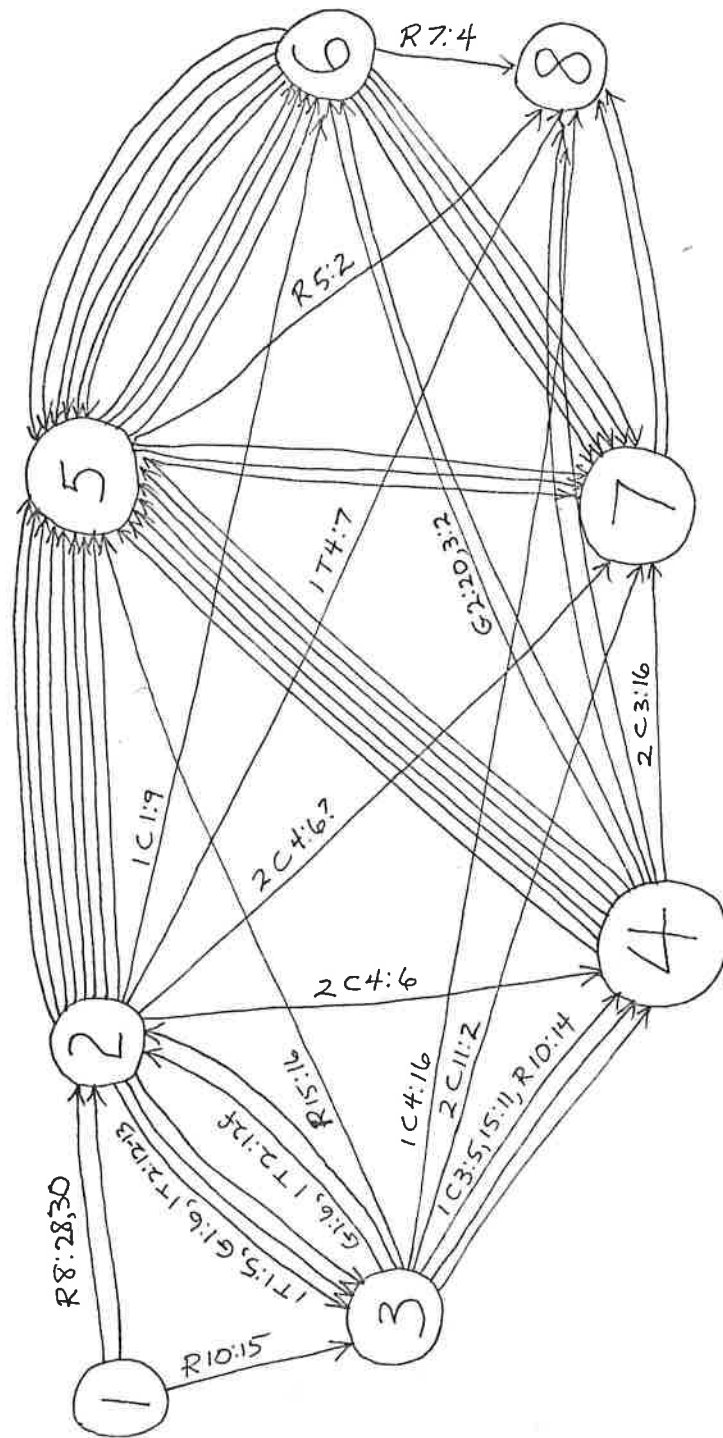


Table 5.9

Frequency of Pauline Movement of Thought
from One Collection of Ideas to Another

		to collection number							
		1	2	3	4	5	6	7	8
from collection number	1	-	2	1
	2	0	-	3	1	8	1	1?	1
	3	0	2	-	3	1	.	1	1
	4	0	0	0	-	8	2	1	2
	5	0	0	0	0	-	4	3	1
	6	0	0	0	0	6	-	5	1
	7	0	0	0	0	0	0/1	-	2
	8	0	0	0	0	0	0	0	-

'.' as an entry means that zero arrows occur, but connections are known to exist on other grounds

sentence. These examples also have been omitted on the ground that judgements about large-scale contextual connections are both more difficult to notice and more difficult to establish. All this means that the exact number of passages that have been used is a product of subjective judgement.

(2) Not all passages illustrating a given movement of thought have been recorded. For example, a good many verses in Romans and Galatians illustrate the movement from 'believe' to 'justifies'. For convenience, only one verse (Rom 4:3) has been entered in Table 5.4, and the arrow is only counted once in Table 5.9. Thus, the actual frequency of a Pauline movement of thought from faith to justification--or, more generally, from collection 4 to collection 5--is much higher than the entry '8' in Table 5.9 indicates.

(3) The exact frequency of a given movement of thought in Paul is highly influenced by situational and stylistic features that have no bearing on the fundamental structure of Paul's theology.

Having said all this, we now wish to affirm what is significant about Table 5.9. What is significant is the difference between a zero entry and a nonzero entry. If a given movement of thought (e.g., from justification to faith, from collection 5 to collection 4) does not occur at all, it challenges us to look for a reason why it is blocked. In other words, the difference between a '1' and a '0' is profound.

The difference is the more startling if we notice that the small numbers in Table 5.9 (say, 1's, 2's, and 3's) are greatly increased when we relax some of the constraints mentioned in (1)

and (2) above. Since it is quite important to establish that small numbers do not represent exceptions of some kind, we will establish this in detail.

4.1 Collection 1 to collection 2.

Paul argues from election, ordination, and planning (collection 1) to God's call and initiative in conversion (collection 2). First, the OT and intertestamental Jewish literature alike consistently represent God as planning beforehand what he does. We ought not to hesitate to attribute such ideas to Paul, even if they appear explicitly in comparatively few passages. This principle applies not only to the connection between collections 1 and 2, but between 1 and all the other collections.

Specific passages illustrating the connection include Rom 8:28, 8:30, 1 Cor 1:26-28, Rom 9:23-24, 11:7-8. Rom 8:28 and 8:30 are sufficiently transparent to need no commentary. 1 Cor 1:26-28 connects κλήσις with ἐκλέγομαι. God calls few wise, or powerful, or of noble birth. Instead, he chooses the foolish, weak, etc. It may be that election and calling are here used as equivalents. In that case, Paul is saying that in calling men to Christ, God thereby chooses them (from among the whole bulk of hearers of the gospel, 1:23). However, there is nothing in the context to indicate whether Paul is speaking of a 'choice' that God makes at the time of men's conversion or a 'choice' made in connection with planning. It is quite possible that he uses the ἐκλέγομαι group in both senses. Since elsewhere 'election' is associated with planning (Rom 9:11; cf. Eph 1:4), it seems wisest not to insist

on another sense here. At any rate, Paul evidently does have in mind a connection leading from election to calling.

In Rom 9:23-24, προετοιμάξω and καλέω are used in close proximity, without establishing explicitly the connection between them. Two factors, however, suggest that there is a movement from 'pre-preparation' to 'calling'. First, it may be that Paul includes within 'the richness of his glory' (τὸν πλοῦτον τῆς δόξης) not only the rewards of the consummation (as in Rom 2:7,10, 5:2, 8:18,21) but also the 'taste' or first fruits of that consummation, in being beloved sons (9:25-26; cf. 9:4). In that case, the calling to be the people of God in 9:24 is part and parcel of entering into 'glory'. The 'pre-preparation' of vs. 23 is 'unto glory', and so the movement of thought is from 'pre-preparation' to 'calling'. However, it seems more likely that εἰς δόξαν in vs. 23 is parallel to εἰς ἀπώλειαν in vs. 22, in which case both words put the spotlight on the final judgement of God.

Second, vs. 24 is connected to vs. 23 as a whole, or at least to ἃ προητοίμασεν εἰς δόξαν, by the οὐς καί. Καί with the sense 'also' or 'in addition' already suggests a movement from ἃ προητοίμασεν to οὐς ἐκάλεσεν. This probability is converted into a practical certainty by the close parallel between οὐς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν in Rom 8:30 and ἃ προητοίμασεν . . . οὐς καὶ ἐκάλεσεν in 9:23-24. The δόξαν of 9:23 then corresponds very well to the συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ in 8:29 (cf. 8:21). Thus προητοίμασεν is in 9:23 a term for the planning of God with respect to 'vessels', rather than a term for their conversion, or even for the formation

of their pre-conversion lives. Hence the movement of thought is indeed from collection 1 to collection 2.

Next, Rom 11:7-8. In vs. 7, there is a movement of thought from 'election' (ἐκλογή) to 'obtaining' (ἐπέτυχεν). The difficulty is in discerning just what is involved in 'obtaining'. In vs. 7 'obtaining' is contrasted with 'being hardened'. Then 'being hardened' is expounded in the following verses. It includes blinding of the eyes, which is presumably the opposite of the enlightening of 2 Cor 4:6 (cf. 4:4). This establishes a connection from election to ideas in collection 2. Incidentally, it is no stretch of the exegesis to see vss. 11-15 as a further unpacking of either the implications or the context of the 'obtaining' by the elect. 'Obtaining' includes or at least implies salvation (σωτηρία, vs. 11), riches to the world (πλοῦτος, vs. 12), life from the dead (vs. 15). The general term 'riches' is probably a general reference to God's blessings (Rom 2:4, 9:23, 11:33, Phil 4:19), thus including implicitly all the elements in collections 5, 6, and 7.

Finally, the movement of thought from planning (collection 1) to calling (collection 2) can proceed indirectly. God plans and commissions the preaching of the gospel (Rom 10:15), and through the preaching of the gospel he calls people to himself (1 Thes 2:12-13; cf. 2 Thes 2:14).

4.2 Collection 1 to collection 3

Rom 10:15, Gal 1:16, and Rom 1:5 all obviously illustrate a movement of thought from God's commissioning to preachers'

preaching. Moreover, the very word 'apostle' alludes to this connection between God's commission and the preaching of the apostle.

4.3 Collection 1 to collection 4

A movement from planning to the response of faith never appears explicitly in Paul, though Rom 1:2-5 comes close. But in Rom 1:2-5 the intermediate step of preaching is inserted. In Rom 11:7-15, we have seen that thought moves from election to 'obtaining'. A faithful response on the part of the Gentiles is implicit in Paul's discussion, but does not manifest itself in the actual vocabulary until 11:20. In like manner, in 1 Cor 1:18-2:16 the faithful response of the 'called' is implicit in the discussion until 2:5. In Rom 8:30 again faith is implicit, and the word 'faith' is not used.

Thus in Paul the movement of thought from election to faith is typically indirect.¹¹ Rather than going directly from planning to man's response, he proceeds by way of God's call and the preaching of the gospel first. This is quite understandable. For men cannot respond to a plan or choice of God that is still 'locked up' in God's mind. God's purposes and works must first be made known to them. Paul typically denominates the coming of the message a 'call' when it is regarded as being spoken by God, and 'preaching' when it is regarded as being spoken by human preachers. Of course, it is not the case that one or the other--God or man--speaks, but rather that both speak the same words (1 Thes 2:13).

¹¹The same indirectness is visible in Eph 1:11-14 and 2 Tim 1:9-11.

4.4 Collection 1 to collection 5

Does a movement from planning in collection 1 to blessings of new standing in collection 5 occur in Paul? We have seen that it occurs, at least indirectly, in Rom 11:7-16. Note especially the word ἀξία in vs. 16, primarily with an emphasis on standing rather than reformation of character (it is closely related to οἰκτιροί). A movement from foreordination to justification occurs in Rom 8:30, but again it is indirect, by way of calling. Rom 8:33 moves directly from election to the implications of justification; but it has been preceded by the fuller and more indirect connection in Rom 8:30. It appears that Paul prefers an indirect to a direct course for much the same reason as in the case of collection 1 to collection 4. If calling, preaching, and faith were all left out in reasoning from election to blessing, it might sound as if blessing came to people willy-nilly quite apart from their relation to the gospel.

4.5 Collection 1 to collections 6, 7, and 8

A movement of thought in Paul from planning (1) to blessings of communion (6) and power (7), and to Christian behaviour (8), is detectible, but once again it is indirect. Rom 11:7-16 starts with election (vs. 7). And it can be plausibly argued that blessings of all kinds are implicit in expressions like 'riches' (πλοῦτος, vs. 12), 'reception' (vs. 15), and 'life from the dead' (vs. 15). Paul deals with the proper behavioural response beginning in vs. 18. As a second example, one can find blessings and Christian behaviour listed in 1 Corinthians 2 and

3 following the election in 1:27-28. The indirect course, by way of intermediate ideas belonging to other collection, is preferred, probably for the same reasons as were mentioned earlier.

4.6 Collection 2 to collection 3

Is there movement from calling (collection 2) to preaching (collection 3)? The relevant texts are Rom 1:16, 15:19, 1 Cor 1:18-24, 2:4, 2 Cor 3:14, 4:3-5,7, 6:7, Gal 1:6, 1 Thes 1:5, 2:12-13, 2 Thes 2:14. This is certainly a suitably large number of texts, but in many of them the exact relation between calling and power on the one hand and preaching and the gospel on the other is not clear. First, Gal 1:6 and 1 Thes 1:12-13 join together 'calling' and the gospel in close proximity. One possibility is that 'calling' and 'preaching' in Paul's mind are exactly the same event, but 'calling' is used to describe the agency of God and 'preaching' the agency of man. This interpretation is certainly consistent with the structure of Gal 1:6 and 1 Thes 2:12-13, but it is equally possible that the relation between the two ideas is more complicated. Is it true, as is suggested by 1 Cor 1:18-31, that only some people preached to are called by God, and then only at some times (see Rom 10:16)? Would it conversely be true that only some who are called by God are called in connection with the gospel? This last possibility is excluded by Paul elsewhere (Rom 10:14-15), but not directly in Gal 1:6 or 1 Thes 1:12-13.

Second, quite a few texts stress that God's power is operative in the gospel (Rom 1:16, 15:19, 1 Cor 1:18, 2:4,

2 Cor 4:7, 6:7, 1 Thes 1:5, 2:13(?)), Indeed, twice the gospel is said to be the power of God (Rom 1:16, 1 Cor 1:18)--at least for those who are saved. But in these two latter verses, it is important to note that the focus is on the message, not the messenger. When the focus is on the messenger and his activity, Paul's language is always clear enough: his movement of thought is from power to the messenger's activity (Rom 15:19, 1 Cor 2:4, 6:7, 1 Thes 1:5). That is not at all surprising. The messenger obviously cannot effectively begin until God's power is with him; and the power moves him, so to speak, rather than he moving the power.

However, this use of 'power' in connection with apostolic preaching is not exactly the same as the use of 'power' to describe directly what God does in turning men to himself. At least the distinction holds in those instances where Paul is referring to the power of God enabling him to work miracles (Rom 15:19) or to bear up under hardships without giving up or compromising the message (cf. 1 Thes 2:2). God might exercise such power quite apart from anyone's being converted. To be rigorous, we should count in collection 2 only those uses of 'power' which have directly to do with conversion of men.

Unfortunately, the word 'power' (*δύναμις*) in Paul has a vagueness to it, making it almost impossible to decide with confidence whether or not the 'power of God in saving those who believe' is included in his thought in Rom 15:19, 1 Cor 2:4, etc.

Finally, we must remember that when the gospel itself is said to be the power of God in Rom 1:16 and 1 Cor 1:18, both times

a qualification is present: 'to those who believe', 'to those who are being saved'. In Rom 1:16 the unspoken implication is that it does not turn out to be the power of God to those who do not believe--at least as long as they continue in unbelief. In 1 Cor 1:18 a comparable implication is spelled out: the gospel is 'foolishness' to those who are perishing.

All this should convince us that the relation between two collections yields no clear-cut result (unlike comparisons of collection 1 with the other collections). 2 Thes 2:14, of course, is itself clear enough: 'he called you through our gospel'. This text would be represented by a single arrow from collection 3 to collection 2. Now 2 Thes 2:14 is true enough, but it does not tell the whole story. On the one hand, it can almost be said that the call of God is identical with the gospel (Rom 1:16). What Paul says in his capacity as an apostle, God says (1 Cor 5:4, 14:37, 2 Cor 5:20, Gal 1:6-2:10). On the other hand, not everyone who hears the gospel is 'called', but only those whom God chooses (1 Cor 1:18-28). The complexity of this subject really demands a complete study by itself.

4.7 Collection 2 to collection 4

Movement of thought from God's initiative to man's response in faith is illustrated by Rom 15:18-21, 1 Cor 2:5, 2 Cor 4:6, and 1 Thes 1:5-6. Since each of these texts affords a certain amount of difficulty, we consider them one at a time.

Rom 15:18-21. In the context of Rom 15:20, it is clear that Paul is talking in 15:21 about his motivations for preaching

in remote places. He does so, he says, to fulfill Isa 52:15. He fulfills the Isaiah prophecy by 'evangelizing' those to whom it had not been announced (οἷς οὐκ ἀνηγγέλη) so that they will see, and those who have not heard (οἳ οὐκ ἀκηκόασιν) so that they will understand. For Paul, the kind of 'seeing' and 'understanding' that he has in mind can be no other than the seeing or understanding of faith. In vs. 19 we learn that this evangelizing is done 'in the power of the Holy Spirit'. Thus the movement is from power (collection 2) to gospel (collection 3) to man's response (collection 4). The same three ideas are to be found in vss. 18-19. Power, followed by Paul's speaking, followed by 'obedience' of the Gentiles. 'Obedience' here is to be taken as a virtual equivalent of 'faith', or at least including the initial response of faith (cf. Rom 1:5).

2 Cor 2:5. This verse would be a clear illustration of a movement of thought directly from the 'power of God' to 'faith', if it were not for a possible ambiguity. Is δυνάμει θεοῦ the instrument in bringing men to faith, or is it the object of faith (what faith believes in)? The second alternative is not grammatically impossible, as Eph 1:15 and Col 1:4 show. But almost always the object of faith is indicated by the genitive or εἰς plus accusative, rather than by ἐν plus dative. Even in Eph 1:15 and Col 1:4 the key phrase with ἐν denotes 'that in which faith rests' rather than 'that to which it is directed'.¹²

¹²T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Edinburgh, 1897), 25; cf. H. Schlier, Der Brief an die Epheser (Düsseldorf, 1957), 76. Still other views are possible: M. Barth argues that πίστις here means 'faithfulness' (Ephesians (Garden City, N.Y., 1974), I 146).

Thus, in 1 Cor 2:5, the interpretation that 'power of God' is the object of faith is stylistically very improbable. The context also militates against it. In the previous verse (vs. 4), the power of God and human wisdom are again held in contrast. But in this verse they describe the manner of presentation of the gospel more than the actual content of the message. This is consistent with the interpretation of 'power' as the instrumental means to faith, and τὸ κήρυγμα μου (with Christ at the center) as the object of faith. This confirms the interpretation that the power of God is a cause of faith. (

2 Cor 4:6. Here there is a clear movement from God's 'shining' to 'knowledge of the glory of God'. As in the creation story, God's creative word caused light to shine and produce light and banish darkness, so here God himself 'shines' into the hearts of preachers, and by so doing provides them 'knowledge of the glory of Christ' which illumines not only themselves but others (4:3,5). The ἡμῶν ('our') of vs. 6 probably refers principally to preachers, as the first person plural of vs. 5 certainly does. However, the same illumination is needed by all, according to Paul (4:3-4, 3:14). Thus the same pattern of 'shining' leading to 'knowledge' holds for anyone's conversion.

For our purposes, it is not necessary to explore the details of exegesis of this complex passage, but only to establish that the knowledge of vs. 6 is the basic knowledge of the gospel that Paul can elsewhere call 'faith'. The 'knowledge' of vs. 6 is paralleled in vs. 4 by the 'gospel'. The possession of this knowledge is contrasted with the state of unbelief which finds the gospel

'veiled'. Thus this 'knowledge' is the knowledge characteristic of believers.

1 Thes 1:5-6. As a result of the fact that the gospel came 'in power', the Thessalonians were converted. The thought moves from 'power' and the Holy Spirit to preaching, and from preaching to a response that includes faith (vs. 7).

In each of the above passages, mention of the gospel occurs in the immediate context. The instrumental function of the gospel is apparently never absent from the Apostle's mind when he considers the relation of God's initiative in conversion to man's response of faith. In order to believe, one must, after all, have a message, a promise, in which to trust. One believes in the person of Christ embodied in the message (Gal 3:1); it is not a response to a brute power.

4.8 Collection 2 to collection 6

1 Cor 1:9 is a clear case of movement of thought in Paul from calling of God (collection 2) to the fellowship of Jesus Christ. The genitive $\tau\omicron\upsilon \upsilon\iota\omicron\upsilon$. . . can easily be interpreted in an objective sense: fellowship with his Son Jesus Christ (so NEB; cf. 1 Cor 10:16). But the subjective sense of fellowship of Christians produced by and belonging to Jesus Christ is also possible. In any case, Paul is thinking of a fellowship which continues throughout the course of Christian life. But since the fellowship has its inception at conversion, this verse is a suitable illustration of a relation among Pauline ideas concerning conversion.

A number of other verses can be interpreted as establishing a connection between expressions of collection 2 and those of

collection 6: Rom 1:7 (calling and God's love), Rom 1:16 (the power of God and salvation--if salvation is conceived of as covering all kinds of blessing), 1 Cor 1:2 (calling and the establishment of fellowship with other Christians), 1 Cor 1:26-30 (calling and being established 'in Christ'), 1 Thes 1:5-6 (the exercise of the power of God and the coming of the Holy Spirit to produce joy). However, none of these verses make clear the exact relation of the expression from collection 2 to the expression from collection 6. We may, however, assume that the thought goes more from collection 2 to collection 6 rather than the other way around. In every case but one, the expression from collection 6 comes second rather than first in sequence; and the deviation in Rom 1:7 is easily accounted for by the fact that ἀγαπητοῖς is parallel to ἀγίοις rather than directly to κλητοῖς. But this syntagmatic order cannot be relied upon, since elsewhere in Paul the logically antecedent expression comes second in the order of the text. The real reason for assuming that the movement of thought in the doubtful cases is from collection 2 to collection 6 is that Paul does move indirectly from 2 to 6 via 5. There are plenty of examples of Pauline reasoning from collection 2 to collection 5 and from collection 5 to collection 6.

The reason why Paul does not more frequently move directly from collection 2 to collection 6 is still unexplained. It is possible, of course, that the small number of cases is a statistical accident. But more likely (as in the previous cases of a small number of 'direct' examples), it is not. Before suggesting a possible explanation, we consider collection 7 also.

4.9 Collection 2 to collection 7

The relation of God's initiative (collection 2) to ethical transformation of character and granting of new power for living (collection 7) is not very different from the relation of collection 2 to collection 6. Once again, numerous cases of Pauline reasoning from collection 2 to collection 5 are available, and from collection 5 to collection 7. The 'indirect' path from 2 to 7 is well established. But only two examples of 'direct' reasoning are known to me: 2 Cor 3:6 and 4:6. Both these cases are open to an alternate interpretation. First, 2 Cor 3:6. There is no doubt that Paul's description of the Spirit as 'making alive' ($\zeta\omega\omicron\pi\omicron\iota\acute{\epsilon}\omega$) has Christian conversion in view. The verb $\zeta\omega\omicron\pi\omicron\iota\acute{\epsilon}\omega$ is used by Paul both of impartation of life at conversion (Gal 3:21) and in connection with the resurrection of the body (Rom 4:17, 1 Cor 15:22, 36,45). Since the context of 2 Corinthians 3 is concerned primarily with the present glory and blessings of the new covenant, a reference to the resurrection at the Parousia would be intrusive. A reference to the continued activity of the Spirit in the Christian life (Rom 8:11?) would not. But that would include conversion as the point of inception of the Spirit's activity.

Difficulty with 2 Cor 3:6 arises at two points. (a) Is the 'life' imparted by the Spirit to be regarded as identical with the 'life' of freedom from the power of sin of which Paul elsewhere speaks? Or is it 'life' bringing men to faith? (b) Is the Spirit's 'making alive' to be regarded as an alternate description of or an equivalent to the Father's calling? Or is it an alternate description of being raised with Christ to the

power of a new life of righteousness, as in Rom 8:2,9-14? The first alternative in (a) must be true to enable 'vivification' to be connected to collection 7; and the first alternative in (b) must be true if 'vivification' itself is to be included in collection 2 rather than collection 7.

Here we hit upon a difficulty with the whole scheme of classifying expressions into eight collections. Sometimes, especially with less common expressions, it is not clear in which collection they belong. It may well be that some expressions are comprehensive enough to cover ideas characteristic of more than one collection. In this particular case, however, evidence points more clearly in one direction than the other.

First, for question (a). 'Life' (*ζωή*) in Paul is constantly associated with other blessings, including justification (Rom 5:17, 18,21), and has to do with power to live on a new level of existence, *κατὰ πνεῦμα* (Romans 6 and 8). Second, for question (b). *ζωοποιέω* is so closely connected with resurrection that it seems difficult to separate it from Paul's ideas in Romans 6 or 8. Hence it is classified in collection 7.

2 Cor 4:6. The Father's 'shining' in 2 Cor 4:6 is a clear instance of something closely similar to the Father's call. Indeed, it is likened to his speech at creation. The doubtful part is whether the 'knowledge' consequent to the Father's shining is 'merely' the knowledge of faith, or whether it includes also the idea that knowledge is a blessing enabling one to live to God. Our previous exposition of 2 Cor 4:6 has shown that the knowledge of faith is the primary idea, but knowledge in a more general

sense cannot be completely excluded. After all, the 'knowledge' of 2 Cor 4:6, at least in the case of preachers, implies not only their personal belief in the gospel message, but the foundation for their ability to communicate that belief to others. Thus there is a movement of thought from collection 2 to collection 7.

In conclusion, there is firm positive evidence of Pauline reasoning from elements in collection 2 to elements in collections 6 and 7--but this type of connection is much less frequent than the connection from collection 2 to collection 5. This is all the more remarkable because 5, 6, and 7 are collections, all of which describe the blessings of conversion.

It is not possible to be dogmatic about the reasons for the preference for collection 5 over collections 6 and 7. But one sensible reason suggests itself. The most characteristic expressions of collection 2--καλέω, κλήσις, and κλητός--all have to do with the speaking or verbalization of God. Likewise, the blessings of collection 5 are characteristically 'declaratory' blessings: blessings of new standing which are appropriately thought of as arising from the authoritative and sovereign pronouncement of the Father, 'Let such-and-such a standing be awarded to the person; let the person be constituted justified, sanctified, a son of God, at peace with God, etc.'. Of course, in a broad sense anything that God does he does by speaking (Lam 3:38). So expressions about God's speaking could in theory be applied to the description of collections 6 and 7. But such language somehow suits less well when one is describing establishment of communion or intimacy (collection 6) and renovation of life (collection 7).

We want to say, 'Freed from sin' (ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, Rom 6:18,22), rather than 'called to be free from sin' or 'declared free from sin'; 'enslaved to righteousness' (ἐδουλώθητε τῇ δικαιοσύνῃ, Rom 6:18) rather than 'declared a slave to righteousness'; 'having died with Christ' (ἄπεθάνομεν σὺν Χριστῷ, Rom 6:8) rather than 'declared dead with Christ'. If, then, this hypothesis is correct, the preference for collection 5 is due to its greater affinity with 'declaratory' language.

This hypothesis is reinforced by the fact that the non-speech metaphors of 'shining' and 'making alive' occur in the two possible cases of direct movement from collection 2 to collection 7.

4.10 Collection 2 to collection 8

Numerous examples of this movement exist in Paul, though only one is recorded in Table 5.4. See 1 Cor 7:15,17,18, Gal 5:8, 13, 1 Thes 2:12, 4:7.

4.11 Collection 3 to collection 2

We have already discussed this relation sufficiently under the topic 'collection 2 to collection 3' (4.6).

4.12 Collection 3 to collection 4

This movement of thought in Paul is fairly frequently illustrated: Rom 10:14,16, 16:26, 1 Cor 1:21, 3:5, 15:2,11. In addition to these explicit examples, we must reckon with the fact that the very word 'faith' or 'believe' naturally connotes belief in the gospel as proclaimed by Paul, and belief in the Christ proclaimed in that gospel (1 Cor 15:2-8, Gal 1:16).

4.13 Collection 3 to collection 5

As illustrations of reasoning from preaching to blessings of new standing, we cite Rom 11:13-20, 2 Cor 3:9, 11:15, 5:18, 3:12-18. First, consider Rom 11:13-20. In vs. 14 Paul speaks of his 'saving' his kinsmen. Though this is not identical with saying that God saves them, the context shows that God's saving them is an obvious implication. And 'save' is among the expressions in collection 5. It is possible that 'save' is a general expression covering ideas related to collections 6 and 7 as well as 5; but in any case the blessing of new standing of freedom is included.

Next, consider 2 Cor 3:9. The ministry of the old covenant brought condemnation. Because of the parallelism in vs. 9, the second half of the verse is to be taken in the sense: the ministry of the new covenant brings the righteousness (of justification). The ministry of which Paul speaks includes his own ministry of preaching. Hence the movement of thought is from collection 3 ('serve') to collection 5 ('not condemn'; 'justify').

2 Cor 11:15. Διάκονοι δικαιοσύνης in 11:15 is the same as in 3:9.

2 Cor 5:18-21. The ministry (preaching; collection 3) of reconciliation in fact leads to the reconciliation of men (collection 5).

2 Cor 3:12-18. The ministry (collection 3) of the new covenant leads the hearers to a situation of glory (collection 5).

4.14 Collection 3 to collection 6

The ministry of the new covenant leads to communion with the Holy Spirit (2 Cor 3:8, 16-18). The use of the term 'glory'

is also an illustration of reasoning to collection 6, if 'glory' be interpreted (as it probably should in this context) as a term indicating intimate communion with God.

4.15 Collection 3 to collection 7

The ministry of the new covenant leads to life (2 Cor 2:16, 3:7) and a writing of the law on the heart (2 Cor 3:3). Paul does not explicitly say what the content is of what is 'written on the heart' of the Corinthians. But his reference to the 'new covenant' (vs. 6; cf. 1 Cor 11:25, Heb 8:8, etc.) is a clear allusion to the 'new covenant' of Jer 31:31-34. Verse 33 of Jeremiah 31 specifies that the law will be written on people's hearts. Whereas they formerly strayed from God and disobeyed his law, then they will be close to him (vss. 32b, 34). Hence the tenor of Paul's thought is this: with the coming of the new covenant and its ministers, the law has been written on the hearts of the Corinthians, as formerly it was written on the tablets of stone. In both cases the law is viewed primarily as a standard for man and his behaviour. The writing of the law on the heart thus involves an ethical reformation of character, expressed elsewhere in Paul in the language of 'dying to sin'. Hence the movement is from collection 3 to collection 7.

In addition, we mention 2 Cor 11:2 as an obvious case where Paul moves from his work as a preacher to the initial reformation of the Corinthians at conversion.

4.16 Collection 3 to collection 8

Paul offers numerous examples of appeal for certain kinds of behaviour (collection 8) on the basis of the gospel. For example, he tells Christians not to be ashamed of the gospel (Rom 1:16), to hold fast to it (1 Cor 15:2), to hold beliefs in conformity with it (2 Cor 9:13), not to receive another gospel (2 Cor 11:4; Gal 1:6), to maintain the principles enunciated in the gospel (Gal 2:5,14), to conduct themselves in a manner worthy of the gospel (Phil 1:27). Not seldom he reminds them of the kind of conduct that he displayed in his preaching (2 Cor 4-6, etc.).

4.17 Collection 4 to collection 6

According to Paul, faith results in the gift of the Holy Spirit (Gal 3:2,14,22), in intimate communion with Christ (Gal 2:20), and in being sealed with the Holy Spirit (Eph 1:13). Though Eph 1:13 is outside our Restricted Corpus, it is consistent with what is found within it (cf. 2 Cor 1:22).

In addition to these texts there are those that speak of faith itself as being faith in God or in Christ. Such language on Paul's part implies that by faith a personal relationship of trust is initiated between believers and their Lord. Hence such texts are indirect witnesses to the existence of this particular movement of thought in Paul (see Rom 3:22,26, Gal 2:16, 3:6, etc.).

4.18 Collection 4 to collection 7

2 Cor 3:16 is an example of a movement of thought in Paul from faith ('turn'; collection 4) to the idea of an initial grant of abilities for Christian living (in this case, the ability is

insight into Scripture). But 2 Cor 3:16 is not as clear a case as one could wish for. In the original context in Exod 34:34, this verse does not, of course, refer to conversion at all, least of all Christian conversion. It refers rather to the movement of Moses to the temporary tabernacle outside the Israelite camp. It is evident, however, that Paul finds an analogy to this experience in ancient Israel in the present state of the synagogue. Only when Jews 'turn to the Lord' in conversion (cf. 1 Thes 1:9), is the 'veil' over their minds removed so that they can understand the true meaning of the OT and see there the glory of Christ (3:14).¹³ The result of 'turning' is 'unveiling', which is the negatively expressed equivalent for 'knowledge' or 'skill in understanding the OT'. Such expressions belong properly in collection 7. Paul also implies that turning results in communion with the Lord, which is an idea related to collection 6.

Nevertheless, 2 Cor 3:16 does not illustrate the most usual way that Paul draws out a connection from collection 4 to collection 7. It may be that his quoting from the OT at this point has drawn him slightly away from his usual pattern. The more usual pattern, at least in Romans, is to represent the changes involved in collection 7 as the object or content of belief. Thus we find expressions like 'believe the God who makes the dead live' (Rom 4:17), 'do you not know that . . . we were baptized into his death' (6:3), 'know that our old man was crucified (with him)' (6:6). See also Rom 6:8-9, 4:5.

¹³For support of the generalized interpretation of 'turn', and a resolution of some of the difficulties of vss. 12-18, see Unnik, "With Unveiled Face", 166.

4.19 Collection 4 to collection 8

Movement of thought in Paul from faith to Christian behaviour is well illustrated by Rom 1:12, 4:20, Gal 2:20, 5:6, Phil 1:25, 2:17, 1 Thes 1:3.

4.20 Collection 5 to collection 7

Examples of this movement of thought are Rom 5:17 (justification to life), Rom 11:15 (reconciliation or 'reception' to life), and Rom 8:1-3 (no condemnation to freedom from sin). There should be no doubt of the existence of this reasoning in Paul, for the transition from Rom 3:21-5:21 to Romans 6 is a large-scale illustration of it.

4.21 Collection 5 to collection 8

Pauline reasoning from blessings of new standing to Christian behaviour is not hard to find. In the examination of $\alpha\gamma\iota\omicron\varsigma$ we have already noted the reasoning from the status of being 'saints' to conduct worthy of saints (Rom 16:2, 1 Cor 14:33-34). On the status of freedom is based an exhortation to remain free (Gal 4:31-5:1). On the status of having been saved is based conduct of hopeful waiting (Rom 8:24). And so on.

4.22 Collection 6 to collection 8

This connection also is frequently exploited by the Apostle Paul, despite the fact that Table 5.4 lists only one example of the connection. 1 Cor 6:12-19 argues for chastity on the basis of believers' close relationship to Christ and to the Holy Spirit. Romans 8 and Gal 5:16-24 derive Christian conduct

from the indwelling of the Holy Spirit.

4.23 Collection 7 to collection 6

Rom 7:4 is probably the most probable example of a movement of thought in Paul from collection 7 to collection 6. It moves from 'being put to death in relation to the law' to 'belonging to another (Christ)'. The difficulty is that death to the law is not quite the same as death to sin. In both cases, to be sure, 'death' is a metaphor for a definitive, once-for-all, irreversible break of relationship and communion with the power in question--whether law or sin. But the significance of the law lies in its accusation (Rom 7:3; cf. Gal 2:15-19), whereas that of sin lies in the actual lawless behaviour and dispositions which are its embodiment. Thus death to law sustains a close relation to justification, and death to sin sustains a close relation to being a slave to righteousness.

If this were all there were to say, 'death to the law' would simply be the negative side of justification, and Rom 7:4 would be another illustration of movement of thought from collection 5 to collection 6. However, in the key passages Rom 7:4, Gal 2:19, and 2 Cor 3:6, the law is not only a source of condemnation. It is also a regime under which one lives--or rather under which one is mastered by sin and dies (Rom 7:9-11). Thus 'death to the law' is death to the condemnation of the law and death to the system where the command of the law fights a losing battle against the power of sin in a man's life.¹⁴ 'Death to the law'

¹⁴Cf. R. Tannehill, Dying and Rising with Christ (Berlin, 1967), 58, on Gal 2:19.

is an expression intermediate between 'justification' on the one hand and the typical expressions of collection 7 on the other.

Thus Rom 7:4 is not, as it were, an 'air-tight' illustration of a reasoning from collection 7 to collection 6. It must also be taken into consideration that the metaphor developed in Rom 7:1-3 may have pushed Paul into using language slightly beyond his usual habits. I say this because, if Rom 7:4 is indeed an illustration of movement from collection 7 to collection 6, it is unique in this respect. There is no other example known to me, direct or indirect, of reasoning from collection 7 to collection 6. I shall discuss the significance of this below.

4.24 Collection 7 to collection 8

Movement of thought from the granting of new power for life to the living out itself is natural to Paul. Illustrations include Romans 6 as a whole, as well as scattered passages like Gal 2:19-20 and 5:25.

We have now finished the confirmation of the data in Table 5.9, and the comparison of different collections two at a time. Now let us make some observations and pose some questions about the over-all pattern of Pauline reasoning that Table 5.9 is intended to disclose.

First, the over-all pattern of Pauline reasoning is from collection 1 to collections 2 and 3, from collections 2 and 3 to 4, from 4 to 5 and 6, from 5 and 6 to 7, and from 7 to 8. Each of these steps is irreversible. For example, there are many cases of Pauline reasoning from collection 1 to collections 2 and 3, but no examples of reasoning backwards from collections 2 and 3 to

collection 1. The zeroes in the lower left-hand corner of Table 5.9 are a witness to these irreversibilities. One should note, on the other hand, that movement of thought takes place in both directions between 2 and 3, and between 5 and 6.

The two important questions to be asked are these: (a) what is the significance of this pattern for understanding Pauline theology; and (b) what is the historical origin of the pattern, that is, what are its sources in Paul's own thinking and in the thinking of others before him. These two questions are naturally interrelated, but nevertheless distinct. The rest of this dissertation explores some aspects of the answers to these questions; but so many areas are opened up by these questions that it is not possible to give anything like a complete or definitive answer to either question.

Chapter 6

The General Significance of the Pattern of Pauline

Thinking about Conversion

Abstract: The irreversible relations between the eight collections of Pauline expressions have a theological basis. Paul reasons from God's planning (collection 1) to the events of conversion themselves (collections 2-7) to the fruits of conversion (collection 8). Within the events of conversion are found the elements of divine initiative (collections 2 and 3), human response (collection 4), and divine blessing (collections 5-7). The irreversible relation between collection 5 and collection 7 is best understood as an instance of the dependence of systematic-theological 'sanctification' (collection 7) on systematic-theological 'justification' (collection 5).

A. Why does a pattern appear?

The ideas of collection 1 are antecedent in Paul's thinking to those in collections 2-8. The reason for this is plain. God's planning concerning the conversion of believers and concerning their subsequent life in Christ is temporally and logically prior to his execution of the plan. Paul mentions God's planning for a number of purposes. It reminds believers of the sovereign and gracious character of their call and conversion. God did not call them because of some previous good work in them, but because of his own plan of election (Rom 9:11-12). Paul also reinforces the comprehensive and meticulous character of God's care for believers by tracing it back to the planning stage (Rom 8:28-39). He bases an exhortation to present humility on discernment of the nature of God's plan as involving a confounding of the wise (1 Cor 1:18-31). Still other uses of the doctrine can be found.

The historical origins of Paul's thinking are also fairly apparent. In reasoning from planning to conversion he has as a precedent the pattern explicitly enunciated concerning many OT events. God has planned things long before they are performed (Isa 46:10, 48:3-8). Great events like the Exodus (Gen 15:13-15, Exod 3:12-17), the establishment of David as king (1 Sam 16:12), the exile (Deut 30:1), and the restoration (Jer 29:10), are planned beforehand.¹ Not only so, but the conversion of the Gentiles which

¹It is not necessary to deal with the modern question, whether various OT events took place in the manner and in the order which a naive reading of the OT would suppose. We are here dealing only with what Paul would have received from Jewish tradition and from his study of the OT.

Paul witnessed is a fulfilment of OT prophecy (Rom 1:1-5, 15:8-12) and the plan of God (Rom 11:28-36).

Next, consider collection 8. The fact that Paul consistently reasons from 2-7 to 8 means simply that he reasons from conversion itself to the subsequent Christian living. In Chapter 8 we shall consider at greater length the variety of types of Pauline argument from collections 2-7 to collection 8. For the present, it suffices to observe that the concrete acts of obedience included under collection 8 are temporally and logically subsequent to conversion itself. To try to perform 'good works' (Gal 6:9-10) before conversion is to try to perform them apart from Christ, and that means works-righteousness.

It remains to explain the pattern of relationships among collections 2-7. This is difficult, because Paul gives us every reason to believe that the events described by collections 2-7 are, with few exceptions, simultaneous. It is true that preaching (collection 3) can partially precede any given individual's conversion. And it is true that the sign of water baptism may be delayed (Acts 10:44-47).² But in general a temporal gap is excluded by Pauline language. Everyone whom God calls believes (1 Cor 1:24, Rom 1:6-7), everyone who believes is justified (he doesn't have to wait several days), and so on.

Thus the order from (2 and 3) to 4 to (5 and 6) to 7 is (for the most part) 'logical' rather than temporal. However, this explains little, because 'logical' order can mean any of

²See G. W. H. Lampe, Reconciliation in Christ (London, 1956), 84.

a number of things.

The discussion concerning this 'logical' order can be divided into two parts: (a) a discussion of the order from 2 and 3 to 4 to 5-6-7; and (b) a discussion of the order from 5 and 6 to 7.

The movement of thought in Paul from 2 to 4 is a movement from God's initiative to man's response of commitment and trust. The obvious reason for this pattern in Paul is that he wants to preserve salvation by grace. If the initiative is man's the question must arise, 'What must man be doing before God arrives, as it were, on the scene, in order to make it appropriate for God to save him?' Then a religion of works arises, in which salvation is partly by works and then by grace; or rather, ultimately by works though subsidiarily by grace. But, of course, this is not grace at all in a Pauline sense (Rom 11:6).

The significance of the movement in Paul from collection 3 to collection 4 is also clear. In order for a man to respond in faith, there must first be a message that he can believe (Rom 10:14).

Little need be said about the movement in Paul from 4 to 5-6-7 (faith to blessings of God). Paul's doctrine of justification is an instance of this. God's salvific blessings, from Paul's point of view, can come only to those who trust in Christ (Gal 5:4). Otherwise the death of Christ itself is vain (Gal 2:21). Moreover, the blessings come to all who believe (Rom 10:11-13). This must be said in order to prevent some 'extra' from intruding itself into the gospel and virtually replacing the gospel

(Gal 1:6-9, 3:1-5). If extra conditions besides faith are added, salvation by works returns through the back door.

All this is a sufficient explanation of why the pattern of God's initiative, man's response, and consequent blessings occurs, but it does not yet explain why collections 2-7 contain some of the expressions that they do. For this purpose, we shall discuss possible historical sources for Paul's thinking in Chapter 10.

We have still to consider why Paul reasons from collections 5 and 6 to collection 7, but never (except possibly in one special case) in the reverse direction.

It may be that the irreversible movement of thought from collection 5 to collection 7 is the proper analogue, in Paul, to the systematic theological discussion of the relation of 'justification' to 'sanctification'. Often in systematic theology the discussion of 'justification' is, one suspects, not concerned with the actual word group *δικαιώω, δίκαιος, δικαιοσύνη*, but with the idea of the new and perfect standing of a believer, granted at conversion. Insofar as this is so, the entire collection 5 falls under the category systematic-theological-justification.

Second, 'sanctification' in systematic theology frequently has to do with the middle period of the Christian life, and this falls outside the scope of the present analysis. There is, however, one collection, collection 8, that represents activity in the middle period. And the movement of thought goes from collection 5 to collection 8, not vice versa. 'Sanctification' can also be used in another way. It may be used concerning the beginning of Christian life, to denote the work of God in purifying and renew-

ing ethical character, and in granting those powers and abilities requisite for upright behaviour. Then the term includes all the ideas associated with collection 7.

The Reformation controversy over the nature of justification can be interpreted, and indeed sometimes is interpreted, as a controversy over the logical relation between 'justification' and 'sanctification'. The question is this. Is the granting of new status ('justification') a consequence of, or in some way derivative from, God's action of making a person ethically upright ('sanctification')? Or is the relation to be reversed? Is God's making a person ethically upright a fitting response to his new status as 'declared righteous'?

These questions may be asked concerning the middle of the Christian life as well as the beginning; or they may be asked without any careful distinction of stages. It is clear, however, that when such questions are asked concerning the beginning of the Christian life, they are similar to the question, 'What is the relation between the blessings of collection 5 and those of collection 7?' It is unfortunate that the term 'sanctification' should be used in such a context as a general title for collection 7, when the Pauline usage of the *ἀγιος* group places it in collection 5.

If, now, the above analysis is right, Paul reasons from collection 5 to collection 7, but never the reverse. At least when Paul is speaking of the beginning of the Christian life, he reasons, if you will, from 'justification' to 'sanctification'.³ Protestants, then, were right in supposing that Paul as a whole

³See M. Black, Romans (London, 1973), 24.

supported them over against (say) the Decrees of Trent.⁴ But the argument was muddled on both sides by a confusion between systematic-theological and Pauline terminology. We can now pose the question: is modern Roman Catholicism able to do more justice than Trent did to the irreversible Pauline order from collection 5 to collection 7? Does modern Protestantism still do justice to this order as the Reformers did?

It might, of course, be objected in traditional Roman Catholic fashion that $\delta\iota\kappa\alpha\iota\acute{\omega}$ and $\acute{\alpha}\chi\iota\acute{\alpha}\zeta\omega$, when referring to God's work at the beginning of Christian life, both include a reformation of character. That is, $\delta\iota\kappa\alpha\iota\acute{\omega}$ in Paul means 'make ethically upright' and $\acute{\alpha}\chi\iota\acute{\alpha}\zeta\omega$ means 'make ethically holy in character, disposition, etc.'. It might also be claimed that the other expressions in collection 5 include reformation of character (including $\delta\acute{\iota}\ \acute{\alpha}\chi\iota\omicron\iota$, contrary to what Chapter 2 has shown). The difficulty with this approach is that it virtually destroys the difference between collection 5 and collection 7. But the statistics of Table 5.9 show that these collections do perform somewhat distinct roles in Paul's thinking. Hence it cannot be correct to abolish the distinction.

B. Difficulties in discerning pattern

Up to this point, we have talked as if the evidence that Paul reasons in certain directions and not in others were perfectly clear. In fact, however, the situation is more complicated. To be fair, we should point out the weaknesses as well as the strengths of the preceding analysis.

First, it is sometimes difficult to decide in which of

⁴Sixth Session, Chs. 6-7 and Canon 11.

the eight collections a given Pauline expression belongs. We have already met this problem in the discussion of the idea of 'death to the law' (does it belong to collection 5 or 7?), and of the idea of the Holy Spirit's 'vivification' (does it belong to collection 2 or to collection 7?). A similar problem exists with the expressions for 'blessedness' and 'glory', where a plausible argument could be produced for placing them in collection 5 or collection 6. Rather than deciding the issue arbitrarily, Table 5.4 indicates their affinity with both collections.

This leads us to a second difficulty, namely, that identical or very similar expressions might, in principle, be used with two or more different senses or meanings. We have, of course, eliminated much of the multiple meaning by confining ourselves to the beginning of the Christian life, and ignoring uses not dealing directly with conversion. For instance, the uses of ἅγιος referring to the Holy Spirit, the law, or 'holy' apostles and prophets do not contribute to our analysis. However, there is no guarantee that all double senses are eliminated. In fact, several are judged to be present. 'Death to the law', we have argued, is distinct enough from 'death to sin' to warrant separate treatment. 'Save' means two different things, depending on whether the immediate agent is a preacher (collection 3) or God (collection 5). But presumably Paul wishes us to understand that anyone who is 'saved' by a preacher is ipso facto also 'saved' by God. Thus the language itself suggests a movement of thought from 'preacher saves' to 'God saves', even though this movement never becomes explicit in Paul. Next, 'knowledge' can be either the 'knowledge' of faith which is

essentially the equivalent of faith (as in 2 Cor 4:6), or 'knowledge' as a blessing, a gift enabling and empowering one to live the Christian life (as in 1 Cor 2:12; cf. 1 Cor 12:8, 13:2). But a rigid distinction cannot be drawn between the two, since in 2 Cor 4:6 the 'knowledge' in question has the secondary effect of enabling preachers to teach others. Finally, 'free' can mean 'free from the law', 'free from condemnation', as in Gal 4:31, or 'free from sin' as in Rom 6:18.

A third difficulty is that some Pauline expressions may really be too general to be confined neatly in one collection. I have suggested, for instance, that 'salvation' may be a general term sweeping over all the particular kinds of blessings in collections 5-7. This is practically a second way of stating difficulty two. The difficulty with an expression like 'knowledge' may not be so much that it has two senses but that its one sense is too general to fit neatly into collection 4 or collection 7 alone. The difference is not great between saying that 'knowledge' has two senses in Paul, and saying that it has one general 'sense' broad enough to cover both of the two narrower 'senses'.

Nevertheless, these three difficulties do not destroy the validity of the observations already made about Paul's patterns of reasoning. There is still sufficient positive evidence to justify the division of Pauline terminology into eight structurally related collections. The evidence can be summarized as follows.

1. Most Pauline expressions for the beginning of the Christian life do fall clearly enough into one of the eight collections rather than the others. This is especially so for those expressions

most characteristic of Pauline soteriology ('faith', 'justify', 'die', etc.).

2. The statistics of Table 5.9 and the accompanying arguments demonstrate the one-directionality or irreversibility of reasoning from one collection to another. This irreversibility shows (except for collections 2 and 3, 5 and 6) that we are dealing with a consistent pattern in Pauline reasoning. If the collections were arbitrary, no irreversibility should be found.

3. Once an unambiguous pattern is established from clearest and most frequent Pauline expressions, the few ambiguous expressions like 'knowledge' and 'save' can be integrated into the pattern, and the nature of the ambiguity can be explained (as we have briefly done above).

4. Ambiguity decreases if we deal with phrases and larger contexts rather than simply with words. For example, the single word 'free' is resolved into 'free from condemnation' and 'free from sin's power'.

5. Convincing theological reasons can usually be given as to why Pauline reasoning should conform to the pattern it does (such is the chief subject of discussion in this chapter). At the same time, this helps to show why the distinctions between collections would be, in certain ways, theologically important to Paul.

6. As we shall see in Chapters 7-10, major elements in Pauline reasoning about the beginning of the Christian life (Chapter 5) are structurally related (a) to Paul's doctrine of union with Christ (Chapter 7), (b) to Paul's treatment of the middle of the Christian life (Chapter 8) and the end of the Christian life

(Chapter 9), and (c) to Paul's typological understanding of the OT (Chapter 10). Such evidence tends to confirm the results of Chapter 5.

7. An examination of the Additional Pauline Corpus uncovers--so far as the quantity of evidence permits us to judge--a similar pattern there (Chapter 11).

In the remaining chapters we examine the relations between the patterns of Table 5.4 and some other areas of Pauline theology.

Chapter 7

Union with Christ in Christian Conversion

Abstract: In general, representative and participatory union with Christ is used by Paul to explain Christians' reception of the blessings of Christian conversion (blessings of collections 5, 6, and 7). The pattern of divine initiative, human response, and divine blessing in Christian conversion shows certain resemblances to the pattern of Christ's life. But differences also exist; for example, (a) Christ's faithfulness is not Christian faith, and (b) even at the beginning of the Christian life, believers are identified in certain respects with the whole range of Christ's life.

What is the relation of Paul's teaching concerning 'union with Christ' and the pattern of his thinking about Christian conversion? The Pauline expressions ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, ἐν αὐτῷ, διὰ Χριστοῦ, and the like, appear frequently with reference to the blessings of conversion. Every idea associated with collections 5, 6, and 7 of Table 5.7 comes to believers 'in Christ'. Often an explicit statement to this effect occurs somewhere in the Pauline Corpus. But even where explicit statements are lacking, one suspects that Paul could have said such a thing, but just never had quite the right occasion to do so.

A. General considerations

Sometimes, especially with διὰ plus genitive, Paul speaks exclusively or mainly of the result of the historical work of Christ on believers. For instance, the expressions 'in his blood' (Rom 5:9), 'through (διὰ) the death of his Son' (5:10), and 'through (διὰ) the body of Christ' (7:4) are most plausibly interpreted as having reference to the historical work of Christ. Sometimes, as in 2 Cor 5:18, διὰ Χριστοῦ may be simply a shortened expression for talking about the same thing. This language, then, by itself, leaves open the question of why something that happened to Christ some time ago should have any bearing on believers.

When, however, we consider the Pauline expressions with ἐν plus dative, something more is usually if not always suggested by the language. We encounter ideas of identification, representation, and participation,¹ such as are present in ἡγιασμένοις

¹'Participation' is the term preferred by D. E. H.

ἐν Χριστῷ Ἰησοῦ (1 Cor 1:2) and ἀδελφοίς ἐν Χριστῷ Ἰησοῦ (Phil 1:1). Sometimes the element of personal relationship and fellowship is stressed, as in Gal 2:19-20.²

In other words, Paul can speak in at least two different ways about the work of Christ. (1) He can say that through the death and resurrection of Christ believers are justified, sanctified, adopted, redeemed, at peace with God, indwelt by the Holy Spirit, free from sin and slaves to righteousness, and so on.³ (2) He can say that they have these blessings by virtue of being 'in' Christ. Christ, as the representative man (Rom 5:12-21), has the blessings first of all. Believers' blessings are determined by who he is.⁴ Obviously, ideas (1) and (2) are not incompatible. In fact, (2) is one possible way in which Paul can be more specific about the means by which (1) occurs. Because the ideas of (1) and (2) 'flow into' one another, it is sometimes difficult to decide

Whiteley, 'St. Paul's Thought on the Atonement', JTS, N.S. 8 (1957), 242. Others prefer to speak of Christ as a 'corporate or inclusive person' (cf. R. Tannehill, Dying and Rising with Christ (Berlin, 1967), 22). Any one of these terms, used uncritically, can conceal the complexities.

²The elements of personal fellowship and identification are already present in the Jewish background literature, as K. Berger has shown ('Zum traditionsgeschichtlichen Hintergrund christologischer Hoheitstitel', NTS, 17 (1970-71), 400-411).

³C. Maurer ('Der Hymnus von Epheser 1 als Schlüssel zum ganzen Briefe', Evangelische Theologie, 11 (1951-52), 159-163) and M. Barth (Ephesians (Garden City, N.Y., 1974), I 70) argue that in cases where God is the immediate agent of a decision or action 'in Christ', the instrumental sense of 'in' is primary.

⁴F. Neugebauer argues that in the ἐν Χριστῷ context, ἐν consistently has the sense 'bestimmt von' ('Das paulinische "In Christo"', NTS, 4 (1957-58), 129; idem, In Christus (Göttingen, 1961), 42, 148).

between them, for a particular occurrence of ἐν Χριστῷ. My judgement is that at least the minutest suggestion of ideas (2) should be seen even in those occurrences where the context points mostly to ideas (1).

I shall not here undertake a detailed analysis and defense of (2), since previous Pauline studies have already done this.⁵ What I shall do is explore the connections of union with Christ with whole collections of terms: the collections 5, 6, and 7 of Table 5.7. The clearer and more explicit cases of Paul's use of union with Christ can be used to elucidate the less clear. For example, the cases of death to sin and heirship are worked out explicitly in Rom 6:1-11 and Rom 8:17 respectively. These two examples can help us to understand freedom and new creation, where the explicit statements about Christ's representative role are less complete.

Note first that there is a close relation between union with Christ and the ideas expressed by collection 6. Both have to do with blessings of communion or fellowship. However, a distinction needs to be made between communion in a representative, participatory sense and communion consisting in a re-established personal relation to God. The second kind of communion is com-

⁵The literature is extensive. For bibliography, see especially TWNT, II 534 (ET 537); M. Barth, Ephesians, I 69-71, 409-410; B. M. Metzger, Index to Periodical Literature on the Apostle Paul (Leiden, 1960), 154-155; Neugebauer, In Christus, 189-196. One must be aware also of the possibility of further nuances of difference between σὺν Χριστῷ and ἐν Χριστῷ (E. Lohmeyer, 'Σὺν Χριστῷ', Festgabe für Adolf Deissman zum 60. Geburtstag (Tübingen, 1927), 218-257), and even between ἐν Χριστῷ and ἐν κυρίῳ (Neugebauer, In Christus, 32-33).

munion with the Father ('temple of God', 1 Cor 3:17), with the Son (Rom 8:10), and with the Holy Spirit (1 Cor 6:19, 3:16). On the other hand, communion in a representative sense has to do with the man Christ Jesus, whose role as man can be compared in certain respects to Adam (Rom 5:12-21, 1 Cor 15:20-23, 45-49).⁶ It is plain that at various places Paul can distinguish these two kinds of communion. However, we need to beware, here as elsewhere, of trying to force Paul onto a Procrustean bed. It is possible that sometimes both types of communion are in mind. Because Paul sometimes speaks exclusively of one kind does not mean that he must always speak exclusively. Rom 8:9-11 is a case where he makes a rapid transition from communion with God (vs. 9) to the representative role of Christ (vs. 11). Is the indwelling of Christ in vs. 10 to be interpreted as communion with God or as communion with the representative man? Probably both.

B. The relation of union with Christ to various collections of Pauline expressions

Let us now concentrate on communion in the representative sense. We will examine the relation of such communion to various collections of Pauline expressions. We begin with the expressions concerning death and life from collection 7. Romans 6 is the fullest exposition of dying and rising with Christ.⁷ Vs. 4

⁶The statements which we have examined [concerning interchange in Christ] underline the true humanity of Christ. In spite of some slight hesitation in 2 Cor. v.21 and Rom. vii.3 (due probably to the conviction that Christ did not succumb to sin) he is fully identified with what man is' (M. D. Hooker, 'Interchange in Christ', JTS, N.S. 22 (1971), 352).

⁷Cf. Tannehill, Dying and Rising, 7-43.

makes Christ's representative role especially clear. Christ himself was buried. But his burial was not a bare individual act. Through baptism we are identified with Christ (vs. 3), and hence we may say that we too have been buried--with him (vs. 4). His burial, in other words, had a representative function. Or, to use an alternate expression, his death 'included' ours. The remainder of Romans 6 simply draws out the representative idea into the areas of crucifixion, death, resurrection, and life, and shows how this implies a break with the past life under the dominion of sin. 2 Cor 5:14-15 is a similar passage stressing the representative character of Christ's death.

Let us turn now to expressions in collection 5. Here the identificational and representative ideas are less explicit, but present nonetheless. The blessing of being an heir is a convenient starting point, for here the representative role of Christ is clear. Rom 8:17 says that believers are heirs of God and co-heirs with Christ. Despite the apparent parallelism, the two genitives of vs. 17 must be of two different kinds. Heirship in vs. 17a is derived from being children. Paul is appealing to an ordinary human analogy: earthly fathers give or bequeath their possessions to their children. Since there can be no question of the 'death' of God as the occasion for the bequeathal, Paul elsewhere sets the time of inheritance as the time of maturity of the child (Gal 4:1-3). Thus God is the bestower of the inheritance (cf. Rom 4:13, Gal 3:15-17), while in Rom 8:17 Christ is an inheritor along with believers. Thus Christ is clearly ranged here on the side of man rather than on the side

of God. Moreover, he is the possessor of the inheritance already, since he has already been glorified (vs. 17c). The believer follows the pattern established by Christ of suffering, glorification, and entering into the inheritance. He does so with Christ, suggesting identification.

Since the representative and identificational pattern is visible here (as well as in Rom 5:12-21 and 6:1-23), we may extend it also to ideas where only a hint rather than an explicit working-out is done. We have already done this with sanctification, especially as it is discussed in 1 Cor 1:2, Phil 1:1, and Rom 1:4. Another promising expression is that of 'buying' in Gal 4:5. It is already integrated into a representative passage. In vs. 4, we find that the son was 'born of a woman, born under the law', thus identifying with us. In vs. 5, we find that representatively his original status of 'son' is now given to us: 'we receive adoption'.

Sandwiched between these two statements is the statement that God 'bought out' (ἐξαγοράσῃ) those under the law. Does this 'redemption' present us with an element of parallelism between the experience of Christ and the experience of believers? Christ was 'under the law'; believers too were (formerly) 'under the law' (3:23-25). Believers escaped this position by being 'redeemed' by God. How did Christ escape it? Was he too 'redeemed'? Perhaps. Paul does not say so in so many words. It may be that he would have preferred not to say so. For the words ἀγοράσω and ἐξαγοράσω are used by him specifically of the redemption of sinful men. The price paid is Christ's death (Gal 3:13).

Hence Paul might have hesitated to use the root ἀγοράσ- to describe the resurrection of Christ.

Nevertheless, it is difficult to escape the impression that Paul did see some parallelism between Christ's 'redemption' from the law and the redemption of believers. Only Christ's 'redemption' must be seen in terms of the broad OT category of God's saving activity and deliverance (e.g., Ps 30:4(3), 49:16(15), 86:13), rather than so specifically in terms of ἀγοράσω.

In sum, Christ was 'redeemed' from the condemnation of the law by his resurrection. This he did as a representative man. Therefore, those who are 'in Christ' have also 'gone through' (representatively speaking) this experience. Hence God has also 'redeemed' them.

Consider now justification. Can we speak of the resurrection of Christ as his 'justification'? Only with certain qualifications. 'Justification' in its systematic-theological sense is almost always understood to involve the forgiveness of sins through faith. Since Christ did not sin, he did not receive 'justification' in this sense. Moreover, he did not exercise 'faith' in the narrow Pauline sense of 'faith in the gospel message' (see below). Hence, if we wish to use 'justification' with this specialized meaning, we cannot say that, according to Paul, Christ was 'justified'. On the other hand, in a broader or looser sense it may still be possible to speak of Christ's 'justification' in the sense of vindication and release from the sentence of death. If so, the 'justification' of believers can be understood as a participation in, or sharing in the consequences of, Christ's 'justification'.

Though we can find hints of this kind of thing in Paul, his language never becomes as explicit as we might wish. The hints multiply if we permit ourselves to go outside the Restricted Corpus. The resurrection represents the vindication of Christ, according to Rom 1:4 interpreted in the light of Acts 17:31. The verb δικαιόω is actually used of Christ in 1 Tim 3:16. Moreover, the resurrection of Christ is closely connected to believers' justification in Rom 4:25.

Most significant of all, from our point of view, the language of 'in Christ' is used in two cases referring to believers' justification, in Gal 2:17 and 2 Cor 5:21. We might, of course, argue that δικαιωθῆναι ἐν Χριστῷ in Gal 2:17 is the virtual equivalent of the earlier δικαιούται . . . διὰ πίστεως Ἰησοῦ Χριστοῦ and δικαιωθῶμεν ἐκ πίστεως Χριστοῦ of vs. 16. Thus it would mean no more than 'justified by means of Christ'. But this argument ignores two factors: (a) ἐν Χριστῷ in Paul suggests, at least in the background, a representative element, even when the context gives primary emphasis to the idea of 'means'. If Paul had only wanted to suggest the idea of means, there is no reason why he should not have written διὰ Χριστοῦ. His return to his favorite expression in a context that would not necessarily suggest it shows that there is some connection in his mind between justification and representation. (b) In Gal 2:19b the representative idea is definitely present in Χριστῷ συνεσταύρωμαι. And vs. 19b is related in the argument to vs. 17 as well as to vs. 20. For vs. 19b is a more precise specification of the means by which Paul died to law that he might live to God. Death to law in vs.

19a is in turn related to vs. 18. The law as a system for condemnation and justification cannot be built again, because Paul has died to it. That is, death to the law is closely related to justification. And 'in Christ' Paul has died to law. Thus from vss. 18-19 alone we see that Paul is only a step away from saying that 'in Christ' we are justified.

With this in mind, the difficult language of 2 Cor 5:21 can be somewhat unraveled. The most natural interpretation is that the $\epsilon\nu\ \alpha\upsilon\tau\omega$ again has a specifically representational meaning. Christ himself is, or has, the 'righteousness of God', as 1 Cor 1:30 and Phil 3:9 together come close to saying. In his earthly life, and even more in his resurrection, he is the paradigm case of the righteous one (Acts 3:14, 7:52, 22:14). Because of his representative or inclusive role, because of believers' union with Christ, they have his righteousness (1 Cor 1:30, 2 Cor 5:21, Rom 5:18-19).

We conclude, then, that Paul has laid a theological basis for connecting Christ's vindication with believers' justification. If he hesitates to use $\delta\iota\kappa\alpha\iota\omega\varsigma$ of Christ directly, it is perhaps because he has so thoroughly associated the term with believers' justification including forgiveness of sins.

Another metaphor in Paul helps to show the relation of believers' righteousness to Christ's righteousness. Believers have 'put on Christ' (Gal 3:27).⁸ In so doing, I would argue, they have been 'clothed with the garments of salvation' and 'covered with the robe of righteousness' (Isa 61:10), since

⁸On the metaphor of clothing, see G. W. H. Lampe, Reconciliation in Christ (London, 1956), 76-77.

Christ himself is the embodiment of salvation and righteousness. It is true that the imagery of 'putting on' righteousness, salvation, etc., occurs in Paul only in speaking of the middle period of the Christian life (1 Thes 5:8; cf. Eph 6:14-17). In addition, the comparisons in 1 Thessalonians and Ephesians are based on Isa 59:17 rather than on Isa 61:10. Nevertheless, 1 Thes 5:8 and Eph 6:14-17 together with Rom 13:12-14 show the compatibility of this interpretation of Isa 61:10 with Paul's thinking.

Let us then look more closely at the metaphor of 'putting on'. First, note that in Rom 13:12-14 the clothing of the believer is specified in general rather than specific terms: 'the armour of light' (vs. 12) and 'the Lord Jesus Christ' (vs. 14). Thus Paul is willing to use this principle of 'putting on' in much more general fashion than simply with respect to the 'breastplate' and 'helmet' of 1 Thes 5:8 and Eph 6:14,17 (see Eph 4:24, Col 3:10,12). There is no apparent reason why he should not have used Isa 61:10 in similar fashion if the appropriate occasion had presented itself. Second, Isa 61:10 at first glance would seem even better adapted to Paul's purpose than Isa 59:17, since in 59:17 it is God who is clothed, whereas in 61:10 it is restored Israel or the representative Israelite who is clothed. Paul's reason for choosing the imagery of 59:17 is that he wants a picture of war rather than of peace.

Let us therefore grant that an exhortation to 'put on righteousness' in the middle period is quite consistent with Paul's theology. Indeed, if Col 3:12 is truly Pauline, that is the type of language that we find. Comparing now with Rom 13:14,

we see that 'putting on Jesus Christ' is an alternate way of describing 'putting on righteousness' and 'putting on salvation'.

All this is true of the middle period. But, as we saw in the investigation of the ἅγιος and δίκαιος groups, the agency of believers in the middle period is grounded in the agency of God in the beginning period. God justifies, and then believers are encouraged to pursue righteousness (Rom 6:16,18). If, then, the structure is similar at the beginning and in the middle, we expect a decisive 'putting on of Christ' at the beginning of the Christian life, which will include a 'putting on' of righteousness and salvation. This is exactly what we do find in Gal 3:27--and in close connection with the argument concerning justification.

The negative side of justification is forgiveness of sins. This also is linked to union with Christ in 2 Cor 5:21. Some adjustment of the representative language is necessary, because Christ was not 'forgiven' for his personal sins. Though he comes 'in the likeness of sinful flesh' (Rom 8:3), he is personally sinless (μὴ ἔχοντα ἁμαρτίαν). His representative role does go to the extent of being identified with human sin (2 Cor 5:21, ἁμαρτίαν ἐποίησεν). The resurrection is, then, his reception of a metaphorical kind of 'forgiveness of sins'; or, perhaps better: it is in recognition of the destruction or 'condemnation' of sin (Rom 8:3) in his death (Rom 6:10).⁹ This helps to explain the peculiar use of δικαιώω in Rom 6:7.

Having dealt at length with a few of the expressions for blessing in collection 5 (and 'putting on Christ' which probably belongs to collection 6), we can pass comparatively quickly through

⁹On Rom 8:3-4 and 2 Cor 5:21, cf. the comments of Whiteley, 'Atonement'; and Lampe, Reconciliation, 37, 63.

the rest of the expressions; not much is added to the pattern that we have already uncovered.

First, salvation. 'Putting on Christ' in the sense of Gal 3:27 involves not only being 'covered with the robe of righteousness' (justification), but being 'clothed with the garments of salvation' (Isa 61:10). Christ himself was 'saved' by the resurrection from the curse and from death. Believers have been saved in union with him, being identified with the new status of salvation that he has.

Reconciliation. It would be difficult to say that Christ was 'reconciled' to God by his death and resurrection, since he was never personally at enmity with God. One could, of course, push the logic of representation, and say that God was at enmity with the sin with which Christ was identified. Thus one would get the language of Gal 3:13, about Christ as 'cursed'.¹⁰ What is, at any rate, clear is that the resurrected Christ is 'at peace' with God, and more than that, able to intercede for us (Rom 8:34).

In the kingdom of God. Christ as head of the kingdom is in certain respects in it. According to the synoptic Gospels, he is its embodiment. To be 'in Christ' is therefore to be part of the kingdom; it is to possess all things (1 Cor 3:21-23).

At peace. We have already considered this in connection

¹⁰ In other words, the experience of Gal. iii. 13 is not a simple exchange. It is not [simply?] that Christ is cursed and we are blessed. Rather he enters into our experience, and we then enter into his, by sharing his resurrection.

'This is not, of course, an isolated concept in Paul's thought. Indeed, we find another expression of it, in similar terms, in Gal. iv' (Hooker, 'Interchange', 352). 'In some unfathomable way Christ is identified with what is opposed to God, in order that man should be reconciled to him' (ibid., 353).

with reconciliation.

Access. Christ himself has special 'access' to God, according to the picture of Rom 8:34. Presumably Christians' access could be interpreted (though it never is explicitly) as access 'in him'.

Blessedness and glory. Christ as representative man has received blessedness and glory at the resurrection, according to the underlying assumption of Rom 8:17.

Wash, baptize. Paul never speaks of Christ's own baptism as the archetype for Christian baptism, though the foundation for such a connection is present in material in the Gospels like Luke 12:50 and Mark 10:38. Paul does connect Christian baptism to the death and resurrection of Christ, and the Gospel passages show that his death and resurrection could be described as his personal baptism.

The Holy Spirit's indwelling. In Rom 8:11 Paul says that the Spirit who raised Christ dwells in Christians, and through the Spirit's indwelling them they will be made alive. The thought is just below the surface that God's raising believers through the Spirit dwelling in them is paralleled in representative fashion by God's raising Christ through the Spirit dwelling in him. However, Paul never uses these precise words. When he speaks of the Spirit in relation to Christ, he speaks of the Spirit as the Spirit of Christ (Rom 8:9, Phil 1:19) or the Spirit who brings to us the blessings of Christ. He does not speak of the Spirit as indwelling Christ, presumably because, after the resurrection, the Spirit's relation to Christ is such that even 'indwelling'

would really be too weak an idea (cf. Rom 1:4, 1 Cor 15:45). Thus the parallelism between Christ and the believer tends to break down under the weight of the uniqueness and supremacy of Christ.

The temple of God. The argument of 1 Cor 3:16-17 shows that if Christ is 'indwelt' by the Holy Spirit, he is himself the temple of God, in the Johannine fashion. Believers are then a temple 'in him'. However, this specific way of expressing things does seem Johannine, not Pauline. For Paul, Christ is the foundation of the temple (1 Cor 3:11), not a 'representative' temple. In a broad sense, however, it might be said that Paul's metaphor of the foundation itself exhibits something of the representative function of Christ.

New creation. Paul says explicitly that believers are a 'new creation' in Christ (2 Cor 5:17), but not that Christ himself is a new creation. Nevertheless, such a thought cannot have been very far from his mind, since (a) Christ is compared to Adam, and (b) the resurrection is such a revolutionary new start that 'new creation' is not too strong a comparison to make.

Knowledge. Wisdom is 'in Christ' according to 1 Cor 1:30. Believers are wise through their union with Christ, because Christ himself is the perfectly wise one (cf. Col 2:3).

C. Global relations

We may now ask whether Paul's use of union with Christ can help to explain the over-all pattern in Table 5.4. The answer is that it can, but only in certain limited ways. It helps to explain why the blessings in collections 5, 6, and 7 are so closely related; for all of them are related to being in

union with Christ. It also helps to explain some of the rich diversity of different expressions for blessing. For the OT vocabulary of promise has a richness and diversity. The OT looks for a day when the people of God will be truly holy (Dan 7:13, Joel 3:17, Isa 4:3, 30:19, 62:12, Eze 37:28), when they will experience the presence of the Lord's righteousness (Isa 9:6(7), 11:5, 45:8, 46:13, 51:5, 61:3, 62:1) and glory (Isa 60:1-2, 61:3, Ezek 43:4, 44:4), when they will be blessed (Ps 2:12, 32(31):1-2), when God will consider them to be sons and daughters (Isa 43:6, Hos 2:1(1:10)). Paul considers that all the OT promises are 'Yes' in Christ (2 Cor 1:20). Steeped in the OT as he was, the OT language for blessing would naturally come to mind to describe the blessings to Christians in Christ.

But in addition to all this, Paul can also use language not derived from the OT when it strikes him as appropriate for his purposes. The language of reconciliation is a case in point. The theologically interesting occurrences in the LXX are all late: 2 Mac 1:5, 7:33, 8:29, 5:20. Even these are not really parallel to Paul, because in 2 Maccabees God is the subject of the passive verb and in Paul God is the subject of the active verb 'reconcile' (καταλλάσσω).

So far, we have looked at the relation of union with Christ to expressions in collection 5-7. The expressions in collections 1, 2, 3, and 4 are less frequently related to expressions for union with Christ. Examples like Rom 16:13, Eph 1:4, and 2 Tim 1:9 concerning election, and 1 Cor 7:22 concerning calling, must be regarded as somewhat nontypical. Indeed, it

might be questioned whether 'in Christ' is still being used in quite the same sense.

The reason for associating 'union with Christ' primarily with the idea of the blessings of conversion is probably twofold. (1) Though in certain respects, with regard to the Father's plan, future believers are said to be 'in Christ' even before conversion (Eph 1:4), yet they were still subject to wrath (Eph 2:1-3, Rom 1:18-3:20). (2) To be in union with Christ in a vital way includes having a personal relationship to him, which can be established only by faith. The personal relationship is itself one of the blessings of conversion (in collection 6).

Nevertheless, we shall argue that the basic threefold pattern at conversion--God's initiative, man's response, God's blessings--is indirectly related to the historical pattern of Christ's work. How is such a relation established? We have seen that Christ's work is a representative work, and that believers are regarded as participating in it in certain respects. We may therefore expect that the historical sequence of Christ's work is to a certain extent reflected in elements of believers' experience. Rom 8:17 is a confirmation of this. The middle period of Christian life is compared to the period of Christ's sufferings (*συνπράσσομεν*) and the end of the Christian life is compared to the period of Christ's postresurrection glory (*συνδοξασθῶμεν*). Paul could have extended this analogy by comparing the call of Christ to his service (cf. Heb 5:4) to the call of Christians to theirs.

If this comparison were the whole story, we should expect

it to be carried out in detail--but Paul does not do so. Moreover, we should expect that the Christian's 'death and resurrection' with Christ would be something completely future. In fact, however, the life of the resurrection is spoken of as something already given at the beginning of the Christian life (Rom 6:4, 8:2; cf. Eph 2:6),¹¹ as something at work in the middle period (2 Cor 1:9, 4:10-12,16), and as something to be expected at the end of the Christian life (1 Cor 15:22, etc.). The resurrection blessing of 'justification' or vindication is the possession of Christians from their conversion onwards. Each of the three stages of Christian life is thus judged to include an identification with the entire temporal span of Christ's representative work.

The result is that the temporal sequence of suffering-glory in Christ's life can be transformed into a kind of logical sequence within one of the three periods of Christian life. Thus Paul goes from death and resurrection in Christ's experience in Rom 6:10 to death and resurrection in Christian experience in 6:11. 2 Cor 4:10 offers us a similar comparison concerning the middle period of the Christian life. Paul is here talking

¹¹J. M. Robinson and H. Koester, Trajectories through Early Christianity (Philadelphia, 1971), 34-36, and E. Käsemann, 'Zum Thema der urchristlichen Apokalyptik', ZTK, 59 (1962), 279-280 (ET 127-129), argue that Colossians and Ephesians represent a certain advance on the Restricted Corpus, in that they describe the resurrection as (in a certain sense) already past. In comparison to this, the future tense *συσήσομεν* of Rom 6:8 represents an 'eschatological reservation'. But it must also be said that *συνή* and *συνρας* in Rom 6:4,11 imply a participation of a certain kind in Christ's resurrection. The same two elements of participation and expectation can be found in Ephesians and Colossians--though expressed in different language. Hence one wonders how much the differences between the Restricted Corpus and Ephesians and Colossians are verbal and how much they are substantial.

primarily of the experience of preachers, but in a secondary sense the words could doubtless be applied to every Christian. Finally, 1 Thes 4:14 presents us with the same sequence of death and resurrection, applied now to the end of the Christian life.

How does this illumine Paul's thinking about the beginning of the Christian life in particular? The death and resurrection of which Romans 6 speaks are both ideas related to collection 7. One is the negative and the other the positive form of expression. One may ask, however, whether the larger pattern of movement from the Father's initiative (collections 1 and 2) to human response (collection 4) to blessing (collections 5, 6, and 7) is based on the pattern of Christ's life. For, in Christ's own life there is the Father's initiative in sending and commissioning him (Rom 1:2), the obedient response of Christ during his life (Rom 15:3,7-8), and consequent blessings in the resurrection.

There is undoubted similarity of pattern here. But there is also sufficient dissimilarity to explain why Paul would not appeal to the pattern more directly, even if it had been somewhere at the back of his mind. First and foremost, the response of Christ in obedience is not 'faith' in the Pauline sense. His response exhibits faith or trust in God in the larger OT sense, but for Paul Christian faith is specifically defined as faith in Jesus Christ.¹² Thus the comparison with Christ's own 'faith'

¹²But a number of scholars have argued that Paul does speak of Christ's faith. ΠΙΣΤΙΣ Ἰησοῦ Χριστοῦ is translated as a subjective genitive, 'faithfulness of Jesus Christ', by D. W. B. Robinson, "Faith of Jesus Christ"--a New Testament Debate', *RTR*, 29 (1970), 71-81. See also J. Haussleiter, Der Glaube Jesu Christi und der christliche Glaube (Leipzig, 1891); J. P.

breaks down. Moreover, Christ's response to the Father, both

Lange and F. R. Fay, The Epistle to the Romans (New York, 1869), 129; G. Hebert, '"Faithfulness" and "Faith"', Theology, 58 (1955), 373-379 (also in RTR, 14 (June, 1955)); T. F. Torrance, 'One Aspect of the Biblical Conception of Faith', ExpT, 68 (1956-57), 111-114; G. Howard, 'On the "Faith of Christ"', HTR, 60 (1967), 459-465; A. Hanson, Studies in Paul's Technique and Theology (London, 1974), 39-51; P. Vallotton, Le Christ et la Foi (Geneva, 1960), 46-47, 69-72.

In favour of the objective genitive are Arndt-Gingrich, 668b-669a; C. F. D. Moule, 'The Biblical Conception of "Faith"', ExpT, 68 (1956-57), 157; J. Murray, The Epistle to the Romans, I (Grand Rapids, 1959), 363-374; TWNT, VI 204 (ET 204). I prefer the objective genitive, for the reasons adduced by the above writers:

(a) In many cases in Paul πίστις does denote man's faith and cannot include the meaning 'God's faithfulness' (Rom 1:8, 14:1,22, 23, 1 Cor 2:5, etc.).

(b) In Romans 4 and Galatians 3 πίστις and πιστεύω denote Abraham's faith and the faith of believers. Their faith is directed toward the faithfulness of God and his promises, but God's faithfulness is not itself part of the meaning of πίστις. This is clear both from the contrast of faith with works (both concern human actors) and from the oscillation between the verb πιστεύω (always with human subjects) and the noun πίστις.

(c) Hence ἐκ πίστεως in Rom 4:16, Gal 3:7,8,9,11,12 must refer to human faith. This creates a presumption in favour of objective interpretation of the neighbouring passages Rom 3:26 and Gal 2:16, which have similar grammatical structure.

(d) The objective genitive with πίστις is attested in the NT (Mark 11:22, Acts 3:16, 19:20 D, Phil 1:27, 2 Thes 2:13, James 2:1, Rev 14:12) and elsewhere (Josephus, Ant. 17:179, 1 Clem 3:4(?), 27:3; Ign Eph 16:2, 20:1(?), Barn 4:8, 6:17, Herm Man 11:4,9, Herm Sim 6:3:6, Pol Phil 4:3)--though some of the NT passages have been disputed by the proponents of the subjective view.

(e) Interpretation in terms of the objective genitive gives a sense compatible with the context in every disputed case in the NT. By contrast, the subjective interpretation sometimes results in strain (cf. Murray on Rom 3:21-26, Gal 2:16).

(f) The subjective view tends to confuse the linguistic facts concerning the word πίστις with the undisputed theological truth that God's faithfulness and Christ's faithfulness form both the object and the presupposition of believers' personal exercise of faith.

At any rate, both sides agree that there is a theological similarity between Christ's faithfulness and the believers' faith answering to this faithfulness. For the purposes of this dissertation, this theological similarity is sufficient to illustrate another aspect of the representative character of Christ's work.

as Lord and as representative man, has a unique function in the plan of redemption. Direct comparison might have invited a new legalism in the style of imitatio Christi (Rom 10:6-7; but cf. Col 1:24).

Exactly how far did Paul's reflection on the historical pattern of Christ's work influence the structure of his thinking on conversion? We do not know. It is clear, because of the role of union with Christ in his theology, that the influence could not have been entirely absent. But his epistles leave us with nothing more than hints, rather than a worked-out system.

One thing is certain. The structure of Paul's thinking about conversion has an influence on the structure of his thinking about the middle and the end of the Christian life. He is constantly appealing to what happened at conversion, as a basis for exhortations concerning the middle of the Christian life, and as a basis for hope concerning the end. This kind of reasoning assumes that there is a consistency and continuity between the three major periods of the Christian life. It assumes, in other words, that man is confronted with the same basic problems, both within and without, and that God's methods for dealing with the problems are basically the same. But more particularly, in Paul's case, it assumes that Christian life is at every time and circumstance characterized and delimited by fellowship and union with Jesus Christ. Hence we expect that some of the same themes we have uncovered in Paul's thinking about conversion will reveal themselves also in his language about the middle and the end of the Christian life. The next two chapters are devoted to exploring the structure of his thinking concerning the middle and the end.

Chapter 8

Pauline Terms Concerning the Middle of the Christian Life

Abstract: A pattern of divine initiative, human response, and divine blessing can be found in Paul's discussion of the middle period of the Christian life. The pattern occurs in a smaller 'concentric circle' concerning the middle period itself, and in a larger 'concentric circle' relating the middle period to the beginning and the end of the Christian life.

The middle period of the Christian life is the temporal span between conversion on the one hand and death or the Parousia on the other. The Pauline terminology used in the description and prescription for this period is richer in some ways than his terminology for the beginning period. Many different expressions are devoted, in particular, to the description of behaviour that is required and expected of Christians during this period. Paul has a whole series of expressions like love, righteousness (Rom 6:16), sanctification (Rom 6:19,22), slavery, obedience, presenting one's body, putting on Christ (Rom 13:14), putting to death the deeds of the body (Rom 8:13)--all to describe Christian standards and behaviour in general terms. Even more expressions are introduced when he descends to particulars as in Rom 12:3-21.

One possible method of analyzing this set of expressions is the one developed in Chapter 5. According to this method one records examples of Paul's movement of thought when he reasons about the middle period. For example, in Rom 15:30 Paul reasons from believers' love to their fighting in prayer for Paul, and from fighting in prayer to his being saved from unbelievers. In practice, however, the attempt to use this method quickly runs into two major difficulties. (1) The number of lexically different expressions is too great, and the number of repetitions of any one expression too small (except for a few common terms like 'love') to reveal a pattern. (2) In contexts of Paul's discussion of the middle period, the number of references to the beginning or end period is large. This is in contrast to his discussion of the beginning period. Even in the case of the beginning, of

course, references to the middle and end periods are not lacking (recall collection 8 of Table 5.4). However, Paul frequently enough engages in an extended discussion of the significance of the beginning of the Christian life, to enable us to isolate it with relative ease. For the middle period, on the other hand, the attempt to eliminate all the references to the beginning and the end periods would result in too much distortion.

Hence another method must be sought for the unraveling of the pattern of Paul's thinking about the middle period. Perhaps several complementary methods are needed. We shall not, at this point, undertake a comprehensive analysis, even though the importance of the subject of Pauline ethics warrants it. For the purposes of comparison with the beginning of the Christian life, it is sufficient for us to have some kind of general outline of the ways in which Paul reasons concerning the middle period. We do not, in our analysis, distinguish strongly between statements about Christian behaviour which are formulated indicatively (e.g., Rom 8:12,14), and those which are formulated imperatively (e.g., Rom 12:19-21). The two kinds of formulation are used to say very much the same thing. Table 8.1 summarizes most of the major ways that Paul grounds his statements and exhortations about the middle period.

We earlier discovered a Pauline pattern of reasoning concerning the beginning of Christian life: from God's initiative in call and in power, to human response in faith, and from there to God's blessing. Let us now ask, 'Does a similar pattern appear in the middle period?' The answer is 'yes'. In fact, the answer

Table 8.1

A Summary of Forms of Pauline Reasoning about the Middle of the Christian Life, in Relation to the Beginning and the End

A. Appeals based on the beginning of the Christian life

Behave consistently with:

1. Election 1 Cor 1:27-29
2. The call of God Gal 5:13, 1 Cor 7:17-24
3. The message of the gospel Phil 1:27
4. Faith Rom 14:23, 2 Cor 4:13, Gal 2:20, Phil 2:17, 3:10-11
5. Blessings of new standing Rom 16:2 ('saints'), 1 Cor 4:7, Gal 4:31-5:1 ('free')
6. Belonging to Christ Rom 14:8-9, 1 Cor 3:23, 6:20, 7:23
the indwelling of the Holy Spirit: Gal 3:2, 5:16-26
united with others: 1 Cor 1:13-15, 12:12-30
7. Blessings of change of character Rom 6:1-23, 15:14, 2 Cor 6:14-15
8. The debt you owe to God (Rom 12:1), to the love of Christ (2 Cor 5:14), to others (Rom 15:27)

B. Appeals based on pattern common to the beginning and the middle of the Christian life

1. Faith Rom 14:23, 2 Cor 4:13, Gal 2:20, Phil 2:17
2. The Holy Spirit gives life 2 Cor 3:6, Rom 8
3. The kingdom of God Rom 14:17, 1 Cor 4:20
4. The temple 1 Cor 6:19, 2 Cor 6:16-7:1
5. Grace, peace, etc. Rom 1:7, 15:13, 1 Thes 5:7-8

Table 8.1 (cont.)

C. Appeals to follow Christ

1. Imitation of Christ Rom 15:3,7, 1 Cor 11:1
2. Fellowship with Christ 2 Cor 1:4,5,9, 4:10, 13:4

D. Appeals based on the middle period of the Christian life

1. The past:

- a. The example of others 2 Cor 8, 1 Cor 11:1, Phil 4:9
- b. God's work in others 1 Thes 2:13
- c. Debt to others Rom 16:4
- d. Gift and call 1 Cor 7:7,17, 12:4-30

2. The present

- a. Commands of God Rom 13:8-10, 1 Cor 7:10,19, 9:9,14, 14:37,
2 Cor 13:1, 1 Thes 4:3,9, 5:18
- b. Present dynamic work of God Rom 15:5, 16:25, 1 Cor 10:13,
15:10, 2 Cor 7:6, Phil 2:13
the Holy Spirit: Rom 8:26, 1 Cor 12:3, 2 Cor 3:18
Christ: Gal 2:20, 2 Cor 12:9, 13:3

3. The immediate future

- a. blessings 2 Cor 9:6-14, Rom 6:16-19
- b. edification 1 Cor 14
- c. the praise of God 1 Cor 10:31, 2 Cor 9:12

E. Appeals based on the end period of the Christian life

1. The judgement 1 Cor 3:13, 4:4, 11:32
reward, reaping: Gal 6:7-10

Table 8.1 (cont.)

2. The pattern of the age to come to be followed now 1 Cor 6:2,
13:8, 2 Cor 4:18
3. The glory of God 1 Cor 10:31, Rom 15:7,9

is a double 'yes', in the sense that a similar pattern reveals itself in at least two 'concentric circles'. The larger circle is the circle of reasoning from the beginning to the middle to the end of the Christian life (A to D to E in Table 8.1). The smaller circle is the circle of reasoning within the middle period itself (D in Table 8.1).

Let us take the 'smaller circle' first. God's initiative takes the form of commands concerning the ordering of Christian social and individual behaviour, and of a dynamic work of granting Christians graces and enabling Christians to 'work out their salvation'. It must be remembered that, for Paul, the commands represent not a return to legalism (Gal 3:3 repudiates this most strongly), but wise direction for the pattern of Christian living, direction which Christians ignore to their own sorrow.

The gift and call of God must be taken into account in understanding the diversity among Christians: 1 Cor 7:7,17, 12:4-30. It is true that the passages in 1 Corinthians refer in context primarily to the beginning of the Christian life. But a change of social status (7:21,28,38-39) or of measure of a gift (14:1, 12-13) may occur subsequent to conversion. Undoubtedly Paul wants us to understand that such changes are to be taken into account in discernment of the nature of Christians' present obligation.

So much for God's initiative. The human response, of course, is to be the 'obedience of faith'. In this category occurs the greatest total diversity of expressions, as we would expect.

The third area is the area of God's blessings, consequent

on obedience. Paul talks often about 'immediate' blessings, that is, blessings coming at least to some extent before death and the Parousia. Sometimes, as in 2 Cor 9:6-14, he speaks in general terms. Sometimes he uses the language of blessing similar or identical to that used in the beginning period. For example, believers' obedience is to lead to 'righteousness' (εἰς δικαιοσύνην; Rom 6:16), to 'sanctification' (εἰς ἁγιασμόν; Rom 6:19), to 'glory' (εἰς δόξαν; 2 Cor 3:18), to being 'sons' (υἱοὺς; 2 Cor 6:18--but the exact relation of the promise to the exhortation is not clear). On the one hand, when blessings are connected with the beginning of the Christian life, they are represented as coming through the sole and immediate agency of God; on the other hand, the same blessings, or at any rate the same terminology of blessings, when connected with the middle period, are represented as the product of human agency. We might think that this was a compromise of grace. But in the context of Paul's statements it is clear not only (a) that the 'achievements' of Christians are made possible only on the basis of the blessings of conversion, but also (b) that God himself, through Christ, is powerfully at work to render Christian service fruitful (1 Cor 15:58).¹ Fellowship with Christ and union with Christ are key factors in Christian growth.

In short, within the middle period itself, Paul exhibits a pattern of reasoning similar to the pattern concerning the beginning period. The similarity of pattern may be caused partly by conscious and unconscious assimilation and comparison of

¹Cf. G. W. H. Lampe, Reconciliation in Christ (London, 1956), 66.

Christian salvation to OT types.² However, similarity may also be encouraged by Paul's awareness of a more direct link between the beginning and middle periods. Not only are the same God and the same sinful men involved, but the same 'union with Christ'. This leads to the use of the terminology of dying and rising, of righteousness, holiness, sonship, and the like, in describing both the beginning and the middle.

We have yet to consider the second, or larger, 'concentric circle' of Pauline reasoning in which a common pattern appears. This larger circle is the circle of reasoning about the middle period in relation to the total temporal span of God's salvation, from the beginning period to the end period (death and the Parousia). The pattern that we are concerned with is the pattern of divine initiative, human response, and divine blessings. From the standpoint of the middle period, the beginning period as a whole is the place of divine initiative. Almost every expression describing the beginning period is therefore called into play by Paul as a basis for and motivation of Christian behaviour in the middle period (see Table 8.1, part A). For example, the call of God took place at the beginning of the Christian life. But it is not a call that, having accomplished its purpose, perished without leaving a trace. It is a call to freedom, to a certain pattern of behaviour consistent with the freedom of the Christian man (Gal 5:13). Similarly, the faith which in conversion takes the 'passive' form of renunciation of self-trust and abandonment

²See Chapter 10 for further discussion.

to Christ, takes in the middle period the 'active' form of 'working through love' (Gal 5:6).

The third element in the pattern is divine blessing consequent to human response. The time of the Parousia is pre-eminently the time when Christians receive blessings in full, blessings of which they have only a foretaste during this life (see Table 8.1, part E). Thus the sequence from beginning to middle to end of the Christian life can be seen as one instance of the pattern of divine initiative, human response, and blessing. We have already seen that in this instance the pattern is explicitly compared to the pattern of Christ's life, and the comparison justified by means of the doctrine of union with Christ (Rom 8:17).

If the logic concerning 'union with Christ' holds true, then we should find a similar pattern of reasoning when we look at the end period of the Christian life.

Chapter 9

The End of the Christian Life

Abstract: Neither intermediate state nor an eschatological 'time-table' after the manner of premillennialism plays a prominent role in Pauline teaching about the end of the Christian life. The pattern of divine initiative, human response, and divine blessing does occur with reference to the end.

Examination of Pauline terminology for the end of the Christian life is beset by some of the same difficulties encountered in dealing with the middle period. The number of times that Paul connects one expression to another is too small to enable us to detect an over-all statistical pattern. Moreover, there is danger of distortion if the connections of Paul's reasoning with the beginning and the middle periods are neglected in order to concentrate exclusively on what he says concerning the end.

While the difficulties can never be ignored, they do not make it absolutely impossible to ask whether there is some temporal or logical structure to Paul's thinking about the end of the Christian life.

Let us pursue first the matter of temporal order 'in the large'. Does Paul have some kind of 'eschatological time-table'? For convenience, we have somewhat arbitrarily defined the 'middle period' of the Christian life as extending from the time of conversion and incorporation into the body of Christ, to the time of physical death or the Parousia, whichever comes first. For those who die before the Parousia, this brings up the problem of the 'intermediate state'.

We cannot, of course, pursue in detail the ramifications of this knotty problem. We content ourselves with the following summary observations. (1) The great focal point of Pauline expectation is the Parousia and the resurrection of the body, not the intermediate state. In fact, the intermediate state is nowhere in Paul's epistles the object of any kind of sustained theological reflection; it is enough for Paul to say that at

death he will be with Christ (Phil 1:23, 2 Cor 5:8). (2) For Paul, there is nevertheless such a thing as an 'intermediate state' different in quality from both the middle period and from post-Parousia existence. It is, namely, a situation of being 'absent from the body and present with the Lord' (2 Cor 5:8), a situation far preferable to the middle period (Phil 1:23).

Of course, some have argued that, according to 2 Cor 4:16-5:10, Christians receive new bodies immediately at death rather than at the Parousia.¹ Others have interpreted the whole passage as referring to the contrast between present existence and resurrection existence, with no reference to the intermediate state.² But it seems better to interpret 2 Cor 5:8 at least as envisaging a presence with the Lord after death and before the resurrection of the body.³ The present tense of 5:1 therefore indicates a possession 'in hope'--a possession of a promised

¹See, e.g., H. Windisch, Der Zweite Korintherbrief (Göttingen, 1924), 151-163; W. D. Davies, Paul and Rabbinic Judaism (London, 1955), 314-320; R. Hettlinger, '2 Corinthians 5:1-10', SJT, 10 (1957), 185-194; W. L. Knox, St. Paul and the Church of the Gentiles (Cambridge, 1939), 137-141. For a survey of interpretation, see F. G. Lang, 2 Korinther 5,1-10 in der neueren Forschung (Tübingen, 1973). I am indebted also to the discussion in A. Lincoln, 'The Heavenly Dimension', Ph.D. thesis, Cambridge, 1974, pp. 87-110. I cannot here discuss the arguments to the effect that 2 Cor 5:1-10 and Phil 1:23 represent a decisive change of opinion away from the earlier 1 Corinthians 15. My own analysis assumes that there is coherence of teaching (though at times variation in emphasis and viewpoint) throughout the Restricted Pauline Corpus.

²E.g., E. E. Ellis, 'II Corinthians v.1-10 in Pauline Eschatology', NTS, 6 (1959-60), 211-224; A. Oepke, TWNT, I 774 (ET 774-775), II 318-321 (ET same), V 866 (ET 868).

³See C. K. Barrett, A Commentary on the Second Epistle to the Corinthians (London, 1973), 149-161, and the literature cited there.

inheritance.

The intermediate state might, of course, be classified with the 'middle period' rather than the end. It is certainly temporally prior to the 'real' end inaugurated by the Parousia. On the other hand, it is regarded as a time of rest and release from suffering in contrast to existence 'in the body' (Phil 1:23; cf. Rev 6:11, Isa 57:1-2). At any rate, the temporal sequence is clear: death, intermediate state, resurrection of the body. However, because of Paul's lack of emphasis on the intermediate state, this sequence is of comparatively little theological importance in the Pauline writings. Let us, then, go on to consider the events connected with the Parousia.

At least a segment of the Christian church has been able to find a good deal of further temporal development within--or, better, beyond--the Parousia. This is the premillennial tradition. Taking Revelation 20 as a basis, it has argued for the temporal sequence: Parousia with its attendant events of resurrection and blessing; then the millennium (usually regarded as literally 1000 years long); then, at the close of the millennium, the Satanic rebellion of Gog and Magog, the final battle, the Judgement, and the renewal of heavens and earth.

Moreover, since the nineteenth century the 'dispensational' variety of premillennialism has arisen to introduce still further elaboration into the 'time-table', involving particularly a seven-year Great Tribulation and (usually) a two-stage Parousia.

Premillennialism, of course, is the product of systematic theological reflection on the whole of Scripture, not simply on

Paul alone. As such, it is outside the scope of the present dissertation. Sometimes, however, it is virtually claimed that the Pauline writings themselves demonstrate premillennialism. If this were true, the structure of Paul's thinking about the millennium would certainly offer an interesting comparison with the structure we have found for the beginning and the middle of the Christian life. However, the Pauline Corpus never speaks with great explicitness about any sequence of events after the Parousia. Those passages which are sometimes claimed in support of premillennialism can all, without strain, be interpreted in ways that either leave the issue of premillennialism an open question, or militate against it.

Therefore, dismissing the question of the millennium, we may concentrate on the Parousia itself. This still does not free us from controversy, since modern 'pretribulational' and 'midtribulational' dispensationalism argue for a chronological separation of the Parousia into two stages: a secret 'rapture' of the saints to heaven (1 Thes 4:15-18), followed by an open and manifest coming of Christ for judgement and inauguration of the millennium (Rom 2:5, 8:19; cf. 2 Thes 1:7-9). We reject this interpretation as an artificial imposition on Paul.⁴

⁴This is not the place to give detailed arguments against dispensational views. It should be sufficient to point to the following weaknesses: (1) 2 Thes 1:6-7 shows that relief to Christians and distress to their distressors come simultaneously, whereas standard dispensationalism separates them. (2) 2 Thes 2:1-12 instructs the Thessalonians to expect the Lord's appearing after the appearing of the 'man of sin'. It is incredible that this should have been written about events that the Thessalonians could not possibly live through on earth, when its express purpose was to calm their exchatological excitement (vs. 2). (3) Dispensationalism is insensitive to the historical context within which 1 and 2 Thessalonians were written. Let us assume with dispensationalists that 2 Thessalonians was authored by Paul, and that it followed 1 Thessalonians. How then could unsophisticated

The question then is, 'Is there any logical order or pattern of reasoning about the Parousia?' The answer is 'yes'. In 1 Thes 4:13-5:11 appears a clear order of (1) the trumpet call of God, (2) the appearing of Christ from heaven, (3) the raising of the dead in Christ, (4) the 'rapture' in the clouds, (5) meeting the Lord in⁵ the air, (6) the allotment of sanctions (blessing and judgement, 1 Thes 5:9; cf. 2 Cor 5:10). Elsewhere in Paul, this sequence is usually reduced to two elements: resurrection and blessing. The greater wealth of expression is devoted to the element of blessing. In talking about the blessings of the resurrection Paul employs some of the same expressions used also of the beginning and the middle periods: life (Rom 6:23), holiness (1 Thes 5:23), righteousness (Gal 5:5; cf. 1 Cor 4:4), adoption (Rom 8:23), redemption (Rom 8:23), glory (1 Cor 15:43); communion with Christ (1 Thes 4:17).

The parallelism of language demonstrates the similarity of Paul's thinking about different periods of the Christian life. But the question remains: how similar? As an interesting case

Thessalonian Christians be expected to hit upon the laboured dispensational complexities by reading 2 Thessalonians?

Unfortunately, pointing out these weaknesses is not enough, because dispensationalists have standard answers to them. The problem is that the presuppositions of dispensational hermeneutics are different from those of most of the rest of the church.

In favour of dispensationalism, see especially J. Walvoord, The Millennial Kingdom (Findlay, Ohio, 1959); A. McClain, The Greatness of the Kingdom (Grand Rapids, c1959); J. Pentecost, Things to Come (Findlay, Ohio, c1958). Against, G. E. Ladd, Crucial Questions About the Kingdom of God (Grand Rapids, 1952), O. T. Allis, Prophecy and the Church (Philadelphia, 1945).

⁵For this use of εἰς, see C. F. D. Moule, An Idiom Book of New Testament Greek, 2d ed. (Cambridge, 1959), 68.

of dissimilarity we may note that whereas with respect to the beginning period Paul reasons from blessings of status to blessings of power and transformed character, with respect to the end period he reasons from transformation of believers (in particular, of their bodies) to blessings of status (the product of the judgement).

We have argued that the repeatable pattern in Paul's thinking is chiefly the pattern of divine initiative, human response, and consequent blessing. This pattern can easily be seen in Paul's thinking about the end as well as the beginning and the middle. The exertion of God's power in the resurrection of Christians (1 Cor 6:14) is reminiscent of his power operative in conversion. This exercise of power is, if you will, the 'divine initiative' element in the Parousia. The human-response element is so obvious that it needs no particular emphasis. The dead rise, and go to meet the Lord. The distribution of blessings then takes place before 'the judgement-seat of Christ' (2 Cor 5:10). Perhaps 'blessings' is too broad a word for it; for plainly the resurrection of the body is itself a 'blessing'. Similarly, at the beginning of the Christian life, everything that God brings about is in a broad sense a 'blessing' (thus all the expressions of Table 5.4 could be included). We need not quibble over a word. The important point is that a certain amount of analogy is discernible between the three different periods of the Christian life.

The analogy between the periods is reinforced by the common element of union with Christ. In Paul's consideration of the end period, his emphasis sometimes falls on the personal, dominating presence of Christ (2 Cor 5:10, 1 Thes 4:13-18). At

other times the representative character of Christ's finished work is in focus: 1 Cor 15:20-23,42-49, Rom 5:21.

After traversing this much ground, let us return to another look at the key verse 1 Cor 1:30. Does this verse speak of the beginning, the middle, or the end of the Christian life? Does it speak of the righteousness and sanctification of a new standing, or of a transformed character and life? In context, Paul's interest is in the nature of the gospel message and its effects. Hence our attention is directed most immediately to the events associated with Christian conversion. At conversion, Christians were so united to Christ that the wisdom, righteousness, sanctification, and redemption which are his in his resurrection are also theirs. However, the relationship inaugurated at conversion does not end there. It is Paul's intention that a truth like that of 1 Cor 1:30 be reckoned with in the whole temporal span of Christian life. It is the reason why the Corinthians ought not to boast in themselves. Hence the attempt to confine 1 Cor 1:30 to one of the three periods is artificially narrowing.

We may say, then, that our 'global' analysis of Pauline expressions for the application of redemption has confirmed the conclusions derived first by a 'local' analysis of usage of the ἄγιος and δίκαιος groups. (1) Neither of these groups is used as a precise technical expression such as we expect in modern theological discussion. The total usage covers a broad area. (2) The difference achieved by Paul in using one group rather than another is not a strict temporal or logical difference, but a difference largely of emphasis and perspective. (3)

Union with Christ is one key factor in Paul's thinking that accounts for the connection of these words to the total structure of his thought.

Chapter 10

Old Testament Background for Pauline Structure

Abstract: Some of the roots of Pauline thinking about conversion and the Christian life are to be found in the OT material on creation, Abraham, the Exodus, and the Restoration.

We now come to an examination of historical sources and influences behind the Pauline patterns of thought. In Chapters 5 and 6 we have uncovered a certain pattern of Pauline thinking about conversion. In Chapters 8 and 9 similar patterns have been uncovered in two other periods of the Christian life. What, if any, are the historical influences that led to the development of these patterns?

Were these patterns a conscious, deliberate creation of Paul? Almost certainly not. Of course, no one can deny that Paul was a creative thinker of the first order. In the use of any particular expression Paul may have quite deliberately and consciously innovated. An innovative metaphor could spring from the impulse of a moment. However, a large-scale pattern of expressions is more likely to be based on fundamental principles, deeply rooted in Pauline thought and developed over a long period of time. This is even more likely when the pattern in question is more often presupposed than explicitly taught. The substructures (presuppositions) are more likely to be unconscious than the superstructures (explicit teachings). Just such 'substructural' patterns are what we confront in Chapters 5 and 6.

A. The Old Testament as a source

Hence we are directed to look at the long-range influences on Paul's thinking. The two largest influences are the OT and Paul's personal relation to Christ, arising from the Damascus-road experience.¹ In Paul's own estimation, as well as that of many

¹But the two influences--the OT and Christ--are really

modern scholars, these were the two outstanding influences. In the two chief autobiographical accounts in Phil 3:4-11 and Gal 1:11-24, both of these factors are mentioned. It is true that Paul always views his former experience as a Pharisee in a negative light.² However, this does not in any way detract from his high estimate of the OT as such, nor from the inevitable influence that his rigorous training in the OT would have on his apostolic ministry.³ The fruit of Paul's reflection on the OT in the light of the Lordship of Christ is displayed on almost every page of his epistles.

Several other secondary sources have been suggested for

inseparable. Paul interprets the OT with the conviction that it is fulfilled in Christ (cf. 2 Cor 1:20); conversely, the work of Christ and Paul's experience with Christ are both seen within the framework already provided by God's words and acts in OT times (cf., e.g., Gal 3:10-14; Rom 10:15, 15:21). See further K. Stalder, Das Werk des Geistes in der Heiligung bei Paulus (Zürich, 1962), 133.

²Unlike Luther's experience, Paul's experience as a Pharisee did not even have the positive effect of driving him to despair. Rather, as Phil 3:6 indicates, he was confident of his own righteousness. In light of the clear picture in Phil 3:2-6, the difficult passage Rom 7:7-11 is best interpreted as containing a rhetorical-generalizing 'I', not a strictly autobiographical 'I'. See W. Kümmel, Römer VII und die Bekehrung des Paulus (Leipzig, 1929); H. Ridderbos, Romeinen (Kampen, 1959), 147-148; idem, Paulus (Kampen, 1966), §20; C. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans, I (Edinburgh, 1975), 342-344. Against, see W. D. Davies, Paul and Rabbinic Judaism (London, 1955), 24-27; A. Deissmann, Paulus (Tübingen, 1925), 103-106 (ET 92-96); H. Pretorius, Bijdrage tot de exegete en de geschiedenis der exegete van Romeinen VII (Amsterdam, 1915), 151-157.

³See the excellent discussion in E. Ellis, Paul's Use of the Old Testament (Edinburgh-London, 1957), 20-37. Cf. also O. Michel, Paulus und seine Bibel (Gütersloh, 1929), 129-134; Davies, Paul; R. Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids, 1975), 104-132; H. Ridderbos, Paulus, §§21-25.

Pauline thought: gnosticism, Jewish apocalyptic literature, Philo, and the Wisdom of Solomon.⁴ But each of these suggestions has called forth rebuttals. In the face of disagreement, what course should we take? Particular instances of possible influence must, of course, be considered one by one. But for the present purpose we can afford to focus largely on the central, primary influence: the influence of the OT.

⁴A difficulty here is that, if Wisdom is dated early enough, it might be argued that it was part of Paul's OT. But Paul was a Pharisee by upbringing (Phil 3:5; cf. Gal 1:14, Acts 22:3, 23:6, 26:5). If the Pharisaic party already had, before the Council of Jamnia, a de facto agreement about the limits of the OT canon, this would presumably have been shared by Paul. Wisdom would then be excluded, as in Josephus (Contra Apionem, I 38-40; cf. Baba Bathra 14b, 4 Ezra 14:45). On the other hand, some deny that the OT canon had achieved functional stability before Jamnia: W. Kümmel, Einleitung in das Neue Testament (Heidelberg, 1963), 350 (ET 335); A. Sundberg, The Old Testament of the Early Church (Cambridge, Mass., 1964), 25-128; idem, 'The Bible Canon and the Christian Doctrine of Inspiration', Interpretation, 29 (1975), 355-356. In any case, the similarities between Paul and Wisdom are best accounted for by a common background in Jewish-Hellenistic apologetic rather than by direct dependence (Michel, Paulus, 14-18).

The influence of Jewish apocalyptic literature is similarly problematic, since the roots of apocalyptic can be found in parts of Ezekiel, Zechariah, and especially Daniel. Moreover, the boundaries of apocalyptic are singularly hard to define. See, e.g., K. Koch, Ratlos vor der Apokalyptik (Gütersloh, 1970), Ch. 3 (ET 18-35); G. Ebeling, 'Der Grund christlicher Theologie', ZTK, 58 (1961), 231-232 (ET 52-54); H. Betz, 'Zum Problem des religionsgeschichtlichen Verständnisses der Apokalyptik', ZTK, 63 (1966), 391-394 (ET 135-138); L. Morris, Apocalyptic, 2d ed. (London, 1973), 20-24; Interpretation, 25 No. 4 (1971), 419-508. In contemporary NT discussion, 'apocalyptic' can be used broadly to cover all use of symbolic language to make authoritative pronouncements, based on revelation, concerning eschatological events. In this broad sense, Paul may safely be said to be under apocalyptic influence. When, however, we confine our attention to extant extracanonical apocalyptic literature like 1 Enoch, 2 Baruch, and 4 Ezra, influence is much harder to show. It is surely significant that Paul's OT quotations and allusions come mostly from the Pentateuch, Psalms, and Isaiah, seldom from those parts of Ezekiel, Daniel, and Zechariah where the apocalyptic element is strongest.

There are several good reasons for confining ourselves to the OT. (1) Scholarly consensus has not been reached about the extent of any of the above secondary influences. In the absence of agreement, it seems best in a study of this kind to limit ourselves to the one sure source--that is, the OT--much as we limited ourselves to the acknowledged Pauline epistles. We shall find that our arguments are beset with enough probabilistic considerations as it is. .

(2) Procedurally speaking, it is soundest to start with that source of influence which is specifically and repeatedly acknowledged by Paul himself.

(3) In regard to an over-all 'structure' of Pauline thought, the historical influences are more likely to have been of an 'atmospheric' rather than a 'punctiliar' sort. The passing, 'punctiliar' influence of (say) gnosticism could have led to the use of a particular expression or argument here and there. Only the 'atmospheric' influence of the OT could have led to the adoption of a large-scale pattern.

(4) Some of the similarities of thought, between Paul and his postulated sources, may be due to a common source in the currents of the time, rather than to direct borrowing.

We shall examine the influence on Paul of the OT material concerning (a) creation and Adam, (b) Abraham, (c) Moses and the Exodus, (d) the Restoration of Israel after the exile. We select these four themes because Paul himself indicates their relevance to his thinking.⁵ Of course, the exact extent of influence in

⁵Cf. Ellis's statement: 'Most of the framework of Paul's

these cases is a matter of conjecture, a matter of probability rather than certainty. We shall assume that this is understood even though we do not continually mention it.

Before taking up the themes (a)-(d) one by one, we should say a few words about Paul's use of the OT in general. As is well known, Paul used various parts of the OT typologically as well as 'literally'.⁶ That is, he found there events, objects, and persons which were analogous to elements in Christian redemption. These analogies he exploited in his arguments and his teaching. Not only so, he considered that part of the divine intention in the OT Scriptures was to furnish just such analogies, as an aid and instruction for the Christian believer. 'For all the ancient Scriptures were written for our instruction, in order that through the encouragement they give us we may maintain our hope with fortitude'; 'all these things that happened to them [the Israelites] were symbolic, and were recorded for our benefit as a warning. For upon us the fulfilment of the ages has come' (Rom 15:4, 1 Cor 10:11 NEB). As Ellis puts it,

theology rests upon the accounts of the Creation, the life of Abraham, and the Exodus. Unlike the rabbis, however, it is a Pentateuch illumined and interpreted by the Prophets and Psalms, not by the traditions of the Elders' (Paul's Use, 117).

⁶For further discussion of typology, see especially G. W. H. Lampe and K. J. Woollcombe, Essays on Typology (London, 1957); Lampe, 'Typological Exegesis', Theology, 56 (1953), 201-208; K. Westermann, ed., Probleme alttestamentlicher Hermeneutik (München, 1960), 11-17, 205-226 (ET 17-39, 224-245); L. Goppelt, Typos; die typologische Deutung des Alten Testaments im Neuen (Gütersloh, 1939); Longenecker, Exegesis; Michel, Paulus, 152-158. Bibliography can be found in R. France, Jesus and the Old Testament (London, 1971), 38n1; IWNT, VIII 246 (ET 246); and Longenecker, Exegesis, 221-230.

Although the 'type' has its own historical value, its real significance typologically is revealed only in the 'anti-type' or fulfilment. Things which were hidden or only partially revealed are now revealed to the Church--the Messianic Community--in whom the fulfilment is realized.

NT typology does not, therefore, merely involve striking resemblances or analogies but points to a correspondence which inheres in the Divine economy of redemption.⁷

We need to consider how Paul, with his typological orientation, would have approached OT themes. We shall ignore modern critical questions about the OT, and consider the OT text as it stood in Paul's day. Only so can we hope to approximate to Paul's own view of the OT.⁸

B. Various themes from the Pentateuch

1. Creation

First, we consider Paul's typological use of creation. This comes in two or three forms: (a) the language of new creation (Rom 8:18-25, 2 Cor 5:17, Gal 6:15), (b) the language comparing Christ to Adam (Rom 5:12-21, 1 Cor 15:20-22, 45-49), and (c) comparisons with Eve (1 Cor 11:2-12, 2 Cor 11:2-3). Let us take the comparisons with Eve first. 1 Cor 11:2-12, like 1 Tim 2:13-15, proceeds by deduction from the creation order to the

⁷Ellis, Paul's Use, 128.

⁸The attitude of these [NT] writers towards the Old Testament was in certain respects widely different from that of modern critical scholarship. If, however, we are to understand what they were trying to say, it is quite indispensable that we should seek to retrace their thoughts, reading the Old Testament as they read it. We must endeavour to see the Scriptures through their eyes' (Lampe, Typology, 18, quoted from Lionel S. Thornton, 'The Body of Christ in the New Testament', The Apostolic Ministry, ed. K. E. Kirk (London, 1946), 54).

present-day relations of men and women. It is therefore not really a typological application of the OT. True, there may be some echo here of Paul's doctrine of human solidarity with and representation by Adam. In view of such solidarity, the historical relations of Adam and Eve may be regarded as laying the foundation and forming the pattern for future male-female relations (cf. Matt 19:4-6, Mark 10:6-9). But this is still not typology in the usual sense.

2 Cor 11:2-3 is more to the point. Eve is here considered as a type of the church. Unfortunately, the exegesis of these verses is complicated by the question of whether they contain an allusion to the rabbinic fable of Satan's sexual temptation of Eve.⁹ However that may be, Paul clearly derives his Eve-metaphor from (a) his comparison of Christ to Adam and (b) the picture of the church as the bride of Christ. The church as the bride or wife of Christ is mentioned explicitly in the Pauline Corpus only in Eph 5:23-32, but the basis for the metaphor is present in the OT metaphors for Israel (Hosea 1-3; Ezekiel 23; 16; Isa 54:1-6; etc.). From there it seems to have become the common possession of the church (Matt 25:1-13, Rev 19:7).

In sum, the Eve-typology of 2 Cor 11:2-3 is a secondary ramification of the Adam-typology of 1 Corinthians 15 and Romans 5. We may therefore confine ourselves to the more fundamental Adam-Christ typology, along with the typology of 'new creation'.

⁹H. Thackeray, The Relation of St. Paul to Contemporary Jewish Thought (London, 1900), 50-57; for a denial of any direct connection, see Ellis, Paul's Use, 61-63.

The question now is, do these two represent two separate comparisons in Paul's mind, or are they part of the same comparison? If the latter, which is derived from the other?

It seems from 1 Corinthians 15 that both were part of a single comparison; for there cosmic renewal is suggested (15:25-28) in a passage which compares Christ to Adam (vss. 21-22). In the Additional Corpus, Eph 4:24 and Col 3:10 confirm this impression. The phrase *κατ' εἰκόνα τοῦ κτίσαντος αὐτόν* in Col 3:10 is probably speaking of the 'creation' of Christians which takes place in their 'putting on' Christ at conversion.¹⁰ But it alludes to Gen 1:26-27, thus directly linking 'new creation' with 'new Adam'. Some, of course, deny Pauline authorship of Colossians. But even these are likely to admit that in Col 3:10 the thought, if not the words, is Pauline. Hence Col 3:10 is a point in favour of linking the two ideas of new creation and last Adam.

Nevertheless, it cannot be said that the ideas of new

¹⁰T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Edinburgh, 1897), 284-285; J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (London, 1897), 213-214; E. Lohse, Die Briefe an die Kolosser und an Philemon (Göttingen, 1968), 206 (ET 142). The expression 'new man' probably has corporate overtones: it is 'the new community in Christ' (R. P. Martin, Colossians (Exeter, 1972), 116n1) rather than simply 'the regenerate man formed after Christ' (Lightfoot, 213). Nevertheless, as far as the individual is concerned, his conversion is the time when he is 'created'.

E. Lohmeyer has suggested that the 'new man' is Christ himself (Die Briefe an die Philipper, an die Kolosser und an Philemon (Göttingen, 1953), 142), but this seems inconsistent with the use of *κτίσαντος*. No doubt, theologically speaking, Christ's resurrection is a sort of 'new creation'. However, outside this passage of Colossians, the Father's raising Christ is never itself denominated simply as 'creating Christ'. If Paul had wanted to say this, he would have had to be much more explicit.

creation and of the last Adam are completely identical. New creation is the broader concept, since it points to renewal on a cosmic scale as well as renewal of the human race (see Rom 8:18-25). Its OT roots are in Isa 65:17, Ps 104:30, and Gen 1:1-2:1, as well as the Genesis account concerning Adam.

We conclude, then, that we have here two closely related ideas, either of which is easily derivable from the other. Paul may have started from the need to explain the representative character of Christ's work, as in Rom 5:12-21. The Palestinian tradition before Paul already knew Jesus as Son of Man.¹¹ Paul had only to carry this a step further by linking Christ specifically to Adam.¹² Christ is then the 'last Adam'. The presence of the 'last Adam' naturally leads to the conclusion that a 'creation' associated with this 'Adam' is already present, at least in its 'first-fruits'.

Or Paul may have started from the overwhelming cosmic implications of the coming of Christ, based on the latter part of Isaiah. (Note that Paul applies Isa 65:1-2 to the extension of the gospel to the Gentiles: Rom 10:20-21.) In this he would be on common ground with the apocalyptic literature which expected cosmic renewal in the last days.¹³ In 2 Cor 5:17 Paul's reason

¹¹Cf. J. Jeremias, Neutestamentliche Theologie, I (Gütersloh, 1971), §23 (ET 264-265). The christological use of Psalm 8 is also pre-Pauline (B. Lindars, New Testament Apologetic (London, 1961), 50-51, 167-169).

¹²G. Lindeskog, 'The Theology of Creation in the Old and New Testaments', The Root of the Vine, ed. A. Fridrichsen (London, 1953), 16. Note the background of rabbinic and Philonic Adam-speculation discussed by W. D. Davies, Paul and Rabbinic Judaism (London, 1955), 41-57.

¹³Isa 65:17, 1 Enoch 91:16-17, 45:4-5, 72:1, 90:29, Jub

for introducing the term 'new creation' is to stress the comprehensive and radical change effected by incorporation into Christ. The sweeping nature of the change is naturally thought of as a prelude to the physical renewal at the Parousia.

Suppose, then, that this is the starting point of Paul's thinking. The comparison of Christ's work to creation would naturally be extended to Adam, when reflection took place about the specific significance of Christ's human representative status. Christ rules the new creation in a way exceeding Adam's rule of the old creation (cf. Heb 2:6-9, Eph 1:22).

The comparison with Adam is probably the earlier of the two ideas, since the early church had already made certain steps in this direction. But in any case we need to assess the possible significance of both the account of creation and that of Adam, in influencing the pattern of Paul's thinking. Let us begin with creation. Three passages in Paul speak of new creation: 2 Cor 5:17, Gal 6:15, and 2 Cor 4:6. We discuss these one by one.

In 2 Cor 5:17 'new creation' is specifically said to be 'in Christ', in accordance with the role of union with Christ in Paul's theology in general. The specific kind of newness in view is the newness of knowing no one 'according to the flesh', but rather 'according to the Spirit' or 'according to the new order'.

1:29, 4:26, 2 Bar 32:6, 44:12, 57:2, 4 Ezra 7:29-32, 7:75. In 1 Enoch 45:4-5 the cosmic renewal is explicitly associated with the 'Elect One'. The creation of the Messiah (Midr. Teh. 2:9), the call of Abraham (Gen. R. 39:11), and forgiveness (Strack-Billerbeck, II 421-422; Midr. Teh. 18:6(69a)) are also called 'new creation' in rabbinic literature. Cf. G. Lindeskog, 'Creation', 1-22.

New creation is also related in the following verses to the reconciliation of the cosmos (vs. 19) and justification (vs. 21). The exact relation of these ideas is not made clear, but being in a reconciled or justified state is presumably part of what it means to belong to the new order of existence. If this is true, it means that 'new creation' is possibly a broad enough term to cover all the blessings of collections 5-7 of Table 5.7.

Next, Gal 6:15. In Gal 6:15 the mention of new creation has been motivated by the thought of crucifixion to the world (κόσμος; vs. 14). In the new order of existence, circumcision and uncircumcision do not matter (cf. Col 2:16-23). To return to concern for such things would be to revert from the Spirit to the flesh (Gal 3:3, 6:12-13). Thus in both Gal 6:15 and 2 Cor 5:17 'new creation' is contrasted with the flesh (σάρξ) and the world (κόσμος). In these uses 'flesh' is the individualizing and 'world' the unifying term for what belongs to the old order, the first (now fallen) creation. This accounts for the fact that both 'flesh' and 'world' can be used by Paul in a quite neutral sense (Rom 4:1, Gal 2:20, Rom 1:20, 1 Cor 8:4, etc.) when they refer to the first creation simply as the setting for human activity. But when the first creation is viewed as fallen in contrast to the new, the ethically negative connotations enter.¹⁴ The Spirit, then, as the opposite pole to the flesh, is closely

¹⁴See the fuller discussion in IWNT, VII 125-136 (ET 125-135); R. Bultmann, Theologie des Neuen Testaments (Tübingen, 1953), §§22-26; E. Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians (Edinburgh, 1921), 486-495; H. Ridderbos, Paulus (Kampen, 1966), 63-67, 97-99; W. Kümmel, Römer VII und die Bekehrung des Paulus (Leipzig, 1929), 14-26.

correlated with the new creation (cf. Rom 8:23, 1 Cor 15:45-46).¹⁵

The most illuminating text of all, for our purposes, is 2 Cor 4:6. It specifically sets up a correlation between one element of the creation account and one element of Christian conversion. To the call of Christians into the knowledge of the glory of God corresponds the speech of God at creation, 'Let there be light'. Thus a speech act of the first creation corresponds to the initiative of God in the 'new creation'. We are justified, therefore, in asking whether the analogy or typology can be drawn out at greater length. The answer is 'yes'. The initiating speech acts of 'let there be . . .' are typically followed by a response on the part of creation. 'And there was light' (vs. 3); 'and it was so' (vs. 9). This creational response is followed in turn by one or both of two kinds of further action on God's part. First, he names what has come to be: 'And God called the light Day, and the darkness he called Night' (vs. 5); 'and God called the firmament Heaven' (vs. 8). Second, he sees that it is good (vss. 4,10,12,18, etc.). Obviously an element of blessing is involved here. Whether the declaratory acts of naming are analogous to the declaratory blessings of collection 5, it would be hazardous to say. But it is far less hazardous to say at least in a general way that the blessings involved in participation in the new creation are not unlike those involved in participation in the first unfallen creation. This correspond-

¹⁵Is there any connection between the Holy Spirit in the first creation (Gen 1:2) and in the new creation? The parallel is tempting, but it does not seem to be exploited by any NT writer.

ence is in fact in mind when the Book of Isaiah speaks of eschatological renewal as a return to Paradisical conditions (Isa 51:3; 65:17-18; cf. Ezek 36:25, Rev 2:7, 22:2,14,19). The new creation, like the first unfallen creation, is a situation of righteousness and holiness (Eph 4:24--with *δσιότης* rather than *ἀγιότης* or *ἀγιωσύνη*; cf. 2 Pet 3:13, Isa 51:4-5, 66:20-23).

We may say, therefore, that Genesis 1 presents us with a threefold pattern in creative events. (a) God initiates by spoken command, (b) creation responds, and (c) God evaluates the result. At least superficially, this is parallel to the threefold pattern of divine initiative, human response, and divine blessing in the second, 'new' creation. Is the parallelism anything more than superficial? Was this one of those unconscious influences that helped to set the pattern for Paul's thinking about conversion? 2 Cor 4:6 is enough to suggest that the answer might be 'yes'. But it is not enough to give us any certainty.

Let us go on to consider the use of Adam as a model for understanding the new creation. The comparison in Isa 51:3 and in Revelation between restored Israel and the original Paradise leads us naturally to comparison with Adam. Rom 5:12-21 is the basic Pauline text explaining the points of comparison (and contrast!). Further allusions are found in 1 Cor 15:21-22,45-49, and possibly in Phil 2:5-11.¹⁶ A full discussion of the difficult passage Rom 5:12-21 is beyond the scope of this dissertation.¹⁷

¹⁶Cf., in the Additional Corpus, Eph 4:22-24 and Col 3:9-10.

¹⁷See, e.g., Davies, Paul, 36-57; J. Murray, The Imputation of Adam's Sin (Grand Rapids, 1959). Bibliographies are contained in M. Black, Romans (London, 1973), 85-91; A. J. M. Wedderburn,

It is sufficient for our purposes to note the following elements of parallelism. (1) The sin of Adam corresponds to the obedience of Christ (5:19; παρακοῆς . . . ὑπακοῆς). (2) In both cases their acts have consequences not only for the immediate agents of the action (Adam and Christ individually), but for those whom they represent. (3) The disobedience of Adam and the obedience of Christ are each responses to God's requirement of obedience. God's requirement is presupposed rather than explicitly mentioned, since there is no need in the context to emphasize it. The presupposition is most visible in vs., 13-14 and in the description of Adam's sin as παράπτωμα and παράβασις. 'Sin' becomes παράπτωμα or παράβασις when it is violation of statutory law (see Gal 3:19).

The role of God's requirement is further acknowledged in vs. 14. Here Paul speaks of sin 'according to the likeness of Adam's transgression'. What is this sin? Paul previously observes that death ruled from Adam to Moses, even over those who had not¹⁸ sinned this way. The mention of Moses, plus the reference to the law in vs. 13, shows that the specific kind of sin in view is sin in a situation where one has heard a direct verbal or statutory prohibition.¹⁹ Adam had received a direct

'The Theological Structure of Romans 5:12', *NTS*, 19 (1972-73), 339-354; E. Brandenburger, *Adam und Christus* (Neukirchen, 1962).

¹⁸The word 'not' (μή) is omitted by 384 385 424² d* Origen Ambrosiaster, and according to Augustine was lacking in Latin codices. Both internal and external evidence favour its inclusion.

¹⁹As J. Murray interprets Rom 5:14b, 'Those who did not voluntarily and overtly violate an expressly revealed ordinance of God' (*The Epistle to the Romans*, I (Grand Rapids, 1959), 187; cf. C. K. Barrett, *A Commentary on the Epistle to the Romans* (London, 1957), 112).

command (Gen 2:16-17, 3:3-4,11,17). Those after him did not--or at least it is not recorded that they did. Apart from certain minor exceptions (Gen 9:6, 17:9-14, etc.), the absence of statutory prohibitions is the one thing characteristic of the period from Adam to Moses, but not of the period after Moses nor of Adam himself.

Thus we can find a parallel between God's command, human disobedience, and sanction (curse) in the case of Adam; and God's command, human obedience, and sanction (blessing) in the case of Christ. The obedience of Christ that Paul has in mind is the obedience of his whole life, climaxing in 'obedience unto death, death on the cross' (Phil 2:8). This, of course, presupposes a program of God to which he is obedient. God's program is that program already announced in a veiled way in the OT (Rom 1:2,17, 3:21, 4:23-25, 16:26, 1 Cor 15:3-4).

According to Rom 5:12-21, the consequences of obedience in the case of Christ are various blessings: the gift of righteousness, eternal life, and 'reigning in life'. Why are these particular expressions used? The chief motivations are contextual. Paul has just finished a section on justification (Rom 3:20-5:11), and will begin a section on life (Rom 6:1ff). The language of 'reigning' he has already introduced in describing the tyrannical power of sin and death (vss. 14,17), from which man has no power to escape. 'Reigning in life' is a suitable antithesis to the reign of sin.

In addition, however, these three expressions provide a fitting description of a condition parallel to (but exceeding) the condition of Paradise. Before the fall, Adam had access to the tree of life and was free from the later curse of death (Gen

3:19). His dominion or 'reign' over creation was complete, whereas afterward it was marred and sharply diminished (cf. Heb 2:6-9). His status was righteous in contrast to later unrighteousness (Rom 3:10-12).

Thus, altogether, the pattern of (1) divine program and command, (2) human response, and (3) divine sanction, is common to the experience of Adam and of Christ. We have already seen that the pattern of Christ's life is one of the roots for the corresponding pattern in the Christian life. Hence, indirectly, the account concerning Adam has its influence on the structure of Paul's thinking about conversion.

2. Abraham

Next we consider Abraham. If Adam is the OT figure pre-eminently used in understanding Christ, Abraham is the figure used in understanding the Christian. Paul's use of Abraham is much less a surprise than his use of Adam. For Abraham was a cherished figure of rabbinic theology. Only, in the case of the rabbis Abraham's faith itself tends to be understood as a pious work.²⁰ Hence Paul appeals to the example of Abraham when he polemicizes against Judaistic legalism (Romans 4, Galatians 3).

The pattern of correspondence that Paul sets up relates Abraham's faith to Christians' faith, and the righteousness reckoned to Abraham to the righteousness reckoned to Christians (Rom 4:23-24). Thus the elements of human response (faith) and consequent blessing (righteousness) are parallel in the two cases. What about the element of God's initiative? For Christians, God's

²⁰ TWNT, I 8 (ET 8); Strack-Billerbeck, III 186-201, esp. 200-201.

initiative in conversion takes the form of a 'call' in close connection with the preaching of the gospel. The obvious correlate of this is the call of God to Abraham, expressed especially in Gen 12:1, 15:1. In Gen 12:1 the 'call' takes a form closer to a command. Does this, then, correspond to the call to 'repent and believe' of the NT? At least the author of Hebrews does not hesitate to draw a parallel. Heb 11:8 correlates Abraham's faithful obedience to his 'call' with Christians' faithfulness to theirs.

Next, in Gen 15:1 God's initiative takes the form of giving a promise. Abraham's faith consists in belief in the promise. Similarly, Christian faith is also belief in God's promise manifested in Christ (Rom 4:23-25). Paul makes explicit the parallel between Abraham's faith and Christian faith. He often leaves implicit the parallel between God's promise to Abraham and God's promise to Christians. But we may rest assured that he saw a parallel--in a certain sense, even an identity--in the two promises as well as the two faiths. He speaks of the promise to Abraham as a 'preaching of the gospel beforehand' (προεκηρύχθησαν ; Gal 3:8) and as a promise concerning the Spirit (3:14). Hence, the threefold pattern of divine initiative, human response, and blessing can be found in the story of Abraham.

But all this interprets the Genesis story very much from a NT point of view, rather than in terms of its own context. Paul's endpoint, of course, is what we are calling 'the NT point of view'. 'The NT view' is the view that comes to the surface in his letters, where he is applying this or that OT text to the

Christian situation, rather than expositing the text in its own original context. We may assume, however, that his NT application of the text is derivative from a prior lifetime of meditation on it. Thus we should ask how well the original context is adapted to its Pauline use.

The fact is that the pattern of divine initiative, human response, and consequent divine blessing is visible at many points in the Abraham story, and not only at Gen 15:6. To begin with, the structure of God's announcement in Gen 12:1-3 already implicitly contains the initiative of command ('go from your country . . .'), human response (Abraham's going), and consequent blessing ('and I will make you a great nation, and I will bless you . . .'). The structure announced as a program in 12:1-2 is then fulfilled in fact in the subsequent history. Abraham goes out, and becomes great.

Moreover, in subsequent appearances of God to Abraham, this threefold pattern reappears. Sometimes only one element, the element of blessing, is reaffirmed (12:7, 13:14-16; but cf. vs. 17). At other times all three elements become explicit (Gen 15:1-6, 17:1-21). In subsequent revelations the context of the initial revelation in Gen 12:1-3 is amplified at various points, and the means by which the promises are to be fulfilled are further specified. In Gen 15:9-21, for example, there occurs a ceremony of covenant ratification to confirm the promise to Abraham. At the same time the Lord specifies that (a) Abraham's biological son will be the heir of the promise (vss. 2-4), (b) four hundred years will pass before the fulfilment, and (c) certain specific lands are

included in the enfeoffment to Abraham.²¹

Genesis 15 and 17 show that the recurrent pattern found in Abraham's life is a pattern closely related to God's covenant with Abraham. The word 'covenant' (בְּרִית) occurs in 15:18 and several times in Genesis 17. The covenant is sealed by a self-maledictory ceremony in Gen 15:9-10,17.²² This calls for some attention to the covenant idea in general. At certain points Yahweh's covenants are comparable to the Hittite vassal treaties of the second millennium.²³ The Hittite treaties included five or six distinct sections. However, these can be reduced to three elements which are the most essential. Jean L'Hour summarizes the situation as follows:

trois éléments revêtent une importance primordiale et, semble-t-il, essentielle; ce sont:
 --l'histoire des bienfaits passés;
 --les stipulations incombant au vassal;
 --les bénédictions-malédiction conditionnelles.²⁴

L'Hour uses this threefold division in his entire discussion of

²¹For the role of enfeoffment in covenants, see K. Baltzer, Das Bundesformular (Neukirchen, 1960), 21-22 (ET 11-12).

²²M. G. Kline, By Oath Consigned (Grand Rapids, 1968), 16-17, 42-43; D. J. McCarthy, Treaty and Covenant (Rome, 1963), 54-67.

²³G. E. Mendenhall, Law and Covenant in Israel and the Ancient Near East (Pittsburgh, 1955); Baltzer, Bundesformular. But other ancient Near Eastern treaty-forms may also be relevant. Cf. the cautions in McCarthy, Treaty, 5-7, 109-177. Nicholson argues that the covenant form may be a later addition to the Exodus material (Exodus and Sinai in History and Tradition (Oxford, 1973), 33-77). For bibliography and summary of the present state of discussion see McCarthy, Old Testament Covenant (Oxford, 1972); enlarged from 'Covenant in the O.T.: The Present State of Inquiry', CBQ, 27 (1965), 217-240.

²⁴L'Hour, La Morale de l'Alliance (Paris, 1966), 9.

the OT covenants. Baltzer finds a similar threefold structuration in the Qumran Manual of Discipline and the Damascus Document, as well as in certain early Christian texts (Barnabas, Didache, 2 Clement).²⁵

Obviously, this threefold division of the covenant corresponds, in a rough way, to what we have called divine initiative, human response, and consequent blessing in Pauline writings. But a certain difference of emphasis is manifest in Paul. In the new covenant the blessings of the covenant do not depend conditionally upon perfect legal obedience of Christians.²⁶ Rather, they are received by virtue of faith which unites men to Christ. Hence, Christians do not receive blessings only after a long waiting and testing period. They participate in covenant blessings as soon as they are united to Christ.

In fact, the structure of covenant interaction can be seen as compressed in the Christian life; it all occurs at the time of conversion. In the life of Christ the pattern is strung out in a temporal sequence: call of God, obedience, blessing. But this cannot be so in every sense for those 'in Christ'. For, being 'in Christ' means union with the present living Christ and so with the fruit of all of his past also.

²⁵ Baltzer, Bundesformular, 103-141 (ET 97-136), labels the three elements the 'dogmatic section', the 'ethical section', and the 'blessings and curses--eschatological section'. I am grateful to John J. Hughes for pointing out to me the significance of Baltzer and l'Hour's work for my study.

²⁶ Of course, neither was this the case for the old covenant, properly understood (Rom 7:12, 3:21). But the situation remained under obscurity until Christ came (Gal 3:23-25, 2 Cor 3:7-18).

On the other hand, as we have seen, the Christian life 'in the large' can be understood as a pattern of divine initiative (focused on the beginning, though not located exclusively there), human response (focused in the middle period), and consequent blessing (focused in the end). Paul's treatment of practical ethics could therefore justly be analyzed under Baltzer's threefold division into dogmatic, ethical, and eschatological.²⁷ Paul exhorts on the basis of past and present 'mercies of God' (Rom 12:1)--analogous to the treaty's historical prologue. He also exhorts on the basis of the law of God (analogous to the treaty's ethical stipulations), and on the basis of the blessing held out as (gracious) reward for obedience (analogous to the treaty's blessings and curses).

The question is not whether Paul consciously and deliberately set out his thoughts according to the structure of a covenant formulary. There is every evidence that he did not. If he had, we would expect the words 'covenant', 'oath', etc., to occur more frequently, and we would expect to find a much more obvious surface parallel to the OT forms. Not only this, but we would expect Paul to make his procedure plain enough to his readers so that the point of his method would not be lost to them. Paul has in fact done none of these things.

However, the conscious methodical use of a fixed form is one thing; a pervasive but ill-defined and perhaps largely unconscious influence of a general pattern is another. It appears

²⁷Baltzer, Bundesformular, 103-141 (ET 97-136).

that there is good reason for detecting the latter type of influence from OT covenant patterns.

The story of Abraham is not the only possible case in which covenant themes may have been picked up by Paul. The story of Adam can itself be interpreted in terms of a covenant relation between God and man, as L. Alonso-Schökel has argued.²⁸ In that case the Apostle Paul inevitably picked up the covenant pattern when he compared Christ to Adam.

3. The Exodus

Another case where Paul's thinking comes into contact with OT covenants is in his reflection on the Exodus. In 2 Corinthians 3 he draws out an extended comparison and contrast between the Mosaic covenant and the new covenant of which he is a minister. This central passage is supplemented primarily by 1 Cor 10:1-13, and secondarily by a number of passing allusions: Rom 9:4, 1 Cor 5:7-8, Gal 3:17, 2 Cor 8:15, 1 Cor 9:13, 2 Cor 6:16, Phil 2:15 (cf. Deut 32:5).²⁹

Let us begin with 2 Corinthians 3. Even a casual inspection of the passage shows that Paul finds considerable parallel structure between the Mosaic covenant and the new covenant. In this

²⁸L. Alonso-Schökel, 'Motivos sapienciales y de alianza en Gn 2-3', Biblica, 43 (1962), 305-309. This was pointed out to me by John Hughes. Of course, within systematic theology, the idea of a covenant with Adam has been familiar for some time (see the Westminster Confession of Faith, 7:2).

²⁹Cf., in the Additional Corpus, Eph 6:2-3, 2 Tim 3:8, Tit 2:14 (Exod 19:5). A large number of other Pauline texts quote from or allude to passages in the Pentateuch, but for other purposes.

respect he builds on Jer 31:31-34. In 2 Corinthians 3 the parallel is extended to include not only the covenants themselves, but the roles of Moses on the one hand and Paul and his fellow preachers on the other. In fact, the emphasis of the passage is more on the covenant-ministers than on the covenant itself. Thus not all the elements involved in the two covenants are equally illuminated. By synthesizing the material in Jeremiah 31 with that in 2 Corinthians 3, we obtain an over-all comparative relation like Table 10.1. The elements of divine initiative, human response, and consequent sanctions are clearly present in both covenants, as we would expect. In addition, the parallelism between Moses and Paul provides another, less common element: the human intermediary in proclamation. (This element is represented by collection 3 in our earlier discussion of Pauline expressions.) All this parallelism is a confirmation, in explicit form, of what we found implicit in Paul's use of the Adam and Abraham models. The covenant structure of OT materials is reproduced, consciously or unconsciously, in Paul.

Now let us ask how Paul viewed the events of the Exodus, as well as the Mosaic covenant. 2 Corinthians 3 speaks of the function of the two covenants as a whole, without providing very much insight into historical sequence. For the historical sequence, 1 Corinthians 10:1-13 is the key passage. Paul obviously sets up here a rather detailed correspondence.³⁰ 'The fathers' of the Exodus events correspond to the Corinthian Christians, or, more

³⁰See Ellis, Paul's Use, 130-135.

Table 10.1

Comparison of Old and New Covenants According to Paul
and Jeremiah

	old	new
initiator	God (through angels, Gal 3:19)	God
proclaimer	Moses	apostolic preachers
content	law	'law' on the heart, gospel
writing material	stone	human hearts
sanction	death abandonment by God no finished forgiveness (cf. Heb 10:1-4)	life, righteousness, glory, continued presence of God, forgiveness of sins
human response	hindered by a veil breaking the covenant	unveiled keeping the covenant

broadly, to Christians in general (the first person plural of vs. 11 could apply to anyone on whom the 'end of the ages' has come). Baptism into Moses in cloud and sea corresponds to baptism into Christ in water and Spirit (though it would stretch things beyond Paul's meaning to make the cloud correspond to the Spirit and the sea to water, or vice versa).³¹ The 'Spiritual' meat and drink in the wilderness correspond to the elements in the Lord's Supper. In both cases the partaking of this food is a fellowship with Christ. Finally, the testing of Israel in the wilderness corresponds to the testing of Christians, and the fate of those dead in the wilderness warns of a similar fate for the rebellious among Christians. Paul reinforces the whole correspondence by adding that these things have been made τύποι for us (vs. 6), and that they happened τυπικῶς (vs. 11). Though the word 'type' does not necessarily connote for Paul all that it does for modern theology, Paul does indicate thereby that the correspondences are part of a redemptive-historical pattern intended by God.³²

The 1 Corinthians 10 passage is important because it explicitly links some of the Pauline terms and ideas to corresponding elements in the Exodus events. For example, we have distinguished in Paul a beginning, middle, and end of the Christian life. These three stages each correspond to something in Israelite

³¹A. Robertson and A. Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians, 2d ed. (Edinburgh, 1914), 200, mention this suggestion only to reject it.

³²See TWNT, VIII 251-257 (ET 251-256), with its bibliography, and the bibliography in connection with n. 6 above.

experience. First, the beginning, the time of actual deliverance from bondage, corresponds to the deliverance from Egyptian bondage. The two are explicitly linked by the comparison of Christian baptism to the crossing of the Red Sea. 'Baptism into Moses' is, on the surface of things, a bizarre metaphor for this experience, since the Israelites passed through on dry land (Exod 14:22, Heb 11:29). But all is explained when it is realized that Paul is appealing to a similarity of a theological and structural sort.³³ Paul has seen here a theological or rather typical parallel to the Christian experience of 'baptism into Christ'. 'Baptism into Moses' is a figurative way of describing an experience uniting the Israelites under Moses as head, an experience taking place under Moses's leadership and direction.

Second, the middle of the Christian life corresponds to the wilderness period of Israel, when they are tempted to sin. The end of the Christian life presumably corresponds most aptly to the end of the wilderness wanderings, when Israel 'enters upon its inheritance', the promised land. Paul does not actually say this, but it is an easy inference from what he does say. For instance, Paul does describe the judgements that came upon Israel in vss. 5-10 of 1 Corinthians 10. In each case the judgements resulted in men dying in the wilderness rather than entering the promised land. This understanding is derived from the OT account itself (see especially Num 14:21-24). By inference, the blessing for the Israelites, if they had been faithful, would have been living and entering the land.

³³There is some evidence that Jews regarded the Red Sea crossing as analogous to proselyte baptism: J. Jeremias, 'Der Ursprung der Johannestaufe', ZNW, 28 (1929), 312-320; Strack-Billerbeck, I 106.

The corresponding blessing that Paul holds out for Christians is the blessing to be obtained if they do not fall away (1 Cor 10:12-13; cf. Rom 11:20-22, Col 1:22-23).

Now let us look more closely at the Exodus experience itself, as recorded in the first half of the Book of Exodus. Here is the event which forms and constitutes the OT people of God as a nation.³⁴ No wonder that Paul should see here an analogue to the formation of the NT people of God. But the model of the Exodus is corporate rather than individualizing. That is to say, the whole nation is saved at once rather than by gradual addition of individuals, families, and tribes. It is, if you will, more analogous to the birth of the church--on the Day of Pentecost or even 'in union with Christ' on the day of his resurrection--than to the spiritual birth of individuals into the church. But because Paul can move easily from more individualizing to more corporate expressions, there is no difficulty for him in comparing the Exodus to both.

Well, then, do we find in the Exodus account some of the structure of divine initiative, human response, and consequent blessing? Of course, yes. We should expect certain traces of this structure in any case, because of the influence of covenant thinking on the Book of Exodus. In actual fact, the Book of Exodus is quite full of this kind of pattern. It occurs first of all in the announcement of God's program for deliverance in the opening chapters of the Book. Exod 3:16 is a good example:

³⁴See especially the language of Exod 19:5-6 compared with 1 Pet 2:9, Tit 2:14. There is recognition, of course, of the roots of the nation in patriarchal history as well (Deut 10:15,22, Exod 1:1-6, 2:24, 3:6,15-17, 6:2-8, etc.).

Go, and gather the elders of Israel together, and say to them, 'The Lord, the God of your fathers, has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have indeed visited you and have seen what is done to you in Egypt. I have said that I will bring you up from the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites--a land flowing with milk and honey"'. They will listen to you . . .

Here structure analogous to that in Paul is visible in considerable detail. First, there is the plan of God, hinted at in the mention of Abraham, Isaac, and Jacob (cf. Gen 15:13-14,18-21), and explicit in the very fact that God speaks of the deliverance before it is accomplished. This is analogous to collection 1 of Pauline expressions. The role of Moses is, as we have seen, in certain respects analogous to that of Paul and other preachers.³⁵ The call of God, analogous to collection 2 of Paul's expressions, is present in the announcement to the elders. A response of faith and obedience ('hearkening') is called for. The consequent blessings are primarily the possession of the land--analogous in Paul to the blessings of the consummation. However, the people of Israel are to receive a 'first instalment' of blessing by being released from bondage to the Egyptians (Exod 3:16). This is surely analogous in Paul to release from sin and condemnation.

All in all, a fairly extensive parallel can be set up between the Exodus events and the events associated with the beginning of the Christian life. And the parallel is a real rather than an artificial or allegorical one. That is, the setting up of the parallelism is not based exclusively or even primarily on chance similarities of words or phrases. It is based on an

³⁵But in 1 Cor 10:2 the analogy is between Moses and Christ.

appreciation of the whole redemptive-historical context and significance of both Christian and Israelite experience. But the differences between the two are also interesting. The temporal stages of divine initiative, human response, and blessing in the Exodus have been transformed into logical stages or foci of reasoning in the beginning of the Christian life.

So far we have focused on the covenant pronouncement in Exod 3:16-18. Its fulfilment takes place in the sequence of divine initiative (prominent in Moses's announcement to the elders), human response (prominent in the celebration of the Passover and the journey of 12:31-13:22), and consequent blessing (prominent in the destruction of Pharaoh and the formation of the nation in 14:1-31, 19:1ff). Within this general pattern, however, there are several detectible small-scale patterns of the same kind. The situation is not altogether unlike that in the Christian life, where a general pattern of reasoning about the whole Christian life reoccurs in a smaller concentric circle within the middle period (see Chapter 8).

The passover is one of the prominent cases where a small-scale pattern exists. The people are instructed what to do (12:1-27), they do it (12:28), and the Lord spares them as he does not spare the Egyptians (12:29-30). Paul regards this as typical of certain aspects of Christian redemption (1 Cor 5:7).³⁶

³⁶In 1 Cor 5:7 it is not certain whether Paul has in mind the first passover (in Exodus 12) or the subsequent passover celebrations memorializing this event (Exod 12:14-20, Num 9:1-14, Exod 23:15, etc.). The verb ἐσθιέμεν of 1 Cor 5:8 shows that one cannot exclude all reference to the memorial feasts. On the

Another small cycle of this type occurs in Exod 12:31-36. The Lord tells the people to be ready to go (divine initiative), they prepare (human response), and the Lord gives them Egyptian goods (consequent blessing).

Still another case occurs in the Red Sea experience. The Lord prepares the situation and commands the people; then the people go through the Red Sea; then the Lord destroys the Egyptians.

Now let us concentrate on the blessings which are derivative from the Exodus. The most obvious of these is simply deliverance from the rule of Egypt to the rule of God. This is used in the OT itself as a model for future deliverance of Israel from sin and captivity.³⁷ Isa 40:3, for example, introduces the theme of a return to the wilderness in connection with the restoration of Israel and forgiveness of sins (41:2). Moreover, the comparison with the Exodus in Isa 52:4-10 is explicitly picked up by Paul in Rom 10:15 and 2 Cor 6:17.

More specifically, the blessing is that the people of Israel become a kingdom of priests, a holy nation, in the midst of whom God dwells (Exodus 25-27). They are to be ruled by his law (Exodus 20-23). All these elements have their parallels in

other hand, the passover memorials in OT theology point back to the once-for-all decisive deliverance; and so it is with Christian memorial celebration (1 Cor 11:23-26).

³⁷ See especially B. W. Anderson, 'Exodus Typology in Second Isaiah', Israel's Prophetic Heritage (London, 1962), 177-195; Lampe, Typology, 26; F. Foulkes, The Acts of God (London, 1958), 21-22; J. Danielou, Sacramentum futuri (Paris, 1950), 131-143 (ET 153-166); H. Sahlin, 'The New Exodus of Salvation According to St. Paul', Root, ed. Fridrichsen, 81-86.

Paul, in the expressions of collections 5-7. For example, the idea of Israel as a holy nation in Exodus 19:5 is the root from which comes the expression 'holy ones' or 'saints' of Daniel 7, and from Daniel 7 the expression is taken over in the usage of Paul and the early church. We have already seen that the imagery of the tabernacle and the dwelling of God with his people is taken up by Paul when he conceives of the church and of individual Christians as the dwelling of the Holy Spirit.

Consider now the middle period of Israel's experience-- that is, their time in the wilderness. Paul draws upon several examples as warnings of disobedience: 1 Cor 10:7 concerns the incident of the golden calf (Exod 32:6), 10:8 concerns the temptations by Moab (Num 25:1,9), 10:9 is an allusion to the poisonous serpents (Num 21:6), and 10:10 may refer to any of several incidents (most prominently the incident of the spies in Numbers 14 or that of Korah's rebellion in Numbers 16).³⁸ Any one of these incidents could be selected as a case with parallel structure to that of the middle period of the Christian life. In each case God's people are in a situation defined by the prior commands and blessings of God. Their response leads to blessings or cursings.

So much for Paul's use of elements from the Exodus story. We cannot say that Paul's patterns of thinking were simply and completely determined by Exodus patterns. He was not a slavish imitator of any one OT pattern. It is sufficient to say that the patterns found there were one of the influences helping to estab-

³⁸ Cf. F. W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids, 1953), 224-225.

lish the framework of his thinking.

C. The prophets and the restoration

Next, let us ask how Paul was influenced by OT material on the restoration of Israel from exile. The restoration is the subject of both historical and prophetic accounts. The historical accounts in Ezra and Nehemiah are quite straight-forward, and evoke little comment in the NT. But the prophets pointed out the similarities of pattern between the restoration and former works of God, especially the Exodus (Isa 43:2-3, 16-20, 48:20-21, 51:9-11, 63:7-14, Jer 16:14-15, Ezek 20:33-38, Hos 2:16-17(14-15), Hag 2:5).³⁹ In addition, the prophetic vision tends to raise its eyes into the more distant future and contemplate a restoration that goes far beyond what was actually achieved in Ezra and Nehemiah's time. Hence the prophets, more than the histories, are found to be a suitable source for understanding the eschatological salvation in Christ. The Book of Isaiah, in particular, becomes a favorite book not only for Paul but for the early church in general.⁴⁰

However, the prophetic perspective seldom cares to put incidents of the restoration in chronological order. For example, Isaiah 40-66 is filled with pictures of Israel's restoration, but provides us with all too little in the way of chronology. But occasionally Paul uses prophetic passages in which some structural order of events is visible. For example, 2 Cor 3:3 in speaking

³⁹Cf. Anderson, 'Exodus Typology', 177-195.

⁴⁰Ellis, Paul's Use, 19.

of 'fleshly hearts' alludes to Ezek 36:26, which describes an eschatological cleansing of God's people. In the larger context of Ezek 36:21-28, one may easily detect some of the threefold pattern: exercise of divine power in salvation (vs. 24), human response (return to the land), divine blessing (vss. 25-28). Moreover, the divine blessing can be further subdivided: it includes elements of granting new status (vs. 25), working new character (vss. 26-27), and blessing with God's own presence (vs. 28; 'my spirit', vs. 27).

Ezekiel 36 thus offers us an interesting parallel to Paul's own thinking. But we have not shown that there is direct dependence. It is not clear how much of the detail of Ezekiel 36 Paul is consciously appropriating for himself. The principal passage that he has in mind in 2 Corinthians 3 is certainly not Ezekiel 36, but rather Jer 31:31-34 and its background in the Pentateuchal accounts concerning the Mosaic covenant. Paul uses neither Jeremiah 31 nor Ezekiel 36 woodenly as an isolated, self-sufficient description of the new covenant. Rather, both passages are used to penetrate into the real significance of the Mosaic covenant.

Jeremiah 31 and Ezekiel 36 both describe the eschatological salvation as similar in many ways to Mosaic salvation. Jeremiah does so by means of the concepts of covenant and law (cf. Ezek 37:26, 36:27), while Ezekiel does so in terms of the concepts of cleansing ceremonies instituted by Moses (cf. Numbers 19, Jer 33:8). Both prophets describe the renewal in terms of the familiar formula, 'I will be their God, and they shall be my people' (Jer 31:33, Ezek 36:28; cf. Lev 26:12, Deut 4:20, 7:6, 29:13, 2 Cor

6:16,18). Both conceive of the eschatological restoration as a new Exodus (Jer 16:14-15, 31:32; Ezek 20:31-36). On the other hand, both also stress the radical newness of the restoration. It will produce inward obedience and commitment among the people, and God will bless rather than curse.

What effect has this had on Paul? The appropriation of Mosaic heritage by Jeremiah and Ezekiel (not to mention Isaiah!) has encouraged Paul to draw on that heritage himself. The common roots that Ezek 36:24-28 and Paul have in the Pentateuch account for the similarity in thought and structure between the two, even apart from direct dependence.

At the same time, Paul has also taken over from the prophets a sense for the surpassing newness of the new covenant. In the new covenant God gives to Israel the power to fulfill the law and avoid its threat. The tension between the blessing following from being God's people and the threat following from disobedience to God's law is resolved.⁴¹ Hence at one time Paul can exploit the formal similarity between Israel under Moses and the church (1 Cor 10:1-13), and at another time emphasize the supersession of the Mosaic economy by the fulfilment of OT promises (Gal 4:26-27; note Gal 4:23 ἐπαγγελίας).

In sum, we may say that the most profound effect of the prophets on Paul has not been in giving him a pattern of chronology for conversion or the Christian life, but in moulding his exegesis of the Pentateuch.⁴²

⁴¹On the law in the OT, and its continuity with Paul, see W. Zimmerli, The Law and the Prophets (Oxford, 1965); G. von Rad, Theologie des Alten Testaments, II (Munich, 1960), 402-424 (ET 388-409).

⁴², [Paul's Pentateuch] is a Pentateuch illumined and

interpreted by the Prophets and Psalms, not by the traditions of the Elders' (Ellis, Paul's Use, 117).

Chapter 11

The Additional Pauline Corpus: 2 Thessalonians, Ephesians,
Colossians, 1 & 2 Timothy, and Titus

Abstract: Examination of the $\alpha\gamma\iota\omicron\varsigma$ group and of structural patterns in the Additional Pauline Corpus confirms the results with the Restricted Corpus.

Now we undertake a brief survey of the Additional Pauline Corpus, for purposes of comparison with the results already obtained. Generally speaking, we shall assume continuity of teaching with the Restricted Corpus, unless the data explicitly point in another direction. This would be the sanest procedure to adopt, even if we were comparing two NT corpora acknowledged to be by different authors (e.g., Paul and John). But the basis for continuity is even stronger when we are comparing corpora which all stand under the direct historical influence of Paul. It is stronger still if one believes that Paul and his amanuenses wrote all the epistles bearing his name. However, I shall try to conduct the discussion below in a manner largely independent of decisions about authorship. For convenience, 'the Author' denotes the author of whatever epistle is under discussion.

A. The ἅγιος Group

First, ἅγιος is used several times of the Holy Spirit (Eph 1:13, 4:30, 2 Tim 1:14, Tit 3:5). These references do not concern us. The remaining references we divide up by books.

1. 2 Thessalonians

The only occurrences of the ἅγιος group in 2 Thessalonians are at 1:10 and 2:13.

2 Thes 1:10. This verse presents us with two major difficulties: (1) does the expression 'his saints' (τοῖς ἁγίοις αὐτοῦ) refer to angels or men?¹ (2) What is the force of the

¹Cf. the discussion in Chapter 2 of the background of οἱ ἅγιοι and the problems of distinguishing the two possible references.

ἐν plus dative construction? As far as question (1) is concerned, the OT and intertestamental background shows that οἱ ἄγιοι can refer to angels, and a decision must in general be made according to context. 1 Thes 3:13 is the only other possible NT case where by itself ἄγιοι is used of angels.²

As for 2 Thes 1:10, the context (1:7) and the similarity with 1 Thes 3:13 both make the interpretation 'angels' possible. A great deal hangs on the relation of the two parallel infinitive clauses,

ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ
καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν.

Are the two lines paraphrastic or supplementary? The natural interpretation is that they paraphrase one another. Then the 'saints' must be the same group as 'all who have believed'. The decisive factor is the subsequent language of vs. 12: ἐνδοξασθῆ τὸ ὄνομα . . . ἐν ὑμῖν. The similarity with vs. 10 shows that the ἐνδοξασθῆναι of vs. 10 relates to believers rather than to angels.³

²On 1 Thes 3:13, see J. Frame, A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians (Edinburgh, 1912), 138-139, for a survey of viewpoints. The angelic interpretation is represented by E. Best, A Commentary on the First and Second Epistles to the Thessalonians (London, 1972), 152-153; and the church interpretation by B. Rigaux, Saint Paul, Les Epîtres aux Thessaloniens (Paris, 1956), 491-492. L. Morris, The First and Second Epistles to the Thessalonians (London, 1959), 114-115, and O. T. Allis, Prophecy and the Church (Philadelphia, 1945), 185-188, apply the words to both angels and men.

³But A. Plummer, A Commentary on St. Paul's Second Epistle to the Thessalonians (London, 1918), 27, suggests that both believers and angels may be included.

Now consider the second question, regarding the sense of ἐν in the phrase ἐν τοῖς ἁγίοις αὐτοῦ. Should this be interpreted as agency ('glorified by his saints'), or as close relation ('glorified among his saints', in their presence),⁴ or as ground ('glorified in his saints', that is, shown glorious by what his saints are and by what is 'in' them)?⁵ This question can be illumined by comparing 2 Thes 1:10 with Ps 88:6-8 LXX. Paul has not really quoted Psalm 88, but has adapted the language to his own purposes. The context of God's exaltation of the king of Israel's house provides a fixed point between Psalm 88 LXX and 2 Thes 1:7-10, but the reference of Ps 89(88):6 to angels has been transformed by Paul into a reference to believers.⁶ The saints form the heavenly court gathered round the throne, beholding the glory of Christ (cf. Rev 7:9-10, Ps 67:36 LXX).

This argues that ἐν ἁγίοις αὐτοῦ is best interpreted in the sense 'among his saints'. However, the more immediate context of vs. 12 provides a case of ἐνδοξασθῆναι ἐν ὑμῖν where the ἐν should be interpreted as ground: Christ's name is to be glorified 'in you', by what you are and by your works of faith (vs. 11). This glorification happens consummately at the Parousia, when believers' perfection is displayed as the end

⁴Best, Thessalonians, 265. This interpretation does not exclude, but rather includes, the idea that believers are the agents of glorifying and marveling.

⁵See Gal 2:24 and Frame, Thessalonians, 236-237; Morris, Thessalonians, 207-208; J. Calvin, Corpus reformatorum, LXXX 192.

⁶Cf. Best, Thessalonians, 265.

product of Christ's work. Such an idea is quite consistent with the general context of a heavenly scene introduced by the allusions to Pss 88:6-8, 67:36 LXX.

Another factor to consider is the sense of ἐν in θαυματοθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν. Is this ἐν an ἐν of agency, of close relation, or of ground? The problem here is almost identical to that in connection with ἐνδοξασθῆναι ἐν. The LXX attests occurrences of the passive θαυματοθῆναι with ἐν both in the sense of close relation (Wis 8:11), and in the sense of ground (Isa 61:6, Sir 33(36):4 S*; cf. Thucydides VII.63 for an instance with dative alone). But the latter of these two uses probably represents a translationism influenced by Hebrew אֶת. If so, the sense 'among' is more natural to Greek.

Finally, account must be taken of the contrast drawn between the fate of unbelievers and believers in vs. 6-10. In both cases it would seem that the focus is on what happens to them, not the honour or benefits that come to God. In vs. 9, the unbelievers are described as deprived of the privilege of enjoying God's glory (δόξα). The logical counterpart of this (vs. 10) is that the believers do enjoy his glory--not that God enjoys their glory or is seen to be glorious in them. Vs. 12 then takes up a different aspect of glorification rather than repeating what is said in vs. 10. If a choice must be made, I therefore prefer the meaning 'among them'. But if Paul specifies only that the Lord is glorified 'in the sphere of' the saints, both ideas may be

included.⁷

What implications does this text have for the doctrine of holiness? First, one of the expected 'fruits' or consequences of being a 'saint' is to participate in the glorifying of Christ at the Parousia. This stress on the saints' relation to Christ is an interesting complement to the stress in 1 Cor 6:2 on their relation to the world and to angels. Second, in 2 Thes 1:10 as in 1 Cor 6:2 οἱ ἅγιοι retains some of its OT eschatological flavour. This is a natural result of the fact that both passages build directly on OT background. In the eschaton the Lord 'comes down' and 'treads upon the high places of the earth' (Mic 1:3). The heavens are rent (Isa 64:1), and his holy dwelling becomes present among men (Ps 20:6, Isa 63:15, Zech 14:20-21). To stand before him, men must be holy, must be 'saints'. Paul is confident that God has already begun the work of preparing believers for the Parousia; already he can call them 'saints'.

2 Thes 2:13. Some exegetical problems confront us in this verse. Does ἐν ἁγιασμῷ πνεύματος modify the verb (εἴλατο) or the noun σωτηρίαν, or perhaps even ἀπαρχήν (if this latter rather than ἀπ' ἀρχῆς is the correct reading)?⁸ God's choosing is

⁷So Rigaux, Thessaloniens, 633-635.

⁸The decision between the two main readings is exceedingly difficult, since both readings are widely attested and both are in keeping with Pauline doctrine. Ἀπ' ἀρχῆς does not occur elsewhere in Paul, but fits in well with the temporal progression from εἴλατο of vs. 13 to ἐκάλεσεν of vs. 14. See the discussion in Frame, Thessalonians, 280-281. Ἀπαρχήν is preferred by B. M. Metzger, A Textual Commentary on the Greek New Testament, 636-637; ἀπ' ἀρχῆς by Rigaux, Thessaloniens, 682.

antecedent, in Paul's thought, to salvation, sanctification, and faith. Hence it is difficult to make sense of election 'in sanctification'. What we would expect is 'election unto sanctification'. On the other hand, if sanctification is linked to the noun 'salvation' (σωτηρίαν), there is no corresponding difficulty. We conclude that the compound ἐν-phrase is attached more closely to the noun or nouns than to the verb. Ἐν ἁγιασμῷ is best interpreted as either (1) 'in the state of sanctification'⁹ or (2) 'through sanctification'. The idea (1) can include (2), since the elements constituting salvation can in fact also be the means of salvation. Since the text gives us no reason for confining the meaning exclusively to the idea (2), the broader sense (1) is preferred.

Πνεύματος in vs. 13 is undoubtedly the Holy Spirit,¹⁰ the author of sanctification, rather than the human spirit,¹¹ the experiencer of sanctification. The Father, Son, and Holy Spirit are mentioned in close proximity, as happens elsewhere in the Pauline Corpus (e.g., 1 Cor 6:11, Rom 15:16, as well as the well-known 2 Cor 13:14). Ἐν ἁγιασμῷ πνεύματος is essentially the equivalent of ἡγιασμένη ἐν πνεύματι ἁγίῳ of Rom 15:16. 2 Thes 3:13-14 is thinking primarily of the beginning of the Christian life, as the mention of faith in the truth, calling, and the gospel indicate.

⁹See Arndt-Gingrich, 258b.

¹⁰Rigaux, Thessaloniens, 684; C. Masson, Les deux Epîtres de Saint Paul aux Thessaloniens (Neuchâtel, 1957), 108; Best, Thessalonians, 314-315.

¹¹G. G. Findlay, The Epistles to the Thessalonians (Cambridge, 1894), 155.

What conclusions can be drawn from these vss. about patterns of order in Pauline thinking? Vs. 13 contains the following sequence of ideas: from election to sanctification and faith, and from sanctification and faith to salvation. When vs. 14 is taken into consideration, the sequence is further enriched by the addition of the ideas of calling and the gospel. We obtain from vs. 14 the sequence (a) from gospel to call and (b) from call to 'salvation in the sanctification of the Spirit and belief of the truth'. All the sequences of thought in vss. 13-14 are consistent with those that we found in the Restricted Pauline Corpus.

2. Colossians

In Colossians, ἁγίος occurs in the sense 'saints' in Col 1:2,4,12,26. There is some question about Col 1:2, since ἁγίοις can be taken as parallel to πιστοῖς ἀδελφοῖς ('to the saints and faithful brethren') or as parallel to πιστοῖς alone ('to the brethren who are holy and faithful'). In view of the customary usage of ἁγίοι with the meaning 'saints', especially in greetings, the first of the two meanings should be chosen.¹²

¹²So RSV, NEB, C. J. Ellicott, A Critical and Exegetical Commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon (London, 1861), 112; E. Lohse, Die Briefe an die Kolosser und an Philemon (Göttingen, 1968), 35 (ET 7-8); R. P. Martin, Colossians and Philemon (London, 1974), 45; H. Meyer, Kritisch exegetisches Handbuch über die Briefe Pauli an die Philipper, Kolosser und an Philemon (Göttingen, 1874), 221-222 (ET 253); J. B. Lightfoot, Saint Paul's Epistles to the Colossians and to Philemon (London, 1897), 130; T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Edinburgh, 1897), 193-194. Opposing this are C. Masson, L'Épître de Saint Paul aux Colossiens, 89, in P. Bonnard, L'Épître de Saint Paul aux Philippiens (Paris, 1950); and C. F. D. Moule, The Epistles of Paul the Apostle to the Colossians and to Philemon (Cambridge, 1957), 45.

Rhetorical balance suggests that ἐν Χριστῷ in 1:2 is attached only to πιστοῖς ἀδελφοῖς and not to ἁγίοις.¹³ If, however, it is attached to ἁγίοις also, it is a hint that believers are holy because they share in Christ's holiness (1 Cor 1:30).

Col 1:4. Col 1:4 represents a typical Pauline usage of ἁγιοί. Frequently in the Pauline Corpus ἁγιοί occurs in contexts of sharing with one another. Sometimes the sharing is sharing of money (Rom 15:25-26,31, 2 Cor 8:4, 9:1,12), sometimes a more general sharing of fellowship (Rom 16:2,15, 2 Cor 13:12, Philem 5,7).

Col 1:12. The majority of commentators identify the 'saints' of Col 1:12 with Christians.¹⁴ But a significant minority see here a reference to angels.¹⁵ Lohse points to a parallel in Qumran literature in which the 'lot of the holy ones' (םִשְׁׁוֹתָן לְאֵלִים) means 'lot of the angels' (1 QS 11:7-8; cf. 1 QM 10:12, 1 QH 11:11-12, Wis 5:5).¹⁶ But the OT provides a more convincing parallel to Col 1:12 in Israel's inheritance of the promised land (Gen 13:14-15, Num 26:52-56, 34:2,13).¹⁷ Moreover, one must bear in mind that ἁγιοί is regularly used in

¹³So Ellicott, 112; Lohse, 38 (ET 9); Meyer, 222-223 (ET 253-254); and others.

¹⁴R. P. Martin, Colossians (Exeter, 1972), 38; J. B. Lightfoot, Colossians, 139; Ellicott, Colossians, 122; Meyer, Kolosser, 235 (ET 269).

¹⁵Lohse, Kolosser, 71 (ET 36); R. Asting, Die Heiligkeit im Urchristentum (Göttingen, 1930), 104-106; E. Lohmeyer, Die Briefe an die Philipper, an die Kolosser und an Philemon (Göttingen, 1930), 39; E. Käsemann, Leib und Leib Christi (Tübingen, 1933), 142, 147.

¹⁶Lohse, Kolosser, 71 (ET 36).

¹⁷Martin, Colossians (1972), 38; Lightfoot, Colossians, 139.

the Pauline Corpus for Christians, and only in an exceptional context for angels (1 Thes 3:13--but even this text is disputed). Since the Author had available the unambiguous term ἄγγελοι, ἄγιοι would in all probability be used of angels only where the context provided means of resolving the ambiguity. 1 Thes 3:13 does (on one interpretation) provide this context by allusion to Zech 14:5. By comparison, the Qumran parallel to Col 1:12 is weak evidence, not only because of the counterbalancing parallels in the OT, but because it is not clear whether Qumran's 'lot of the holy ones' is anything more than a sectarian expression. Finally, the parallel Eph 1:18, cited by Lohse and Asting, is even more difficult than Col 1:12 to conform to an angelic interpretation. If, then, Eph 1:18 refers to Christians, it speaks in favour of interpreting Col 1:12 in a like sense. In Col 1:12, we conclude, saints are described as possessors of the kingdom, in agreement with Daniel 7.

Col 1:26.¹⁸ In this verse the topic is the manifestation of the mystery of God, the mystery of the unity of Gentiles and Jews in the riches of Christ, proclaimed in the gospel.¹⁹ Romans can speak of the mystery without use of ἄγιοι (Rom 16:25-27); the use of it here is probably of little special significance,

¹⁸ Asting, Heiligkeit, 175-177, sees here a narrower reference to proclaimers of the gospel, rather than to all Christians. He subjects Rom 12:13, 1 Cor 16:15, Eph 1:15, 3:8, 4:12, 6:18, and Heb 6:10 to similar interpretation.

¹⁹ For a discussion of the 'mystery', see Moule, Colossians, 80-83; Martin, Colossians (1974), 71-72; Masson, Colossiens, 112; Lohse, Kolosser, 119-121 (ET 74-76); TWNT, IV 825-831 (ET 819-824).

other than as a reinforcement of the idea of the presence of the end times.

Col 1:22. More interesting than the above passages are two places in Colossians where ἄγιος is used predicatively (1:22, 3:12). In Col 1:22 the language of presentation recalls Rom 12:1 and Rom 6:13-19. Is the background specifically one of cultic sacrifice, as in Rom 12:1? Or is the background the more general one of presentation for service, as in Rom 6:13-19?

This question can be illumined by consideration of the terms ἀμώμους and ἀνεκλήτους parallel to ἀγίους. Ἄμωμος is the usual term in the LXX for translating אֲדָמָה, the OT term for the unblemished sacrificial animal. This is a strong argument in favour of the sacrificial understanding, and it is reinforced by the phrase κατενώπιον αὐτοῦ. Under this interpretation, 'before him' points to the fact that sacrificial animals were brought before God and offered to him.²⁰ More than once in the NT ἄμωμος is used in a clearly sacrificial context: Heb 9:14, 1 Pet 1:19. However, the word, ἄμωμος is used both in secular literature,²¹ the LXX,²² and the NT²³ in the general sense of 'morally or physically without blemish'--without any cultic overtones. Hence the occurrence of ἄμωμος does not demand a sacrificial context. If the Author had wanted to stress the

²⁰Moule, Colossians, 73; Lightfoot, Colossians, 160.

²¹Liddell-Scott, I 96a; Moulton-Milligan, 28-29.

²²2 Kgdm (2 Sam) 22:24,31, Ps 14(15):2, etc.

²³Phil 2:15, Jude 24, Rev 14:5; cf. Arndt-Gingrich, 47.

sacrificial aspects, he presumably would not have added the non-sacrificial term ἀνεγκλήτους.²⁴ In short, the Author invites comparison with sacrificial animals, but he does not make it himself.²⁵

It is interesting that holiness is here associated both with blemishlessness of character and with absence of accusation. The latter moves closer to the idea of justification,²⁶ and the former to the idea of systematic-theological 'sanctification'. However, the final stage, or end period, of the Christian life seems to be in view rather than its beginning. This conclusion is supported by two evidences. (1) Elsewhere in the Pauline Corpus an accumulation of several terms occurs in reference to the end (1 Thes 5:23, Eph 5:27). (2) The focus on the end period is more agreeable to the qualification of Col 1:23.²⁷ The 'if' of vs. 23 makes little sense except as a condition placed on a still future event.

However, the results of holiness and blemishlessness have in principle been attained already. Thus, though the 'presentation' is primarily oriented toward the Parousia, there is no sharp boundary restricting it purely to that time. God's action in

²⁴ See Moulton-Milligan, 40-41; R. Trench, Synonyms of the New Testament (London, 1915), 355-356.

²⁵ See Meyer, Kolosses, 274 (ET 313).

²⁶ "Irréprochables", comme le sont ceux qu'il justifie en Jésus-Christ (Rom. 8.33)' (Masson, Colossiens, 108).

²⁷ For the interpretation of παραστήσαι as referring to the end, see Meyer, Kolosses, 274-275 (ET 312-314). As referring to the present time, Lightfoot, Colossians, 160-161; Lohse, Kolosses, 107-108 (ET 65).

'presentation' is viewed as a single unified affair, even though the processes involved begin with the Colossians in the state of alienation of vs. 21 and do not end until the Parousia.²⁸

Col 3:12. In Col 3:12 believers are characterized as 'elect', 'holy', and 'beloved'. All three terms are here used as terms of status. But the Author argues that this status, far from making them complacent, should stimulate them to good works. It is only fitting that those who are God's elect, saints, and beloved, should demonstrate their difference from the world (3:5), and should 'put on' the deeds of the new man, which they have become (3:10). The connection of the status of holiness with behaviour has occurred before, in Rom 16:2 and 1 Cor 14:33. Here, in addition, it is integrated into a comprehensive picture of two worlds, two systems of status and behaviour, the old and the new. This confirms the impression obtained from our earlier analysis: the idea of holiness is a factor integrated into a much larger structure; its use can be better explained once this structure is understood.

3. Ephesians

Ephesians presents us with an unusually large number of occurrences of οἱ ἅγιοι with the sense 'saints': Eph 1:1,15,18, 2:19, 3:8,18, 4:12, 5:3, 6:18. Some of the occurrences are fairly colourless, but others are important in indicating something about the doctrine of believers' holiness.

²⁸J. Calvin, Corpus reformatorum, LXXX 91, seems to favour this comprehensive reference.

Eph 1:1. The occurrence of ἁγίοι in the introduction to the epistle is common in the Pauline Corpus, and adds little to our understanding of ἁγίοι.²⁹ Ἁγίοις . . . καὶ πιστοῖς is a near parallel to Col 1:2. It is possible that ἐν Χριστῷ Ἰησοῦ is attached to ἁγίοις as well as πιστοῖς.³⁰ In that case, Eph 1:1 presents us with the thought of holiness derivative from and determined by Christ and his work, as in Phil 1:1.

Eph 1:15. This is virtually the same as Col 1:4.

Eph 1:18. Does this passage speak of God's inheriting the saints³¹ or of the saints possessing an inheritance from God? The latter sense is to be chosen, in keeping with the uniform NT usage of 'inheritance'.³² 'The riches of the glory of his inheritance' is a narrower definition of the 'hope' to which believers are called. It is thus, strictly speaking, something future. But as members of God's family they are already heirs,

²⁹ Cf. the summary in M. Barth, Ephesians (Garden City, N.Y., 1974), I 66-67.

³⁰ If the phrase ἐν Ἐφέσῳ is genuine, the parallelism and rhetorical balance between ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ and πιστοῖς ἐν Χριστῷ Ἰησοῦ forbid us from taking ἐν Χριστῷ Ἰησοῦ with ἁγίοις. But I am inclined with T. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Edinburgh, 1897), i-ix, to believe that ἐν Ἐφέσῳ is an addition, and to read τοῖς οὖσιν καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ with the sense 'who are also faithful in Christ Jesus'. In that case, ἐν Χριστῷ Ἰησοῦ may be connected also to ἁγίοις.

³¹ 'Saints' is to be referred to all God's people rather than to angels or Israel as M. Barth does (Ephesians, I 66-67).

³² Acts 20:32, 26:18; see Abbott, Ephesians, 30; H. Meyer, Kritisch exegetisches Handbuch über den Brief an die Epheser (Göttingen, 1878), 73 (ET 74-75); and many others. Against, E. K. Simpson and F. F. Bruce, Commentary on the Epistles to the Ephesians and the Colossians (London, 1957), 39.

and have come to share in a first instalment of the inheritance (Gal 4:1-7; Eph 1:14).

Is the connection of the Holy Spirit with the inheritance in vs. 14 relevant to the understanding of the connection between 'holy' ones and the inheritance in vs. 18? The connection, if present, is not pursued. As in 1 Cor 6:2, the main background for inheritance to saints would seem to be the Jewish apocalyptic expectation, especially focused in Dan 7:27: the saints of the end time will receive the kingdom. But the glory and riches in question in Ephesians are not so much the glory of earthly kingdoms as the glory of God and his kingdom.

Eph 2:19,21. At first glance, it might seem that in 2:19 refers primarily to the Jews in distinction to Gentiles.³³ The argument of Ephesians is indeed that Gentiles have now come to share in privileges formerly reserved for Jews. As long as we assume that the ἄστυιοι form a fixed and closed group of people, the reference must be to Jews. But in fact all Christians, as they are joined to the church, become ἄστυιοι (Eph 1:1,15,18, etc.). The Author's point is best maintained if the designation ἄστυιοι pertains not to a single racial group but to 'the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed

³³ 'Israel as the community that worships God, i.e. Israel as God's priestly servant among the nations, is probably meant in 2:19' (Barth, Ephesians, I 269). Cf. M. Dibelius, An die Kolosser Epheser, An Philemon, 3d ed. (Tübingen, 1953), 71. But Asting, Heiligkeit, 106, sees a reference to angels.

a typical and preparatory institution'.³⁴ In any case, the OT concept of the holiness of the Jewish nation (Exod 19:5) forms the background for the thought of Eph 2:19.

The Author soon shifts from the imagery of the state to the imagery of the temple (vss. 20-22). Neither image is absolutely essential to his point. Three times (vss. 19,21,22) words for house and household are used rather than the more specific word *ναός*. The real essence of both 'holy' nation and 'holy' temple is in the presence of God. The motivation for the language of holiness, both in vs. 19 and in vs. 21, is that God is among his people. Where God is, and where communion with God is established and maintained, there must be holiness.

The picture constructed in these verses goes beyond 1 Cor 3:16-17 and 6:19 in specific detail, but the fundamental conception is the same. It should be noted that Christians are described as the dwelling of God rather than simply the dwelling of the Spirit. The dynamic which maintains and develops the Christian 'temple' is the dynamic of being *ἐν κυρίῳ* and *ἐν πνεύματι*. The work of the Trinity forms, here as elsewhere, a close-knit unity.

Eph 3:8. 'Saints' here is just the name for Christians, without any special colouring.

Eph 3:18. *Πᾶσιν τοῖς ἁγίοις* here tells us little more about 'holiness' than does Eph 3:8. But it is suggestive of the

³⁴C. Ellicott, St. Paul's Epistle to the Ephesians (London, 1884), 52. Cf. Abbott, Ephesians, 69; Meyer, Epheser, 134 (ET 141); B. Westcott, Saint Paul's Epistle to the Ephesians (London, 1906), 40; C. Masson, L'Épître de Saint Paul aux Ephésiens (Neuchâtel-Paris, 1953), 169n2.

fact that holding the status of 'saint' is not the end but the beginning of entering into the riches of Christ. The emphasis is on the need for saints to share with one another if they are to grow. This emphasis is especially strong in Ephesians, with its concentration on the church universal.³⁵

Eph 4:12. The thought in 4:12 is quite similar to 3:18 and 2:19-22. Saints, having been built up by the work of teachers, are themselves to engage in service for the building of the church.

Eph 5:3. Certain conduct is not 'fitting' for saints. This is the negative side of the arguments in Rom 16:2, 1 Cor 14:33, and Col 3:12 that certain conduct is fitting for saints.

Eph 6:18. Prayer for all the saints is one component of the love for all the saints which Christians are to demonstrate (Eph 1:15, Col 1:4).

We now deal with those occurrences where ἅγιος is used as a modifier rather than as the head of a noun phrase.

Eph 1:4. Like Col 1:22, Eph 1:4 probably includes a reference to the consummate holiness which Christians will have at the Parousia, as well as to their present holiness. For one thing, the phrase ἁγίους καὶ ἀμώμους seems stronger than necessary if only the present status of Christians is in view. More important, in the passage as a whole the full scope of God's redemptive work in Christ is surveyed. The thought ranges over 'every spiritual blessing' (vs. 3), from before the foundation of the world (vs. 4) to the end of the world (vss. 10,14). It is most in keeping with

³⁵Barth, Ephesians, I 35-36.

the breadth of vision of the context to see both ἁγίους and ἄμωμους as descriptions applied to the whole Christian life, but especially to the end.³⁶ For the end is the time when the planning connected with election comes to its full fruition; only then does the electing purpose of God come to full manifestation.

It should be noted that being 'holy' is closely connected not only to being 'spotless' (the more behavioural side), but also to being 'adopted' (the more relational side, the side of status). The partial parallelism of vss. 4 and 5 suggests the connection. Ἐξελέξατο of vs. 4 is parallel to προορίσας of vs. 5. We may safely assume that the 'predestination' of vs. 5, as well as the 'election' of vs. 4, takes place 'before the foundation of the world'. The election of vs. 4 is election to be holy, and the predestination of vs. 5 is predestination 'unto adoption'. But it is likely that in vs. 5 the focus is already beginning to shift to the beginning of the Christian life and to the gifts and status possessed as a result of that beginning. Some of the commentators seem quite certain that υἱοθεσίαν is to be referred to the beginning of the Christian life, as in Gal 4:5-6, rather than to the end, as in Rom 8:23.³⁷ It is not necessary to localize the

³⁶ 'Haec [perfectos esse] enim est meta, ad quam toto vitae curriculo contendimus. Itaque nunquam ad eam pertingemus, nisi confecto nostro stadio' (Calvin, Corpus reformatorum, LXXIX 148). Cf. Abbott, Ephesians, 7-8; Westcott, Ephesians, 9. For the interpretation that these terms refer to the beginning, see especially Meyer, Epheser, 37 (ET 38).

³⁷ Ellicott (Ephesians, 8) and Meyer (Epheser, 39 (ET 40)) related this 'adoption' to the beginning; but Abbott (Ephesians, 9), H. Schlier (Der Brief an die Epheser (Düsseldorf, 1957), 53), and Westcott (Ephesians, 9) appeal to Rom 8:23 as well as texts relating to the beginning.

reference completely to one time, any more than it is necessary in vs. 4. At this point the passage is not interested in making fine temporal distinctions in the phases of the Christian life. However, by the time we come to vs. 7 the expressions definitely point to the beginning of the Christian life. The ability of terms like 'holy' or 'adoption' to cover all of the Christian life or only one phase of it confirms what we found in the usage of the Restricted Corpus.

We should not leave this passage before noticing that holiness comes to believers 'in Christ'. The phrase 'in Christ' or 'in him' is not, to be sure, directly attached to *ἁγίου*. But the phrase has been attached at so many places in the passage that the point is already made. Not only does the election to holiness take place in Christ³⁸ --also every spiritual blessing is bestowed in him. Here we find an explicit assertion of the universal relevance of union with Christ, parallel to the implicit assertion of it in 1 Cor 1:30.

If the phrase *ἐν ἀγάπῃ* is attached to *ἁγίου* and *ἀμώμους*, it further defines the kind of holiness which Christians are expected to have. It may, however, be attached to the following *προορίσας*.³⁹

³⁸Cf. Meyer, Epheser, 36 (ET 37); J. Calvin, Corpus reformatorum, LXXIX 147; Abbott, Ephesians, 6.

³⁹Grammatically either is quite possible, and the commentators are divided. In favour of attaching *ἐν ἀγάπῃ* to what follows, see especially Ellicott, Ephesians, 7; Meyer, Epheser, 38 (ET 39); Abbott, Ephesians, 8; Schlier, Epheser, 52. Against, Barth, Ephesians, I 79-80; Westcott, Ephesians, 9.

Eph 2:21. See above on Eph 2:19-22.

Eph 3:5. Ἁγίοις in 3:5 is an attribute of both apostles and prophets.⁴⁰ It is applied in a narrow sense to specially commissioned persons, with a specially designed role vis-a-vis God's purposes. The main background for this use is the designation of prophets as 'holy' in 4 Kgd 4:9, Jer 1:5, Wis 11:1, Luke 1:70, Acts 3:21, 2 Pet 3:2. The general meaning 'dedicated to God' is common to this specialized use and the use of ἅγιοι ('saints'). However, this passage tells us little about the specifically theological connections of the idea that Christians are saints.

Eph 5:26-27. The occurrences of ἁγιάσω in vs. 26 and ἅγιος in vs. 27 can be treated together. Vs. 27 is the clearer place with which to begin. The church as the bride of Christ is described as perfectly pure. It may be argued that in principle such a description of her is true even now. However, the full working-out of the principle includes the time extending all the way to the Parousia. The church shows the glory of God now (2 Thes 1:12; Eph 1:6,12), but 'the riches of the glory of his inheritance' (Eph 1:18) will come, strictly speaking, only at the Parousia.⁴¹ The church, then, is not yet ἐνδοξον in the fullest sense--though in Ephesians the emphasis on present possession of benefits is strong. Ἁγία and ἄμωμος describe, positively and negatively, the whole range of perfection that comes to the church. Status and activity, relationship and behaviour are all

⁴⁰ Against Asting, Heiligkeit, 168-171.

⁴¹ Barth, Ephesians, II 628, sees the anacoluthon as a sign that Paul asserts the present incompleteness of the holiness of the church.

included. Righteousness, or reconciliation, or salvation, is not something in addition to this, but is another way of describing it, from a different perspective.

If, then, we interpret the temporal focus of the verbs ἀγίαση and παραστήση in terms of vs. 27b, we conclude that the 'sanctification' and 'presentation' occur at the end of the Christian life. However, the explanatory clause καθαρίσας . . . ἐν ῥήματι presents an obstacle to this interpretation. The mention of the bath of water is not a direct reference to baptism in the way that τῷ βαπτίσματι or διὰ τοῦ βαπτίσματος would be. Nevertheless, there can be little doubt that baptismal imagery, perhaps together with the imagery of the OT cleansing rites, is in the back of the Author's mind.⁴² Hence καθαρίσας should be interpreted as referring to the beginning of the Christian life.⁴³ Grammatically speaking, the verb ἀγίαση can represent an action subsequent to or simultaneous with the action denoted by καθαρίσας.⁴⁴ In view of the close semantic relation between ἀγιάσω and καθαρίσω, they should be interpreted as dealing with the same action.⁴⁵

⁴²Barth, Ephesians, II 691-699, minimizes the connection with the sacramental sign of baptism. Others have no trouble in completely identifying the language with baptism (e.g., Meyer, Epheser, 272 (ET 295); Westcott, Ephesians, 84).

⁴³The aorist tense is of little consequence, since the aorist is not really confined to 'point' action; rather, the aorist does not specify the temporal span of the action in question. See E. Burton, Syntax of the Moods and Tenses in New Testament Greek, 2d ed. (Edinburgh, 1894), 16-17; A. T. Robertson, A Grammar of the Greek New Testament, 3d ed. (New York, 1919), 830-834.

⁴⁴Burton, Syntax, 63-65.

⁴⁵Abbott, Ephesians, 168; Barth, Ephesians, II 626, 691. But against this Ellicott, Ephesians, 130.

Now this argument results in the conclusion that the 'sanctification' of vs. 26 takes place at the beginning of the Christian life, in connection with the gospel (ἐν ῥήματι).⁴⁶ Yet sanctification results in the presentation of the church as perfectly holy at the Parousia (vs. 27). Is there then a tension between the 'sanctification' of vs. 26 (beginning) and that of vs. 27 (end)? Possibly the 'presentation' of the church should be viewed as a single action, not localized in time (cf. 2 Cor 11:2).⁴⁷ The 'sanctification' taking place at the beginning of the Christian life is not a consummate sanctification. Yet it contains, as it were, the seeds of its own consummation. It is not as if another procedure, on a quite different plane from the original 'sanctification', had to be employed to ensure its consummation.

Hence, in the discussion of sanctification, there occurs the 'tension' so often observed in Pauline writings between 'already' and 'not yet' of salvation. Sanctification can in certain respects be viewed as already complete; in certain other respects it is not yet complete. The peculiarity of language arises, in our context, because the historical work of Christ is

⁴⁶On the difficulties of any satisfactory interpretation of ῥήματι, see Abbott, Ephesians, 169; Ellicott, Ephesians, 130-131. ῥήματι might possibly refer to Christian confession of faith. Barth considers it 'probable that vs. 26 describes the Messiah as the Bridegroom who says this decisive "word" to his Bride and thereby privately and publicly, decently and legally binds himself to her and her to him. . . . the covenant formula, "I will be your God, you shall be my people," is the closest parallel' (Ephesians, II 691). If true, this would support our earlier comparison of the declarative aspects of 'sanctification' to 'justification'.

⁴⁷Cf. Calvin, Corpus reformatorum, LXXIX 224; Meyer, Epheser, 274-275 (ET 297-298); Ellicott, Ephesians, 131.

already finished (vs. 25). To be in union with Christ is to participate in the benefits of that work as a whole (Eph 1:3-14). It is, moreover, to have the pledge of consummate salvation (Eph 1:14, 4:30). This is so even though, in the middle period, the blessings in Christ have not yet produced all the fruits which they are destined to produce. 'Tension' is, perhaps, not the best word for it. There is a tension due to the fact that the Christian lives in a world from which evil has not yet been completely banished (Eph 6:10-20). There is tension in the fact that Christians are tempted to choose the rejected alternatives in 4:25-6:9. However, the 'already' completed and 'not yet' completed aspects of salvation are not in 'tension' with one another. The one is the foundation for the other, as the ^{ἵνα} beginning Eph 5:27 shows.

4. The Pastorals

For our purposes the Pastoral Epistles may be treated as a single unit.

1 Tim 5:10. Washing the feet of the saints is one example of sharing in service to one another. As has already been observed, service to one another is not infrequently associated with the use of the designation ^{ἀλλήλοις} (Rom 12:13, 15:25, etc., Eph 3:18, 4:12, 6:18, Col 1:4).

2 Tim 1:9. This verse may represent a quotation from liturgical material of the early church. But it is impossible to be certain of its provenance. At any rate, the Author has adapted the language to his own purposes. Many of the expressions are

Pauline.⁴⁸

Our specific interest is with the phrase 'holy calling'. The calling of God can be called 'holy' in at least two senses. (1) God's action of calling people is a holy action, a kind of action appropriate to God's holiness. Or, (2) God's calling is a calling into the sphere of holiness. It is a calling that makes a man a 'saint' and a calling to live henceforth in a holy manner. (2) is undoubtedly the sense intended here (though overtones of (1) may not be completely absent).⁴⁹ For elsewhere God's call is associated both with the initial ascription of holiness (Rom 1:7, 1 Cor 1:2) and with the obligation to live holy lives (Eph 4:1, 1 Thes 2:12, 4:7). Timothy's suffering for and testimony to the gospel is an obligation laid on him by this calling to holiness. Calling also has roots in the past: it is a consequence of free election, an election 'in Christ Jesus'.

The expression κλήσις ἁγία is the closest NT equivalent to the OT κλητὴ ἁγία referring to holy assemblies or days of holy assembly.⁵⁰ The idea might well be that the church is called to be an assembly for sacred celebration in the presence of God.

⁴⁸ See especially P. C. Spicq, Saint Paul, Les Epitres Pastorales (Paris, 1969), 713-714, for a summary of stylistic considerations.

⁴⁹ In favour of (2), W. Lock, A Critical and Exegetical Commentary on the Pastoral Epistles (Edinburgh, 1936), 87; J. N. D. Kelly, The Pastoral Epistles (London, 1963), 161-162; C. K. Barrett, The Pastoral Epistles (Oxford, 1963), 95. In favour of (1), see J. Huther, Kritisch exegetisches Handbuch über die Briefe an Timotheus und Titus, 4th ed. (Göttingen, 1876), 257 (ET 254).

⁵⁰ Spicq, Pastorales, 715. See also the discussion in Chapter 2 above of κλητοῖς ἁγίοις.

1 Tim 2:15. This is a difficult verse on several counts. We may ask, (1) What is its connection with the preceding verses? (2) What is the subject of the verbs, and what significance does the change from singular σωθήσεται to plural μείνωσιν have? (3) Does σωθήσεται refer to temporal or eternal salvation? (4) Does διὰ have an instrumental, temporal, or circumstantial sense? (5) What does 'child-bearing' refer to (Mary or all women; bearing children or raising them also)? This is not the place to engage in a full discussion of these questions.⁵¹ The second part of the verse, with which we are occupied, is clearer. Women are to abide in faith, love, and 'sanctification'. Here both faith and love are activities of human agents rather than divine. That is, the Author is speaking of women and not God as exhibiting faith and love. Accordingly, 'sanctification' ought also to be interpreted as referring to an activity of human agents (cf. Rom 6:19,22, 1 Thes 4:4, Heb 12:14). The divine agency is nevertheless the presupposition behind exhortation addressed to humans (1 Tim 1:2, 12,15-16, 2:4-6, etc.). The holy conduct and disposition which the Author here enjoins he describes in more detail elsewhere (Tit 2:3-5). The semantically similar terms ἀγνός and ὁσιός are also used (1 Tim 5:22, Tit 2:5; 1 Tim 2:8, Tit 1:8).

It remains to determine what goal is attained if women continue in sanctification. She 'will be saved'--which might mean either temporal or eternal salvation, but probably the latter. Either choice is theologically possible. It matters

⁵¹See particularly Spicq, Pastorales, 382-385; Barrett, Pastoral Epistles, 36-37.

little to the exposition of the meaning of 'holiness' which alternative is chosen. In any case, certain results in a woman's life are conditioned on her remaining in sanctification. Similar conditions may be found in Heb 12:14, Col 1:22, with respect to eternal salvation. Even Rom 6:22 (cf. Gal 6:7-10) represents a kind of conditionality. In Romans, however, all the emphasis is on the fact that the conditions will in fact be fulfilled by those who are in Christ Jesus.

1 Tim 4:5. This verse is only marginally related to Christian holiness, since it speaks of the sanctification of foods and (indirectly) of marriage rather than the sanctification of people. The background of the passage is the distinction of sacred and profane such as exists in the OT ceremonial food and cleanliness laws. The threat to the faith arises from men who are making their own human rules concerning holiness.

2 Tim 2:21. In this verse, men (and Timothy in particular) are urged to cleanse themselves from evil and unrighteousness,⁵² that they may be 'sanctified vessels'.⁵³ Cleansing leads to the condition of sanctification, which in turn is the basis for useful

⁵²The false teachers of vss. 16-18 are particularly in view. Some find in τούτων of vs. 21 a direct reference to the unworthy 'vessels' (false teachers). See C. J. Ellicott, The Pastoral Epistles of St. Paul (London, 1883), 136; Kelly, Pastoral Epistles, 187-188; Huther, Handbuch, 290 (ET 287). Others prefer to find a reference primarily to evil actions, and only secondarily to those who do them (M. Dibelius and H. Conzelmann, Die Pastoralbriefe (Tübingen, 1955), 85 (ET 113); Spicq, Pastorales, 763).

⁵³I choose to insert a comma between τιμῆν and ἡγιασμένον. 'Sanctified unto honour' would be redundant. Cf. the argument in Huther, Handbuch, 290 (ET 287).

service to the master of the house. The whole discussion is carried out under the figure of a household and its vessels.⁵⁴ Despite the occurrence of the aorist ἐκκαθάρη and the perfect ἡγιασμένον, probably no particular time within the Christian life is exclusively in view. The cleansing of oneself is something that is always appropriate (vs. 22).⁵⁵ What is true of any point of the Christian life is represented as taking place only once, in order to sustain the vividness of the metaphor.

In sum, then, ἡγιασμένον does not here have the sense that it does in Rom 15:16, 1 Cor 1:2, and 6:11 of a once-for-all consecration at the beginning of the Christian life. The immediate agent in view is man, not God--another point of difference from Romans and 1 Corinthians. However, the agency of God is also mentioned in the larger context (vss. 19,25).

In general, the uses of the ἅγιος group in the Additional Pauline Corpus repeat many of the phenomena that we observed in the Restricted Pauline Corpus. The same looseness persists regarding references to the beginning, the middle, and the end of the Christian life. Examples may be found where to be 'holy' is primarily a matter of status, and others where it is primarily a matter of inward moral purity of character. In addition, a few uses, like those of Eph 3:5 and 2 Tim 2:21, represent interesting deviations from the general pattern. They are in a class comparable to that of 1 Cor 7:14.

⁵⁴There is a possible allusion also to Zech 14:20-21.

⁵⁵Cf. Calvin, Corpus reformatorum, LXXX 371-372.

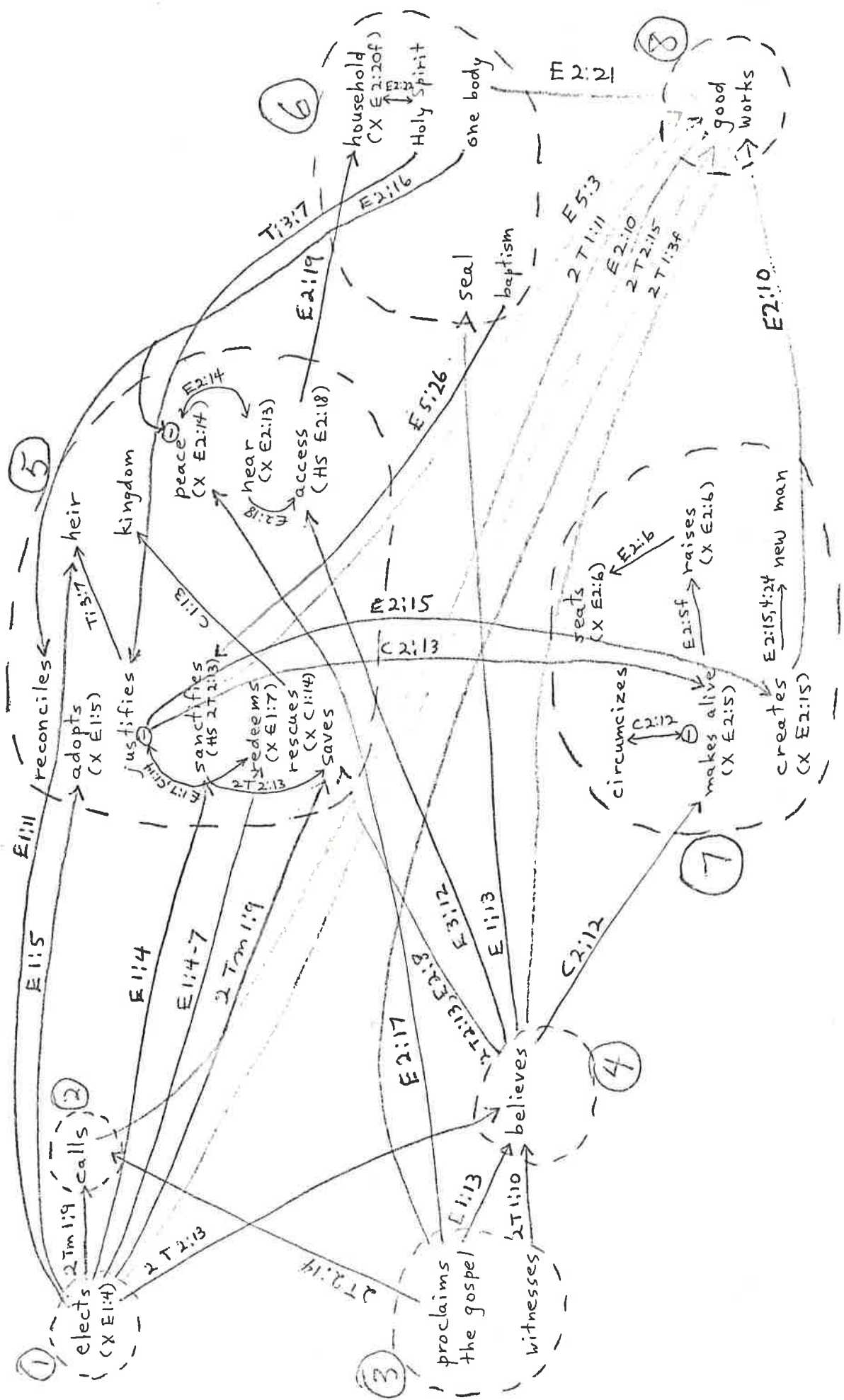
B. Interrelations of terminology in the Additional Corpus

It is not necessary for our purposes to cover the use of the δίκαιος, σοφός, and λύτρον groups in the Additional Corpus. In general, these will be found to confirm the corresponding results of the study of the Restricted Corpus. What is more interesting is to examine the relation among a large number of expressions, as we did in Chapters 5-9. Since the procedures for analysis have already been explained in these earlier chapters, we merely summarize the results of applying them to the Additional Corpus.

First, take the beginning of the Christian life. As in Table 5.4, relations of antecedence and consequence between different elements in conversion can be mapped out. The result is displayed in Table 11.1. This Table confirms, as far as it goes, the results of Table 5.4. The movement of thought tends to occur in only one direction between any two distinct collections (with the exceptions of collections 2 and 3 together, and 5 and 6 together). Table 11.2 indicates the number of times that movement of thought occurs between collections (compare with Table 5.9).

In general, these results confirm our earlier study. But the results for the Additional Corpus (Table 11.2A) show two notable peculiarities in comparison to the results for the Restricted Corpus (Table 5.9). First, there are five instances of movement from collection 1 (election) to collection 5 (blessings of new standing). Earlier we hypothesized that the number of such occurrences should be low because direct reasoning from election to blessing might endanger the significance of the gospel message and human response. However, the material from the Additional

Table 11.1 The Beginning of the Christian Life — Structural Relations from the Additional Corpus



Corpus does not really contradict this. Four of the five cases in point are taken from the single passage Eph 1:4-11. This unique passage has upset the statistical balance. Moreover, in the context of both Eph 1:4-14 and 2 Tim 1:9 the preaching of the gospel is mentioned, so that the necessity of proper human response is retained. That is, in both Ephesians and 2 Timothy the human response of faith is the divinely ordained means by which God's elective purpose is fulfilled in time.

The second peculiarity in Table 11.2A is the possible existence of one case of reasoning from blessings of new character (collection 7) to blessings of new standing (collection 5). The case in question is Eph 2:6. So let us consider this verse in some detail.⁵⁶ Eph 2:6 speaks of together-resurrection (*συνήγειρεν*): resurrection either (1) together with Christ (cf. Rom 6:4,8) or (2) together with other believers. The second interpretation is supported by two factors: (a) in context, there is interest in the unifying of both Jew and Greek in one body (1:12-13, 2:11-21). 'You' (*ὁμας*) of 2:1 probably refers to Gentiles in distinction from 'we' (*ἡμεῖς*) of 2:3 referring to Jews. (b) If, in vs. 6, the prefix *συν-* means 'with Christ', as it undoubtedly does in vs. 5, then it should be followed by *Χριστῷ Ἰησοῦ* rather than *ἐν Χριστῷ Ἰησοῦ*. Since *Χριστῷ Ἰησοῦ* is already the object of *ἐν*, no possible object for *συν-* is left

⁵⁶G. Schille, *Früchrichtliche Hymnen* (Berlin, 1965), 53-60, has argued for the hymnic or liturgic character of Eph 2:4-10. But Barth, *Ephesians*, I 218, points out that Paul himself was capable of producing poetic diction. Whether or not vss. 4-7 were ultimately of pre-Pauline origin does not substantially affect our exegesis. The compound verbs with *συν-* are so characteristically Pauline that exegesis should begin upon the assumption of continuity between 2:4-7 and Pauline doctrine of union with Christ.

except believers themselves.

In favour of the first interpretation (resurrection with Christ) are the following. (a) Elsewhere in Pauline literature, including the immediate context of Eph 2:5,⁵⁷ verbs with $\sigma\upsilon\upsilon\upsilon$ - are uniformly used in a Christological rather than a corporate sense. See Rom 6:4,6,8,8, 8:17. (b) The Christological sense is used in the parallel passage Col 3:1. (c) The grammatical irregularity of a double preposition is perfectly understandable as an effect of the desire to assert 'union with Christ'. Though strictly speaking only the dative case is required, with no $\acute{\epsilon}\nu$, the addition of $\acute{\epsilon}\nu$ brings the expression into line with the $\acute{\epsilon}\nu$ $\chi\rho\iota\sigma\tau\acute{\omega}$ $\text{'I}\eta\sigma\omicron\upsilon$ elsewhere (vss. 7,10), and enables the Author to emphasize union with Christ one more time.⁵⁸ Moreover, when the dative $\chi\rho\iota\sigma\tau\acute{\omega}$ $\text{'I}\eta\sigma\omicron\upsilon$ has become syntactically separated from the verbs by an intermediate phrase, some additional link, beyond the use of the dative case, might be felt necessary to reassert the connection with the verbs. The Christological rather than the corporate interpretation is therefore the correct one--if a choice must be made. But the Christological interpretation implies union of Jew and Gentile (2:11-21), even if it does not explicitly

⁵⁷ 46 B 33 1⁵⁹⁹ it^{ar} vg^{cl} cop^{sa,bo} arm? Chrysostom John-Damascus Victorinus-Rome Ephraem Ambrose Ambrosiaster read $\sigma\upsilon\upsilon\epsilon\beta\omega\pi\omicron\iota\gamma\eta\sigma\epsilon\nu$ $\acute{\epsilon}\nu$ $\tau\acute{\omega}$ $\chi\rho\iota\sigma\tau\acute{\omega}$. If this reading is correct, it creates for vs. 5 an exegetical difficulty similar to that of vs. 6. The external attestation of this reading is good, but not sufficient to overthrow the probability that the addition of $\acute{\epsilon}\nu$ is a scribal error.

⁵⁸ 'It is not simply together with Christ that this vivification and exaltation takes place, but also in Him, by virtue of union with Him as the Head' (Abbott, Ephesians, 50).

assert it. Hence there is no need to protect against the intrusion of corporate ideas.⁵⁹

The difficulty for our purposes is in neither of these interpretations per se, but in the sequence from resurrection to enthronement. Both of these events evidently take place at the time of conversion.⁶⁰ The spiritual resurrection of believers we have classed in collection 7, as one type of expression for the change of life principle or of character. Enthronement, on the other hand, seems to speak of a change of status, thus falling within collection 5. Isn't this an exception to the general rule that movement of thought takes place in only one direction from collection 5 to collection 7?

⁵⁹ Barth, Ephesians, I 220, thinks that $\sigma\upsilon\upsilon\upsilon$ - in vss. 5-6 has a 'double meaning'. I am not willing to go so far, but only to say that the second, social or corporate idea is a theological implication of the primary, Christological meaning.

⁶⁰ But Meyer, Epheser, 104-106 (ET 109-111), refers the language to the events associated with the Parousia. If this is so, it does away with our problem. But more likely, the aptness of vss. 5-6 for describing the Parousia derives from the similarity of pattern between the beginning and the end of the Christian life (see Chapter 9). The language of vss. 5-6, intended to describe the beginning of the Christian life, is taken from the pattern of Christ's life, and as such is suitable to describe the end also.

Chronology becomes a problem here in Eph 2:5-6 as in Rom 6:4 and other places that speak of experiences 'with' Christ. In one sense these events happened when Christ, as representative man, experienced them. But the Pauline Corpus prefers to emphasize that the effects are first felt and acknowledged in a person's life when he is united to Christ at conversion. Thus here in Ephesians 2, men were once dead--referring to the time before conversion, before forgiveness of sins (Eph 1:7), before good works (2:10), before faith (1:13). So life can only be regarded as starting at conversion. Nevertheless, the Author's sweeping inclusion of Gentiles and Jews shows that he is not interested in the separate dating of so many conversions.

The most satisfactory answer seems to be the following. The order of the verbs *συνεσωποίησεν*, *συνήγειρεν*, *συνεκάθισεν* has been assimilated to the order of events in Christ's resurrection. The ascension and cession of Christ followed his resurrection proper. If one wanted to be technical, he would even have to say that the spatial movement implied in *ἐρείρω* followed the vivification represented by *ζωοποιέω*. Elsewhere, we have seen that patterns in the Christian life run to a certain extent parallel to patterns in the life of Christ. Eph 2:6 is then a case of overassimilation, where the desire for finding parallelism has overruled the usual order in which events are described.

An additional complication exists in the fact that there is a certain parallel between Christ's bodily resurrection and believers' bodily resurrection (1 Cor 15:22). In Chapter 9 we argued that believers' resurrection can be analyzed into the stages: (a) call or initiative of God, (b) believers' rising, (c) judgment and rewards. In Christ's own life these elements are most clearly set forth in (a) the Father's initiative in raising Christ (Rom 8:11, Acts 13:33), (b) the response of Christ in rising, and (c) the rewards connected with his enthronement (Acts 2:33-35). The first two verbs *συνεσωποίησεν* and *συνήγειρεν* cover elements (a) and (b), while (c) is covered by *συνεκάθισεν*. Hence, if Eph 2:5-6 is seen in a broader context, the order presented there is not at all mysterious. It is only necessary to say that, in the context of 2:5-6, *συνεσωποίησεν* and *συνήγειρεν* can be broadened to include the aspect of the Father's initiative in calling and exercise of power (collection

2). In Eph 2:1-10 there is the strongest possible emphasis on divine initiative. Not only the complete helplessness and powerlessness of the unconverted state (2:1-5a), but the repeated emphasis on grace operative in conversion, reinforce the message of sovereign divine initiative.

So much for the beginning of the Christian life. About the middle of the Christian life little need be said, beyond what was covered in Chapter 8. The Additional Corpus provides us with a large sample of exhortation, and this exhortation exploits the full range of possibilities covered by the Restricted Corpus (see Table 11.3, in comparison to Table 8.1).

Outside of 2 Thessalonians, the Additional Corpus offers us little information about the end of the Christian life. 2 Thessalonians is unique in offering a more detailed chronology of the events immediately preceding the Parousia. But these events are marked by special manifestations of wickedness, not by special saving acts. Hence this information does not really add substantially to the Pauline view of the course of Christian life.

The most interesting contribution of 2 Thessalonians by way of chronological structure is in its treatment of wickedness. The man of sin has a history formally parallel to that of Christ. He is revealed, he does his wonders, and he is destroyed. Also, the history of his 'followers' is formally similar to that of the followers of Christ. Through the working of deceit (the anti-thetic parallel to the preaching of the gospel and the accompanying signs), people believe the lie. Their life culminates

Table 11.3

Summaries of Forms of Pauline Reasoning about the Middle of
the Christian Life, in Relation to the Beginning and the End:
the Additional Corpus

A. Appeals based on the beginning of the Christian life

Behave consistently with:

1. Election Eph 1:4?, 2 Tim 1:9
2. The call of God 2 Thes 1:11, 2:15, Eph 3:7, 4:1, Col 3:15,
2 Tim 1:9
3. The message of the gospel 2 Thes 2:15, 3:6, Eph 4:21, Col
1:23, 3:16
4. Faith 2 Thes 1:3-4
5. Blessings of new standing 2 Thes 2:15, Eph 5:3, Col 1:12,
2 Tim 1:9, Tit 2:14?
6. Belonging to Christ Eph 2:10, 4:22, 6:6, Col 1:10?, 2:6ff
belonging to the Holy Spirit Eph 4:3,30
7. Blessings of change of character Eph 2:10, 4:22-24, Col
2:20, 3:1,5,9-11, Tit 2:11?
8. The debt you owe to God Eph 1:3

B. Appeals based on a pattern common to the beginning and the
middle of the Christian life

1. Faith 2 Thes 1:3-4, Eph 1:15, 4:13, Col 2:7, 1 Tim 1:19,
2 Tim 1:12
2. The Holy Spirit Eph 4:4, 2 Tim 1:7

Table 11.3 (cont.)

3. Light Eph 5:8
 4. The church Eph 4:11-13, 5:23, 1 Tim 3:15
 5. Grace, peace, etc. 2 Thes 3:5,16, 2 Tim 2:22
 6. Serving Christ Eph 6:7, Col 2:6, 3:23, 2 Tim 2:3
 7. Pattern of teaching 2 Tim 3:14
- C. Appeals to follow Christ
1. Imitation of Christ Eph 4:15,32, 5:2,25, 6:9
 2. Fellowship with Christ Eph 4:20
- D. Appeals based on the middle period of the Christian life
1. The past:
 - a. the example of others 2 Thes 3:7-11, 2 Tim 3:10
 - b. God's work in others 2 Thes 1:3, 2:13, Eph 1:16, Col 1:3-4,9
 - c. debt to others 2 Tim 1:16
 - d. gift and call Col 1:25, 1 Tim 1:12,18, 2 Tim 1:6
 - e. bad examples 1 Tim 1:6-7,19-20, 4:1-3, 2 Tim 1:15, 2:17-18
 2. The present
 - a. commands of God 2 Thes 3:6,12-15, Eph 4:17, 5:31, 6:2-3,
1 Tim 2:13, 5:18-19, 2 Tim 2:19
 - b. present dynamic work of God 2 Thes 1:11, 2:16-17, Eph
1:17-19, 3:16-20, Col 1:11, 2 Tim 1:8,14, 2:7
the Holy Spirit Eph 2:22
Christ 2 Thes 3:3-4, Eph 2:21-22, 3:17, 4:16, Col 1:29,
2 Tim 4:17

Table 11.3 (cont.)

3. The immediate future

- a. blessings 2 Thes 3:1, Eph 4:28, 6:11-13,19, 1 Tim 1:5, 2:2, 3:6-7, 4:8, 6:9-10, Tit 3:9
- b. edification Eph 4:29, Col 4:8, 1 Tim 1:4, 2:5, 5:6,16, 2 Tim 2:10,23
- c. the praise of God 2 Thes 1:12, 1 Tim 6:1, Tit 2:5,10
- d. pleasing God Eph 5:10, Col 1:10, 3:20, 1 Tim 2:3, 5:4, 2 Tim 2:4,15

E. Appeals based on the end period of the Christian life

- 1. The judgement 2 Thes 1:5-10, Eph 5:5,6, 6:8, Col 1:23, 3:6,24, 1 Tim 2:15, 4:8, 6:12,19, 2 Tim 2:5,11-13, 4:8, Tit 2:13
- 2. The pattern of the age to come to be followed now
- 3. The glory of God 2 Thes 1:5-6,12
- 4. Calmness under delay 2 Thes 2:2,5

in a judgement (2 Thes 2:12). The parallel is doubtless a deliberate one, built on the antithesis already established in 2 Thes 1:6.

Chapter 12

Conclusion

The ἁγιος group in Paul is used with reference both to the new standing of Christians before God and to the renewal and perfection of their character and behaviour. It is used with reference to the beginning, the middle, and the end of the Christian life (see Chapter 2). The distribution of usage is, in fact, not so different from the distribution of the δίκαιος group (Chapter 3). Hence Pauline use does not correspond at all closely to the systematic-theological sense of 'sanctification'. The ἁγιος group singles out not so much a particular 'stage' as a particular way of looking at various stages. It views Christian experience against the background of the religious cult and the problem of approach to and consecration to God.

The conclusions about the ἁγιος group call naturally for a wider examination of interrelations among Pauline expressions. We find that Pauline expressions concerning the beginning of the Christian life fall into seven collections (Chapter 5). (An eighth collection can be added if we note the implications Paul draws for the Christian walk.) These collections structure the understanding of conversion in terms of divine initiative ((1) election, (2) call, (3) preaching), human response ((4) faith), and divine blessing ((5) new status, (6) fellowship with God, (7) new character). In particular, the ἁγιος group is used in describing the blessing of new status. Pauline reasoning always proceeds in one direction, and not the other, between collections (except for collections 2 and 3; 5 and 6).

The main outlines of the threefold pattern of divine initiative, human response, and divine blessings are discernible

in Paul's discussion of the middle and the end of the Christian life (Chapters 8 and 9). Moreover, the threefold pattern is also related to Paul's doctrine of union with Christ (Chapter 7) and his typological interpretation of the Old Testament (Chapter 10).

Within the limits of the data given to us, the Additional Pauline Corpus follows the same pattern as the Restricted Corpus-- with the possible exception of Eph 2:6. However, one should not place too much weight on this agreement, since a comparatively small amount of evidence is available, even when the whole of the Additional Corpus is used as a single unit.

Appendix 1

Pauline Terms Concerning the Application of Redemption
(the Christian Life)

Abstract: A list is presented of verbs, nouns, and adjectives in the Restricted Pauline Corpus, dealing with soteric description of the Christian life.

Paul uses a great variety of terms to describe the application of redemption to believers. The attempt has been made to include in the lists below all terms (a) used in describing some phase or element of the application of redemption and the Christian life, (b) found in the Restricted Pauline Corpus, and (c) judged to have some theological significance. If several cognate terms are involved, generally only one representative of the cognate group has been listed (the verbal form, if it occurs in the Restricted Corpus). The lists were compiled by going page by page through the Englishman's Greek Concordance.¹ Nevertheless, the lists probably contain some omissions.

An asterisk marks words of greater importance for this dissertation.

A. Verbs

Αγαπάω ἀγιάζω* ἄγνοέω ἀγοράζω* ἀδικέω ἀκούω ἀμαρτάνω
ἀναστρέφω ἀνίστημι ἀπειθεύω ἀποθνήσκω ἀποκαλύπτω ἀποκτείνω
ἀπόλλυμι ἀπολούω ἀρέσκω ἀσθενέω αὐξάνω ἀφίημι ἀφορίζω
βαπτίζω* βασιλεύω* βαστάζω βεβαίω βλασφημέω γεννάω* γινώσκω*
γρηγορέω* δέομαι δέχομαι διακονέω* διατάσσω* διδάσκω* δίδωμι*
δικαιόω* διώκω* δοκιμάζω* δοξάζω* δουλεύω* δύναμαι* ἐγεύρω*
οἶδα* ἐκδικέω* ἐκλέγομαι* ἐλεέω* ἐλευθερόω* ἐλπίζω* ἐνδύω*
ἐνεργέω* ἐντυγχάνω* ἐξαπατάω ἐξαποστέλλω ἐξουθενέω ἐπαγγέλλομαι*
ἐπαινέω ἐπιζητέω ἐπιθυμέω ἐπιποθέω ἐπιστρέφω ἐπιτελέω
ἐργάζομαι* ἐσθίω* εὐαγγελίζω* εὐδοκέω* εὐλογέω εὐφραίνω
εὐχαριστέω εὐχομαι ζάω* ζηλώω ζητέω ζωοποιέω* θανατόω*

¹George V. Wigram, The Englishman's Greek Concordance of the New Testament, 9th ed. (London, 1903).

θέλω* θερίζω θλίβω ἴστημι ἰσχύω καθαρίζω* καλέω* καρπο-
 φορέω* καταισχύνω* καταλλάσσω* καταλύω καταργέω* καταρτίζω*
 κατηχέω καυχάομαι κενόω* κηρύσσω* κληρονομέω* κοινωνέω*
 κοπιάω* κράζω κρύνω* κυριεύω λαλέω λαμβάνω* λάμπω λατρεύω*
 λέγω* λειτουργέω* λογίζομαι λυπέω μακροθυμέω μανθάνω
 μέμφομαι μεριμνάω μεταμορφόομαι μετανοέω μετέχω μισέω
 μολύνω μύεομαι νεκρόω* νήφω νικάω νουθετέω οἰκέω οἰκοδομέω
 ὁμολογέω ὀφείλω παιδεύω παραγγέλλω* παρακαλέω* παριστάνω
 πάσχω πείθω πειράζω πενθέω περιπατέω περισσεύω περιτέμνω
 πίνω πίπτω πιστεύω* πλανάω πληροφορέω πληρώω πλουτέω
 ποιέω πορνεύω πράσσω προορίζω* προσκαρτερέω προφητεύω πωρόω*
 ῥύομαι* σκανδαλίζω σκληρύνω σκοτίζομαι σπείρω σταυρόω στέγω
 στενάζω στήκω στηρίζω στοιχέω* στρατεύομαι συγκλείω
 συμμαρτυρέω συνίστημι συσχηματίζομαι σφραγίζω* σώζω*
 σωφρονέω ταπεινόω ταραάσσω τελειόω τελέω τηρέω τίκτω τολμάω
 τρέχω ὑπακούω ὑπομένω ὑποτάσσω ὑστερέω ὑψηλοφρονέω φάγω
 φαίνω φανερόω φεύγω φθείρω φθονέω φιλέω φοβέομαι φονεύω
 φρονέω φρουρέω φυλάσσω φυσιόω φυτεύω χαίρω χαρίζομαι
 χράομαι χρηστεύομαι χωρίζω ψάλλω ψεύδομαι ὠδύνω ὠφελέω.

B. Nouns not cognate to any verb in list A

Ἄδελφός* αἷμα* ἀκροβυστία ἀλήθεια* ἀνομία* ἀπαρχή*
 ἀπολύτρωσις* ἀσέβεια ἀσέλγεια ἀτιμία διαθήκη διαλογισμός
 διάνοια δωρεά εἰρήνη ἐκκλησία ἐντολή ἐξουσία ἐριθεία ἔρις
 θυμός θυσία καρπός κατάρα* κτίσις* λαός λεῖμμα μαρτύριον
 μιμητής μισθός μυστήριον μωρία ναός* νήπιος νόμος* οἰκτιρισμός

ὄλεθρος ὄργη ὄσμη πανουργία παράβασις παράπτωμα περιποίησης
 πλεονεξία πονηρία πρόθεσις προθυμία προσαγωγή προσφορά ῥῆμα
 ῥίζα σοφία* σπλάγχνα στέφανος συνείδησις* σύνεσις τέκνον
 τιμή τρόμος τύπος τυφλός υἱοθεσία* υἱός* φύραμα φῶς.

C. Adjectives not cognate to any word in lists A and B

ἄγαθος ἄγνός ἄμωμος ἄφρων ἐπουράνιος κακός καλός
 μακάριος νέος πνευματικός.

Appendix 2

The Holy Ones of the Most High of Daniel 7

Abstract: In Daniel 7:27 the phrase 'people of the holy ones of the Most High' refers to faithful Israel. Moreover, the usage in the OT and intertestamental literature indicates the semantic acceptability of using $\text{קְדוֹשֵׁי הַמַּלְאָכִים}$ 'holy ones' for (1) angels and (2) faithful human beings. Context and not innate semantic value must therefore decide which of the two meanings 'holy ones' has in Daniel 7. In the final stage of redaction, context is decisive for the Israelite interpretation. It is unnecessary to postulate earlier stages in contradiction to this interpretation.¹

¹In condensed form this appendix is to appear in Vetus Testamentum.

Who are the 'holy ones of the Most High' in Daniel 7, and who or what is the 'one like a son of man' in Dan 7:13? These interrelated questions are the subject of continuing scholarly debate.² The principal lines of interpretation are as follows. The 'one like a son of man' may be interpreted collectively or individually. In the collective interpretation, he is a symbol for the 'holy ones of the Most High' of Dan 7:18. In the individual interpretation, he is a figure with an origin in either extra-Israelite or Israelite tradition.³ Advocates of this latter line of interpretation, however, often admit that in Daniel itself, the figure takes on collective meaning. Within the individualizing line of interpretation, the 'one like a son of man' has been taken to refer to the archangel Michael, or directly to the Messiah.

Second, the 'holy ones of the Most High' has been variously interpreted. It may mean either (a) the faithful people of Israel, or (b) angels. We will confine ourselves as much as possible to a discussion of this second question, the question of the meaning of 'holy ones' in Daniel 7. We denominate the two possible answers the 'angelic view' and the 'Israelite view' respectively.⁴

²For bibliography, see G. Hasel, 'The Identity of "The Saints of the Most High" in Daniel 7', *Biblica*, 56 (1975), 173-192; J. Collins, 'The Son of Man and the Saints of the Most High in the Book of Daniel', *JBL*, 93 (1974), 50-66; J. Coppens, 'Le Fils d'Homme daniélique et les relectures de Dan VII,13 dans les apocryphes et les écrits du Nouveau Testament', *ETL*, 37 (1961), 5-7; J. Coppens and L. Dequeker, *Le Fils de l'homme et les Saints du Très-Haut en Daniel, VII, dans les apocryphes et dans le Nouveau Testament* (Louvain-Bruges-Paris, 1961), 5-14; *TWNT*, VIII 403-404 (ET 400-401).

³Collins, 'Son of Man', 50-51.

⁴The most recent representatives of the angelic view are

For a precise discussion, the several layers of tradition need to be distinguished. We can inquire about the meaning of terms (a) in the preliterate and nonliterary sources behind the Aramaic text of Daniel, (b) in the literary sources, if any, utilized by the final redactor or author, (c) in the mind of the final redactor/author, (d) in the LXX and Theodotion, (e) in pseudepigraphal interpretation of Daniel 7, (f) in NT interpretation of Daniel 7, and (g) in the intention of God.⁵

Collins, *ibid.*; Coppens-Dequeker, Fils de l'homme; Coppens, 'Fils d'Homme daniélique' (contained also in Coppens-Dequeker); *idem*, 'Les Saints du Très-Haut sont-ils à identifier avec les milices célestes?', ETL, 39 (1963), 94-100; *idem*, 'Les saints dans le Psautier', ETL, 39 (1963), 485-500; *idem*, 'La vision daniélique du Fils d'Homme', VI, 19 (1969), 178-182; *idem*, Miscellannées bibliques (Louvain-Bruges-Paris, 1963) (contains a reprint of 'Les Saints du Très-Haut'); L. Dequeker, 'Daniel VII et les Saints du Très-Haut', ETL, 36 (1960), 353-392 (contained also in Coppens-Dequeker); *idem*, 'Les Qedôsîm du Ps. LXXXIX à la lumière des croyances sémitiques', ETL, 39 (1963), 469-484; *idem*, 'The "Saints of the Most High" in Qumran and Daniel', OTS, 18 (1973), 108-187; M. Noth, Gesammelte Studien zum Alten Testament (München, 1966), 274-290 (ET 215-228) (reprinted from 'Die Heiligen des Höchsten', Norsk teologisk tidsskrift, 56 (1955), 1-2 Hefte); C. Colpe, TWNT, VIII 424-425 (ET 422-423). The view originated with O. Procksch, 'Der Menschensohn als Gottessohn', Christentum und Wissenschaft, 3 (1927), 329; *idem*, 'Christus im Alten Testament', Neue kirchliche Zeitschrift, 44 (1933), 80; *idem*, Theologie des Alten Testaments (Gütersloh, 1950), 537.

The Israelite view is represented in recent literature by Hasel, 'Identity'; C. H. W. Brekelmans, 'The Saints of the Most High and Their Kingdom', OTS, 14 (1965), 305-329; Heinz-Wolfgang Kuhn, Enderwartung und Gegenwärtiges Heil (Göttingen, 1965), 90-93; R. Hanhart, 'Die Heiligen des Höchsten', Hebräische Wortforschung (VT Sup 16, 1967), 90-101; U. Müller, Messias und Menschensohn in jüdischen Apokalypsen und in der Offenbarung des Johannes (Gütersloh, 1972), 25-26; A. Mertens, Das Buch Daniel im Lichte der Texte vom Toten Meer (Würzburg, 1971), 53-55.

⁵C. Larcher (Sens chrétien de l'Ancien Testament (Tournai, 1962), 183) and Coppens (Miscellannées bibliques, 113) speak of the 'sens plénier' of Daniel 7, revealed in Christ. E. J. Young, The Prophecy of Daniel (Grand Rapids, 1949), could be considered as a commentary investigating primarily the intention of God. For an introduction to and discussion of the Roman Catholic hermeneutical views of sensus plenior, see bibliographies in R.

For our purposes, a detailed discussion of areas (a) and (b) is unnecessary.⁶ The source of 'son of man' is highly controversial, but it is widely admitted that the author of Daniel 7 adapted the language to his own purposes. The language of 'holy ones' could have its source either in the OT designation of angels as 'holy ones' dwelling in God's immediate presence, or in the OT designation of Israel as holy (Ps 34:10; cf. Exod 19:6, Lev 19:1). The decision between these two options depends on our decision regarding the referent of 'holy ones' in Daniel 7 itself.

We therefore pose the question, 'How does Daniel 7 itself (in the present state of the Aramaic text) intend us to understand

Brown, 'The Sensus Plenior in the Last Ten Years', CBQ, 25 (1963), 262-285; idem, The Sensus Plenior of Sacred Scripture (Baltimore, 1955); idem, 'The History and Development of the Theory of a Sensus Plenior', CBQ, 15 (1953), 141-162.

⁶But most of the advocates of the angelic view admit that one of the redactors has changed the document to the Israelite view. See Noth, Studien, 289 (ET 227); Dequeker, 'Daniel VII', 388-392; Colpe, TWNT, VIII 424-425 (ET 422-423); and Coppens, 'Vision', 179-180 (Coppens allows this as one alternative). Against this, Hanhart ('Heiligen des Höchsten', 98) insists on the importance of dealing with the text as it stands, before invoking hypothetical reconstructions.

Suppose for the sake of argument that redactors are involved. According to Noth, Dequeker, and Colpe, the final stage of the text bears witness to the fact that at least one redactor had no problem with the equation 'holy ones' = Israel. Moreover, this redactor evidently found no great difficulty in reconciling his interpretation with Dan 7:13. (Otherwise, why did he not edit the difficulty away?) This by itself is enough to undermine the arguments for the angelic view. It shows that no verse in Daniel forces the angelic view upon the reader. And it shows that the equation 'holy ones' = Israel was linguistically current shortly after the composition of an earlier draft of the Book of Daniel.

On the source critical analysis of Daniel 7, see the bibliography of Collins, 'Son of Man', Müller, Messias, 19, and the discussion in M. Delcor, Le Livre de Daniel (Paris, 1971), 141-143.

"holy ones"?' The Israelite interpretation is favoured by the following factors.

(1) Dan 7:18. Israel is promised a great kingdom elsewhere in the OT (Num 24:7, Isa 60:12, Mic 4:8).⁷ The coming kingdom is associated with the coming of a Messianic king to Israel. Hence this interpretation of Daniel is best confirmed if the 'son of man' figure originates in Israelite kingship, as Bentzen and Borsch argue.⁸ On the other hand, an eschatological angelic kingdom is unknown to the OT and intertestamental literature.⁹

(2) Dan 7:21,25. The language about the oppression of the 'holy ones' is inconsistent with the angelic interpretation.¹⁰

(3) Dan 7:27. Contextually, 'people of the holy ones of the Most High' of 7:27 appears to be an alternate expression for 'holy ones of the Most High' of 7:18. But 'people' (אֱנוֹשׁ) must refer to human beings, not angels (so uniformly in the OT).¹¹

⁷ 'L'espérance israélite traditionnelle tend à confondre le règne de Dieu et la domination de son peuple sur la terre. Pour elle, la royauté de Dieu se réalise dans les victoires d'Israël et de son roi guidés par la divinité nationale' (A. Caquot, 'Les quatre bêtes et le "Fils d'Homme" (Daniel 7)', *Semitica*, 17 (1967), 66). See also the intertestamental literature cited by Brekelmans, 'Saints of the Most High', 326-329. Brekelmans puts great stock in this argument.

⁸ A. Bentzen, *King and Messiah* (London, 1955), 74-75; F. Borsch, *The Son of Man in Myth and History* (London, 1967).

⁹ Brekelmans, 'Saints of the Most High', 326-329; Caquot, 'Quatre bêtes', 66. But cf. the objections of Collins, 'Son of Man', 62-63; Coppens, 'Vision daniélique', 181-182; Dequeker, 'Saints of the Most High', 185-187.

¹⁰ So A. Feuillet, 'Le Fils de l'Homme de Daniel et la tradition biblique', *RB*, 60 (1953), 194; Delcor, *Daniel*, 157.

¹¹ But see factor (3) in favour of the angelic view.

(4) The mention of angels in other connections in Dan 7:10,16 makes it unlikely that the 'holy ones of the Most High' of 7:18 are to be identified with angels.¹²

The angelic interpretation is favoured by the following.

(1) אֲשֵׁרִיָּם, when used as a noun in the Hebrew Bible, usually refers to angels, not men.¹³

(2) Dan 7:13. The 'son of man' is a heavenly figure. If the 'holy ones' of 7:18 are to be identified with the 'son of man', they also are heavenly.¹⁴

(3) The word אֲשֵׁרִיָּם in 7:27 can be translated 'host' rather than 'people'. This is supported by the language of Qumran using אֲשֵׁרִיָּם for an angelic host (1 QH 3:21-22,¹⁵ 1 QM 12:8; 1 QH 10:35, 11:11-12, 1 QM 12:4 (?)).

(4) The construct relation of 7:27 (אֲשֵׁרִיָּם אֲשֵׁרִיָּם) can be interpreted in a possessive rather than an epexegetical sense.

¹² Dagegen spricht m. E. unter anderem auch die Tatsache dass Dan 7,10 diese himmlischen Wesen, die Engel, die Gottes Thron umstehen, eigens genannt werden und nach 7,16 einer von diesen Thronassistenten Gottes Daniel Aufschluss über die Vision gibt. Dass Dan 7,10 und 16 die gleichen himmlischen Wesen gemeint sind, erhellt vor allem aus dem Gebrauch des gleichen Verbums in den beiden fraglichen Versen. Es lässt sich jedoch kein Bezug dieser Verse zu den "Heiligen des Höchsten" feststellen' (H. Gross, 'Der Messias im Alten Testament', Trierer Theologische Zeitschrift, 71 (1962), 168n21). Coppens replies to this in Miscellanees bibliques, 98-99.

¹³ Collins, 'Son of Man', 52, lists Ps 34:10 as the sole exception. Ps 16:3 might or might not be another case, depending on the interpretation.

¹⁴ But cf. the caution of Noth, who points out that the picture of clouds of heaven may have other motivations (Studien, 282-283 (ET 222)).

¹⁵ Noth bases an argument on 1 QH 3:21-22 (Studien, 284 (ET 222)).

That is, it may mean 'people associated with the holy ones of the Most High', rather than 'people who are the holy ones of the Most High'.¹⁶ This makes it possible to equate $\square\gamma$ with Israel and 'holy ones' with the angels who are associated with Israel in the final war. Such a conception is not farfetched, as the War Scroll of Qumran demonstrates.¹⁷

(5) If the phrase $\square\gamma$ $\square\delta$ $\square\epsilon$ $\square\zeta$ of CD 20:8 refers to angels, it supports the angelic interpretation of the similar expression $\square\delta$ $\square\epsilon$ $\square\zeta$ $\square\eta$ in Daniel.¹⁸

Counterarguments exist to most of the above arguments. A crucial question is whether the reference of $\square\gamma$ to angels can be sustained. So far as I can see, such a meaning of $\square\gamma$ does not occur elsewhere in the Hebrew OT. Moreover, in all the Qumran texts which appear to support this usage, $\square\gamma$ can be pointed as $\square\delta$ (instead of $\square\gamma$) and translated 'with'. The arguments for the translation 'with' are quite strong. We consider the Qumran passages one by one.

1 QH 3:21-22. The text says that God cleanses a perverse spirit that he may stand $\square\delta$ $\square\epsilon$ $\square\zeta$ $\square\eta$ and come

¹⁶Coppens, 'Fils d'Homme daniélique', 13; idem, 'Vision', 179; Dequeker, 'Saints of the Most High', 181.

¹⁷'Not only will the angels fight side by side with the earthly "holy people" (xii, 7-8), but also the "elect of the holy people", i.e. former earth-dwellers now in heaven, will fight side by side with the angels' (Y. Yadin, The Scroll of the War of the Sons of Light Against the Sons of Darkness (Oxford, 1962), 240-242). Also Collins, 'Son of Man', 56.

¹⁸So Dequeker, 'Daniel VII', 385-388. In favour of the angelic view of CD 20:8, see also S. Lamberigts, 'Le sens de $\square\delta$ dans les textes de Qumrân', ETL, 46 (1970), 34-39. Against, see Brekelmans, 'Saints of the Most High', 323-324; Mertens, Daniel, 54-55.

בִּיחָד עִם עֲדַת בְּנֵי שָׁמַיִם. If one follows Noth and Colpe,¹⁹ this must be translated 'in the garrison of the host of the army of holy ones' and 'in the community of the host of the congregation of the sons of heaven'. In both its occurrences, 'host' (for עִם) is then superfluous, since 'army' (צָבָא) and 'congregation' (עֲדָתָא) already express the requisite idea. On the other hand, good sense results if one translates both occurrences of עִם as 'with': 'in the garrison with the army of holy ones' and 'in the community with the congregation of the sons of heaven'. Noth objects that 'garrison' (מַעֲטָד) requires a following genitive to define it more closely.²⁰ Though this is sometimes true (CD 20:5), in other cases מַעֲטָד stands unmodified: 1 QH 11:13, 1 QM 5:4, 9:10, 13:16, 14:6, 1 QH 4:36, 5:29, 1 QHf 1:11. These passages, except for 1 QH 11:13 and 1 QHf 1:11, may not be a parallel usage of מַעֲטָד. The closest parallel to 1 QH 3:21-22 is 1 QH 11:13, which says that the perverse spirit (by God's grace) may stand בַּמַּעֲטָד לְפָנֵיכֶּה עִם צָבָא עַד וְרוּחִי This text demands the translation 'in the garrison before thee with (עִם) the eternal army and the spirits . . .'. The great similarity of language between 1 QH 3:21-22 and 11:13 requires us to assume that עִם = 'with' in 1 QH 3:21-22.²¹

¹⁹Noth, *Studien*, 284 (ET 223); Colpe, *TWNT*, VIII 424 (ET 422).

²⁰*Studien*, 284n24 (ET 223n26).

²¹So Brekelmans, 'Saints of the Most High', 321; Lamberigts, 'Sens de *qdwsym*', 26; Hasel, 'Identity', 187-188; E. Lohse, *Die Texte aus Qumran* (München, 1964), 122-123; G. Vermes, *The Dead Sea Scrolls in English*, rev. ed. (Harmondsworth, 1965), 158.

1 QH 10:35. The key phrase is **עם צבא קדושיכה**. The parallelism between 'thy judgements with (**עם**) the mighty ones of power' and 'thy dispute with (**עם**) the army of the holy ones' requires us to translate the second **עם** as 'with'.

1 QH 11:11-12. The text reads **להוחד [עם] בני אמתך** 'to be joined with the sons of thy truth and in the lot with (?) thy saints'. The first **עם** marks a lacuna in the MS, but is an almost certain conjectural restoration. Parallelism demands that the second **עם** be translated 'with'. For similar use of **עם** with **גורל** 'lot', see 1 QH 3:22-23, 6:13, 1 QSb 4:26, 1 Q 36:1:3.²²

1 QM 12:4. **עם יחד** is to be interpreted as 'together with'.²³

1 QM 12:8. **כיא קדוש אדוני ומלך הכבוד אתנו עם קדושים גבורים] וצבא מלאכים בפקודינו וגבור המלח[מה] בעדתנו וצבא רוחיו עם צעדינו.**

'For holy is the Lord and the king of glory is with us the host (?) of holy ones, mighty ones and the army of angels are among our numbered men, and the mighty one of war is with our congregation, and the host of his spirits is with our steps'.

This is the sole case that can be plausibly interpreted as 'host of the holy ones'²⁴ rather than 'with the holy ones'. But then what is the grammatical connection of 'host of the holy ones' with what precedes and follows? One solution is to put **עם קדושים** in apposition to the preceding 'us', resulting in an interpretation

²²Brekelmans, 'Saints of the Most High', 322.

²³So Yadin, Scroll, 314.

²⁴So Yadin (Scroll, 316) and Lohse (Texte aus Qumran, 152-153).

in which $\square\gamma$ = Israel rather than angels.²⁵ Another plausible solution is once again to take $\square\gamma$ as 'with'.²⁶

All in all, the support for $\square\gamma$ = angelic hosts is exceedingly precarious. In Daniel 7, it is far more likely that holy ones = Israel than that $\square\gamma$ = angels. The one usage is at least clearly established by Ps 34:10; the other is not established at all.

Two further factors must be considered in making linguistic judgements. First, the great weight of OT witness that Israel is the holy people must be considered a secondary support for the equation 'holy ones' = Israel.²⁷ Second, the one established case in the OT where $\square\psi\iota\tau\eta$ = faithful Israel (Ps 34:10) must be compared with the mere handful where $\square\psi\iota\tau\eta$ are clearly angels (Job 15:15, Ps 89:6,8; cf. Dan 8:13,13). Noth²⁸ cites Job 5:1, Prov 9:10, 30:3, Exod 15:11 LXX, Deut 33:3(2), Zech 14:5, Sir 42:17, Tob 8:15. But some of these examples are not as clear as could be desired, and others involve going to the Greek text. If we go to the LXX, the examples of angelic beings increase, but so do the examples of $\acute{\alpha}\gamma\iota\omicron\iota$ = Israel. It is precarious to base an argument on such a small statistical sample. $\acute{\alpha}\gamma\iota\omicron\iota$ for angels is statistically more frequent than $\acute{\alpha}\gamma\iota\omicron\iota$ for Israel; but both

²⁵Yadin, Scroll, 316; J. Carmignac, La règle de la guerre (Paris, 1958), 179.

²⁶M. Delcor, 'La guerre des fils de lumière contre les fils de ténèbres, ou le "manuel du parfait combattant" de Qumrân', Nouvelle Revue Théologique, 77 (1955), 391; A. Dupont-Sommer, '"Règlement de la guerre des fils de lumière": traduction et notes', Revue de l'Histoire des Religions, 148 (1955), 163; J. van der Ploeg, Le Rouleau de la Guerre (Leiden, 1959), 47.

²⁷Hasel, 'Identity', 179-180, 190-192.

²⁸Studien, 276-277 (ET 217).

usages are established. We cannot tell whether the greater frequency of the one usage is accidental.

Moreover, statistical frequency of this kind has almost no bearing on exegesis. If, for example, the word 'spring' referring to a season is statistically more frequent than the word 'spring' referring to a mechanical device, it does not mean that we should automatically pick the first meaning in all disputed occurrences.²⁹ The proper course, then, is to approach Daniel with the presupposition that the readers were familiar with both meanings, even though both are infrequently attested in the Hebrew OT.³⁰ The readers would pick whichever meaning best suited the context.

This clearly tips the scales in favour of the interpretation that 'holy ones' in Daniel 7 refers to Israel. Moreover, weaknesses exist in the alternate proposals for 'patching up' the angelic view. We have seen that the interpretation $\text{QY} = \text{host (of angels)}$ in Dan 7:27 is untenable. Suppose then that we adopt Coppens's and Dequeker's suggestion that $\text{QY} = \text{Israel}$ and $\text{QY} \text{ } \text{עֲלֵינוּ} \text{ } \text{שְׂדֵי} \text{ } \text{קַדְשֵׁי}$ = angelic beings.³¹ The difficulty then is that the mention of Israel in 7:27 represents an intrusion. Up to that point, Daniel

²⁹A statistical argument of this kind actually occurs in Coppens, 'Vision', 181. He thinks it supports his case to find 15 places in Qumran MSS where $\text{QY} \text{ } \text{שְׂדֵי} \text{ } \text{קַדְשֵׁי}$ designates angels, and 'only' ('seulement') 8 where it designates the community.

³⁰So Brekelmans, 'Saints of the Most High', 308.

³¹Coppens, 'Fils d'Homme', 13; idem, 'Vision', 179; Dequeker, 'Saints of the Most High', 181. Collins ('Son of Man', 62-63) oscillates between the interpretation of $\text{QY} \text{ } \text{שְׂדֵי} \text{ } \text{קַדְשֵׁי}$ as possessive and an interpretation which would refer $\text{QY} \text{ } \text{עֲלֵינוּ} \text{ } \text{שְׂדֵי} \text{ } \text{קַדְשֵׁי}$ to both angels and Israel.

7 has spoken exclusively of angels and their possessing the kingdom.³² Now suddenly without any explanation or further justification, vs. 27 says that the kingdom is to be given to Israel! Would not this perplex readers who expected it to be given to angels?³³

Collins evades this difficulty by suggesting that 'holy ones' may refer to Jewish people as well as angels in Daniel 7.³⁴ But this plunges him into more severe difficulties than ever. The original reason for introducing the angelic interpretation of Daniel 7 was to eliminate the alleged difficulty of interpreting 'holy ones' as Israel. But now this interpretation has virtually been reintroduced, when Israel is included among the holy ones. Moreover, it is alleged that the usage 'holy ones' = Israel is rare. But the usage 'holy ones' = angelic beings plus Israel is, if anything, still more rare. Collins does not produce any examples at all, though he points out that mingling of the angelic and human hosts may be taking place in Daniel just as in the Qumran War Scroll. Nevertheless, a mingling of hosts is not the same as a mingling of their names.³⁵

³²Coppens (*Miscellanees bibliques*, 93-98) supposes that 'saints' (|'ש'דן) refers to Israel and 'saints of the Most High' (|'ש'דן ע'ל'י'ן) to angels. But this is an unbelievably subtle distinction for a redactor or author to maintain without further clarification. Moreover, it concedes the crucial fact that 'holy ones' can refer to Israel.

³³Collins has ready the reply that the kingdom is established on two levels at once: heavenly and earthly ('Son of Man', 62). Dequeker argues that the Maccabean author here introduces a further implication of the enthronement of the Son of Man ('Saints of the Most High', 181). But does either reply resolve the difficulty for the reader when he first encounters vs. 27?

³⁴Collins, 'Son of Man', 63.

³⁵Kuhn judges a double reference to be out of the question

We conclude, then, that the interpretation that 'holy ones' refers to angels is inconsistent with the final state of the Aramaic text. On the other hand, as far as sources are concerned, all is hypothetical.³⁶ In the nature of the case, literary criticism

(Enderwartung, 91n2). J. Carmignac argues that $\text{Q}'\text{W}'\text{D}'\text{Q}$ can refer to the souls of the dead (Règle de la guerre, 18). Even if this is true, it is not a usage broad enough to encompass living Israel and angels.

³⁶Sixth century origin and historical truthfulness of Daniel are defended by R. K. Harrison, Introduction to the Old Testament (London, 1969), 1105-1134; E. J. Young, An Introduction to the Old Testament, rev. ed. (London, 1960), 360-372; idem, Daniel, 15-26; and G. Archer, A Survey of Old Testament Introduction (Chicago, 1964), 367-388. Cf. the supporting material in D. J. Wiseman et al., Notes on some Problems in the Book of Daniel (London, 1965), and E. J. Yamauchi, Greece and Babylon (Grand Rapids, 1967). If this view is accepted, it radically alters the nature of questions about sources. The phrase 'one like a son of man' originates with the historical person Daniel himself (7:2). He uses the phrase because he saw a human-like figure in his vision. Similarly, the phrase 'holy ones of the Most High' originates from the 'one of those that stood there' who explained the vision to Daniel. This 'one' was evidently an angel. Vs. 18 may represent a paraphrase, rather than a verbatim copy, of what the angel said. But it is likely that the unusual phrase 'holy ones of the Most High' originated with the angel. However, at a deeper level there still remain questions about sources. Were Daniel and his readers already familiar with literature or oral tradition which regularly used 'holy ones' or even 'holy ones of the Most High'? Did the angel use this expression in conscious agreement with or in opposition to such sources?

The sixth century view has other effects on the analysis. For instance, it means that the Qumran material dated four to five centuries later has less bearing on the use of terms in Daniel 7. Moreover, it may mean that the question of the identity of the 'holy ones' was not decidable for Daniel. He saw 'holy ones' in the vision (vss. 21-22). If these were angels, they presumably appeared with human form (Dan 8:15, 9:21, 10:5, 12:6; cf. Collins, 'Son of Man', 61n53). If they were human beings, they may have appeared in glorified form (Dan 12:3). If so, Daniel may not have been able to tell which of the two meanings was the intended meaning of the vision. His question would be answered only by 7:27 (cf. 8:24).

I have chosen to concentrate on arguments independent of date, because none of the proponents of the angelic view is likely to agree to the sixth century date.

cannot eliminate the possibility that some source in its original context required the angelic interpretation. But the final text shows that the use of 'holy ones' for eschatological faithful Israel³⁷ was semantically acceptable. This obviates the need for hypothetical reconstruction.

We can now deal summarily with later interpretation of the 'holy ones of the Most High'. The LXX in 7:27 shows clearly by the translation λαῶν ἁγίων ὑψίστου that it understands 'holy ones' to refer to Israel (cf. Deut 7:6, 14:2, etc.). Theodotion's version is not so clear. We may assume that behind the λαὸν ἁγίων of 8:24 stands the Hebrew אֲשֵׁר־אֱמַר of the MT. This indicates that Theodotion probably also understood the 'holy ones' of Daniel 7 as referring to Israel.

In the Qumran MSS 'holy ones' is used with reference to both angels and humans. The closest thing to an interpretation of Daniel 7 is the phrase 'holy ones of the Most High' in CD 20:8. But the interpretation of this passage is doubtful.³⁸

As far as the pseudepigraphal literature is concerned, 1 Enoch, 4 Ezra, and 2 Baruch interact significantly with Daniel 7. The Son of Man in the Similitudes of Enoch is a Messianic figure; but 1 Enoch does not say in so many words how it interprets the 'saints of the Most High'. 1 Enoch 46 is ambiguous on this score; both the righteous remnant (46:8) and the 'holy ones who

³⁷As Caquot points out ('Quatre bêtes', 67), the special status of eschatological faithful Israel is enough to motivate a special title.

³⁸See n. 18 above.

dwell above in the heavens' (47:1) occur in context. But 1 Enoch 62:7-9, 71:17 clearly associate the coming of the kingdom to the righteous with the coming of the Son of Man. This is suggestive of the Israelite view of Daniel 7, but it does not conclusively eliminate an interpretation like Collins's.

In 4 Ezra 13 the coming of 'the form of a man' and his executing judgement on the wicked is followed by a picture of favour to the righteous (13:13,40). 2 Baruch's brief allusion to Daniel 7 seems to follow the same course. In the days after the fall of the four earthly kingdoms the Messiah will 'protect the rest of My people And his principate will stand for ever' (2 Bar 40:2-3).³⁹ The witness of these books is no more certain than that of 1 Enoch.

As far as the NT is concerned, the symbolism of 'one like a son of man' is interpreted Messianically. The direct references to the 'holy ones' of Daniel 7 are few: Rev 13:5-7 and 1 Cor 6:2. In Rev 13:7, Daniel 7:21 is clearly applied to NT saints. The reference in 1 Cor 6:2, though less explicit, is no less conclusive. The whole of the discussion in Daniel 7, but particularly 7:22, forms a background for Paul's conclusion that the saints will judge the world (and angels!).⁴⁰

In sum, the later literature, insofar as it is definite on

³⁹ Quotation from R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Oxford, 1913), II 501.

⁴⁰ Some further possible allusions to Daniel 7 are to be found in Rev 12:17 ('making war' based on Dan 7:21), Rev 17:12 (relating to the ten horns of Dan 7:24), Rev 20:4 and 22:5 (where the reigning of saints is related to Dan 7:22,27).

the subject, adopts the Israelite view--though for the NT this means spiritual Israel, Israel into which the believing Gentiles have been grafted. The cases cited by Collins,⁴¹ where angels are associated with the coming of the Son of Man, do not prove otherwise (Matt 16:27, Mark 8:38; 2 Thes 1:7, to which others could be added). Such cases are sufficiently accounted for by the association in apocalyptic literature between angels and the coming judgement (Dan 7:10, Zech 14:5, 1 Enoch 1:9, 62:11; cf. 1 QM passim).

⁴¹'Son of Man', 66.

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