BEING CONFORMED TO CHRIST IN COMMUNITY

A Study of Maturity, Maturation and the Local Church in the Undisputed Pauline Epistles

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A Thesis Submitted to the
Faculty of Theology of the University of Oxford
for the Degree of Doctor of Philosophy

Michaelmas Term, 2004 [i.e 2005]

By

James George Samra

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PREFACE

A special thanks to Revd. Robert Morgan who has been a model supervisor throughout this process. I am grateful for his constant availability, careful reading, thought-provoking comments and suggestions, as well as his pastoral concern for me and my family. It pains me to think what this thesis would have looked like without his able assistance and guidance. Thanks also to Prof. Chris Rowland, who functioned as a secondary supervisor. He offered encouragement and insights from a different point of view, and also facilitated the Oxford New Testament Graduate Seminar, an invaluable forum for testing ideas, exploring New Testament scholarship, and developing collegiality.

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Most of all, I am thankful to God who deserves all glory and honor.

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SHORT ABSTRACT

This thesis explores Paul's conception of maturity, paying special attention to the maturation process and the role of the local church in facilitating this process. Although maturity is a subject central to Paul's theology it is often overlooked in Pauline studies. The thesis is an exegetical-theological study of the seven generally accepted epistles, which makes heuristic use of three studies for the purpose of illuminating Paul's thoughts regarding maturity: a survey of modern psychology, an analysis of the writings of the community of Qumran and an analysis of Philo's presentation of the Therapeutae.

We argue that Paul understood his apostolic commission to involve delivering mature believers on the day of Christ and this suggests that the concept of maturity was important to his life, work and thought. Paul's understanding of maturity reflects a tension arising from the apocalyptic and eschatological framework underlying much of his thought. Believers are to become in character what they are declared to be in status. It is suggested that the central motif of Paul's conception of maturity is believers being conformed to the image of Christ. This is a process that begins here and now whereby believers' attitudes and actions become aligned with those exhibited by Christ, who provides the defining standard of maturity for Paul.

We suggest that for Paul there are five means used by the Spirit to conform believers to the image of Christ and these five means are presented and analyzed as components of the maturation process. They are: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out wisdom from God, and imitating a godly example.

The thesis concludes by arguing that Paul expected the local church to facilitate this process of maturation so that believers' participation in a local assembly would result in their being conformed to Christ. The church does this by facilitating the five components of the maturation process.

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LONG ABSTRACT

Paul's epistles have been influential in the history of Christian thought with respect to the concept of post-conversion growth and development, and the role of the believing community in facilitating this maturation process. However, recent Pauline scholarship has given surprisingly little attention to this feature of Paul's undisputed letters. This thesis offers a study of the seven undisputed Pauline epistles that explores the Apostle's conception of maturity, giving special attention to the maturation process and the church's role in facilitating that process (§1.1).

As the title reveals, "conformity to Christ," "maturity/maturation" and "church" are important concepts for this thesis. "Conformity to Christ" represents what we believe is the central motif of maturity in Paul: believers are being conformed to/transformed into the image of Christ (this motif is explored in chapter 5). We employ the English word-group "maturity/mature/maturation" to express the more general idea of post-conversion spiritual development in Paul. While not without its problems, this word-group is readily understood, is broad enough to incorporate the parallel studies used in this thesis and is faithful to Paul's use of the corresponding word-group in Greek. "Church" when used in this thesis refers primarily to the local church, as it usually does in Paul's undisputed epistles (§1.2).

This thesis suggests eight reasons why the concept of maturity has been neglected in modern Pauline studies: 1) the legacy of Luther's simul justus et peccator formulation; 2) the problem of the "indicative" and the "imperative" in Paul; 3) reactions to 19th

century liberalism; 4) the prominence of the idea in Ephesians and Colossians; 5) E. P. Sanders' "staying in" terminology as a label for Paul's post-conversion soteriology; 6) the variety of different words and ideas Paul uses to refer to maturity; 7) the shift from emphasizing the individual in Paul's thought to emphasizing the group; and 8) the characterization of Paul's apostolic task as being primarily or exclusively evangelistic (§1.3.1).

A survey of scholarship suggests that even when Paul's conception of maturity is discussed there exists a need for greater definition (and in some cases correction) in accounts of Paul's conception of maturity, especially how the process of maturation occurs and how the church facilitates that process. The representative scholars examined (for reasons explained in the thesis) are Adolf Schlatter, Ernst Käsemann, Ed Parish Sanders, James D. G. Dunn, Wayne Meeks, Richard Hays, Troels Engberg-Pedersen and Michael Gorman (§1.3.2).

The primary task of this thesis is to analyze the undisputed letters of Paul, exegeting texts relevant to Paul's conception of maturity and synthesizing their understanding of maturity and community. A survey of the discipline of modern psychology and historical comparative studies of the community at Qumran and the Therapeutae are used to help in this analysis. We have labeled this type of study an "exegetical-theological synthesis" (§1.4). Before beginning this task of exegetical-theological synthesis, we elucidate Paul's conception of the individual and his idea of the group, and conclude that Paul has a conception of individuals as individuals but never conceives of individuals merely as individuals, but always as part of a group (§1.5).

Chapter 2 presents three heuristic studies, which provide lenses to clarify Paul's assertions regarding maturity and community. The first study draws on the modern discipline of psychology (§2.2). We survey the sub-disciplines of social psychology, developmental psychology and abnormal psychology to highlight modern scientific findings and theories concerned with development (maturity) and the social nature of

development. The second study is an historical analogy. It is a study of the sectarian community at Qumran as revealed through the Dead Sea Scrolls, especially the Community Rule and the Damascus Document (§2.3). The third study, also an historical analogy, is a study of the Therapeutae as detailed in Philo's *De Vita Contemplativa* (§2.4). In each case comparisons and contrasts with Paul are referenced. These insights inform our study of Paul in chapters 4, 6 and 7.

Chapter 3 explores Paul's understanding of his apostolic mission. Although many scholars assert that Paul understood his mission primarily (or even exclusively) as evangelistic (§3.1), an analysis of 1 Thess 2:17-3:13; Phil 2:12-18 and Rom 15:16-21 along with a host of additional passages shows that Paul saw himself also responsible for the maturation of believers. Central to this contention is the recognition that Paul repeatedly describes his task as one of "building up" and worries that if his converts do not arrive blameless on the day of Christ then he will have labored in vain. The strongest potential evidence against our contention (1 Cor 1:17) is also addressed and it is noted that if Paul intended to deny responsibility for maturation with this verse it is odd that he would have chosen to do so by speaking of a rite associated with *conversion* (baptism). The cumulative weight of evidence in the Pauline epistles points to Paul understanding his apostolic task as delivering mature believers on the day of Christ (§3.2 & 3.3), a task which includes responsibility for both evangelism *and* maturation.

Connected to the (questionable) assertion that Paul is primarily concerned with evangelism is the scholarly trend that relates Paul exclusively to the Old Testament prophetic tradition. While not denying this connection, we argue that the Old Testament prophetic tradition provides insufficient background for Paul's understanding of his apostleship and suggest that Moses, who is both prophet (one who proclaims God's message) and shepherd/leader (one who is responsible for leading and nurturing those entrusted to him), is the primary Old Testament figure with whom Paul identifies as a

minister of the gospel. Evidence for this position is found in Rom 9:3; 1 Cor 6:1-11, 10:1-12; 2 Cor 2:17-4:6, 10-13; Gal 4:8-11 and Phil 2:14-18 (§3.4).

Our analysis of Paul's commission notes that Paul parallels the maturational aspect of his apostolic task with the duty of the local church, using the term "building up" for both. Paul seems to intend the local church to carry out the maturational aspect of his apostolic mission so his converts will come to maturity regardless of whether Paul is present or absent (§3.5), something we explore further in chapter 7.

Because the task of maturation was integral to his apostolic commission, it is reasonable to conclude that the concept of maturity was important to Paul's life, work and thought.

Chapter 4 begins the exploration of Paul's conception of maturity with two questions: what does Paul think it means to be mature and how does Paul think someone becomes mature. Regarding the first question, we analyze 1 Cor 2:6-3:4 and argue that for Paul a mature believer is a believer whose life conforms to his/her status as an heir of God's kingdom. It is also noted that a tension underlies Paul's thoughts on maturity. What is already true of every believer with regard to status is at the same time a goal to be pursued by every believer with regard to character. This tension arises from the eschatological and apocalyptic framework of Paul's thought. 1 Cor 2:6-3:4 provides a platform for exploring Paul's use of the term τέλειος. It also discloses six characteristics of a mature believer: spiritual, holy, free, wise, strong and Christlike. These marks are then studied in the seven epistles as a whole (§4.2). The final characteristic, Christlike, is identified as the fundamental mark of maturity. Section 4.3 explores further the notion that Christ provides the defining standard of maturity for Paul. That Christ is the standard of maturity becomes evident in: 1) Paul's constant use of "in Christ" language to describe the status of believers; 2) his presentation of Christ as model and the idea of the imitation of Christ (esp. Rom 13:14, 15:3-9; 1 Cor 11:1; 2 Cor 8:9; Phil 2:5; 1 Thess 1:6) and 3) the idea of the law of Christ (1 Cor 9:21; Gal 6:2). The

section concludes with an inquiry into whether the earthly life of Christ reveals the character of Christ and therefore functions as part of the defining standard of maturity. Based on six observations we suggest that Paul does care about the earthly life of Christ and that it contributes to his understanding of Christ as the standard of maturity.

Section 4.4 begins to address the issue central to the remainder of the thesis: how did Paul think a believer becomes mature? We argue that in addition to the more stative language he uses to urge his readers to "be/remain" something, Paul also employs process-oriented language that exhorts his readers to "become" something. A survey of process-oriented terms and ideas related to maturity organized in thirteen semantic categories is analyzed to show the breadth of this idea in Paul. A study of Phil 3:12-15 supports the analysis of process-oriented maturation language and shows that Paul envisions a process of maturation for believers.

Chapter 5 moves from the general considerations of chapter 4 to the analysis of a specific motif: conformity to the image of Christ. If Christ provides the defining standard of what it means to be mature then the fundamental idea of becoming mature (the process of maturation) must be becoming like Christ, an idea expressed in Paul through the motif of conformity to the image of Christ. We explore the passages where Paul explicitly employs this motif (Rom 8:29, 12:1-2; 1 Cor 15:36-58; 2 Cor 2:14-4:18; Gal 3:26-4:20; Phil 3:7-21) and analyze the findings of this exegesis (§5.2 and 5.3). The analysis of these passages reveals that being conformed to the image of Christ means having one's character aligned with the character of Christ. It is a concept of realized eschatology so that the "already" aspect of this motif is a process whereby believers are being transformed from glory to glory, are making progress in the pursuit of knowing Christ and are having Christ formed in them. With regard to the focus of this thesis on how the maturation process happens, the analysis also suggests that participation in Christ makes possible this transformation and that this transformation is a work of the Spirit. Five different means of transformation through which the Spirit works are identified.

These five different means of transformation are then explored more fully across the undisputed letters in chapter 6 drawing on insights from the heuristic studies of chapter 2. As the means of transformation into the image of Christ, the primary motif of maturation, all five are analyzed as components of the process of maturation. The first component we have called "identifying with Christ." It indicates a process of strengthening one's conscious identification with Christ or strengthening one's self-categorization as a believer in Christ and a member of the Christ-group (§6.2). Identifying with Christ involves both rejecting this age and categorizing oneself as a believer. The second component is called "enduring suffering." An analysis of 2 Cor 4:7-12, Rom 5:2-5 and 2 Cor 1:3-7 shows that for Paul suffering is not just evidence that the process of transformation has begun but is itself a means through which conformity to the image of Christ occurs (§6.3). We have called the third component "experiencing the presence of God." It is argued that Paul, in agreement with a prevalent strand of Jewish thought, believed that one who experiences the presence of God is transformed into being more like God. 2 Cor 2-3 and the idea of spiritual gifts as manifestations of the Spirit reveal that maturation comes as believers experience the presence of God (§6.4). The fourth component is called "receiving and living out wisdom from God." Section 6.5 explores the idea that learning and growing in wisdom is a key component to becoming mature. The section identifies where Paul thought wisdom from God is found and the importance he placed on living out this wisdom. The fifth and final component is called "imitating a godly example." Paul's presentation of himself and others as ethical examples is explored in light of the concept of imitation in the Greco-Roman world (§6.6).

Chapter 7 returns to the idea (foreshadowed in §3.5) that Paul expected the local church to help him fulfill the maturational aspect of his apostolic commission. In this chapter the role of the local community in the maturation process is examined. The chapter begins by addressing Paul's theological conception of church and asserts that he

understood the gathered local community as the means by which the body of Christ and the end-time assembly of the people of God become uniquely actualized in this age. This actualization makes possible transformation into the image of Christ. The next section (§7.3) examines 1 Corinthians, arguing that Paul did indeed have expectations that believers' participation in the local church would be beneficial for their maturation. 1 Cor 1:4-9, 1:10, 3:1-23, 6:1-11, 11:17-22 and 14:1-39 are studied in this section.

After arguing *that* Paul expected participation in the local church to be beneficial for the maturation of the believers, section 7.4 explores *how* the church facilitates this process of maturation. We argue that Paul believed the local church plays a vital role in facilitating each of the components of the maturation process identified in chapter 6. The various subsections of 7.4 demonstrate from Paul's letters the association he made between the local church and the components of the process of maturation so that the church was the place where and means through which believers could identify with Christ, endure suffering, experience the presence of God, receive and live out wisdom from God and imitate a godly example.

The exegetical, theological and synthesizing work of this thesis allows us to conclude that: 1) Paul understood his apostolic commission as entailing delivering mature believers on the day of Christ, indicating that the concept of maturity was central to his life, thought and work; 2) for Paul, those who can rightly be described as being mature are those whose attitudes and actions correspond to their status in Christ; 3) for Paul, Christ's exemplification of the attitudes and actions appropriate to God's kingdom provides the defining standard of what it means to be mature; 4) Paul recognizes a process of maturation, and the language and imagery he uses in his letters are often process-oriented; 5) The central motif in Paul's conception of maturity is the idea of conformity to the image of Christ, an expression of realized eschatology where believers, because of their participation in Christ and the work of the Spirit through five means, are and should be progressively becoming more like Christ in their attitudes and actions

while they await the consummation of this transformation at Christ's appearing; 6) The five components of the process of maturation (or five means the Spirit uses to bring about conformity to the image of Christ) that can be identified in Paul's writings are: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out wisdom from God, and imitating a godly example; 7) Paul expected that believers' participation in their local church would be beneficial to them with regard to the process of maturation and 8) the way in which the local community facilitates the process of maturation is that it facilitates the five components of this process of maturation.

Thus, Paul's conception of maturity entailed believers being conformed to Christ in community.

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ABBREVIATIONS

I. PRIMARY SOURCES (pre-modern)

A. Classical and Hellenistic Writers

Appianus
App.BC Civil Wars
App.Hann Hannibalic War
Apollonius Citensis
Apollon.Cit Medicus
Aristotle
Arist.Nic Nicomachean Ethics
Arist.Poet Poetics
Dionysius Halicarnassensis
Dion.Hal Roman Antiquities
Dio Chrysostom
Dio.Chr Discourses
Epictetus
Epict.Dis Discources
Epict.Ench Enchiridion
Herodotus
Hdt.Hist Histories
Isocrates
Iso.Dem To Demonicus
Iso.Nic To Nicocles
Iso.Philip To Philip
Iso.Soph Against the Sophists
Josephus
Jos.Ant Antiquities of the Jews
Jos.Apion Aainst Apion
Jos.Life Life of Flavius Josephus
Jos.War Jewish Wars
Philo
Ph.Abr De Abrahamo
Ph.Agr De Agricultura
Ph.Conf De Confusione Linguarum
Ph.Congr De Congressu Eruditionis Gratia
Ph.Decal De Decalogo
Ph.Her Quis Rerum Divinarum Heres sit
Ph.Leg Legum Allegoriae
Ph.Mos De Vita Mosis
Ph.Praem De Praemiis et Poenis
Ph.Prob Quod omnis Probus Liber sit
Ph.QE Quaestiones in Exodum
Ph.Sacr De Sacrificiis Abelis et Caini
Ph.Som De Somnis
Ph.Spec De Specialibus Legibus
Ph.Virt De Viruitibus
Philostratus
Philostr.Apol Life of Apollonius
Plato
Plato.Thea Theaetetus
Plutarch
Plu.Cato.Mi Lives, Cato the Younger
Plu.Marc Lives, Marcellus
Plu.Mor.Prog Moralia, Progress in Virtue
Plu.Them Lives, Themistocles
Quintillian
Quint.Inst Institutio Oratoratis
Seneca
Sen.Ep.Mor Epistulae Morales
Xenophon
Xen.Cyro Cyropaedia
Xen.Mem Memorabilia
Xen.Socr Apologia Socrates

B. Apocrypha, Pseudepigrapha, Rabbinic Literature and Apostolic Fathers

1Enoch Ethiopic Enoch
2Enoch Slavonic Enoch
2Bar Syriac Apocalypse of Baruch
2Macc 2 Maccabees
4Macc 4 Maccabees
Apoc.Mos Apocalypse of Moses
Asc.Isa Ascension of Isaiah
B.Mes Baba Meṣi'a
Ep.Arist Epistle of Aristeas
Ign.Eph Ignatius to the Ephesians
Ign.Magn Ignatius to the Magnesians
Ign.Phld Ignatius to the Philadelphians
Ign.Pol Ignatius to Polycarp
Ign.Rom Ignatius to the Romans
Ign.Smyrn Ignatius to the Smyrnaeans
Ign.Trall Ignatius to the Trallians
Jub Jubilees
Mart.Pol Martydom of Polycarp
Pol.Phil Polycarp, Letter to the Philippians
Ps.Sol Psalms of Solomon
Sir Sirach
Sib.Or Sibylline Oracles
T.Ash Testament of Asher
T.Benj Testament of Benjamin
T.Jud Testaament of Judah
T.Levi Testament of Levi
Wis Wisdom of Solomon

C. Patristic, Medieval and Reformation

Clement of Alexandria	
Strom	Stromata (Miscellanies)
Paed	Paedagogus (The Intructor)
QDS	Who is the Rich Man that Shall Be Saved
Irenaeus	
AH	Against Heresies
Eusebius	
CH	Church History
Augustine	
Tr.John	Tractates on the Gospel according to St. John
Sermon	Sermons on Selected Lessons of the New Testament
Letter	The Letters of St. Augustine
Trin	On the Trinity
Ex.Psalm	Expositions on the Book of Psalms
Mor.Cath	Of the Morals of the Catholic Church
Lit.Gen	The Literal Meaning of Genesis
Forgive	Treatise on the Merits and Forgiveness of Sins, and Baptism of Infants
Anselm	
Concord	De Concordia
Thomas Aquinas	
ST	Summa Theologica
John Calvin	
Inst	Institutes of the Christian Religion

II. BIBLE TRANSLATIONS, REFERENCE WORKS AND CRITICAL EDITIONS

A. Bible Translations

ASV	American Standard Version
KJV	King James Version
ISV	International Standard Version
NASB	New American Standard Bible
NET	New English Translation
NIV	New International Version
NJB	New Jerusalem Bible
NKJV	New King James Version
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TEV	Today's English Version

B. Reference Works and Critical Editions

ABD	David Noel Freedman, ed. (1992). *Anchor Bible Dictionary*. New York; Doubleday.
BDAG	Walter Bauer; Fredrick Danker; William F. Arndt and F. Wilbur Gingrich (2000). *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago; University Press.
BDF	F. Blass; A. Debrunner and R. W. Funk (1961). *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago; University Press.
DJD	M. Baillet; J. T. Milik et al., eds. (1955-). *Discoveries in the Judaean Desert*. Oxford; Clarendon.
EDNT	Horst Balz and Gerhard Schneider, eds. (1990). *Exegetical Dictionary of the New Testament*. Grand Rapids; Eerdmans.
LN	Johannes P. Louw and Eugene Albert Nida (1996). *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. 2nd ed. New York; United Bible Societies.
LSJ	Henry George Liddell; Robert Scott; Henry Stuart Jones; Roderick McKenzie, eds. (1940). *A Greek-English Lexicon*. 9th ed. Oxford; Clarendon Press.
LW	Jaroslav Pelikan and Helmut T. Lehmann, eds. (1958-1986). *Luther's Works*. St. Louis; Concordia Publishing House.
LXX	Alfred Rahlfs, ed. (1935). *Septuaginta*. Stuttgart; Deutsche Bibelgesellschaft.
MT	K. Ellinger and W. Rudolf, ed. (1966-67). *Biblia Hebraica Stuttgartensia*. Stuttgart; Deutsche Bibelstiftung.
NA27	Barbara Aland; Kurt Aland; Johannes Karavidopoulos; Carlo M. Martini and Bruce M. Metzger, eds. (1993). *Novum Testamentum Graece*. 27th ed. Stuttgart; Deutsche Biblegesellschaft.
OED	Trumble, W. R., A. Stevenson, C. A. Bailey and J. Siefring, eds. (2002). *The Shorter Oxford English Dictionary on Historical Principles*. 5th ed. Oxford; University Press.

SB	Herman L. Strack, and Paul Billerbeck (1922). *Kommentar zum Neuen Testament aus Talmud und Midrasch*. München; C. H. Beck.
Spicq	Spicq, Ceslas (1994). *Theological Lexicon of the New Testament*. Translated by James D. Ernest. Peabody, MA; Hendrickson.
TDNT	Kittel, Gerhard, ed. (1964-76). *Theological Dictionary of the New Testament*. Grand Rapids; Eerdmans.
TWOT	R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke, eds. (1980). *Theological Wordbook of the Old Testament*. Chicago; Moody Press.
UBS4	Aland, Barbara; Kurt Aland; Johannes Karavidopoulus; Carlo M. Martini and Bruce M. Metzger, eds. (1994). *The Greek New Testament*. 4th Revised ed. Stuttgart; United Bible Societies.

CHAPTER 1
INTRODUCTION

1.1 INTRODUCTION

Throughout the history of Christianity, Christians have expressed interest in the idea of post-conversion spiritual growth and development. Such discussions usually integrally link this development to the Christian community, for most have recognized that "church" plays a central role in facilitating the developmental process. The authors of the New Testament canonical letters of Ephesians,[1] Hebrews,[2] 1 Peter[3] and 2 Peter[4] as well as Clement of Alexandria,[5] Irenaeus,[6] Augustine,[7] Bede,[8] Anselm,[9] Thomas Aquinas,[10] Gregory Palamas,[11] John Calvin,[12] and John Wesley[13] are just a few who have

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[1] E.g. Eph 4:11-16.

[2] Cf. Heb 5:11-6:3 and 10:25-26.

[3] Cf. 1 Pet 1:4-9 with 4:7-11 and 5:1-5. Cf. Michaels, 1996.

[4] 2 Pet 1:4-11. The link between community and maturation is less explicit in 2 Peter.

[5] Clement speaks of the process of moving from simple faith to being a true gnostic, which he understands as being like God (QDS:36; Strom:1.35.2, 4.136.5, 5.141, 6.96, 7.35-46. Chadwick, 1984:53-56). He recognizes two components in this process: asceticism and instruction (Strom:2.31.3; 4.39.1; 5.5.2; 5.12.2; 6.57.2. Behr, 2000:186. Cf. Butterworth, 1916; Wytzes, 1957; Wytzes, 1960) with the church as the school in which the necessary education takes place (E.g. Paed:3.98).

[6] For Irenaeus God became man so that He might bring believers to perfection (καταρτώῃ) and make them what He is (AH:5.Preface. Cf. Bonner, 1986:376). This growth to perfection is a process in which God conforms and shapes believers (AH:4.39.2-3; 4.38.3. cf. Behr, 2000:116-127) and the church is integrally associated with this growth (AH:3.24.1. Lawson, 1948:254).

[7] Augustine, using Rom 1:17, 7:23, 12:12; 1 Cor 9:23-27, 13:10; 2 Cor 5:6 and Phil 3:12-15, describes a maturation process involving subjecting the body (fasting), doing good (alms) and obeying the commandments (prayers) (Perf:8.18-19). Elsewhere he argues that God became man to make gods of those who were men (Sermon:192.1.1) through participation in Christ (Tr.John:48.9; Letters:140.4.10). This is a gradual process (Trin:14.17.25), paired with justification (Ex.Psalm:49.1.2), consummated finally at the resurrection (Lit.Gen:6.24.35; Forgive:2.8.10) (Bonner, 1986; cf. Bonner, 1999). The church is tasked with nourishing and rearing Christians (Tr.John:98.1-6; Sermon:216.7.7; Mor.Cath:30.62-63. Bavel, 1999:174-175). On ecclesial nature of deification in Augustine, cf. Bonner, 1986:383f.

[8] Bonner, 1996.

[9] Concord:3.6-14. Evans, 1989:93-105.

[10] Aquinas understands humans as wayfarers on the way to God. Progress is made on this journey by increasing in charity and growing in perfection (ST:2.2.24, citing Phil 3:12 at 2.2.24.7). Sanctifying grace is given which unites one to God. From the human perspective one can receive more or less grace and thus participate more or less in the good (ST:1.2.112.4). An increase in this grace, which is necessary for salvation, is merited through an increase in charity (ST:1.2.114.8) and obtained through the sacraments (ST:3.61.1, 3.62.1), which are administered within the Church (See ST:3 and its Supplement). On sanctification and deification in Aquinas see Keating, 2004; Williams, 1999 . On church making its members holy see Rikhof, 2004:esp 203-206.

discussed the twin themes of spiritual growth and community. A more detailed survey of Christian thought on these matters would suggest three things. First, the questions of how Christians grow and mature and the role the church plays in the process of maturation are classic, central questions of Christianity. Second, various labels have been given to this process of growth, including "deification," "sanctification," "spiritual growth" and "spiritual formation." Third, Paul's writings and ideas have always been integral to the discussion. Texts such as Rom 8; 1 Cor 11-14; 2 Cor 3-5 and Phil 2-3, and Paul's thoughts on themes such as incarnation, sonship, image of God, participation in Christ, church and the sacraments feature prominently.

Yet, in spite of the centrality of the Pauline epistles in the discussion of post-conversion growth and development in the history of Christian thought, recent Pauline scholarship has given surprisingly less attention to this idea in Paul's undisputed letters than one would expect.[14] This thesis offers a study of the concept of maturity in the undisputed Pauline epistles[15] paying specific attention to the maturation process and the church's role in facilitating that process.

1.2 CHOICE AND CLARIFICATION OF TERMINOLOGY

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[11] Williams, 1999.

[12] Calvin (making heavy use of Paul) argues that the Christian life is a striving toward goodness in which one progresses forward (Inst:3.6). Important to this progression is the denial of self and commitment to God (Inst:3.7), including the bearing of one's own cross and suffering (Inst:3.8), meditation on the future life (Inst:3.9) and viewing all things in relation to God (Inst:3.10). Church has been given by God to provide help for the increasing of faith and advancement towards its goal, primarily through the preaching of the word and the sacraments (Inst:4.1).

[13] Although John Wesley taught "instantaneous perfectionism," he also spoke of the development and growth of a Christian (Wesley, 1952:16,22,24,34, passim. Cf. Sangster, 1943:30; Smith, 1985). Central to this development are the Eucharist, searching the Scriptures, fasting and temperance, and praying "both, secretly and in the great congregation" (Wesley, 1952:28). Cf. Marshall, 1962.

[14] Lack of sufficient attention is a difficult assertion to document. Some discussion of this lack of attention can be found in §1.3. However, as a simplistic measure of this oversight note the lack of treatment of this notion whether referred to as "sanctification," "maturation" or "spiritual growth" in the Pauline sections of many NT Theologies (e.g. Bultmann, 1951; Richardson, 1958; Conzelmann, 1969:esp.282-286; Kümmel, 1973:esp.222-223; Goppelt, 1982; Ladd, 1993:esp.562-565; Gnilka, 1994:esp§4c; Reumann, 1991:77-85; Stuhlmacher, 1992; Strecker, 1996; Hahn, 2002). This idea has also been largely ignored recently in systematic studies as Williams, 1999:7, points out.

[15] Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, 1 Thessalonians and Philemon.

Three words/phrases from the title of this work bear commenting on at the beginning of this thesis.

1.2.1 "Being Conformed to Christ"

This conceptual label is used to refer to what we believe is the central motif of maturity in Paul as discussed specifically in chapter 5. It arises from texts (and their surrounding contexts) which employ words related to μορφή and σχῆμα, usually in connection with εἰκών and δόξα, to speak of believers being transformed into being like Christ (Rom 8:29, 12:2; 1 Cor 15:49;[16] 2 Cor 3:18; Gal 4:19; Phil 3:10,21). Because of the variety of combinations Paul employs, the idea of "being conformed to Christ" is referred to variously in this thesis using permutations of 'being/becoming,' 'conformed to/transformed into/conformity to' and 'Christ/the image of Christ.' All refer to the same concept: The actualization in the lives of believers of the attitudes and actions exemplified by Christ in his incarnation, life and death/resurrection so that the character of believers is aligned with or conformed to the character of Christ.

1.2.2 Maturity/Maturation

In addition to the more specific phrase "being conformed to Christ," there is a need for a broader "umbrella" term to denote the whole area of post-conversion growth and development for which "being conformed to Christ" is the central motif. As noted in §1.1, various terms have been used in the history of Christian thought, including "sanctification," "deification," and "spiritual growth/formation" but none of these is ideal for discussing the concept in Paul.[17]

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[16] Uses εἰκών with φορέω.

[17] E.g. "Deification" is better suited to 2 Peter than to Paul; the dogmatic concept "sanctification" does not equate with how Paul actually uses the terms ἁγιασμός/ἁγιάζω (e.g. 1 Cor 1:30, 6:11, 7:14); modern connotations of "spiritual" do not correspond with Paul's idea of πνευματικός/πνεῦμα.

We have chosen the word group "maturity/mature/maturation," as the primary English word-group to signify the notion of post-conversion growth and development. Although not without its problems,[18] there is much to recommend this word group: 1) in general the meaning is familiar to English readers; 2) it can cover a broad range of ideas in Paul while remaining faithful to Paul's usage of the Greek equivalent;[19] 3) the word-group is not Pauline-specific and can be used in our heuristic studies of modern psychology, the community of Qumran and the Therapeutae; 4) there is a full range of cognate English words: mature (verb), mature (adj), maturity, maturation, immature and immaturity; 5) the adjective "mature" when applied to a person implies progress relative to his/her peers without implying that development is completed; 6) "Maturity" does not bear the burden of a long history of usage in systematic theology or pietistic writings; 7) "Maturity" brings to mind both the individual and the group, since we usually think of individuals maturing, but as a function of interactions with others and with society;[20] 8) "Maturity" can be used of both the physical and non-physical aspects of persons. Although Paul's focus in this age is on the development of the non-physical,[21] he often employs images and analogies from the realm of physical maturation to make his point (e.g. 1 Cor 3:1-2, 13:11; Gal 4:1-3; 1 Thess 2:4).

In general, we use the word "maturity" as an umbrella term to describe the concept of post-conversion spiritual growth and development in Paul (in addition to referring to the state of being mature), while "maturation" is used when the process of growth is being emphasized.

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[18] It is often applied only to the mental and physical (e.g. OED, "Maturity") and not as readily to the spiritual; the primary corresponding Greek terms (τέλειος/τελειόω) are not used by Paul with great frequency, certainly not with a frequency corresponding to the centrality of the idea of maturity in his letters; it does not immediately bring to mind the idea of supernatural transformation that is central to Paul's conception of maturity.

[19] Using the English word "reconciliation" in Pauline theology to cover a broad range of topics while still being faithful to how Paul uses καταλλαγή is an excellent parallel.

[20] E.g. an immature child reflects poorly on his parents as well as himself.

[21] See §5.3.

1.2.3 "Church"

When Paul speaks of church, he can either be referring to a specific local community (or communities) or to all believers everywhere.[22] When he speaks of a specific local community it can either be with the actual assembling of the church in mind[23] or simply as a distinct group that gathers regularly.[24] In spite of these variations, Paul uses the same word (ἐκκλησία) to refer to all believers and to a specific local community whether assembled or unassembled. This suggests a relationship between these referents; a relationship that is perhaps best explained if one sees the local church as the manifestation of the universal church in a particular location.[25] Therefore, distinct boundaries should not be drawn between the different referents of "church" in Paul.

Nevertheless, the primary referent in Paul is to the local community. Therefore, when this thesis uses the term "church" (or "community") it is primarily referring to the local community, although it will become clear in §7.2 that the local church as the manifestation of the eschatological assembly of all believers is important to the theological underpinnings of Paul's conception of church as it relates to maturity.

1.3 THE NEED FOR THIS STUDY

1.3.1 Lack of Attention to Maturity

In §1.1, we claimed that recent scholarship has given less attention to the concept of maturity in Paul than should be expected. Eight reasons may be suggested for this:

First, Luther's thoughts regarding Christians as *simul iustus et peccator* left a confusing legacy. According to B. Lohse, Luther held both what became the classic view

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[22] Possible examples of the latter include: 1 Cor 1:2, 10:32, 11:22, 12:28, 15:9; Gal 1:13; Phil 3:6 (cf. Schweitzer, 1931:103-104; Marshall, 1973:362; Ridderbos, 1975:328-330; Hoehner, 2002:52-53; Hahn, 2002:274). This is a debated referent in the undisputed epistles since many consider this "universal church" idea to be a later development (e.g. O'Brien, 1993:124-125; Banks, 1994:38-39; Brown, 1984:49; Dunn, 1998a:540; Beker, 1980:313-315; Campbell, 1965:50f; Küng, 1968:83. Cf. Ernst, 1976). Cf. Hainz, 1972:229-232,250f.

[23] E.g. 1 Cor 11:17-34, 14:23; perhaps 1 Thess 1:1 based on 1 Thess 5:25-27.

[24] Banks, 1994:29-30. E.g. 1 Cor 11:16; Gal 1:2; 1 Thess 2:14.

[25] Cf. Schlatter, 1999:289. This is best seen in 1 Cor 1:2.

of *simul iustus et peccator* (a believer is at the same time completely a sinner and completely righteous)[26] and the view that believers could be partially sinners and partially righteous in accord with their progress on the journey towards righteousness.[27] Due to Melanchthon's influence through the *Book of Concord* only *simul iustus et peccator* and the forensic aspect of justification were promulgated.[28] Therefore many within the Lutheran tradition, often aided by neo-Kantian presuppositions,[29] have rejected the idea of growth and maturity since Christians remain sinners even though they are justified.[30] This Lutheran tradition has formed the basis for what was in previous generations the single most influential body of scholarship on Paul.[31] Recently, the "Finnish interpretation of Luther" claims to have rediscovered the participatory aspect of Luther's view of justification.[32] This suggests the possibility that important aspects of Paul's theology related to maturity may have been overlooked by Luther's heirs.

Second, Rudolf Bultmann's influential article on the problem of the "indicative" and the "imperative," ("Das Problem der Ethik bei Paulus") refocused the study of Pauline ethics away from maturity.[33] Whereas the maturity of the believer had previously played a role in explaining the relationship of ethics to theology (or of "imperative" to "indicative"),[34] Bultmann's existential conception of this idea of *simul iustus et peccator* caused him to eliminate the concept of maturity, arguing that there was no perceptible

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[26] LW:25.260.

[27] LW:34.152 (commenting on Rom 3:28), "For we perceive that a man who is justified is not yet a righteous man, but is in the very movement or journey toward righteousness." LW:27.227 (commenting on Gal 2:17), "Everyone who believes in Christ is righteous, not yet fully in point of fact, but in hope. He has begun to be justified and healed, like the man who was half-dead (Luke 10:30). Meanwhile, however, while he is being justified and healed, the sin that is left in his flesh is not imputed to him." Cf. LW:34.167; 27.221,279-280.

[28] Lohse, 1999:262-264. He claims that Karl Holl in 1921 is the first to rediscover Luther's "partial" view of righteousness. Note also Mannermaa, 1998:25-29.

[29] Jenson, 1998:viii.

[30] Cf. Hays, 1996:44.

[31] This is perhaps less true today than when Sanders, 1977:434, made the claim, but the residual effects of German Lutheran domination of Pauline studies are still present.

[32] See Jenson, 1998.

[33] Bultmann, 1924:esp. 215-216.

[34] Bultmann, 1924:199-204. Cf. Furnish, 1968:242-279.

transformation of man's moral quality.[35] For Bultmann, the imperative belonged to the mode of existence, the indicative to the mode of faith. In the concrete obedience of the believer, these two modes coincide and faith is existence and indicative is imperative. The "faith-bestowed possibility of 'living by the Spirit'" (indicative) is laid hold of or appropriated by "walking by the Spirit" (imperative).[36] Those who followed Bultmann's formulation likewise de-emphasized maturity in their studies of Pauline ethics.[37] Our reading of Paul agrees with those who recognize maturity as an (the?) important link between theology and ethics.[38]

Third, 19th century ethical idealism, while maintaining the historical idea of Christian development, placed inordinate stress upon outward moral behavior. This shifted the focus from maturity to morality. The previous emphasis on inward sanctification or even deification of the believer manifesting itself in ethical behavior instead became a focus on unending moral progression, but robbed of inner transformation.[39] As 20th century scholarship sought to distance itself from 19th century

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[35] Since "righteousness or sinlessness is – highly paradoxically – not a transformation of man's moral quality. It is neither something perceptible in man nor something he can experience...it can only be believed" (Bultmann, 1924:211). Cf. the criticisms of Windisch, 1924a.

[36] Bultmann, 1951:333.

[37] E.g. Furnish, 1968; Sanders, 1975:47-66; Verhey, 1984:102-120; Marxsen, 1993:180-227. Cf. Käsemann, 1980:174. Schrage, 1988 does not deny the idea of maturity, but the influence of Bultmann remains in that maturity is a relatively minor part of his treatment of Pauline ethics (treated under "The Integrity of the Christian Life"). Bultmann's influence upon Pauline ethics in this area does appear to be changing as can be seen in Richard Hays (§1.3.2.6 below). Note also Parsons, 1995; Styler, 1973.

[38] The ramifications of Bultmann's existential theology for the idea of maturity can be seen by contrasting his work with Prümm's *Diakonia Pneumatos*, an analysis of Pauline theology using 2 Corinthians (a letter central to Bultmann's study of Paul as well). Prümm is critical of Bultmann and the notion of *simul justus et peccator* (see esp. Prümm, 1960:607-613). As a result, Prümm's Pauline theology has much more emphasis on conformity to Christ, the process nature of sanctification, the transforming presence of the Spirit and the apostolic work of building up of the church (e.g. Prümm, 1960:294-295,339ff,372,385; Prümm, 1962:705f). Prümm's work, however, is problematic itself as a Pauline theology in that it is overly dependent on Catholic dogmatics and only truly addresses 2 Corinthians.

[39] For example, Pfleiderer, 1902:289-290, declares "Wir pflegen diesen Zwiespalt zu verhüllen oder zu mildern durch Einschiebung des modernen Gedankens der Entwicklung: das Neue is zwar tatsächlich schon vorhanden, aber noch erst im Prinzip, als seine Potenz, die sich nur allmählich zur Aktualität entwickelt. Das is auch ganz richtig unter der Voraussetzung, dass das Neue als ein menschlicher Bewusstseinsinhalt gedacht wird, als eine durch gewisse Erfahrungen bewirtke neue Weise des Fühlens und Richtung des Denkens und Wollens, deren Impulse nur allmählich auf den alten Bewusstseinsinhalt umbildend einwirken können, - ein Prozess, der sich nicht naturhaft, sondern in der Form des selbstbewussten Ich, also durch sittliche Selbsttätigkeit vollzieht." See further his comments on the Spirit

ethical idealism, scholars often shied away from investigating the Pauline notion of development. For example, in his comments on Phil 3:15, Bultmann appears to recognize the idea of progression in the life of the believer[40] but is forced to guard against idealism "according to which the 'idea' of the perfect man is more and more closely realized in endless progress."[41] This study questions whether the idea of progression has been wrongly jettisoned because of its associations with 19th century liberal theology.

Fourth, Ephesians and Colossians focus heavily on the theme of maturity (and growth), especially as it relates to the believing community. It is possible that the strong opposition to Pauline authorship of these epistles has made scholars unwilling to discuss the theme of maturity in the undisputed epistles given its close association with Ephesians and Colossians. On the other hand, those who accept Pauline authorship of the disputed letters may not see the need to explore the undisputed epistles with regard to this theme. For this reason this study is restricted to the seven undisputed Pauline epistles.

Fifth, in his influential comparative study *Paul and Palestinian Judaism*[42] and the follow-up study, *Paul, the Law and the Jewish People*,[43] E. P. Sanders argues, "Much of what Paul wrote falls within a framework which I call 'getting in and staying in'."[44] In his attempt to demonstrate that the Mosaic Law is still functioning as law for Paul, Sanders' presentation of Paul's post-conversation soteriology focuses on deeds done (and intentions involved) and the resulting punishment or rewards, as well as remaining cleansed and awaiting the coming salvation in a pure state (see §1.3.2.3 below).[45] The

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(die animistische Vorstellungsweise des antiken Supranaturalismus) and the need to abstract the abiding ethical kernel from Paul's statements about the Spirit and about transformation (p.290f). Holtzmann, 1911:164-165, argues that for Paul the works of the flesh "sind im stetigen Rückgang" and labels Paul's teaching on these matters as "der himmelstürmende Idealismus."

[40] Bultmann, 1951:325.

[41] Bultmann, 1951:332. Cf. Bultmann, 1924:199f; Balz, EDNT:1.20; Beker, 1980:276; Käsemann, 1971a:6-7, Käsemann, 1980:172-173; Bornkamm, 1969:72

[42] Sanders, 1977.

[43] Sanders, 1983.

[44] Sanders, 1983:6.

[45] Sanders, 1983:114. Sanders' view effectively drives a wedge between ethical behavior and the process of salvation. (Cf. Segal, 1990:169, and his description of Sanders' position).

idea of maturity does not fit easily within a framework of "staying in" and Sanders' more rare acknowledgements of maturity have been virtually ignored.[46] This study will challenge whether something like "getting in and growing" is not a more accurate label for Paul's soteriology.

Sixth, the idea of growth in Christianity is often referred to as sanctification. However, the frequency of Paul's usage of ἁγιάζω (5 times) and ἁγιασμός (6 times) does not reflect the importance of the theme of maturity to his thought in the same way the δίκ-root words reflect the importance of righteousness/justification. "Holiness" is only one aspect of the broader motif of maturity in Paul. Unfortunately (or fortunately), Paul does not have a single word that he uses to represent the idea of maturity. As a result the theme is often marginalized and/or inaccurately represented through word studies, especially of ἁγιάζω and ἁγιασμός.[47]

Seventh, a recent shift away from an emphasis on the individual to an emphasis on the group in Pauline theology has contributed to an unwillingness to speak of maturity, which is inherently a concept more readily applied to individuals.[48] For example, Luke Timothy Johnson claims "Paul shows little or no concern for the perfection (teleiosis) of individuals, but is constantly concerned that his churches mature as communities of reciprocal gift-giving and fellowship."[49] Yet this begs the question of how do churches mature if the individuals within them do not? Section 1.5 below addresses the relationship between the individual and the group in Paul.

Eighth, mischaracterizing Paul's apostolic task as primarily evangelistic has caused many[50] to overlook the centrality of the concept of maturity to Paul's life, work and thought since, if Johannes Munck is correct, "Paul's theology arises from his work as

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[46] E.g. Sanders, 1977:469,549.
[47] E.g., Küng, 1962; Stuhlmacher, 1992:375; Guthrie, 1981:667-671; Stalder, 1962.
[48] Cf. Engberg-Pedersen, 2000:294.
[49] Johnson, 2003:204; cf.200. Cf. Stowers, 1986:42.
[50] See §3.1.

apostle and directly serves that work."[51] Chapter 3 explores Paul's understanding of his apostolic task and sides with those who recognize both evangelistic and maturational aspects in Paul's commission.

I.3.2 The Need for Further Definition: A Survey of Scholarship

This thesis is neither a sustained critique of a particular scholarly opinion nor the self-conscious advance upon the work of a few select scholars in the areas of maturity and community. However, as it provides both criticism of and further definition to the work of others we must locate this thesis with regard to some of that work.

The following survey is not a "linear" history of scholarship that attempts to diachronically map trajectories of thought regarding our topic. Rather, the scholars surveyed here function more like markers on a map of Pauline studies. Obviously this mapping exercise cannot be exhaustive, but these scholars all have something important to say about the theme of maturity (and community) in Paul and mark significant points of reference relevant to our position. This allows us to locate this thesis in the field as well as identify the uncharted region that it hopes to further define. The survey includes scholars of previous generations (Schlatter, Käsemann) and contemporary scholars (the rest); scholars focused on Pauline theology (Schlatter, Käsemann, Klaiber, and Dunn) and scholars focused on Pauline ethics/morality/spirituality (Hays, Meeks, Engberg-Pedersen, Gorman); Pauline theologians who are pre-kerygmatic (Schlatter), kerygmatic (Käsemann, Klaiber), and post-kerygmatic (Sanders, Dunn); Pauline ethicists and social historians who are non-theological (Meeks), theological (Hays, Gorman) and ambiguous (Engberg-Pedersen); scholars for whom comparative studies are fundamental to their readings of Paul whether Jewish (Sanders) or Hellenistic (Engberg-Pedersen) or both (Meeks). In this scheme, the relevance of these scholars to the argument of this thesis is emphasized, rather than the relationship of the scholars to each other.

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[51] Munck, 1959:67. Cf. Sanders, 1977:441-442; Hultgren, 1985:125,145.

1.3.2.1 Adolf Schlatter: In §1.3.1, the first three reasons listed for the lack of emphasis on maturity in Paul related to Lutheran scholarship, Rudolf Bultmann and 19th century liberalism, respectively. Adolf Schlatter's position as a conservative theologian (in contrast to 19th century liberal theology) with a Swiss Reformed background (in contrast to German Lutheran scholarship) working in the generation before Rudolf Bultmann – when combined with his excellence as a biblical theologian – makes Schlatter an appropriate scholar with which to begin.[52] In 1922, Schlatter published *Die Theologie der Apostel,*[53] spelling out his understanding of Pauline theology.

In order to comprehend Schlatter's view of maturity in Paul (for which he uses the related term "sanctification" [Heiligung]), it is necessary to understand two fundamental ideas for Schlatter: the will[54] and justification. Schlatter understood Paul as saying that "the constitution of our human body results in the fact that we bear within ourselves an infinite number of passions, constantly having needs, constantly nurturing cravings, so that our lives and aspirations consist in the fulfillment of our desires."[55] The human will, grounded in the flesh, is enslaved to these desires and passions. However, God confronts humans "with a higher will with which we are to concur, a will telling us that we must receive what is given to us and that we must do what we are told."[56] This emphasis on the will stresses doing and receiving, not merely knowing. In Schlatter's reading of Paul, the realm of the will is where the fruit of God's work is to be manifested,[57] resulting in good works.

Because the will of humans is enslaved to fleshly desires it is powerless to obey God's will.[58] This leads Schlatter to what he believes is the central motif in Pauline

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[52] Cf. Stuhlmacher, 1995; Stuhlmacher, 1978:40.
[53] Schlatter, 1922 (citations are from Schlatter, 1999).
[54] On the "will" in Schlatter's theology, see Kostenberger, 1999.
[55] Schlatter, 1999:206.
[56] Schlatter, 1999:206.
[57] Schlatter, 1999:200. Cf. Schlatter, 1995:149f.
[58] Schlatter, 1999:206,212; cf.225.

theology[59] – justification, an act whereby "God exercises his juridical office in favor of man."[60] For Schlatter, justification reveals God's ethical norms for humanity[61] and produces all that is good[62] because in justification God grants grace to mankind and unites himself completely with the one he declares to be righteous because he gives us (imputes) the gift of Christ's righteousness.

These two fundamental ideas of the will and justification come together to form the underlying basis of Schlatter's view of Pauline sanctification, as seen when he says, "If God's will were not revealed and effected through an act of God, there would be no justification. It also would not exist if no attitude were found in us for which the divine verdict intercedes. Without man's inner participation in Christ's work, God's power might perhaps be revealed through him, but not God's righteousness. His own will might become visible, but not his relationship to our will."[63] Sanctification is tied together inseparably with justification so that they are two aspects of the same gift of grace.[64] Although it is the ungodly that are justified,[65] they must not stay ungodly. By declaring believers righteous, God has decided that they must become righteous so that his verdict will be correct. Because of the focus on the will, this righteousness and godliness cannot simply be a matter of intellectual belief, but must be an inward change which manifests itself in outward actions.[66] Thus the gift of grace is not merely a declaration of righteousness, but the power and aim of new life in Christ.[67]

Four further interrelated ideas in Schlatter's view of Pauline sanctification are important to note. The first is the centrality of the image of Christ. Through the gift of

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[59] Schlatter, 1999:239.
[60] Schlatter, 1999:228.
[61] Schlatter, 1999:229.
[62] Schlatter, 1999:231.
[63] Schlatter, 1999:234.
[64] Schlatter, 1999:248.
[65] Schlatter, 1999:235.
[66] Schlatter, 1999:235,241,249,282,284.
[67] Schlatter, 1999:248.

Christ's righteousness believers are becoming something new.[68] The "new" that believers are to become is the image of Christ/God,[69] which consists of our imitation of Christ whereby "we think and act in him."[70] The second idea is that this process of conformity to the image of Christ[71] (thinking and acting in Christ) is something that has already begun,[72] even though ultimate sanctification awaits Christ's return.[73] Schlatter sees Paul holding in balance what has been declared true of believers and the on-going work of believers in living out this reality.[74] Third, there is a still future judgment before Christ whereby one must give an account of what one has done with the grace given.[75] The goal of sanctification is to become like Christ and the need for sanctification is the final judgment that all Christians will go through. Fourth, Schlatter can distinguish between justification and sanctification even though they are two aspects of the same gift. This allows him to recognize that "In Paul's letters, too, the concept of holiness [from which sanctification derives] plays a more dominant role than the concept of justification. In this context it is not without significance that justification possesses the complete finality of a one-time decision, so that it describes how the community's share in God was established, while the community reminds itself of its continuing fellowship with God through the idea of sanctification."[76]

Schlatter's concept of sanctification (and holiness) is intimately connected to the idea of community.[77] "Einen sehr grossen Platz nehmen die moralischen Interessen ein. Die Kirche tritt zusammen zur gemeinsamen Arbeit auf sittlichem Gebeit; der Kampf

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[68] It is not simply the restoration of something that was lost. Schlatter, 1999:246,281,276; cf.232.
[69] Schlatter, 1999:247,256. Cf. Schlatter, 1995:193; Schlatter, 1934:520-522.
[70] Schlatter, 1999:295; cf.290-291.
[71] "The idea of conformed to his image is already used in the doctrine of justification and determines Paul's entire contemplation of Jesus" (Schlatter, 1999:247). This is tied to maturity on p.250.
[72] Schlatter, 1999:236-237.
[73] Schlatter, 1999:272,275-276.
[74] Schlatter, 1999:287; cf.281. Cf. Schlatter, 1995:193-195.
[75] Schlatter, 1999:275,285.
[76] Schlatter, 1999:249.
[77] Schlatter, 1999:249. Cf. Schlatter, 1885:376-378; Schlatter, 1995:227ff.

gegen die Sünde, die Reue (ethisch gefasst, nicht sentimental) ist Gemeindesache."[78] Sanctification comes through communion with God,[79] which is made possible in the community, because for Paul there is no fellowship with God outside of the community.[80] Community is only possible through the gift of the Spirit.[81] In spite of this emphasis on community, Schlatter argues that Paul never highlights community over the individual or individual over the community.[82] Both are in focus.[83]

This thesis builds on the work of Schlatter, seeking to expand his description of Paul's thoughts on maturity (sanctification) and community. The centrality of the process of being conformed to the image of Christ is correct, but how Paul understands this process as occurring needs more attention, as does the concept of conformity to the image of Christ. Moreover, Schlatter has left unexplained how the community assists in the maturation process. He connects it – correctly, but vaguely – to communion with God, but Paul is much more explicit about the role of community in the process of maturation. It is also important to relate Paul's views of his apostleship to his ideas of maturity and community, something Schlatter hints at but never truly explores.[84]

1.3.2.2 Ernst Käsemann: While Bultmann's formulation of the indicative and imperative is one of the reasons for a lack of emphasis on maturity in Pauline studies (§1.3.1), his presentation of Paul's view of maturity is less important for locating this thesis than his student's, Ernst Käsemann. For Käsemann, the lordship of Christ is the overriding theological theme at the center of Paul's theology against which all other aspects of Paul's theology must be understood.[85] At its heart the lordship of Christ is a

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[78] Schlatter, 1961:37.
[79] Schlatter, 1999:250.
[80] Schlatter, 1999:299-300. Cf. Schlatter, 1961:37-38.
[81] Schlatter, 1999:270. The gift of the Spirit actually requires community. Schlatter, 1999:267,271.
[82] Schlatter, 1999:193,253,261,267.
[83] Schlatter, 1999:279,286.
[84] Schlatter, 1999:187-189. Cf. Schlatter, 1934:77.
[85] Various formulations for this include: "the justification of the ungodly", "the theology of the cross", and "the primacy of Christology." Way, 1991:4. Cf. Morgan, 2003.

cosmic theme for Käsemann. God becomes Cosmocrator under the sign of Christ for at the cross Christ seized power and through the acceptance of the message of the cross God is seeking to establish his kingdom everywhere.[86] In the gospel God through Christ is offering himself, his righteousness and his lordship. In believers' acceptance of the gospel, Christ no longer remains external but enters into the believers and makes them his members, "for the total realization of a lordship over us occurs when such lordship acquires power over our hearts and enlists us in its service."[87] So Käsemann can say, "by justification we mean that Christ takes power over our lives." This new lordship results in a transfer from the cosmic realm outside of Christ (also called Adam or the kingdom of Satan[88]) to the realm of Christ so that, "justification is the stigmatization of our worldly existence through the crucified Christ."[89] This new realm is the body of Christ which is "a new world or, better, a new creation in universal dimension."[90] Christ asserts his lordship through the obedience of believers and through their obedience he is incarnated in the world and his rule is manifested.[91]

From this center, Käsemann's understanding of Paul expands into three related areas that are of relevance to this thesis: anthropology, sanctification and ecclesiology (using Käsemann's terms). In each of these areas he differs from his predecessor Adolf Schlatter in significant ways.

Whereas Schlatter's emphasis on the will led him to acknowledge the place of the individual in Paul, Käsemann – who is criticizing Rudolf Bultmann's overemphasis on the individual – argues there is no individual existence as we know it.[92] Every person is

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[86] Käsemann, 1971a:75.
[87] Käsemann, 1969a:175.
[88] Käsemann, 1969a:176.
[89] Käsemann, 1971a:75.
[90] Käsemann, 1971a:108.
[91] Käsemann, 1971a:115.
[92] "The terms used in Pauline anthropology all undoubtedly refer to the whole man in the varying bearings and capacities of his existence; but they do not apply to what we call the individual at all. Here existence is always fundamentally conceived from the angle of the world to which one belongs" (Käsemann, 1971a:26). Cf. Käsemann, 1969a:135.

"the projection of his respective world and that world's Lord."[93] "For him [Paul] man under sin could never be an 'individual' but was as representative of his world, a victim of its powers."[94] The same is true for the man under Christ, with one exception: Christ's calling causes an individuation – i.e. the distinguishing of individuals – to occur so that Paul "can apply the category of the individual to the believer."[95] For Käsemann, Paul does not start with the believing individual as individual and argue for unity (i.e. start with anthropology and move to Christology). Rather Paul starts with the body of Christ which is a unity and then derives individuality through a process of individuation.[96] But, Käsemann maintains that this "individuation does not follow from already existing individualities,"[97] meaning that the appearance of individuality does not imply individual existence. "Insofar as one must speak of existence at all, its relation to the world which determines it is its constitutive mark. It is the concrete form of a sphere of lordship in personal life."[98] Paul's conception of the individual is discussed below (§1.5).

Whereas Schlatter emphasized Pauline sanctification arguing that the ungodly must *not* remain ungodly, Käsemann argued the exact opposite insisting the ungodly must remain ungodly. For Käsemann, sanctification in Paul is simply the projection of eschatological justification into this world in concrete situations[99] and therefore there is "no basic distinction between justification and sanctification."[100] In salvation, God justifies the ungodly[101] in that through faith they receive Christ and Christ's righteousness together as gift and Giver. However, for Käsemann, in order for this to remain a

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[93] Käsemann, 1971a:29. Cf. Käsemann, 1980:150.
[94] Käsemann, 1971a:31.
[95] Käsemann, 1971a:31. Cf. "die Individuation des einzelnen Menschen" (Käsemann, 1964b:129).
[96] Käsemann, 1971a:116.
[97] Käsemann, 1971a:31.
[98] Käsemann, 1980:150.
[99] Käsemann, 1980:183-184.
[100] Käsemann, 1964a:75.
[101] Käsemann, 1969a:250. See also, Way, 1991:10, and his comments on Käsemann's "Die Gegenwart des Gekreuzigten."

projection of the Lordship of Christ, the ungodly must remain ungodly.[102] Käsemann summarizes in his Romans commentary: "The distinction between justification and sanctification and the sequence derived from it were possible only when the gift was separated from the Giver, justification was no longer viewed at its center as transferal to the dominion of Christ, and instead anthropology was made its horizon. Almost inevitably, then, room was created for the idea of an inner development in the Christian life, the more so as Paul speaks of sanctifying and perfecting. The spiritual growth of the believer replaced the question how one remains under the rule of Christ through the changes of times and situations and in face of the provocation of the world and its powers."[103] Paul "is not concerned with development to perfection but with a constantly new grasping of the once-for-all, eschatological, saving act of justification, since man is always and totally thrown back on grace."[104]

Whereas Schlatter emphasized community as integral to maturity, Käsemann maintained that Paul had no theology of church.[105] Because there is no individual existence and no sanctifying or maturation of individuals there is obviously no role for the local community in facilitating maturation. The community, as the (cosmic) body of Christ, is the means through which Christ communicates his lordship into the world.[106] However, this body of Christ is not Christ's crucified body. Therefore those who

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[102] If they do not, "the antithesis between the weakness of man and the power of the spirit, an antithesis bridged by grace, turns into the progressive pattern of development, grace – sanctification – perfection, which breaks up the Pauline paradox" (Käsemann, 1971a:135). Cf. Käsemann, 1971a:117; Käsemann, 1970:64-65. Note the application of "the justification of the ungodly" to ethics in Käsemann's thought (Käsemann, 1980:175f; Keck, 1976:208-209).

[103] Käsemann, 1980:172. Cf. Käsemann, 1970:70,77; Käsemann, 1971b:61.

[104] Käsemann, 1980:174. "The gospel of the unknown God who justifies the ungodly and none but them, *and who deals with us only in this way*, then comes into conflict with the Christian religion which is concerned about the piety of the pious" (Käsemann, 1969a:250, emphasis added).

[105] "It is difficult to see why the topos of the church particularly should get such a short shrift. But he left it to his successors and our contemporary interpreters to write a theology of the church. This noticeable fact is generally overlooked" (Käsemann, 1971a:118).

[106] This is because the most important function of "body" in Paul is its capacity for communication. Cf. Käsemann, 1933:183-186; Käsemann, 1964a:68; Käsemann, 1969a:191,243; Käsemann, 1971a:103-104,117.

participate in the body of Christ do not participate in his glory.[107] Because they are excluded from his glory, Käsemann argued that church is not for the pious but for the ungodly. True worship is transferred from the cult to everyday life[108] and "church" worship serves only to remind Christians of their need for the future new age and to empower believers to publicly demonstrate the lordship of Christ through the charismata.[109] Worship services are "occasions for preaching the word, teaching (rehearsing doctrine), and praising God. They are the place where the Christian reflects upon his everyday service, so far as enthusiasm can be restrained, and receives his mission, for which every Christian must be prepared in his situation."[110] Käsemann summarizes his position by saying, "to put it somewhat too epigrammatically, the apostle is not interested in the church per se and as a religious group. He is only interested in it as far as it is the means whereby Christ reveals himself on earth and becomes incarnate in the world through his Spirit."[111]

Käsemann's Pauline theology appears in places to be somewhat analogous to the modern notion of "channeling."[112] Believers are merely ungodly, empty vessels that God radiates his glory and kingdom through. The power of God comes upon them and the power of God may leave them, but they remain unchanged. Communities of believers are simply opportunities for God to channel his glory in larger groups. While Paul does have language that sounds like "channeling" (e.g. 2 Cor 4:7-11; Gal 2:20), he speaks in related passages (e.g. 2 Cor 3:18, 4:16; Gal 4:19) as if he thinks believers *do change* as a result of their reception of the Giver and gift. This thesis will challenge Käsemann's

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[107] Käsemann, 1971a:117. Cf. Käsemann, 1969a:132. If Christians are part of Christ's crucified body then they participate in their own salvation and the lordship of Christ is diminished and ecclesiology trumps Christology. Käsemann, 1971a:112-113.

[108] Käsemann, 1971a:136. Cf. Käsemann, 1964a:72.

[109] Käsemann, 1971a:134; cf.127,137.

[110] Käsemann, 1969a:246.

[111] Käsemann, 1971a:117. Cf. Käsemann, 1964a:79; Käsemann, 1980:323; Käsemann, 1968.

[112] This is what Schlatter, 1999:234, is presciently warning against.

views and assert that Paul does recognize a process of maturation for individual believers with the local church central to the facilitation of that process.

Before leaving our discussion of Käsemann, we should mention the work of his student Walter Klaiber, *Rechtfertigung und Gemeinde.*[113] Klaiber challenges Käsemann's statement Paul left the writing of his theology of Church to his followers, noting that Paul's conversation with his communities gives us hints as to what Paul believed about community.[114] Yet, his criticisms come within a Käsemannian framework. Ecclesiology is still tied inseparably to Christology so that the community is a witnessing presence to the power of the righteousness of God[115] and is the means through which God is establishing the Lordship of Christ in the world[116] through the justification of the ungodly. But, Klaiber argues there is an internal coherence to Paul's theology of church and that his theology of church is the logical expansion of his idea of righteousness,[117] showing the community-formative nature of the gospel both socially and theologically.[118]

Klaiber shows Käsemann's understanding of Pauline ecclesiology is deficient and provides the groundwork for a way forward. First, Klaiber recognizes Paul's dual tasks of evangelism and upbuilding,[119] whereas Käsemann emphasized only evangelism.[120] Second, Klaiber seems to be working from a more balanced approach to individuality and community.[121] Third, he discusses the eschatological place of the community on a journey between "calling" and "parousia." On this journey, the community alone bears the message of the cross as they experience the power of righteousness in the struggles

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[113] Klaiber, 1982.

[114] Klaiber, 1982:193, questions why Paul would spend so much time on the problems of church and not have (or have developed) a theology of church.

[115] Klaiber, 1982:122, referencing Lührmann, calls this "die Gemeinde als Verkörperung der Rechtfertigung."

[116] Klaiber, 1982:122.

[117] Klaiber, 1982:192.

[118] Klaiber, 1982:73-84.

[119] Klaiber, 1982:§1.4.2. Klaiber, 1982:65, notes "Die Furcht, umsonst gerarbeitet zu haben, die sich mit diesem Gedanken verbindet, gibt der Sorge um das rechte Verhalten der Gemeinden besonderes Gewicht," something we will highlight in chapter 3.

[120] See §3.1 below.

[121] Klaiber, 1982:51f.

and afflictions that characterize this age.[122] The community exists in tension "between the days," awaiting the revelation of Jesus Christ.[123] While Klaiber (in harmony with Käsemann) focuses on the preservation of the community,[124] he does hint at the church's capacity to bring about the required blamelessness.[125] These hints, however, necessitate a more thorough treatment of Paul's conception of maturity and the role of the church in bringing about the blamelessness required of believers.

1.3.2.3 Ed Parish Sanders: In *Paul and Palestinian Judaism*, Sanders presents his understanding of Pauline soteriology (at times supporting and also criticizing the characterization of Paul's theology put forward by Käsemann[126]). He argues that one of Paul's principal convictions was that God had provided salvation in Christ.[127] This salvation for Sanders begins with God's saving actions in Christ Jesus, which have cosmic significance. This saving action is then offered to individuals for them to believe.[128] If an individual believes the gospel, they are "transferred" into the group who will be saved.[129] For Sanders the transfer terminology that Paul uses belongs to the body of assertions related to "getting in," one half of the framework he suggests categorizes Paul's soteriological assertions.[130]

For our study, the second half of the framework of Paul's thought is the most relevant – those assertions related to what Sanders labels "staying in."[131] Most important here is Sanders' recognition (with Schweitzer and Deissmann) of the centrality and reality of "participation in Christ" in Paul and its bearing individually and corporately.[132]

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[122] Klaiber, 1982:191.
[123] Klaiber, 1982:124.
[124] Klaiber, 1982:125.
[125] As can be seen in his exegesis of 1 Cor 1:4-9 and Phil 1:3-10. Klaiber, 1982:123-124.
[126] Sanders, 1977:435-438.
[127] Sanders, 1977:442.
[128] Sanders, 1977:446-447.
[129] Sanders, 1977:463f.
[130] See Sanders, 1983:4-10.
[131] Sanders uses other descriptions (cf. Sanders, 1983:5-6; Sanders, 1996:115; Sanders, 1991:79-80), but "staying in" is the chief one.
[132] Sanders, 1977:453-463.

This thesis argues that Paul's central motif for maturity – being conformed to the image of Christ – is intimately related to participation in Christ. Furthermore, as Sanders argues, participation in Christ demands the notion of community.[133] This participation in Christ is made a present reality through the gift of the Spirit even as believers await the coming of the Lord.

As pointed out above (§1.3.1), Sanders' primary formulation for the post-conversion life of believers is "staying in." He argues that believers are already pure and blameless, having already attained moral perfection.[134] The main task of believers is to remain pure. At this point Sanders' study of Judaism appears to greatly influence his view of Paul. His focus is on judgment by works in Paul[135] as he argues that the Law must still function as law.[136] As a result, Sanders emphasizes behavior and punishment/reward rather than transformation of character.[137] Reading Paul against his Jewish background also influences Sanders to characterize Paul's apostolic task solely in terms of evangelism (and collecting money),[138] and to ignore any responsibility Paul might have had for the maturation of his converts.

Sanders' emphasis on participation in Christ and the influence of Judaism on his reading of Paul makes him an important point of reference. We are in agreement with the central theme of participation in Christ and the notion that the community of faith flows from believers' participation in Christ. However, this thesis goes beyond these affirmations and seeks to further define the relationship of participation in Christ, the community of faith and the salvation of individuals. In opposition to Sanders we argue that "staying in" is not an appropriate label for Paul's post-conversion assertions because it fails to take into account his teachings on maturation and growth.

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[133] Sanders, 1977:458-459.

[134] "While they waited for the return of the Lord, Paul's converts were to behave uprightly, maintaining moral perfection" (Sanders, 1991:101). Cf. Sanders, 1977:450-453.

[135] Sanders, 1977:515f.

[136] Sanders, 1983:114,144-145.

[137] E.g. Sanders, 1991:101-116; Sanders, 1983:111.

[138] Sanders, 1983:171,198.

1.3.2.4 James D. G. Dunn: In *The Theology of Paul the Apostle,*[139] Dunn notes that, for Paul, there is a "process of salvation."[140] He rightly highlights that this process of salvation comes within an eschatological framework.[141] Using Rom 5:1-11 and chapters 6-8, Dunn argues that Paul conceives of the present life of the believer as existing in tension between the "already" and the "not-yet." Dunn (in contrast to Käsemann) does not see the present only as a cosmic tension in which the individual remains unchanged, but recognizes a process of transformation for individual believers. Dunn (like Schlatter) identifies the centrality of conformity to the image of Christ, arguing that "Paul's most basic conception of the salvation process [is] one of personal transformation (metamorphosis), that is, in particular, a transformation to become like Christ."[142] Dunn (also like Schlatter) recognizes that although complete realization of this transformation is not possible in this age, the process has begun.[143]

In discussing how this transformation takes place, Dunn recognizes that suffering plays a central role.[144] He argues that Paul viewed suffering "as an integral part of the process of salvation" through which conformity to the image of Christ is brought about.[145] He acknowledges the role of the community in the process of transformation, stating "the process of salvation is integrally corporate in character" and affirming that Paul "reacted strongly against any thought of a maturity not dependent on and interdependent with the community of faith."[146]

However, Dunn's discussion of transformation is open to minor criticism. Dunn asserts that "the weight of Paul's eschatology is not forward-looking, but backward-looking, or at least lies in the tension between the two. *Paul's gospel was eschatological*

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[139] Other works of Dunn are used in this thesis, for the purposes of this section we interact with this work alone.

[140] The name he gives to this section of his Pauline theology.

[141] Dunn, 1998a:461ff.

[142] Dunn, 1998a:468; cf.728-729.

[143] Dunn, 1998a:471.

[144] Dunn, 1998a:482,487,494,496.

[145] Dunn, 1998a:496.

[146] Dunn, 1998a:672.

not because of what he still hoped would happen, but because of what he believed had already happened."[147] We argue in chapter 5 that the future promise of the appearance of the Savior and conformity to the image of Christ governs the maturation process in a more significant way than Dunn allows for. He also thinks that "the Christian life for Paul was a process which involved continually renewed commitment...conversion is every day." Continually renewed commitment is a component of the process of maturity (we call it "identifying with Christ"),[148] but it is misleading to say that conversion happens every day.

More importantly, Dunn's work requires filling out. Although suffering is indeed an essential component of the process of salvation,[149] there are additional components in Paul's writings. Further, Dunn acknowledges the communal nature of maturation but does little to explain it.[150] In response to these deficiencies, we offer four additional components of the transformation process and attempt to more fully explicate the relationship between maturation and the community of faith.

1.3.2.5 Wayne Meeks:[151] In *The First Urban Christians*, Wayne Meeks provided a landmark study on the social history of Pauline Christianity which sought to provide "an antidote to the abstractions of the history of ideas and to the subjective individualism of existential hermeneutics."[152] Meeks achieved this by pointing out that individual believers existed within a social context "in which personal identity and social forms are

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[147] Dunn, 1998a:465 (emphasis his). This problem surfaces as well in how he ties the church more closely to Israel than to the eschatological congregation of God. Dunn, 1998a:535f; cf.547.

[148] §6.2 below.

[149] However, we disagree with Dunn that the glory tied to suffering is strictly future. See §6.3.

[150] Dunn, 1998a:672ff, does not address this omission since there Dunn is dealing only with ethics in a social context.

[151] Although space constraints render a full analysis impractical, it is worth mentioning Bengt Holmberg's study *Paul and Power*, which uses social history to analyze the structure of authority in the early Church as reflected in the Pauline epistles. Holmberg sees Paul as the father of the churches he founded (Holmberg, 1980a:186) with a responsibility for the continuing education of his converts ("we may presume that Paul wanted his churches to grow up to Christian maturity (1 Cor 3:1ff)" Holmberg, 1980a:81; cf.186). Within this responsibility Holmberg notes the importance of teaching, imitation (p.194) and correction (p.78) as well as passing on traditions Paul had received (p.184).

[152] Meeks, 1983:2.

mutually and continuously created by interactions that occur by means of symbols."[153] He focused on the functional mechanisms of the social context(s) of Pauline Christianity – "what makes a group a group? How does it come together and hold together?"[154] – by investigating the formation, rituals, governance, and patterns of belief and life that characterized these groups and shaped their lives.

From this application of sociological theory to social history and the social nature of Pauline Christianity, Meeks expanded his focus to the morality of the earliest Christians first by studying the moral world into which Christianity appeared[155] and then investigating how Christian morality developed. It is this last study, *The Origins of Christian Morality*, that is closest to our work.

In *Origins*, Meeks is seeking to understand "the ways in which they [Christians] developed something like a moral common sense, a set of moral intuitions."[156] Although it is not solely about Pauline Christianity, Paul occupies a central place.[157] Meeks' main focus is morality, which he defines as "a pervasive and only partly conscious set of value-laden dispositions, inclinations, attitudes and habits."[158] The community is central to this formation of morality.[159] In this process Meeks recognizes in the ancient world many components that we will argue are part of Paul's understanding of the process of maturation including: the role of imitation,[160] moral teaching,[161] communal practices,[162] discipline and admonition,[163] and identification.[164] In addition to important insights into

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[153] Meeks, 1983:6. Cf. Meeks, 1993:5-8.
[154] Meeks, 1983:74.
[155] Meeks, 1986.
[156] Meeks, 1993:11.
[157] His other work does address Paul more pointedly. See especially Meeks, 1983:74-192; Meeks, 1986:110-136 and the Pauline essays in Meeks, 2002.
[158] Meeks, 1993:4.
[159] "Making morals means making community" (Meeks, 1993:5; cf.33). Cf. Meeks, 1990:305.
[160] Meeks, 1993:157,160.
[161] Meeks, 1993:89,154.
[162] Meeks, 1993:91-110.
[163] Meeks, 1993:101-104.
[164] Meeks, 1993:36,119,171.

Paul, Meeks' study provides us with a picture of practices in the wider Christian world and other possible historical analogies to complement the ones offered here in chapter 2.

The similarities between this thesis and Meeks' study arise because one of the questions this thesis is asking specifically about Paul is the same question Meeks is asking in general about Christians of the first two centuries: how do communities bring about change in the individuals within them? There are at least three reasons for the differences. First, the focus of Meeks' study is morality, while ours is maturity. Although closely related, there is an important difference in nuance. Morality is concerned primarily with the "internalization of moral values or rules."[165] Therefore Meeks can conclude that "when Paul writes to the various communities that he founded, it is invariably to suggest, cajole, argue, threaten, shame, and encourage those communities into behaving, in their specific situations, in ways somehow homologous to that fundamental story [the story of Christ]."[166] But maturity is broader and does not focus merely on proper conduct.[167] Rather it is the transformation of character that demonstrates itself in proper conduct. In other words, Paul is not so much interested in the "internalization" of morality, as he is with the formation of Christlike character and the resulting "externalization" of that character (maturity).[168]

Second, Meeks' work is self-consciously non-theological.[169] His social historical approach does not take into account the theological aspects of Paul's writings and therefore should be complemented by such a study. Meeks argues that the formation of

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[165] Meeks, 1993:5.

[166] Meeks, 1993:196.

[167] Meeks does touch on maturity but does not treat the subject as consciously or explicitly as Richard Hays (see §1.3.2.6) or as we intend to.

[168] There are analogies to the debate in modern psychology between morality as "acquired" (i.e. internalized) and morality as "constructed." Cf. Turiel, 2002; §2.2.3.2 below.

[169] For example, Meeks emphasizes Christ as a moral model and not as risen Lord in which believers participate and to whom they are being conformed. Likewise, believers' eschatological hope is a tool for moral formation not a reality which both conditions and enables maturation. As a result, Meeks can allude to a mystical element in the formation of morality, but does not (actually can not) develop it (Meeks, 1993:163). Meeks' unwillingness to address the theological elements in Paul's thought appears to be a result of his "cultural-linguistic" hermeneutic which has no place for truth claims about objective realities or inner subjective experiences (see Meeks, 1986; Meeks, 1983:7).

morality is the internalaztion of something external to an individual but within the realm of human culture and community. His approach, while useful, ignores Paul's own stated beliefs that it is something outside of humanity and culture that brings about transformation. It is the Spirit and Christ both within an individual and within the community that facilitate the process of becoming like Christ. Meeks is primarily concerned with the phenomenon of re-socialization whereas we are arguing that Paul is concerned with spiritual transformation.

Third, this thesis is an exegetical synthesis of Paul's writings. Meeks' scope is much broader and although he includes findings from his previous exegetical work on Pauline passages, there is a need for a systematic, exegetical study focused on Paul.

In spite of these differences, Meeks' work is important for this research and it is hoped that this work, especially the analysis of the role of the local church in facilitating the process of maturation, will function as a complement to Meeks' work.

1.3.2.6 Richard Hays: In his important work on New Testament ethics, *The Moral Vision of the New Testament*, Richard Hays begins his discussion of Paul by exploring three interrelated theological motifs which he argues underlie Paul's ethic: eschatology, the cross and the new community in Christ. Of particular importance for our study is Hays' recognition of the importance and interrelationship of the themes of transformation and community within an already/not yet eschatological framework in Pauline theology/ethics. He uses a variety of terms to refer to this transformation including "conformity" (to Christ), "sanctify," "edification," "imitation" and (infrequently) "maturity." The themes of transformation and community appear in each of his three theological motifs. In regard to eschatology, Hays argues that Paul understands an apocalyptic in-breaking of the future age to have taken place as evidenced by the new creation that includes both the transformation of the individual and the cosmic presence of the reign of Christ, with the local community as the place of this in-breaking and

transformation.[170] Regarding the motif of the cross, Hays notes that "in community with others, believers find themselves conformed to the death of Christ"[171] and "the twin themes of conformity to Christ's death and the imitation of Christ are foundational elements of Paul's vision of the moral life."[172] On the motif of community, Hays recognizes that community is central to the Apostle's theological vision and practical ministry, pointing out that "the task of community-building, which was originally Paul's apostolic work, is transferred to the community itself; thus, the purpose of corporate worship becomes community formation"[173] and community is the place where conformity to Christ is expressed.[174]

After exploring these underlying themes in Paul, Hays moves to explain how these provide warrants, norms and power for morality. Hays understands that the process of transformation is made possible through union with Christ and enabled by the Spirit.[175] He argues that this process of conformity to the image of Christ is "a major theological theme in Paul"[176] and is "fundamental to Paul's theological ethics,"[177] concluding "there is no meaningful distinction between theology and ethics in Paul's thought, because Paul's theology is fundamentally an account of God's work of transforming his people into the image of Christ."[178] Hays has highlighted the centrality of transformation to the Apostle's theology and rightly recognized it as the bridge between theology and ethics (or indicative and imperative) – a bridge missing in more "Lutheran" accounts of Pauline theology and ethics.[179]

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[170] Hays, 1996:20-27. He argues from 2 Cor 3-5; 1 Thess 3:12-13 and Rom 8. On apocalyptic cf. Hays, 1991a:239; Hays, 1995:85; Hays, 1999.

[171] Hays, 1996:30.

[172] Hays, 1996:31. Cf. Hays, 1987.

[173] Hays, 1996:35.

[174] Hays, 1996:33.

[175] Hays, 1996:38,45.

[176] Hays, 1996:45.

[177] Hays, 1996:38.

[178] Hays, 1996:46.

[179] As Hays, 1996:44 himself notes.

Hays also emphasizes the place of community in ethics in contrast to most previous studies of ethics.[180] Hays sees the local church[181] as the goal of God's redemptive action,[182] and therefore it is the place of his working[183] and the central focus of his ethical demands[184] for Paul. As such the church is the aim and content of the Old Testament Scriptures[185] and the place of God's manifestation. However, his treatment of Pauline ecclesiology is open to some criticism. Most importantly, at times, he seems to blur the line between the community and the individuals within the community,[186] emphasizing the former at the expense of the latter.[187] By doing so, he is in danger of minimizing the place of the maturing of the individual within and through the community, just at the moment when he is helping Pauline scholarship rediscover it! The maturing of the individual is necessary to bridge the inherent disjunction in what Hays sees as the aim (singular) of Paul's apostolic labors - "the aim of his [Paul's] apostolic labors has been to build community, not just to save souls."[188] If "community formation" is the foremost goal for Paul,[189] it can only be accomplished through the saving *and transforming (or maturing)* of souls.

This thesis seeks to build upon Hays' important "rediscovery" of transformation as the link between theology and ethics. As a central theme in Pauline theology, the motif of conformity to the image of Christ requires more analysis. Hays states that "in

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[180] Hays, 1994:4.

[181] As opposed to "universal" church. This is inferred from Hays, 1996:33,66. We were unable to find an explanation of what specifically he is referring to with the words "church" or "community."

[182] Hays, 1989a:84; Hays, 1996:36.

[183] Hays, 1996:32.

[184] Cf. Hays, 1994:3; Hays, 1990:47; Hays, 1996:204; Hays, 1987:286,289-290.

[185] Hays, 1989a:86f.

[186] For Hays his language at times makes it sound as if the community is an entity which can be formed in the image of Christ (Hays, 1987:283); has its own mind (Hays, 1999:397; Hays, 1997:12); presents itself as a "single collective sacrifice of obedience to God" (Hays, 1996:36) and is to "become the righteousness of God" (Hays, 1996:24).

[187] For example, "The primary sphere of moral concern is not the character of the individual, but the corporate obedience of the church" (Hays, 1994:3. Cf. Hays, 1990:47; Hays, 1996:57n27) and "the NT certainly does certainly offer moral exhortation and guidance for individuals. Nonetheless, I stand by the statement that the corporate obedience of the community is the primary concern of the NT writers." (Hays, 1996:204).

[188] Hays, 1996:34. Cf. Hays, 1994:7.

[189] E.g. Hays, 1996:35; Hays, 1987:290.

community with others, believers find themselves conformed to the death of Christ,"[190] but does not explore further *how* community facilitates this maturation. He mentions teaching,[191] imitation and worship as means by which transformation takes place, but does not explore these.[192] In addition, Hays sees suffering as a tension which exists as of part of life in the "not yet,"[193] but we will argue that suffering is also a means the Spirit uses to conform believers to the image of Christ and one of the aims of the community is to help believers endure suffering.

1.3.2.7 Troels Engberg-Pedersen:[194] In 2000, Troels Engberg-Pedersen published *Paul and the Stoics.* It is an attempt to provide a reading of Paul (although only of Philippians, Galatians and Romans) in light of a model abstracted from Pauline and Stoic thought. In his work Engberg-Pedersen discusses the Pauline idea of "moral and spiritual progression from the state of basic conversion to something more total."[195]

Engberg-Pedersen's model, which he believes best represents the whole of Paul's thought, is one in which an individual (I) moves from a stage of perceiving himself as an individual concerned with fulfilling his individual desires to a stage (S) where the individual perceives himself as not only an individual but as part of a "we," becoming concerned about fulfilling the desires of the "we." This movement takes place as a result of X, which for Paul stands for God and Christ. Transferring one's identity from I to X has the direct result of moving an individual from the I-stage to the S-stage.[196] Paul's duty is to remind his readers of this transference and to urge them to put it into practice.

In the course of his discussion, Engberg-Pedersen points out that it is important not to abandon the idea of the individual in "the heavy emphasis since Bultmann on the

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[190] Hays, 1996:30.
[191] On scripture and Paul's own teaching, see Hays, 1999; Hays, 1989a:85-104.
[192] Hays, 1996:31,45.
[193] Hays, 1996:25-26.
[194] Brown, 1995a, who discusses transformation in 1 Cor 1-4, is similar to Engberg-Pedersen in that her focus is "cognitive transformation," (xxi) such that "a new way of *being*" comes from "a new way of *knowing*" (p.12).
[195] Engberg-Pedersen, 2000:8. Cf. Engberg-Pedersen, 1994a.
[196] Engberg-Pedersen, 2000:34-40.

social character of Pauline Christianity,"[197] noting that Paul never loses sight of the individual as individual. Engberg-Pedersen sees Paul's mission as oriented towards the creation of congregations.[198] This reading of Paul highlights the social context of the maturation process involved in bringing about moral righteousness without dissolving the individual into the community or ignoring the community on account of the individual.[199] It also shows a connection between Paul and Stoic thought, providing yet again another lens through which Paul's maturity and community language can be viewed.[200]

However, there are problems with Engberg-Pedersen's model and method. To begin with, one might question the validity of abstracting a model from Paul which is then used heuristically to read Paul. This is compounded by Engberg-Pedersen's conscious attempt to remove or ignore the theological elements of Paul's thought in developing the model, and then using it to read Paul's theological assertions. This does not do justice to Paul's theological statements. For example, Engberg-Pedersen wishes to understand Paul's assertion that "Christ lives in me" in Gal 2:20 in terms of "Paul sees and identifies himself normatively as nothing but a 'Christ person.'"[201] Engberg-Pedersen is right that Paul is identifying himself with Christ, but his approach ignores that this stems from Paul's belief that Christ actually lives in him. Engberg-Pedersen's justification for his methodology is his belief that when Paul is talking about theological subjects (God, Spirit, etc.) he is also speaking of individual cognition[202] so that rendering the former in terms of the latter is an accurate representation of Paul's thought.[203] Thus his model of growth is one dominated by terms of cognition (knowing, understanding,

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[197] Engberg-Pedersen, 2000:294.

[198] Engberg-Pedersen, 2000:37.

[199] Engberg-Pedersen, 2000:41-43.

[200] "Community" is more difficult to see in Stoicism, but Engberg-Pedersen makes a case for its social setting.

[201] Engberg-Pedersen, 2000:147, emphasis removed.

[202] E.g. Engberg-Pedersen, 2002:106. Cf. Engberg-Pedersen, 1995:502-503.

[203] Engberg-Pedersen is driven to make this move by hermeneutical concerns which presuppose that Paul's talk of God is not "a real option" for us today (Engberg-Pedersen, 2000:chapter 1). Note the criticisms of Engberg-Pedersen's "apologetic" motive in Martyn, 2002.

learning, thinking, etc.) because he has replaced all that Paul has to say theologically about maturation (God conforming believers to the image of Christ through the Spirit) with language of cognition (humans understanding what has happened to them and acting upon it).[204]

The result is that Engberg-Pedersen ends up at a place very similar to Meeks although Engberg-Pedersen believes he is approaching Paul from a different perspective.[205] Because Meeks limits his study to social situations and social practices,[206] his is a study of the formation of morality. Although Engberg-Pedersen attempts to address Paul's theological statements, he is reading Paul with a model expunged of everything but anthropology and ethics.[207] As a result, his reading of Paul is simply about the formation of morality[208] as illustrated in this quote from his conclusion: "It is God who *has* done something in the Christ event and God and Christ who *will* do something in the future. But what Paul aims to spell out in his reminder is what effect this had on himself and his addressees…They must come to see what all that has happened to them *means*. Then they will *do* it. Then they will have fulfilled *their* task. And then Paul too will have fulfilled his own task in relation to them."[209]

The problem is that for Paul, God not only *has* done something and *will* do something but currently *is* doing something.[210] Central to what he is doing is the transformation of believers into the image of Christ through the Spirit and thus working

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[204] E.g. Engberg-Pedersen, 2000:111. Engberg-Pedersen essentially ignores the transformation motif in Rom 8:29, 12:2 and Gal 4:19 (which fall in epistles he expressly examines), which we consider essential to Paul's thoughts on growth and progress. Engberg-Pedersen interprets what Paul is doing in Phil 3:7-21 solely in terms of cognitive phenomena (pp.105-130). Cf. the analysis of Engberg-Pedersen by Petersen, 2004:283-284 who notes that Paul is operating at the level of self-understanding, not (by implication) at the level of reality, something Sanders, 1977:522-523 (rightly) argues fails to represent Paul's thought.

[205] Engberg-Pedersen, 2000:11-13.

[206] Engberg-Pedersen, 2000:13.

[207] Engberg-Pedersen, 2000:35.

[208] Cf. his own summary of the book: "Paul's letters are through and through hortatory and oriented towards practice" (Engberg-Pedersen, 2002:105).

[209] Engberg-Pedersen, 2000:295, emphasis his.

[210] Because Engberg-Pedersen has eliminated the eschatological tension of already-not yet from Paul's thought (Engberg-Pedersen, 2000:36) he cannot make sense of Paul's theological statements concerning the present. This illustrates the point we made in the previous paragraph.

in them for their salvation. We argue that the task of believers is not simply to do something (morality) but more importantly to become something (maturity). Likewise, the goal of the process is not simply an S-stage where individuals are concerned about fulfilling the desires of others.[211] The goal of the process as described by Paul is to be conformed to the image of Christ.

1.3.2.8 Michael Gorman: In 2001 Michael Gorman published *Cruciformity: Paul's Narrative Spirituality of the Cross*, a work indebted to the thinking of Dunn and Hays (and to some extent Käsemann).[212] In this book Gorman addresses the topic of Pauline "spirituality," or "the lived experience of Christian belief,"[213] a topic closely related to this thesis. For Gorman, the defining characteristic of Paul's spirituality is "cruciformity" which he defines as "conformity to the crucified Christ" a concept he claims is "commonly believed to be central to Paul's theology and ethics."[214] Conformity to the Christ's master story[215] is to be "narrated" in the stories of individual believers and especially believing communities. By this Gorman means that cruciformity must be enacted in the lives of individuals and communities so that their lives mirror Christ's.

Gorman's work begins by arguing that Paul's experience of God (Father, Son and Spirit) is "inextricably related"[216] to the cross making the cross the central defining feature of Pauline spirituality. From that point, Gorman moves to the main issue of his work: an attempt to define what conformity to the crucified Christ looks like. In this way, Gorman advances the work of Hays and Dunn by providing further definition to what it means become like Christ. He seeks to explicate the patterns of behavior exemplified in the narrative of the cross and to synthesize these various patterns into four archetypical patterns: cruciform faith, cruciform love, cruciform power and cruciform

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[211] Cf. Engberg-Pedersen, 1994a:278.
[212] More broadly Gorman's understanding of Pauline theology can be seen now in Gorman, 2004.
[213] Gorman, 2001:2, citing McGinn and Meyendorff.
[214] Gorman, 2001:4; cf.371.
[215] Phil 2:6-11 is "Paul's master story of the cross" (Gorman, 2001:88).
[216] Gorman, 2001:9.

hope. Conformity to the crucified Christ therefore manifests itself in faithful obedience (faith); voluntary, self-giving (love); life-giving suffering and transformative potency in weakness (power), while being a requisite prelude to resurrection and exaltation (hope).[217]

Gorman recognizes that "Paul's conviction that the present life of cruciformity is a process of transformation that culminates in the final goal of the already-glorified Christ."[218] Gorman touches on this transformation process in the present life,[219] including recognizing the importance of participation in Christ,[220] the need for an on-going orientation toward God,[221] and hinting that suffering is a component of the process of transformation.[222] However, his focus (like Engberg-Pedersen's) is not so much on the process but the end result. He is concerned with explaining what maturity looks like rather than how maturation occurs (to use our terminology).[223] The process and the end result are intertwined in Paul, and both are addressed here, but in a manner complementary to Gorman's. We explore different characteristic of mature believers (chapter 4) and give special attention to how one becomes mature (chapter 4-7). For example, while Gorman stresses that Paul is forming both individuals *and* communities of cruciformity,[224] we explore Paul's expectations for individuals being formed *through* community.

In spite of our broad agreement with Gorman, chapter 5 proposes that "conformed to the image of Christ," (in agreement with Schlatter, Dunn and Hays) is more accurate as a central motif than "conformity to the crucified Christ." The nuanced difference is important in that although Christ is always the crucified Christ for Paul, he is never *only*

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[217] Gorman, 2001:93.
[218] Gorman, 2001:323.
[219] E.g. Gorman, 2001:298-299.
[220] Gorman, 2001:322-325,369.
[221] Gorman, 2001:96ff. We call this "identifying with Christ."
[222] E.g. Gorman, 2001:25,327f.
[223] This is also true of Gorman, 2004 (see especially chapters 4-6).
[224] E.g. Gorman, 2001:177,334,352.

the crucified Christ. He is also the incarnated Christ, the resurrected Christ, the sinless Christ, the glorified Christ, et al. Gorman's formulation restricts his picture of Christ to those aspects associated only with the cross and he struggles to include aspects associated with the incarnation[225] or resurrection.[226] He is forced to declare that cruciformity "encompasses and defines all the divine qualities,"[227] whether for God, Christ or the Spirit. To know Christ (Phil 3:8) is only to know his sufferings in this age[228] and the newness of life (Rom 6) is an on-going experience of death.[229] In this way, Gorman is following Käsemann and denying any present manifestation of glorification with Christ.[230] Gorman himself admits "the emphasis of this book has been on the 'dying' side of the 'dying and rising' formula."[231] Although not completely ignoring the 'rising' aspect of Paul's theology, his use of 'conformity to the crucified Christ' rather than the more common 'conformity to the image of Christ' has obscured the important present realization of eschatological glorification with Christ.[232]

1.3.2.9 Summary: This survey of scholarship suggests the following conclusions. 1) Regardless of whether the scholars are oriented toward Pauline theology (as Schlatter, Käsemann, Klaiber, Sanders and Dunn) or Pauline ethics/morality/spirituality (as Meeks, Hays, Engberg-Pedersen and Gorman), a need exists for greater definition of Paul's conception of maturity – especially how the process of maturation occurs and what role the local church plays in facilitating that process. The goal of our work is to address this

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[225] E.g. Gorman, 2001:173-174.

[226] E.g. Gorman, 2001:87,361.

[227] Gorman, 2001:18.

[228] Gorman, 2001:34.

[229] Gorman, 2001:34,36.

[230] He cites Käsemann's essay "Saving Significance of the Death of Jesus in Paul" at crucial points in his formulation (pp.19,35,43). It is not clear whether Gorman understands the difficulty of reconciling Käsemann's understanding of Pauline soteriology with Hays' and Dunn's which may explain some of the inconsistencies in his understanding of the present aspects of the process of transformation. For example, cf. p.320 (where Gorman states with Dunn that believers do in part "experience the joy of exaltation," in the present) with p.361 (where he cites Käsemann and argues that resurrection and glorification is strictly future).

[231] Gorman, 2001:369.

[232] This is why Gorman, 2001:35 says of 2 Cor 3:18: "On the surface this appears to contradict the claim that conformity to the cross – cruciformity – is the modus operandi of Paul's spirituality in the present."

need. 2) A proper conception of the relationship of the individual to the group in Paul (as with Schlatter and Engberg-Pedersen as opposed to Käsemann and perhaps Hays) is an important introductory issue to be addressed when studying Paul's thoughts on maturity and community. Section 1.5 addresses this. 3) Paul's conception of his apostolic mission is central to recognizing the importance of maturity to his life, work and thought, an issue explored in chapter 3.[233] 4) Being conformed to the image of Christ has been recognized by Schlatter, Dunn, Hays and Gorman as central to Paul's conception of maturity. Chapter 5 affirms this centrality and analyzes the passages where this motif is explicit. 5) There are a variety of components involved in the maturation process, some having been suggested previously by these scholars.[234] The aim of chapter 6 is to provide more exegetical substantiation and a more organized presentation of these components. 6) Most scholars surveyed recognize a relationship between community and maturity in Paul's thought, but fail to adequately explain how Paul understood participation in a local church as contributing to this process of maturing. Chapter 7 seeks to fulfill this need. Finally, such a study is necessary to correct erroneous views of Paul's thought that either obscure his focus on maturity or argue he has no conception of maturity or related theology of church.

1.4 SCOPE AND TYPE OF STUDY

A full account of the themes of maturity and community in Paul requires a number of tasks including: 1) analyzing the extant letters of Paul, exegeting the texts and synthesizing the relevant themes; 2) understanding the ideas of maturity and community within the wider milieu of Second Temple Judaism and the Hellenistic world, giving context and further definition to Paul's statements; 3) tracing the reception history of

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[233] Both Käsemann and Sanders overlook the maturational aspect of Paul's commission.

[234] E.g. Schlatter (communion with God), Dunn and Gorman (suffering), Hays (teaching, imitation, worship), Engberg-Pedersen (identification) and Meeks (teaching, imitation, communal practices, discipline and admonition, identification).

these ideas from the undisputed epistles through the portions of the New Testament dependent upon Paul and into the history of interpretation;[235] 4) relating these ideas to the world in which we live today. Such a study is beyond the scope of any one thesis. Therefore, although we do touch upon the second task – the studies of Qumran and the Therapeutae in chapter 2, although not true comparative studies,[236] do begin to provide definition to the motifs of maturity, maturation and community in Second Temple Judaism – the focus of this thesis is on analyzing and synthesizing Paul's thoughts.[237] The third task is acknowledged in the opening of this chapter and the fourth task is not explicitly addressed.

The type of study employed here to accomplish this task can be described as an exegetical-theological synthesis.

1) By "exegetical" we mean to imply the primary sources for study are the undisputed letters of Paul[238] and that we seek to decode these texts using the appropriate methods, eclectically applied.[239] For the most part, the exegetical strategy of "mirror-reading"[240] is not employed. Without denying its value, Paul's statements on maturity and community are central and widespread enough to be understood without first trying to establish what his opponents were teaching on such matters. For example, for this study it matters little where the Corinthians learned to despise community, or exactly which people in the church were despising the community, but in Paul's refutation of this attitude we can see the value he places on community for maturation.

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[235] Cf. Morgan's statement that "the longer perspective may also illuminate the work" (Morgan, 2002:240).

[236] Since they were not studied in their own right as Sanders, 1977:xi, argues is necessary.

[237] We do draw upon material from the wider world in our exegesis of specific passages and motifs in Paul, but this is not formally a background study.

[238] The letters are accepted here as unified compositions (as traditionally presented in the canon) with possible interpolations and discrepancies noted when relevant. Given the synthetic, non-diachronic approach of this thesis, if portions of these letters were written as separate compositions, the findings would not be materially affected.

[239] Cf. Morgan, 1988:8. For a sampling of methods see Green, 1995.

[240] That is, using the texts to create a reflection of the people and arguments of Paul's opponents. Barclay, 1987:73-74. Cf. Hays, 1997:8. Pace Fee, 1993a:37-38.

2) By "theological" we mean that the study attempts to treat Paul's language about God as language about God,[241] as it relates to his assertions concerning maturity and community (as opposed to Meeks and Engberg-Pedersen).[242] "Theological" also implies that this thesis aims to discover the thinking of Paul that gave rise to his letters and in doing so posits that Paul had theological reasons for the things he wrote.[243] These theological reasons spring from a coherent center of theological thinking about maturity and community and are particularized in contingent situations.[244] We will argue that the coherent theological center is the actualization of the eschatological reality of conformity to the image of Christ and the manifestation of the eschatological community which facilitates this process. Although we would not deny that the possibility of development in Paul's thought (the idea of contingency and coherence demands it),[245] the focus here is on what was "generated" and not the process of "generation."[246]

3) By "synthesis" we mean that the study attempts to demonstrate a wholeness[247] present in Paul's thinking about maturity and community across the seven undisputed letters.[248] Each of the components of the maturing process presented in this thesis can and should be studied in more detail, but the focus is on the relationship of the parts to

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[241] Cf. Barth, 1933:11.

[242] In this sense we are using the term "theological" as "a classificatory label for the ideas being analyzed" and not "an attempt to articulate a truth about God" for today. Cf. Morgan, 1995b:esp.104-107.

[243] Cf. Dunn, 1998a:13-19; Furnish, 1990:25-26. On this as related to ethics, see Keck, 1996 (Cf. Hays, 1996:17).

[244] See Beker, 1980.

[245] For example, there is no doubt that the situation in Corinth forced Paul to articulate the benefits of participation in a correctly functioning community in such a way that his own thinking was refined. However, Paul must have thought participating in a community would be beneficial *before* the problems arose in Corinth since 1 Corinthians reveals *unmet expectations* (§7.3 below).

[246] The terminology comes from the idea of "generative center" in Achtemeier, 1996 (which we believe would include Paul's thoughts on maturity and community). Paul's views on maturity and community do not appear to go through substantial re-thinking as one progresses chronologically (if this is possible) through his letters as some have claimed (incorrectly in our opinion) about his view of the Mosaic Law (e.g. Hübner, 1984).

[247] Furnish, 1990:28.

[248] On the place of synthesis studies see Hays, 1991a:229-231. Cf. Sampley, 1991a:10.

the whole.[249] To that end, the studies presented in chapter 2 are also syntheses and provide broad, high-level overviews of the relevant subject matter.

The goal, then, is to discover and synthesize Paul's thoughts related to maturity, maturation and community. But to what extent are Paul's thoughts intelligible to us today?[250] The parallels between Paul and our survey of modern psychology in chapter 2 suggest that the issues of growth and development, and the role of community in that development are issues we have in common with Paul. Therefore, although our modern way of thinking will undoubtedly influence our analysis of Paul's letters (for example, the organization of Paul's thoughts as "components of the maturation process"), there is sufficient commonality to suggest that we can understand with some depth and sympathy what Paul is saying.

There is a second reason that we believe Paul's thoughts are intelligible to us today. Paul believed that those who have the Spirit of God can understand what he wrote and taught (1 Cor 2:10-16). We believe that we, too, have the Spirit of God and therefore in agreement with Paul understand that his thoughts are accessible to us today through the Spirit using the tools of historical inquiry. This reason, as opposed to the first, is a truth-claim within the domain of faith and cannot be confirmed or denied through scientific study.[251] Nevertheless, it is a presupposition informing this study.

1.5 THE INDIVIDUAL AND THE GROUP IN PAUL: AN INTRODUCTORY ISSUE

1.5.1 Introduction

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[249] Compare Morgan's statement of the need for "a systematic arrangement of Paul's concepts," which "clarifies how these form an organic whole" (Morgan, 1982:321). Note the comments of Wenham, 1995:16, on the value of "a wide-ranging examination of a subject." Cf. Wenham, 1993:717-718.

[250] Lash, 1986:80, asks "Is there not a sense in which it is a necessary condition for understanding, with any depth and sensitivity, what either of the texts in question [from Luke and John] 'originally meant', that we have some articulated grasp of those fundamental features of the human predicament to which these texts were constructed as elements of response?"

[251] Cf. Morgan, 1988:39.

Because this thesis seeks to discuss maturity (which refers to individuals) and the local church (which is a group designation), it is necessary to discuss the relationship of the individual and the group[252] in Paul.[253]

Earlier generations tended to read Paul's assertions as pertaining to humans as individuals, building upon a long philosophical tradition in the West from Aristotle to Kierkegaard and Heidegger. Rudolf Bultmann's anthropologically oriented reading of Paul's theology is the most notable example in Pauline studies. He famously stated that for Paul "every assertion about God is simultaneously an assertion about man and vice versa,"[254] and by "man" he means "not the idea of men generally [but] ...individual, concrete men, with whom God is dealing."[255] He also declared that "Man is called soma in respect to his being able to make himself the object of his own action or to experience himself as the subject to whom something happens...as having a relationship to himself."[256] As we have seen above this overemphasis on the individual has been challenged by Käsemann, Hays, and Meeks in different ways.[257] However, we have noted – especially with Käsemann and to a lesser extent with Hays –the possibility of overcorrection.

1.5.2 Paul's Conception of the Individual

Within this new era of focus upon the group in Pauline theology is it still possible to speak of the individual within Pauline theology? Or is the recognition of a conception of the individual in Paul simply the result of an anachronistic Western reading?

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[252] "Group" is being used to represent the communal/corporate aspects of Paul's thought.

[253] Sampley, 1990, notes the importance of balancing Paul's thoughts on the individual and the group for maturity and comes to a conclusion similar to ours.

[254] Bultmann, 1951:191. Cf. Bultmann, 1966:53-65.

[255] Bultmann, 1924:211, emphasis removed. This focus on the individual is in part derived from his existential interpretation, where the focus is on the individual subject and the individual's inner, existential "history." Morgan, 1997:74-77.

[256] Bultmann, 1951:195-196.

[257] Scholars such as N. T. Wright also have confronted individualistic readings of Paul with readings oriented toward salvation history (e.g. Wright, 1991a, 1991b, 1994, 1995).

Taking the latter question first, we recognize that the "individualism" of the modern Western world would be foreign to the Paul. By "individualism" we mean the idea of the autonomous, personally free self as introduced by Descartes and expanded by Locke.[258] To apply such an idea to Paul would indeed be anachronistic. However, this does not mean that Paul's world had no place for the concept of the individual as "single agent among others."[259] Greek philosophy had conceptions of the individual that included the idea of self-mastery and individual choice.[260] Greco-Roman society had a place for individual status.[261] Several Jewish groups contemporary with Paul had conceptions of individual rankings, learning and growth.[262] The Old Testament often emphasizes individuality.[263] In fact, failing to recognize a place for the individual as single agent[264] would be as anachronistically inaccurate as imposing modern "individualism" on Paul.[265]

Turning to Paul's own writings, it should be pointed out that most scholars have recognized some conception of the individual in Pauline thought, even while seeking to correct an overemphasis on the individual.[266] In looking at Paul, three observations will

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[258] Cf. Taylor, 1989.

[259] The phrase is from Taylor, 1989:119.

[260] See Taylor, 1989:115-126 on self-mastery and further p.137 regarding Stoics and individual choice. Cf. Engberg-Pedersen, 2000:13-14,41-42.

[261] Finley, 1999, in his study of Graeco-Roman economy, devotes his second chapter to the question, "Where did the Graeco-Roman world stand, in its economic behavior, between the two extremes of 'individualism' and 'hierarchy'?" (p.44). His analysis recognizes the concept of individual within the idea of "status," or position relative to others.

[262] See the studies on Qumran and Therapeutae in chapter 2. On individualism in Qumran cf. the conclusions of Bockmuehl, 2001b:394-397, and Sanders, 1977:320. Note also the conclusions of the latter regarding the group and the individual in Rabbinic material (p.237). On the individual in Philo cf. Hay, 2001.

[263] The stories of the OT are often stories of individuals and their interaction as individuals with God (e.g. Noah, Abraham, Moses, Joshua, David, Elijah). On individuality and sociality in Israel's thought see Rowley, 1956, whose position is similar to the one espoused here. Cf. Sandmel, 1979:111-112.

[264] E.g. Foucault, 1970. Cf. Vanhoozer, 1997:162-163.

[265] Note that the theories from cultural anthropologists such as Clifford Geertz which consider individual identity and autonomy to be properties of members of Western cultures only (e.g. Geertz, 1984:126) have been contradicted by recent studies (Nucci, 2002:314).

[266] Even Krister Stendahl's essay criticizing the anachronistic "introspective conscience of the West" still recognizes a conception of the individual in Paul. Stendahl, 1963:209-21.

have to suffice for demonstrating that Paul conceived of the individual as individual: 1) his presentation of himself; 2) Rom 14 and 3) his use of ἕκαστος.

Of all the NT authors, Paul presents himself in a uniquely individualistic way. The gospel Paul received was revealed to him individually by Jesus Christ (Gal 1:11-12) and he is at pains to show the completely individualized nature of his apostolic call (Gal 1:13-17). Although he argues for his place among the group of apostles, he views himself as distinct from them (1 Cor 15:8-11). His work is his own (1 Cor 9:1); he has his own commission (Gal 2:7) and he is willing to compare himself and his work favorably to others (1 Cor 15:10; 2 Cor 11:23). He has individual ecstatic experiences (1 Cor 14:18; 2 Cor 12:1-10) and his own personal weakness (2 Cor 12:9-10). Paul is worried about his own individual disqualification (1 Cor 9:26-27) and is concerned about his own progress in faith (Phil 3:7-14). He indicates the presence of his own individual conscience and believes he will have his own individual judgment before God (1 Cor 4:4). He even views his personal acceptance of the gospel as proof that God has not abandoned Israel (Rom 11:1).[267] The number of first person singular pronouns in Paul's letters is astonishing.[268]

In Rom 14 Paul acknowledges the possibility of individual choice with regard to disputable matters.[269] Each (note the use of ἕκαστος) believer must be fully convinced in his or her own mind of the choices they make (14:5). God is seen as having a relationship to believers as individuals in that God is said to be Master of each one individually and each individual is responsible to God alone (14:4,6-7). It is even possible that some things which are unclean to one individual may be clean for another, the determining factor being whether the individual as individual considers it to be clean

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[267] Note also the presence of ἐγώ (not referring, of course, to Paul) in 11:19, a very "corporate" passage.

[268] Cf. Dunn, 1995:351; Bruce, 1977:15.

[269] Even those who see the "weak" and the "strong" as distinct social groups can recognize this section is about the freedom of individual choice (e.g. Elliott, 1999; Barclay, 1996b).

or unclean (14:14,23).[270] Paul even goes so far as to say that whatever decision an individual believer comes to ought to be kept secret, known only to the individual believer and to God (14:22).[271]

Paul's use of ἕκαστος reveals he can think of the believer as an individual. In 2 Cor 5:10 Paul points out that while all believers will appear before the judgment seat of God, judgment will not occur on a collective basis, but each individual will be judged with regard to what he/she has done (2 Cor 5:10; cf. Rom 2:6, 14:12; 1 Cor 3:8,13, 4:5). This stresses individual responsibility before God (cf. 1 Cor 7:24) and the individuality of the assignment of tasks (1 Cor 3:5) and stations in life (1 Cor 7:17,20). Paul states that he treated the Thessalonians as individuals the same way a father interacts with his children (1 Thess 2:11). Paul's ethical admonitions are often addressed to "each one" rather than to "everyone" (Rom 15:2; Phil 2:4; 1 Thess 4:4). Individuals must evaluate their own actions and bear their own burdens (Gal 6:4-5). Individuals decide for themselves, presumably in secret, how much money to give (2 Cor 9:7) in accordance with their own individual incomes (1 Cor 16:2). During worship, different individuals come with different hymns, words of instruction, etc. (1 Cor 14:26). Each believer has been given their own manifestation of the Spirit (1 Cor 12:7,11; cf. Rom 12:3) and position in the body (1 Cor 12:18). It is as individuals that believers marry and are married (1 Cor 7:2). It is even as individuals that false allegiances are chosen (1 Cor 1:12).[272]

If Paul can understand individuals as having their own wills, making their own decisions, being given their own gifts, tasks and stations in life, and being held responsible for their own actions then whatever his philosophical understanding of "individual existence," Paul clearly has a place in his theology for the believer as an

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[270] Cf. Cranfield, 1979:714; Johnson, 2001:215; Watson, 1991:207.

[271] This seems to contradict Hays' contention (citing Furnish, 1968:233) that for Paul "the will of God is always to be discerned by and for the community, not by individuals in isolation" (Hays, 1994:5).

[272] It is noteworthy that in 1 Corinthians, where disunity is a significant problem, Paul uses ἕκαστος most frequently.

individual.[273] Additionally, Paul's individualized conception of his own call, maturation (Phil 3:7-14), potential disqualification and final judgment indicates that within the process of salvation, individuality is not lost.

1.5.3 The Group in Paul

Although Paul has a place for individuals as individuals, individuals in his thinking are never simply individuals. They are always referenced as being members of different groups whether Jews, Gentiles or the church of God; men or women; those in Adam or in Christ; members of the church which meets in Philemon's house; etc. An individual's behavior is described as living "like a Gentile" or "like a Jew" (Gal 2:14). When Paul speaks of individual gifts, it is in relation to the same Spirit, the same Lord and the same God and the body, which is Christ (1 Cor 12:5-12). When he speaks of individual decisions regarding food and sacred days it is in relation to weaker believers who might stumble (Rom 14; 1 Cor 8, 10). Secret decisions about contributions to the collection are still about giving money to others (2 Cor 9:7). Because individual believers have all participated in the body and blood of Christ those who are many have become one body (1 Cor 10:16-17). Each believer has been baptized into Christ's body through the gift of the Spirit (1 Cor 12:13; cf. Gal 3:27). Paul thinks that if one part of the body suffers then the whole body suffers; if one part is honored all are honored (1 Cor 12:26). Therefore, for Paul no individual exists apart from and unaffected by the group(s) to which he or she belongs.[274]

1.5.4 Bringing the Group and the Individual Together

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[273] Contra Käsemann as discussed in §1.3.2.2.

[274] The main group in Paul that interests us is the "church," a group that is for Paul both a social reality and a theological entity.

Recently different "communication" models have been employed to explain the relationship between the individual and the group in theology.[275] Miroslav Volf has developed such a model and applied it to the church, bringing individual and church together in a manner that seems faithful to Paul.[276] Volf argues that "sociality and personhood are two mutually determinative and essential dimensions of human existence."[277] On one hand, one must not surrender the particularity of persons in order to recognize their communal aspect. On the other hand, "every human self is conditioned in an essential fashion not only by his or her own corporeal constitution, but also and especially by relationships with other human beings, and by societal structures and institutions."[278] Volf derives this from the Pauline idea of the presence of the *same* Spirit in *each* believer and is worth quoting at length here:

> The relation of person and communion in the church derives from the Spirit's status as personal counterpart and personal presence. The Spirit present in Christians is a person different from them, just as they are persons different from the Spirit. This is why the Spirit present in many persons does not make these persons into a collective person, but rather creates a differentiated communion both with them and among them. These persons are neither constituted into an undifferentiated multiplicity through the Christological event (Zizoulas), nor dissolved into pure relationality (Ratzinger); rather, they exist with one another in the Spirit, and they do so in such a way that they simultaneously stand as counterparts to the Spirit and to one another (even though they are determined both by the Spirit and by one another). They do not, however, within this juxtaposition dissociate into a multiplicity of individuals standing in isolation from one another, since the same Spirit is present in every person, and the same Spirit connects them all with one another.[279]

Whether the specifics of Volf's model are accepted or not, it is reasonable to conclude that in Paul: 1) individuality is not lost but neither is the church merely a

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[275] E.g. McFadyen, 1990:8, who argues that the model of communication, "allows an understanding of the self which is thoroughly relational but which does not sacrifice its individual integrity" and Vanhoozer, 1997:175, whose conclusion is similar.

[276] Volf, 1998. Volf is in dialogue with Catholic theologian Joseph (Cardinal) Ratzinger and Orthodox theologian John D. Zizioulas. Note the similarities with Pannenberg, 1998:97-135.

[277] Volf, 1998:181.

[278] Volf, 1998:183. Cf. Berger, 1967:194-195.

[279] Volf, 1998:189.

multiplicity of individuals[280] and 2) each individual believer is conditioned not only by his or her personhood but especially through relationship with others. There are three ramifications of this conclusion for this thesis.

First, because Paul still conceives of individuals as individuals it is possible to talk about the maturity of individuals. However, if the means through which each individual grows is their social relationships with others, one cannot talk about maturity without talking about the communal context that facilitates maturation. Therefore this thesis first examines Paul's conception of maturity as it relates to individuals (chapters 4-6) and then examines the communal context – the local church – that facilitates the maturation process (chapter 7).[281]

Second, this interrelationship between individual and group means that to build up the church is to build up the individuals in the church and vice versa. Paul demonstrates as much in 1 Cor 14 by alternating the objects of his verbs between "church" (1 Cor 14:4-5,12,26) and individuals (1 Cor 14:3,9,11,16-17,19,31).[282]

Third, it is equally valid to approach Paul focused on the group and addressing the impact of individuals upon the group, or to focus on the individual and the impact of the group upon the individual. Our interests are in the latter and this is the approach we have taken.

1.6 OVERVIEW AND ORGANIZATION OF THE THESIS

The argument presented here is cumulative. Earlier chapters, especially chapter 2 and to some extent chapter 3, provide foundations upon which later chapters will draw. The upside to this approach is that later chapters are well positioned for their analysis of

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[280] 1 Cor 3:8 seems important here. The one who plants and the one who gives to drink are one (ἕν), but each (ἕκαστος) will receive his own (τὸν ἴδιον) reward.

[281] Volf, 1998:189, hints that the community facilitates maturation when he says, "the Spirit present in all Christians 'opens' each of them to all others. It starts them on the way to creative mutual giving and receiving, in which each grows in his or her own unique way and all have joy in one another."

[282] See further §7.3.6.

Paul. The downside – because of the need to avoid duplication – is that the contribution of earlier chapters (i.e. chapter 2) is not revealed until later.

Chapter 2 contains three heuristic studies which are used primarily to stimulate and illuminate our investigation of Paul's writings. The first study is a survey of the field of modern psychology and in particular the sub-disciplines of social psychology, developmental psychology and abnormal psychology. The second and third heuristic studies are historical analogies of the ancient community of Qumran and the Therapeutae, respectively. Findings from these studies are employed explicitly in chapters 4, 6 and 7.

Chapter 3 commences the study of Paul's writings by arguing that Paul understood his apostolic commission as entailing delivering mature believers on the day of Christ. Such an argument is necessary because a number of Pauline scholars emphasize the evangelistic, proclamational aspect of Paul's apostolic commission at the expense or to the exclusion of the maturational aspect. However, if maturity is central to Paul's understanding of his apostolic commission then it must be central to his life, thought and work and therefore a correct understanding of Paul's apostolic commission is a necessary prerequisite to the study of the concept itself. Through the study of Paul's understanding of his apostolic commission, hints begin to emerge that Paul expected the local community to be an integral part of the maturational aspect of his commission. These hints are investigated more fully in chapter 7.

Chapter 4 begins the direct examination of Paul's conception of maturity by addressing some general considerations specifically related to *what* Paul thought a mature believer looked like and *how* he thought someone became mature. The chapter opens with a study of 1 Cor 2:6-3:4, a text which provides a framework for understanding Paul's conception of maturity. Characteristic descriptions of mature believers which surface in this passage are then explored in other passages. Under the auspices of determining what Paul thought a mature believer looked like, chapter 4 also examines the notion that Christ provides for Paul the defining standard of maturity. The second half of

the chapter focuses on the question of how one becomes mature and surveys process-oriented language related to maturity in Paul, claiming that this comprises a significant (and often overlooked) aspect in Paul's thought. The chapter concludes with an analysis of Phil 3:12-15 for the purpose of showing that Paul did indeed conceive of maturation as a process.

In chapter 5 the more general considerations of chapter 4 give way to an examination of a specific motif: conformity to the image of Christ. Our contention is that this is the central motif of Paul's conception of maturity. The five passages where this motif is explicit are studied (Rom 8 and 12:1-2; 1 Cor 15:36-58; 2 Cor 2:14-4:18; Gal 3:26-4:20; Phil 3:7-21). The motif is then analyzed with particular attention to the means by which Paul believes conformity to the image of Christ occurs.

Chapter 6 expands the findings of chapter 5 and combines them with insights from the studies of chapter 2 to further explain how Paul thought believers matured. The chapter posits that there are five components to the process of maturation: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out wisdom from God, and imitating a godly example. These components are examined across the Pauline corpus.

Chapter 7 examines the notion (introduced at the end of chapter 3) that Paul expected the church to help him accomplish the maturational aspect of his apostolic commission. After looking at Paul's theological conception of church, the chapter explores 1 Corinthians in order to demonstrate *that* Paul had expectations for the local church with regard to facilitating maturation. The second half of the chapter investigates *how* the local church was to facilitate the maturation process. This is done by demonstrating links between the local church and the five components of the maturation process identified in chapter 6.

Chapter 8 presents a restatement of the major conclusions of this thesis.

CHAPTER 2
HEURISTIC STUDIES: MODERN PSYCHOLOGY, QUMRAN AND THE THERAPEUTAE

2.1 INTRODUCTION

This chapter contains three studies whose primary purpose is to illuminate Paul's writings regarding maturity.[283] Others, besides Paul,[284] have been interested in the growth and development of individuals and the role participation in a group might play in that process. Their insights can provide the stimulus for uncovering unnoticed aspects of Paul's thought. It should be stressed that these heuristic studies are neither models nor comparative studies but collections of observations.[285]

The first study is a survey of modern psychology. Psychology focuses on humans and specific disciplines in psychology are interested in the development of human beings – our learning, growing and changing – including the influence of others upon that development. Because there is reasonable correspondence between this modern interest and the interests of Paul, modern psychology can offer hermeneutical justification for claiming that Paul's thoughts on this matter can be intelligible to us today,[286] as well as offering a lens through which to view Paul. Alternatively, we might have chosen modern sociology for these purposes,[287] but our interest in the impact of the group on the individual *qua* individual aligns more closely with psychology, though the lines of demarcation are unclear.

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[283] Cf. Esler, 1994:12-13, and his statement on the use of models. There is also some similarity to Dale Martin's use of medical texts as described in Martin, 1995:xii-xiii.

[284] Chapter 3 establishes Paul's interest in maturation.

[285] We have chosen this "observational" approach given the lack of attention by scholars to maturity in Paul. In undefined areas of study, observational insights can be useful for developing initial questions and possible structures. As the subject matter becomes solidified through discussion, narrower and more precisely defined heuristic studies must follow.

[286] As Lash, 1986:80, claims is necessary for reading ancient texts.

[287] Cf. Durkheim, 1982.

The second study is an historical analogy using the ancient community of Qumran, a group that saw their community as central to the mission of attaining holiness. Besides this thematic correspondence, Qumran was chosen because although (most likely) independent of Paul, it is within the matrix of Second Temple Judaism and therefore provides insights into Second Temple Judaism on the themes of maturity, maturation and community.[288] This is important because often only Greco-Roman or Hellenistic Jewish backgrounds are utilized in discussions of maturity at the time of Paul.[289] For Qumran we have documents internal to the community (as opposed to historians' accounts) – an excellent parallel to the situation with Paul.

The third study provides a second historical analogy using the Therapeutae, as presented in Philo's *De Vita Contemplativa*.[290] The Therapeutae were compared favorably with later Christian asceticism and monasticism because of their focus on behavior and communal life.[291] They are also most likely independent from Paul,[292] but still within the matrix of Second Temple Judaism.[293]

Additional modern surveys and historical analogies could have been included. However, the purpose of this chapter is neither to thoroughly mine the fields of modern

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[288] Cf. Lim, 2003:142-146.

[289] Maturity was often related to the educational pursuits of the Greek gymnasium, something Goldstein, 1981:67, claims is a peculiarly Hellenistic trait (cf. Ph.Spec:2:228-230. Goldstein, 1981:84). In addition to Meeks and Engberg-Pedersen (see §1.3.1), Abraham Malherbe has connected Paul to Hellenistic moral philosophy in this area (e.g. Malherbe, 1983; Malherbe, 1987; Malherbe, 1990).

[290] To what extent Philo is representing the views of the "historical Therapeutae" versus his own views is not clear so no attempt is made to correlate Philo's own thoughts on maturity and community with those found *De Vita Contemplativa*.

[291] Eusebius.CH:2.17 seems to imply that the Therapeutae were Christians, but this is unlikely (cf. Winston, 1981:313-314fn98). Maccoby, 1989:32, claims "it is agreed by scholars, however, that the Therapeutae formed the Jewish origin of the Christian monastic movement."

[292] The possibility that Paul knows Philo's writings is entertained by Hay, 2004:142, but he acknowledges it cannot be verified. If Paul is interacting with Philonic ideas present in his congregations in specific cases as some argue (e.g. Sterling, 1995; Pearson, 1973; Horsley, 1976), this would only confirm Paul's *independence* from Philo in his thinking about maturity and community.

[293] We understand the Therapeutae to be distinct from the Essenes and therefore Qumran (so Colson, 1941:104-111; Daumas, 1963:55-58; Nock, 1972:562-563; Taylor, 1998; pace Vermes, 1975). For the differences between Therapeutae and Essenes, see Vermes, 1989:16-17; Taylor, 1998; Hay, 2003:336-337. If both Qumran and the Therapeutae were Essene, they would represent variations substantially different enough to provide separate parallels.

studies nor to exhaustively present the conceptions of maturity and community in the ancient world, but to illuminate Paul's writings through these studies.

Our study of Paul aims at synthesis and therefore these three studies are likewise broad. We have adopted different organizational approaches for the presentation of the three studies in this chapter. Since the field of modern psychology has its own systematic organization of sub-disciplines, studies, results and theories we have organized our analysis using these categories.[294] No such systematic categorization exists for the material from Qumran, so we have imposed a categorization on the texts that is essentially parallel to the one we use for Paul. Because our information concerning the Therapeutae comes only from one work of Philo,[295] we have followed his presentation and then applied similar systematic categories to analyze the data.

2.2 MODERN PSYCHOLOGY

2.2.1 Introduction

Psychology (and modern social sciences in general) has been used in at least three ways in the study of Paul (and the New Testament). Roughly put, the first is to use psychology to answer Paul's questions.[296] The second is to use Paul to answer the questions of psychology.[297] The third is to compare the answers of Paul and psychology to the same questions.[298] Because it is our contention that psychology and Paul are both interested in how individuals grow and mature, our aim aligns with this third use. This section explores the theories and findings of psychology for the purpose of sharpening the focus of our study of Paul.[299]

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[294] This results in some duplication (e.g. the importance of "models" for development).
[295] This would not be true if the Therapeutae were Essenes (but see above).
[296] E.g. Theissen, 1987.
[297] E.g. Berger, 2003.
[298] E.g. Esler, 2003b.
[299] To maintain independence between Paul and psychology, we have not included the theories and findings of modern psychology that concern themselves with the effect of religion on an individual. (For one definition and study of the "psychology of religion" see Argyle, 2000.)

Three sub-disciplines within the field of modern psychology hold promise for illuminating Paul's thoughts on maturity and community: social psychology, developmental psychology, and abnormal psychology.[300] Social psychology is the study of individuals, and how groups affect individuals and individuals affect groups (our focus is on the former).[301] Developmental psychology is concerned with how humans develop as individuals, including physical, social, moral and intellectual aspects of development. Abnormal psychology is concerned with the classification, causes and treatment of abnormal behavior.[302] All fields touch on the change/growth/maturity of an individual viewed with respect to both individual and social factors. While some focus on adults and some on children, there exists some continuity of thought concerning the growth and development of humans regardless of age.

2.2.2 Social Psychology[303]

Much of social psychology has a self-centered approach to groups,[304] a discretized view of the process of group membership,[305] an overemphasis on the task-oriented nature of groups and a value-neutral approach,[306] all of which would be somewhat foreign to Paul. In spite of these differences, there is opportunity for useful insights from the field of social psychology.

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[300] Classifying the field of psychology into sub-disciplines which most psychologists could agree is a heretofore unconquered mountain. One might be tempted to add cognitive psychology, which is concerned with mental processes including perception, attention, learning and decision making (Eysenck, 1998:11), but often this subdiscipline is concerned with neuroscience and neuropsychology (e.g. Eysenck, 2000). We include cognitive psychology under developmental psychology. Some identify developmental social psychology as a sub-discipline (e.g. Durkin, 1995), but we address its findings under either social psychology or developmental psychology. Finally, we have included "change" under abnormal psychology for simplicity of presentation, though it is probably its own subject matter.

[301] Myers, 1993:4. For the differences between American and European approaches to social psychology, see Eysenck, 1998:10.

[302] Gross, 1996:1.

[303] Foundational work in this field was done by Tajfel, 1978, and Abrams, 1988.

[304] That is focusing on "how can this group meet my needs."

[305] E.g. Moreland, 2001.

[306] Therefore social psychologists speak of the "change" that occurs through participation in a group, rather than "growth."

2.2.2.1 Social Identity and Self-Categorization: When discussing the participation of individuals within groups, psychologists speak of "social identity." Social identity is "that part of an individual's self-concept that derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership."[307] Developing a social identity is a process of internalizing social categorizations so that they become part of one's self-concept.[308] When new members join a group they must go through a process of self-redefinition (from the perspective of the individual) or assimilation (from the perspective of the group).[309] This process of self-redefinition is called self-categorization. During the process of self-categorization the way one conceives of oneself is transformed so that self-conception is redefined in terms of the attitudes, feelings and actions held by the group.[310] The more strongly an individual self-categorizes himself or herself as part of a group (i.e. the stronger their social identity) the more likely that attitudinal[311] change will occur as a result of participation in the group.[312]

2.2.2.2 Social Influence, Attitude Change and Conformity: Although attitudes and behaviors can be changed through a variety of means (e.g. persuasive communication, obedience to a request, influence of leadership), social psychologists use the term "conformity" when speaking of the ways in which groups influence individuals (called social influence).[313] Different (not necessarily mutually exclusive) mechanisms that

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[307] Kelly, 2001:265.

[308] Turner, 1982:18.

[309] "Assimilation involves attempts by the group to change the newcomer's thoughts, feelings, and behavior in ways that will make that person more similar to full group members" (Moreland, 1985:1174). Cf. Moreland, 2001:89.

[310] Hogg, 2001:61.

[311] "An attitude can be thought of as a blend or integration of beliefs and values" (Gross, 2001:351). Cf. Cooper, 2001:259.

[312] Cf. Hogg, 1988:172; Terry, 1996; Terry, 1999:284f; Worchel, 2001:477-78.

[313] Conformity and compliance are sometimes used interchangeably, but for some psychologists "compliance refers to a behavioral response to a request by another individual while conformity refers to the influence of a group on an individual" (Vaughan, 2002:158).

cause attitude changes in individuals participating in groups include social comparison,[314] cognitive dissonance[315] and group polarization.[316]

Social psychologists have tried to explain the underlying process(es) through which groups bring about change in individuals. An influential theory is social identity theory (or self-categorization theory),[317] which argues that groups have stereotypic norms and through the process of self-categorization members reject their own individual attitudes, feelings and behaviors (i.e. norms) and begin to value the attitudes, feelings and behaviors held to be normative by the group. The norms of the group are not made up of the overt behavior of others but the cognitive representation of these behaviors so that "it is probably more accurate to speak of the normative tendency of a group: the group embraces a relatively wide range of behaviors within which there is a clear normative tendency that identifies an individual or subgroup as best representing, expressing or embodying this tendency."[318] The person or subgroup that best embodies this normative tendency is called the prototype. As individuals' social identification through self-categorization becomes stronger, conformity to the in-group prototype results.[319]

2.2.3 Developmental Psychology[320]

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[314] Originally put forward by Leon Festinger in 1954. "Social comparison here is taken to mean the reflected information that individuals receive about their own abilities and skills by engaging in comparison processing of the information provided by the performances of the other group members" (Darley, 2001:347). In social comparison it is possible to compare oneself to an abstract standard. Brown, 1995b:86-87.

[315] Cognitive dissonance can arise when a group member notices his/her behavior as being inconsistent with group norms or creating undesirable outcomes. Group members who are strongly associated with their group can have attitude change as a result of being confronted by a different opinion by another member of the group. Cf. Cooper, 2001:270-271.

[316] In group polarization, being with like minded individuals strengthens average individual inclinations. See Myers, 1993:325-326. Because group polarization is "conformity to a polarized norm which defines one's own group in contrast to other groups within a specific social context" (Cooper, 2001:270, citing Hogg, Turner, and Davidson) the introduction of attitudes characteristic of "other" groups causes people to strengthen the characteristic attitudes held by their group.

[317] On self-categorization theory cf. Turner, 1991, and Turner, 1987. For the relationship of social identity theory and self-categorization theory see Hogg, 1999:11.

[318] Hogg, 1988:174.

[319] Hogg, 1988:174; Hogg, 2001. Note Kelman's use of the title "identification" for the form of social influence where people change their attitudes or beliefs to become more like a person they admire in Hayes, 2000:521.

[320] On issues in developmental psychology, see Craig, 1999.

In developmental psychology, development is seen as the interaction between biology and personal experiences, whereby a baby grows into a child, then an adolescent, and so on. This process has physical, intellectual, moral, social and emotional aspects. In this sub-discipline "maturation" usually refers to physical development, although it can refer to the whole process of growth.[321] Despite developmental psychology's emphasis on physical growth and on children, it provides useful parallels for thinking of non-physical, adult development.[322] Areas of developmental psychology with social components to them are the focus here.

2.2.3.1 Social Learning Theory: According to Albert Bandura, one of the major proponents of social learning theory, "social learning theory emphasizes the prominent roles played by vicarious, symbolic, and self-regulatory processes in psychological functioning."[323] It acknowledges that human development and behavior are strongly influenced through the observation of others and emphasizes that, "people are not simply reactors to external influences. They select, organize, and transform the stimuli that impinge upon them...recognition of people's self-directing capacities provided the impetus for self-regulatory paradigms of research in which individuals themselves serve as the principal agents of their own change."[324] Behavior, for Bandura, is a function of personal and environmental factors, which in turn are each functions of each other.

When Bandura speaks of "vicarious" learning, he means that a vast amount of learning takes place by observing others' behavior and the resulting consequences. "The capacity to learn by observation enables people to acquire large, integrated patterns of behavior without having to form them gradually by tedious trial and error. The abbreviation of the acquisition process through observational learning is vital for both

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[321] Slater, 2003:489.

[322] Psychologists recognize there can be parallels between child development and adults when adults experience "becoming a new person" (Curtis, 1991a:8). On these parallels in the area of morality see Turiel, 2002:esp.289.

[323] Bandura, 1977:vi.

[324] Bandura, 1977:vii

development and survival....the more costly and hazardous the possible mistakes, the heavier is the reliance on observational learning from competent examples."[325]

This learning is also "symbolic" in the sense that "the capacity to use symbols provides humans with a powerful means of dealing with their environment. Through verbal and imagined symbols, people process and preserve experiences in representational forms that serve as guides for future behavior...a theory of human behavior therefore cannot afford to neglect symbolic activities."[326]

Social learning theory also emphasizes the "self-regulatory" nature of development. "By arranging environmental inducements, generating cognitive supports, and producing consequences for their own actions, people are able to exercise some measure of control over their own behavior. To be sure, the self-regulatory functions are created and occasionally supported by external influences. Having external origins, however, does not refute the fact that, once established, self-influence partly determines which actions one performs."[327]

There are two ways of acquiring new response patterns in social learning theory: direct experience and observation. During direct experience, the process of differential reinforcement causes some patterns of behavior and the learning associated with them to be accepted because of favorable consequences. The second means, observation, is the focus of social learning and the area with the most enlightening possibilities for Paul.[328] There are four types of processes in observational learning: attentional, retentional, reproductive, and motivational. Attentional processes determine which of the myriads of models observed will be influential. "The people with whom one regularly associates, either through preference or imposition, delimit the types of behavior that will be repeatedly observed and hence learned most thoroughly" [i.e. a person in a gang will

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[325] Bandura, 1977:12.
[326] Bandura, 1977:13.
[327] Bandura, 1977:13.
[328] See §6.6 and §7.4.5 and the discussion of "imitation."

learn violent behavior]. "Within any social group some individuals are likely to command greater attention than others...attention to models is also channeled by their interpersonal attraction."[329] Retention posits that people cannot be influenced by models they cannot remember. "Through the medium of symbols, transitory modeling experiences can be maintained in permanent memory."[330] "Observers who code modeled activities into either words, concise labels, or vivid imagery learn and retain behavior better than those who simply observe or are mentally preoccupied with other matters while watching."[331] Reproductive processes explain how modeled behavior is reproduced in action. Motivational processes are concerned with whether people will put their observation into practice. Often if the model's behavior has turned out well for the model, then that behavior will be enacted by those who are observing.

2.2.3.2 Moral Development: The two most important psychological theories for the social development of morality are social learning theory and cognitive development theory. Social learning theory (discussed in §2.2.3.1) has been criticized with regard to morality for failing to actually address morality (i.e. it simply demonstrates how children "learn" what behaviors are rewarded and what are not) and for not being contextualized and evaluative enough.[332] It corresponds more with the idea of morality as acquired. In contrast, cognitive development theory tries to assess underlying reasons for a child's moral choices. It corresponds with the idea of morality as constructed.[333]

Most influential in the cognitive development theory of morality is Jean Piaget who theorized that children go through identifiable stages of moral development and these stages represent dramatic transformations of previous moral thinking. This theory was expanded by Lawrence Kohlberg, whose explanation remains influential. Kohlberg

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[329] Bandura, 1977:24.
[330] Bandura, 1977:25.
[331] Bandura, 1977:26.
[332] On the latter see Nucci, 2001:127f.; Turiel, 2002:290.
[333] On the debate between constructed and acquired morality see Turiel, 2002.

argued that there were six identifiable stages[334] of moral development, and these stages "define the aim of moral education as that of stimulating movement to the next stage of moral development."[335] While there is much debate over Kohlberg's findings,[336] most have concluded that "moral reasoning does increase broadly in sophistication with age, and there is some evidence that this holds true across a wide range of cultures."[337] Kohlberg also noted that to discuss morality one must discuss the direction of development, i.e. the moral goal to which one is aiming.[338]

Studies have shown that children's morality is closely connected to the morality of their parents, especially their mothers. It was found that children whose parents helped them think through moral decisions had stronger moral reasoning test scores. Other findings indicate that children are forced to play a major role in the development of their own morality when exposed to conflicting observations of morality. A child's own parents, if exhibiting inconsistent behavior, can be a source of these conflicting observations.[339]

2.2.3.3 Cognitive Development:[340] Cognitive development encompasses a wide range of mental processes, but we are interested specifically in the idea that during cognitive "growth," children accumulate knowledge and learn to think about this knowledge. In the domain of cognitive development experts speak of children "increasing their competence" in a number of cognitive areas or experiencing intellectual growth. In the area of social cognitive development, "the social context affords children structured opportunities to practice, refine, and extend their thinking skills. Information provided by the social context, such as the assistance of other people and the material and

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[334] Kohlberg hypothesizes about a "7th Stage" of faith orientation in Kohlberg, 1974 noted in Petrovich, 1986.

[335] Kohlberg, 1974:9.

[336] For a critique see Shweder, 1990. Cf. Hoffman, 1984.

[337] Durkin, 1995:485. Cf. Snarey, 1985; Kohlberg, 1983; Nucci, 2001:chap. 2.

[338] Kohlberg, 1983:109.

[339] Durkin, 1995:488.

[340] Cognitive development should not be confused with cognitive development theory in morality, the subject of the previous section.

symbolic tools available, help children transfer knowledge and skills that they have learned and practiced in one context to other problem situations."[341] In the social context it is important (as identified by Piaget) to have "near-peers" of people of "almost equal status" when it comes to their knowledge state. "This knowledge difference can then be used to lead the less knowledgeable partner toward a more mature, or equilibrated, way of understanding."[342] "Through social interaction, more experienced members pass onto less experienced members the practices, values, and goals of the community."[343] This is called cognitive socialization. By this process the wider world is made available to a child in their locality through the experiences and knowledge of the more experienced member. In what is called "collaboration in the zone of proximal development,"[344] the more experienced partner targets their assistance to a zone which is defined as "the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers."[345] The "zone" is the place where "a child's empirically rich but disorganized spontaneous concepts 'meet' the systematicity and logic of adult reasoning. As a result of such a 'meeting', the weaknesses of spontaneous reasoning are compensated by the strengths of scientific logic."[346] Utilizing the zone of proximal development method accounts for not only what levels of maturity have been attained, but also "those processes that are currently in a state of formation, that are just beginning to mature and develop."[347]

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[341] Gauvain, 2001:23.
[342] Gauvain, 2001:26.
[343] Gauvain, 2001:34.
[344] The "zone of proximal development" is the theory of Lev Vygotsky. He argued that rather than simply measure the completed part of a child's development, one should measure a child's potential for development, which he labeled the "zone of proximal development." See Vygotsky, 1986:187-189; Vygotsky, 1978:84-91.
[345] Vygotsky, 1978:86.
[346] Kozulin, 1986:xxxv.
[347] Vygotsky, 1978:87.

2.2.3.4 Learning:[348] "Learning" is related to the notion of cognitive development, and three points are worth noting. First, learning consists of constructing or interpreting knowledge, not absorbing it. Learning is not the direct transfer of knowledge. Rather, information is the raw material for the learning construction process. This raw material is then used by the learner to construct a mental model which is then compared to existing models. Existing models are changed when this new model is assimilated. In the field of learning, experts speak of successful learners and weaker learners. Successful learners can "elaborate and develop self-explanations that extend the information in texts or other instructional materials."[349] They take the initiative to extend their knowledge to other areas. This is the process of intentional learning. Second, learning is knowledge dependent. Those with knowledge are likely to learn more effectively since learning is the process of extending current knowledge to different situations and assimilating new knowledge through comparison with current knowledge. Third, learning is situation dependent. "Knowledge is retained only when embedded in some organizing structure." This means that knowledge is not somehow independent of the context in which it is to be learned or used.[350] "A new challenge for instruction is to develop ways of organizing learning that permit skills to be practiced in the environments in which they will be used."[351]

2.2.4 Abnormal Psychology

Four areas of abnormal psychology hold promise for the study of Paul: 1) how modern psychology determines what is "abnormal/normal;" 2) what does it mean to "improve" and how does it happen; 3) coping with stress; 4) the idea of "change" and how it occurs.

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[348] Resnick, 1989.
[349] Resnick, 1989:8.
[350] On a similar view of morality as situation dependent, see Nucci, 2001:125-126.
[351] Resnick, 1989:3.

2.2.4.1 Determination of "Abnormal/Normal:" There is much debate as to how to define "abnormal." Gross and McIlveen list four possible approaches (and their respective strengths and weaknesses) to defining abnormality: 1) deviation from statistical norms; 2) deviation from ideal mental health; 3) failure to function adequately and 4) deviation from social norms. The authors conclude that perhaps a combination of approaches is necessary when defining abnormality. Although there is not agreement as to what the standard of normal should be, all major psychotherapy traditions emphasize evaluation against some standard or goal.[352]

2.2.4.2 "Improvement:" The process of measuring the effectiveness of therapy for abnormal behavior has been debated, but some of the key components used for evaluation are: observable change in behavior, symptom change, resolution of unconscious conflicts and restructuring of personality. These are often described in the literature as "improvements." While definitions of "success" differ, Sidney Bloch summarizes the common goal of all psychotherapies: enabling "a person to satisfy his legitimate needs for affection, recognition, sense of mastery and the like through helping him to correct the maladaptive attitudes, emotions, and behavior which impede the attainment of such satisfactions. In so doing, psychotherapy seeks to improve his social interactions and reduce his distress, while at the same time helping him to accept the suffering that is an inevitable aspect of life and, when possible to utilize it in the service of personal growth."[353]

The varied approaches to the cause and remedy of abnormal behavior all emphasize some type of "growth."[354] Cognitive behavior therapy (CBT), currently a popular therapy in abnormal psychology, blends cognitive and learning paradigms.[355] In CBT, "thoughts are regarded as causing the other features of the disorder, such as

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[352] For the relevant sources see Curtis, 1991b:195.

[353] Bloch, 1979:5.

[354] This may be least true in psychoanalytic paradigm, but Adler a major proponent of this theory does speak of "growth." Davison, 2001:30. On the commonalities between theories see Bloch, 1979:11f.

[355] Davison, 2001:507-508.

sadness."[356] The focus of cognitive behavior therapy is cognition, a term that groups together the mental processes of perceiving, recognizing, conceiving, judging and reasoning. Although there are three different approaches to CBT (intellectual, experiential and behavioral), [357] the essential paradigm is that "by correcting erroneous beliefs, we can damp down or alter excessive, inappropriate emotional reactions."[358] This is done through acquiring new knowledge and rectifying misconceptions.[359] Brewin summarizes the task of cognitive therapy as used in a clinical setting as "the enhancement of human potential."[360]

2.2.4.3 The Process of Coping:[361] Coping "reflects thinking, feeling, or acting as to preserve a satisfied psychological state when it is threatened."[362] According to this definition, coping is an everyday process at the center of human life from childhood to old age. In the study of coping, attempts are made to measure both the "weaknesses" and "strengths" of individuals. Individuals who are considered "strong" are better able to deal with stress,[363] usually if they rate "high" in characteristics such as: hope, optimism, self-esteem, social support, forgiveness, and agreeableness. As for dealing with stress, coping experts have identified two major approaches: avoidance and approach. In order to determine which approach to take, the stressor must first be identified and understood. Then the situation is appraised to determine whether the stressors can be "handled." "In this regard, the person succumbing to the avoidance path perceives that he does not have any productive resources" for dealing with the stressor.[364]

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[356] Davison, 2001:53.
[357] Beck, 1976, quotes from 214-215.
[358] Beck, 1976:214.
[359] Although there are differences between behavioral and cognitive theories, the use of knowledge to affect change is common to both. Cf. Eysenck, 1997:151f.
[360] Brewin, 1988:2. Cf. Young, 1994, a "self-help" theory based on CBT.
[361] This material is from Snyder, 2001a.
[362] Snyder, 2001a:4.
[363] "Coping machines" is the analogy and terminology used.
[364] Snyder, 2001a:12. This gets into the field of "learned helplessness," (see Peterson, 1993).

A person utilizing the approach method selects an active strategy whether directed towards the environment, trying to reduce the stressor and the harm it produces, or towards self, focusing on one's own emotions and using them to combat the stressor. Psychologists point to studies which give evidence that "some people are actually strengthened or grow because of their having coped with a difficult life stressor."[365]

2.2.4.4 The Idea of Change: "New situations require new behaviors. New roles require change in relating to others. Sometimes the change is made easily; sometimes it seems impossible to change. Sometimes people manage to change on their own or with the help of friends. Sometimes people need psychotherapy before they are able to change."[366] The behaviors that are "intimately entwined with feelings, perceptions, needs, beliefs, and other interlocking facets which make up a person's character"[367] will be much more difficult to change. When change is necessary, there are three different kinds of change that can occur. When a behavior is suggested or demanded that is contrary to "values, beliefs, and attitudes that have been built up over a lifetime,"[368] an option in some situations is to find a compromise that fits the demands of the new situation which does not conflict with fundamental beliefs. A second option is merely to change behavior without fundamentally altering beliefs. This leads to cognitive dissonance and often this dissonance will result in the altering of fundamental beliefs.[369] However, to agree to change behavior without fundamentally altering beliefs could lead to the cognitive dissonance being channeled as resentment towards others. Or the cognitive dissonance may not recede and the person may decide that change is too difficult, and either abandon the change once the external requirement is gone or simply quit the change process.

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[365] Snyder, 2001a:19. On the potential universality of this across cultures, see Much, 1997:esp.159.

[366] Cooper, 1991:173.

[367] Cooper, 1991:174.

[368] Cooper, 1991:180.

[369] Hence the argument: "just start acting a certain way and the feelings will follow."

As Cooper and Cooper point out, there is a significant role for "others" to play in the change process.[370] Kirschner and Kirschner argue that the rapprochement phase from childhood psychology, where a child ventures out to explore the world and then retreats into the reassuring arms of the mother, is actually the process of change throughout life. "Specifically, we are positing that change occurs through a very active rapprochement process with different significant others throughout life."[371] The drive for mastery and self-actualization is the progressive aspect of the process. The need for belonging and attachment (i.e. rapprochement) are the regressive aspects of the process. Change occurs as a result of the dialectic of these two aspects. This process is called the progressive abreactive regression and is experienced by all humans.[372]

The normal process of change begins with an individual's self-monitoring whereby their present activities and state is compared to some reference value that is seen as a goal or standard. "If a person perceives that an adequate amount of progress is being made toward the goal, that is, toward a reduction in the discrepancy between the present state and the desired outcome, attempts to achieve the goal are continued."[373] The highest goal a person can attempt to achieve is one's idealized sense of self.

2.2.4 Ramifications for Our Study of Paul

This survey of modern psychology offers illumination for the reading of Paul that follows in two ways, one general and one specific.

At the general level, psychology has recognized that all humans grow and change and develop and that groups/others play an essential role in that process. Integral to the concept of growth, development and change is the notion of a standard, goal, norm or prototype toward which development is progressing. While this is true for both children and adults, psychologists are less willing to speak of differing levels of maturity or

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[370] Cited by Wachtel, 1991.
[371] Kirschner, 1991:118.
[372] Kirschner, 1991.
[373] Curtis, 1991b:195.

describe a process of maturation with adults than they are with children. However, even among adults there are "better" (and worse) learners, "stronger" and "weaker" coping machines, people who are more "self-actualized" or "fulfilled," and members of groups that have "higher standing" as well as processes and means through which adults develop and change. This suggests that Paul, too, may have a conception of differing levels of maturity, a standard toward which believers should progress, a development process and a role for others/groups in facilitating this process.

At the specific level, our survey highlighted means through which growth and change occur. Of especial relevance for our reading of Paul are: 1) the idea of self-categorization and social identity; 2) the role of models; 3) the role of cognition/knowledge; and 4) the idea of coping with stress. Paul seems to think that the more believers self-categorize themselves as believers in Christ and members of Christ's body the more they will be conformed to Christ (see §6.2 and §7.4.1). His own example and the example of other mature believers provide models that he instructs his readers to imitate (see §6.6 and §7.4.5). For Paul, growing in knowledge is a central aspect of maturation (see §6.5 and §7.4.4). The notion of coping with stress seems analogous to the Pauline idea of enduring suffering (see §6.3 and §7.4.2). Finally, in contrast to psychology, we will see that Paul has a central place for experiencing God in the process of transformation.

2.3 THE QUMRAN COMMUNITY

2.3.1 Introduction

The foremost question facing one who studies the Qumran community is what texts should be used to evaluate the beliefs of the sectarian community associated with the library discovered at Qumran.[374] There are four (or three) categories of texts: 1)

[374] We acknowledge with Bockmuehl, 2001b, the possibility of development in the views of the sectarian community and therefore the possibilities of different "communities" (cf. Hempel, 1998:67-68;

historians' accounts of the Essene movement (if Qumran is Essene[375]); 2) biblical manuscripts found at Qumran; 3) documents from Qumran employing terminology connected to the community and 4) works from the library of Qumran that do not contain clusters of terms and ideas related to the community.[376]

We will not be using historians' accounts of Essenes since documents from the community itself are available. (This is comparable to not using Luke's account of Paul's communities and theology in our study of Paul). Although the presence of any document within the library of Qumran to some extent "reflects the aims and views of its owners,"[377] the second category provides little insight into the particularities of the community of Qumran and is not used. The fourth category is of slight benefit for our task and is used only sparingly.

Within the third category, the focus of attention will be on the Community Rule (1QS and 4QS), its appendices – the Rule of the Congregation (1QSa)[378] and the Rule of Benedictions (1QSb)[379] – and the Damascus Document (CD and 4QD) as primary texts for the movement's conception of maturity, maturation and community.[380] Other texts within this category[381] will be used to supplement these primary texts.[382] Although

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Gagnon, 1992). However, our purpose is not to determine the views of the community at the time of Paul nor show trajectories of development.

[375] So most scholars, cf. Beall, 2000, but see Boccaccini, 1998.

[376] The last three categories are from Dimant, 1995. See her essay for the list of texts in each category.

[377] Dimant, 2000:171.

[378] We are assuming with Schiffman that although the Rule of the Congregation looks to a future time, "the events predicted in this text actually constitute a kind of messianic mirror image of the society" (Schiffman, 1989:9).

[379] On these as appendices to the Rule of the Community see Schiffman, 1989:8.

[380] We believe the Damascus Document to be a product of the same general movement as the Community Rule despite differences between the two (Charlesworth, 1995b:7; Baumgarten, 1996:7-8; cf. Davies, 2000:35-36; Metso, 2000; Beall, 2000).

[381] Including the Hymns (1QH), War Scroll (1QM), Serekh Damascus (4Q265), Words of the Maskil to All Sons of Dawn (4Q298), Songs of the Sabbath Sacrifice (4QShirShab), Words of the Luminaries, Sapiential Works and the Halakic Letter (4QMMT). It is debated whether the Temple Scroll (11QT) belongs here or not, but we have included references to it.

[382] This is a "middle ground" approach between the two extremes of a canonical, systematic approach which attempts to harmonize and systematize all of the texts revealing a "judaism of texts" as Davies, 2000:28, calls it and an atomizing, historical reconstruction approach which sees *a priori* no necessary relationship between separate writings.

differences exist (that we will not try to harmonize) these documents seem to reveal a coherent worldview regarding maturity, maturation and community.[383]

The study establishes that there were different levels of maturity within the movement by looking at rankings, requirements and the reality of spiritual evaluation. The study then examines the maturation process and the role of the community in that process.

2.3.2 Differing Levels of Maturity

2.3.2.1 Inter-Group Rankings: Within the community there were different groups of individuals and these groups were ranked in a specific order. According to the Community Rule, priests rank highest, then elders and then the rest of the people (1QS.6.8-9). In the Damascus Document it is: priests first, Levites second, children of Israel third and proselytes fourth. This is the order they are to sit in and be questioned (CD.14.5-6). While this does not explicitly refer to differing levels of maturity, they are presumably in this order in part because the priests are the most mature and so on.[384] The War Scroll has similar, yet somewhat expanded rankings (1QM.2.1f).[385]

2.3.2.2 Intra-Group Rankings: More relevant to the concept of maturity are the intra-group rankings. This is hinted at for the priests[386] but is most explicit for the general population. The Community Rule speaks of the rank (*tkwnh*) of individuals (1QS.2.19-23, 7.23, 8.19, 9.2) and each individual is ranked either "higher" or "lower"[387] in relation

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[383] Cf. the idea of Collins, 1997:150 regarding apocalypticism that despite differences "a distinctive worldview emerges from these writings that may be accepted as representative of the sect, even though the full scenario is not necessarily implicit in every sectarian text."

[384] In CD.13.3-4 a Levite who is an expert (*bḥn*) in HAGY can rank in authority above a priest who is not an expert in certain situations.

[385] See also 11Q19.42.14-15 and 11Q19.57.3f.

[386] In 4Q400Frag1.Clm1 the priests of the inner sanctuary are distinguished from all others in their holiness and knowledge. Cf. 1QS.8.1 (See §2.3.2.3 below).

[387] Both Hebrew terms from 1QS.5.23 can be used in connection with physical maturity as *qṭn* is often used to refer to some who is young like a child (as of Benjamin in Gen 42) and *gdwl* with regard to someone who is older (as of Esau in Gen 27:1).

to everyone else (1QS.5.23, 6.2f).[388] This is the order in which they are to sit in the assembly during the sessions of the Many (1QS.6.8; 1QSa.1.22-26) and for their eschatological meal (1QSa.2.14-21). They are to share their wisdom in order of decreasing rank (1QS.6.9). With this ranking, all who participate know their standing in God's community (1QS.2.22). There is even a ranking of spirits of all the sons of men in history (1QS.3.13-14).

There is some confusion as to whether an individual can actually move up or down in the rankings. 1QS.2.23 seems to indicate that this is not possible while 1QS.5.24 seems to demand it happen as a part of the yearly evaluation. In general, this appears to be part of a larger tension between God's assignment of one's portion of the spirits of truth (e.g. 1QS.4.23-24), and the individual's responsibility for growing in knowledge and becoming one of perfect behavior (e.g. 1QS.4.19-22).[389] Most likely one could move up and down in the rankings as a result of the yearly evaluation but in the end one's ranking is the ranking determined beforehand by God.

2.3.2.3 Requirements for Various Positions: The requirement for the priest who is in charge of the Many is that he be learned in the book of HAGY[390] (CD.13.2, 14.6-8), while the Inspector is to be a master of every secret of men and every language (CD.14.3-12).[391] One of the requirements for judging and being in authority is being learned in the book of HAGY (CD.10.6, 13.2, 14.6-8). In describing what is to happen if there are no qualified people available, the possibility of having a priest who is a simpleton (*pty*) is

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[388] In 1QH even though it is God who gives intelligence, there are differences in honor based on differences in intelligence (1QH.18.27-29) and these differences will continue into the future (1QH.20.22-23).

[389] In general some may think that the so-called 'Treatise on the Two Spirits' would nullify any talk of maturity at Qumran, but Newsom, 1990, rightly notes that the Community Rule itself reveals a more complex understanding of predetermination and human action (p.377-378) and that the idea of maturation is present in the Community Rule and at Qumran.

[390] Probably Torah. See Fraade, 2000.

[391] There are a variety of leadership positions or groups that require a level of spiritual maturity, including priest, paqid, mebaqqer, maskil, judges, sons of Zadok, sons of Aaron and Levites (Hempel, 1998:79-84.) While it is unnecessary here to attempt to correlate these various positions, the existence of these roles points to the recognition of differing levels of maturity within the community.

mentioned (CD.13.4-6). This word is used in Proverbs to describe the immature person (Prov 1:4,10-14, 7:7f, 8:5, 9:4, 22:3) who needs godly guidance to avoid errors[392] as it is in 4Q185.1.13. This suggests that even among the priests there were differing levels of maturity. The assignment of tasks in 1QSa.1-2 is on the basis of strength and honor, and is also tied to one's intelligence and perfection of behavior. No simpleton (*pty*) is to be given an important position. Those who are to be called upon in important times are the intelligent; those learned in perfect behavior and men of valor, called renowned men.

2.3.2.2 The Evaluation of Maturity: Upon joining the covenant a person's understanding and practice of the Law are evaluated and they are ranked (1QS.5.21). A strict initiation process follows where the maturity of new initiates is also evaluated after their first and second years with regard to insight, duties and deeds in connection with the Law (1QS.6.13-23). If their behavior is established as perfect after two years they join the council of the Community where they receive from the Interpreter knowledge not available to all of Israel (1QS.8.11-12). This process has a counterpart for those who grow up in the congregation (1QSa.1.16-18; cf. CD.15.5-6). Evaluations of all members, including their spirit and deeds, are done annually in order to either upgrade the member because of "his insight and the perfection of his path" or to downgrade him because of his failings (1QS.5.24). The Instructor is responsible for separating and weighing the sons of Zadok according to their spirits and promoting them according to the purity of their hands and their intellect (1QS.9.12-16).[393]

Likewise in the Damascus Document, everyone who joins the congregation is examined on the basis of their actions, intelligence, strength, courage and wealth, and then assigned a place (CD.13.11-12). A new member is not allowed to be a witness in a capital case. He is described as having "not completed his days to pass among those who are enrolled, fearful of God" (CD.10.1-2).

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[392] TWOT:2.1854.
[393] Cf. 1QH.6.18-22.

2.3.3 The Concept of Maturity

1QS.3.9-12 states that a man is cleansed by waters of repentance and is made holy and then has a responsibility to "steady his steps in order to walk with perfection on all the paths of God, conforming to all he has decreed."[394] Maturity at Qumran is conformity to the decrees of God.[395]

This is affirmed in that the most common standard of maturity in 1QS and CD, and indeed most of the scrolls, is "perfection" (*tmm*). The standard for life is to "walk perfectly" (1QS.2.2, 3.9). Community members in good standing are said to be "walking in perfect behavior" (*drk btmym*: 1QS.8.18,21, 9.8-9; 1QM.14.7; 4Q510.9) or "men of perfect holiness" (*'nšy htmym qwdš:* 1QS.8.20; cf. CD.7.5, CD.20.2,5). The perfection of behavior and the wisdom of one's counsel are the standards against which the members are measured (1QS.9.2; cf. 11Q19.60.21 and 1QM.7.5 where those who fight must be perfect in spirit and body). 1QSb.1.2 blesses those who "walk with perfection," while 1QS.1.8 and CD.2.15-16 indicate that the purpose of joining the community is to "walk in perfection" or "walk perfectly" in God's sight. This idea of perfection even extends to the physical and mental. Those who are not physically or mentally "perfect" are not allowed to join the congregation because of the presence of holy angels (CD.15.15-17; 1QSa.2.5-9). Perfection is also necessary to receive the teaching of God (1QS.4.22).

2.3.4 The Process of Maturation

The Rule of the Congregation (1QSa.1.6ff) spells out the expected progress of maturity for a person born into the community. He is to be instructed in the book of HAGY from a young age, with the instruction deepening as he matures. Growth in

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[394] Translation by Martínez, 1996.

[395] Related to this seems to be the idea of the "glory of Adam" and the recovery of the Adamic image (1QS.4.23; CD.3.20; cf. 1QH.4.15) which 1QH.4.15 implies is possible in this age. (See also the related themes of crown of glory and robbing in 1QS.4.7-8. Golitzin, 2003:279-280). On mysticism, Qumran and transformation cf. Fletcher-Louis, 1998; Morray-Jones, 1998.

knowledge is the key component of the maturation process.[396] There are milestones of development at 10 years[397] and at 20 years, with the latter being the age at which men are said to know good and evil and can join the congregation.[398] At age 25 the maturation period is fulfilled (*ml'*)[399] and the person can take their place for service among the foundations of the community.[400] At age 30 he is qualified for certain tasks of judging and leadership within the community.

The process of maturation involves enlightening the heart, straightening out the paths of justice and establishing respect for the precepts of God (1QS.4.2). The goal is to display the meekness, patience, compassion, goodness, intelligence, understanding, wisdom and purity[401] (1QS.4.3-6), which come through the spirits of light created by God to aid the sons of light (1QS.3.25). The emphasis is on understanding, knowledge and insight, for it is through these that all of the other qualities come.[402]

In this process of spiritual growth, God is portrayed as the source of holiness and the fountain of knowledge (cf. 1QS.11.3).[403] He is the one who ultimately provides the teaching (1QS.10.12-13) and makes learning possible (1QS.11.15-18).[404] God is seen as

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[396] Cf. 4Q417Frag2.Clm1.16f, Frag9.14f; 4Q418Frag55.10, 69.10; 4Q525Frag2.Clm2.2-4. According to 4Q381Frag1.2, it is through the teaching that the simple (*pty*) gain understanding and know YHWH. The so-called 4QInstruction lays down "rules of behavior befitting to persons in specific trades or social positions...Consideration of these rules or mysteries of existence leads to increased learning for those who are already wise, instruction for those not yet as wise, reproof of those who do not obey, and consolation of those who have been struck by distress" (Tigchelaar, 2001:248). Cf. 1QH.6.13-21.

[397] 1QSa.1.8 may refer to years one to 10 or years 10 to 20, but in either case year 10 is a milestone year.

[398] Cf. 11Q19.17.8-9.

[399] *Ml'* can be used of fulfilling the requirements of a period of time (Gen 29:21,27-28; Lev 8:33, 12:4,6; 2 Chr 36:21) and can be used to refer to human growth and development (Gen 25:24; Job 39:2; Is 65:20).

[400] Probably military service, cf. 1QM 7:2-3. Schiffman, 1989:20.

[401] Of special note for reading Paul, 4Q400Frag1.Clm1.15 talks of God purifying the pure, indicating a growth in purity (see §4.4.1 below).

[402] Cf. 1QH.4.21-24, 5.1-13, 6.8ff. The transformation which takes place can be seen in 4Q434-4Q438 where God is described as opening the eyes and ears, giving a new heart so that his ways can be pursued, and strengthening one's foot (see Seely, 2000).

[403] The degree to which one approaches God's intelligence is the degree to which anger towards those who act wickedly increases (1QH.6.13-14) and the degree to which God will be known (1QH.9.31).

[404] It is unclear whether this passage is being said by the whole community or just the Instructor.

both the judge and the provider of all that is necessary for the perfection of one's path (1QS.11.10-11,17).[405]

One other clue to the process of maturation might be found in 4Q298. This text is believed to be the content of the Instructor's teaching to new initiates who are called 'the sons of dawn.' "'Sons of dawn,' implies that these individuals are 'dawning' out of darkness and into the light, and are thus on the verge of becoming 'sons of light'."[406] In 4Q298, understanding the Instructor's words makes one a seeker of truth and knowledgeable about the paths of life (1.2-3). Men of understanding are to increase learning, seekers of justice are to walk humbly, knowers of the way are to increase strength, men of truth are to pursue righteousness and lovers of kindness are to increase humility and knowledge of the times (4Q298.3.4-10).[407]

2.3.5 The Role of the Community in Facilitating Maturation

2.3.5.1 The Community and Maturation: The Rule of the Community begins with a section introducing the purpose of the rule: to seek God, and to do what is good and just in his presence. This overarching statement is filled out with particulars, including becoming "attached" to all good works (1QS.1.5). The purpose of doing these things is "to be united in the counsel of God and walk in perfection in his sight" (1QS.1.9). This is accomplished by the members of the community freely contributing their knowledge, energies and riches to the community (1QS.1.11-12). Those who contribute such things

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[405] It is through the kindness of God that one is brought near to God (1QH.8.20). God brings strengthening (1QH.9.32, 10.8; 15.6-9) through his spirit (1QH.8.15). God perfects the path of man with the result being that they come to know God's power and compassion (1QH.12.31-32). God is the one who changes behavior (4Q427Frag7.1.20) and he makes the knowledge of intelligence shine in the heart (4Q511Frag18.Clm2.8). Seely, 2000, has pointed out that in the Barki Nafshi (4Q434-438) God is implanting pious qualities in his people so as to transform them. Yet there is a role for the individual as well. They are commanded to be of staunch purpose and to increase in cleverness (1QH.9.35). Most importantly 1QH.19.10 says, "For the sake of your glory, you have purified man from offence, so that he can make himself holy." Cf. 4Q418Frag8.1.2-4.

[406] Pfann, 1997:17.

[407] Swanson, 2000:51.

will find their knowledge refined or strengthened (*brr*),[408] their energies marshaled in accordance with God's perfect paths and their riches being used in accordance with God's just counsel (1QS.1.13). The result will be that they will not veer into disobedience during the dominion of Belial (1QS.1.13-16). By joining the community one's resources are purified and multiplied, bringing about the perfection that is required. 1QSa.1.1-2 is similar. It indicates that the community gathers (*'sp*) so that they might walk according to the precepts of the Sons of Zadok. It is when they assemble (*qhl*) that they hear the statutes of the covenant and thus are kept from error (1.4-5). The blessings of God necessary for spiritual growth are found in the community (1QSb.1.5).

Those who refuse to submit to the covenant of the community will not receive such benefits. They are described as failing to remain constant in the transformation[409] of life (1QS.2.25-3.1). By not being part of the community, they cannot become clean nor holy (1QS.3.4-5) because by rejecting the community they are not allowing themselves to be taught God's counsel (1QS.3.6). On the other hand, the community is the vehicle through which truth, humility, justice, uprightness, love and good behavior are achieved in the paths of life (1QS.5.3-4). The high value placed on the community is evident in the harsher punishments given to those who speak against the community as opposed to speaking against an individual (1QS.7.18-20).

The community is described as being an everlasting plantation (*mṭ'* 1QS.8.5, 11.8; cf.1QH.14.15, 16.4ff).[410] It is to be a house of perfection and truth (1QS.8.9), a most holy dwelling for Aaron (1QS.8.8-9). The community is united with the sons of the heavens to be "a foundation of the building of holiness to be an everlasting plantation throughout all future ages" (1QS.11.8-9). The idea of community as "plantation" projects the idea of

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[408] Cf. 1QH.10.13-15.

[409] There is some dispute on this translation. Vermes, 1998: "not persisted in the conversion of his life;" Charlesworth, 1985-: "he is unable to repent that he might live;" Martínez, 2000: "he has not the strength to convert his life;" Leaney, 1966:138: "he has not mastered his backslidings."

[410] Perhaps also 4Q418Frag81.13. Note parallels with Is 60:21, 61:3; Jub 16:26, 21:24.

"growth" and it is more likely that the connotations are of qualitative rather than quantitative growth.[411]

The community not only demands holiness *but facilitates its development in its members*.[412] This is seen in a number of ways. First, new initiates must demonstrate perfection for two years and then they can be admitted as holy in the midst of the council (1QS.8.10-16). Once admitted they can then receive the teachings which are necessary to bring about holiness.[413] Second, the community provides an atoning function which is necessary for holiness (1QS.3.6-7, 4.20-22, 9.4; 4Q265Frag7.Clm2.8-9). Those excluded from the community are excluded from the atoning power of the community (1QS.3.4-6, 5.6,13). Third, and closely related, the community provides cleansing through the cleansing waters and the waters of repentance (1QS.3.9) and the spirit of holiness and truth (1QS.4.20-22). Those outside of the community have no access to this cleansing water (1QS.3.4-5).

The Damascus Document also portrays the community as essential to the process of maturation. CD.20.17-18 emphasizes members of the community helping one another become righteous and walk in the way of God.[414] The community is called a plantation

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[411] In 1QH.14 there are a number of plant and growth images associated with the community being an everlasting plantation: *prh* (14.15) and the related *pryw* (14), *'wpy* (15), *nṣr* (15), *šrš* (16), and *y'r* (17). The growth of this cosmic "plant" is a result of God's people responding to his glorious commands and God bringing his truth and glory to the men of the council (12-13). In 1QH.16.4ff the plantation imagery is extended further and the focus seems to be on the one who is responsible for providing the "living water" so that the plantation can bear fruit (16.18-21) as well as the great trees of life in the plantation that provide nourishment to all creatures. Whatever the precise interpretation of this hymn, it seems clear that it is about spiritual growth and that this spiritual growth comes from being part of the community "eco-system."

[412] The need to make oneself holy in 1QH.19.10 is followed immediately by the acknowledgement that the individual has been placed within the community (11-14). 4Q511Frag35.3 speaks of the people becoming holy through God's actions and becoming a sanctuary (*mqdš*). Harrington, 2000:86, comes to a similar conclusion stating, "members must sanctify themselves so that God will bestow greater holiness upon them." Holiness then is both a requirement for and a provision of the community. Cf. 4Q403.1.31 where God makes holy with his holiness all the holy ones. This seeming paradox is possible because holiness not only belonged to the divine realm, "but also indicated a state of or transition to purity" (Naudé, 1998:184).

[413] E.g. 1QS.4.22: "In this way the upright will understand knowledge of the Most High, and the wisdom of the sons of heaven will teach those of perfect behavior" (Martínez, 1996).

[414] Although this is speaking of the prediction of 40 years between the teacher's death and the final judgment, it is helpful for seeing the value placed on the community for bringing about spiritual growth.

here as well (CD.1.7) and the place where God has dug a well of plentiful water (CD.3.16).

2.3.5.3 The Community and Teaching: The most often mentioned benefit of membership in the community is access to teaching. The Instructor (*mśkl*) teaches community members the mysteries of truth so that they may walk perfectly in everything they are taught (1QS.9.18-19, perhaps also 1QS.1.1[415]). He teaches them to discern the nature of all humans (1QS.3.13). The members of the community are taught Israel's sins (1QS.1.23-24) so as not to follow them (Cf. 4QMMT.103-118).

The community has been given special revelation regarding the Law of Moses (1QS.5.9). The Law is seen as being supplemented by the interpretations and additional teachings given to the community[416] so that members of the community can learn this truth and walk according to God's will (1QS.5.8-13).[417] This instruction is available only in the community.

The Damascus Document begins in a manner similar to the Community Rule with an exhortation to discern the works of God (CD.1.1-2).[418] Although the Teacher of Righteousness is unique in history (CD.1.11), his position as *teacher* affirms the centrality of teaching in the community. The story and the teachings of the Teacher of Righteousness are central to the community and have been passed down from the first generation (CD.4.7-9).[419] In CD.2.11-13 this instruction from God given through his holy spirit and through the seers of truth established the remnant within Israel. These

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[415] Vermes, 1998, reconstructs the text to read, "The Master shall teach the saints."

[416] This is the difference between *nglh* and *nstr*, the former referring to the scriptures and the latter referring to the community's interpretation of the scriptures (Schiffman), or perhaps the former refers to all that has been revealed already and the latter to what is still to be revealed (Steinmetz) as discussed in Steinmetz, 2001:53-54. Cf. Bockmuehl, 1990:42-44.

[417] Steinmetz, 2001:58, observes that a "progressively refined Torah parallels the sect's self-understanding as a refined community."

[418] If one appends 4Q266[4QD[a]] to the beginning of CD (so Vermes, 1998), the Damascus Document would begin "For the Master to instruct the sons of Light," thus emphasizing the community as place of teaching.

[419] On divine revelation and the teachings of the Teacher of Righteousness see 1QpHab.7.4-5. The text seems to indicate that these teachings will be passed on to generations after the Teacher of Righteousness. On taking *'śh* as future, see Charlesworth, 1995b, contra Davies, 1983:67-69. CD.4.8 demonstrates the link between the first generation and the current generation.

teachings allow the ways of the evil ones to be revealed (CD.2.2-3) and provide the key to walking perfectly on all God's paths (CD.2.14-16). The community itself is referred to as "the house of Torah." (CD.20.10,13)[420] and the interpretation of Torah is regarded as uniquely revealed to the community (CD.15.13).[421] The importance of reading Torah in the community can be seen in the restriction placed upon those with reading disabilities, lest the members of the community be misled (4Q266Frag5.Clm2.1-4).

It is to this remnant – the community – that God revealed hidden things and these hidden things function like a well providing water for life (CD.3.13-17). The well analogy is taken up in 6.4 where the teaching of the Law is the well of the community (cf. CD.19.34) and the interpreter of the Law is the staff (6.7). The nobles of the people are the ones who use the staff to dig the well so that they might walk in the commands of God (6.8-10). Instruction should only occur in the community since those who have not entered the community are not to be taught the precepts (15.10-11).[422] Positions of leadership are important with regard to teaching: the Instructor instructs the Many in the deeds of God and teaches the acts of God (13.6f), and the Overseer teaches those who are new to the community for a full year (15.14-15). It is clear that being taught the precepts is what makes one more mature since the examination can be ruined if the precepts are taught too early. Therefore, without the community there is no teaching and without the hidden teaching there is no maturation.

2.3.5.4 The Community and Discipline: Rebuking and judging are important jobs for members of the community (e.g. 1QS.5.7; CD.9.3-5, 10.1f; 4Q267Frag18.Clm2.1-11; 4Q265Frag1.Clm1-2). The members provide reproach for one another in truth, meekness and compassionate love (1QS.5.25-6.1) and thereby facilitate holiness in the members being rebuked. These reprovals are to take place in accordance with the teachings (CD.7.2, 9.17). Transgressions result in specific punishments (1QS.6.24-7.25;

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[420] In 1QpHab.7.11, 8.1 and 12.4-5 they are called "doers of the Law" (Frohlich, 1999:297).
[421] See further Nitzan, 2001:94-96.
[422] Cf. 20.31-32.

CD.12.2ff; 4Q267Frag18.Clm4), including loss of fellowship.[423] There is also an Overseer or Inspector who participates in the rebuking function (CD.9.17-23; 4Q265Frag1Clm2.6).[424] Reproach or rebuke is done so that the steps of the one who is reproved become holy and steady in the path of God (CD.20.18), as well as so that others will not dare do a similar thing (11Q19.61.11, cf. 64.6).[425] A final aspect of such reproach is excommunication from the community for those who remain unrepentantly impure (1QS.2.11-17; CD.10.1-13; 4Q266Frag10.Clm2.1; Frag11.7-14).

2.3.5.5 The Community and Encountering Heaven/God: In 1QSb.3.3-4 prayers are offered that God might visit all his holy ones. This is followed by the request for God to lift his face towards the community. 1QS.11.5-6 portrays (possibly) the "seeing" of God, although the author does not go on to explain this statement.[426] 1QS.11.8 speaks of the community being united with the sons of heaven by God. 1QSa.2.9 and CD.15.15-17 mention angels being present during the Council. Perhaps the most intriguing passage is 1QSb.4. These priests (or priest)[427] are described as being transformed into luminaries like angels of the Presence.[428] If there is some sense of realized eschatology here then the author is claiming that the Zadokite priests currently are more holy[429] because of their experience of God.[430]

When one goes outside of these documents, additional references to the community as a place of encountering God can be found. In 1QM.10.11 the community of God is praised for being "learned in the law, wise in knowledge, hearers of the

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[423] 4Q477 lists people who are being reproved and why they are being reproved, probably for use in their annual evaluation. Reed, 1996:147-148.

[424] Perhaps also 4Q266Frag5.Clm1b.14.

[425] Also, the community is cleansed from evil (11Q19.61.10).

[426] Collins, 1997:152.

[427] There is debate as to whether all the Zadokite priests are the referent here (Stegemann, 1996:495-501, following Milik, 1955:118-130) or just the high priest (Fletcher-Louis, 2002:151f).

[428] Cf. 1QH.11.3-4 where the writer's face shines with everlasting glory, perhaps reminiscent of Ex 34. See also 12.5-6.

[429] Note their higher status in 1QS.5.2,9 and 1QSa.1.2,24, 2.3. Stegemann, 1996:499.

[430] On realized eschatology here cf. Stegemann, 1996:499-500; Fletcher-Louis, 2002:158-161.

glorious voice, seers of holy angels with opened ears, hearing profound things."[431] The Lord is encountered among the pious and holy (4Q521Frag2.Clm2.3-4), which the community of Qumran considered themselves to be. Songs of the Sabbath Sacrifice seem to be describing participating in the heavenly worship which causes the community to function as participants in the heavenly temple.[432] Likewise 11QPsalms.18.1, 1QH.11.20-22 and 19.11-14 appear to be describing a "realized eschatology" whereby future communion with the holy ones of heaven and God can be entered into now.[433] This participation in heavenly worship involved meditations on the heavenly throne (4Q286Frag1.Clm2.1-4; 11Q17.5).[434] God is said to be with and in the midst of the Community[435] as are his holy angels (11Q14Blessings.14-15; 1QM.7.6). It is in the vision of the glory of God that the covenant has been renewed (1Q34Frag3.Clm2.6-8). The presence of God does seem to result in "strengthening" in 4Q400Frag1.Clm1 where the priests who serve the Presence in the glorious sanctuary become stronger.

2.3.5.6 The Community and Imitation: Although the idea of "models" and imitation is not expounded in 1QS or CD, a few items are noteworthy. First, the Instructor appears as a model of perfect behavior. In 1QS.9.21ff the Instructor is seen as possessing the qualities of the Sons of Light from 1QS.4. There is also importance placed on teaching the successes and errors of Israel so that Israel functions as a model for the current community (1QS.1.23f; CD.3.1ff). The members of the community are

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[431] Translation by Martínez, 2000.

[432] Collins, 2000:12-13. Cf. Davidson, 1992:235-237; Fletcher-Louis, 1998. This joint worship is explicitly mentioned in 4Q400Frag2.1-8 (Chazon, 2000:99). On the community as Temple see Gärtner, 1965; McKelvey, 1969; Collins, 1997. Pace Kampen, 1999:197.

[433] Cf. Collins, 2000:24. The community as "realized temple" can also be seen in 4Q174Frag1.Clm1.6 with its connection to 2 Sam 7:12-14 (1.10-11) and the rise of the Interpreter of the Law in the last days. Dimant, 1986:177, argues that what "the pesher is actually saying is that God ordered a Temple of Men to be built for him because the Temple of Israel was desolated and the eschatological Temple was yet to be built. In other words, the Temple of Men represents an interim stage between the Temple of Israel of the past (and present?) and the eschatological Temple of the future." While she does not equate the Temple of Men with the community (i.e. a Temple consisting of men) and therefore does not see a spiritual temple here she does believe that Qumran viewed itself as a temple-like community (p.187).

[434] On this see Nitzan, 2000.

[435] 11Q19.45.14, 46.12, 51.7-8; 4Q508Frag11.1; 4Q504.4.9; 4Q504Frag6.10-11; perhaps 4Q504Frag5.Clm2.2. 1QH.7.7 seems to indicate that God is in the community God admonishing the people. 1QH.12.28-29 declares that God does wonders in the presence of the Many.

likened to the "disciples" (*lmwd*) of God (CD.20.4; cf. 1 QH.15.10), but this is not elaborated nor emphasized.[436]

2.3.5.7 The Community and Suffering: The community appears to have suffered persecution at the hands of Israel (CD.1.14-21). The council of the community is to atone for sin by "undergoing trial" (1QS.8.4). In CD.13.10 the Instructor "will undo all the chains which bind them, so that there will be neither harassed nor oppressed in his congregation."[437] This indicates that the community provides relief from suffering but it does not conclude that enduring suffering leads to maturity. In general, there is not much on suffering in 1QS or CD.[438]

2.3.6 Ramifications for Our Study of Paul

As with the survey of psychology, Qumran provides general affirmation of the validity of the concepts of maturity and community facilitated maturation, this time within the matrix of Second Temple Judaism. More specifically, the following insights are illuminating for our reading of Paul. 1) Qumran recognized distinct groupings of individuals, a precise ordering and a regular evaluation of them against a standard – the decrees of God. Against this standard the members of the community were to be perfect and holy, conforming to the commands of God. In comparison, Paul, too, has a standard against which members of his communities must be perfect and blameless when measured against. However, his standard is the character of Christ and not the Law (§4.3). Also, by noting the formalized rankings and evaluation at Qumran it should be clear that Paul thinks of maturity and maturation much less rigidly. 2) Regarding the maturation process, the most important means for growth are teaching/knowledge and the

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[436] On *lmwd*, see Is 8:16, 50:4, 54:13.

[437] Translated by Martínez.

[438] The Hodayot mention suffering more often. For example, 1QH.10.12-39 talks of the persecution at the hands of those outside the community. By being placed in the community (10.20 "the bundle of the living" – *ṣrwr hḥyym*), the writer is protected. Perhaps also of interest is 1QH.15.10 where the speaker, because he has been strengthened by God (6-9), sees himself as being there for the downtrodden of the holy council, presumably to help strengthen the downtrodden with the strength the writer has received from God. Cf. 1QH.11.7f., 13.17ff.

related aspect of discipline/admonition and both of these were facilitated by the community. This is to be expected in a community where the standard of maturity was found in the Law. This is illuminating for Paul in that not only was teaching important for maturation but apparently also discipline/admonition, though not to the same extent as at Qumran (§6.5.2 and §7.4.4.2). The idea of encountering God/heaven in the community seems part of the maturation process and when one looks for this idea in Paul it can be found even more explicitly (§6.4 and §7.4.3). Other aspects of the process of maturation such as self-categorization,[439] imitation and enduring suffering are much more important to Paul's conception of maturation. 4) The imagery of "plantation" reinforces the idea that growth comes through community and we will find such imagery in Paul as well (§7.3.3). 5) The concepts of holiness and being set apart from the world are common to both Qumran and Paul (§4.2.4 and §6.2), though there are differences in how these are worked out. Especially illuminating for Paul (see §4.2.4 and §4.4.1) is the notion that the members of the community at Qumran were in one sense already holy and in another were to become holy.

2.4 THE THERAPEUTAE

2.4.1 The Therapeutae and the Contemplative Life[440]

Philo describes this group as having embraced contemplation (1), calling them lovers of wisdom and healers. They are called healers either because they can heal souls or because they worship the true being (2), and probably both.[441] They are learning to see

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[439] There is an obvious connection between the identification of the community as holy and the identity of its members as holy. However, "self-categorization" or "identification" with the community does not appear to be a self-conscious aspect of the process of maturation for those at Qumran as suggested by modern psychology.

[440] We, along with most, consider the Therapeutae to be a real group, contra Engberg-Pedersen, 1999. Unless otherwise noted, translations are from Vermes, 1989.

[441] Cf. Vermes, 1975:30-34.

with their eyes a vision of the true being and the process leads to perfect (τελείαν)[442] happiness (11). Likewise in 66 they are described as having been taught (ἐπαιδεύθησαν) to see the right things. The Therapeutae have given up monetary wealth to become rich in wisdom and are contrasted with those who still have monetary wealth but are blind in their minds (13). They are said to have been led by wisdom (19-20). Their motivation is love of heaven (12). Self-control (ἐγκράτειαν) is the foundation on which the rest of the virtues are being built (ἐποικοδομοῦσιν), the present tense of the verb indicating the on-going process of building (34).

Because of their yearning for the immortal and blessed life, they consider their lives to have ended and thus give up their wealth (13). This selling of their possessions to help others is considered by Philo to exhibit the "perfection (ἠκριβωμένον) proper to the highest wisdom" (14). They abandon family and friends and their home countries (18). They join a settlement because they know that "the influence of those unlike themselves in character cannot profit, but only harm them" (20). Philo says this kind of behavior happens all over the world because it is necessary for the Greeks and Barbarians "to have their portion in the perfect good" (ἀγαθοῦ τελείου μεταςχεῖν, 21).

Women, too, are part of the movement. Most are older virgins by their own free choice "because of their zeal and longing for wisdom" (68). As a result of this desire for wisdom they have rejected the pleasures of the body and the desire to have physical children. Instead they long for the immortal children of wisdom (68). Philo mentions that women are present at the weekly meeting and describes them as having the same zeal (ζῆλος) and commitment (προαίρεσιν) as the men (32).

In the community of the Therapeutae the members have separate houses, but the houses are close to one another. In each house there is a holy room called the sanctuary. It is a sanctuary because it is where they celebrate all alone the mysteries of the holy life (σεμνοῦ βίου, 25). They do this through the study of the prophets, psalms and other

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[442] On Philo's uses of τέλειος cf. Horsley, 1976:281; Winter, 1975:116; Carlston, 1978.

books that Philo says are the means by which knowledge and piety grow together and are made perfect (οἷς ἐπιστήμη καὶ εὐσέβεια σὐναύξονται καὶ τελειοῦνται, 25-26). They also dream about God when they sleep, as well as talk in their sleep of the glorious teachings of their holy philosophy.

Their holy life consists of prayer twice a day. In the morning they pray that their minds would be filled with heavenly light and in the evening that their minds would be set free from evil thoughts (27). Between these times of prayer they do spiritual exercises (ἀσκησις[443]), which consist of allegorical interpretations of holy scriptures, "since they regard the literal meaning as symbols of an inner and hidden nature revealing itself in covert ideas." Through endurance and explanation these "hidden" meanings can become clear (78). The members learn to interpret scripture through imitating the methods recorded by the founders of the community (29) and through the teachings of the president during the communal gatherings (76-78). In addition to the allegorical interpretation, they also write songs and hymns to God (29).

They do these solitary activities in strict isolation from each other, but on the seventh day they come together into a common assembly (κοινόν,[444] 30), sitting in order in a specific posture. During this meeting there is a time of teaching. Every 50 days[445] they have a banquet together (66f) to which they come dressed in white robes (66).[446] The banquet begins with prayer and then a teaching by the President (75). This teaching is followed by hymns, sung by the members in order of rank (κατὰ τάξεις, 80-81) and then they eat. After the banquet there is an all-night festival which involves singing, dancing, and ecstatic experiences (83f). The gathering finishes at dawn with a prayer (89).

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[443] This word can be used in a context of physical maturing (4 Macc 13:22). It is used by Josephus to distinguish the Essenes from the Pharisees and Sadducees regarding their manner of life (War:2.119). It could also be used of physical exercises (Ant:15.270), military discipline (War:1.22) or, most importantly, the exercise of virtues (Ant:1.6).

[444] Κοινόν could refer to the meeting place and not the community or perhaps both.

[445] Some hold that it refers to yearly meeting for Pentecost, but note Binder, 1999:469.

[446] Perhaps as a symbol of the transformed state. Leonhardt, 2001:49.

2.4.2 The Concept of Maturity

Those who are mature in the community are those who have a more established longing for knowledge (πλείων ὁ πόθος ἐπιστήμης ἐνίδρυται, 35) evidenced by abstaining longer from food than others because of their desire for wisdom. The elders (πρεσβύτεροι) of the community sit down at the communal feast in the order of their entry into the society "for they do not regard as elders those who are aged and grey-headed; but, on the contrary, account these to be still mere infants (νέους παῖδας), in case they have been late in embracing the vocation" (67). Elders are those who have passed from young age through puberty into their prime in contemplative philosophy (67), i.e. the ones who have embraced this lifestyle the longest. The eldest is also the one who is considered to have the fullest knowledge of their teachings (31). The president is described as one who has gained insight and is "sharp-sighted." Others may not be as wise as he, but they are described as earnestly desiring to learn (75).

Their conception of maturity is tied to the interrelated issues of knowledge and lifestyle. Those who have embraced the lifestyle the longest and pursue it most earnestly are those who have the most knowledge and are the mature of the group.

2.4.3 The Maturation Process

The idea of a maturation process is explicitly noted when Philo describes the novices (νέοι)[447] of the society pressing on (ἐπειγομένους) to win the heights of virtue (ἀπετήν) (72) and perhaps at the end of the treatise when he notes the prayers of the members for knowledge and sharp thinking (89). As with his own conception of

[447] Taylor, 1998:22, suggests that these "junior" members take care of all the manual labor of the community.

maturation,[448] Philo presents differing means whereby the Therapeutae press on to win the heights of virtue.

2.4.3.1 Teaching and Learning: Given that the members of the group are described as being in the pursuit of wisdom (68), being lovers of wisdom (35) and having embraced contemplation (1), it is no surprise that teaching and acquiring knowledge play an important role in the process of maturity. Philo refers to them as being pupils of Moses, having loved truth from a young age (63).[449] Likewise, they are devoted to knowledge and the contemplation of the realities of nature in accordance with the prophet Moses (65). During their daily spiritual exercises they study "the law and the oracles delivered under inspiration by the prophets along with the Psalms, and the other books by means of which religion and sound knowledge row together into one perfect whole" (25).

2.4.3.2 Divine Experience:[450] During the holy, all-night festival each 50th day the Therapeutae sing, dance and often experience inspired utterances (84).[451] The description of them having "drunk deep of the Divine love" (85) in likeness to the Bacchic festivals supports the contention of inspired utterances. The dancing is followed by a re-enactment of the Exodus celebration, which Philo describes as having men and women in ecstasy (ἐνθουσιῶντες). Finally, the end of the celebration is described as coming after "they have made themselves drunk until dawn with the godly drunkenness" (89). Clearly this is

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[448] On Philo's conception of the maturation process, especially as it relates to the figures of Abraham (learning), Isaac (intuition) and Jacob (practice) as well as obedience to laws and presumably the use of spiritual disciplines through which men escape enslavement to their bodies, see Sandmel, 1979:83-88, 112-114. Cf. Goodenough, 1935:238ff; Dey, 1974:48ff; Hay, 2001:364-369; Winston, 1984:405-414.

[449] Hay, 2003:344, takes this as referring to all Jews, but it seems from the context that Philo is using it to refer to the Therapeutae alone, even if true of all Jews.

[450] Dautzenberg, 1975:108-118, following Heinemann, also notes mystic-ecstatic terminology being used in 12 and 26-27.

[451] 'Επιθειάζοντες is translated by Yonge as "uttering in an inspired manner," and by Miquel as "divinement inspiré" (cf. Conybeare, 1895:254). It is used in App.Hann:9.56 of one vehemently calling to the gods to proclaim her innocence against false charges (cf. App.BC:2.5.33). In App.BC:2.20.146 it describes Marc Antony acting as an inspired prophet. In Plu.Them:28.3 the word is used of speaking of a divine vision. Josephus uses it of Moses' prayer to God before parting the Red Sea (Ant:2.338); to speak of diviners (War:1.656); of Solomon's prayer to God at the consecration of the temple (Ant:8.109) and to speak of Balaam's divine utterances (Ant:4.118).

an ecstatic event. However, Philo notes that *the purpose of the ecstatic event is piety* (εὐσέβεια) (88).[452]

2.4.3.3 Spiritual Disciplines: The Therapeutae emphasize a number of spiritual exercises (28) which will later become features of Christian monastic communities. These include fasting (25,34-37), silence (75), solitude (30), poverty (13-20), simplicity (e.g. 24f,38-39,69,73,82), prayer (27) and chastity (68). They considered much of the material things which they were abstaining from as dangerous to their spiritual souls (37,39,68-69) and that "care of physical self led to spiritual health."[453]

2.4.3.2 Imitation: The idea of imitation as a means of maturation is not highlighted, but there are three potential allusions to it. The first is the imitation of the hermeneutical style of the founders. During their individual spiritual exercises members are to make use of writings left by the founders of their movement (29), which give examples of allegorical interpretations. These act as "memorials" (μνημεῖα) and are used as archetypes (ἀρχετύποις), which they imitate (μιμοῦνται) (29).

The second is that the novices are called true sons and the more mature in the group are said to be their fathers and mothers, more so than those who are their physical fathers and mothers (72), because righteousness is thicker than blood. This plausibly implies that as sons they are imitating the behavior of their "parents" in the community. The third is that Philo describes the community dance during worship as an imitation (μίμημα) of the dance instituted by the side of Red Sea to commemorate the great Exodus event (85).

2.4.4 The Role of the Community in Facilitating Maturation

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[452] Additional possible support for the Therapeutae seeking divine visions comes from the comparison with the Chaeremon (see Hay, 2003:340-341) and the potential allusions to the community as Temple (see Taylor, 1998:10).

[453] Niehoff, 2001:258.

Every seven days the community members gather for a general assembly in the common sanctuary (σεμνεῖον)[454] (32) and every 50 days for a celebration. In their weekly meetings the eldest and most knowledgeable speaks, not making a display of his cleverness like rhetors do (cf. 75), but explaining the exact meaning of his thoughts. His talk should not merely be heard but pass through to the soul and abide there (31). Likewise at the 50th day banquet, the president teaches the scriptures (75-79) to the gathered community, probably in a question and answer session.[455] Philo seems to stress that in the latter session the goal of this discourse is comprehension on the part of the listeners and it is aimed at enabling the less clear-sighted to discern the allegorical method of interpretation (78). Clearly, one of the goals of their communal gatherings is for the members of the congregation to attain comprehension and understanding which will facilitate their own study of the scriptures.

As was noted above, communal gatherings are also the place where the divine is experienced; they provide an opportunity to exercise of abstinence and restraint (69,73-74,82) and an opportunity to imitate the worship of their forefathers (at the 50th day celebration). In these ways it appears that the communal gatherings facilitate the process of maturation.

2.4.5 Ramifications for Our Study of Paul

As in the previous two studies, Philo's presentation of the Therapeutae confirms in general the validity of the notions of maturity and a community facilitated maturation process. Specific insights for our study of Paul include: 1) similarity of language (e.g. συναυξάνω, τέλειος, ἐποικοδομέω, τελειόω, παῖς, μιμέομαι, σοφία) to speak about maturity and maturation (§4.2.2, §4.2.6 and §4.4.2); 2) experiencing the presence of God, learning, and imitating as means of growth (§6.4-6.6); 3) the idea of a defining standard

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[454] Wolfson, 1947a:80, links the "sanctuary" with the system of synagogual schools of higher education in Alexandria.

[455] Borgen, 1997:100.

of maturity (§4.3), though for the Therapeutae it is wisdom and adherence to a way of life whereas for Paul it is Christ; 4) the role of self-discipline, which for Paul is a less significant aspect of maturation (§6.2) but is central to the Therapeutae and 5) the community as the place (though not exclusively) where learning happens, spiritual disciplines are exercised and God's presence is experienced corresponds to the Pauline idea that the components of the maturation process are facilitated in community (§7.4).

CHAPTER 3
THE MATURATIONAL ASPECT OF PAUL'S APOSTOLIC COMMISSION

3.1 INTRODUCTION

When Käsemann speaks of Paul's mission he states that organizing the communities he had gathered "hat seinem Werk grossen Abtrag getan."[456] Knox says, "much of his [Paul's] time and energy, as he tells us, during this period were taken up with what he calls 'the care of all the churches' – that is, with the nurturing and regulating of Christian communities which he or his associates had already established. It is clear that this pastoral and administrative work irked him and he wanted to be free of it. One can readily sense his relief when he writes Rom 15; at last he can take up again the work he was really called to do!"[457] Barrett argues, "He [Paul] understood ἀπόστολος in the sense of missionary – a sense that was ultimately to prevail, except in that the next generation of Christian leaders tended to become administrators."[458] Raymond Brown after asserting that Paul's interests in the undisputed epistles are "primarily missionary," concludes: "Paul the missionary, when pictured as dying, becomes primarily Paul the pastor [in the Pastorals] preserving those whom he has converted."[459] Gerd Theissen says, "Paul represents a type of missionary who can be described as the goal-oriented community organizer, breaking new ground and establishing independent groups apart from Judaism rather than 'grazing' among existing groups of sympathizers. It is his intention to missionize the entire world in this fashion,

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[456] Käsemann, 1969b:200. Cf. Käsemann, 1969a:236-251; Käsemann, 1980:395.

[457] Knox, 1964:7. Cf. Knox, 1987:89-90: "One can sense his deep relief as he turns his back on money-raising, petty peacemaking, trying to answer all sorts of, to him, rather unimportant questions, and faces toward the open west again. To be sure, he has made this trip to Jerusalem to place what he believes will be the seal upon his work thus far. But then he will be free to do the thing God really called him to do."

[458] Barrett, 1978:98,100. Cf. Barrett, 1970:41-46. A different opinion, however, seems implicit in Barrett, 1962:99.

[459] Brown, 1984:31-32.

all the way to Spain, and every other consideration is subordinated to this monumental task."[460] Rengstorf states, "the dominant factor in the work of an apostle must lie in the *proclamation of the Word*" (emphasis his).[461] E. P. Sanders classifies "Paul's entire work" as "evangelizing and collecting money,"[462] and in another place states, "Paul's work, in other words, was converting Gentiles to faith."[463] Jerome Murphy-O'Connor says, "He [Paul] understood his mission as simple evangelization, to plant the gospel and march on; the watering of the seed was not his responsibility (1 Cor 1:17a)."[464] Stuhlmacher concludes, "Paulus war der Pioniermissionar und als solcher vor allem für die Ausrichtung des Evangeliums 'zuständig', während er die Einzelarbeit des Gemeindeaufbaus mit Einschluß von Taufunterricht und Taufen nach kurzer Zeit seinen Mitarbeitern und Mitarbeiterinnen überlassen konnte."[465]

The view represented by these quotes claims Paul understands his apostolic mission first and foremost in terms of missionary evangelism.[466] Paul's establishment of churches and his care for them is seen as a distraction, a subordinate task or a means to accomplish his missionary aims.[467] It is only later in the disputed Pauline epistles of Ephesians, Colossians and the Pastorals – where the ecclesiology is thought to become more pronounced and the focus is thought to shift to maturing – that Paul the Pastor

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[460] Theissen, 1982:40.

[461] Rengstorf, 1969:32. He defines this as "to call men to a decision for or against the Christ." He goes on further to say, "It can even be said that according to the essence of the office one has already given up the commission assigned with it when proclamation moves into the background in the face of other functions" (Rengstorf, 1969:85).

[462] Sanders, 1983:171. Cf. Sanders, 1991:1-7,19-20. *He also claims there is wide agreement that this is how Paul viewed his work.*

[463] Sanders, 1996:113.

[464] Murphy-O'Connor, 1996:211. Cf. Murphy-O'Connor, 1983:175-178.

[465] Stuhlmacher, 1992:350. Cf. Stuhlmacher, 1986:68f.

[466] So too, Bornkamm, 1995:53-59; Bornkamm, 1969:163; Grelot, 1974:42-46; Munck, 1959:54; Beardslee, 1961:84; Manson, 1948:32-33; Schmithals, 1971:22f; Fortna, 1990:220; Williams, 2001:43-45. Perhaps also Furnish, 1993:60; Wrede, 1907; MacDonald, 1988:54-55; Lietzmann, 1931:9.

[467] Others, rather than disparage Paul's work as founder and shepherd of churches, simply ignore it, as Gaventa, 1996b:198, notes. Two recent examples include Ashton, 2000, who ignores it and Roetzel, 1999, who gives it only passing attention (pp.50-52).

emerges.[468] Texts such as Rom 15:20-24; 1 Cor 1:17; 2 Cor 11:28 and Gal 1-2 have been used to support this view.[469]

Pertinent to this discussion is the Old Testament background against which Paul viewed his apostolic ministry. The widely accepted background is that of Old Testament prophet.[470] Because Old Testament prophets are viewed as being commissioned by God to communicate a message to his people,[471] when Paul is viewed primarily against the backdrop of this prophetic tradition, the proclamation aspect of his apostolic commission is fore-grounded.[472] Gal 1:15-16 is the foundational text for this view.[473]

Yet, should these characterizations which emphasize only the evangelistic/prophetic aspect of Paul's apostolic mission be accepted? Clearly Paul believes that his task is to "preach the gospel," but does this entail something broader than a conversion-oriented proclamation of the gospel to the Gentiles? Also, is the Old Testament prophetic tradition the only or even the most important backdrop against which Paul views his apostleship?

This chapter challenges the notion that Paul viewed his task as primarily evangelistic, subordinating (or disparaging) his role as pastor and community organizer in relation to this ultimate task. We will argue that Paul's apostolic mission entailed delivering mature believers on the day of Christ Jesus. In doing so we are siding with others who have recognized an important maturational aspect to Paul's commission.[474] The chapter begins by examining three central passages: Phil 2:12-18; 1 Thess 2:17-3:13

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[468] See Hahn, 1965; Brown, 1984; Barrett, 1973b. Cf. Bowers, 1991.

[469] Perhaps the picture of Paul in Acts is influential here as well, as it appears to be in Deissmann, 1927:222-253, for whom Paul the Apostle=Paul the Missionary and Williams, 2001:43-45.

[470] Cf. Agnew, 1986:esp. 95. See §3.4 below.

[471] Sandnes, 1991:15.

[472] E.g. Rengstorf, TDNT:1.440, in paralleling Paul and Jeremiah notes that they both had "exclusive concentration on the preaching of the Word." Cf. Strecker, 1996:167.

[473] Sandnes, 1991, explores other texts, but gives Gal 1:15-16 pride of place in his study (pp.16-17).

[474] E.g. Schütz, 1975:224-232; Gaventa, 1996a; Peterson, 2000; Dahl, 1977:72-74; Bowers, 1976:chapter 3; White, 1993; Klaiber, 1982:§1.4.2; Barton, 2003; Allen, 1968; Cerfaux, 1967:75-128; Gnilka, 1994:34-39.

and Rom 15:14-21, and briefly looking at a series of passages in 2 Cor; Gal 1:17-2:10, 4:8-20; 1 Cor 9:1-10:13, 12:27-30; Rom 1:8-15; Phil 1:22-26 and finally 1 Cor 1:17.[475] Second, the chapter suggests that while Paul views himself in the Old Testament prophetic tradition, Moses is the central Old Testament figure for Paul's conception of his commission.[476] This is important because although Moses "ranked highest among the prophets, in fact holding office *sui generis,*"[477] he was more than a prophet. He was also priest, shepherd and leader of Israel. Against the backdrop of Moses, Paul would have understood his job as entailing *both* announcing God's redemptive action *and* shepherding God's people on their journey of faith. Third, we will observe that Paul viewed his churches as essential for accomplishing the maturational aspect of his commission. This observation is addressed more fully in chapter 7.

The importance of this issue for the study of maturity can be seen in Johannes Munck's reminder that "Paul's theology arises from his work as an apostle and directly serves that work."[478] If maturity is central to Paul's understanding of his apostolic commission then there should be no doubt that the concept of maturity was central to his life, thought and work – including the establishment and care of his churches.

3.1.1 *Shaliaḥ* and ἀπόστολος

The background of the term ἀπόστολος is unclear and therefore our study must rely only upon Paul's own presentation of his apostolic task.[479] However, it is worth noting that there does seem to be some connection between the Hebrew *shaliaḥ*, a term

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[475] Passages such as 1 Cor 9:16-18, 15:1-11; Gal 1:15-16 and 2:7 that highlight the proclamation/missionary aspect are not discussed since we agree that this is a central part of Paul's understanding of his apostolic commission.

[476] On the failure of scholarship to adequately deal with the Moses-Paul relationship, see Jones, 1973:chapter 1. Note Stockhausen, 1989:175, who calls for "further investigation of the influence of Moses on Paul's self-identification as apostle."

[477] Sandnes, 1991:42. On Moses as prophet in Jewish literature see Meeks, 1967.

[478] Munck, 1959:67.

[479] Cf. Kirk, 1975:252.

used for commissioned Jewish emissaries, and ἀπόστολος.[480] If there is a relationship, even if it is just analogical, it would strengthen the likelihood of a maturational aspect to Paul's apostleship since *shaliaḥ* was used of ministry within Judaism and not of missionary activity. Rengstorf notes that *shaliaḥ* was used of priests, for example, but never of prophets in their work as prophets.[481] However the connection between *shaliaḥ* and ἀπόστολος is too tenuous to be of more than tangentially relevant to our argument.[482]

3.2 CENTRAL PASSAGES FOR PAUL'S UNDERSTANDING OF HIS MISSION

3.2.1 1 Thessalonians 2:17-3:13

Preceding Context: 1 Thess 2:17-3:13 falls within an extended section of thanksgiving.[483] Importantly, it is a section of the epistle where Paul is talking a great deal about his ministry. In discussing his ministry Paul mentions the creation of the church at Thessalonica, linking it to the reception of the gospel (2:13-16).[484] Paul's seamless movement from speaking of the Thessalonians accepting God's word (2:13) to declaring them a church (2:14) suggests an integral relationship between the two for Paul. It also suggests that both the proclamation of the gospel and the establishment of churches are central to his ministry.

2:17-20: Paul states that he longs to see the Thessalonians because they will be[485] his hope, his joy and his crown of boasting at the coming of the Lord. It is important to

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[480] Originally put forward by Lightfoot, 1892:93f, the connection received its foundational explanation in Rengstorf, TDNT:1.407-447 (cf. Rengstorf, 1969:29f) and has been accepted (in modified form) by some (e.g. Manson, 1948; Barrett, 1978:99; Kirk, 1975:252; Barnett, 1993).

[481] Rengstorf, TDNT:1.418. Cf. Manson, 1948:36-44. This has puzzled Barrett, 1978:101, who sees a relationship between the two terms but understands ἀπόστολος primarily in terms of missionary activity in the NT.

[482] For the arguments against any connection see Schmithals, 1971:105-110.

[483] See Lambrecht, 2000.

[484] 2:13-16 are most likely a digression in the narratio for the purpose of laying a foundation for later material. Wanamaker, 1990:109. Cf. Wuellner, 1979.

[485] Although the copula in 2:20 is present (ἐστέ), the context and the mention of "hope" indicates a future verb is probably intended.

note that ἐλπίς, χαρά, and especially στέφανος καυχήσεως point to Paul's apostolic commission. Ἐλπίς here is the "hope that the divine work so well begun in them will increase to maturity."[486] Χαρά for Paul "is bound up with his work as an apostle,"[487] and στέφανος καυχήσεως refers to "the culminating sign of his achievement" and "his justifiable pride in the Lord's presence."[488] Paul considers the Thessalonians to be the fruit of his work as an apostle,[489] implying that *his work is bound up with their appearance before Christ on the day of Christ's coming.*[490]

3:1-5: Paul reveals to the Thessalonians that he was anxious to find out how well they had endured a recent period of suffering. Paul (and Silvanus) sent Timothy in order to (εἰς τό) "strengthen" (στηρίξαι) and "encourage" (παρακαλέσαι) them in regard to their faith/faithfulness. The sending of Timothy, who functioned as Paul's own personal presence,[491] indicates that Paul saw ensuring the faithfulness of these converts as part of his apostolic mission. This is confirmed in 3:5 when Paul acknowledges that if they had not endured the temptation, then his (our) "work" would have been in vain.[492]

3:6-13: Paul continues his thanksgiving because the Thessalonians are standing firm in their faith, tying his own life (and encouragement) to their faithfulness and standing firm in the Lord (3:7-8). In 3:10 Paul says that he has been praying constantly that he might see them again and make complete the deficiencies of their faith (καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν). Paul's desire to see and spend time with his churches, at least this one, is not something purely conditioned by their

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[486] Bruce, 1982a:56.

[487] Conzelmann, TDNT:9.369.

[488] Richards, 1995:133. On "eschatological boasting" see Schütz, 1975:233-238. Δόξα in 2:20 also implies a standard against which one is measured (cf. Rom 3:23).

[489] Wanamaker, 1990:123.

[490] Note that it is Paul who has been "orphaned" (ἀπορφανίζω, 2:17) from the church not the other way around. This demonstrates Paul's need to have contact with the church (cf. Paul's "great desire" to see them: 2:17, 3:6,10) and would not be expected of one who viewed his churches as a distraction from his primary mission. Malherbe, 2000:187-188.

[491] See Funk, 1967; Mitchell, 1992.

[492] By sending Timothy, Paul hinders his own ability to do missionary work in Athens (Malherbe, 1987:64; Bowers, 1976:88-89; cf. 2 Cor 2:12-13), a foolish move if Paul's primary concern is the evangelistic preaching of the gospel.

failures.[493] Paul is planning to visit the believers in Thessalonica and help them to become complete,[494] revealing that their becoming complete is part of his commission. This is confirmed in his prayer in 3:11-13 where Paul uses maturation language,[495] while praying to be allowed to visit them (3:11). The goal for his converts is to be blameless with regard to holiness[496] at the coming of the Lord Jesus Christ (3:13) and this is part of Paul's responsibility as an apostle.

3.2.2 Philippians 2:12-18

Preceding Context:[497] In Phil 1:27-2:11 Paul exhorts the community to "walk worthy of the gospel" and provides them with the ultimate example in Christ (2:6-11). 1:27-2:11 has both communal and individual emphases with 1:27-2:2 having a strong corporate focus[498] and 2:3-4 having both corporate and individual dimensions.

2:12-18: The section begins with ὥστε, tying 2:12-18 with what came before – especially the example of Christ.[499] Paul reminds the Philippians of their obedience both in his absence and in his presence, and proceeds to remind them of their responsibility for working out (i.e. "achieving" or "bringing about") their salvation in fear and trembling.

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[493] Holtz, 1986:138, argues that, "In ihr hat ὑστέρημα keinen negativen Klang, sodern bezeichnet das, was am vollen Mass noch fehlt. Vermutlich hat Paulus diese Wendung im Sinn gehabt. Dadurch aber, dass er das traditionelle ἀναπληρόυν durch καταρτίζειν ersetzte – wohl um das parakletische Moment hervorzuheben - verschiebt sich die Bedeutung von ὑστέρημα zum Negativen hin." While Holtz's first observation is correct, he fails to take into account that καταρτίζειν does not need to imply that something is wrong (see §4.4.2.8 below) and the context makes clear that Paul is pleased with the Thessalonians. Cf. Wanamaker, 1990:139; Matera, 1996:125; Bruce, 1982a:60. Contra Bornkamm, 1995:57.

[494] On καταρτίζω as "make complete" see §4.4.2.8.

[495] I.e. the "abounding" language (see §4.4.2.10) in 3:12 and the prayer for strengthening in 3:13. On the latter, the Thessalonians have already been strengthened by Timothy (3:2) and are standing firm (3:8), so the implication of 3:13 is that of growing even stronger. In general, Paul's rare use of the optative mood (as in 3:11-12) comes almost exclusively in the context of thinking of the maturation of his converts (Rom 15:5,13; 1 Thess 5:23; cf. 2 Thess 2:17, 3:5,16) a phenomenon found in other NT epistles (Heb 13:21; 1 Pet 1:2; 2 Pet 1:2; Jude 2).

[496] I.e. "holiness" provides the standard against which blamelessness is measured, pace Richards, 1995:175-177, who takes it as blameless in the sphere of holiness, thus in the presence of God.

[497] Müller, 1993:114, citing Ewald, points out the connections between 2:12 and 1:27 on the issue of "presence" and "absence" and the connection between 2:12 and 1:28 on the idea of "salvation."

[498] Verse 28 may contain an "individual" element since "believing" usually refers to an individual's response to the gospel.

[499] "Er [2:12-18] ist gleichsam ein praktischer Kommentar des Hymnus" (Lohmeyer, 1928:99). Cf. Müller, 1993:114.

This connects the Philippians' salvation with Paul's person.[500] There are two main options for what Paul intends by "working out your salvation:" 1) the focus is on the congregation and the work to ensure the congregation is in good health[501] or 2) the focus is on individuals, collectively, and urges them to manifest their eschatological salvation in the present time.[502] O'Brien is right that Paul's normal usage of "salvation" refers to personal, eternal salvation and the burden of proof is on those who argue he intends the more restricted idea of "health" here.[503] On the other hand, this exhortation toward the common goal is addressed to the community as a body in which each member cannot function without the others.[504] Most likely, then, Paul is instructing the community at Philippi to ensure that the salvation of each member is worked out, with each individual doing their part for their own salvation and fulfilling their role as a member of the community for the salvation of others (which is Paul's point in 2:3-4).[505]

Paul follows this verse with a somewhat ambiguous use of ἐν in 2:13. One could either understand Paul as indicating that God is working within them individually or in their midst as a community. Given the presence of both communal and individual aspects in 1:27-2:11 (mentioned above), 2:12-18 is best read with both an individual and corporate focus, as we have argued for above with regard to 2:12. When Paul speaks of God being "ἐν" them, he probably has in mind the fact that God is both in each one of them through the Spirit and among them collectively as a community.[506]

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[500] Merk, 1968:184.

[501] E.g. Hawthorne, 1983:98-100; Martin, 1987:115.

[502] E.g. Fee, 1995:235; Collange, 1979:109; O'Brien, 1991:280. See O'Brien, 1991:277-280 for discussion.

[503] Cf. Marshall, 1995:123-125.

[504] Cf. Käsemann, 1960:296, although Käsemann loses sight of the individual.

[505] Cf. Bockmuehl, 1997; Deidun, 1981:66.

[506] Note the temple imagery of 1 Corinthians. Individually, believers are each a temple of the Holy Spirit (1 Cor 6:19) and collectively as a church they are the temple of God (1 Cor 3:16-17). Also, compare God's "working" (ἐνεργῶν) in Gal 3:5 and 1 Cor 12:6. Gal 3:5 emphasizes the communal without losing sight of the individual, while 1 Cor 12:6 is the reverse. Merk, 1968:185.

Phil 2:14-16 is steeped in Old Testament imagery:[507] 1) Israel is often accused of grumbling;[508] 2) God's covenant with Abraham involves Abraham becoming blameless;[509] 3) Israel is called "a warped and crooked generation" (γενεὰ σκολιὰ καὶ διεστραμμένη) and "blamable children" (τέκνα μωμητά) of God[510] and 4) Daniel 12:3 speaks in eschatological language of "shining as lights" (φανοῦσιν ὡς φωστῆρες).[511] This Israel language suggests Paul is consciously invoking Israel's failure to be the people of God as an encouragement/warning to the Philippians to work out their salvation, i.e. become blameless – something Israel failed to do (cf. 1 Cor 10:1-11).

In 2:16-18 Paul connects this entire discussion of working out their salvation and becoming what Israel did not become to his own apostolic work. On the "day of the Christ," (note the eschatological focus) when the work God started in the Philippians will be complete (1:6) - referred to in 2:13 as God working in them - Paul will be able to boast (εἰς καύχημα ἐμοί) about them that he has not run or labored in vain. This must indicate *that Paul sees himself as responsible for the delivery of "blameless" people on the day of Christ.* If all of Philippi had accepted Paul's gospel, but none of them "held fast"[512] to it and became "blameless children of God," Paul believed he would have run and labored in vain.

Paul is concerned with eliminating blamable behavior at Philippi,[513] not because it is detracting from his true mission, but because it is part of his mission.

3.2.3 Romans 15:14-21

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[507] Fee, 1995:242-247.
[508] Γογγυσμῶν - Ex 16:7-12; Num 14, 17, etc.
[509] Gen 17:1 -γίνου ἄμεμπτος. Cf. Job 1:1,8, 2:3.
[510] Deut 32:5.
[511] Cf. Job 38:7; 1Enoch:104.2,6; 2Bar:51.10; 4 Ezra 7:97. Byrne, 1979:192.
[512] On ἐπέχοντες as "holding fast" see Bowers, 1991:100-101.
[513] As in 4:2, where it is noteworthy that it is *through the community* that Paul hopes to accomplish this correction. This supports our contention that Paul expected his churches to help him fulfill the maturational aspect of his apostolic commission (§3.5).

This passage is of particular importance since Paul is explicitly addressing what he envisions his ministry to be.[514] He begins by noting that the Romans are "full of goodness," "filled with all knowledge" and "able to admonish others" (15:14). He then acknowledges his boldness in reminding them of some points in his writing, but claims that he is bold because (διά) of the grace given to him by God. This refers to "the grace of being an apostle" (Rom 1:5).[515] The reason Paul was given this grace was to make him a servant (λειτουργός) of Christ Jesus (15:16) "having the priestly duty" (ἱερουργοῦντα) of the gospel of God.[516] The result or goal of Paul's priestly duty is to present the Gentiles as an acceptable offering (ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος), which he further describes as being sanctified in the Holy Spirit. This passage is filled with cultic language[517] and recalls Paul's earlier use of cultic language in Rom 12:1-2.[518] The connection to 12:1-2 reinforces that Paul is not simply concerned with conversion but with the transformation of his converts.[519]

In 15:17 Paul mentions "boasting" (καύχησιν), tying it to his service for God as in 1 Thess 2:19 and Phil 2:16. Paul boasts because of what Christ has accomplished through him, namely that the Gentiles have been led into "obedience" (ὑπακοήν). This, as in Phil 2, is interesting because the stress is on obedience and not faith alone. It also calls to mind Rom 1:5 and 16:26.[520] In all three verses in Romans Paul "has in view their

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[514] Cf. Käsemann, 1980:390; Schlier, 1977:427.

[515] Cf. 1 Cor 3:10; Gal 2:9. Moo, 1996:889.

[516] On "priestly language" and Paul's apostleship see §3.4.

[517] Contra Käsemann, 1980:392-393.

[518] Note also the connection between the synonyms εὐάρεστος and εὐπρόσδεκτος, cf. Michel, 1955:328. Wilckens' focus on conversion (Bekerhung) in 15:16 causes him to miss the connection to Rom 12:1-2. His differentiation between the Romans being "active" in 12:1 and "passive" in 15:16 ignores the passive verbs of 12:2 (Wilckens, 1982:118n572).

[519] On Rom 12:1-2 see §5.2.2.

[520] If 16:26 is by Paul.

conversion *and* the obedient lifestyle that flows from faith in Christ."[521] Leading the Gentiles into the obedience of faith occurred through Paul's words and deeds.[522]

There is some debate as to exactly what Paul is referring to in 15:19 since he can hardly have accomplished what he appears to be claiming.[523] However, we must take seriously Paul's choice of πληρόω. Because of the connection to 15:18 where Paul states that the result of the work Christ has been doing through him is the "obedience of faith," as well as the connection to 15:20 where Paul indicates his ambition is to preach the gospel where Christ is not named (i.e. to "build" something), the best understanding of his claim is that the communities of believers Paul has left behind are the "fulfillment" of the gospel. Because the promise of the gospel is the facilitation of new creation life, the gospel can be in a state of being fulfilled wherever this new creation life is flourishing.[524] As Paul's communities demonstrate the obedience that faith brings about, Paul can say that in those regions he has placed the gospel in a state of being fulfilled. Therefore, Paul's apostolic task involves his converts displaying the obedience of faith.[525]

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[521] Peterson, 2000:187 (emphasis added).

[522] It is Paul's words and deeds, as 15:19 implies, and not the Gentiles'. Cf. 2 Cor 10:11; 1 Thess 2:17 (Kasemann, 1980:394). This is possibly an allusion to the preaching of the gospel (words) and Paul's own lifestyle (deeds) which believers are to imitate (on imitation, see §6.6).

[523] Options suggested for πεπληρωκέναι τὸ εὐαγγέλιον include: the preaching of the gospel (Stuhlmacher, 1967:430n15; Barrett, 1991:253); the fulfillment of his apostolic task (e.g. Delling, TDNT:6.279; Hübner, EDNT:3.109; Schlier, 1977:432); the universal gospel mission of the church (Wilckens, 1982:119-120) and the preparatory work that will bring the lordship of Christ to differing regions of the world (Kasemann, 1980:394-395). Riesner, 1998:245-253, following Käsemann, attempts to tie Rom 15:19 to Is 66:18-21. However his textual reconstruction, while intriguing, lacks substantiating evidence. Also, by using the perfective infinitive Paul presents his work as being in a state of fulfillment (cf. Fanning, 1990:396-397), not as the means to accomplish his apostolic commission as Riesner wants (p.247). Moo, 1996:896, correctly recognizes that this must somehow take into account Paul's planting of churches, but sees those churches simply as missionary centers.

[524] This is similar to Hultgren, 1985:131-137, though he is completely focused on Paul's mission as evangelistic only.

[525] This is important since most scholars who assert that Paul's primary mission was the evangelistic preaching of the gospel use 15:20 as support. But 15:20 cannot be divorced from 15:18-19 where Paul speaks of the "obedience of faith" as the outcome of Christ's work and the "fulfillment" of the gospel.

3.3.1 2 Corinthians 1:12-14; 3:1-3; 10:8-11 (13:10); 11:2-4,28; 12:19-21

As should be expected, Paul reveals his understanding of his apostolic mission in several passages in 2 Corinthians.

2 Cor 1:12-14: Paul claims the basis of his boast (καύχησις) is that he (they) conducted himself in sincerity and "purity of motive" (εἰλικρινεία). In 1:14 he mentions that the Corinthians will boast about him and he about them on the day of the Lord. Since the context here is the purity of *his* character and actions, it is reasonable to assume the content of his expected boast about the Corinthians is *their* character and actions. By tying his future boasting to the purity of their character and actions, Paul is acknowledging that the successful execution of his apostolic commission is tied to the Corinthians' character and actions because the term "boast" refers to Paul's measurement of himself against the commission given to him by God.[526]

2 Cor 3:1-3: Immediately upon referencing his pure motives (εἰλικρινεία) again in 2:17, Paul dismisses the need for letters of recommendation and announces that the Corinthians themselves are his letters (3:1-2). They are written on "our"[527] hearts, known and read by everyone, implying that the lives of the Corinthians bear witness to the validity of Paul's apostolic work (cf. 1 Cor 9:2).[528] The subsequent context makes clear that as the Corinthians manifest the work of the Spirit in their new hearts (3:3) and their transformation from glory to glory (3:18), they show that they are a letter of Christ cared for by Paul (3:3).[529] Thus, Paul ties his apostleship to the outward manifestation of the Corinthians' on-going spiritual transformation.

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[526] Cf. Bultmann, TDNT:3.651.

[527] The external evidence strongly favors ἡμῶν and it is the more difficult reading, pace Bultmann, 1985:71. Scholla, 1997:39 suggests intriguingly that it might refer to Paul, his co-workers, and the Corinthians.

[528] "The more thoroughly people become acquainted with its life, i.e., 'read the letter', the more convincing the proof of his apostolic effectiveness will become" (Thrall, 1994:222-223).

[529] On διακονηθεῖσα indicating "a letter which I have been instrumental in producing," see Thrall, 1994:225. The previous edition of BDAG (BAGD) categorized διακονέω here as "care for" as in Acts 6:2.

2 Cor.10:8-16 (cf. 13:10): In 10:8 (cf. 13:10) Paul asserts that he has received authority from the Lord "for building up" (εἰς οἰκοδομὴν). He then connects this authority (which must imply responsibility) to his personal ministry when he is with them and his "letter writing ministry" when he is away from them (10:10-11). Since a central purpose of his extant letters is to bring about maturity in their recipients, it is reasonable to conclude that both his ministry in person and in his letter writing are focused on the same thing: building up believers.

In 10:13-16 Paul is discussing the "measure God has apportioned to him" as well as his "boasting." In this context, Paul speaks of the growth of the Corinthians' faith, tying the growth of their faith with the preaching of the gospel in the surrounding regions. One could assume that Paul is interested in the maturation of the Corinthians only for the purpose of promoting the proclamation of the gospel, but it is also possible that he is interested in the growth of the Corinthians' faith for its own sake as well.[530]

2 Cor 11:2-4: Paul has betrothed (ἁρμόζω)[531] the Corinthians to Christ and intends to deliver them as a pure virgin. Following the metaphor, Paul understands his commission entailing not just the "engagement" (which refers to acceptance of the gospel), but the presentation on the wedding day of a bride whose purity is appropriate for her betrothed.[532]

2 Cor 11:28: In 11:22-28 Paul defends himself by cataloging the sufferings he has endured as a servant of Christ (11:23). These sufferings "prove" that he is "more" a servant of Christ and has worked harder than his opponents. At the end of this list Paul includes his concern (μέριμνα) for all the churches, although he begins with an introductory formula indicating this is a different burden than the aforementioned

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[530] So Beyer, TDNT:3.599. On the exegesis of 10:13-16, see Bowers, 1976:91-92.
[531] On ἁρμόζω, cf. Jos.Ant:20.140.
[532] On Paul as "Brautführer" and his zeal for his community, note Wolff, 1989:211-212.

sufferings. Yet, Paul is using "concern for all the churches" as "proof" that he is a great servant of Christ.[533]

2 Cor 12:14-21: There are a number of points from this passage that support our contention: 1) Paul describes his relationship to the Corinthians in terms of parents and children (12:14), implying he not only has a responsibility to birth them but also to raise them; 2) Paul is *glad* (ἥδιστα) to exhaust his life for the Corinthians (12:15); 3) all of Paul's activities are for the building up of the Corinthians (ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, 12:19), which is the reason he previously gave for his apostolic authority (10:8, 13:10); 4) Paul has expectations of what he wants the Corinthians to be (12:20; cf. 1:14); 5) Paul can only be afraid that God will humble him because of the Corinthians' sin (12:21) if he views the Corinthians' progress in Christ as his responsibility.

3.3.2 1 Corinthians 9:1-10:13 and 12:27-30

In 1 Cor 9 Paul defends his rights as an apostle, beginning by presenting the basis upon which he should be considered an apostle. In addition to seeing the risen Lord, Paul claims that the Corinthians are the seal (σφραγίς) of his apostleship because they are his "work" (ἔργον) in the Lord, indicating that the Corinthian church is the fulfillment of the apostolic work he was assigned.

After discussing his right to financial support (9:3-14) and his mission to preach the gospel (9:15-23), Paul speaks of the real danger of disqualification (9:24-27). Paul is not just worried about the proclamation and acceptance of the gospel, but is concerned with what happens after the gospel has been received (in the Corinthians' case) or after[534] the gospel has been preached (in Paul's case). It is Paul's intention that both he and the Corinthians (ἡμεῖς in 9:25) not only start the race but finish it.[535]

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[533] Cf. Martin, 1986:381.

[534] Κηρύξας (9:27) is a temporal participle.

[535] Fee, 1987:438, suggests that the metaphors of running and boxing imply "purposefulness." Paul is purposeful in how he is going to keep himself and the Corinthians from becoming disqualified. In this way he is a partner (συγκοινωνός, 9:23) to the gospel (see §4.4.2.11).

From here Paul moves directly into an example from Israel in 10:1-12 (γάρ in 10:1 connects 9:24-27 to 10:1-12),[536] contrasting himself as a positive example (mentioned explicitly in 11:1) with Israel as a negative example. He portrays Israel (and Moses?) as failing in their post-redemption journey from Egypt to the Promised Land. Although not stated explicitly, the passage implies that Paul feels responsible to "lead" them to their eschatological "Promised Land."

1 Cor 12:27-30: In this passage Paul lists "apostle" along with other offices/charismata. This suggests Paul understands the purpose of the gift/office of apostle – *which presumably pertains to his own apostleship* – to be the same as the other gifts/offices listed.[537] This purpose of all these gifts/offices is maturation (i.e. "building up") as chapter 14 makes clear.

3.3.3 Galatians 1:17-2:10 and 4:8-20

Gal 1:17-2:10: In 1:17 Paul acknowledges there were other apostles before him. Did their understanding of apostleship influence his own? While not pressing this too far, Paul does parallel his apostolic commission to preach to the Gentiles with Peter's apostolic commission to preach to the Jews (2:7). While this obviously provides confirmation for the evangelistic aspect of his apostleship, Paul does record the "pillar"[538] apostles (including Peter) presiding over the affairs of the church at Jerusalem (2:9).[539] Did the role of Peter (and James and John) as shepherd and overseer of the church influence Paul's own understanding of the responsibilities of an apostle?

In addition to this general observation, Gal 2:2 speaks of Paul's return with Barnabas and Titus to Jerusalem to stand before the "pillars." He went to Jerusalem to set before them the gospel he had preached to the Gentiles, μή πως εἰς κενὸν τρέχω ἤ

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[536] See §4.4.2.11.

[537] Schütz, 1975:258.

[538] If "pillars" alludes to the eschatological temple (Wenham, 1994:155-156) this could also emphasize the task of transformation (see §7.4.3.1).

[539] Cf. Sohm, 1892:43.

ἔδραμον. Paul fears[540] his "running" might be in vain. If Paul's apostolic mission is only making known the truth of the gospel to the Galatians, then rejection of his gospel by the Jerusalem council cannot invalidate his work since Paul views the objective truth of the gospel as being beyond question by anyone (Gal 1:6-10).[541] However, if Paul's mission involves building up the community and if he saw his communities' connection to the church in Jerusalem as important for this (which the collection shows that he does), then there would have been reason for concern.[542]

Gal 4:8-20: Paul reveals his concern with the post-conversion behavior of the Galatians (4:8 is pre-conversion; 4:9 is post-conversion). He is worried that the Galatians are being re-enslaved to the principles of the law as evidenced by their observation of days, months and seasons (4:10) causing Paul to fear (φοβοῦμαι) that he has worked (κεκοπίακα) in vain (εἰκῇ).

It could be argued given the perfect aspect of κεκοπίακα that Paul views his "work" as being his initial proclamation of the gospel alluded to in this passage.[543] However, the next section (4:12-20) seems to indicate more than the initial proclamation is in mind in 4:8-10. Paul reveals in 4:19 that he is in "birth pangs" until Christ is formed in them. Beverly Gaventa has studied this and related "maternal" texts.[544] She rightly concludes this text (and the others) reveals Paul's understanding of his apostolic mission.[545] It was not simply to preach the gospel to the Galatians, but to see Christ

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[540] Dunn, 1993a:93 says, "As elsewhere in Paul's letters, the 'lest somehow' indicates a real not merely hypothetical possibility (1 Cor 8:9, 9:27; 2 Cor 2:7, 9:4, 11:3, 12:20; Gal 4:11; 1 Thess 3:5); genuine anxiety is expressed here (BDF§370)." Pace Murphy-O'Connor, 2000, who thinks Paul is speaking tongue in cheek.

[541] So Mussner, 1974:102-103. Pace Holtz, 1974.

[542] Paul's efforts at unity in his churches and his teaching on salvation-history would both be hindered if there was not unity with Jerusalem. Perhaps also Paul's statement that Cephas belongs to the Corinthians (1 Cor 3:22) implies a theological need for a connection between Paul's churches and Jerusalem.

[543] The use of the indicative, φοβοῦμαι, rather than the subjunctive in combination with μή πως could indicate, as in classical Greek, "something which has already taken place" (BDF§370). Yet the context seems to disallow this classical usage. Paul does not feel his labor has been in vain or he wouldn't be writing this letter.

[544] Gaventa, 1996a; Gaventa, 1996b; Gaventa, 1996c.

[545] E.g. Gaventa, 1996c:36.

formed in them.[546] Other "maternity" texts are not examined here,[547] but if Gaventa is correct these also support our contention that Paul understands his apostolic commission to include nurturing and development.[548]

3.3.4 Romans 1:8-15

Two points from Rom 1:8-15 are relevant here. First, Paul desires to come to Rome and give them a spiritual gift. Whatever Paul is referring to here, it is for the purpose of "strengthening" (στηριχθῆναι) them. This implies a maturational aspect to his visit.[549] That Paul mentioned his task of strengthening even though it was obviously awkward for him to do so since he was not the founder of this influential church[550] simply confirms he was unwilling to think of his ministry without the aspect pertaining to strengthening believers.[551]

Second, Paul's desire to preach the gospel to believers in Rome (1:15) must indicate that "preaching the gospel" can include more than just evangelistic preaching.[552] "In this case, 'preach the gospel' will refer to the ongoing work of teaching and discipleship that builds on initial evangelism."[553] Paul desires to do this ongoing work of teaching and discipleship, even in a community where he did not do the initial work of evangelism.

3.3.5 Philippians 1:22-26

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[546] At this point we differ from Gaventa, 1996b:194-196, who reads Rom 8:22 and 1 Thess 5:3 into this passage based on the use of of ὠδίνω. There is nothing in the context to suggest that the anguish of the cosmos is in mind here.

[547] See Gaventa, 1996c, for her list.

[548] Gaventa's distinction between paternal texts relating to conversion and maternal texts relating to development cannot be sustained, especially given the link between fatherhood and imitation (see §6.6). She herself acknowledges that this distinction is invalid in 1 Thess 2:11-12. Gaventa, 1996c:35-36.

[549] Cf. 1 Thess 3:2,11 (§3.2.1 above) and see §4.4.2.6 below.

[550] Barrett, 1991:26.

[551] Cf. Bowers, 1976:98f.

[552] Dunn, 1988a:33-34.

[553] Moo, 1996:63. Cf. Freidrich, TDNT:2.719-20.

Paul is convinced it is better for him to die than to live but he is torn between the two.[554] He knows if he continues to have life in the flesh it will mean fruitful labor (καρπὸς ἔργου) for him (1:22), recognizing it is necessary for the Philippians that he continues to live so that he can continue with them for the purpose of their progress in the faith (1:25). The only reason the Philippians could continue to need Paul's "fruitful labor" is if his mission encompassed more than the initial proclamation of the gospel.

3.3.6 1 Corinthians 1:17

Before leaving this section we should address the most problematic passage for seeing a strong maturational aspect in Paul's apostolic commission. In 1 Cor 1:17 Paul asserts that Christ did not send (ἀπέστειλεν) him to baptize, but to preach the gospel. Two observations are important here. First, as we saw in Rom 1:15, "preaching the gospel" can for Paul include the concept of maturation.[555] This maturational aspect is perhaps indicated in 1 Cor 1:18 where Paul acknowledges that the gospel has an on-going effect for those who are being saved (σῳζομένοις) as in 2 Cor 2:15.

Second, the only thing Paul actually says is that Christ did not send him to baptize. He *does not say*, as Jerome Murphy-O'Connor infers, that watering the seed was not his responsibility.[556] How does Paul disclaiming baptism – *a rite associated with conversion* – indicate he has no responsibility for the post-conversion growth of his converts?[557] It is also strange that Paul would be denying any responsibility for the maturation of his converts in the section of a letter where their maturity seems to be of such central importance (2:6-3:4).[558]

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[554] Whether this is "feigned complexity" (Croy, 2003) or not, the point Paul makes is he *wants* to continue to minister to them and they *need* him to continue.

[555] Cf. Schlatter, 1934:77.

[556] Murphy-O'Connor, 1996:211.

[557] By analogy, John's presentation of Jesus as one who delegated the task of baptizing (John 4:1) does not diminish Jesus' role as discipler.

[558] Differentiating between Paul's "Auftrag" and "was er tatsächlich tut" (Lindemann, 2000:42) does not solve the problem.

More likely, in light of the cumulative weight of the preceding passages examined here, Paul is simply distancing himself from anything which might be seen as supporting the factionalism in Corinth and not denying his responsibility for the maturity of his converts.

3.4 MOSES AS A MODEL FOR PAUL

Many have pointed out that Paul understood his apostleship in terms of the Old Testament prophetic tradition.[559] However, it is significant that Paul never identifies himself as a prophet,[560] but only as an apostle. This suggests that the prophetic tradition, albeit important for Paul's understanding of his apostleship, is not broad enough.[561] Prophets were responsible for proclaiming the word of the Lord,[562] but we have argued to this point that Paul understood his apostleship as having *both* proclamational *and* maturational aspects. In support of this argument, we would like to suggest that Moses, more than any other Old Testament figure, functions as a foil for Paul's conception of his apostleship. If Moses forms at least a significant part of the background for Paul's understanding then this would reinforce our argument that Paul's apostleship included both proclaiming the word of the Lord, and shepherding and leading those entrusted to him.

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[559] Esp. Sandnes, 1991. Cf. Williams, 2001:39-46; Munck, 1959:26-33; Wilckens, 1959a:275; Rengstorf, TDNT:1.439-443; Bowers, 1976:137f; Becker, 1993:73; Roetzel, 1999:45; Riesner, 1998:236-237; Ashton, 2000:184-197; Gorman, 2001:26-29; Kim, 2002:101f. Sumney, 1993:85, claims this background for Paul is "generally accepted." Studies of Paul's "prophetic utterances" (e.g. Aune, 1983:248-262) contribute to this view as well. Oddly, Bowers, 1991:109, who so strongly supports the maturational aspect of Paul's apostleship links Paul with OT prophets only.

[560] Nor with Isaiah's Servant. Kruse, 1993:870.

[561] Hübner, 1993:413, recognizes this problem.

[562] On the defining features of an OT prophet, see Sandnes, 1991:chapter 4.

Moses has often been overlooked in discussions of Paul's apostleship.[563] Possible reasons for this include: 1) Moses is supposedly "a subsidiary figure" in Paul's plan of salvation and on that basis he is "primarily a negative figure."[564] Even if Paul viewed Moses negatively, this would not preclude him from being the one whose ministry Paul most closely associates with his own. However, it is more likely that Paul views Moses the same way he views the Mosaic Law (cf. 2 Cor 3:15) something good and holy (Rom 7:12) that ends up functioning negatively. 2) "Pour Paul apôtre comme pour Paul pharisien, Moïse, c'est la Loi."[565] But viewing Moses like the Mosaic Law does not mean that Paul cannot think of Moses apart from the Law. 3) From a salvation-historical point of view, Moses is a foil for Christ, not Paul in any sense.[566] However, Moses' salvation-historical role as Law-giver and his historical role as leader and shepherd of Israel should not be inseparably fused together. 4) Moses is the leader of all Israel and Paul is not the leader of all believers. Yet, Paul models his ministry after Christ without thinking himself Savior of the world.

Despite these objections, we offer the following points in favor of the suggestion that Moses is the primary Old Testament figure for Paul's understanding of his own ministry:

1) 2 Cor 2:17-4:6: Paul contrasts his ministry of the new covenant with Moses' ministry of the old covenant (3:6f).[567] Peter Jones identifies a number of parallels,

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[563] Some who do not overlook Moses, only emphasize his role as prophet, e.g. Williams, 2001:40f; Hafemann, 1995:100-106. Young, 1987:82, rightly identifies Moses as the most important figure on which Paul's ministry is modeled, but only highlights Moses as God's delegate. Bammel, 1983, more fully addresses the relationship between Moses and Paul in his article "Paulus, der Moses des Neuen Bundes." He lists four similarities between them: both had ailments, did miracles, received commands from God and offered themselves on behalf of their people (p.406). Bammel argues that Paul did not see himself connected to Moses in a salvation-historical way or in a relationship of prophesy and fulfillment. However, he does conclude that in relationship to his communities, Paul bears resemblance to Moses in his ministry (although we dispute his reading of 2 Cor 3). Brodie, 1996:446, notes "direct literary dependence" by Paul on Moses' leadership, but does not draw any conclusions from this.

[564] Hooker, 1990:164.

[565] Démann, 1955:241.

[566] Barrett, 1962:46ff.

[567] Although by the end of the passage (3:18) the contrast has widened to include all participants in the new covenant.

including their legitimation (3:3) and sufficiency (2:16) as brought about through their callings,[568] ministry of mercy (4:1), the "veiling" of listeners (3:13,15, 4:3-4) and offering the knowledge of God (4:5-6).[569] It is important to note that in the background text of Ex 34 Moses is presented as one who is continually revealing God to the Israelites, not one whose job is to simply announce the redemptive event and give the Law in a single presentation.

The importance of 2 Cor 2:17-4:6 should not be missed. There is no other figure from the Old Testament that Paul compares and contrasts his ministry with as explicitly. This is especially noteworthy because this passage comes in 2 Corinthians, a letter where Paul is focused on his apostleship.

2) 1 Cor 10:1-12: In this passage, which is connected closely to Paul's discussion of apostleship in chapter 9, Paul presents the example of Israel on their post-redemptive journey to the Promised Land. As mentioned in §3.3.2, Paul is concerned both with the possibility of his disqualification as the Corinthians' apostle and the disqualification of the Corinthians in the preceding verses (9:24-27). It seems inconceivable that only a few verses later Paul would mention Moses and the rock which represents Moses' disqualification (Num 20:8-12) without thinking of his connection to Moses, even though it is the Corinthians' parallel with Israel that is foremost in the exhortation.[570] Paul's use of the first person plural pronoun in this section (esp. in 10:11) indicates he understood the story of Israel to be an example for him as well.[571]

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[568] Paul alludes to his calling in 4:6 and Moses' in 2:16 from Ex 4:10(LXX). For Moses as the background for this sufficiency motif, see Hafemann, 1995:100-106. Cf. Farrer, 1957:172-174; Stockhausen, 1989:173.

[569] Jones' contention that Paul is "a second Moses" is too strong. On the parallels, cf. Stockhausen, 1989:169-175.

[570] Objections might be raised that while Paul says that the Israelites were baptized into Moses he explicitly denies that the Corinthians were baptized into his name (1 Cor 1:13). Yet this does not mean that Paul didn't see Moses τυπικῶς with regard to himself, only that there is not a complete correspondence. Moses corresponds to Christ in baptism (although this cannot be a complete correspondence either), but to Paul as God's delegated leader for the Corinthians.

[571] On 1 Cor 10:1-12 being a warning for all believers, cf. Sandeln, 1995.

Additionally, Moses is one of four major characters from Israel's history to be designated by the term *shaliaḥ*, a term that likely bears some connection to ἀπόστολος.[572] He is so designated in B.Mes:86b in connection with Ex 17:6[573] where Moses proves he is God's chosen leader by providing water in a miraculous way. By alluding to Num 20:7-13 and Ex 17:6 in 1 Cor 10:4, it is therefore quite plausible that if Paul is familiar with Moses as *shaliaḥ*[574] then this would strengthen his personal connection to Moses in this passage and his consciousness of the role of "shepherding" that being an ἀπόστολος/ *shaliaḥ* would require of him.

3) Num 11:10-17 contains a discussion of Moses' frustration with the task of leadership God has given to him. He cries out because of the burden (ὁρμή) of leading the people (11:11), and asks God why he told him to "take them in your bosom" (Λαβὲ αὐτὸν εἰς τὸν κόλπον σου) as "a nurse (takes) one who suckles" (τιθηνὸς τὸν θηλάζοντα) into the land (11:12). While there are no verbal links between this passage and Paul's letters, the conceptual link of "nursing" language, which is so rarely applied to males, makes this connection difficult to avoid.[575]

The solution to Moses bearing the "burden" of the people of Israel is to appoint elders to support him in this task (Num 11:16-17). The key to the elders carrying this burden is that the spirit that is on Moses will be given to them. Paul's recognition that he has the Spirit of God (e.g. 1 Cor 7:40) and the community possesses the Spirit of God (1 Cor 3:16-17) might cause him to understand that the community can help him bear the burden of his task of nurturing, a point which supports our discussion in §3.5.[576]

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[572] See §3.1.1.

[573] SB3.2.

[574] Moses is also designated as *shaliaḥ* in the Samaritan work Memar Marqah (1.9, 5.3, 6.7), Meeks, 1967:226. This is always related to Moses being a prophet, but the contexts seem to imply something more than prophet. See Meeks, 1967, for other data on Moses as "agent" of God, especially where he notes (pp.302-303) the connection in Deut 34:10-12 where Moses is ἀπέστειλεν by God (cf. Ex 3-4).

[575] Gaventa, 1996c:37-38, acknowledges this connection with Num 11:11, but does not investigate any connection between Paul and Moses.

[576] Assis, 2004:31, argues that Moses' leadership was supposed to transfer to the local elders of the tribes and clans at his death. We see a similar transfer from Paul to his communities (see below).

4) Moses' legitimacy as leader is called into question in Ex 17:1-7; Num 14 and Num 16-17.[577] To combat this, God gives Moses signs to demonstrate he is God's chosen leader.[578] Through the demonstration of miraculous power God confirms Moses is his chosen leader and punishes the rebellious Israelites. In 2 Cor 10-13 Paul is defending his legitimacy as an apostle, and threatens to come and demonstrate that he has been chosen by God (10:13) through mighty deeds, which he had already done to confirm his apostleship (12:12), and to discipline those who are wayward (13:2-3). On the connection between legitimacy and miraculous signs, no Old Testament figure seems more closely related to Paul than Moses. Paul is obviously conscious of these OT passages where Moses' leadership is questioned since he alludes to them in 1 Cor 10:10.

5) Brian Rosner has presented a reasonably plausible argument that Moses' appointment of judges (Ex 18:13-26; Deut 1:9-17) functions as a background to Paul's statements in 1 Cor 6:1-11.[579] His position that Paul is applying the lessons of Ex 18 and Deut 1 to the present situation at Corinth is in our view probably correct.[580] The "awareness" of Moses appointing judges[581] would not have gone unnoticed by Paul in his own conception of his ministry, even if the Corinthians did not pick it up.[582]

6) As we pointed out above, Phil 2:12-18 contains four references to Israel, two of which are tied to Moses' ministry with Israel. As Paul is describing his own labor with the Philippians in language that recalls Israel and Moses' ministry to Israel, it is difficult to imagine that Paul did not see a connection with Moses.

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[577] Ironically foreshadowed in Ex 2:14.

[578] Num 14 is slightly different in that it is God who performs the signs and God who was being rejected. However, God fills the Tent of Meeting to signify his choice of Moses as leader.

[579] Cf. Brodie, 1996:443-445.

[580] Though not necessarily all of the implications that he draws from it.

[581] See Rosner, 1994:97-101.

[582] The method of Sandnes, 1991:16, in determining Paul's self-understanding requires the audience to comprehend what he is saying, but this is not necessary in determining Paul's *self-conception*.

7) Paul's willingness to sacrifice himself for the benefit of Israel (Rom 9:3) is reminiscent of Moses' statement in Ex 32:32.[583] In general, Paul's intercessions on behalf of his converts (e.g. Phil 1:9-11; 1 Thess 3:11-13) are reminiscent of Moses who interceded to God for the people of Israel. A related point concerns Paul's priestly language of Rom 15:16 and Phil 2:17 both of which appear in passages revealing the maturational aspect of Paul's commission (see §3.2).[584] Where did Paul get the idea of framing his apostolic commission in priestly categories? The most reasonable suggestion is from the idea of Moses as priest (cf. Ps 99:6) and intercessor, a designation well known at the time of Paul.[585]

8) Recognizing Paul's understanding of the new covenant within the thematic framework of the Exodus tradition,[586] makes it possible to see many of his paraenetic exhortations against a background of Moses. For example, Paul's urgent plea to the Galatians not to allow themselves to be re-enslaved in Gal 4:8-11 recalls Moses' task to keep the Israelites from returning to their old way of life (e.g. Num 14:1-9) as does the implicit encouragement in Rom 8:15 not to fear (e.g. Ex 20:20; Deut 31:6).[587]

If Moses was the most important Old Testament model for Paul's understanding of his apostleship, then we must take into account that Moses was not simply entrusted with announcing the redemptive act of God. Rather, Moses was "to shape its [Israel's] communal life...and to secure its future as a servant people."[588] Thus if Paul is thinking

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[583] Cf. Hay, 1990:251. The suggestion of Munck, 1959:45-49, that Paul saw himself as integral to the divine plan in bringing about salvation to the Jews (Rom 11:11-16) could also connect him with Moses, but this is more distant than the echo to Ex 32:32.

[584] Becker, 1993:73 acknowledges Rom 15:16, but ignores it in his treatment of Paul's apostleship.

[585] See Meeks, 1967. Cf. Bloch, 1955:123-127.

[586] Although Sanders, 1977:511-513, tries to deny the Exodus motif as background for Paul's thought, his arguments are simply that the Exodus motif cannot accommodate *all* of Paul's thoughts. While this is certainly true, there is no reason to refuse to acknowledge the obvious parallels between Paul's understanding of redemption and the redemptive event of the Exodus. On Paul and the Exodus motif see Hübner, 1993:339f.

[587] On the background of "not fearing" see Keesmaat, 1999:69f. Although used for a different purpose, her thesis that Rom 8 and Galatians should be read against the Exodus background supports our contention. Stuhlmacher, 1992:325, draws a parallel between Paul and Moses generally as those who urge obedience to God's will.

[588] McBride, 1990:231.

of himself in relation to Moses he must understand his task as more than merely announcing the redemptive act of God in Christ, but also delivering these converts as mature believers on the day of Christ Jesus.

3.5 CHURCH AND THE MATURATIONAL ASPECT OF PAUL'S COMMISSION

Having surveyed evidence indicating Paul understood his apostolic commission to entail delivering mature believers on the day of Christ, we turn briefly to note the link between this commission and the local assembly.[589] We will address this subject in greater depth in chapter 7.

3.5.1 Local Community "Building Up" and "Comforting"

Our analysis shows that Paul's apostolic work entails "building up" (οἰκοδομέω and related forms) believers (Rom 15:20; 2 Cor 10:8, 12:19, 13:10; cf. 1 Cor 3:10-15). Yet this is the same task he ascribes to the local communities. 1 Cor 14 is replete with the idea that the community is responsible for "building up." 1 Thess 5:11 urges the community to recognize that "building up" one another is its collective, corporate responsibility. Finally, Paul raises the issue of building one another up in the discussion of the strong and the weak in 1 Cor 8-10 (8:1, 10:23) and Rom 14-15:4 (14:9, 15:2), which indicates that this is a responsibility of community members.

Likewise, in 1 Thess 2:12 Paul described his own ministry among the Thessalonians as involving "comforting" (παραμυθούμενοι). Later in 1 Thess 5:14 he exhorts the community to "comfort the fainthearted" (παραμυθεῖσθε τοὺς

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[589] Note the contrast to Banks, 1994:chapter 16. Although he earlier recognized the goal of church correctly as maturity (pp.67-68), he focuses on the differences between the ministries of Paul and his churches, without recognizing that both have the same purpose.

ὀλιγοψύχους). In both cases ("building up" and "comforting"), Paul ascribes to the community a role parallel to the maturational aspect of his own apostolic commission.[590]

3.5.2 Whether Present or Absent

In some passages looked at above (2 Cor 10:11, 13:10; Phil 2:12) Paul uses the language of "absence" and "presence," in discussing his apostolic ministry. Similar language appears in 1 Cor 5:3; 2 Cor 13:2; Gal 4:18 and Phil 1:27. While some have correctly noted from 2 Cor 10:11 and 13:10 that Paul understood his letters as mediating his apostolic presence,[591] it is has gone somewhat unnoticed that Paul understands the church as fulfilling the maturational aspect of his apostolic task in his absence. In 1 Cor 5:3 Paul says when the community gathers for discipline, they are effectively doing what he would do among them and therefore he is present with them in spirit although absent physically from them. 2 Cor 13:2-10 is similar as Paul is encouraging the community to carry out their responsibility while he is absent so that when he returns he may find they have become what he expects them to be (as stated in 12:20).

In Gal 4:18 Paul says it is important for the Galatians to be zealous in good things not only when he is present with them. These "good things" are most likely contextually defined by 4:19 and therefore are related to Christ being formed in them. Thus, whether Paul is physically present with the Galatians or not, they are to be active in bringing about conformity to Christ. In Phil 1:27-30[592] Paul emphasizes the community's ability to help its members endure suffering so that they might stand firm and walk worthy of the gospel whether he is present with them or not. Only slightly later, in 2:12-13, Paul

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[590] This was noted by Laub, 1976:35-38, who stated, "Die Funktionen, die Paulus so der Gesamtgemeinde überträgt, sind die Fortsetzung seines eigenen Bemühens bei der Gemeindegrüngung, als er jedem einzelnen zuredete und ihn ermutigte und beschwor, nun würdig der Berufung zu leben [1 Thess 2:12]. Es hat seine Bedeutung, wenn nicht nur hier, sondern immer, wo das apostolische bzw. innergemeindliche Wirken zur Debatte steht, die gleichen Worte und Begriffe auftauchen, unbeschadet der Einmaligkeit der apostolischen Verkündigung" (p.37). Cf. Campenhausen, 1969:61f.

[591] Funk, 1967. Cf. Holmberg, 1980a:80f. White, 1993 ties this directly to his apostolic task of bringing believers to maturity.

[592] See §7.4.2.1.

admonishes them to continue to work out their salvation, which he connects to God's working in them individually and among them as a community. Because of this, Paul's absence does not adversely affect whether their salvation is worked out. Clearly in Paul's absence, he expects the maturational aspect of his apostolic commission to be done by the local community.[593]

3.6 CONCLUSION

In §3.2 and §3.3 we examined a wide range of passages across the undisputed epistles. The cumulative argument is, to our mind, quite strong: *Paul saw himself as responsible not just for the evangelistic proclamation of the gospel but also for ensuring that those who accepted his proclamation of the gospel became blameless and mature.* If Moses is a significant background figure for Paul's conception of his apostleship as we suggest in §3.4 then this bolsters our argument since Moses was not only a prophet but also a shepherd, a priest and a leader for Israel. This argument is important for our thesis because if the maturation of his converts was central to his understanding of his apostolic commission, then the concept of maturity was surely central to Paul's life, work and thought.

In §3.5 we noted an apparent connection between the local church and the fulfillment of the maturational aspect of Paul's apostolic commission. This connection will be explored further in chapter 7 as we address the role of the local church in facilitating the process of maturation.

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[593] Murphy-O'Connor, 1985:102-103, has noticed this, although he only focuses on the proclamational aspect of ministry. Better are Schütz, 1975:249f, and Hanson, 1961:62-63. Rowland, 1985a:258-259 (drawing on Hanson) focuses on Paul's transference of his apostolic task to individuals and argues that the role of the apostolic ministry decreases in importance as a community matures. Our contention is that the role of the apostolic ministry does not decrease, but transfers to the community as a community and not simply to the next generation of leaders. Studies of apostolic authority often focus on transference to the next generation of individuals, but ignore the fact that Paul is already in his lifetime transferring his duties to the communities, something which Dahl, 1977:76, recognizes as happening in Rom 15:23.

CHAPTER 4
GENERAL CONSIDERATIONS REGARDING MATURITY AND MATURATION

4.1 INTRODUCTION

Our goal in this thesis is to understand better Paul's conception of maturity, especially the maturation process and the role of the local church in facilitating that process. In chapter 3 we argued that Paul understood his apostolic mission as entailing delivering mature believers on the day of Christ. This affirmed the centrality of maturity to Paul's life, work and thought but raises two closely related questions: 1) what does Paul think it means to *be* mature and 2) how does Paul think someone *becomes* mature?

This chapter begins by examining marks or characteristics of a mature believer (§4.2) and looking at the place of Christ in the definition of what it means to *be* mature (§4.3). It then proceeds to the second question by examining Paul's "process" language as it relates to *becoming* mature (§4.4).

4.2 MARKS OF MATURITY

Recently Michael Gorman has attempted to summarize and synthesize Paul's thoughts concerning the behavior and character appropriate to the gospel.[594] Using our terminology, Gorman's work was an attempt to answer the question of what did Paul think a mature believer "looked like." Gorman adopts the widely accepted view that for Paul a mature believer looks like Christ,[595] and elucidates this by identifying four characteristics of Christlike behavior and character: faithful obedience; voluntary self-emptying and self-giving love; life-giving suffering and transformative potency; and

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[594] Gorman, 2001.

[595] Gorman speaks of conformity to the *crucified* Christ, but see our comments in §1.3.2.8.

hopeful expectation of resurrection/exaltation.[596] Gorman argues these traits are all different ways of looking at the same thing, so that faith is love,[597] love is power,[598] etc.

Without doubt faith, hope and love are marks of behavior Paul would label as mature. Likewise power in weakness, given Gorman's explanation of it, should meet little resistance as a characteristic of a Christlike believer.[599] Accepting Gorman's analysis of these aspects of Christlikeness,[600] this section seeks to further describe Paul's picture of a mature believer by identifying other marks of maturity revealed in his writings. We will argue, as did Gorman, that these various marks can all be subsumed under the ultimate description of a mature believer: Christlike.

We begin with an analysis of 1 Cor 2:6-3:4, a central passage for the concept of maturity in Paul. Various marks of maturity are identified first in this passage and then explored in the wider Pauline corpus. Identifying these characteristics in 1 Cor 2:6-3:4 establishes their relevance to the subject of maturity. The analysis of these characteristics draws upon insights from the studies of chapter 2 to illuminate Paul's thoughts and perhaps strengthen the case that these are indeed marks of maturity. This section does not attempt to explore all possible marks of maturity in the Pauline corpus, but identifies some important ones using 1 Cor 2:6-3:4 as a launching point for the discussion.

4.2.1 1 Corinthians 2:6-3:4[601]

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[596] See especially Gorman, 2001:chapter 5.

[597] Gorman, 2001:154.

[598] Gorman, 2001:302.

[599] Power in weakness, however, fades from view in his later recapitulation (Gorman, 2004:122-124). There Gorman mentions briefly four additional characteristics of a mature believer: spiritual, humble, joyful in suffering and continuously prayerful (pp.124-126).

[600] We do, however, have reservations about agreeing with Gorman as to the extent exaltation/resurrection is actualized in the present as regards hope (our position is made clear in chapter 5).

[601] There are four choices regarding Pauline authorship of 1 Cor 2:6-16: 1) it is written by Paul and reflects Paul's thoughts; 2) it is written by Paul but is actually his opponents' thoughts (see Bultmann, 1951:175,181; Wilckens, 1959a:60ff; perhaps Schmithals, 1971:154); 3) it is written by someone other than Paul but inserted by Paul into the letter (see Murphy-O'Connor, 1986:81-84; Ellis, 1978:51,213) or 4) it is written by someone other than Paul and inserted by someone other than Paul (Walker, 1992; cf. Widman, 1979). Options 2 and 4 would nullify the applicability of this passage. In our opinion there is not enough evidence to justify option 4. See Brown, 1995a:105ff, for the refutation of option 2 (Bultmann and Widman citations are hers).

4.2.1.1 Introduction: This passage has engendered great debate. Our purpose is not to unravel all the exegetical entanglements, but to establish the basic sense of Paul's argument and to see how it elucidates his concept of maturity. To accomplish even this purpose a number of contentious issues must be addressed including: 1) what is the background, if any, against which the text should be read?;[602] 2) what is the relationship of 2:6-3:4 to 1:18-2:5 (and less obviously, what is the relationship of 2:6-16 to 3:1-4)?; 3) to whom is Paul referring in 2:6-16, especially regarding τέλειος in 2:6 and ἡμεῖς in 2:16? and 4) what is the content of the σοφία Paul is claiming to speak of in 2:6?

All four questions are interrelated and each has elicited a wide range of scholarly opinions. Recently, however, a consensus seems to have emerged among scholars and our interpretation aligns with this consensus.[603] There are two keys, in our opinion, to this emerging consensus. The first is the recognition that even if Paul is using terms common to other groups or from his opponents, the thought of 2:6-3:4 is his own and the terms have been redefined in light of his own thought.[604] This freedom from overly constrictive mirror-reading has allowed the text to speak for itself. The second is the identification of an apocalyptically-oriented antithesis between God's world and this present age running throughout 1:18-2:16.[605]

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[602] The main proposals include Gnosticism (e.g. Wilckens, 1959b:52ff; Schmithals, 1971:151ff; Jewett, 1971:121-22); Hellenistic Judaism (e.g. Pearson, 1973; Horsley, 1976; Hamerton-Kelly, 1973:114f; Conzelmann, 1966; Wilckens, 1979); Judaising Christianity (e.g. Goulder, 1991; cf. Painter, 1982:239-240); Hellenistic rhetoric (e.g. Stowers, 1990) or some amalgamation of these (cf. Wilson, 1982).

[603] Similar interpretations have now been given in Johnson, 1990; Kovacs, 1989; Stuhlmacher, 1987; Theis, 1991:218-282; Witherington, 1995:126-132; Fee, 1994a:93ff; Schrage, 1991:248ff; Litfin, 1994:213ff; Williams, 2001:157-235; Grindheim, 2002; Kammler, 2003. Cf. Neugebauer, 1961:107-109.

[604] See esp. Kovacs, 1989. Cf. Thiselton, 2000:224ff; Brown, 1995a:105ff; Grindheim, 2002:704. This is anticipated to some extent by Brandenburger, 1968:46n3. See also the cautions of Baird, 1996, in mirror reading 1 Cor 1-4 and the comments of Stowers, 1990:256. The interpretation of Sterling, 1995:368-372, is heavily dependent upon mirror-reading, but his overall sense of this passage is within the realm of the emerging consensus.

[605] See esp. Brown, 1995a; Hays, 1999; Kovacs, 1989; Theis, 1991. Cf. Sellin, 1982; Adams, 2000:105-120. This answers Conzelmann, 1975:57, and others (e.g. Bultmann; Wilckens in 1959; Schmithals and Winter, per Theis, 1991:222) who argue that 2:6-16 contradicts what comes before. The view that Paul disparages wisdom in 2:1-5 and then espouses wisdom in 2:6-16 misunderstands that Paul's argument is a critique of wisdom as wisdom but a contrast between the wisdom of God and the wisdom of the world. On the unity of 1:18-2:5 and 2:6-16 see further Kammler, 2003:176ff, who concludes that the

This recent consensus maintains that Paul is laying a foundation in 2:6-16 in which he contrasts God's realm and this present age. He then uses this foundational antithesis to accuse the Corinthians in 3:1-4 of thinking and acting in accordance with this present age rather than in accordance with God's realm even though they are members of God's realm.

4.2.1.2 Explanation of 2:6-3:4: In 2:6 Paul explains that although he did not come with the wisdom of men, he does speak σοφίαν ἐν τοῖς τελείοις. To what does σοφία refer? Surely it refers to the message of the cross as 2:2 and 2:8 make clear.[606] However, the context also implies that this wisdom includes the things prepared for those who love God (2:9) and everything God has freely given to believers (2:12). Therefore, this wisdom to which Paul refers is best described as the gospel in its widest possible sense.[607] This means not only the Christ-event but also "the wider *implications* of the work of God in Christ,"[608] including the application of the gospel to specific situations of life.

Paul's claim that he speaks wisdom ἐν τοῖς τελείοις seems to mean "those who are mature recognize what we say as being wisdom."[609] By implication, to be mature is to understand the wider scope of the gospel and correctly apply it to the situations of life.[610] Paul has not made any accusations yet,[611] so τέλειος does not yet have a

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differences are a result of Paul exploring the negative (1:18-2:5) and positive (2:6-16) ramifications of the cross for "wisdom" (cf. p.246).

[606] These contextual clues mean that Scroggs, 1967:35, who posits Paul having an "esoteric wisdom teaching entirely separate from the kerygma," (cf. Grundmann, 1959:191; Stowers, 1990:261) cannot be correct. His argument that Paul proclaims the gospel openly and not in a mystery misses the point that the gospel *is* being proclaimed openly but *it is not being recognized* by those of this world. Others (e.g. Schmithals, 1971:151-154) are forced to conclude it is not the gospel because they posit a discontinuity between 2:1-5 and 2:6-16, but this discontinuity has been shown to be false.

[607] For the wider sense of εὐαγγέλιον cf. Rom 1:16; for a narrower sense cf. 1 Cor 15:1.

[608] Bockmuehl, 1990:162 (emphasis his). Williams, 2001, argues on the basis of the OT citations and allusions that it must be God's salvific activity and Hamerton-Kelly, 1973:115-116, does so on the basis of parallels with 1 Enoch. For Davis, 1984:92-93 the use of the word cluster ἀποκρύπτω, μυστήριον, προορίζω and σοφία in the wider Pauline corpus indicates Paul is talking here of the whole plan of God with the Christ-event as the central feature. Cf. Kovacs, 1989:219-220; Schlier, 1956:226f.

[609] Cf. Schnackenburg, 1963:357; Brown, 1995a:110-111; Theissen, 1987:352. Pace duPlessis, 1959:181.

[610] Cf. Kammler, 2003:238, and the references of footnote 8.

[611] As Kuck, 1992:159, rightly notes. Instead Paul is laying a foundation for his application in 3:1-4 as Ellis, 1978:213f, argues (cf. Barbour, 1979:61).

referent.[612] At this point in the argument τέλειος hypothetically refers to any and every believer.[613] Parallels with Phil 3:15 and Wis 9:6 support this point. In Phil 3:15 Paul uses ὅσος to introduce τέλειος indicating that it refers potentially to anyone being addressed.[614] Wis 9:6, which is proverbial in nature, states that anyone who could be considered τέλειος among humans is nothing without σοφία from God.[615]

Paul goes on in 2:7-8 to say that the wisdom he offers is obviously unknowable to the people and rulers of this age[616] or else they would not have crucified Christ. God has hidden this wisdom from them (2:9) but has revealed it through the Spirit. The Spirit is able to reveal the wisdom of God because the Spirit searches the deep things of God (2:10). Paul's rationale for this is that just as the spirit of man (and only the spirit of man) knows the things of man, so the Spirit of God (and only the Spirit of God) knows the things of God (2:11). In 2:12 Paul prepares to advance his argument (δέ)[617] by saying that believers have not received the spirit of the world but the Spirit from God, the result of which (ἵνα) is "that we might know the things freely given by God."

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[612] This is why τέλειος cannot be ironic here.

[613] We are somewhere between those who claim τέλειος refers to all believers (e.g. Schrage, 1991:249; Weiss, 1910:74; duPlessis, 1959:184-85) and those who argue it is a distinct group (e.g. Conzelmann, 1975:59f; Stowers, 1990:261; Sterling, 1995; Ellis, 1978:24-27; Horsely, 1978). While τέλειος is a potentially accurate description for any believer, at any given time it is not necessarily actually accurate for all believers. Cf. Grindheim, 2002:702-709, and note the discussion of "schema" in Lampe, 1990:125-131. However, even those who posit that τέλειος reflects a distinct group still understand that Paul is accusing *that group* of immaturity (e.g. Ellis, 1978:27; Sterling, 1995:370) and the passage is still valid for the use we are putting it to: identifying what Paul thought a mature believer looked like.

[614] Paul uses ὅσος 25 times. Four times it is used with ἐπί (Rom 7:1, 11:13; 1 Cor 7:39; Gal 4:1) to mean "for as long/much as." The remaining 20 times (not including Phil 3:15) it is used without a specific referent (Rom 2:12 (2x), 3:19, 6:3, 8:14, 15:4; 2 Cor 1:20; Gal 3:10, 3:27, 6:12 (perhaps debatable), 6:16; Phil 4:8 (6x); cf. Col 2:1; 1 Tim 6:1; 2 Tim 1:18), giving a more "gnomic" sense to these statements. Contra duPlessis, 1959:196.

[615] The connection between Wis 9 and 1 Cor 2 has often been stressed (e.g. Menzies, 1991:303-313), but Turner, 1996:111, and Fee, 1994a:911-913, dispute the relevance of Wis 9:17-18 for Pauline pneumatology. Yet, Wis 9:6, which is not speaking of the spirit, can still provide evidence that the original audience may have heard 1 Cor 2:6 as a "proverbial" statement without a referent.

[616] Because 2:6-16 is apocalyptic in nature, whether ὁ ἄρχων τοῦ αἰῶνος τούτου refers to human rulers, supernatural rulers or both makes little difference because both belong to this present age and not God's realm. On the referent of ὁ ἄρχων τοῦ αἰῶνος τούτου see Carr, 1977; Miller, 1972.

[617] On this use of δέ see Levinsohn, 2000:112.

Since believers have the Spirit of God they are able to interpret or explain spiritual truths to spiritual people (2:13).[618] In contrast the "natural man" (ψυχικὸς ἄνθρωπος) does not receive the things of the Spirit of God for they are foolish to him and he is not able to know them because he cannot examine (ἀνακρίνω)[619] them spiritually (2:14). However, the spiritual person examines all things but is examined by no one (2:15). The reason (γάρ) that the spiritual one is able to examine all things but is not examined is because "we have the mind of Christ" (2:16).[620]

The apocalyptic antithesis from 2:6-16 is clear. On the one side are the things of this world: the wisdom of men, the rulers of this world, the ψυχικὸς ἄνθρωπος. On the other side are the things of God: the wisdom of God, the Spirit, spiritual things, those who have the Spirit and the mind of Christ. Those on the "worldly" side of the antithesis cannot recognize or understand the things of the "spiritual" side (cf. 1 Cor 1:21).

Paul is now ready to make his accusation against the Corinthians and he does so in 3:1-4. Although they are technically on the "spiritual" side of the antithesis (because they have the Spirit), they are actually acting as if they were on the "worldly" side. For this reason Paul says that he cannot address them as spiritual but must address them as if they belonged to the world of the flesh (σαρκίνοις). He must address them as babies

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[618] This is a confusing construction which depends on whether πνευματικοῖς is masculine or neuter and how συγκρίνω should be understood (see Hahn, 1989:530 for options). There is no need to unravel this problem here. However, we take πνευματικοῖς as masculine based on the connection to ψυχικὸς ἄνθρωπος in 2:14 and follow Thiselton, 2000:265-266, in understanding συγκρίνω as "interpret."

[619] Ἀνακρίνω is difficult to translate, but 1 Cor 14:24 offers some help. There the unbeliever is "examined" by those in the worshipping assembly and is convicted of his sinfulness. This gives a sense of "measured against a standard," which appears to fit the usage in 1 Cor 4:3-4, 9:3 and 10:25-27. Ἀνακρίνω is probably a precursor to κρίνω so that both are aspects of a process whereby one examines something against a standard before rendering judgment including reward or punishment. Therefore one "interprets" (συγκρίνω), "examines" (ἀνακρίνω) and then "judges" (διακρίνω). Cf. Sellin, 1982:89. Horsley, 1977:238, misses this and therefore claims 2:15 cannot be from Paul.

[620] The two assertions made in 2:14-15 parallel the assertions in 2:16a and 2:16b. The γάρ that introduces 2:16 applies to both and provides the reasons for the assertions of 2:14-15. On one hand, the natural man cannot know the things of God because they are examined spiritually (2:14) *for* "who has known the mind of the Lord?" (2:16a). On the other hand, the spiritual one examines all things and is not examined by anyone (2:15) *for* "we have the mind of Christ" (2:16b). Therefore ἡμεῖς cannot refer to Paul alone (contra Scroggs, 1967:50,54; Pearson, 1973:110n95. Cf. Fee, 1987:120, who while arguing for an editorial "we" in earlier verses, recognizes that by 2:16 ἡμεῖς includes the Corinthians). Befitting the apocalyptic nature of this passage, "we have the mind of Christ" is an assertion true of all believers. On the singular νοῦς see Schrage, 1991:267.

(νηπίοις) in Christ (3:1).[621] Clearly he is accusing them of immaturity. This accusation is bolstered by Paul's claim that the Corinthians are still not able (δύναμαι) to digest solid food, only milk (3:2), another accusation of immaturity.[622] Their inability is reminiscent of the ψυχικὸς ἄνθρωπος who were "unable to know" (οὐ δύναται γνῶναι) (2:14) and the "worldly" side of the antithesis. Paul has already stated that those who are mature can recognize and understand the wisdom of God (2:6) so by claiming that the Corinthians cannot digest the wisdom that he teaches, he is accusing them of immaturity.

Evidence for Paul's accusation comes in 3:3-4. He classifies their divisive behavior as σαρκικός and says that they are walking κατὰ ἄνθρωπον, a reference to the ψυχικὸς ἄνθρωπος of 2:14. Because their behavior is σαρκικός, Paul declares he must interact with them as σάρκινος, a term belonging to the world of sin and death (cf. Rom 7:14)[623] – the side of the antithesis of 2:6-16 that does not understand spiritual things.[624]

In summary, Paul accuses the Corinthians of failing to conform their lives to the "spiritual" world to which they belong as those who are have received the Spirit and have the mind of Christ.[625]

4.2.1.3 Importance for the Study of Maturity: 1 Cor 2:6-3:4 is important for understanding Paul's conception of what a mature believer looks like in three ways. First, it provides the basic defining principle of what it means to be mature. *A mature believer is a believer whose life conforms to his/her status as an heir of God's kingdom.* It is someone who walks worthy of the gospel of Christ (Phil 1:27), and worthy of God

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[621] Brandenburger, 1968:47, says, "die Korinther sind nicht nur Anfänger in Christus, sondern sie sind faktisch noch aus der Machtsphäre des Sarkisch-Menschlichen herausgetreten, obgleich sie eigentlich in die Christussphäre versetzt sind." Cf. Jewett, 1971:122; Witherington, 1995:129; Schrage, 1991:278-279.

[622] Cf. Heb 5:11-14; Ph.Congr:19; Ph.Prob:160.

[623] On the connection to Rom 7 cf. Brandenburger, 1968:45f; Kammler, 2003:240.

[624] Cf. 2 Cor 5:16 where Paul says that when he was part of the world that did not know Christ, he viewed Christ κατὰ σάρκα, another indication that those who are "fleshly" do not understand Christ.

[625] As Kammler, 2003:244, speaks of the, "inakzeptablen Widerspruch...zwischen ihrem *Denken und Verhalten* und ihrem *Sein in Christus*" (emphasis his).

and His kingdom (1 Thess 2:12). The greater the harmony between one's attitudes and actions and one's status, the more mature that person is according to Paul. For this reason, in Paul's mind, Christ provides the ultimate standard of maturity (§4.2.8 and §4.3) because Christ exemplifies and defines the attitudes and actions befitting the kingdom of God.

Second, it reveals a tension inherent in Paul's conception of a mature believer. This tension is inherent because of the apocalyptical framework of Paul's thinking. In 1 Cor 1:18, through his use of the present participles σῳζομένοις and ἀπολλυμένοις, Paul introduced an already/not yet tension whereby the eschatological inbreaking of God's world is in process but not yet complete.[626] This tension is the foundation of the accusation in 3:1-4. Because of this underlying apocalyptic framework, the adjectives Paul uses to describe mature believers are often fraught with inherent tension in that something can *both be a goal to be attained and a status already possessed.*[627] For example, every believer is spiritual in regard to status as in 1 Cor 2:15, but Paul can still use "spiritual" as an adjective to describe those whose lives conform to their status as in 1 Cor 3:1.[628] This dialectic is related to the dialectic of indicative and imperative.[629] Believers who live by the Spirit should also walk by the Spirit (Gal 5:25). The indicative reveals that all believers live by the Spirit; the imperative implies it is possible not to be walking by the Spirit.[630]

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[626] Hays, 1999.

[627] Conzelmann, 1975:59 notes this in his discussion of τέλειος. "For Paul, perfection is not only the goal, but also the status of every believer (a status, to be sure, which is dialectically understood, Phil 3:12-15)."

[628] Funk, 1966:299, influenced by his existential reading of Paul, formulates this badly when he claims Paul thought believers both have and do not have the Spirit. However, he does (rightly) recognize the dialectic at work here and it is on this basis that Paul makes distinctions within the congregation.

[629] Noted by Käsemann, 1969a:136.

[630] For a history of "indicative and imperative" see Bultmann, 1924; Furnish, 1968:242-279; Dennison, 1979. It should be noted that summary statements for the indicative and imperative such as "werde was du bist" (Holtzmann, 1911:169; cf. Wernle, 1897:60; Bultmann, 1951:332, although Bultmann means something different than Holtzmann) or "what Christ has done for us" (indicative) and "what human beings are called to do" (imperative) (Hays, 1996:18) though common, are incomplete and misleading. The indicative does not apply only to what Christ *has* done for believers or what believers *already are* (contra Reed, 1993:245; Bornkamm, 1969:71; Best, 1993:78-79; Dennison, 1979:73; Goppelt, 1982:136),

Third, by accusing the Corinthians of being immature, Paul provides insight into what he considers to be characteristics of a mature believer. The following subsections detail these marks as they appear first in 1 Cor 2:6-3:4 and then within the wider corpus. It must be remembered that these marks of maturity come within the aforementioned tension resulting from the apocalyptic framework of Paul's thought. The use of these same adjectives to describe the status of all believers does not disqualify them from being used to describe mature believers. In fact, their use as descriptors of the status for all believers *actually demands* they also be marks of maturity. If being mature is having one's character and actions conformed to one's status, then any quality used to describe a believer's status is automatically a mark of maturity.

4.2.2 Mature, Complete, Perfect

It may seem circular and redundant to note that being mature is a mark of maturity, but Paul's use of τέλειος in 1 Cor 2:6 provides an opportunity to comment on his use of this term as a label for mature believers.

One of the benefits of the emerging consensus that recognizes 1 Cor 2:6-3:4 as reflecting Paul's own thoughts is the opportunity to see τέλειος as a word reflecting Pauline ideas. Even those who argue that τέλειος comes to Paul from his opponents acknowledge that Paul is using it in accordance with his own thinking. Richard Horsley says, "Paul indeed uses their words and phrases [including teleios] – in the process of strongly qualifying if not diametrically opposing their meaning."[631] Therefore, regardless of where τέλειος came from, it is *unlikely* that Paul's usage of the word should be

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but also to God's work in the *present* and to the not yet of what God *is currently* doing for believers in Christ (correctly noted by Ridderbos, 1975:253-258; Tannehill, 1967:75-83; Schrage, 1988:167-172). As far as maturity is concerned, God *is making* (and will make) believers like Christ (indicative) (2 Cor 3:18, 4:17; cf. Phil 1:6, 2:13) and therefore believers must become like Christ (imperative) (e.g. Rom 12:2; Phil 2:12). It is not just "become what you are," *but also "be what you are becoming."*

[631] Horsley, 1977:238-239. Pearson, 1973:27 says Paul has "wrested" this term from his opponents. Cf. Willis, 1989:121; Funk, 1966:298-99; Fee, 1994a:100; Kammler, 2003:245.

equated to technical usages of the word found in Philo or the mystery religions.[632] This is even more unlikely for three reasons: 1) Paul uses τέλειος with three different words in 1 Corinthians: νήπιος (2:6-3:4), μέρος (13:9-10) and παιδίον (14:20), lessening the likelihood that τέλειος forms one half of a fixed pairing that Paul adopted from his opponents. 2) Paul uses τέλειος outside of 1 Corinthians (Rom 12:2; Phil 3:15)[633] and therefore it is not simply his opponents' word. 3) τέλειος was a very common word and Paul's usage of τέλειος appears to align with its usage in the wider ancient world where it is used in contexts related to growth, perfection, completeness and maturation.[634] For these reasons it is best to conclude that τέλειος is not being used as a technical term and Paul's use of the term reflects his theology.

The general meaning of τέλειος in classical and Hellenistic Greek is "perfect, without defect, complete, fully developed, adult."[635] In the LXX it is used to translate *tmm* in contexts where the thought is "blameless" or "righteous." *Tmm*, as noted in §2.3.3, was an important word describing the standard of maturity at Qumran. In Gen 6:9 τέλειος describes Noah, who is also called an ἄνθρωπος δίκαιος and one who pleased (εὐαρεστέω) God.[636] In Ex 12:5 it is used to describe the passover lamb as being without defect.[637] In Deut 18:13 it represents God's demand for Israel – they should be blameless before him.[638] 2 Sam 22:26 pairs τέλειος with ὅσιος, a word meaning "devout, holy."

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[632] Conzelmann, 1975:60 and Reitzenstein, 1978:305f, think τέλειος is being used as in the mystery religions (cf. BDAG, "τέλειος," which lists this as a possibility for 1 Cor 2:6), but Pearson, 1973:28-30 criticizes this on the basis of parallel texts in Philo. Philo's use of τέλειος is often employed in analyzing 1 Cor (e.g. Horsley, 1976; Horsley, 1977:232f; Sellin, 1982:90-92; Sterling, 1995:372f). This can be illuminating, e.g. when noting that Philo connects τέλειος to the image of God (Ph.Leg:1.90-94) and his general usage of τέλειος to speak of maturation (as we saw in chapter 2; see Sterling, 1995:373 for more examples). But, Philo also uses τέλειος more technically to refer to a distinct status of the spiritual elite (see Horsley, 1977:233-4, for examples) and this should not be seen as being reflected in Paul's usage of the word given the fundamental differences between Paul and Philo (see Runia, 1993:66-74).

[633] Cf. Col 1:28, Eph 4:13.

[634] See Delling, TDNT:67-78.

[635] Hübner, EDNT:3.343. Cf. LSJ, "τέλειος."

[636] Cf. Sir 44:17 where Noah was found τέλειος δίκαιος.

[637] Cf. Judg 20:26B, 21:4B; Song 5:2, 6:9.

[638] Note also that this blamelessness is contrasted with learning to do (οὐ μαθήσῃ ποιεῖν) as the nations in the land do (Deut 18:9). "Learning" is clearly a maturational concept.

Τέλειος also translates *šlm* in 1 Kings 8:61, 11:4, 15:3,14 and 1 Chr 28:9 referring to those who were (or were not) fully devoted to God.[639] 1 Chronicles 25:8 pairs τέλειος with μανθανόντων contrasting those who are more mature with those still learning. In Wis 9:6 it is used hypothetically to describe those who are "perfect" among human beings but are to be regarded as nothing without wisdom from God.[640]

Paul uses τέλειος in five places: Rom 12:2; 1 Cor 2:6, 13:10, 14:20 and Phil 3:15. Twice the word means "perfect" and in both cases it describes something/someone associated with the kingdom of God. In Rom 12:2 it describes God's will.[641] In 1 Cor 13:10 "when τὸ τέλειος comes" refers to the coming of Christ (1 Cor 4:5, 11:26, 16:22,[642] cf. 1:8, 15:23). In both instances, although the word is not used directly of believers, it is used in the context of maturation. Rom 12:2, a passage with strong connections to 1 Cor 2:6-16,[643] speaks of being transformed into the image of Christ,[644] the central motif for Paul's conception of maturity (see chapter 5). In 1 Cor 13:10 Paul uses τέλειος with a clear parallel to human maturation (13:11).

Three times the word means "mature." We have already looked at 1 Cor 2:6. In 1 Cor 14:20 Paul exhorts the Corinthians to stop being children (παιδία)[645] in their thinking (φρήν) but to become τέλειοι.[646] Paul uses τέλειος in Phil 3:15 (see §4.4.3 and §5.2.1) to describe himself (and others). Some argue that Paul is not sincerely describing himself as τέλειος in 3:15 but is being ironic (i.e. using the language of his

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[639] Note especially 1 Kings 11:4 where Solomon gradually becomes less fully devoted to God.

[640] Similar usage is found in the Pseudepigrapha. Ep.Arist:15 uses it to describe how great the king is; T.Jud:23.5 parallels it with "walking in all the commandments"; T.Levi:17.2 is comparable to 1 Kings 8:61; Sib.Or:3.117 refers to maturity in age; Sib.Or:3.577 uses it of unblemished offerings.

[641] This is true even if it is a substantive, cf. duPlessis, 1959:177.

[642] Schrage, 1999:307.

[643] In 1 Cor 2:6-16 all believers can understand the wisdom of God because they have the mind of Christ and the τέλειοι are those who actually do understand the wisdom of God. In Rom 12:2 Paul is encouraging believers to be transformed into the image of Christ by renewing their minds so that they may know the τέλειον will of God.

[644] Rom 8:29 makes clear that the "image of Christ" is the object of "transformed" in 12:2.

[645] Παιδίον is probably synonymous with νήπιος since Paul uses νηπιάζω in parallel with παιδίον in 14:20.

[646] Cf. the observation from §2.2.3.3 that the zone of proximal development is the place where "a child's empirically rich but disorganized spontaneous concepts 'meet' the systematicity and logic of adult reasoning" (Kozulin, 1986:xxxv).

opponents, but not really meaning it).[647] Yet the evidence favors the view that Paul is sincerely describing himself as mature.[648]

There is a connection between these two different uses of τέλειος.[649] Because τέλειος is used to describe as "perfect" the things related to the kingdom of God, it can also be used to label as "mature" those believers now who to some extent are realizing their status as members of God's kingdom. This connection is best observed in Phil 3:12-21 and 1 Cor 13:9-11. In Phil 3:12-21 Paul both labels himself mature (τέλειος, 3:15) and states that he has not yet been perfected (τελειόω, 3:12). Final perfection awaits the appearance of Christ (3:20-21), but clearly the process of maturation that has started is a partial realization of this promised future perfection.

In 1 Cor 13:9-10 Paul states that "we know in part and prophesy in part, but when the perfect (τὸ τέλειος) comes [i.e. the coming of Christ], that which is ἐκ μέρος will pass away." As an analogy, Paul discusses his own personal maturation (13:11). When he was a child (νήπιος) his thoughts and actions were childlike. When he became a man (ἀνήρ), he stopped thinking and acting like a child. The analogical correspondence between 13:11 and 13:9-10 is very important. Clearly "being a man" corresponds to the coming of Christ. Both represent "fully realized" situations. However, there is not a one-to-one correspondence between "being a baby" and "knowing in part." This can be seen

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[647] E.g. Lincoln, 1981:93; Koester, 1962:322; Lightfoot, 1868:153; Collange, 1979:134-135.

[648] In favor of taking Phil 3:15 as sincere: 1) Paul uses the 1st person plural (φρονῶμεν) in Phil 3:15 just as in Rom 15:1 and 1 Cor 8:1,4 where Paul places himself among the "strong," in contrast to the weak (Wedderburn, 1987:85. Pace Lightfoot, 1868:153, who thinks Paul is being ironic in those passages as well). 2) Paul's non-polemical tone (See Fee, 1995:353; Meeks, 2002:109). 3)"Οσος is used by Paul not of a select group but potentially (though not actually) of all those he is addressing (see §4.2.1.2 above, cf. O'Brien, 1991:436). 4) Irony is virtually absent from Philippians (Meeks, 2002:112). Those who argue for a sarcastic/ironic reading find a contradiction between 3:12 and 3:15 if 3:15 is not ironic. However, there is no reason a sincere reading of 3:15 has to contradict 3:12. A similar idea might be expressed in modern educational circles as "the ones who are truly learned realize how much there is yet to learn." Bockmuehl, 1997:225, notes that Paul can use related words in slightly different senses in the same context (Rom 12:3; 2 Cor 4:8; Phil 3:2). Important parallels to Paul's thought here are Epict.Ench:51.1-2 (Beardslee, 1961:73) and Ign.Smyrn:11.3. On Paul as sincere here see also Martin, 1987:158; Doughty, 1995:114; Lyonnet, 1965; Schelkle, 1970:205-206.

[649] Contra duPlessis, 1959:204, who argues that the only connectivity between the various uses of this word is "totality" which is, "put to use by Paul in various contexts with greater or lesser pregnancy." This reductionist approach fails to note the underlying connections in Paul's thought.

in comparison with 1 Cor 2:6-3:4. There, Paul could accurately be described as τέλειος but *not* as νήπιος. Here "knowing in part" *does* accurately describe Paul.[650] Reading 2:6-3:4 with 13:9-11, one can surmise that those who "know in part" include *both* those accurately described as τέλειος *and* those accurately described as νήπιος in 2:6-3:4.[651] What then is the difference between those who know in part and are τέλειος, and those who know in part and are νήπιος? Paul labels as τέλειος those whose "in part knowledge" more fully reflects the full knowledge that will be achieved when the perfect (τὸ τέλειος) comes. This is why Paul urges the Corinthians to become mature (τέλειος) in their thinking (14:20). To put it rather awkwardly, although they can never "know fully" until Christ returns, they can more "know in part" than they do now, which means having more of the knowledge they will have when Christ comes.

Because τέλειος ("perfect") can be used of God's will and Christ himself, Paul labels as τέλειος ("mature") those whose lives conform to their status as members of God's kingdom. This supports our analysis of 1 Cor 2:6-3:4 and also bolsters the claim that Paul's thinking regarding maturity is located within a dialectic framework of realized eschatology.[652]

4.2.3 Spiritual

Paul uses πνευματικός three times in 1 Cor 2:6-3:4. The first two times (2:13, 15) Paul uses it as part of the antithesis that forms the foundation of his accusation. In this antithesis, those who are members of God's world as opposed to "this age" are called πνευματικός because they have received the Spirit of God (2:12). This is a statement of status – all believers are πνευματικός. However, in 3:1 Paul uses πνευματικός as a description of character when he argues that the Corinthians cannot be described as πνευματικός, even though they are "spiritual" in status. In these verses, Paul reveals

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[650] To put it another way, all νήπιοι "know in part," but not all those who "know in part" are to be classified as νήπιοι.

[651] Cf. Holladay, 1990:97-98.

[652] Cf. Schelkle, 1970:205-206.

that those whose attitudes and actions can be accurately described as πνευματικός are mature.

What does Paul mean by πνευματικός? When referring to status, it is clear that a πνευματικός is one who has the Spirit. Therefore, a likely hypothesis is that when referring to character, πνευματικός refers to one whose character manifests things of the Spirit. This is what Bultmann means when he refers to the Spirit as "norm."[653]

A survey of Paul's other uses of πνευματικός with reference to humans supports this hypothesis.[654] In 1 Cor 14:37 a test of whether someone is truly πνευματικός is whether they recognize what Paul is saying as being from the Lord because he has the Spirit (1 Cor 7:40) and instructions from God come through the Spirit (1 Thess 4:8).[655] Paul's argument is that "a true 'person of the Spirit' will thus 'acknowledge' that what Paul writes is from the Lord."[656]

Paul also uses πνευματικός in Gal 6:1, an important passage for understanding the adjective. The Spirit is the subject of the preceding context (5:16-26), which has conceptual parallels to 1 Cor 2:6-3:4. In 5:16-18 Paul establishes an antithesis between the Spirit and the sinful nature. The deeds of the sinful nature are obvious (5:19-21) and are antithetical to the kingdom of God (5:21). On the other hand, attitudes and actions appropriate to God's kingdom are envisioned as fruit of the Spirit (5:22-23). Paul then introduces the dialectic of indicative and imperative. Because believers live by the Spirit they should also walk (στοιχέω) by the Spirit (5:25). Paul's use of στοιχέω "seems to indicate that the Spirit is an order or rule to which the Galatians should align themselves,"[657] and this is made clear in the specific examples Paul gives in 5:26-6:10.

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[653] Bultmann, 1951:336.

[654] Other uses of πνευματικοῖς, though not referring to humans (Rom 7:14; 1 Cor 12:1, 15:44-47), indicate it is a term that refers to things which "belong to the realm of God or have been transformed by the power of the Spirit" (Matera, 1992:213).

[655] Cf. 2 Cor 2:17. Schrage, 1999:460.

[656] Fee, 1987:712.

[657] Barclay, 1988:155.

In one of these examples (6:1) Paul speaks hypothetically[658] of a believer[659] who is caught in sin and urges those who are πνευματικός to restore such a person.

To whom is Paul referring when he uses the word πνευματικός? Is it all believers so that πνευματικός refers to status (i.e. indicative)[660] or is it being used of character (i.e. imperative) so that it refers only to those believers whose spiritual character conforms to their status?[661] Those who argue it applies to all believers fail to recognize that apparently there is one believer to whom it *does not* apply: the one caught in transgression! Οἱ πνευματικοί would be an odd label to distinguish those who are to do the restoring if it also included the one who needed restoration. Even though as a believer this hypothetical transgressing person is spiritual in status, the implication is that Paul is unable to refer to such a person as spiritual (as in 1 Cor 3:1).

The connection back to the antithesis of 5:16-25 should not be missed. In 5:16-25 Paul contrasts behavior characteristic of the sinful flesh (5:19-21) and the fruit which the Spirit produces (5:22-23). In 6:1 he speaks hypothetically of someone caught in transgression and those who are πνευματικός. The man caught in some transgression corresponds to one whose behavior is characteristic of the sinful flesh. Such a believer is not behaving in accordance with his status as one who has crucified the sinful nature and lives by the Spirit (5:24-25). On the other hand, to be πνευματικός corresponds to being characterized by the fruit that the Spirit produces.[662] Such a person's character is aligned with their status as having the Spirit (3:2, 5:25).

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[658] Ἐὰν + subjunctive (προλημφθῇ) indicates third class condition. Additionally, τινι strengthens the hypothetical nature of the protasis.

[659] On ἄνθρωπος refering to a generic person within the church see Longenecker, 1991:272.

[660] So Barclay, 1988:157; Matera, 1992:213; Martyn, 1997a:546; Horn, 1992:187.

[661] So Dunn, 1993a:320.

[662] Note the connection between πραΰτης in 5:23 and that which should characterize those who are spiritual in 6:1.

In addition to Gal 6:1 and 1 Cor 14:37, Rom 8:1-17 presents itself as an important passage for understanding Paul's conception of πνευματικός.[663] Regardless of the referent for ἐγώ and the reason behind the use of present tense verbs in Rom 7:14-25, Rom 8:1-17 presents life according to the Spirit as a contrast to the life described in Rom 7:14-25.[664] The life described in Rom 7:14-25 is introduced in 7:14 with the term σάρκινος. Because πνευματικός and σάρκινος are antonyms and because Rom 8:1-17 is contrasted with Rom 7:14-25, it is safe to assume that although πνευματικός is not used in Rom 8:1-17, the passage sheds light on what it means to be "spiritual." The relevance of Rom 8:1-17 is further supported by its parallels with Gal 5:16-5:25, the foundation for Paul's use of πνευματικός in Gal 6:1.

In Rom 8:1-17, using the same juxtaposition of indicative and imperative as in Gal 5, Paul states (indicative) that all believers live according to the Spirit (8:4-5)[665] and therefore (οὖν, 8:12), he demands (imperative) that believers live in accordance with the Spirit and not the flesh (8:13).[666] Rom 8:13 implies the possibility of a believer living according to the flesh since Paul uses a first class condition.[667] This reveals that although all believers live according to the Spirit in status (i.e. are alive), not all believers' attitudes and actions conform to this status. The extent to which believers' attitudes and actions

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[663] Rom 7:14 is the only place other than 1 Cor 3:1 that Paul pairs σάρκινος with πνευματικός. Even though πνευματικός applies to the Law in 7:14 and not to humans, Paul uses σάρκινος "personally" by declaring that "I" am σάρκινος. (The external evidence favors reading σάρκινος rather than σάρκικος in 7:14.)

[664] Perhaps implicit in Rom 7:5-6. Cf. Meyer, 1990:65.

[665] While agreeing with Dunn, 1998a:478f, against Moo, 1996:480ff, that these indicatives imply exhortation and are not just statements of status, there is no need to dispute 8:4-5 since this is made explicit in 8:12-13.

[666] This is implied by the enigmatic introductory phrase "law of the Spirit of life in Christ Jesus" (8:2). Here the Spirit is, as Bultmann, 1951:336, argued, both power and norm (cf. Schütz, 1974:58). Moo's argument that the Spirit does not provide a norm for believers is contradicted by his own interpretation of νόμος as "*binding* authority." Moo, 1996:475 (emphasis added). Additionally if Paul is only interested in the Spirit as power then the term νόμος is superfluous.

[667] The reality of this possibility and the relevance of Rom 7-8 for this subject are strengthened if Rom 7:14-25 can refer to believers. We believe that Dunn, 1998a:472-477 (cf. Dunn, 1985; Middendorf, 1997; Jervis, 2004) is persuasive at this point, but even some who do not share this position recognize this as a *possibility* for believers (e.g. Wenham, 1980; Lambrecht, 1992:90-91). For a clear presentation of the different positions and adherents with regard to Rom 7, see Middendorf, 1997:9-51, and Lambrecht, 1992:59-91. Even if one does not consider Rom 7 relevant, Rom 8 still indicates the possibility of living according to the flesh (e.g. Turner, 1996:127-129).

conform to their status as alive through the Spirit is the extent to which Paul can describe such persons as πνευματικός as opposed to σάρκινος.[668]

4.2.4 Holy

In chapter 2 we noted that the foremost terms used for describing maturity in the community of Qumran were "perfection" (*tmm*) and "holiness" (*qdš*).[669] The use of these terms indicated both being set apart from the world to God and walking unblemished in God's paths (e.g. 1QS.8.13-23).[670] Paul's idea of holiness, like that of Qumran and the Old Testament,[671] contains both the idea of being set apart/sacred to God (e.g. Rom 11:16) and walking in ways pleasing to God (e.g. 1 Thess 4:1-8) in the sense of being pure, righteous and good.[672] These two ideas merge in a number of Pauline passages (e.g. Rom 12:1-2; 1 Cor 6:11-23; 2 Cor 6:14-7:1; 1 Thess 4:3-8).

In 1 Cor 2:6-3:4 Paul accuses the Corinthians of immaturity by claiming they are walking κατὰ ἄνθρωπον and claiming their attitudes and behavior are unspiritual. Both are claims of a lack of holiness (among other things). Against the antithesis of 2:6-16, to walk according to man is to not walk in a manner pleasing to God, described elsewhere in terms of holiness (1 Thess 4:1-8). To think and behave in a manner inconsistent with the Spirit is to lack holiness because it is to think and behave in a manner inconsistent with the *Holy*[673] Spirit.[674] These charges of lacking holiness come together in 1 Cor 3:16-17 where Paul warns the Corinthians that their divisive attitudes and behavior are threatening to destroy God's *holy* temple (which is made holy through God's presence by

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[668] Because πνευματικός is a person who lives by and conforms to the Spirit, additional Pauline statements regarding character traits associated with the Holy Spirit (e.g. 2 Cor 6:4b-7) further describe what Paul envisions a spiritual person to be. However, there is no need to explore these here.

[669] See §2.3.3.

[670] Cf. Naudé, 1998:198.

[671] E.g. Ex 19:5-6; Lev 11:44-55, 17-26; Deut 7:6, 14:2. On holiness in the OT see Wright, ABD:3.237-249; Naudé, 1998:175-184.

[672] On two senses of ἅγιος, cf. Martin, 1987:210. Pace Ladd, 1993:563-565, who emphasizes the first over against the second and contra Hahn, 2002:274, who denies the first while affirming the second.

[673] The majority text and D1 have ἅγιου in 2:13.

[674] "For Paul 'holiness,' [is] walking by means of the *Holy* Spirit" (Fee, 1994a:881).

his Spirit). Because the Corinthians lack holiness (see also 1 Cor 5-6), Paul calls them immature. This implies that "holy" is an apt description of a mature believer.

Like "mature/perfect" and "spiritual," the description "holy" reflects the apocalyptic tension we are arguing is characteristic of Paul's understanding of what it means to be a mature believer. This is not surprising since there is great overlap between the descriptions "holy" and "mature/perfect,"[675] and "holy" and "spiritual."[676] On one hand all believers are holy, but on the other not all believers think and act in a manner consistent with their status as holy. Therefore Paul says to the Corinthians that they should purify (ἐκκαθαίρω) themselves of the yeast of malice and wickedness so that they can be a new lump without yeast – just as they really are (1 Cor 5:7-8).

A mature believer, then, is one whose attitudes and actions correspond to his/her status as holy.[677] It is someone who does not conform to the world but offers himself/herself to God (Rom 12:1-2; cf. 1 Cor 6:9-11; 1 Thess 1:9, 4:1-12).[678] Additionally, a mature believer is one who is perfect, blameless and pure. For this aspect of holiness, Paul uses a variety of synonyms including ἀκέραιος (Rom 16:19; Phil 2:15), ἄμεμπτος (Phil 2:15; 1 Thess 3:13), εἰλικρινής (Phil 1:10), ἀπρόσκοπος (Phil 1:10) and ἁγνός (2 Cor 11:2).[679]

4.2.5 Free

Adolf Schlatter concludes his commentary on 1 Cor 2:10-16 arguing, "Daraus entsteht das vom Geist bewirkte Denken und das vom Geist regierte Handeln. Damit ist die Freiheit gewonnen; der Weise ist keinem Urteil unterworfen, und der Gerechte ist

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[675] As noted at the beginning of this section, "perfection" (*tmm*) – translated by τέλειος in the LXX – and "holiness" (*qdš*) were often combined at Qumran.

[676] For Paul, these two ideas are married together in the title ἅγιον πνεῦμα.

[677] Some may argue that either one is holy or not. But the idea of a spectrum of holiness can be found both in the Old Testament (see Jenson, 1992; cf. Wright, ABD:3.237-244) and at Qumran (cf. Martínez, 1995:154).

[678] Martin, 1995, has explored this idea in his analysis of 1 Corinthians and has shown how Paul is promoting boundaries to safeguard the body from the contamination of the world.

[679] Note that most of these passages appear in chapter 3.

über das Gesetz emporgestellt. Die Freiheit beider ist aber darin begründet, dass sie an den Christus gebunden sind."[680] Schlatter highlighted (correctly) that Paul, among other things, is speaking of freedom in 2:10-16. Those who are "wise" and "righteous" are governed by the Spirit and Christ not by the Mosaic Law,[681] and this is a mark of maturity.[682]

Here again Paul's apocalyptic framework becomes apparent. Although all believers are free from the Law in status, not all believers are free from the Law in practice. This is most clear in Galatians. Gal 5:1 declares that it is for freedom that Christ has set believers free. "Free" both *is* and *should be* a description of believers.[683] Yet it is clear that in Galatia those who were free in status were allowing themselves to become subject to the Law in practice as evidenced by Paul's statements in 4:9 and 5:1. This lack of freedom from the Law is a lack of maturity as Paul makes clear in his argument in Gal 4 (and 5).

In 4:1 Paul asserts that when an heir is a child (νήπιος) there is no difference between the heir and a slave (δοῦλος). Likewise when "we" (which includes the Galatians before Christ)[684] were children, we were enslaved (δεδουλωμένοι) (4:3). But God sent his Son to redeem those under the law that we might receive sonship (4:4-5). To this Paul adds, "because you are sons," referring to the Galatians, "God sent the Spirit of his Son into our hearts (4:6)." As a consequence (ὥστε), "you" – the Galatians – are no longer slaves (δοῦλος) but sons (4:7). Although Paul appeals to salvation history (4:4-5),

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[680] Schlatter, 1934:125. Cf. Barrett, 1968:77.

[681] For Paul, the concept of freedom also includes freedom from sin as well as freedom from the Law (cf. Conzelmann, 1969:275-280) – two aspects of freedom that are closely related (e.g. Rom 6:15-8:4; 1 Cor 15:55; Gal 5:16-18). This section focuses only on freedom from the Law, in part because freedom from sin is to some extent covered under the mark of "holy" addressed above and in part because Paul does not tie freedom from sin as explicitly to maturity as he does freedom from the Law.

[682] Schlatter, 1934:128, also connects this to maturity.

[683] Kertelge, 1989:331, notes, "Wie die *Grundlegung* der Freiheit, so ist auch ihre *Entfaltung* und *Bewahrung* ein Erfolg der Gnade, in der Christus 'uns' erhält" (emphasis his).

[684] So Betz, 1979:204; Martyn, 1997a:336; possibly Dunn, 1993a:212. Matera, 1992:149, argues it does not include the Galatians based on the difference between "we" in 4:3 and "you" in 4:6, but the use of "you" in 4:7 refers to the enslavement described in 4:3!

his purpose is not simply to teach salvation history but to apply salvation history to the Galatians' situation.[685] This application comes in 4:8-11.

In 4:8 Paul says that formerly when the Galatians did not know God they were slaves (δοῦλος). This corresponds to the time when "we were νήπιοι" in 4:3 and in the analogy of 4:1. In 4:9 Paul states that they now know God, which corresponds to no longer being slaves (4:7) (and no longer being νήπιοι). However, by abandoning their freedom the Galatians have thrown Paul into a state of confusion: they are demonstrating a desire to be re-enslaved (πάλιν δουλεύειν) to the Law (4:10). The thrust of Paul's argument is that a believer who lives under the Law is like an heir who acts like a slave or a son who acts like a baby.[686] Rather than show maturation the Galatians are demonstrating regression.[687]

This tie between maturity and freedom in Galatians is further strengthened in 4:12 where Paul responds to their abandonment of freedom by urging the Galatians to become like he is.[688] This is a reference to 2:19-20 where Paul claims he is free from the Law.[689] The implication is that because they are not like Paul they are not mature (cf. Phil 3:15-17).[690] Also, in 5:7 Paul intimates that their rejection of freedom is akin to having one's forward progress in a race obstructed.

A parallel to this idea of freedom from legal standards as a mark of maturity was brought out in our study of modern psychology. In the area of moral development, Lawrence Kohlberg's theory of moral stages argues that there are six stages of moral

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[685] Martyn, 1997a:335, notes that even 4:5 shows "signs of having been composed by Paul *for the Galatian situation*" (emphasis added).

[686] Paul's point is not that they are in danger of becoming babies again because in this context νήπιος refers to their life before Christ. The point of bringing up what they were like when they were babies is to remind them that since they are no longer babies they should stop acting like babies.

[687] The frustration with regression can also be sensed in 4:12-16.

[688] Betz, 1979:221-223, claims Paul's focus is "friendship" among equals, but this misses the connection to Gal 4:4-5 made explicit in 4:14. Paul imitated Christ by becoming what the Galatians were (cf. Gal 4:4) in order that the Galatians might now become what he is (cf. Gal 4:5). This is not the idea of "equals," but of imitation. Cf. Hafemann, 2000:132; Mussner, 1974:305-306; deBoer, 1962:188-196.

[689] So Vouga, 1998:107.

[690] In 1 Cor 10:33-11:1 where Paul urges the Corinthians to imitate him, the reference to "seeking the good of others that they might be saved" is a reference back to 1 Cor 9:19-23 where the issue is also freedom.

development. Lower stages are characterized by legalistic obedience to rules and norms while in higher stages moral action is not defined by adherence to external rules but the application of universal, abstract moral principles.[691] Freedom from legalistic obedience to external rules is sign of maturation.[692]

For Paul, although all believers are free from the Law, living out this freedom from the Law and refusing to be re-enslaved to it is a mark of a mature believer.

4.2.6 Wise

In 1 Cor 2:6-3:4 those who recognize the wisdom of God and are able to receive it as wisdom are called mature. Among the studies of chapter 2, the Therapeutae most clearly speak of "wisdom" and being wise as marks of maturity.[693] This is perhaps the most intuitive of the marks described here.

Elsewhere Paul makes wisdom and knowledge a mark of maturity. Although the Corinthians are not able (δύναμαι) to handle "solid food" (1 Cor 3:2), Paul is convinced the Romans are "filled with all knowledge" and able (δύναμαι) to teach others (Rom 15:14), a positive description of their spiritual condition. The Corinthians are to be mature (τέλειος) in their *thinking* (1 Cor 14:20). In 1 Cor 8 the one who is "weak" (ὁ ἀσθενῶν) lacks knowledge, although Paul makes clear in 1 Cor 8:1-2 that the mark of maturity is not knowledge alone,[694] but knowledge applied in love, i.e. wisdom.

Less blatantly related to maturity, but still applicable to the idea of being wise is Paul's description of the Thessalonians as those who have been "taught by God" (θεοδίδακτος).[695] God has taught the Thessalonians how to love one another and they

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[691] For an overview see Kohlberg, 1987:15-35.

[692] Progressing through the stages is not simply a matter of getting biologically older as adults can be found in the lowest stages (Kohlberg, 1987:16) and most people do not make it to the highest stages (cf. Kohlberg, 1983:60f).

[693] §2.4.1 and §2.4.3.1.

[694] Paul is not against knowledge as he claims knowledge for himself in 2 Cor 11:6.

[695] Jer 31:33-34 is important background for this hapax given Paul's understanding of the new covenant (2 Cor 3). Cf. Is 54:13; Gal 1:12; 1 Thess 2:13; John 6:45; Matt 23:10; Dio.Chr:4.41 (Spicq:1.193).

are doing so (1 Thess 4:9-10) – a mark of maturity.[696] Finally, Paul's wish for the Romans (16:19) is that they would be wise about what is good (σοφοὺς εἶναι εἰς τὸ ἀγαθόν).

4.2.7 Strong

In the study of coping in psychology we saw that those who handle stress well are considered "strong."[697] Paul, too, connects "strength" to maturity although the connection in 1 Cor does not come explicitly in 2:6-3:4 as with the previous marks, but it is clearly in the surrounding context. In 1:18-2:5 Paul pairs wisdom with strength/power (1:24-27) and contrasts human wisdom with divine power (2:3-5). Against this contrast of the strength/wisdom of the world and the strength/wisdom of God, Paul *ironically* declares the majority of Corinthians *already* strong (as well as wise) in 4:10. This reveals both that being strong (and wise) is a characteristic of maturity and that the majority of Corinthians were *not yet* strong (or wise).[698] Just as recognizing and possessing true wisdom is a mark of a mature believer, so too, is recognizing and possessing true strength.

In other places Paul makes this connection between "strong" and "mature" by describing mature believers as those who are "strong," or "steadfast." In Rom 15:1 the "strong" (δυνατός) are contrasted with the "powerless" (ἀδύνατος) who are characterized by "weakness" (ἀσθένημα). To be "strong" is defined in contrast to being weak and in Rom 14 Paul gives insight into what he means by "weak" (ἀσθενής). To be weak is to stumble easily (14:13,20) or be easily snared (14:13). It is to be in danger of

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[696] Love is "spiritual" (Gal 5:22) and is shown by Gorman, 2001, to be a mark of maturity.

[697] §2.2.4.3.

[698] The irony is perhaps reinforced through Paul's choice or words. Rather than δυνατός Paul uses ἰσχυρός, a word that he uses in contexts which show the true weakness of humans in contrast to God (1 Cor 1:25,27, 10:22). The only other time he uses the word it refers to his letters (2 Cor 10:10) and is used in a context where true strength is being misunderstood by the Corinthians. Likewise the choice of φρόνιμος rather than σοφία since φρόνιμος is used only negatively in Paul and explicitly refers to being wise in one's own eyes in Rom 11:25, 12:16 (cf. Kleinknecht, 1984:235). Therefore is likely that Paul is not being complimentary when he uses it in 1 Cor 4:10 (and 1 Cor 10:14; 2 Cor 11:19).

falling (14:21), being destroyed (14:16,20) and not acting from faith (14:23).[699] In 15:1 Paul confirms our intuition that "strong" is a description of maturity because he categorizes himself among the strong in Rom 15:1 just as he categorizes himself among the mature in Phil 3:15.[700] Paul uses similar language in Rom 4:20 to describe Abraham as one who "was made strong" (ἐνδυναμόω) in his faith (Rom 4:20). This is contrasted with weakening (ἀσθενέω) in faith (4:19) and wavering (διακρίνω) in unbelief (4:20 cf. 14:23), and Abraham is held up as a model for those who live in faith (4:12). Both Rom 4:20 and 14:13-15:1 suggest that Paul uses "strong" to describe believers who do not easily stumble and are able to withstand challenges to their faith. For this reason, Paul is glad when the Corinthians are strong (δυνατός), something he ties to their "perfection" (κατάρτισις) in 2 Cor 13:9.

Given this definition of being strong (i.e. the ability to withstand challenges to one's faith), some of Paul's uses of ὑπομονή are relevant as well because ὑπομονή is related to enduring suffering (Rom 5:3f, 8:25-26; 2 Cor 1:6).[701] In 1 Thess 1:3 Paul commends the Thessalonians for their steadfastness (ὑπομονή) of hope in Christ. He then announces that they have become imitators of himself and of Christ by enduring sufferings and have themselves become a model for others (1:6-7). Such commendation can only come if Paul considers ὑπομονή to be a mark of maturity. His recommendation

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[699] Cf. 1 Cor 8 where to be weak is to, "lack the γνῶσις of more learned believers" (Black, 1984:168).

[700] Paul's classification of himself as weak, particularly in 2 Cor 10-13, should not be seen as contradicting his classification of himself as strong in Rom 15:1. Weakness in 2 Cor 10-13 is either "apostolic adaptation" as mentioned in 1 Cor 9:22 (Lambrecht, 1997:287) and/or used to reveal that his true strength comes from God and does not have its origin in himself (cf. O'Collins, 1971:532-533; Black, 1984:170-172; Hafemann, 2000:136f). In either case, Paul is talking about different things in 2 Cor 10-13 and Rom 15:1 (Heckel, 1993:275-276; Barré, 1975:509-513). For the different aspects of "weakness" in Pauline theology, see the distinctions made by Black, 1984:228ff, who identifies "anthropological," "Christological," and "ethical" sub-themes in this motif. We are talking here about the "ethical."

[701] As it was outside of Paul as well (Garrett, 1990). Note Rom 15:1-5 where δυνατός and ὑπομονή appear together.

of his own steadfastness in the face of affliction and suffering (2 Cor 6:4, cf. 12:12)[702] supports our claim.

Those who are strong in their faith and do not easily waver or stumble are considered by Paul to be mature believers.

4.2.8 Christlike

The climactic affirmation of 1 Cor 2:6-16 comes when Paul announces that all believers have the mind of Christ. Paul then immediately moves to his accusation in 3:1 that he cannot refer to them as πνευματικοῖς (although they are) but must refer to them as σαρκίνοις which he parallels with the expression "babies in Christ." Paul's point seems to be that because the Corinthians have the mind of Christ they should be thinking (and acting) like Christ, but they are not. This fits the pattern of apocalyptic tension argued for above. Paul's affirmation that believers have the mind of Christ indicates that he thinks that a mature believer is one whose thoughts and corresponding pattern of behavior[703] conform to their status as having the mind of Christ.

One obvious observation regarding the characteristics of maturity given above is that they are all interrelated. Not only can they all be found in 1 Cor 2:6-3:4, but they are related in other places in the Pauline corpus. For example, Paul labels as "strong" (Rom 15:1) those who are "free" in regard to what they eat and the setting apart of days to the Lord (Rom 14). Paul ties "free" to "spiritual" (i.e. of the Spirit) in Gal 5. We noted above that "spiritual" and "holy" come together in the person and work of the Holy Spirit. To be "holy" (i.e. innocent) in what is evil is paired with being "wise" about what is good (Rom 16:19). Such an interweaving suggests the question of whether there might

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[702] Also implicitly in 2 Cor 11:23b-33 as Lambrecht, 1997, argues (rightly) against Andrews, 1995.

[703] When Paul speaks of the "mind of Christ" he appears to be referring to something more than just the intellectual (Cf. Collins, 1999:138; Jewett, 1971:378 and esp. Brown, 1995a:139-148). This can be seen in 1 Cor 1:10 where Paul's response to the Corinthians' divisive *behavior* is to speak of having the same *mind* (τῷ αὐτῷ νοΐ).

be one mark which is *the* mark that ultimately describes Paul's vision of a mature believer.

Our central text in this section, 1 Cor 2:6-3:4, suggests two possibilities. The first is "spiritual" (that which is "of the Spirit" or conforms to the Spirit) since the language of πνεῦμα abounds in this passage and Paul's inability to describe the Corinthians as πνευματικοῖς is the foundational accusation of immaturity in 3:1. The second is "Christlike,"[704] meaning that which "resembles Christ"[705] or conforms to Christ.[706] The preceding context favors "Christlike." Christ is declared to be the wisdom and power of God (1 Cor 1:24), which means he is believers' holiness, righteousness and redemption (1:30). Christ crucified is the subject of Paul's preaching (1:23) and all he would know (2:2) among them. Also favoring this possibility is Paul's placement of the statement "we have the mind of Christ" at the climax of the antithesis of 2:6-16.

Both the Spirit and Christ are absolutely central to Paul's theology and there is no need to denigrate one in order to emphasize the importance of the other. However, if Gordon Fee's conclusion that "Christ gives definition to the Spirit"[707] is accepted then the best choice for the most definitive and ultimate description of a mature believer for Paul is one who is like Christ.

We now turn to the wider Pauline corpus to examine this concept of being Christlike.

4.3 CHRIST AS THE STANDARD OF MATURITY

Our use of the English term "Christlike" to describe Paul's conception of a mature believer suggests that Paul viewed Christ as a standard toward which the attitudes and

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[704] Our word for describing Paul's thought.
[705] OED, "Christlike."
[706] Cf. Gorman, 2001:371.
[707] Fee, 1994a:837. Cf. Dunn, 1975:321. Turner, 1996:130-134, affirms this while providing an important caution against limiting Paul's conception of the Spirit.

actions of believers were to be oriented and a norm against which they were to be measured. That Paul had a standard by which what is mature can be defined and measured is not surprising. Modern psychology recognizes that integral to the concept of growth, development and change is the notion of a standard, goal, norm or prototype toward which growth, development and change is progressing.[708] We saw with our study of the community at Qumran that the Mosaic Law (and the interpretation of the Law espoused by those at Qumran) functioned as the standard of maturity.[709] Philo presents virtue, character and wisdom, as well as adherence to their specific way of life, as the standards which defined maturity for the Therapeutae.[710]

What may potentially be confusing in identifying Paul's standard of maturity as Christ is that Christ is a person and not an abstract concept or set of rules. Therefore, it is probably more accurate to say, for Paul, Christ so defines and exemplifies the attitudes and actions of the realm of which he is Lord that he functions as the paradigm for believers.[711]

To claim that Christ is the paradigm for believers – which "is scarcely very startling in terms of contemporary scholarship"[712] – is to claim that he is the standard by which maturity is defined. To be mature is to be like Christ.[713] To support this claim this section investigates: 1) Paul's affirmations of believers being "in Christ;" 2) Paul's view of Christ as ethical example and the notion of the imitation of Christ and 3) the concept of the law of Christ. After doing so, the more contentious question of whether or not for

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[708] See §2.2.5.1.

[709] See §2.3.3.

[710] See §2.4.2.

[711] This should not be taken to imply that Paul somehow thought of Christ as "mature." Christ cannot be described as "mature" any more than can the Mosaic Law.

[712] Tuckett, 2000:424. Cf. Dunn, 1998a:650. Tuckett cites Hays, 1996:27-32; Horrell, 1997; Keck, 1996:10. To these we could add Gorman, 2001; Schrage, 1988:207-217; Rosner, 2003:217; Dunn, 1998a:649ff; Thompson, 1991:152f; Longenecker, 1998:83f; Penna, 1996:135-162; Black, 1984:199; Fowl, 1990:92-98; Theissen, 1987:152, passim.

[713] "The fundamental norm of Pauline ethics is the christomorphic life" (Hays, 1996:46).

Paul Christ's earthly life contributes to this definition and exemplification of attitudes and actions is addressed.

4.3.1 Being "In Christ" as an Affirmation of Status

Sections 4.3.2 and 4.3.3 treat the more explicit statements Paul makes that reveal Christ is the standard of maturity for the believer. In this section, however, we draw on our previous observation that Paul's concept of maturity displays an inherent tension as a result of Paul's apocalyptic framework - that which is true of believers in status can be used by Paul as characteristics of mature believers and to be mature is to conform one's attitudes and actions to one's status.

Besides declaring believers to be holy, spiritual, free, etc., Paul's most common designation of believers' status is "in Christ."[714] While Paul can use "in Christ" in different ways,[715] he uses it quite often as a declaration of the status of believers.[716] Although the precise nature of the reality which Paul intends with this declaration has been debated,[717] there is some consensus as to its ethical implications.[718] Believers' status as being "in Christ" necessitates corresponding attitudes and actions appropriate to the realm to which they belong, a realm whose Lord is Christ.[719] If Käsemann is right

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[714] We are using the label "in Christ" to include not only the explicit occurrences of ἐν Χριστῷ but also parallel expressions that include differing designations for Christ (including pronouns whose referent is Christ), different prepositions (such as διά, εἰς, σύν) and the genitive Χριστοῦ.

[715] Including having a locative sense (e.g. 1 Thess 2:14; Moule, 1977:55-56), a sense of sharing with Christ (e.g. Rom 6:4-8; Dunn, 1998a:403) and an instrumental sense (e.g. Rom 3:24). Cf. Käsemann, 1980:221; Gnilka, 1994:96-101.

[716] E.g. Rom 8:1,9-10, 12:5, 16:7; 1 Cor 15:18,23; 2 Cor 5:17, 10:7, 12:2; Gal 2:4, 3:27-29; Phil 4:21; 1 Thess 4:16. Cf. Wikenhauser, 1960:29f; Dunn, 1998a:398; Moule, 1977:54f.

[717] The discussion begins with Deissmann, 1892, who claims that the formula characterizes the relationship of the Christian to Christ as, "ein lokal aufzufassendes Sichbefinden in dem pneumatischen Christus." (p.97). For a history, see Bouttier, 1962:6-22.

[718] Cf. Neugebauer, 1961, and his emphasis on indicative and imperative inherent in the idea of "in Christ" (although his distinction between "in Christ" and "in the Lord" is perhaps difficult to maintain); Also Bouttier, 1962:135; Gnilka, 1994:100-101; Williams, 1987:439.

[719] E.g. cf. Gal 3:27 with Rom 13:14.

that, "to be in Christ is to be determined by the crucified and risen Lord" then this means (at least) that Christ defines the attitudes and actions appropriate to his realm.[720]

If to be mature is to conform one's attitudes and actions to one's status then Paul's designation of believers as being in Christ implies that Christ provides the defining standard of what it means to be mature.

4.3.2 Christ as Model and the Imitation of Christ

Paul explicitly presents Christ as a model to be followed in 2 Cor 8:9; Rom 15:3-9 and Phil 2:5. In each case it is clear that Christ's attitudes and actions provide the standard or norm for believers.

In 2 Cor 8:8-9 Paul says he is testing (δοκιμάζω) the genuineness of his readers' love in the collection by comparing it with that of others. Although the contextual comparison is with the Macedonians, the ultimate standard against which the Corinthians' love is being measured is Christ's love. Therefore Paul, referring to the incarnation,[721] states in 8:9, "for (γάρ) you know the grace of our Lord Jesus Christ that though he was rich, he became poor because of you."[722]

Rom 15:3-9 appeals to Christ as an example to be followed both in regard to being oriented toward pleasing others (15:3) and accepting others (15:7). Both are relevant to the discussion of Rom 14-15:2 where Paul is urging his readers to look out for the interests of others and to accept differences with regard to disputable matters. Although some are more mature in that they are strong (see §4.3.7), he encourages all of

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[720] Käsemann, 1980:211, cf. p.219. Käsemann would of course want to go further and say Christ *determines* our attitudes and actions because they are *his* attitudes and actions being displayed in believing individuals who are his representatives. We are arguing that it is more appropriate to think of one's attitudes and actions *conformed to* Christ's rather than seeing them as somehow *replaced by* Christ's.

[721] Cf. Lambrecht, 1999:137.

[722] Furnish's claim that Paul is urging them to "do what is appropriate to your status as those who have been enriched by the grace of Christ" (Furnish, 1984:418) misses the point that by appealing to Christ in 8:9, Paul is defining what is appropriate to their status. His claim that "the emphasis falls much more on the salvation (the riches) with which the Corinthians have been enriched by Christ" fails to note that it is Christ's grace and actions that are foregrounded in the verse as compared to 1 Cor 1:15 where the enrichment of the Corinthians is the emphasis.

his readers to look to the example of Christ (i.e. to think according to Christ, 15:5),[723] who provides the standard for pleasing and accepting others. This explicit instruction in 15:5 is foreshadowed in 14:15 where Paul implies that the attitude of love displayed by Christ in his death should characterize the interpersonal relationships of believers.

Phil 2:5 also explicitly urges believers to have the same mind as that of Christ Jesus. Although the ethical implications of this passage have been contested, most notably by Ernst Käsemann and Ralph Martin,[724] their arguments have been, in our opinion, sufficiently answered.[725] The attitude that Paul is commending looks to the interests of others (2:4) as demonstrated *par excellance* in Christ (2:6-8).

To this list of explicit references, we can probably safely add Rom 13:14 where Paul exhorts believers to "put on the Lord Jesus Christ." Although there may be a corporate dimension to this text,[726] the parallels to Rom 12:1-2, 14:15 and 15:1-9[727] (as well as Gal 3:27-28[728] and 5:13-26[729]) demand application at the individual level. To "put on the Lord Jesus Christ" refers to taking on the "characteristics, virtues and intentions"[730] of Christ and "points to adoption of his mind, character and conduct."[731]

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[723] Wiles, 1974:82.

[724] In his article, "Kritische Analyse von Phil 2:5-11," Käsemann argued that, "Hier wird nicht ein ethisches Vorbild aufgerichtet" (Käsemann, 1960:95). He was followed by Ralph Martin, 1967:esp.84-87, at least on the point that 2:5 cannot be an ethical exhortation or else 2:9-11 would have to be seen as being irrelevant since it could not be applicable to Christians. Sanders, 1969:289, goes so far as to say, "one more prop is taken from under those who would still find models for morality in the Bible."

[725] Hurtado, 1984, notes that 2:9-11 presents the approval of Christ's behavior in 2:6-8 and therefore is not what part of what is to be followed whereas the "lordly example" of 2:6-8 is. Fowl, 1990:49-101, criticizes Käsemann for failing to orient Phil 2:6-11 correctly to the rest of the letter. He argues that Christ is presented as "exemplar" or "shared norm" (p.101). Although he claims Christ is not presented as a model to be imitated, his definition of exemplar is consistent with what is intended by imitation here (see §6.6). Cf. Hays, 1996:29-30; Morgan, 1998:68; Oakes, 2001:188-201; Hooker, 1990:87-100.

[726] So Morgan, 1995a:120.

[727] Rom 13:14 comes within a section introduced by Rom 12:1-1 and immediately preceding a section (14:1-15:13) which explicitly encourages individuals (note the use of ἕκαστος in 15:2) to follow the example of Christ.

[728] Morgan, 1995a:120, recognizes the individual focus of Gal 3:27, but wrongly concludes that Paul is emphasizing that "*everyone* who is baptized is said to have put on Christ." Paul does not use πάντες in 3:27 (as he does in 3:26) but ὅσοι, which gives the notion that *anyone* who is baptized has put on Christ.

[729] Moo, 1996:826.

[730] BDAG "ἐνδύω." Cf. Dunn, 1999:299.

In addition to these verses, Schrage argues that the strong connection between Christ and love in Paul's thought means that when Paul affirms or implies that love is "the decisive criterion of Christian conduct,"[732] he is affirming or implying conformity to Christ as the decisive criterion.[733] Therefore, passages such as 1 Cor 13 and Rom 13:8-10 not only set out love as the standard for believers, but Christ.[734] In general, when Paul urges his readers toward virtues or descriptions he also uses of Christ he is implicitly urging conformity to Christ. Besides ἀγάπη, examples include πραΰτης,[735] σπλάγχνον[736] and δοῦλος.[737] The absence of some of these terms from lists of virtues in antiquity[738] makes more plausible the possibility that they are connected in Paul's mind to Jesus.[739]

Finally, in two places Paul mentions the imitation of Christ:[740] 1 Cor 11:1 and 1 Thess 1:6.[741] In 1 Cor 11:1 Christ is clearly the ultimate standard of imitation, even if Paul functions as an intermediate standard. In 1 Thess 1:6 the Lord is also presented as the standard for believers. Paul says that when the Thessalonians became believers they

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[731] Thompson, 1991:158. Cf. Dunn, 1998a:194.

[732] Schrage, 1988:213.

[733] This seems to be the point in Schrage, 1988:207-217,esp.211.

[734] Cf. Dunn, 1998a:468,596, who makes this argument also of Gal 5:22-23.

[735] 2 Cor 10:1 (Christ); Gal 5:23 (believers).

[736] Phil 1:8 (Christ); Phil 2:1 (believers).

[737] Phil 2:7 (Christ); Rom 6:15f (believers).

[738] Bockmuehl, 2000:138.

[739] Admittedly his readers might not have picked up the connection since in the examples we gave the application of the virtue or description to Christ and believers often occurred in different letters.

[740] Some think the idea of imitation of Christ is synonymous with the idea of conformity to the image of Christ (addressed in chapter 5), e.g. Stanley, 1984:132; Gorman, 2001:48-49; Hooker, 1990:7; perhaps deBoer, 1962:68-69 and Betz, 1967. Yet there are problems with equating the two: 1) If imitation is synonymous with conformity then μιμητής is being used in a manner only analogous to its usage outside of the NT (cf. Stanley, 1984:141). 2) Without pushing this distinction too far (cf. Phil 3:7-21), conformity language is more abstract while imitation language is used in connection with concrete ethical qualities. 3) Paul applies imitation language to himself and Christ but conformity language is used only of Christ (cf. Brandt, 1993:298). Cf. Brandt, 1993; Wilkins, 1992; Thompson, 1991:208. Noteworthy perhaps is Ph.Her:231 where εἰκόνα θεοῦ is the ἀρκέτυπον ὑπὲρ ἡμᾶς and is contrasted with the more accessible μίμημα which is the τῆς εἰκόνος ἐκμαγεῖον.

[741] The concept of imitation is discussed more fully in §6.6 where it is also noted that συμμιμητής in Phil 3:17 is speaking of the imitation of Paul not of Christ.

became imitators of both Paul and the Lord. The aspect of imitation emphasized here is enduring suffering, for which the Lord is presented as the ultimate example.[742]

These various passages affirm that for Paul Christ paradigmatically exemplified the character all believers should aspire to and thus is the standard of maturity for believers.

4.3.3 The Law of Christ

In Gal 6:2 Paul mentions fulfilling τὸν νόμον τοῦ Χριστοῦ. A variation of this wording appears in 1 Cor 9:21 where Paul says that he is ἔννομος Χριστοῦ. Although "the law of Christ" is explicitly referenced in only these two places it is important for this study because of: 1) the role of the Law for defining behavior in Judaism; 2) the importance of the Mosaic Law in Paul's thought,[743] especially in Galatians where Paul is concerned that his readers' progress in the faith has been hindered by a return to the Law and 3) the connection in Gal 5-6 of the law of Christ with two marks of maturity discussed above: free and spiritual (1 Cor 9:19-23 also links the law of Christ with freedom).

Under his former way of life, the Mosaic Law contained the standard against which Paul measured his life (Phil 3:6). This is consistent with a view of Torah in the first century AD in which Torah can be described as having a "position of pre-eminence in Jewish life" in that it "offered the inspiration for all Jews on the character of obedience

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[742] Cf. Kleinknecht, 1984:205. Contra Stanley, 1984:133 who argues conversion is the focus of the comparison. Because Paul speaks of the Thessalonians being imitators of the Lord, this interpretation cannot hold. His argument (Stanley, 1959) that "of the Lord" is an afterthought is unpersuasive.

[743] There are essentially five positions on the believer's relationship to the Law in Paul: 1) Still in effect for some, not for others (e.g. Schweitzer, 1931:177-204; Stendahl, 1976; Gaston, 1987; Tomson, 1990; Bockmuehl, 1995:98f; Davies, 1970); 2) Moral is still in effect, ceremonial is not (e.g. Schreiner, 1993; Bultmann, 1951:341; Schnabel, 1992; Ladd, 1993:553-554; Ridderbos, 1975:278-288; Conzelmann, 1969:224; Häring, 1963:250-253; cf. Hübner, 1984:36-42,83-87 and his existential approach to Law); 3) Boundary laws are not in effect, the rest are (e.g. Dunn, 1996a; Sanders, 1983:93-105; Barclay, 1988; Segal, 1990:chapter 4); 4) The Mosaic Law is not in effect at all (e.g. Westerholm, 1988; Käsemann, 1969a:66-81; Käsemann, 1971a:138-166; Cullman, 1955:70-71; Hooker, 2003; Esler, 1998:89,202-203; Schlatter, 1999:241-243); or 5) Paul is incoherent (e.g. Raisanen, 1987:42-83). Our position is that the Law is not in effect for believers. Some justification for this position is provided in the discussion below.

which God expected of his covenant people."[744] As the revelation of the character of obedience God expected, the Law functioned as the standard of maturity,[745] so much so that Neusner argues that the goal in Rabbinic Judaism was to become "like Torah."[746] This role of the Law in Judaism makes Paul's use of τὸν νόμον τοῦ Χριστοῦ applicable to the subject of Christ as the standard of maturity.[747]

In Gal 6:2 Paul encourages his readers to bear each others burdens and "thus fulfill the law of Christ." There is great debate concerning the phrase and the most contentious issue is determining why Paul chose the word νόμος. Did he wish his readers to think directly of the Mosaic Law so that the "law of Christ" is the Mosaic Law "in the hands of Christ;"[748] "as redefined and fulfilled by Christ in love;"[749] "in siener Bestimmtheit durch Christus"[750] or "transformed by Christ's crucifixion and exemplified by his behavior?"[751] Or does he wish his readers to think indirectly of the Mosaic Law so that the law of Christ is something distinct but analogous to Mosaic Law[752] (perhaps Jesus' teachings[753] or the principle/commandment of love[754])?

Leaving aside this question for a moment, it should be noted that there is substantial agreement among commentators on this verse. First, there is agreement that Gal 5:13-14 is a key to understanding the concept of the law of Christ in 6:2. The connection between 5:13-14 and 6:2 is obvious in that both use forms of πλήρω, both have the idea of serving/loving others and both use νόμος. This parallel implies that

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[744] Rowland, 2002:48; cf. Tinsley, 1960:35-38.

[745] Note our own findings from Qumran and the Therapeutae in chapter 2.

[746] Neusner, 1985b. Although later than Paul this may reflect the attitude of Pharisaic Jews at the time of Paul.

[747] As does the contrast between the Law and Christ in Phil 3.

[748] Martyn, 1997a:554f.

[749] Barclay, 1988:134.

[750] Wilckens, cited by Lohse, 2003:389.

[751] Boyarin, 1994:134. Others who think the Mosaic Law is in view here include Longenecker, 1998:86; Stanton, 1996:116; Sanders, 1983:96-98.

[752] So Witherington, 1998:422-426; Hübner, 1993:2.103f; Penna, 1996:145; Westerholm, 1988:214; Bammel, 1964:128; Schürmann, 1974:292-293; Lategan, 1990:323. This is somewhat akin to Räisänen's discussion of νόμος as "principle" (Räisänen, 1987:80).

[753] E.g. Davies, 1970:73; Dodd, 1968:140f.

[754] E.g. Hays, 1987:276; Schrage, 1988:207; Fung, 1988:288-289.

fulfilling the law of Christ is related to loving one's neighbor.[755] There is also agreement that in the formulation ὁ νόμος τοῦ Χριστοῦ it is the τοῦ Χριστοῦ which is emphasized. Loving one's neighbor is the law *of Christ* because Christ so exemplified this principle (or command) of love.

Paul's point is that for believers it is not the Mosaic Law (or not the Mosaic Law alone) that provides the norm or standard for attitudes and actions, but Christ (or the Mosaic Law redefined or exemplified by Christ).[756]

As to whether this new standard for believers is Christ and not the Mosaic Law or Christ in his exemplification of the Mosaic Law, the strongest argument for thinking Paul is referring to the Mosaic Law in Gal 6:2 is that he is talking about the Mosaic Law in 5:14.[757] However, a problem arises in adducing the referent of νόμος in 6:2 from the referent in 5:14. In 5:14 Paul says that the Law *has been* fulfilled[758] (πεπλήρωται), but in 6:2 by bearing one another's burdens "you *will* fulfill" (ἀναπληρώσετε) the law of Christ. The use of the perfect tense in 5:14 seems to imply that the fulfillment of the Mosaic Law is not necessarily an aim Paul has for his readers or else he would have used the present tense.[759] His aim is to get his readers to serve one another in love (Gal 5:13). In contrast to the perfect of 5:14, the future tense in 6:2 does imply that the fulfillment of the law of Christ is an aim that Paul has for his readers. This difference in aims between

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[755] Cf. Barclay, 1988:131-132; Dunn, 1998a:654; Furnish, 1968:64-65; Deidun, 1981:210; Schrage, 1988:206-207.

[756] Longenecker, 1998:86, puts it well: to fulfill the Law is to have one's life, "transformed by the Spirit in conformity to Christ."

[757] The argument that all of the previous instances of νόμος refer to the Mosaic Law and therefore this one should too (Martyn, 1997a:555-56), is not valid. In 2 Corinthians Paul uses the word θεός 77 times. When attempting to determine the referent of ὁ θεὸς τοῦ αἰῶνος τούτου in 2 Cor 4:4 it is of no value to note that the other 76 times in 2 Corinthians θεός refers to God. In order to differentiate the use of θεός in 2 Cor 4:4 from all of its other uses in 2 Corinthians, Paul adds the genitival modifier τοῦ αἰῶνος τούτου. Likewise in Galatians, because Paul has added the genitival modifier τοῦ Χριστοῦ one can no longer argue the referent of νόμος on the basis of previous referents which lack the same genitival modifier.

[758] On the translation "fulfilled," see Barclay, 1988:137-138.

[759] Rom 13:8-10 is comparable. The one who loves has fulfilled (πεπλήρωκεν) the Law. If the fulfillment of the Law was Paul's purpose he would have been better served to say the one who loves *fulfills* the Law.

6:2 and 5:14 should give pause to using 5:14 as an argument that the Mosaic Law is intended in 6:2.

The strongest argument against Paul referring directly to the Mosaic Law in Gal 6:2 is the strong parallel with 1 Cor 9:19-23,[760] a passage which further elucidates the concept of the law of Christ. In 1 Cor 9:19-23 Paul describes how he has given up his freedom to become a slave to all so that he might win some. He discusses how he became "as a Jew," "as one under the law" (ὑπὸ νόμον)[761] and "as one not under the law" (ἄνομος). In 9:20 Paul states that although he becomes as one under the law, he is not actually under the law (μὴ ὢν αὐτὸς ὑπὸ νόμον). From the context and other Pauline uses of ὑπὸ νόμον,[762] it is clear that he is referring to being free from the Mosaic Law (a statement parallel to Gal 5:13a). Because Paul is not bound by the Mosaic Law, when he is with those who are not under the Law (ἄνομος)[763] he is free to act as they do. However, he adds the qualification that he is not, "not under the law of God" (ἄνομος θεοῦ). That is, even though he is free from the Mosaic Law he is still under the law of God (a statement parallel to Gal 5:13b).

In 1 Cor 9:21 Paul adds the explanatory comment that to be under the law of God is to be "in-lawed"[764] to Christ, which is parallel to Gal 5:14 and 6:2. Because the issue at hand is the abandonment of freedom for the good of others, by describing himself as being "in-lawed" to Christ Paul reveals that being in-lawed to Christ means loving one's neighbor, i.e. abandoning one's freedom for the sake of others. Therefore, although Paul

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[760] Both Gal 5-6 and 1 Cor 9 discuss not abusing freedom but serving others in love and both have "law of Christ" language, the only times such wording appears explicitly in the Pauline corpus. Even if, as Barton, 1996:280, contends, 'Paul and the Law' is not the main focus in 1 Cor 9:20-22, it is still relevant to the issue, as he concedes.

[761] By listing "becoming a Jew" and "becoming under the Law" separately, Paul seems to indicate that "under the Law" refers to the whole Law and not just the "boundary" portions of the Law which set one out as being Jewish, or else it would be tautalgous.

[762] Rom 6:14-15; Gal 4:4-5, 5:18. Cf. Gal 3:23, 4:21.

[763] The parallelism between 20 and 21 indicates that ἄνομος should be taken as "not under the Law" rather than "lawless." Cf. Rom 2:12 where the adjective is used.

[764] Dunn, 1998a:668.

is free from the restraints of the Mosaic Law, he (and all believers) is still under the obligation to love others as exemplified by Christ (cf. Rom 13:10).

Before leaving 1 Cor 9, it should be noted that Paul connects being "in-lawed" to Christ with "the law of God." Although the "law of God" is itself unclear,[765] one is drawn to Rom 7-8, the only other place where Paul uses νόμος θεοῦ (7:22,25, 8:7).[766] In Rom 7-8 the law of God is contrasted with the law of sin (7:23,25) and the mind set on the flesh (8:7), and is positively related to "the law of the Spirit" (8:2) and the "mindset of the Spirit" (8:6). In this antithesis between the world of flesh, sin and death and the world of God, Spirit, righteousness and life of Rom 7-8, Paul places the Mosaic Law on the side of the former (Rom 7:7-13, 8:3) and the law of God on the side of the latter.[767]

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[765] Probable background for the concept of the Law of God is Jer 31:31-33 where a feature of the new covenant is that God will write "my Law" (singular in MT, plural in LXX and Heb 10:16) on the hearts of new covenant participants. The question is whether Paul understood this as referring to the Mosaic Law with a new power for obeying (e.g. Räisänen, 1992:231ff; Dunn, 1998a:644) or a different "law" (e.g. Davies, 1964:130-139; Stuhlmacher, 1986:114-115). 2 Cor 3 is important here since: 1) Jer 31 is explicitly alluded to in 2 Cor 3:6 and 2) Ex 34, which Paul is clearly drawing on in 2 Cor 3:7-18, is tied to Jer 31 in the Palestinian triennial lectionary cycle (Hays, 1989a:132; contra Räisänen, 1987:240ff). In 2 Cor 3 Paul equates Moses' mediating function with Moses' Law (2 Cor 3:14-15). The role of Moses' Law was to facilitate what Moses himself did, teaching people to "know" the Lord. The failure of the Israelite people to see the glory on Moses face in Ex 34 is equated with the failure of the Israelite people to see Christ in the Mosaic Law. This failure is contrasted in 2 Cor 3 with the success of the new covenant in bringing about the knowledge of God for all believers. Therefore Paul seems to be reading Jer 31:34 in such a way that the Mosaic Law is the "teaching" that is done away with under the new covenant. This seems to be confirmed by the expression of comparable promises in Jer 32:40 and 24:7 which make no mention of the Mosaic Law. Cf. Räisänen, 1992:231-233; Grindheim, 2001:99f.

[766] Moo, 1996:461, argues there are not enough occurrences to establish what the law of God is, but the parallels between Rom 7-8; Gal 5-6 and 1 Cor 9:19-23 are illuminating.

[767] One could argue that the law of sin is the Mosaic Law as used by sin while the law of God is the Mosaic Law as used by God. However, by placing the Mosaic Law on the opposite side of the antithesis from the law of God, Paul seems to be indicating that there is some difference between the two. This is confirmed by 1 Cor 9:19-23. In addition, 1 Cor 7:19 suggests that the commands of God cannot be identical to the Mosaic Law under the new covenant. Further evidence can be found in Paul's blatant difference with Mosaic Law on the issue of divorce (1 Cor 7) and blessing those who curse you (Rom 12:14) – both of which (interestingly enough) seem dependent upon the teaching of Jesus. Tomson, 1996, notices this in 1 Cor 7 but claims Paul is simply superimposing Jesus' teachings on the Mosaic Law. But does a Mosaic Law with Jesus' teachings superimposed over it still qualify as the Mosaic Law? Therefore we agree with Dodd, 1968:135-136, when he concludes that the law of God is "either a different, or more inclusive, law than the law of Moses," as long as one does not understand "law" as external code.

Therefore the law of Christ, which is the law of God, is the exemplification of the attitudes and actions characteristic of the world of God, Spirit, righteousness and life.[768]

By speaking of the law of Christ, Paul reveals that whereas the Mosaic Law defined the character of obedience for Jews this definition and exemplification of obedience for believers is now found in Christ.

4.3.4 The Character of Christ and the Historical Jesus

The sections above argued that for Paul, Christ is the ultimate standard of maturity. To imitate Christ, to follow the example of Christ and to fulfill the law of Christ all refer to the same idea. A mature believer is one who actualizes in contingent situations the character, thoughts and will demonstrated by Christ.[769]

There is no question that Paul believed that the Christ-event revealed the character of Christ. The love of Christ is inseparably tied to his giving of himself in the crucifixion (Gal 2:20). The humility and obedience of Christ is demonstrated in his incarnation and death (Phil 2:6-8) as is his self-sacrificial attitude (2 Cor 8:9). Christ's demonstration of love, self-sacrifice, humility and obedience in the Christ-event provide the definition and exemplification for maturity.

What is less clear is the extent to which, for Paul, the earthly life of Christ reveals the character of Christ and therefore functions as part of the defining standard of maturity.[770] While the point of this section – that Christ is the standard of maturity for Paul – is not dependent upon this issue, it is worth briefly addressing the debate.

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[768] What then is the connection between the Mosaic Law, the law of God and the law of Christ? We agree with those who suggest that God's law is the ultimate expression of God's will for humans. It found expression under the old covenant in the Mosaic Law, but under the new covenant finds its ultimate expression in Christ and can therefore be known as the Law of Christ. Cf. Winger, 2000; Garlington, 1991:268; Deidun, 1981:199ff; Via-Jr., 1990:64. Martyn's "two voices" of the Law appears similar (Martyn, 1997a:506ff).

[769] Cf. Thüsing, 1965:122.

[770] Wenham (rightly) notes that the question of how much Paul knew and cared about Jesus' ministry is "quite distinct" from the question(s) of whether there is harmony and dependency between Paul and Jesus (Wenham, 1995:8). We are addressing part of the former (i.e. whether Paul "cared" about Jesus' life and ministry in regard to Jesus as the standard of maturity) and not the latter. (On the latter in addition

Rudolf Bultmann inaugurated the modern debate by arguing that Paul was not interested in the details of Jesus' life (ministry, teachings, etc.) but just in the fact of Jesus' life, and most importantly his death and resurrection, for the kerygma does not go beyond the mere fact of Jesus' existence.[771]

In this debate, the major argument against the earthly life of Jesus being important to Paul is the paucity of references.[772] Although explanations for this lack of references have been offered,[773] it must be conceded that Paul does not refer to the earthly life of Jesus as much as we might expect if Jesus' life was central to Paul's conception of Christ as the standard of maturity. However, should we conclude from this paucity of references that the earthly life of Jesus was not part of Paul's conception of Christ as the standard of maturity?[774] A few observations seem to mitigate against such a conclusion:

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to Wenham, see Stanley, 1961; Wedderburn, 1988; Hollander, 2000; Davies, 1970; Thompson, 1991). Although we come to similar conclusions as Wenham, 1995:397-400, concerning the importance of the earthly life of Jesus for Paul's conception of maturity, he focuses more on what Paul knew about the earthly life of Jesus.

[771] See "Jesus and Paul" in Bultmann, 1960, and "The Significance of the Historical Jesus for the Theology of Paul" (1929) in Bultmann, 1966. Wilson, 1984:7, is bold enough to claim that "few would now deny that Paul's interest in the person and teaching of Jesus is minimal" (as a result of Bultmann's influence). However, if this was accurate at the time Wilson made the claim, it is certainly no longer accurate. For a history of this debate see Furnish, 1989; Wilson, 1984; Dungan, 1971.

[772] Other arguments include: 1) a dubious interpretation of κατὰ σάρκα in 2 Cor 5:16 in which it refers to the earthly Jesus as opposed to a "human" way of looking at Christ (see Fraser, 1974:48-59; Wenham, 1995:400-402) and 2) inferring from Gal 1:11-12 that Paul did not receive traditions of Jesus' earthly life. Yet, the polemical nature of Gal 1:11-12 and Paul's acknowledgement of dependence upon traditions in 1 Cor 11:23 and 15:3 must be taken into account. Cf. Drane, 1994.

[773] These include: 1) earthly life and ministry of Jesus were comparatively unimportant to Paul in light of the cross; 2) differences of situation and ministry in spite of continuity of message led to differences of terminology (Wedderburn, 1985); 3) not everything that Jesus said or did is recorded in the gospels and therefore to infer that the only content in Paul's epistles that is from Jesus is that which is also contained in the gospels is false (Patterson, 1991); 4) Paul's unfamiliarity with Jesus' earthly life and ministry was a weakness when compared to other Apostles and therefore he avoided it; 5) Paul presupposes a full knowledge of the earthly Jesus, perhaps that he himself taught them from a separate tradition (Kim, 1993); 6) we only have a small portion of what Paul taught and his letters are probably not typical of his preaching; 7) Paul's style is to cite things allusively and therefore there are more "citations" than just the explicit ones (Dungan, 1971); 8) the paraenetic material was most needed and shared by early communities as they were coming to grips with how to live their Christian lives and if Paul's usage of Jesus' life and teaching is limited to sections on paranaesis then the proportion of allusions to Jesus earthly life and example should be matched against other paraenetic material and not the whole Pauline corpus (Hollander, 2000). In general, Paul seems much more dependent on Jesus in paraenetic sections (Wenham, 1995:chapter 6; Thompson, 1991).

[774] As Schrage, 1988:208, puts it, "Paul therefore could hardly have cited the historical life and ministry of Jesus as providing specific guidelines for Christian living."

1) When Paul urges believers to follow his example as he follows Christ's (1 Cor 11:1), he presumably wants them to imitate the attitudes and actions he displays in living out his belief (cf. Phil 4:9) and not just the "fact" of his life. Therefore it is likely that more than just the "fact" of Christ's life and death is in his mind when he encourages his readers to imitate Christ.[775]

2) When Paul affirms that Christ knew no sin (2 Cor 5:21) and was an unblemished Passover Lamb (1 Cor 5:7) he must be thinking of Christ's earthly life as well as his incarnation, death and resurrection. If one of the marks of maturity is holiness, then Christ's sinless *life* is what is to be imitated. Likewise the comparison between Adam and Christ (Rom 5:12-21) requires Christ's obedience throughout his life and not just in death.[776]

3) If Paul is interested in the faithfulness of Christ, then presumably the narrative of Christ's life would be important to him.[777]

4) Paul does explicitly mention the teachings of Jesus and by doing so implicitly affirms Jesus as a source of wisdom, and therefore as wise, something argued above as a characteristic of maturity. This connection is strengthened when one realizes that all of Paul's explicit citations of Jesus come in 1 Corinthians (1 Cor 7:10-12, 9:14, 11:23), a letter where Paul is trying to get the Corinthians to become wise (1 Cor 3:18) by imitating Paul as he imitates Christ (1 Cor 4:16, 11:1).

5) If Pauline Christianity de-emphasized the words and sayings of the earthly Jesus we should expect that those within Paul's sphere of influence would have rejected

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[775] Cf. the related point made by Wenham, 1995:354.

[776] Cf. Schürmann, 1974:288.

[777] Surprisingly Hays, 1996, seems only to focus on the death of Christ in his Pauline ethics, even though he is one of the foremost proponents of the "faithfulness of Christ" (Hays, 1983, et al.); but cf. Hays, 2004:229. This same criticism is (rightly) levied by Stanton, 2002:129 against Campbell, 2002.

(or ignored) the canonical gospels. But the gospels' universal acceptance suggests that Pauline Christianity saw value in the earthly life of Christ.[778]

6) One wonders why Paul should feel inferior to those apostles who interacted with the Jesus before Easter[779] (e.g. 1 Cor 15:8[780]) if he thought Jesus' earthly life was of no significance.

7) It is difficult to imagine that Paul would drive such a wedge between the earthly life of Jesus and the Christ-event. To Paul, the earthly Jesus and the risen Lord are inseparable.[781]

While it remains unclear exactly how much Paul knew about the earthly life of Jesus, these observations suggest that *whatever he did know was important to him* so that, for Paul, Christ as the standard of maturity includes the character displayed in his earthly life and not just in the events of his incarnation and death.

4.3.5 Summary

We have affirmed the generally agreed upon position that Christ himself, "in the entirety of his life, his word, and his death"[782] has become the standard for ethical behavior in Paul. To be mature (or spiritual, holy, free, wise and strong) in Paul's mind is to be a person who is like Christ, actualizing his character in contingent situations. The idea that being mature is being like Christ is explored further in chapter 5 where the motif of conformity to the image of Christ is examined.

4.4 MATURING AS A PROCESS

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[778] Cf. Bauckham, 1998:24. Bultmann, 1968, acknowledges this problem for his view (noted by Dungan, 1971:xxi-xxii).

[779] "Even a superficial acquaintance with Paul's letters will show that throughout his ministry Paul felt acutely the difference between his apostolic office and those who had been followers of Jesus during the latter's lifetime" (Rowland, 1985a:190).

[780] Ὡσπερεὶ τῷ ἐκτρώματι probably indicates Paul lacked the gestation period of the other apostles and relates to his being ἔσχατον πάντων not persecutor of the church. Cf. Dunn, 1975:100-102.

[781] Cf. Dunn, 1973.

[782] Penna, 1996:145.

Sections 4.2 and 4.3 addressed the question, *what* did Paul think it meant for someone to *be* mature? We now begin to explore the second question from the introduction of this chapter: *how* did Paul think someone *became* mature?

4.4.1 Introduction: Stative versus Process

Scholars have long noted that Paul often makes parallel statements using both the indicative and the imperative moods. In his New Testament theology, Bultmann cites 1 Cor 5:7 and Gal 5:14 as classic examples.[783] While there are differing explanations for how the indicative and the imperative fit together, most recognize that a statement made in the indicative does not invalidate the corresponding imperative and vice versa. This notion was relevant to the discussion of the marks of maturity above (§4.2). Paul can both declare that believers are spiritual (i.e. live by the Spirit) and exhort them to be spiritual (i.e. walk by the Spirit).

Although recognizing the paradoxical juxtaposition of indicative and imperative in Paul is helpful, there is an additional level of potential confusion in Pauline exhortations that the "indicative and imperative in Paul" does not address. This possible confusion can be illustrated using the mark of "holiness." On one hand, Paul speaks of believers as already holy and his exhortation is to "remain holy" or "be holy" (i.e. live out that holiness). 1 Thess 4:3-7, for example, encourages its readers to act holy and avoid sin, implying that they are holy and should endeavor to remain so. On the other hand, Paul speaks of believers as needing to grow in their holiness,[784] as Rom 6:19-22 illustrates. There, using the same word as in 1 Thess 4:3-7 (ἁγιασμός), Paul says that just as believers formerly offered their members to lawlessness which led to more lawlessness (cf. Rom 1:18f) they are now to offer their members to righteousness which leads to holiness (Rom 6:19, cf. 6:22). Likewise in 1 Thess 5:23 Paul prays that God

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[783] Bultmann, 1951:332-333. Cf. Bultmann, 1924.
[784] Cf. Gunkel, 1979:120.

would make the Thessalonians perfectly holy (ἁγιάσαι ὁλοτελῆς),[785] implying that they can become (note the optative ἁγιάσαι) more holy than they are now.[786]

This possible confusion between "be/remain" and "become" can be seen with regard to the mark of maturity we labeled "strong." Paul will often exhort his readers to "stand firm"(στήκω), "hold fast" (ἐπέχω/κατέχω) or "be strong" (κραταιόω)[787] (e.g. 1 Cor 15:1-2, 16:13; Gal 5:1; Phil 1:27, 2:16, 4:1), giving the impression that they are strong and should be/remain strong. However, he also speaks of believers being "strengthened" (στηρίζω, Rom 1:11, 16:25;[788] 1 Thess 3:2,13) giving the impression that believers grow stronger. While these are not contradictions (one can be strong and still grow stronger), it is possible for a focus on the first to obscure the second.

As a final example, this phenomenon can be seen in regard to the term "maturity" itself. In Phil 3:15 Paul identifies himself as being τέλειος having just previously declared "οὐχ ἤδη τετελείωμαι" (3:12).

In each case, we have paired more "stative" ideas (be holy, stand firm, am mature) with more "dynamic, process-oriented" ideas (ever-increasing holiness, being strengthened, becoming mature) to demonstrate the issue.[789] "Stative" versus "process" in Paul is a different issue than "indicative and imperative," and has not been explicitly addressed. The danger of not recognizing the both/and of "stative" and "process"

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[785] The adjective ὁλοτελῆς is probably being used adverbially, since the second half of the verse emphasizes the totality of sanctification (Malherbe, 2000:338). Cf. LN:78.47.

[786] Qumran also had an idea of a "process of progressive purification" (Martínez, 1995:153). Cf. 4Q400Frag1.Clm1.15; 1QH19.10. On "being holy" and "becoming holy" in the OT, see Wright, ABD:246-247. Schrage's essay, "Heiligung als Process bei Paulus" is important here. Schrage, 1989.

[787] The passive of κραταιόω can either mean "become strong" (e.g. Luke 1:80, 2:40) or "remain firm" (Ps 30:25(LXX), cf. LSJ).

[788] If by Paul.

[789] "Stative" and "dynamic" are common terms in English grammar/linguistics. Stative verbs or abstract nouns express the existence of a quality, state of affairs or a stance. Dynamic verbs reflect a range of progressive phenomena, one of which is "processes." To indicate this subset of dynamic verbal ideas the term "process" is used. See Quirk, 1985:§4.4, §4.27ff. Cf. Sag, 2003:400. On the application of "stative" and "dynamic" to aspect in NT Greek as well as the differences between Greek and English as it relates to stative and dynamic, see Fanning, 1990:127ff. Although Fanning claims "cases of resistance to change or maintenance of a position" (p.134) are closer to actions (i.e. dynamic) and classifies them as such, for conceptual purposes here they are classified as states. It is important to note that the defining difference between "stative" and "dynamic" propositions is the idea of *change* (Fanning, 1990:133).

elements in Paul's thought is that one element may override or overshadow the other. An example of the first is Käsemann's dismissal of the "process" aspect of holiness in Rom 6:19-22 in light of the "stative" element of holiness in 1 Thess 4:3-7.[790] An example of the second is E. P. Sanders' classification of Pauline soteriology under the headings "getting in and staying in."[791] The emphasis on the stative element (i.e. staying in), threatens to overshadow the process elements of Pauline soteriology.[792]

Our purpose is not to reconcile the stative and process elements in Paul's thought,[793] nor is it to deny the importance of stative ideas to his thought. Rather it is to argue for proper consideration of the process elements of Paul's thought, specifically as they relate to maturity/maturation. To do so, we will first survey terms and ideas in Paul that express maturation-related "process" phenomena and then look at Phil 3, a passage in which Paul argues that there is a process of maturation.

4.4.2 Words and Ideas Expressing Maturation-Related Process Phenomena

4.4.2.1 Αὐξάνω: In 1 Cor 3:6 Paul discusses the roles he and Apollos have played in the lives of the Corinthian believers. Using an agricultural metaphor, Paul states he planted (φυτεύω) and Apollos watered (ποτίζω), but God "gave the growth."[794] In 2 Cor 10:15 Paul's hope is that the Corinthians' faith continues to grow.

4.4.2.2 Προκοπή,[795] προκόπτω[796]: In Phil 1:25 Paul says it is beneficial for him to remain with the Philippians for their "progress" (προκοπή) in the faith. In Phil 1:12

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[790] Käsemann, 1980:183. Cf. Reumann, 1982:84-88.

[791] See §1.3.2.3.

[792] Note also the statement of Becker, 1993:432: "'Become what you are' still sounds too covertly idealistic...this is avoided by a thesis formulated this way: 'remain with the Lord given to you and in his glory.'" Cf. Middendorf, 1997:159-164.

[793] The struggle to reconcile stative and process in Paul can be observed in Ziesler, 1972:202-203, as he tries to reconcile righteousness as "power" and sanctification as "growth."

[794] Αὐξάνω can be used both to refer to numerical growth (as usually in the LXX) as it probably does in 2 Cor 9:10 and for the maturation of the individual (e.g. Gen 21:8,20; 25:27; Judg 13:23A; Luke 1:80, 2:40; Col 1:6,10; 2 Thess 1:3; 1 Pet 2:2; Hdt.Hist:5.95.5). The context implies the latter is in mind here.

[795] Cf. 1 Tim 4:15; Sir 51:17. See Montague, 1961:165-168 for further background.

[796] Note Luke 2:52.

the term is probably quantitative and refers to the spread of the gospel, but it is not inconceivable that the qualitative idea of 1:25 is also present in 1:12. Προκοπή was an important term in Stoic thought for maturation and growth.[797] In Gal 1:14 Paul uses προκόπτω to describe his "advancing" in Judaism. Although not specifically related to Christian maturity, the use of the term suggests that Paul saw his life in Judaism involving a process of maturation as well.

4.4.2.3 Ἐπιτελέω and ἐνάρχομαι: In Gal 3:3 Paul asks the Galatians if they actually think having begun (ἐνάρχομαι) the Christian life in the Spirit that they can "become complete" (ἐπιτελέω) in the flesh.[798] Likewise Paul assures the Philippians in 1:6 that the work begun (ἐνάρχομαι) by God "will be completed" by God. In both cases ἐπιτελέω is paired with ἐνάρχομαι conveying the sense of "finishing" or "completing" within the framework of advancing from a beginning to some end point.[799]

Ἐπιτελέω is used without ἐνάρχομαιin 2 Cor 7:1 as a participle of attendant circumstance[800] with the hortatory subjunctive καθαρίσωμεν urging the Corinthians to cleanse everything that contaminates flesh and spirit and "make perfect" or "make complete" their holiness (ἁγιωσύνην). We argued above that holiness is a mark of maturity and to "make holiness complete" implies a process of maturing with regard to holiness as in Rom 6:19-22.

4.4.2.4 Τέλειος, τελειόω: Although τέλειος can be used in more static formulations (e.g. 1 Cor 2:6; Phil 3:15), Paul uses it in a process formulation in 1 Cor 14:20 where he urges the Corinthians to "become mature" (τέλειοι γίνεσθε) in their

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[797] Engberg-Pedersen, 2000:47,57. Bultmann, 1924:204.

[798] For ἐπιτελέω as middle see Burton, 1921:149.

[799] The use of ἐπιτελέω with reference to the collection (Rom 15:28; 2 Cor 8:6,11) supports this point. Presumably Paul has an idea of what the collection should look like. Now that the collecting has begun he is anxious for it to reach this envisioned end. On the religious nature of ἐπιτελέω with the collection, see Ascough, 1996.

[800] It is unclear whether ἐπιτελοῦντες is means, result or attendant circumstance. Based on the following reasons we have taken it as attendant circumstance and therefore transferred the imperatival force from καθαρίσωμεν to it: 1) if the participle were result, the subsequent dative clause ἐν φόβῳ θεοῦ makes little sense; 2) if the participle were means, the logic is difficult (i.e. usually one thinks of being made holy by means of cleansing, and not vice versa) and 3) the thought seems parallel to Phil 2:12.

thinking as opposed to thinking as a young child (παιδίον). Above it was noted that Paul uses the passive form of τελειόω in Phil 3:12 to indicate that the eschatological hope of being conformed to the image of Christ (3:20-21) has not yet occurred, although clearly the process has begun.

4.4.2.5 Ἀνακαινόω: In 2 Cor 4:16 the outer man is being destroyed (διαφθείρεται), but the inner is being "renewed" day by day. Is Paul referring to a more "stative" idea of being given new strength every day to get through each day?[801] In favor of this view are the parallels with Ps 68:20(LXX) and especially 1 Cor 15:31.[802] Or is Paul referring to a process whereby the inner man is growing day by day into the new creation that he/she is.[803] In favor of this view is the immediate parallel in 2 Cor 4:16 with διαφθείρεται, which must imply an on-going wasting away of the physical body and not a dying that is begun anew every day. There is also the parallel in Rom 12:2 where the cognate noun ἀνακαίνωσις is used with the idea of transformation, something which refers to the process of being conformed to the image of Christ (see chapter 5).[804] The evidence is stronger that a "process" is envisioned.

4.4.2.6 Στηρίζω, ἐνδυναμόω, κραταιόω: We argued above that "strong" was an adjective Paul used to describe mature believers. Correspondingly, verbal ideas which imply growing stronger[805] suggest a process of maturation as we saw with Qumran.[806]

Στηρίζω is used in the LXX of those who are weak and in need of strengthening, uplifting or energizing[807] or for making something stronger than something else.[808] In Sir 6:7 it is connected to growing in wisdom, another aspect of maturation (see §4.4.2.9). In Rom 1:11 Paul wants to come to Rome to impart to them some spiritual gift in order that

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[801] E.g. Behm, TDNT:3.452; Collange, 1972:176.
[802] Martin, 1986:91.
[803] E.g. Robinson, 1952:76.
[804] The connection is made stronger in that 2 Cor 4:16 is obviously related to 2 Cor 3:18, which espouses the same motif of transformation as Rom 12:2 (cf. Horn, 1992:427-428).
[805] On OT background for "strengthening," see Montague, 1961:37f.
[806] 4Q298.3.6 (cf. §2.3.4).
[807] Judg 19:5; Ps 50:14(51:12); 1 Macc 14:14; Sir 13:21.
[808] Sir 3:9, 22:16.

the Romans might be "strengthened." A similar idea appears at the end of the letter in 16:25 (forming an inclusio), where Paul acknowledges the one who is able "to strengthen" them through the gospel. In both cases Paul desires for the Roman church to grow stronger through his visit and through God's working in the gospel. In 1 Thess 3:2 Timothy is sent to strengthen and encourage (παρακαλέω) the Thessalonians, and in 3:13 Paul prays that the Lord would strengthen their hearts. The latter seems especially oriented to Paul's process "thought" since it is connected with love "abounding and overflowing" (see §4.4.2.10).

In Rom 4:20 Abraham is described as one who "was made strong" (ἐνεδυναμώθη) in his faith. The aorist tense unfortunately tells nothing about the aspectual nature of this verb or whether the verb is stative or process oriented. In Phil 4:13 Paul also uses ἐνδυναμόω, but the focus is stative given its pairing with ἰσχύω: Paul *is* strong (ἰσχύω) because of the one who gives him strength (τῷ ἐνδυναμοῦντι).

In 1 Cor 16:13 both κραταιόω and ἀνδρίζομαι could be stative or process oriented,[809] but are probably stative given the connection to Ps 25:30(LXX) and the use of στήκω at the beginning of the verse.

4.4.2.7 Οἰκοδομέω, οἰκοδομή: In his analysis of this word group, Michel concludes that οἰκοδομέω/οἰκοδομή refers in Paul to a process of spiritual growth involving both the individual and the community.[810] The process nature of the idea comes from its relationship to the physical act of building.[811] In 1 Cor 8:1 the role that knowledge plays in "puffing up" (φυσιόω) is contrasted with love "building up." In 1 Cor 14:4 tongues "build up" the individual alone, while prophesy "builds up" the church. Tongues and prophesy are contrasted again in 14:17, this time speaking of "building up"

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[809] Ἀνδρίζομαι means either being "manly" (e.g. Deut 31:6, Josh 1:6-7, Arist.Nic:1115b) or becoming "manly" (e.g. Plato.Thea:151d; Xen.Socr:5.4). On κραταιόω, see above.

[810] Michel, TDNT:5.140f. Cf. §7.3.6 below.

[811] This appears to be the "common feature" demanded by the metaphor in context (cf. Turner, 1989:302).

the individual. In his final instructions in 1 Thessalonians, Paul commands the believers to "encourage" (παρακαλέω) and "build up" each other as they are already doing (5:11).

In 1 Cor 14 οἰκοδομή is used like οἰκοδομέω to refer to the act of building up in 14:3,5,12 and 26.[812] In Rom 14:19 Paul urges the Romans to seek peace and the things that "build up" others. Likewise in 15:2, Paul urges them to do good to their neighbor which will result in "building up." In 2 Cor 10:8 (and 13:10), the authority which Paul has been given is for "building up" as opposed to "tearing down" (καθαίρεσις).[813] Similarly, in 12:19 Paul says that whatever he has done, it is on behalf of "the building up" of the Corinthians.

Συμφέρω and παρακαλέω may also, in places, express process oriented maturational aspects because Paul uses them in parallel with οἰκοδομέω. In 1 Cor 10:23 συμφέρω is parallel with οἰκοδομέω as Paul argues that not all things are "profitable/beneficial," and "not all things build up." If Paul means that not all things are profitable or beneficial for growth then συμφέρω might be expressing a process-oriented phenomenon. This is strengthened by 1 Cor 12:7 where the gifts of the Spirit have been given for the "common benefit" (συμφέρω). Since the gifts "build up," Paul seems to use οἰκοδομέω and συμφέρω in a parallel manner referring to the growth that individuals and communities experience.[814]

In 1 Cor 14:3 Paul lists παρακαλέω with οἰκοδομέω (and παραμυθία), suggesting παρακαλέω might, at times, be relevant to the idea of maturation. In 1 Thess 3:2 it is paired with στηρίζω, another verb identified here as being related to maturation. If it does relate to the process of maturation then Rom 1:12, 12:8 and 1 Thess 2:12 probably reflect this.

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[812] On the motif of building up in 1 Corinthians see §7.3.6.

[813] On καθαίρεσις cf. 2 Cor 10:4.

[814] Perhaps, too, ὠφελέω in 1 Cor 14:6 given the conceptual connection to οἰκοδομέω and συμφέρω.

4.4.2.8 Καταρτίζω, κατάρτισις: Καταρτίζω was used in antiquity with the sense of "restore, mend"[815] or "equip, prepare, make complete,"[816] and perhaps "establish."[817] Its connection to maturity can be seen in the following: In Plut.Alex:7.1 κατάρτισις is used to speak of the training and education of Alexander. In Ephesians 4:12 καταρτισμός is used for the preparing/equipping of the saints. In all of the occurrences of καταρτίζω in Ezra it is paired with forms of οἰκοδομέω in the building/rebuilding[818] of Jerusalem (Ezra 4:12,13,16, 5:3,9,11). Οἰκοδομέω is a word Paul uses metaphorically to speak of the maturation process. In Ps17:33-36(LXX) καταρτίζω is used in a context where the writer is speaking of God's training, claiming that God καταρτιζόμενος τοὺς πόδας μου (17:34) and διδάσκων χεῖράς μου (17:35) and that ἡ παιδεία σου ἀνώρθωσέν με εἰς τέλος, καὶ ἡ παιδεία σου αὐτή με διδάξει (17:36). In Luke 6:40 καταρτίζω is used in conjunction with the discipleship process so that when a disciple is κατηρτισμένος, he will be like his teacher.

Paul can use the word to mean "restore" as in Gal 6:1 or "prepare/make complete" as in Rom 9:22[819] and 2 Cor 9:5 (προκαταρτίζω).[820] He uses καταρτίζω in 1 Thess 3:10 almost certainly with the sense of "equip, prepare, make complete," and in relation to the maturation process.[821] In 3:10 Paul mentions that he is praying to see the Thessalonians again in order to καταρτίσαι τὰ ὑστερήματα. Ὑστερήματα refers to things that were "lacking" or deficient in the Thessalonians faith.[822] There is nothing to

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[815] Hdt.Hist:5.28.1, 30.1, 106.5; Plu.Marc:10; Plu.Cat.Mi:65; Dion.Hal:3.10.6; Apollon.Cit:12.2, passim; Ps 79:16; probably 1 Pet 5:10.

[816] Poly:1.4.6, 21.4, 5.2.11; Hdt.Hist:9.66; Diod.Sic:12.33, 13.38, 17.105; P.Tebt:6.7; Ex 15:17(B); Ps 8:3 (Matt 21:16), 18:34, 28:9, 39:6 (Heb 10:5), 67:9; probably Matt 4:21=Mark 1:19 (pace most translations).

[817] Ps 10:3, 16:5, 73:16, 88:37.

[818] It is unclear if καταρτίζω in Ezra refers to mending the old that is being rebuilt or preparing/finishing the new which is being built. For the latter see Lust, 1996.

[819] See the discussion on καταρτίζω in Moo, 1996:967; Dunn, 1988b:559; Cosgrove, 1996:273.

[820] Barnett, 1997:434, actually claims it means "mend in advance," but what does this mean?

[821] On 1 Thess 2:17-3:13 see §3.2.1.

[822] Cf. BDAG, "ὑστέρημα."

"restore, mend" with the Thessalonians since Paul has just finished commending them for standing firm in the Lord (3:8), saying that he was encouraged regarding their faith (3:7) and is overjoyed with them (3:9). Yet they can make more progress in their faith and Paul wishes to visit them to facilitate this (3:10).[823] That their progress in the faith is the subject of 3:10 is confirmed in the prayer of 3:11-13. Paul prays for their holiness and blamelessness (marks of maturity) in light of the coming day of Christ and this is why he is anxious to visit them. He wishes to "equip, prepare, make complete" their faith. A close parallel can be seen in Heb 13:21 where the optative καταρτίσαι is used.

This long discussion concerning the meaning of καταρτίζω and its relationship to maturation is especially important for Paul's use of the verb (and noun) in the Corinthian correspondence – most notably 1 Cor 1:10.[824] One of the issues regarding 1 Cor 1:10 is how to translate κατηρτισμένοι. "Perfectly joined together" (KJV, NKJV), "made complete" (NASB), "perfected together" (ASV), "perfectly united" (NIV, NJB, ISV), "firmly joined" (NEB), "completely joined together" (NCV), "completely united" (GNB) and "united" (RSV, NRSV, NET, ESV, NLT) are all translations offered. Lexicons also render this usage of καταρτίζω differently: "to establish, conform" (TDNT), "be equipped or be complete" (EDNT), "adjusted, or made complete" (BDAG) and "to create, make," or "to produce, cause to happen" or "to make adequate, furnish completely" (LN).[825] Recently Margaret Mitchell produced an influential study in which she argues that it should be translated as "restore."[826] Her major arguments are that καταρτίζω is a political *topos* used in conjunction with στάσις for "restoring" unity among competing factions[827] and that the entire letter of 1 Corinthians is a letter aimed at this purpose.[828] Both of these arguments have problems.[829] However, 1 Cor 1:10 does

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[823] Cf. Bruce, 1982a:69; Wanamaker, 1990:138-139.
[824] §7.3.2 addresses the translation of 1 Cor 1:10.
[825] LSJ does not address this verse.
[826] Mitchell, 1991:74f.
[827] Mitchell, 1991:75.
[828] Mitchell, 1991:1, passim.

come at the beginning of a section in 1 Corinthians which addresses the problem of factions and καταρτίζω may have been chosen for the purpose of indicating restoration or unity.

Yet, strong arguments favor the reading "prepare, equip, make complete" for καταρτίζω in 1 Cor 1:10: 1) In the examples we located, it was much more common for καταρτίζω to mean "prepare" when used as a participle, especially as a middle/passive participle (as in 1:10), though in some places (like the LXX), it was not always clear how it was being used. 2) 1 Thess 3:10 is a strong parallel to 1 Cor 1:10, especially given the parallel between 1 Cor 1:8 and 1 Thess 3:13. 3) In addition to Luke 6:40 and Heb 13:21 mentioned above, related verbs and nouns are used in Eph 4:12 and 2 Tim 3:17 in reference to maturation. 4) The use of κατάρτισις in 2 Cor 13:9 is tied to εἰς οἰκοδομήν (in 13:10), which is used of the maturational aspect of Paul's apostolic ministry (see chapter 3). This connection is strengthened further by the connection in Ezra mentioned above and the pairing of καταρτισμός and εἰς οἰκοδομήν in Eph 4:12. 5) Maturity and maturation is a central theme of 1 Corinthians (see chapter 7).

Paul also uses καταρτίζω in 2 Cor 13:11, but it could have either sense there and the determining factor seems to be how one takes 1 Cor 1:10.

4.4.2.9 Μανθάνω, παραλαμβάνω/παραδίδωμι, ἐπίγνωσις: If "wise" is a mark of maturity then "learning" must be related to the maturation process.[830] It is also relatively straightforward that "learning" is a process and not a state. Therefore, although Paul often uses verbs of learning in the aorist, the undefined aspect should not hinder us

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[829] The problem with the first argument is that στάσις is not used in 1 Corinthians, which is surprising since 1 Clement uses the word to speak of factions in Corinth. Additionally, 1 Clement uses ὁμόνοια for unity, not καταρτίζω. Also problematic for her first argument is that neither Philo nor Josephus use καταρτίζω. The latter is more damaging to her case in that στάσις is an important word for Josephus (Horrell, 1996:250-253). Also, we have shown above that καταρτίζω was used in antiquity in a wide range of places without στάσις and without meaning "restore." The second argument cannot be fully addressed here. However, many commentators disagree that 1 Corinthians is only about unity. In chapter 7 we show that maturation is an important theme in 1 Corinthians and therefore the sense of "make complete" cannot be ruled out on the basis of the theme(s) of 1 Corinthians.

[830] Meeks, 2002:204, notes that becoming a "stronger moral agent" means possessing "a more supple and articulate store of pertinent information."

from seeing that this is a process, even though Paul may not be focusing on the process nature of the actual occurrence.[831]

Paul uses μανθάνω to declare that he has "learned" contentment (Phil 4:11) and the Philippians have "learned" from Paul (Phil 4:9), as should the Corinthians (1 Cor 4:6). He affirms that the Romans "learned" (ἐμάθετε) teaching (Rom 16:17), that learning occurs in the assembly (1 Cor 14:31) and that women, too, are to "learn," albeit at home (1 Cor 14:35).[832]

In addition to μανθάνω, Paul desires Philemon to "become knowledgeable" (γένηται ἐν ἐπιγνώσει, Phlm 6). He claims that the Thessalonians "have received" (παρελάβετε) from him how to walk and please God. This reflects a process of learning what is worthy of God (i.e. holy). Likewise in 1 Cor 11:2 and 23 Paul has handed over (παραδίδωμι) traditions which in the case of 11:23 he received (παρέλαβον).[833]

4.4.2.10 Περισσεύω, πλεονάζω: In general, the language of "abounding" (also "being filled" and "being rich") is stative language. For example, when Paul prays that the Romans might be filled with joy and peace, and overflow with hope (15:13), he is praying that they would be characterized by joy, peace and hope (cf. 1 Cor 15:58; 2 Cor 8:7, 9:8). This may be the result of a process but the "filled with" and "abounding" language does not indicate this. Instead it is describing what a mature believer looks like.

However, Paul also uses "abounding" language in tandem with words that modify the stative aspectual nature of these verbs,[834] indicating a process of growth. In 1 Thess 3:12 Paul prays that the Thessalonians love for one another will "increase" (πλεονάζω) and "abound" (περισσεύω) just as Paul's love for them abounds. Πλεονάζω gives a

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[831] In other words, undefined aspect in a particular context does not override the process Aktionsart of "learning." For the recent scholarly consensus on aspect and Aktionsart, see Carson, 1993:20.

[832] Possibly a non-Pauline interpolation.

[833] Probably technical terms for rabbinic practice. Schrage, 1999:30.

[834] Or better the "aktionsartlich" nature. Fanning, 1990:179.

sense of increase to the normally stative idea of περισσεύω in this context[835] and this carries over into 1 Thess 4:1 where Paul encourages the Thessalonians to "abound more" (περισσεύω μᾶλλον) in walking in a manner pleasing to God.[836] This idea continues in 1 Thess 4:10, where Paul after affirming their love encourages them to "abound more" (περισσεύω μᾶλλον), i.e. increase in love.[837] Finally, in Phil 1:9 Paul prays that the Philippians' love will "abound" more and more (μᾶλλον καὶ μᾶλλον), i.e. that they will grow and increase in love.

4.4.2.11 Διώκω, τρέχω[838]: Paul tells his readers to "pursue" hospitality (Rom 12:13), what makes for peace (Rom 14:19), the way of love (1 Cor 14:1) and the good (1 Thess 5:15). The word διώκω itself has a more process oriented aspectual nature.[839] By combining this verb with these spiritual virtues, Paul indicates there is a process of striving after these spiritual qualities. The maturation process-orientation of this verb can be seen in Phil 3:12-14 where Paul speaks of his "pursuit" of knowing Christ, in a passage about the process of maturation (see §4.4.3).

1 Cor 9:24-27, a passage parallel to Phil 3:12-14, describes the Christian life as a race to be run.[840] Τρέχω, like διώκω, is a process oriented verb and the race imagery

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[835] Cf. Malherbe, 2000:212, who highlights important parallel constructions in Rom 5:20 and 2 Cor 4:15.

[836] On this construction of μᾶλλον with περισσεύω indicating the increase of something already present, cf. 2 Cor 3:9. Contra Fee, 1994a:51, who implies that Paul is addressing a minority in Thessalonians who are not living the Christian ethic. There is nothing in the text to suggest such a narrowing of audience.

[837] Cf. Malherbe, 2000:216-217; Deidun, 1981:61-62.

[838] Montague, 1961:170, suggests ἀναστροφή (Gal 1:13) and περιπατέω (Phil 3:17 et al.) as relevant here, but they seem to have more to do with "manner of life" than progress or working toward a goal. However, cf. Best, 1972:107,156-157; deBoer, 1962:31.

[839] LN:68.66.

[840] 9:24-27 is a transition section between chapters 9 and 10:1-12 (So Fee, 1987:433-435; Thiselton, 2000:722-723; Contra Gundry-Volf, 1990; Weiss, 1910:249; Broer, 1989:304-305 and more moderately, Pfitzner, 1967:98). As a transition it is *both* part of Paul's apostolic apology *and* an exhortation to the Corinthians not to be disqualified. (Contra Sibinga, 1998, who takes it as a transition section, but sees no exhortation). Verse 23 reveals how this section functions as a transition. There Paul says that his motivation in his apostleship is to be a "partner" (συγκοινωνός) with the gospel. This can either mean Paul sees himself as a partner in doing the work of the gospel or as a participant in receiving the benefits of the gospel in the future. Barrett, 1968:216, argues for the latter because αὐτοῦ is used rather than αὐτῷ. However the idea of "with" is contained in the συν- prefix and does not require the dative pronoun. Gundry-Volf, 1990:254, and Schrage, 1995b:348-349, argue for the former noting, respectively, that Paul is

gives the idea of progress and a goal that is to be attained or achieved.[841] Likewise, in Gal 5:7, Paul comments that the Galatians were running well but wants to know who has hindered[842] them from obeying[843] the truth.[844]

4.4.2.12 Γίνομαι: Γίνομαι can either indicate process, in which case it should be translated "become," or state, in which case it means "be." In 1 Cor 3:18 it is clearly process for Paul wants the Corinthians to become "foolish" so that they can "become" wise. To become wise is to mature since "wise" is a mark of maturity. In Phil 2:15 Paul speaks of the Philippians "becoming" blameless and pure (i.e. holy), most likely pointing to a process.[845] In 1 Cor 15:58 "be" seems most plausible but "become" is possible.

4.4.2.13 Parent-Child Language: Modern developmental psychology obviously recognizes that children mature and develop. But psychology can also use child development language by analogy to speak of the maturation of adults.[846] The maturation of children is a universal phenomenon often used metaphorically to speak of the development within religious contexts. For example, in chapter 2 we saw that in Philo's description of the Therapeutae he describes the relationship between the less mature and more mature members of the group in terms of children and parents (72), and with reference to elders and new children (67), regardless of their age. Philo makes clear that

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arguing that he has become a partner with the gospel by not taking money and there is no mention of future benefits in this text. It is most likely that the power of the gospel for transformation gives Paul a role with the gospel (So Hooker, 1996; Thiselton, 2000:707; Schütz, 1975:51-52. Contra NIV,NASB,RSV; Fee, 1987:432). As a partner with the gospel Paul aims not to become disqualified himself (cf. Lindemann, 2000:213) *and to encourage the Corinthians to continue to their forward progress towards the goal* (cf. Pfitzner, 1967:132). This fits with our argument from chapter 3.

[841] Not being able to achieve the goal this side of the parousia does not weaken the progression element of the race imagery. Nor is it invalidated by Rom 9:16 (contra Beardslee, 1961:68), which is talking about the basis on which God grants his mercy, not the on-going life of the believer.

[842] Ἐγκόπτω has the idea of cutting in front of someone during a race to impede or hinder their progress. Dunn, 1993a:274.

[843] For πείθεσθαι as "obey" since it is passive see Barclay, 1988:94.

[844] Τρέχω in Phil 2:16 is less relevant since it applies to Paul's apostolic commission, not the life of the believer, per se, pace Matera, 1992:183.

[845] The future reference point (Paul boasting of them on the day of Christ, 2:16) and the immediate context of working out their salvation (2:13) makes "become" more likely since both give the idea of progressing towards a goal for which they will be evaluated in the future.

[846] See §2.2.3.

with time the children will become parents/elders as they grow in contemplative philosophy.

Paul, too, uses parent-child language. He refers to himself both as father (1 Cor 4:15; 1 Thess 2:11; cf. Phil 2:22) and mother/nurse (1 Thess 2:7; implicitly in 1 Cor 3:1-2; Gal 4:19), and to his converts as his children (1 Cor 4:14; 2 Cor 6:11, 12:14; Gal 4:19; 1 Thess 2:7,11; cf. Phlm 10). Paul uses "parent-child" language with both a stative and process sense. On one hand, his "children" will always stay "children," for all believers are God's children (e.g. Rom 8:16-21; Gal 3:7, 4:31; Phil 2:15). On the other hand, Paul uses parent-child language to reflect an expectation that his "children" will grow up and become mature (1 Cor 3:1-2, 13:10-12, 14:20; cf. 1 Thess 2:7).

4.4.3 Philippians 3:12-15

Placed between Paul's understanding of his old way of life (3:4-6) and the return of Christ (3:20-21), 3:7-19 focuses on the life of the believer in the present, with Paul himself as the model. In 3:7-11 the focus is on the goal of this present life – to know Christ by being conformed to his death and experiencing the power of his resurrection so as to attain to the resurrection from the dead.[847] This confirms what was argued in §4.3, that Christ is the standard of maturity for Paul. In 3:12-15 the emphasis shifts to the process-oriented nature of attaining this knowledge.

Paul begins in 3:12 by stating that it is "not that I have already received (ἔλαβον) or am already made perfect, but I pursue if also I might attain (καταλάβω)."[848] The implied object[849] of ἔλαβον and καταλάβω is most likely "the knowledge of Christ."[850]

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[847] On the exegesis of the rest of this passage, see §5.2.1.

[848] The double ἤδη recalls 1 Cor 4:8 (Müller, 1993:164).

[849] There is no stated direct object. Different options include: "righteousness," "Christ," "the prize" (from 3:14), "resurrection from the dead," "knowledge," "moral and spiritual perfection" or the object was left unstated to demonstrate something incomplete (Collange, 1979:133). Of special mention is "righteousness," a variant reading in P46,D*,F and G. However, the internal and external evidence is against this reading.

[850] The reasons include: 1) the central idea of the preceding section is "the knowledge of Christ" and "to know Christ," and οὐχ ὅτι connects 3:12 with what came before; 2) Paul uses λαμβάνω 29 times

Paul has not yet received full knowledge of Christ which is paralleled with "having been made perfect" (τετελείωμαι).[851] In contrast to having already been made perfect, Paul pursues so as[852] to attain full knowledge of Christ, which is what[853] he has been obtained for by Christ.

Paul reiterates his point in 3:13. He does not consider himself to have attained (καταλαμβάνω) full knowledge of Christ, but he does one thing (ἓν δέ).[854] This one thing is broken into two component parts both of which employ racing imagery: forgetting things that are behind (ἐπιλανθάνομαι)[855] and "stretching out/straining" (ἐπεκτεινόμενος) for the things ahead. This is the manner in which he is pursuing the reward (βραβεῖον), which is a prize at the end of a long pursuit.[856] Paul also uses the word "goal" (σκοπὸν) to show that what guides his pursuit is the goal he is working toward. The racing image serves to highlight that this pursuit is in process, with Paul portraying himself as one who is making progress. Even his concessionary phrase in 3:16 - "let us live up to what we have attained" - implies action and progress.[857] Later in this passage (3:17), Paul will offer himself (and others) as a model to be imitated, further

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(NA27 has it as a variant in 1 Cor 7:28 where the object is "wife") in the undisputed letters and it never has as its object Christ, even though the object is often the Spirit (Rom 8:15; 1 Cor 2:12; Gal 3:2, 3:14; cf. 2 Cor 11:4); 3) although in 1 Cor 9:24-27, a parallel passage, what one is "receiving" and "attains" is the "prize" or "crown," here the βραβεῖον of 3:14 is contextually defined as "the knowledge of Christ" and 4) the conceptual parallel of 1 Cor 13:10-12 supports "knowledge" as direct object.

[851] The meaning of this verb is tied to the meaning of the related adjective τέλειος (see §4.2.2), which we have already argued is not used by Paul as in the mystery religions, so the verb does not mean "consecrate or initiate" (contra BDAG; LN:53.50). It can mean "reached my goal" (Hübner, EDNT:3.344; LN:68:31; Delling, TDNT:8.83-84; Fee, 1995:340) or "have already been perfected" (O'Brien, 1991:423; Vincent, 1897:107). These two are really the same since the "goal" is the knowledge of Christ and knowing fully is possible when τὸ τέλειος (i.e. Christ) comes (1 Cor 13:10). Hawthorne, 1983:151, combines the two with "nor am I already perfect in my knowledge of Christ," (cf. Collange, 1979:133). This is fine as long as it is remembered that "knowing Christ" has both cognitive and moral overtones (in the OT to "know" Yahweh implied obedience. Lincoln, 1981:92; cf. Schnackenburg, 1963:368. Paul connects "knowing Christ" with having Christ's righteousness in Phil 3:8-9).

[852] Εἰ καί expresses "expectation without doubt" (emphasis removed). Gundry-Volf, 1990:256.

[853] On ἐφ' ᾧ see Fitzmyer, 1993b. Cf. Bockmuehl, 1997:221; Fee, 1995:346. If it is causal (Gundry-Volf, 1990:256; Pfitzner, 1967:147-148; Wallace, 1996:342) the point remains essentially unaffected.

[854] BDF§481.

[855] Including the progress he has already made as a believer. Montague, 1961:129.

[856] Cf. 1 Cor 9:24-27.

[857] Weidmann, 1997:255.

supporting our contention that he understands himself to be further along in this journey of becoming like Christ than the Philippians.

At this point (3:14b), Paul steps away from race imagery[858] in order to realign the metaphor with the theological point he is making. The reward/goal he is pursuing is defined by "the upward calling of God." The calling of God is the call to salvation (Rom 11:29; 1 Cor 1:26). Paul's own pursuit of salvation gives definition to the exhortation of 2:13 to work out salvation.[859] "Upward"[860] looks forward to 3:20-21 where Paul states that the future hope to which God has called believers is the appearance of Christ the Savior who is coming from heaven.[861] This is also contrasted with the "earthly" way of living (3:19). The focus is not simply on the future with the phrase "upward calling of God,"[862] for the whole point of the passage is that the future is being realized progressively in the present.[863] In 3:15 Paul notes that whoever is mature (τέλειος) should think about life as a believer in this way.[864]

4.4.4 Summary

We have explored Paul's process-oriented language and concluded that there is an aspect of his theology concerned with the idea of growing and maturing.[865] This conclusion was supported by the exegesis of Phil 3:12-15, where Paul explicitly states that he is currently in the midst of a process of maturation and expects his converts to be as well.

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[858] Pace Hawthorne, 1983:154-155.

[859] To pursue salvation should not be confused with "self-achieved redemption" as in Fortna, 1990:229, who is rightly criticized by Weidmann, 1997.

[860] Cf. Gal 4:26.

[861] The merging of "spatial" and "temporal" categories in Phil 3:7-21 is noteworthy (Müller, 1993:169).

[862] Cf. Doughty, 1995:117-118. Pace O'Brien, 1991:432.

[863] Cf. Doughty, 1995:112; Cotter, 1993:95 and Klijn, 1964, concerning the present focus of this passage and mirror-read opponents.

[864] See §4.2.2 on the "sincerity" of Paul's statement in 3:15.

[865] More of an aspect than Beardslee, 1961:66,75 allows.

4.5 CONCLUSION

In this chapter we examined 1 Cor 2:6-3:4, a central passage for the concept of maturity in Paul. From this passage seven marks of maturity were identified and examined in the larger Pauline corpus. The last of these marks – Christlike – was then examined in more detail and it was concluded that for Paul Christ exemplifies and defines the attitudes and actions appropriate to the kingdom of God. Therefore, Christ is the ultimate standard of maturity. The chapter also explored the idea that within Paul's thought there are process-oriented aspects related to maturity. An analysis of Phil 3:12-15, another central passage for concept of maturity, confirmed that Paul does indeed view maturation as a process.

CHAPTER 5
THE CENTRAL MOTIF OF MATURITY: CONFORMITY TO THE IMAGE OF CHRIST

5.1 INTRODUCTION

Our goal in this thesis is to understand better Paul's conception of maturity, especially the maturation process and the role of the local church in facilitating that process. In chapter 3 we argued that Paul understood his apostolic commission to entail delivering mature believers on the day of Christ thus affirming the centrality of maturity to his life, work and thought. In chapter 4 we investigated various marks of maturity and argued that a mature believer is one who thinks and acts in accordance with his/her status. We also affirmed that Christ provides the ultimate defining standard of what it means to be mature. Finally, we argued that Paul conceived of maturation as a process. These investigations were attempts to answer the questions, "what does it mean to be mature" and "how does one become mature."

Having argued that Paul thought *being* a mature believer meant *being* like Christ it follows that if Paul has an understanding of maturation as a process then the central idea of the maturation process would be that of *becoming* like Christ. We now turn to a theme in Paul that incorporates both what it means to be mature and how someone becomes mature: being conformed to the image of Christ.[866]

In chapter 1 we noted that scholars such as Schlatter,[867] Hays,[868] Dunn[869] and Gorman[870] have recognized the centrality of conformity to the image of Christ in Paul's thought in relation to maturity. However, this motif that believers are

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[866] For the background and origin of this motif see Kim, 1984 (and now Kim, 2002) whose thesis we find persuasive.

[867] Schlatter, 1999:247,250.

[868] Hays, 1996:45-46.

[869] Dunn, 1998a:462.

[870] Gorman, 2001:371.

transformed/conformed to the image of Christ is under-appreciated in scholarship today[871] and therefore exegesis of the applicable texts is in order. This section examines the five major passages where this motif appears explicitly: Phil 3:7-21; Rom 8:29/12:1-2; 2 Cor 2:17-4:18; 1 Cor 15 and Gal 3:26-4:20. We begin with Phil 3:7-21 because the last chapter ended with an analysis of Phil 3:12-15 and in Phil 3:7-21 Paul combines most explicitly the ideas that being a mature believer means *being* like Christ and that maturation is a process of *becoming* like Christ.

A preview of our findings (§5.3) may facilitate a more productive reading of the following exegesis. The major findings include: 1) further confirmation of the argument in §4.3 that Christ is standard of maturity for Paul; 2) there is a process aspect to being conformed to the image of Christ and this process begins in this age; and 3) the process of conformity to the image of Christ is made possible through participation in Christ, is a work of the Spirit and is facilitated through various means.

5.2 EXEGESIS OF TEXTS

5.2.1 Philippians 3:7-21

After discussing his "credentials" at the beginning of chapter 3, Paul declares that these things, and indeed all things, which were once gain to him he now counts as loss when compared to the surpassing knowledge of Jesus Christ. He does this so that he might gain Christ and be found to be righteous in him (3:8-9). Gaining Christ and being found righteous in him is for the purpose of "knowing Christ"[872] specifically knowing the power of Christ's resurrection[873] and the fellowship of his sufferings (3:10). Paul then

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[871] Noted by Kim, 2002:166; Segal, 1990:60; Hooker, 1990:7.

[872] Purpose infinitive (Burton, 1898§397; BDF§400) modifying κερδήσω and εὑρεθῶ. The cause-and-effects are logically sequential (as in Rom 6:6 and Phil 1:9-10) and not coordinating. Fee, 1995:327, notes that Paul uses another ἵνα for coordinating cause-and-effects (1 Cor 7:5; Gal 3:14; 4:5).

[873] For connecting "power of the resurrection" with the life-transforming glory of God, see Fitzmyer, 1981a:202-217.

adds the participial phrase συμμορφιζόμενος[874] τῷ θανάτῳ αὐτοῦ. One option for this phrase is that it explains "the fellowship of his sufferings" epexegetically.[875] Another is that it represents the third step in a four step process: power, suffering, death and resurrection.[876] A more likely option is the phrase modifies "to know him," serving to explain the mode in which[877] or means by which[878] knowing takes place. In the process of being conformed to Christ's death Paul comes to know Christ, both the fellowship of his sufferings and the power of his resurrection, which presumably is being displayed in the midst of his sufferings.[879] This provides a clue that enduring suffering is central to how conformity to Christ happens.[880] The reason for conformity to Christ's death is to attain resurrection from the dead in the future, foreshadowing the comments in 3:20-21. This is the stated goal of Paul's life.

It is clear in 3:12 that Paul has not yet attained this goal, but acknowledges that this is what he understands "being made complete" (τελειόω) to entail: conformity to Christ's death with the ultimate hope of total participation in Christ's resurrection. This is the goal to which Paul presses on (3:13) to attain that for which Christ has attained him.[881] This attitude of striving after the knowledge of Christ should characterize all believers, as 3:15-16 reveals.

In 3:17-19 Paul provides a second clue as to how being conformed to Christ is facilitated. By imitating Paul and others like him (3:17),[882] and not following those who

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[874] Probably passive (O'Brien, 1991:408) and not middle (pace Bockmuehl, 1997:215-216; Hawthorne, 1983:145).

[875] Fee, 1995:314; Bloomquist, 1993:180; Tannehill, 1967:120; Müller, 1993:158-159; Betz, 1967:153. Favoring this is the chiastic structure of 3:10-11. For the arguments against see Holloway, 2001:139; O'Brien, 1991:407.

[876] Holloway, 2001:139. However, why use a participle (συμμορφιζόμενος) without a conjunction if this is the intent? Also, as O'Brien, 1991:402, notes, "resurrection" and "suffering" are more intimately connected than the others since they share the same article.

[877] Bockmuehl, 1997:215-216.

[878] O'Brien, 1991:407.

[879] So Tannehill, 1967:120f. Cf. 2 Cor 12:7-10.

[880] Cf. Friedrich, 1976b:162.

[881] On the exegesis of 3:12-15 see §4.4.3.

[882] For Paul and not Christ as the "object" of συμμιμητής, see §6.5.

live as enemies of the cross of Christ (3:18-19), Paul's converts will be able to progress in their knowledge of Christ.

Verse 20 picks up the foreshadowing of 3:10 and announces that believers' citizenship is in heaven. It is from there Christ will return. Paul's description of Christ as "Savior" – the only time he does so in the undisputed epistles – connects "salvation" with this motif of conformity. When Christ, the Savior, returns (3:21), he will transform (μετασχηματίσει)[883] believers' lowly bodies so that they will be conformed (σύμμορφον) to his glorious body. For Paul, *this future transformation shapes the goal of his present life*. Since he will become like Christ when Christ appears, he has made it his goal now to gain Christ, to be found in Christ, to be conformed to Christ's death and to know Christ. Progress in this process of being conformed to Christ in this age is the reason for Paul's hope of attaining the ultimate resurrection from the dead in the future.

5.2.2 Romans 8:29, 12:1-2

Rom 8:29 and 12:1-2 are related passages relevant to the theme of conformity to the image of Christ with Rom 12:1-2 alluding back to Rom 8:29.[884] Rom 8 (and 12:1-2) is built upon the foundation of Rom 5:12-7:6.[885] Rom 5:12-21 contrasts Christ with Adam to announce that new life has come through Jesus Christ. This is developed further in 6:1-7:6 as Paul discusses participation in Christ using language of dying and rising with Christ. The new life made possible through Christ's death and resurrection (6:4) is life defined by Christ. Christ "lives to God" (6:10) and thus believers should live to God

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[883] There is some debate as to the overlap between the μορφ-root and σχημ-root in the NT. Lightfoot, 1868:125ff, argues that σχημ- applies to the outer and μορφ- to the inner (cf. Fee, 1995:204,382). Behm, TDNT:4.744, recognizes this difference, but argues the terms can be used somewhat interchangeably (as here and in Rom 12:2; cf. Moo, 1996:756; Wilckens, 1982:7) so firm boundaries cannot be established. Even if there is a difference of nuance, Paul appears to be indicating that a holistic transformation is to take place.

[884] Hooker, 1990:58.

[885] And stands in contrast to Rom 7:7-25.

also (6:11-13).[886] The implication is that Christ provides the prototype for believers' new life.

Paul's belief that the present is conditioned by the past event of baptism into Christ (6:4-6) and the future promise of union with him in resurrection (6:5) is fleshed out in Rom 8, where Paul discusses life in the Spirit. This present life in the Spirit is viewed on the basis of what Christ has done in the past (8:2-3) and in light of what God will do in the future (8:18-25), *but the focus is mainly on the present in Rom 8.* The middle section (8:19-27), which focuses on the future, is bracketed by sections emphasizing the present (8:1-16, 31-37). Even in the future-focused middle section, Paul never loses sight of the present (8:18,22-23,26-27). Key verses bridging and effecting these transitions from present to future and back to present are 8:17-18 and 8:28-30.[887]

In 8:17-18 Paul follows up on his comments of the present reality of "sonship" – a reality made possible because of the Spirit – by connecting believers' "sonship" with Christ's sonship. This allows Paul to show that suffering with Christ leads to glorification with Christ. For this connection, Paul speaks of the future glorification against which present sufferings pale in comparison (8:18).

In 8:28-30 Paul transitions back to the present stating "for (ὅτι) we know that all things work together[888] for good." Although Paul is now talking about "all things," this must include present sufferings given the context. Paul's point is that *present* sufferings not only pale in comparison to *future* glorification, they also result in "good" *now* (συνεργεῖ is present tense). This good is contextually defined by 8:29, where Paul says, "for (ὅτι) the ones he foreknew he also predestined to be conformed (συμμόρφους)[889] to

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[886] "'Lebend für Gott' *weil* und *wie* Christus für Gott lebt" (Wilckens, 1980:19, emphasis added). Contra Stowers, 1994:257.

[887] Moo, 1996:534, notes that the idea of "with Christ" links these transition sections.

[888] Or "are profitable" (Cranfield, 1979:425-28).

[889] On the adjective σύμμορφος taking a genitive, see BDF§182. This makes it essentially a substantive rather than an adjective. Jervell, 1960:276.

the image of his son (τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ).[890]" God's purpose is to conform all believers to the image of Christ and works everything to that end including (and especially) suffering.[891]

A few observations: First, the purpose of having believers conformed to the image of Christ is so that Christ might be the firstborn among many brothers, linking conformity with adoption and sonship. As Son of God and the one who makes sonship with God possible (cf. Gal 4:4-7), Christ is the prototype for all who become sons of God after him - thus he is the standard of maturity.

Second, this discussion is set within the context of the "first-fruits" (ἀπαρχή) gift of the Spirit (8:23). Because believers have the Spirit, future transformation can begin now, since for Paul ἀπαρχή signals continuity of status (e.g. Rom 11:16; 1 Cor 15:20,23). Because the Spirit brings the future promise of adoption as sons into the present, the Spirit as ἀπαρχή brings the future promise of conformity to Christ into the present as well.

Third, suffering is a means of being conformed to the image of Christ. Earlier Paul had claimed that suffering results in (ἵνα) glorification (8:17)[892] and in 2 Cor 4:17 he argues something similar: present sufferings are actually "producing/achieving" (κατεργάζομαι) glory. By noting that "glory" is intimately connected to "image" as seen in 2 Cor 3-4[893] (and Rom 1:23; 1 Cor 11:7), it becomes clear that Paul is saying something similar in Rom 8:17 and in 8:28-29 but with different temporal perspectives. Suffering *now* results in partial conformity to the image of Christ *now* (8:29; cf. Phil

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[890] Dunn, 1988a:483-484, argues on the basis of the parallel to 1 Cor 15:49 and the allusion to Adam that this must be the "image (of God) which Christ is" (epexegetical genitive) (cf. Wilckens, 1980:163; Moo, 1996:534). Byrne, 1979:125, argues that if this was Paul's intention he would have worded Rom 8:29 as he did 2 Cor 4:4. See the discussion in §5.3 below.

[891] As Calvin says, sufferings "assist our salvation" (cited by Cranfield, 1966:212). Cf. Wallace, 1996:181.

[892] "Der Apostel mit dem Ausdruck συμμόρφους [in 8:29] auf 8:17 zurückblickt" (Kürzinger, 1958b:296).

[893] Jervell, 1960:194-197; Kim, 1984:230f; Kittel, TDNT:2.396.

3:10) as well as the promise of total conformity to the image of Christ in the future, which is the promise of future glorification (8:17; cf. Phil 3:20-21).

This process of conformity must begin in the present since the sufferings have already begun and the Spirit who makes conformity possible has been given.[894]

This idea of conformity to the image of Christ becomes the basis for the exhortation of 12:1-2. Since believers have been set free from this age they should not allow themselves to be conformed to it,[895] rather they should be transformed (μεταμορφοῦσθε). Although the object of μεταμορφοῦσθε is not stated, Rom 8:29 makes clear that Paul means being transformed *into the image of Christ*. The present tense of μεταμορφοῦσθε signals an on-going process of transformation in this life. In this passage, the means by which this transformation is facilitated is not suffering, but "identifying"[896] and renewing one's mind. Verses 1-2 urge believers to present (παραστῆσαι) themselves[897] to God and command them not to be conformed to this world. By this Paul means (among other things) that his readers should no longer identify with the world but with God (cf. Rom 6:11). When Paul says that transformation occurs by the renewing of the mind, he reveals a cognitive aspect to this transformation.[898]

5.2.3 2 Corinthians 2:14-4:18[899]

Paul begins this section by giving thanks to God for always leading them in triumph in Christ and displaying the fragrance of the knowledge of Christ[900] through

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[894] Contra Scott, 1992:247n93; Byrne, 1979:118; Sellin, 1986:191n4. Moo, 1996:534-535, argues Paul is focused on the future, mostly on the strength of parallels Phil 3:21 and 1 Cor 15:49. But Phil 3:7-21 has both a present and a future aspect and as does 1 Cor 15 as we shall see below. Cranfield, 1979:432, Campbell, 2002:104-105 and Dunn, 1988a:483, recognize the present focus on the process that is involved, although Dunn argues that the end of process is being emphasized.

[895] Taking συσχηματίζεσθε as passive.

[896] See §6.2 for an explanation of this terminology.

[897] Τὰ σώματα refers to the whole self.

[898] Betz, 1988:213-214.

[899] 2 Cor 2:14-4:18 is examined before 1 Cor 15 because of the strong connections to Rom 8 as Byrne, 1979:122 notes.

them in all places (2:14). This is an important opening because Paul makes the same point using two different images. In the first Paul is "a previously conquered enemy" being led in a victory march "by God to death in order that he might display or reveal the majesty, power and glory of his conqueror."[901] In the second Paul is an aroma (ὀσμή)[902] for all to smell. In both cases Paul's (and his co-workers') ministry is to display Christ,[903] a ministry of life to those being saved and death to those being destroyed.[904]

At the end of 2:16 Paul asks who is qualified to display Christ. The difficulty of such a task is compounded because Paul cannot use "tricks of the trade" to help him accomplish his mission. His mission is not simply to "sell" (καπηλεύω) the word of God. He must become a living demonstration. As the sacrificial imagery of "aroma" implies, he must die to himself so that Christ's life can be displayed through him (cf. 2 Cor 4:10; Gal 2:20), a statement parallel to Rom 12:1-2 where being a living sacrifice is connected to being transformed into the image of Christ. This is much more difficult than simply peddling the word of God.[905]

Rather than commend himself and his ministry, Paul argues that the Corinthians themselves are his letter of recommendation, written on Paul's heart – known and read by everyone (3:1-2).[906] They are letters written not with ink but with the Spirit of the living God, not on tablets of stone, but on human hearts (3:3). As "living" letters, the

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[900] Αὐτοῦ refers to Christ, not God, contra O'Brien, 1991:387.

[901] Hafemann, 1990a:32-33. Pace Scholla, 1997:35-36, who fails to recognize that it is also through believers' sufferings that Christ is displayed.

[902] In Phil 4:18 Paul describes the "sacrificial" giving of the Philippians as a ὀσμὴν εὐωδίας θυσίαν δεκτήν.' Οσμή is paired with εὐωδία roughly 100 times in the LXX (e.g. Lev 1, Num 15, 28, 29 and Ezek 20). On the sacrificial imagery cf. Hafemann, 1990a:35ff.

[903] Duff, 1991:90-91, citing Plutarch and Apulieus concludes, "the paramount purpose of Greco-Roman epiphany processions was the *manifestation* of the sacred."

[904] Cf. 1 Cor 1:18 where σῳζομένοις and ἀπολλυμένοις introduced the apocalyptic framework fundamental to Paul's conception of maturity. Here the same participles open another important passage for maturity in Paul. Also, the idea that Paul has a continuing ministry to the saved supports our argument in chapter 3.

[905] Although Paul is always glad when Christ is preached (Phil 1:15-17) he is still concerned with the motives and methods of that preaching. Here the proper method is to display Christ, not simply to "sell" him. In Phil 1:15-17 the proper motives are those that are like Christ's (i.e. not done out of ἐριθεία – cf. Phil 1:17 with 2:3).

[906] On 3:1-3 see §3.3.1.

Corinthians' lives, as a result of Paul's ministry, point to Christ.[907] Not only does Paul display or represent Christ, but the Corinthians' lives display Christ as well.

How can Paul be made fit to display Christ? How can the Corinthians be a letter of Christ? The key to Paul's answer is his understanding of the new covenant and new covenant ministry. The new covenant is characterized by the Spirit and not the letter (3:6). Displaying Christ requires an inward transformation, which is now possible under the new covenant because of the Spirit (cf. Ezek 36:24-28).[908] Paul can display Christ because he has the Spirit. Paul can be qualified by God to make others "letters of Christ" because he participates in this new covenant ministry of the Spirit.

From this point, Paul launches into an extended discussion of the new covenant in 3:7-18,[909] climaxing in 3:18 with how it is that he and the Corinthians can display Christ. In 3:7-11 Paul explicates a comparison between the new and old covenants, through an allusion to Ex 34. The old covenant was a temporary ministry accompanied by condemnation, killing and death, while the new covenant is a permanent ministry of righteousness and life.

In 3:12-18 Paul engages in a very complicated discussion of Ex 34. The main idea of 3:12-18 is the transforming power of God's presence. Under the old covenant, this power was accessible to Moses alone, due to Israel's hardness of heart (3:13-16). However, under the new covenant this transforming power of God's presence is made available to all believers through the Spirit and "in Christ." It is available "in Christ" because in Christ the veil is removed (3:14). It is available through the Spirit because the Spirit mediates the presence of God. Wherever the Spirit of the Lord is, there is freedom

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[907] Regardless of whether Χριστοῦ is objective, subjective or genitive of source.

[908] On the new covenant and interior change, see Hubbard, 2002. We agree with his thesis that these new covenant texts are soterio-anthropological and not cosmoslogical.

[909] The secondary literature on this passage is quite overwhelming. In addition to the commentaries, see especially Hafemann, 1995; Hooker, 1990:139-154; Stockhausen, 1989; Belleville, 1991; Fitzmyer, 1981a; Hays, 1989a:chapter 4; Wright, 1987; Dunn, 1970; Renwick, 1991; Segal, 1990:151-158; Georgi, 1986:154-170; Dumbrell, 1986; Grindheim, 2001; Unnik, 1963; Lambrecht, 1983; Theissen, 1987:117ff; Bammel, 1983; Hanson, 1980; Watson, 2004:273-313.

to behold the transforming power of God's presence. Thus all believers, like Moses,[910] are beholding as in a mirror (κατοπτριζόμενοι)[911] with unveiled faces the glory of the Lord, and are being transformed (μεταμορφούμεθα) into the same image they are beholding.[912] The image they are beholding with unveiled faces is Christ[913] because he is the image of God (4:4), and his face is where the glory of God can be found (4:6), connecting "glory" to "image." It is important to note that the transformation is taking place *in this age* in a *progression* from glory to glory (ἀπὸ δόξης εἰς δόξαν)[914] through the work of the Spirit.

Paul can display Christ now because as a participant in the new covenant he is being transformed into the image of Christ. The Corinthians, too, as participants in the new covenant are being transformed into the image of Christ, and therefore are letters of Christ. Because his new covenant ministry is a ministry of the Spirit, which makes the transforming power of God's presence available in Christ, Paul is competent to accomplish his mission of delivering mature (i.e. Christlike) believers on the day of Christ.

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[910] Moses has now moved from being a foil for Paul as a minister of the new covenant to being a prototype of the experience of all believers in the new covenant. Cf. Koch, 1996:322; Theissen, 1987:122-123; Windisch, 1924b:127. Contra Bammel, 1983, who argues 3:18 refers only to Paul. In Bammel's reading the Corinthians are completely incidental to 2 Cor 3. Equally problematic is the idea that Paul is the only one to experience God's presence directly, a notion which expressly contradicts the promise of Jer 31:34 (which is also why Bultmann, 1985:91, cannot be right in thinking believers are paralleled with the Jews and not Moses).

[911] Does the hapax legomenon κατοπτρίζω means "reflect" or "behold"? It must mean "behold" because transformation through reflection makes no sense (Bultmann, 1985:91-92) and the thrust of the preceding context is defining the experience of the new covenant ("beholding the glory of God") not describing how a new covenant minister does his/her work ("reflecting the glory of God"). See further Fee, 1994a:316-317; Collange, 1972:116-118.

[912] Lambrecht, 1983.

[913] There is debate whether "Lord" refers to God (aligning it more closely with the Exodus story) or Christ (aligning this passage more closely with 4:1-6). Either way the referent of the entire phrase τὴν δόξαν κυρίου is Christ, whether κυρίου is God or Christ. Segal, 1990:60 argues that τὴν δόξαν κυρίου is a technical term for the human form of God appearing in biblical visions.

[914] This implies a realized eschatological progression from a state of glory now to a future glory at the coming of Christ. Contrast Rom 8:21 where the creation longs to move ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης with no sense of eschatological realization for creation. The ἀπό...εἰς construction is different than Paul's ἐκ...εἰς construction which gives the idea of "from beginning to end" (i.e. "completely") as in Rom 1:17 and 2 Cor 2:16 (twice), pace Horn, 1992:426. Barrett, 1973a:125, draws a parallel with 2Bar:51.3,7,10.

Paul carries this idea into chapter 4. His ministry is a ministry of openness, whose content is Christ (4:1-5). If some cannot see Christ and be transformed, it is because Satan has blinded them (4:3-4). Those who can see Christ in the gospel Paul preaches become new creations. The Creator, who originally made physical light shine into physical darkness (4:6), has caused the spiritual light of his own glory, revealed in the face of Christ, to shine into the spiritual darkness of their hearts. This ties the idea of conformity to the image of Christ with the Pauline idea of new creation (2 Cor 5:17; Gal 6:15). As a result of the first creation all humanity bear the image of Adam, now in new creation believers are being transformed into the image of Christ (see 1 Cor 15 below).

In 4:7 Paul explains that this treasure (revealing the glory of God to others) shines through earthen vessels so God will be glorified when they are transformed into the aroma of Christ. Physical sufferings (4:8-9), which Paul defines as carrying around the death of Jesus, occur so Christ's life will be displayed (4:10-11).[915] Therefore death is working in him so that life can be at work in the Corinthians (4:12). This is similar to Rom 8 (and Phil 3) where suffering is key to facilitating conformity to Christ.

While Paul's human body is being destroyed, his inner being is being renewed[916] day after day[917] as he is conformed to Christ (4:16), for the sufferings he is enduring are working for him a surpassing glory[918] because they are making him more and more like Christ. Therefore he focuses on this "unseen" aspect of life (becoming more like Christ) and not on the "seen" (the sufferings of life) for the unseen is eternal while what is seen is

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[915] Note the similarity with 2:14-17. Cf. Duff, 1991:89-90; Fitzgerald, 1988:166.

[916] Note the connection to Rom 12:2 with ἀνακαινόω/ἀνακαίνωσις.

[917] See §4.4.2.5.

[918] The implication of this passage is that this glory is both present and future and not just future. See §6.3. Cf. Barrett, 1973a:148; Kim, 1984:323-324. However a major difference is that in the present it is unseen while in the future it will be visible. Cf. Rom 8:18-19 where the key word is ἀποκαλύπτω and the focus in the future is on the revealing of glory.

merely temporal. This switch from temporal to eternal perspectives leads Paul to a discussion of the future in 2 Cor 5:1-10.[919]

5.2.4 1 Corinthians 15

Some in Corinth were saying that there was no resurrection from the dead (1 Cor 15:12), apparently resulting in sinful behavior (15:34). In chapter 15 Paul seeks to rectify this situation. He begins by laying out the gospel which he preached and which they have received and on which they have taken their stand (15:1-11). Central to the gospel message is Christ's resurrection (15:3-8). Because Christ has been raised from the dead there is resurrection from the dead, freedom from the power of sin[920] and hope for the future (15:12-20). Christ's resurrection guarantees resurrection for believers since although all die in Adam, all will be made alive in Christ (15:20-28). Paul's wish is for the Corinthians to realize this truth and stop sinning (15:34).

Paul continues his discussion of the resurrection by asserting that there are different types of bodies presently in the universe (15:35-41). This allows him to argue that there are differences between non-resurrected and resurrected bodies (15:42-44). Non-resurrected bodies are natural bodies and resurrected bodies are spiritual bodies (15:44). The differences in bodies correspond to the differences between Adam and Christ.[921] Paul then brings this discussion to a climax by introducing the idea of transformation.

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[919] 2 Cor 5:11-21 is possibly a condensed restatement of Paul's message in 2:4-4:18. Paul has been given the ministry of reconciliation, which is his new covenant ministry. As such he is an ambassador for Christ (5:20), displaying Christ for all to see. The goal of this ministry is that "we might become the righteousness of God," another way, possibly, to say that "we might be conformed to the image of Christ." On the connection between righteousness, glory and image cf. Jervell, 1960:180-183.

[920] That Paul is referring to freedom from sin in 15:17 is seen in 15:55-57. Cf. Barrett, 1968:349.

[921] There is a long history of scholars who insist that Paul is be read in light of Philo here (e.g. Sellin, 1986; cf. Jervell, 1960:258-260). However, it has been rightly noted that there are fundamental differences between Philo and what Paul is combating here so that an appeal to Philo is not helpful (see Schaller, 2004; Runia, 1993:66-74).

Just as believers bore (aorist) the image of Adam, so shall believers bear (φορέσομεν)[922] the image of Christ (15:49). To fully bear the image of Christ requires a physical transformation (ἀλλαγησόμεθα) because what is perishable must become imperishable, at which point death will be defeated (15:50-55). Because of this future hope, Paul wishes the Corinthians to stand firm in the present and to recognize that their work is not in vain (15:58).

The analysis of the motif of conformity to the image of Christ for this passage is perhaps less immediately obvious than in previous passages and therefore a few observations are in order:

1) The promise of bearing the image of Christ is the hope of the gospel.[923] Paul's point throughout this chapter has been to link the resurrection of believers to the resurrection of Christ (esp. 15:17-23) so that the latter guarantees the former. The gospel is not only the good news that Christ has been resurrected but also that believers will be resurrected. The hope of the gospel is the promise that believers will bear the image of Christ. The connection between the gospel and bearing the image of Christ means there is a connection between "being saved" (15:2) and bearing the image of Christ (as in Phil 3).

2) It is because believers participate in Christ that they will bear his image. "In Christ" believers will be made alive (15:22) and it is through believers' connection to Christ that they will bear his image (15:45-49).

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[922] Most early manuscripts (P46,Aleph,A,C,D,F,G,Majority text) have the aorist subjunctive, with only a few attesting to the future indicative (B,I et al). However, the internal evidence favors the future indicative. NA27 and UBS4 have future indicative, and Metzger, 1994:502 explains that the committee for the latter did so on exegetical grounds, given the context as didactic and not hortatory. Most translations opt for the future indicative (e.g. NIV,RSV,KJV,NASB,NJB) but the NET chose the aorist subjunctive in part because of Fee's point that there is no good way to explain the rise of the aorist subjunctive if it is not original (Fee, 1987:787,795). However, it is possible the earliest copyists recognized, contra Metzger, that the point of the passage *is* hortatory. Although the majority of the material may be didactic, the purpose of the material is exhortation. (Cf. the explanation of Jervell, 1960:262). This is admittedly a very difficult problem and the subjunctive could very well be the correct reading. For a survey of commentators opinions see Schrage, 2001:312-313.

[923] The whole chapter is framed by an inclusio between 15:1-2 and 15:58 which both address holding fast/being steadfast and not believing/working in vain. Therefore 15:49 is very much connected to 15:1-2. On the self-contained unity of chapter 15 as micro-rhetoric, see Witherington, 1995:291.

3) Although the promise of bearing the image of Christ is future, the future has clearly broken into the present.[924] The victory over the law, sin and death is already being given (διδόντι)[925] by God through Jesus Christ in the present (15:57). Echoes of earlier portions of the letter support this. 15:50 echoes 6:10-12,[926] which announces that believers have already been washed, sanctified and made righteous. 15:44-46 echoes 2:6-16,[927] which declares that believers already have the mind of Christ. In both 6:10-12 and 2:6-16 Paul is seeking to influence the character and behavior of the Corinthians in the present through these declarations. Here too, although Paul is discussing a "future" topic, the purpose for the discussion is the behavior and mindset of the Corinthians in the *present* (15:1-2,34,58).[928] In general, the passage is dominated as much by present tense verbs as it is by future tense verbs.[929] The implication in 1 Cor 15 is that believers should be bearing the image of Christ in the present.[930]

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[924] Especially if one reads the present subjunctive in 15:49.

[925] The elliptical main verb driving the time of the present participle must be present. Cf. 2 Cor 2:14.

[926] Cf. βασιλείαν θεοῦ κληρονομῆσαι (15:50) with βασιλείαν θεοῦ κληρονομήσουσιν (6:10).

[927] Note the use of the adjectives πνευματικός and ψυχικός. These are the only places where ψυχικός occurs in Paul. On the connection of these two texts, cf. Sterling, 1995; Pearson, 1973.

[928] Contra Scroggs, 1966:89, who says, "There is little doubt, however, that he [Paul], as his Jewish contemporaries, speaks of the resurrection body in terms of its nature, not its ethics, and that in 1 Cor 15 he is primarily concerned with this nature." While Paul may be concerned with the nature of the resurrection body, it is because he believes that it has ethical implications. Cf. 1 Thess 5:1-11. In both passages (1 Thess 5:11; 1 Cor 15:58) the exhortation flows from the specific emphases in the teaching on the return of Christ. (Witherington, 1992:156, finds this true of Rom 13 as well). In 1 Thessalonians the promise of being with Christ now and in the future leads to the exhortation to comfort (and build up) others now. In 1 Cor 15 the surety of bearing the image of Christ in the future should result in actualizing this conformity to the image of Christ now. The emphasis on ethical implications can also be seen in the inclusio between 15:1-2 and 15:58. In 15:1-2 Paul began by speaking of standing firm and the danger of *believing* in vain. In 15:58 Paul speaks of standing firm and the danger of *working* in vain. This transition from believing to working supports that 1 Cor 15 is about correct actions based on correct beliefs. As Wright, 2003:355, says the point of the whole argument is "to let the present 'heavenly' life change the present earthly reality." Cf. Meeks, 1995:801-802.

[929] In the two major sections 15:12-34 and 35-58 Paul follows the same pattern. He begins in the present (15:12-21 and 15:35-48), makes a transition to the future using a comparison between Adam and Christ (15:22 and 15:49) and then returns to the present for an exhortation (15:29-34 and 15:56-58).

[930] Lindemann, 2000:362-63, argues (correctly) that one must not assume from Paul's use of the aorist and the future in 15:49 that believers bear no image in the present. His solution, however, is to assume that Paul's aorist includes the present so that the contrast in 15:49 is past/present versus future (which means believers still belong to Adam). Yet it seems much more Pauline to think that the present belongs both to the past and the future. How else does 15:49 support the argument that Christ is *presently* a life-giving spirit (15:45)? Dunn, 1973:137, argues that the proof of the assertion about Christ in 15:45 is

4) The extent to which believers bear the image of Christ in the present is limited to the non-material aspects of man,[931] for believers await a physical transformation at the appearance of Christ (15:50-55).

5) Paul desires that the Corinthians always abound in the work of the Lord because correct beliefs about Christ's resurrection and believers' future conformity to the image of Christ means work in this life is not in vain. While this may refer to work in general, it is likely that Paul has in mind their work related to the process of transformation (cf. Phil 2:12-18).[932]

5.2.5 Galatians 3:26-4:20

Gal 3:26-4:20 comes in a context where Paul is questioning the manner in which the Galatians are approaching the *process of spiritual development* (3:1-4). In Gal 3:26-4:7 Paul argues that those who belong to Christ through faith are sons of God. Using the notion of interchange,[933] Paul claims that Christ was incarnated under the Law for the purpose of redeeming those under the Law so that they could become sons (4:4-5). In other words, Christ became what believers are so that they might become what he is.[934] To this end God has given the Spirit (4:6) making believers' sonship a reality. In 4:8-11 Paul remakes the point from the beginning of chapter 3. Since conversion was not through the Law (4:9a and 3:2-3a), neither is spiritual growth (4:9b-11 and 3:3b-5).

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only valid if believers are experiencing the life-transforming power now and this life-transforming power is currently conforming believers to the image of Christ. Cf. Witherington, 1995:309.

[931] On ψυχικός indicating the physical life of an individual, see Jewett, 1971:354.

[932] Cf. Thiselton, 2000:1305; Kuck, 1992:164,174; Schlatter, 1934:447-448. The use of κόπος and κενός suggests this conclusion since they are used in contexts of maturation. Paul uses κόπος nine other times in his undisputed epistles, eight of which are in reference to his work as an apostle (1 Cor 3:8; 2 Cor 6:5, 10:15, 11:23,27; Gal 6:17; 1 Thess 2:9, 3:5). We argued in chapter 3 that maturation is central to Paul's conception of his work as an apostle. The only time κόπος does not refer to Paul, it is used in conjunction with the Thessalonians displaying the marks of maturity: faith, hope and love (1:3). We saw in chapter 3 that Paul uses κενός to refer to the maturation aspect of his commission in reference to judgment day (Gal 2:2; Phil 2:16; 1 Thess 3:5). He also uses it to refer to his work as an apostle in 1 Thess 2:1. In 2 Cor 6:1 he urges his readers not to receive the grace of God in vain but to recognize that now is the time of salvation, i.e. to work out their salvation. The other uses of κενός are all in this chapter.

[933] The term "interchange" is from Hooker, 1990.

[934] Irenaeus cited by Hooker, 1990:22.

Having discussed maturation negatively (arguing that the Law is not the means), Paul proceeds positively in 4:12-20 (and 5:1ff) to discuss how one should finish the work started at conversion. Therefore, Gal 4:12-20 is central to Paul's argument and not a disconnected emotional outburst[935] or great parenthesis.[936]

In 4:12 Paul says he desires for the Galatians to become like him because he became like them. This is imitation language and is parallel with 1 Cor 11:1.[937] Christ became one of "us" so that the Galatians could become like Christ (4:4-5).[938] Imitating Paul, one in whom Christ is living out his life (2:20), is a key to attaining the goal of becoming like Christ. What has been implicit (the goal is to become like Christ) becomes explicit in 4:19. The goal of the process is to have "Christ formed in you" (μορφωθῇ Χριστὸς ἐν ὑμῖν), a variation on the theme of being conformed to the image of Christ.[939]

5.3 ANALYSIS OF THE MOTIF OF CONFORMITY TO THE IMAGE OF CHRIST

In each passage, Christ is set forward as the standard to which believers are being and will be conformed. Paul does not define "being conformed to Christ," but his use of

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[935] Contra Schlier, 1949:147; Hübner, 1993:91.

[936] Contra Mussner, 1974:305.

[937] The observations of Bruce, 1982b:208, contrary to his conclusion, actually support the idea of imitation here. See further §4.2.5.

[938] Paul's point is that God sent his Son so that believers can become sons of God. Paul has brought this up because he wants the Galatians to act like sons, which implies acting like Christ.

[939] Some commentators think Paul is talking about Christ being formed in the Galatian community not in the individual believers (e.g. Schlier, 1949:152; Montague, 1961:124; Hays, 1987; Gorman, 2001:38; Herrmann, 1955:717. Betz, 1979:234-235, Rohde, 1988:190 and Mussner, 1974:312-313, argue Paul intends both). However, the connection to Gal 2:20 where Christ lives "in me" and the conceptual parallel between being "in Christ" and having Christ "in you" suggest that the individual is the primary referent (Longenecker, 1991:195; cf. Bruce, 1982b:212). Additionally the parallel passages with this theme of conformity support this view. (Contra Herrmann, 1955:723-725, whose reasons for dismissing the relationship between Gal 4:19 and these parallel passages cannot be sustained. For example, Paul is not speaking of himself only in Phil 3:10, the use of salvation history in 2 Cor 3 does not disqualify 3:18 from being parallel to Gal 4:19 and neither does Rom 12:2 being about ethics)

the concept in connection with "righteousness" (Rom 8:29-30),[940] "glory" (2 Cor 3:18-4:6; Phil 3:21), "mind" (Rom 12:2), "body" (1 Cor 15:42-55; Phil 3:21), "inner man" (2 Cor 4:16), "Spirit/spiritual" (Rom 8; 1 Cor 15:44-49; 2 Cor 3:17-18),[941] "resurrection" (1 Cor 15:44-55; Phil 3:8-11), "salvation" (Phil 3:20-21) and "Adam" (1 Cor 15:44-49) suggests a holistic idea including both the material and non-material aspects of man. This is supported by the use of εἰκών (and δόξα and μορφή) in the ancient world, which saw "image" as the means through which the deity was manifested,[942] and especially that of Judaism, which had both material and non-material aspects in the understanding of man being in the image of God.[943] Paul, however, indicates that the material aspects of this transformation are wholly future (1 Cor 15:50-55; 2 Cor 4:16; Phil 3:21 and implied in 2 Cor 3:7-18[944]), leaving the non-material aspect(s) as that/those which is/are being conformed in this age. Recognizing this, scholars have declared that "conformed to the image of Christ," refers to having one's character changed to be aligned with the character of Christ, where "character" indicates the non-material aspects of man.[945] To be conformed to the image of Christ is to become like Christ so that the character of Christ is manifested in the life of the believer.

There is some ambiguity in Paul's language so that he speaks both of being transformed into the image of God, which Christ is (2 Cor 3:18), and being conformed to

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[940] On the link to "righteousness," cf. Kim, 1984:319f, who links Rom 3:23, 8:29 and Apoc.Mos:20.1f and Jervell, 1960:332-333.

[941] Sterling, 1995:362-365, shows a linkage of εἰκών to πνεῦμα in Philo, although he limits it to rational capacity.

[942] Clines, 1993:427; Curtis, ABD:3.390-391; Jervell, 1960:51; Scroggs, 1972:299.

[943] On εἰκών outside of the NT and especially in Judaism, cf. Eltester, 1958:23ff; Smith, 1958; Jervell, 1960:15-170; Chester, 1991:47f; Barr, 1968; Kim, 1984:195ff; Segal, 1990:40ff; Fossum, 1995:13-39. For a biblical-theological examination of "image" cf. Barthélemy, 1966.

[944] Cf. Horn, 1992:427-428.

[945] E.g. Segal, 1990:64-65; Hooker, 1990:25, passim. Thüsing, 1965:121-125; Thrall, 1973:152; Bruce, 1977:141; Dunn, 1973:136-138; McCasland, 1950:89; Pearson, 1973:25; Byrne, 1979:116. Brandenburger, 1962:139, uses the terms "Wesen und Seinsart;" Eltester, 1958:165-166, uses "Wesen Christi;" Jervell, 1960:332 (although speaking of Christ as image) has "Wesens- und Wirkungsart." Cf. Rowland, 1982:439.

the image of Christ (Rom 8:29) as if Christ has his own image,[946] as well as conformity in the absence of image language (Gal 4:19; Phil 3:10,20-21). Therefore one can rightly speak of being conformed to Christ or being conformed to the image of Christ. The use of image language appears to be a safeguard against any ontological confusion between Christ and believers,[947] while signifying a parallel with Adam (1 Cor 15:49). The implication of this ambiguity is that the focus is on conformity to *Christ* not on notion of image. Therefore the notion of *imago dei* from Gen 1:26 remains in the background, but is not the focus.[948] Paul explicitly distances believers from Adam (1 Cor 15:49)[949] so that the goal is not restoration of the image Adam had, but re-creation into the image of Christ. In Christ, God's new creation has come (2 Cor 4:6, 5:17; Gal 6:15) bringing the new life that Christ has been raised to (Rom 6:4) and to which believers are being conformed.[950] This affirms our argument that Christ is the standard of maturity for the believer (§4.3).

Although some scholars argue that conformity to Christ is wholly future,[951] the five passages analyzed in this chapter indicate the motif of conformity to the image of Christ is one of realized eschatology.[952] Of special note are Rom 12:2; 2 Cor 2:17-4:18; Gal 3:26-4:20 and Phil 3:7-21, which reveal that the "already" aspect of this motif is a

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[946] See especially Kim, 2002:168n4 (though we do not find Ph.Som:1.227-41 to be a parallel as he does) and Byrne, 1979:125. Some see only Christ as image of God (e.g. Jervell, 1960), others only Christ's own image (e.g. Kuhli, EDNT:1.389,391).

[947] In 2 Cor 3:18 Paul does not need to speak of the image of Christ since it is implied that believers are beholding Christ, the image of God, in a mirror. However, in Rom 8:29 there is the potential for confusion between Christ as Son and believers as sons of God. Therefore Paul speaks of believers being conformed to the image of Christ so that there is no confusion about Christ retaining his unique status as firstborn (8:29b).

[948] Cf. Thüsing, 1965:125.

[949] Barrett, 1968:377-378.

[950] Cf. Schlatter, 1999:246, 256; Ridderbos, 1975:225. Pace Kittel, TDNT:2.396.

[951] E.g. Scott, 1992:244-266; Michaelis, TDNT:6.877; Pearson, 1973:24-25 (Scott and Michaelis acknowledge a present aspect to sonship, but deny any present conformity to Christ). Some who rightly see the future breaking into the present include Robinson, 1952:80-83; Barrett, 1962:97-98; Tannehill, 1967:104-112; Scroggs, 1966:109-111; Niederwimmer, 1965:30; Sanders, 1977:468f; Kim, 1984:315ff.; Kuhli, EDNT:2.391; Newman, 1992:208-210; Hübner, 1993:216-218; Hubbard, 2002:154-155; Horn, 1992:422-428; Schlier, 1956:87. Note Käsemann, 1964a:74, whose "channeling" model of "sanctification" (see §1.3.2.2) forces him to see "conformity" as a completely present reality.

[952] This is often only recognized in conjunction with 2 Cor 3:18. E.g. Eltester, 1958:165.

process where believers are being transformed from glory to glory (2 Cor 3:18; cf. Rom 12:2), making progress in the pursuit of knowing Christ (Phil 3:12-14) and having Christ formed in them (Gal 4:19).

Our goal in this thesis is to understand Paul's conception of maturity with special attention to how the process of maturation occurs. Three additional observations from the exegesis of these texts will serve to lay a foundation for the remainder of the thesis as we attempt to understand more clearly *how* Paul thought the process of maturation occurred:

1) Participation in Christ:[953] In Phil 3:9-11 the participation language of "being found in him" frames "being conformed to his death" in 3:10.[954] In 1 Cor 15 it is "in Christ" that believers will be made alive (15:22) and it is through believers' connection to Christ that believers will bear his image (15:45-49). The veil that keeps one from seeing the transforming glory of God is taken away "in Christ" (2 Cor 3:14).[955] Supporting this association of the idea of participation in Christ with the idea of conformity to Christ is the relationship of Rom 8:29 (and 12:1-2) to Rom 5:12-7:6[956] and Gal 4:19 (and 6:15) to Gal 3:27.[957]

This suggests that participation in Christ makes possible transformation into the image of Christ. By dying with Christ believers are promised a future resurrection with Christ (Rom 6:8; 1 Cor 15:22; 2 Cor 4:14). It is this future resurrection with Christ and

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[953] On transformation and participation, cf. Thüsing, 1965:122; Hooker, 1990:13-69; Moule, 1977:81; Robinson, 1952:80. Kleinknecht, TDNT:2.389, argues that this comes from the ancient background of the concept of "image." On Adam-Christology and "image of God" see Kim, 1984:260f; Kim, 2002:172f. Dunn, 1990a:97-98, even in his critique of Kim, confirms this connection.

[954] Tannehill, 1967:118.

[955] In addition the soterio-anthropological new creation motif of 5:17 (which is tied to 3:18 through 4:4-6) takes place "in Christ." Hubbard, 2002:178-180.

[956] Rom 5-6 has both Adam-Christology and baptismal language. On Rom 5-8 as unified block see Byrne, 1981. Regarding baptism and transformation see Hellholm, 1997; Hubbard, 2002:91ff.

[957] Betz, 1979:234. Contra Hubbard, 2002:223, who argues that the baptism metaphor of 3:27-28 is "baptism-reclothing-oneness" not "death-life-newness." In his earlier discussion of socio-religious anthropology he seems to agree with those who see death-life scenarios as fundamental to all initiation rituals (including baptism) and states that the "it will be helpful to keep in mind the essential aim of this ritual drama [baptism]: the attainment of *newness of life*." (p.82, emphasis his).

the new life associated with it that has broken into the present making transformation into the image of Christ possible in this age.

2) Work of the Spirit:[958] It is the Spirit's presence that makes believers sons of God and allows this sonship to be actualized in the process of transformation (Rom 8; Gal 4). Having "Christ formed in you" (Gal 4:19) is conceptually parallel to continuing in the Spirit (Gal 3:3) so that the Spirit is seen as the means by which transformation takes place. The Spirit's role in transformation is especially emphasized in 2 Cor 3.

3) Means of Transformation: In the different passages, Paul seems to indicate different means by which the process of conformity is facilitated. Phil 3:10; Rom 8:17,28-29 and 2 Cor 4:7-12,17 reveal that enduring suffering brings about conformity to Christ. In Phil 3:17 and Gal 4:12 Paul urges his readers to imitate him as a means to knowing Christ. In Rom 12:2 and 2 Cor 4:4, respectively, Paul ties transformation to the renewing of the mind and bemoans the blinding of the minds of unbelievers preventing them from being transformed. This cognitive aspect of transformation can also be seen more broadly in Phil 3 where Paul describes being conformed to the image of Christ as "knowing Christ." In 2 Cor 3:18 it is through beholding Christ that believers are transformed. Finally, in Rom 12:1-2 (cf. 8:9-10) and Gal 3:26-4:7 Paul links transformation with offering oneself to God, not being conformed to the world and identifying with Christ. These five means are explored more fully in chapters 6 and 7.

5.4 CONFORMITY TO CHRIST AS CENTRAL TO PAUL'S THEOLOGY AND THE CENTRAL MOTIF OF MATURITY

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[958] We have not investigated the notion of "cooperation between man and God" in the process of maturation. For one such investigation, see Stalder, 1962:esp.200-238, 477-478. Stalder also investigates more fully the idea of the Holy Spirit in Paul, the relationship of sanctification to justification, and the role of the Spirit in sanctification. However his work was consulted too late in the process of research and is more concerned philosophically with the notion of sanctification and is less relevant to the specific emphases of this thesis.

Our analysis of conformity to the image of Christ also supports our assertion that this motif is the central motif for Paul's concept of maturity. The motif is found in passages widely recognized as being foundational to Paul's thought (Rom 8, 12; 1 Cor 15; 2 Cor 2-4; Gal 3-4; Phil 3) and appears in connection with central themes of Pauline theology. We have already shown the connection of conformity to "participation in Christ," a teaching that many believe is at the center of Paul's theology,[959] and to the Spirit.[960] The connection to justification – another candidate for the center of Paul's theology[961] – can be seen in Rom 8:29-30. God's predestined plan is to conform believers to the image of Christ (Rom 8:29). To this end, God has called, justified and glorified believers (Rom 8:30). According to Rom 8:29-30 God has justified sinners *because he wishes them to be conformed to the image of his son - not the other way around.* We have also shown how conformity is a matter of realized eschatology and therefore integral to the framework some claim is at the center of all Paul's thought.[962]

In our analysis above we have shown that conformity is tied to salvation (Phil 3:20-21; 2 Cor 2:15),[963] the gospel (1 Cor 15:1-2),[964] First and Last Adams (1 Cor 15:44-49), dying and rising with Christ (Phil 3:8-10; Rom 6; 1 Cor 15), adoption (Rom 8; Gal 4), baptism (Rom 6:3-4; Gal 3:27), new creation (2 Cor 4:6, 5:17; Gal 6:15), and new covenant (2 Cor 3:7-18).

Certainly conformity to Christ is part of a web of motifs at the center of Paul's theology. Furthermore, if Christ is the standard of maturity and if there is a maturation

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[959] E.g. Deissmann, 1957; Schweitzer, 1931; Sanders, 1977; Dunn, 1998a:395; Hooker, 1990:9; Käsemann, 1933:183; perhaps Boers, 1995b:452.

[960] Cf. Bruce, 1977:210-211, claims the main function of the indwelling Spirit is the reproduction of Christlikeness.

[961] E.g. Bornkamm, 1995:135f; Käsemann, 1969a:168f; Käsemann, 1971a:70f; Conzelmann, 1969:213f; Bultmann, 1951:270ff.

[962] E.g. Beker, 1990; Pate, 1993:68.

[963] Cf. 1 Cor 5:5; 1 Thess 5:9. Fee, 2000:37-38, contends that, "for Paul, the theme 'salvation in Christ' dominates everything, from beginning to end."

[964] Also, the goal/end point of the gospel is introduced in Romans as salvation (Rom 1:16) and is later revealed to be conformity to the image of Christ (Rom 8:29). On salvation and this present transformation in Romans note Morgan, 1995a:111f.

process in Paul then it follows that conformity to the image of Christ – a motif that more than any other explicitly incorporates both of these ideas – would be the central motif of Paul's conception of maturity.

5.5 CONCLUSION

In summary, we must avoid complicating Paul's point in regard to this motif. Morna Hooker[965] has reminded us of Irenaeus' succinct and accurate restatement of this Pauline idea: "Christ became what we are so that we might become what he is." Paul's concept of maturity and maturation is one in which believers are progressively becoming more like Christ in their attitudes and actions (i.e. their character) while awaiting the consummation of this transformation at the appearance of Christ.

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[965] Hooker, 1990:22.

CHAPTER 6
COMPONENTS OF THE MATURATION PROCESS

6.1 INTRODUCTION

Our goal in this thesis is to understand better Paul's conception of maturity, especially the maturation process and the role of the local church in facilitating that process. In chapter 3 we argued that Paul viewed his apostolic commission as entailing delivering mature believers on the day of Christ thus affirming the centrality of maturity to his life, work and thought. Chapter 4 argued that Paul understood a mature believer as one whose attitudes and actions conformed to their status, that Christ provided the defining standard of what it meant to be mature and that Paul conceived of maturation as a process. In chapter 5 we examined the central theme of maturity: conformity to the image of Christ. In the analysis of this motif we recognized the centrality of participation in Christ and the work of the Spirit and identified five "means" through which believers are conformed to the image of Christ. This chapter seeks to further explore Paul's conception of how one becomes mature by analyzing these five "means" of being conformed to Christ as five components of the maturation process.

6.2 IDENTIFYING WITH CHRIST

Our study of modern psychology in chapter 2 reported the findings of social psychologists regarding self-categorization and the process of growth and development.[966] The more strongly an individual identifies with a particular group the

[966] See §2.2.2.

more likely his/her attitudes, feelings and actions will be conformed to the relevant in-group prototype through participation in that group.[967]

This illuminates one of the components of the maturation process. For Paul, Christ provides the paradigm or norm(s) to which he desires to see his readers' attitudes, feelings and actions conformed. He appears to believe that the more his readers associate themselves with Christ, or define themselves in relation to Christ and with the community of believers in Christ, the more their character will be conformed to the character of Christ. This idea was introduced in chapter 5 in the exegesis of Rom 12:1-2 where Paul specifically commands his readers to present themselves to God, and to align their minds and behavior not with the world but with Christ.[968]

We have called this component "identifying with Christ." By using the English word "identify" we do *not* intend to indicate that Paul wanted believers to "equate" themselves or consider themselves "identical" with Christ. Rather, we are using "identify" in the sense of "associating [oneself] very closely or inseparably with,"[969] so that "identifying with Christ" indicates a process of strengthening one's conscious association with Christ or strengthening one's self-categorization as a believer in Christ and a member of the Christ-group. Paul does not want his readers to think of themselves *as* Christ but to be unable or unwilling to conceive of themselves without also thinking of Christ and their relationship to Christ and other believers in Christ.[970]

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[967] Group identification is a "process variable" so that the effective assimilation of group norms is a function of increasing group identification as shown in the research in Terry, 1996. Cf. Terry, 1999:284f. On the "process" of forming identity cf. Worchel, 2001:477-78.

[968] As pointed out in chapter 5, Rom 12:2 must be read in light of Rom 8:29 so that the object of μεταμορφοῦσθε is Christ.

[969] OED, "identify." On "identifying with Christ," cf. Lampe, 1995; Engberg-Pedersen, 2000:225f, passim, who are now followed by Munzinger, 2004:163-164. All three tend to subsume everything Paul has to say about transformation under the idea of identifying with Christ. This mistakenly collapses two different things – the event and the cognitive acceptance of the event – into simply the cognitive acceptance of the event (cf. Lampe, 1995:939-941; see further §1.3.2.7). Yet it is not simply the acceptance of sufferings as being related to Christ's death that brings maturity (as Lampe, 1995 argues), but the actual sufferings themselves as well as their acceptance.

[970] This relates to the cross-disciplinary scholarly discussion of identity formation. Because the focus of this thesis is on the individual and the effect of the group in facilitating the formation of the individual's identity, our use of this concept is less complicated than other discussions since the concept of

In Rom 6:1-14 Paul argues for a new way of living based on participation in Christ and against the idea that a believer would continue to live in sin. Because believers have participated and are participating in Christ's death and are participating in his resurrection, it is possible (and necessary) to walk in newness of life.[971] The implication is that this "new life" is connected to the life that Christ now lives (6:4-5), described as "living to God" (6:10). The initial identification with Christ not only provides the basis for new life but also an imperative for an on-going process of consciously identifying oneself with Christ to enact this new life.[972] Paul commands believers to "reckon" (λογίζομαι) themselves dead to sin and alive to Christ (6:11). This reveals the two aspects of identifying with Christ: on-going rejection of the world (cf. Rom 12:2) and identification with Christ. This "reckoning" is a conscious, on-going (λογίζεσθε is present)[973] mental decision which serves as a bridge between the "indicative" of 6:2-10 and the "imperative" of 6:12-14.[974] Paul is saying, "You have been united with Christ, now no longer categorize yourself as part of the world of sin but instead categorize yourself as an "in-Christ" person so that your new life can be like Christ's." Consciously thinking of oneself as being united with Christ will bring conformity to his image.

This point from Rom 6 is supported by 1 Cor 6:9-20, where Paul is attempting to get the Corinthians to categorize themselves as no longer part of the world of sin (6:9-12). Instead he wants them to think of themselves as they really are: members of Christ (6:15) and belonging to God (6:20). The purpose of trying to strengthen their identification with Christ is so that they will glorify God in their bodies (6:20).

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personal identity is much clearer than the concept of social identity. See Börschel, 2001:11-12. Cf. Esler, 2003b:chapter 2. On identity and Pauline ethics, see Verhey, 1984:106.

[971] Contra Tannehill, 1967:10, who sees the death as past and the resurrection as future. As Campbell, 1999:286, asks, "why should Paul be concerned to deny the availability of the risen life at this point in his argument?"

[972] Esler, 2003b:202ff recognizes the importance of baptism for self-categorization in Rom 6, but misses the on-going aspect of identifying with Christ after baptism.

[973] Cf. Barrett, 1962:108.

[974] While 6:11 is itself an imperative, it is logically prior to the moral imperatives of 6:12-14.

This reading of Paul is also supported by two autobiographical passages.[975] In Gal 2:19-20 Paul states that he[976] has died to the law[977] so that (ἵνα) he might live to God. He claims to have been crucified with Christ[978] and that Christ lives in him. This is essentially an autobiographical version of Rom 6:1-14.[979] He so consciously identifies himself with Christ that he claims he no longer lives. It is only Christ living in him.[980] The implied result of this conscious identification is that Paul is living for God, which is also as living "by faith," revealing a connection between faith and identifying with Christ.

Phil 3:7-14 is similar to Gal 2:19-20. Paul refuses to identify himself with the accomplishments of his life as a Jew and considers them loss (3:7). Even more, he considers all things to be loss and seeks only to know Christ (3:8) and to be found in him (3:9). He demonstrates conscious identification with Christ by acknowledging he has been obtained by Christ (3:12), which is central to his efforts to press on toward his goal: conformity to Christ.

In the Pauline corpus, both aspects of identifying with Christ can be found. On one hand, although far from being an ascetic in the sense of rejecting all things associated with the world (e.g. 1 Cor 5:10-12), Paul does show that he desires his readers to no longer think of themselves as belonging to this world so that they might avoid being conformed to the behavioral pattern of the world.[981] For Paul, believers no longer look at

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[975] The place of Paul's own growth and development on his conception of the maturation process was originally part of this thesis but was removed for reasons of space.

[976] Ἐγώ is probably paradigmatic. Lategan, 1988:427.

[977] More broadly speaking this means dying to the world (Gal 6:14).

[978] Campbell, 1999:282-283, points out the aspect of this-worldly identification in the idea of being crucified with Christ.

[979] Dying to sin (Rom 6) and dying to the law (Gal 2:19) are parallel statements (Rom 7:4-6).

[980] In general, Paul so completely identifies himself with Christ that he can say that for him to live is Christ (Phil 1:21). Cf. his description of himself as δοῦλος Χριστοῦ (Rom 1:1; Gal 1:10; Phil 1:1).

[981] On the issue of asceticism, Paul certainly espouses rejection of the sinful things of the world (e.g. 2 Cor 7:1). The broader question is whether he, like some ascetics of his time, rejects aspects of the world which he does not consider inherently sinful, such as sex within marriage (1 Cor 7:1-7) or marriage itself (1 Cor 7:28-40). This is not a central aspect in Paul, as can be seen by comparing Paul to the Therapeutae studied in chapter 2, where asceticism is a key component of their understanding of maturity (or comparing Paul with later Christians which saw this type of asceticism as a means for transformation –

things from a worldly point of view (2 Cor 5:16); they are no longer to consider themselves under the power of this world (Rom 6:17, 7:5; Gal 3:25, 4:7-9); and they are no longer to be identified with the wicked of the world (1 Cor 6:10-12).

On the other hand, Paul reveals that he wants his readers to regularly and consciously identify themselves with Christ. This can be seen to some extent[982] when Paul talks of faith with regard to believers because faith designates a person's orientation toward God.[983] Paul stated in Gal 2:19-20 that he lives "by faith in the Son of God."[984] This represents, among other things, an orientation toward and identification with Christ.[985] Paul's desire to see his readers excel in faith (2 Cor 8:7), grow in faith (2 Cor 10:15) and be strengthened in faith (1 Thess 3:2) is in part a desire to see them more fully identify themselves with Christ.[986]

Secondly, Paul's desire to see his readers consciously identifying themselves with Christ can be seen in his persistent affirmation of believers being "of Christ" (e.g. 1 Cor 3:23, 6:15; Gal 3:29, 5:24), "in Christ" (e.g. 1 Cor 1:30; Gal 1:22; Phil 2:1; Phlm 6),

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cf. Ware, 1995). Of the two major passages on asceticism in Paul, the first (1 Cor 7) seems to be written in reaction to Corinthian ascetics (cf. Niederwimmer, 1998:60-70; Gundry-Volf, 1996) and in the second (1 Cor 9:24-27) the ascetism seems designed more to prevent disqualification than to facilitate maturation. However, the study of maturation in Paul could benefit from more analysis on ascetism. Richard Valantasis has recently offered a much broader definition of asceticism (Valantasis, 1995:548) which subsequently was used to look at Paul (Wimbush, 1999), but this definition in our opinion ceases to be a meaningful definition for asceticism (cf. Castelli, 1999:173-174).

[982] There is more to faith than orientation to God (cf. Bultmann, 1951:314ff; Furnish, 1968:184-185), but an aspect of faith is orientation toward and identifying with the object of one's faith.

[983] It is an abandonment of an old understanding of oneself in exchange for a new (Bornkamm, 1995:146); an "acknowledgement that one 'belongs' to Christ and as such is an act of commitment to him" (Furnish, 1968:185). Cf. Bultmann, TDNT:6.217f; Kinneavy, 1987:28-29; Söding, 1992:214-218; Schlatter, 1999:279-280. Gorman, 2001:96f, calls this the "fundamental option," by which he means the basic orientation of humans toward (or away) from God, involving total surrender and commitment to God. Although Gorman (correctly) explores this as a mark of maturity, it is also a *means* of maturation in that it is part of identifying with Christ.

[984] Regarding the "*Pistis Christou*" debate, even if one takes a "subjective genitive" view, Gal 2:20 (and other passages) can still indicate identifying with Christ as Williams, 1987:443-445, demonstrates. In general we find the recent arguments of Matlock (Matlock, 2000; Matlock, 2002) to be quite strong in favor of the objective view. On the debate see further Dodd, 1995; Harrisville, 1994; Hays, 1983; Hays, 1991b; Hooker, 1989; Johnson, 1982; Hultgren, 1980; Dunn, 1991; Foster, 2002; Campbell, 1994.

[985] Cf. 2 Cor 13:5 where being in the faith is equated with having Christ Jesus in them (cf. Prümm, 1960:368). Also 2 Cor 5:7 ties faith to being with the Lord (in the absence of physically being with the Lord, believers still can identify themselves with Christ through faith).

[986] Cf. 1 Thess 3:10, 5:8.

"with Christ" (e.g. 2 Cor 4:14, 13:4),[987] having "Christ in you" (2 Cor 13:5), belonging to Christ (e.g. Rom 7:4, 8:9, 14:8; 1 Cor 7:22), being united with Christ (e.g. Rom 6:3-6; 2 Cor 5:14-15), etc., not to mention the συν-prefixed verbs.[988] In many of these passages, there is a link between this affirmation of status and thoughts and behavior appropriate to this status.[989] It is not enough for Paul that his readers *are* "in Christ." He wants them to *categorize themselves* as being "in Christ," so that their actions and attitude will conform to those of Christ.

6.3 ENDURING SUFFERING

Psychologists have recognized that "some people are actually strengthened or grow because of their having coped with a difficult life stressor."[990] When one looks for something similar in Paul, one is drawn to the notion that suffering is a means through which conformity is brought about as noted in analysis of conformity to Christ in chapter 5.[991]

In 2 Cor 4:7-12 Paul catalogues a list of sufferings (4:8-9) and then says that by carrying around the death of Christ (i.e. participating in suffering), the life of Jesus is being manifested through him. Does Paul mean that he is simply a shell through which Christ's life is being channeled?[992] Or does he believe that he is transformed in the process? This is a choice that will surface again in our discussion of 2 Cor 1:3-7 below. The relationship of 4:7-12 to 3:18 and 4:17 (discussed next) as well as the cumulative

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[987] "With Christ" tends to be more future oriented (cf. Dupont, 1952).

[988] See Dunn, 1998a:402, for a list.

[989] Besides Rom 6 and 1 Cor 6, examples can be found in Rom 7:4; 1 Cor 7:23; 2 Cor 5:14-15 and Gal 5:24-25.

[990] Snyder, 2001a:19. Cf. Affleck, 1999:279-280, and the literature cited there. See §2.2.4.3.

[991] Suffering was widely recognized as a means of moral education in the Greco-Roman world. See Talbert, 1991:9-23; Adam, 1911:200-203.

[992] E.g. Deissmann, 1957:161.

argument from this section that suffering brings about conformity favors the view that Paul believes he is transformed in the process.[993]

Continuing on in 2 Cor 4, Paul claims in 4:17 that suffering achieves (κατεργάζομαι) for believers eternal, though currently unseen, glory. Although the glory is eternal, this does not mean that it is only future.[994] The contrast focuses on duration (παραυτίκα vs. αἰώνιος) and magnitude (ἐλαφρός vs. βάρος) not temporality. This verse comes immediately after the assertion that believers are daily being renewed in this life (4:16) and immediately before the assertion that those things which are eternal are *currently* unseen (4:18). This refers back to 3:7-18. While Moses' glory was external, believers are currently being transformed in their inner self (cf. 4:16) from glory to glory. This glorification is currently unseen, *but must be present or Paul's argument in 2 Cor 3-4 falls apart.* 2 Cor 3-4 also makes clear that glory and image are closely related (2 Cor 4:4; cf. Rom 1:23; 1 Cor 11:7). The "glory" being produced by present sufferings is the glory of Christ so that through suffering believers are being conformed to the image of Christ.[995]

Suffering and conformity to Christ also come together in Phil 3:10. As we pointed out in chapter 5, knowing the power of the resurrection and the fellowship of sufferings is paired with being conformed to Christ's death and this is the means by which Christ is known.

Suffering as a means of becoming like Christ can be seen outside of passages explicitly referring to conformity to Christ. Rom 5:2-5 references the hope believers have of sharing in the glory of God (5:2). But, believers boast not only in the hope, but also in the sufferings (θλίψεσιν) of this life knowing that suffering achieves (κατεργάζομαι)

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[993] Gal 1:16 may also support this view for Paul chose to say that Christ is revealed "in me" (implies transformation) rather than "through me" (which might imply "channeling") as Wikenhauser, 1960:135-136, points out.

[994] Contra Furnish, 1984:290-291; Fitzgerald, 1988:182.

[995] For additional arguments in favor of taking this as present as well as future glory see Thrall, 1994:353-354. Cf. Harvey, 1996:64f.

patience.[996] Through patience, tested character (δοκιμή) is developed and with tested character can come the hope[997] of sharing in the glory of God.[998] As in 2 Cor 4:17 (and Rom 8:17), suffering is the means to glory. However, here Paul places other links in the chain. Suffering is the means to glory because it produces patience and tested character. The on-going production of patience and character is part of the process of maturation.[999]

When Paul says that "tested character" (δοκιμή) is produced through suffering is he referring generically to "character formation" or does he mean that enduring suffering produces Christlike character? Parallels with Rom 8; 2 Cor 3-4 and Phil 3 suggest Paul is speaking of the formation of Christlike character in Rom 5:2-5. Two additional observations support this view. First, in Phil 2:22 and 2 Cor 9:13 there are links between δοκιμή and Christlike character. In Phil 2:22 Paul speaks of Timothy's tested character (δοκιμή) in the context of describing Timothy as one who is concerned about the interests of others (2:20-21) an attitude Paul earlier linked to Christ (Phil 2:4-5). In 2 Cor 9:13 Paul uses δοκιμή in speaking of the collection, a ministry of selflessness for which Paul had earlier referenced the character of Christ (2 Cor 8:9). Second, the righteous character of Christ as evidenced in his love and obedience is a theme running throughout Rom 5.[1000] The character that suffering produces is Christlike character.

Suffering as a means of maturation is apparent in 2 Cor 1:3-7[1001] and hinted at in Gal 3:3-4. In 2 Cor 1:3-7 Paul reveals that the God of comfort comforts him (and presumably others) "so that we might be able" (εἰς τὸ δύνασθαι ἡμᾶς) to comfort others (1:3-4). For, Paul argues, just as the sufferings (παθήματα) of Christ abound

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[996] Note that κατεργάζομαι is used both in 2 Cor 4:17 and Rom 5:2 as well as Phil 2:12, which has to do with the working out of salvation.

[997] On the linking of these virtues (Kettenschluss) in antiquity, see Wolter, 1978:145.

[998] This hope of glory is not just future for it is tied to the presence of the Spirit in the lives of believers now (5:5). Pace Moo, 1996:303-304, who thinks hope comes from exercising hope. Hope comes because sufferings produce character and this maturation assures believers of their status with God.

[999] §4.2.7 discussed ὑπομονή as a mark of maturity.

[1000] On the connection of 5:1-11 to the rest of Rom 1-8, cf. McDonald, 1990.

[1001] Fitzgerald, 1988:157, notes that the sufferings are "beneficial" but does not pursue this.

(περισσεύω) to him (and others), through Christ comfort also abounds (1:5).[1002] If Paul suffers it is for the Corinthians' comfort and salvation.[1003] If he is comforted it is for their comfort (1:6). As Paul suffers, he receives comfort from Christ. He is then able to pass this comfort on to the Corinthians and in this way is a mediator of comfort from Christ. But is Paul merely a vessel through which comfort is mediated or is he changed in the process of mediation? The second half of 1:6 seems to imply that the latter is the case, using language closely related to Rom 5:3f. Sufferings produce (ἐνεργέω) patient endurance (ὑπομονή) in those who suffer. This implies the development of steadfastness, a mark of maturity. As patient character is developed in Paul through enduring suffering, he is able to comfort the Corinthians in the midst of their sufferings.[1004]

Gal 3:3-5 questions the Galatians' approach to becoming complete (ἐπιτελέω). In 3:4 Paul asks if they have suffered in vain. By linking suffering with progress in faith, Paul seems to be alluding to this connection between suffering and maturity, though he does not expound upon it.

Scholars such as Schweitzer,[1005] Thrall,[1006] Segal,[1007] Tinsley[1008] and Pate[1009] have connected suffering to maturation, but have failed to note that suffering is not just *evidence* that the transformation process has begun, but is itself a *means* through which

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[1002] On the issue of literary plurals in this passage, cf. Thrall, 1994:103f. In general, cf. Verhoef, 1996:421-423.

[1003] The connection between salvation and maturity was noted in chapter 5.

[1004] Schütz, 1975:242f, ignores the transformation of Paul as a result of being part of this process. Better is Welborn, 2001:57-59 (although focusing only on emotions) who highlights Paul's own transformation as evidenced in this passage.

[1005] Schweitzer, 1931:141-159.

[1006] Thrall, 1994:108-109.

[1007] Segal, 1990:68.

[1008] Tinsley, 1960:140ff.

[1009] Pate, 1993:162-163, sees suffering as necessary for conformity but the glory associated with suffering is future and suffering for Pate is simply evidence that a believer belongs to the eschatological age.

conformity to Christ occurs.[1010] Harvey, on the other hand, in his study of 2 Corinthians argues this very point: that suffering in Paul is a means to bringing about conformity to the image of Christ.[1011] Therefore it is no surprise that in Paul's mind suffering is inevitable for believers (Rom 8:17; Phil 1:29-30; 1 Thess 3:3-4) since God's plan is to conform all believers to the image of Christ (Rom 8:29).

6.4 EXPERIENCING THE PRESENCE OF GOD

The studies of the Therapeutae and Qumran in chapter 2 revealed that ecstatic experiences of God/supernatural were important elements in their conception of maturation. Paul even more explicitly ties maturation to the ecstatic experience of God's presence. In chapter 5 we saw in 2 Cor 3:18 that it is by "beholding" Christ that one is transformed into his image.

There is a broad Jewish background for the idea that one who is in God's presence is transformed into something more closely resembling God, whether an angel or something else. At the forefront of this discussion in Judaism is Moses, who in Ex 34 radiates the glory of God on his face because of his time in the presence of God.[1012] Other Old Testament passages are pertinent to this background. In 1 Sam 10:6-9 Samuel tells Saul that the Lord will come on him in power and he will be changed into a different person, and 10:9 records that Saul's heart was changed.[1013] Zech 3 has Joshua the high priest being forgiven as a result of his experience of God's presence. This forgiveness is symbolized through his change of clothes. Is 6:1-9 describes Isaiah's experience of God

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[1010] Contra Beker, 1983:113, who characterizes this as an "insufficient and immoral interpretation" and Bruce, 1977:139-140, who thinks "Paul accepted his injuries and trials the more readily in the hope that thus his converts and other fellow-believers would be spared the like."

[1011] Harvey, 1996:esp.117f. On suffering as both an evidence of maturity and a means of maturation cf. Dunn, 1998a:482f; Gorman, 2001:25 and perhaps Weiss, 1937:577-580.

[1012] The idea of Moses' transformation is developed most fully by Philo (Sacr:1-10; Mos:1.155-58, 2:288-292; QE:1.29,40). See also Pseudo-Philo:12.1. Cf. Meeks, 1967; Hafemann, 1995:287f.

[1013] The Hebrew word used in both 10:6 and 10:9 is *hpq* (translated by forms of στρέφω in LXX), which is used to speak of the miraculous transformations of staffs to snakes and water to blood in Ex 7. Cf. Lev 13.

and the resulting transformation from cowering, unworthy sinner to willing, forgiven prophet. This is part of a larger tradition which sees the Temple/presence of God as an agent of transformation whereby those in the presence of God are both consecrated (e.g. Ex 29:42-46) and purified (e.g. Mal 3:2-3). In Ezek 37:26-28 the promise that God's presence will make Israel holy implies that they will both be set apart (declared holy) and transformed (become holy) through the presence of God.[1014]

This motif of transformation through experiencing God's presence is found in extrabiblical literature as well.[1015] 1 Enoch 39 talks of Enoch seeing the Elect One (39:6) and his dwelling place (39:7) – an allusion to the Temple – and as a result his face was "changed" (39:14). In 70:10-11 Enoch's spirit is transformed at the sight of the Antecedent of Time.[1016] 2 Enoch 22 recounts Enoch standing before the face of the Lord and being transformed into something like one of the glorious ones.[1017] The description of Jacob in Joseph and Aseneth appears to indicate that he had undergone some physical (and spiritual) transformation since after describing Jacob's appearance in 22:7-8, the author comments that Jacob "was like a man who wrestled with God."[1018]

1 John 3:3 is an important NT parallel confirming the relevance and importance of this motif in early Christianity.

[1014] Jer 2:5 confirms this theme by demonstrating the opposite. Whereas those who draw close to God are positively transformed in Jer 2:5 those who have strayed from God after worthless idols have themselves become worthless.

[1015] Cf. Morray-Jones, 1992; Himmelfarb, 1993:esp 47-71; Segal, 1990; Fletcher-Louis, 2002:34ff.; Meeks, 1967. On this theme in the Hellenistic world see Behm, TDNT:4.757f; Jervell, 1960.

[1016] On 1Enoch:37-71 as a first century Jewish text see Isaac, 1983:7.

[1017] The dating of 2Enoch is uncertain.

[1018] Perhaps also: T.Levi:8 where the visionary's clothes are changed so that he might be a priest of God (but cf. T.Levi:5 where no change occurs); the Prayer of Joseph (extant in Origen, cited by Hurtado, 1998:64) implies that one who sees God cannot be just a human but must be an angelic power of the highest order; 2Bar:51.3ff (although probably influenced by Christianity) describes the transformation of the righteous as a process, but the presence of God as the reason for this transformation is only implied; Asc.Isa:9.31 is probably too late (Himmelfarb, 1993:55) and the referent is unclear. For Qumran, 1QSb.4 seems most relevant with 1QH.11.3-4, 12.5-6 and 4Q400Frag1.Clm1 as possibly pertinent (cf. Davila, 1999).

Given this background it is not unexpected that Paul would think that sensory and extra-sensory[1019] experiences of God contribute to the process of transformation. Additionally, Paul had his own ecstatic experiences of God, both at[1020] and after[1021] his conversion. It is difficult to imagine that these experiences did not contribute to his own maturation process.[1022]

We noted that 2 Cor 3:18 very definitely ties conformity to the image of Christ with the experience of God's presence. In this context, a loose (possible) connection between ecstatic experience and transformation can also be found in 2 Cor 2:14. James Scott has argued that merkabah[1023] mysticism lies at the background of Paul's use of θριαμβεύω in 2 Cor 2:14.[1024] Scott argues that in the triumphal procession of 2 Cor 2:14, God is riding his merkabah chariot and, in connection with Ps 68(67):18-19, is ascending on high with Paul as his captive. This "experience" of God is what has caused Paul to be

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[1019] Although much of the background involves "visions," Paul seems to broaden the motif to include extra-sensory perceptions of God's presence. Since the glory of the new covenant is imperceptible to human senses (2 Cor 3:7-18, 4:17), it is likely that God's presence is also at times imperceptible to human senses as well. Cf. Koenig, 1990:162f.

[1020] 1 Cor 9:1, 15:8f; Gal 1:12f. Most likely referred to also in 2 Cor 4:6 (so Riesner, 1998:237; Thrall, 1994:316; Dunn, 1987:259; Kim, 2002:179; Theissen, 1987:123. Furnish, 1984:250-251, disputes this, but MacRae, 1968:423, to whom Furnish appeals is unable to rule out such an echo in 2 Cor 4:6).

[1021] 1 Cor 14:18; Gal 2:2 (anarthrous ἀποκάλυψις points to a different revelation than Gal 1:12; Dunn, 1993a:91) and perhaps 2 Cor 5:13 (cf. Lambrect, EDNT:2.7; Dunn, 1975:215-216). Luke mentions post-conversion ecstatic experiences of God for Paul in Acts 16:6-10, 18:9-10; 22:17-21. The most important post-conversion passage is 2 Cor 12:1-10 (note the use of the plural ὀπτασίας καὶ ἀποκαλύψεις in 12:1 and τῶν ἀποκαλύψεων in 12:7). Some relevant literature for this passage includes: Goulder, 1994a (who disputes Paul as referent, but see Morray-Jones, 1993:272 and Gooder, 1998:218-219); Rowland, 1982:378-383; McCant, 1988; Betz, 1972:89f; Morray-Jones, 1993; Baird, 1985:658f; Tabor, 1986:115; Lincoln, 1979; Wikenhauser, 1960:136-137; Taylor, 1992:91; Gooder, 1998.

[1022] Admittedly, Paul is rather vague about these experiences. He may be unwilling to claim charismatic experiences to support his apostleship (Käsemann, 1942:67-69; Furnish, 1984:542-544; perhaps Schütz, 1975:236-238), he may be following the standard conventions of antiquity (Scott, 1996; Bockmuehl, 1990:175; Segal, 1990:58-59; Rowland, 1982:375; Morray-Jones, 1993:271-3) or he may not want to overstress his merkabah experience (Scott, 1996). However, it is probably not that mystical experiences are unhelpful for building up the church (contra Barrett, 1973a:306-307; Lincoln, 1979:205; Bockmuehl, 1990:177).

[1023] There is a growing body of scholars who recognize the importance of Paul's experience of God for his own religious life, usually in light of the Jewish merkabah mysticism tradition of Ezek 1. These include Rowland, 1982; Segal, 1990; Morray-Jones, 1993; Ashton, 2000; Kim, 2002; Tabor, 1986; Lincoln, 1979.

[1024] Scott, 1996.

an aroma of Christ.[1025] According to 2 Cor 2:14, this experience(s) occurs constantly for Paul (πάντοτε) and perhaps is indicative of believers' transformational experiences of God referenced in 3:18.

Besides 2 Cor 2-3, the concept of spiritual/charismatic gifts points to the role of experiencing God's presence for the maturation of the believer.[1026] The concept of spiritual gifts is referenced in Rom 1:11, 12:3-8; 1 Cor 1:7 and chaps. 12-14. Central to this concept is the "upbuilding" function of spiritual gifts.[1027] This is explicit in Rom 1:11,[1028] 1 Cor 12:7 and throughout 1 Cor 14. Additionally, Rom 12:3-8, which follows on from 12:1-2, and 1 Cor 1:7[1029] come in contexts where Paul is concerned with maturation. 1 Cor 12:7 reveals the connection between spiritual gifts and their benefit. These gifts[1030] are manifestations that the Spirit produces, which are manifestations of the Spirit himself.[1031] Therefore, when these gifts are exercised, the Spirit is manifested and

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[1025] See Scott, 1996:273, for the aroma-merkabah connection.

[1026] Although Turner, 1995:155-165, has argued persuasively that there are not separate senses of the word χάρισμα, it is still legitimate to group like-referents and differentiate among these groupings within the same sense (Turner, 1996:261-285, seems to waver back and forth on the applicability of doing this for spiritual gifts). By doing this it seems clear that the referent(s) of χάρισμα in (at least) Rom 12 and 1 Cor 12, and probably Rom 1:11 and 1 Cor 1:7, can be grouped together and distinguished (pace Käsemann, 1964a:63-94; perhaps also Schatzmann, 1987:50-52) from the referent(s) of χάρισμα in Rom 5:15-16 and 6:23, for example. (Most do this in practice). The similarities among the former group suggest that Paul does have a conception of "spiritual gifts" (pace the conclusion of Turner, 1996:284, but not necessarily his analysis). Furthermore, similarities between 1 Cor 12 and 14 suggest that this concept is being addressed in 1 Cor 14 and that πνευματικός is an applicable adjective in these contexts for this concept (cf. Dunn, 1975:208, though πνευματικός and χάρισμα are not *lexically* synonymous). This indicates that "of the Spirit" is characteristic of these gifts. Fee's differentiation between charismata that are "Spirit manifestations in the worshipping community" (and therefore are spiritual gifts) and charismata that are "deeds of service" (and not spiritual gifts) (Fee, 1993b:345-347) fails to convince because: 1) it is not Pauline to use "visibility" as a criterion for whether God is being manifested or not (cf. 2 Cor 3:7-18); 2) 1 Cor 12:4-7 tie charismata, Spirit manifestations and service too closely together and 3) "service" activities such as "giving" were done in a "worship" setting (1 Cor 16:2).

[1027] Cf. Dunn, 1975:264; Martin, 1984:19; Bittlinger, 1967:25; Käsemann, 1964a:66.

[1028] Whatever specifically Paul is referring to with χάρισμα πνευματικόν, it is for the purpose of making them strong, linking this spiritual gift with maturation. Cf. Schatzmann, 1987:14-15.

[1029] On the maturation context of 1 Cor 1:4-9 see §7.3.1.

[1030] All spiritual gifts (see Schatzmann, 1987:35; cf. Carson, 1987:34) and not simply gifts explicit in 1 Cor 12:8-10 (pace Fee, 1994a:887).

[1031] We have taken the genitive construction ἡ φανέρωσις τοῦ πνεύματος as both objective and subjective as is often the case with genitives that involve God, Christ or the Spirit in Paul. If it is not both, then it is probably objective given the parallel in 2 Cor 4:2, which is the important point for our argument. Even Turner, 1995:162-163, allows that χάρισμα entails God's "self-disclosing workings" and "overt manifestations of the Spirit." Cf. Käsemann, 1964a:65,67.

believers are built up, tying the maturation of believers to the experience of God's presence.

6.5 RECEIVING AND LIVING OUT WISDOM FROM GOD

The Instructor at the community of Qumran was to "lead them with knowledge and in this way teach them the mysteries of wonder and truth in the midst of the men of the Community, so that they walk perfectly" (1QS.9.18-19).[1032] The Therapeutae are described by Philo as being in the pursuit of wisdom (68) and have embraced contemplation (1).[1033] Developmental psychologists have long recognized the central role that cognitive development and learning play in the development process.[1034]

Not surprisingly, Paul also has a central place for wisdom and learning in the process of maturation. Wisdom is a characteristic of mature believers (§4.2.5) and cognitive elements were found to be part of the process of being conformed to the image of Christ (Rom 12:2; 2 Cor 4:3; Phil 3:8-10).

In addition to the aforementioned passages, the role of wisdom or instruction in the maturation process can be seen in 1 Thess 4:1-12. In 4:1-2 Paul reminds the Thessalonians that they have received from him how they should live in order to please God. He wants them to abound even more in this manner of living and links this explicitly to the "instructions" (παραγγελία) he gave them. After reviewing some of these instructions (4:3-6), he reminds them that God called them to live holy lives (4:7) and therefore they must not reject these instructions,[1035] since to reject them is to reject God who gives the Spirit (4:8).[1036]

[1032] See §2.3.5.3. Translation by Martínez, 2000.

[1033] See §2.4.3.1.

[1034] See §2.2.3.3-4.

[1035] Παραγγελία is not in 4:8, but should be read as the object of ὁ ἀθετῶν. Paul's other four uses of ἀθετέω are all with direct objects (1 Cor 1:19; Gal 2:21, 3:15; 1 Thess 4:8b).

[1036] The mention of the rejection of the Holy Spirit alludes to the Spirit's role as giver of wisdom and instruction from God a role tied to maturity in 1 Cor 2:6-3:4. Cf. 1 Thess 1:5 where Paul's preaching is

Other passages reveal the connection between instruction from God and maturity. In Rom 6:17[1037] believers are described as having been handed over to the pattern of teaching (τύπον διδαχῆς).[1038] Beare interprets this to mean, "the Christian Didache, when it is followed with a wholehearted obedience, imparts to our lives a specific character and pattern, moulding them into the likeness of Christ."[1039] He also (rightly) identifies that this teaching is a means through which transformation occurs. Paul implies that if the teaching governs their behavior in their new position as slaves of righteousness the result will be growth in holiness, a mark of maturity. This is parallel to Rom 16:17 where Paul encourages them not to deviate from the διδαχή they have learned.[1040] Rom 15:4 affirms that through[1041] the encouragement [and perhaps patience][1042] that come from the scriptures (τῶν γραφῶν is a genitive of source), believers have hope. This perhaps implies that the more one understands the scriptures the more encouragement and hope one will have.[1043]

For Paul, God (or Christ or the Spirit) is the ultimate source of wisdom or instruction, even if it is mediated through other sources (cf. 1 Cor 2:6-16, 11:23, 14:37; Gal 1:12; 1 Thess 2:13, 4:7-9).[1044] This instruction or teaching can be the foundational

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described as Spirit-empowered (Fee, 1994a:43) and 1 Thess 5:19-20 where the Spirit is, "Befähigung zur Prophetie, welche den Willen Gottes offenbart" (Horn, 1992:131).

[1037] Although Bultmann, 1947:202, thought this was "stupiden Zwischensatz" he is almost certainly incorrect.

[1038] The best treatment of the issues and diversity of opinions in this passage is found in Gagnon, 1993. He is correct that διδαχῆς is a genitive of source and his parallels from Philo demonstrate the centrality of teaching in the shaping of character. However, he ignores the on-going process nature of the conceptual parallels in Paul that he himself cites (pp.684-685,687) and the relevance of this passage for describing the role of teaching in the growth of the believer toward the τύπος whose source is the διδαχή.

[1039] Beare, 1959:209. Cf. Byrne, 1996:202.

[1040] Elsewhere Paul uses the word διδαχή to refer to teaching during worship (1 Cor 14:26) and therefore it probably does not imply some sort of set catechesis (pace Kürzinger, 1958a:173f).

[1041] Διά could be instrumental (e.g. Moo, 1996:870) or causal (e.g. Dunn, 1988b:839).

[1042] It is debated whether both διὰ clauses are related to the genitive τῶν γραφῶν or just the latter as most commentators believe.

[1043] 1 Cor 11:2 might be applicable as well.

[1044] Even in 1 Cor 7, Paul speaks as one who considers himself to have the Spirit of God (7:40).

theological truths of the gospel (e.g. Rom 10:8-15; 1 Cor 15:1f; Gal 1:11-12) or ethical admonitions for living a holy life (e.g. 1 Thess 4:1f).[1045]

6.5.1 Where Wisdom from God is Found

Instruction from God can be found in three places. First, it is available in the Scriptures. The scriptural citations, allusions and echoes that Paul uses imply that he believes this to be so. More explicit, however, are the passages where he indicates that the Scriptures contain instruction from God for believers: Rom 4:23-24, 15:4; 1 Cor 9:9-10 and 10:11.[1046] While we have argued that the specific commandments of the Mosaic Law are not binding in Paul's understanding of maturity, the Scriptures do contain instruction from God that can become relevant for Christian living.[1047]

Second, instruction from God can be found in the teaching Paul as an apostle has given to his communities, some of which he has received from others and passed on to them[1048] (1 Cor 11:23, 15:3; perhaps 1 Cor 7:10, 9:14; 1 Thess 4:15).[1049] In 1 Thess 2:13 Paul makes clear that the teaching[1050] he has given to them is truly the word of God and

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[1045] There is no reason to draw hard and fast lines between the kerygma and everything else (e.g. Bornkamm, 1969b:1-13) and between teaching and preaching (e.g. Dodd, 1936:7ff). Since scholars such as Dodd find the kerygma within letters addressed to those who are already believers, the kerygma must have continuing value for "teaching" and "exhortation" (note Dodd, 1936:9).

[1046] The promise of God to Abraham in the Scriptures is understood by Paul as intended as a message from God for his readers (Rom 4:23-24). We pointed out above that Rom 15:4 asserts that the Scriptures provide encouragement (and patience). In the very next verse Paul uses basically the same phrase (τῆς ὑπομονῆς καὶ τῆς παρακλήσεως) to describe God. God through the Scriptures is providing the Romans with patience and encouragement which result in hope. In 1 Cor 9:9-10 it is God who is concerned with Paul's readers and therefore has spoken to them in the Law of Moses. Of the four passages, 1 Cor 10:11 has the weakest link between the Scriptures and God, but since God was the one who judged Israel (10:5), one can assume that God is the one warning the Corinthians through the Scriptures.

[1047] We cannot engage in a detailed analysis of Paul's use of Scripture, but Hays' conclusion that, "Paul's readings characteristically treat Scripture as a living voice that speaks to the people of God" appears accurate. His examples are from 1 Cor 5:13, 9:8-10; Rom 4:23-24, 10:5-10 and Gal 4:30. Hays, 1989a:165-168, quote from 165.

[1048] Jeremias, 1966:101-105; Eriksson, 1998:74-76; Cullman, 1955:8-27.

[1049] While we do not know the form of these traditions or exactly where he received them, it is noteworthy that he confident enough in his knowledge of these traditions to cite them explicitly.

[1050] Λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ = "the word of God you heard from us," so that ἀκοῆς is an objective genitive. Cf. Malherbe, 2000:166. Holtz, 1986:97-98, calls it "Predigtwort."

not the word of men, a claim he repeats in 4:8[1051] (cf. Gal 1:12; 1 Thess 1:5). This word of God is working (ἐνεργεῖται) in them, indicating that God is working though his word as delivered by Paul, presumably toward their maturation (cf. Phil 2:13) as this is an important theme in the subsequent context.[1052] In 1 Cor 2:6-16 Paul asserts that the wisdom he speaks is not the wisdom of the world but wisdom from God. In 2 Cor 12:9 Paul claims to have been taught about strength in weakness from the risen Lord and he is passing that teaching on to the community at Corinth. All in all, Paul's teaching functions hand-in-hand with his personal example to provide this important component of the maturational process as seen especially in Rom 15:18; 1 Cor 4:17 and Phil 4:9.[1053]

Third, God's instruction can be revealed by members of the gathered communities (Rom 15:14; Gal 6:6; 1 Thess 5:12), especially during the exercise of the charismata during the worship service. The charismata of special interest here include prophecy (Rom 12:6; 1 Cor 12:10, 14:1ff; 1 Thess 5:20), interpretation/discerning of spirits/tongues (1 Cor 12:10, 14:27f) and teaching (1 Cor 14:6,26). Note especially 1 Cor 14:19 where Paul wants to speak intelligibly so that he might teach (κατηχήσω) others. We will return to the role of the church in providing instruction from God in chapter 7.

6.5.2 Living Out Wisdom from God

Paul's goal for his readers is not merely knowledge (1 Cor 8:1), but rather the obedience that faith brings about (Rom 1:5, 16:26, also 15:18).[1054] Encouragement is an important factor for the living out of wisdom from God. Paul states that he was like a father to the Thessalonians, encouraging (παρακαλέω) and urging (μαρτύρομαι) them to live their lives in accordance with the apostolic teaching (1 Thess 2:11-12). In 1 Thess 4:1,10 Paul encourages the believers to continue to live out the instruction they have

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[1051] Note the parallel between Paul's writing in 4:8 and the Thessalonians being taught by God in 4:9 both of which are seen to accomplish the same purpose.

[1052] See §3.2.1.

[1053] By using the term τύπος in Rom 6:17, obedience to teaching is linked conceptually to imitating a godly person as in Phil 3:17 and 1 Thess 1:7. Cf. Moo, 1996:402.

[1054] On ὑπακοή πίστεως see Davies, 1990:25-30.

received. Encouragement towards obedience is provided both by Paul[1055] and by others in the community.[1056] It can be in the form of negative reinforcement, i.e. discipline, warnings, rebukes, etc.,[1057] or through the positive reinforcement of praise and promise of reward.[1058]

6.6 IMITATING A GODLY EXAMPLE[1059]

The idea that imitating a more mature person is a means of becoming mature is a theme found in all three of our studies of chapter 2. In particular, Albert Bandura's social learning theory in developmental psychology and Piaget/Kohlberg's cognitive development theory of morality are particularly illuminating parallels.[1060] Paul, too, believes that imitating more mature believers is a means to being conformed to the image of Christ as was pointed out with reference to Phil 3:17 and Gal 4:12.[1061]

In chapter 4 we looked at the idea of *imitatio Christi* in relation to Christ as the standard of maturity for Paul. The goal in that chapter was not to explore in detail the concept of imitation, but simply to recognize that because Paul espoused the imitation of Christ he was espousing Christ as the standard of maturity. Here the issue is that

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[1055] Most of Paul's letters consist of encouraging the believers to put their knowledge into practice (note Rom 12:1; 1 Cor 4:14, 15:34; 2 Cor 6:1, 7:1; Phil. 4:2; 1 Thess 2:11-12). See also Stowers, 1986.

[1056] E.g. Gal. 6:1; 1 Thess 5:14.

[1057] The study of the community at Qumran in chapter 2 highlights the role that discipline, warnings and rebuke can play in the process of maturity. For Paul, much of Galatians and 1 Corinthians falls into this category, but see especially 1 Cor 3:17, 4:21, 5:1-13, 11:27-32 (the discipline here comes from God); Gal 3:1-5. For background on rebuke, admonition, etc. see Stowers, 1986:chapter 10, esp.125-141.

[1058] 1 Cor 3:5-10; 2 Cor 5:10; Phil 4:18-19; 1 Thess 1:4-10 and Phlm 4-6 are just a few examples.

[1059] The label "imitate a godly example" indicates imitating a more mature example or imitating a Christlike example.

[1060] §2.2.3.1-2.

[1061] This idea may have developed from Paul's own experiences with those who were believers in the faith before he was, in particular Barnabas. On Barnabas' influence on Paul, see especially Holmberg, 1980a:chapter 2. Cf. Haenchen, 1971:371; Schwemer, 1997:219; Taylor, 1992:94; Bauckham, 1979. Others who may have influenced Paul include Peter (Gal 1:18; cf. Cullman, 1955:65; Murphy-O'Connor, 1996:91-93; Dodd, 1936:16; contra Bornkamm, 1995:28) and perhaps Andronicus and Junias (Rom 16:17).

imitating Paul or other mature believers is a *means* of imitating Christ or becoming conformed to the image of Christ.

6.6.1 The Concept of Imitation

Paul uses the word μιμητής in 1 Cor 4:16, 11:1; 1 Thess 1:6 and 2:14[1062] and the hapax legomenon συμμιμητής in Phil 3:17. In all these cases μιμητής/συμμιμητής is used with the verb γίνομαι. Twice the verb is in the indicative: 1 Thess 1:6 and 2:14. The other three times it is in the imperative (1 Cor 4:16, 11:1; Phil 3:17). 1 Cor 11:1 presents a difficult case since we expect the verb a second time, but there is an ellipsis.[1063] Gal 4:12 does not use μιμητής but γίνομαι appears in the imperative.

As for the objects of imitation: twice it is Christ and Paul (1 Cor 11:1; 1 Thess 1:6); twice it is Paul alone (1 Cor 4:16; Gal 4:12); once it is Paul[1064] and other Christian leaders (Phil 3:17); and once it is the churches of Judea (1 Thess 2:14).

The immediate contexts in which these passages appear give some indication of what is to be imitated. In 1 Thess 1:6 it is faith in God in spite of suffering; in 1 Thess 2:14 it is enduring suffering; in 1 Cor 4:16 the wider context is overcoming factions and divisions, and the immediate context is self-sacrifice for the sake of others; in 1 Cor 11:1 the context urges seeking the good of others rather than oneself; in Gal 4:12 it is freedom

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[1062] Cf. Eph 5:1. 2 Thess 3:7-9 has the related verb μιμέομαι.

[1063] Either the elliptical verb should be γίνομαι (conceptually parallel to Phil 3:17) or ἐγενήθην (parallel to 1 Thess 1:6). Dodd, 1998:157-158 reads 11:1 as "imitate my example that I have portrayed in 1 Corinthians because I am possessed by my master, Christ." The thought is Pauline, but since γίνομαι is used in the first half of the verse and with every other use μιμητής/συμμιμητής it is more likely to be the elliptical verb than εἰμί.

[1064] In Phil 3:17 Paul exhorts the Philippians to "become fellow-imitators of me" (συμμιμηταίμου γίνεσθε). Some wish to understand this idea as "become fellow imitators with me [of Christ]," because of the presence of συν- prefix (e.g. Wick, 1994b:104). However, the more likely reading is "become fellow imitators of me." This seems to be the best way to account for the συν- prefix, allows for a more natural reading of the genitive μου and fits best with the parallel statement in the second half of the verse. Cf. Hawthorne, 1983:160; O'Brien, 1991:445-446; Müller, 1993:173-174; deBoer, 1962:177-179.

from the Law and Phil 3:17 is about following Paul in realizing that the Christian life is a journey towards the yet-unrealized goal of knowing Christ.[1065]

Although μιμητής, μιμέομαι and συμμιμητής do not appear in the LXX translations of the canonical books of the Hebrew Bible, the concept of imitation has an Old Testament background. Of special relevance are the relationships of Joshua with Moses and Elisha with Elijah, the concept of "walking in the ways" of someone,[1066] the observation of Sabbath and sacred rites as *imitatio Dei*,[1067] and the command to "be holy as I am holy" (Lev 19:2).[1068]

Outside the canonical Old Testament μιμητής-vocabulary and the concept of imitation is widely attested, appearing in the Apocrypha,[1069] Pseudepigrapha,[1070] Josephus,[1071] Philo,[1072] Classical writers,[1073] other NT writers[1074] and Early Church Fathers.[1075] In addition, there is the wider concept of personal example in ancient literature.[1076] A comprehensive study is not necessary here, but a few observations are in order:

First, the ideas of personal example, ethical model and "mimesis" are often found together.[1077] Second, "distant" (i.e. unavailable) models for imitation are often

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[1065] The call to imitate Christ is much broader than just one theme, pace Hays, 1996:46,452; Horrell, 1997:105-109.

[1066] Cf. deBoer, 1962:31-33.

[1067] Levenson, 1985:36.

[1068] Blenkinsopp, 1995:130-133; but see deBoer, 1962:38-41. On imitation in the OT and Judaism, see Betz, 1967:84-101; Tinsley, 1960:31-64.

[1069] Wis 4:2, 9:8, 15:9; 4 Macc 9:23, 13:9.

[1070] Ep.Arist:188,210,280-281; Sib.Or:3.35-36; T.Benj:3.1, 4.1; T.Ash:4.3; Frag.Sententiae.Phocylidis:77,192.

[1071] E.g. Ant:1.19, 8.315, 9.44, 12.241, 17.97; Apion:1.165, 1.225, 2.283; War:4.562.

[1072] Among the many are Congr:69-70; Sacr:65; Virt:51,66; Spec:4:73,187-88; Decal:120. Cf. Michaelis, TDNT:4.664-666.

[1073] Plu.Mor.Prog:84C, 85B-C; Iso.Nic:38,60-61; Iso.Dem:11; Epict.Dis:2.14.12-14; Xen.Mem:1.2.3; Quint.Inst:2.2-2.3.

[1074] Heb 6:12, 13:7; 3 John 11; Eph 5:1-2 and 2 Thess 3:7,9 (if not by Paul); 1 Pet 3:13 (variant reading).

[1075] 1Clem:17.1; Ign.Eph:1.1, 10.3; Ign.Magn:10.1; Ign.Trall:1.2; Ign.Rom:6.3; Ign.Phld:7.2, Ign.Smyrn:12.1; Ign.Pol:8:2; Mart.Pol:17.3, 19.1.

[1076] See Fiore, 1986. Cf. Dodd, 1999:16-18.

[1077] E.g. Iso.Dem:2 and 36 have "mimesis," while 8 and 51 use personal example. Also Iso.Soph:17; Ph.Mos:1:158-159; Pol.Phil:8:2.

supplemented by imitation of "known" persons.[1078] Third, imitation could be tied to moral progress,[1079] perfection,[1080] blamelessness[1081] and could be more important than obedience to "law."[1082] Fourth, imitation can be distinguished from mere mimicking and is more closely tied to recontextualization of attitudes.[1083] Similarly, to imitate someone does not demand a one-to-one correlation of ability. This is usually noted when "God" is involved.[1084] Fifth, one was often exhorted to imitate God[1085] and could also be instructed to imitate humans in the same context.[1086] Sixth, imitation could also be tied to the idea of discipleship[1087] and the concept of love.[1088]

The concept of imitation has been the subject of some discussion, and some major issues are worth noting.[1089]

1) Imitation as Obedience: In his influential TDNT article, Wilhelm Michaelis argued, "Imitation here is not a repetition of a model. It is an expression of obedience,"[1090] and "To be the μιμητής of someone means to follow his command to be

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[1078] Quint.Inst:2.2.8; Iso.Philip:113-114 shows the benefit of imitating Heracles since he is a "closer" example to follow.

[1079] Plu.Mor.Prog:84-85.

[1080] Plu..Mor.Prog:84C. Plutarch uses τελείοις here, as does Philo in Sacr:65 and Mos:1.158-159. So too, Ign.Eph:1.1; T.Benj:3.1. Note the "striving" language of Wis 4:1-2.

[1081] Ph.Congr:69-70; Xen.Mem:1.2.3; Xen.Cyro:8.1.21-24 (ἀρετή is used in both). Ign.Eph:10.3 (ἁγνεία and σωφροσύνη).

[1082] Iso.Dem:36. Cf. Ph.Congr:69-70; Sen.Ep.Mor:6.5-6.

[1083] Plu.Mor.Prog:85B-C. Dio.Chr:55 has an extended discussion showing Socrates to be an imitator (55.4) of Homer although one is a poet and the other a philosopher. It is because of their similar attitudes applied to different situations (55.7-9). Ph.Decal:120 mentions some who consider parents to be "incarnations" of God in their imitation of Him. Note the discussion of Arist.Poet:1448-1449 in Brandt, 1993:288.

[1084] Ph.Decal:51, Ph.Virt:168; Iso.Philip:113-114; Plato.Thea:176A.

[1085] Eph 5:1; Ep.Arist:188,210; T.Ash:4:3; Ph.Spec:4.73,188; Ph.Sacr:68; Jos.Ant:1.19; Epict.Dis:2.14.11-13; Ign.Trall:1.2. On imitating God, cf. deBoer, 1962:27-28.

[1086] Ep.Arist:280-281. Cf. Philostr.Apol:1.19 where Damis a pupil of Apollonius suggests that they depart with Damis "following" Apollonius and Apollonius "following" God (both literal and metaphorical use of "follow"). Mart.Pol:17.3, 19.1; Ign.Rom:6.3 speaks of imitating Christ in death, but he calls him God; Perhaps also Ign.Phld:7.2 where he speaks of imitating Christ just as Christ imitates his Father.

[1087] Ph.Virt:66; Dio.Chr:55.4-5; Ign.Magn:10.1; Mart.Pol:17.3.

[1088] Quint.Inst:2.2.8.

[1089] For a history of the discussion, see Merk, 1998:303-323. Cf. Reumann, 1989:18-21; Dodd, 1999:18-29.

[1090] TDNT:4.668.

obedient to him."[1091] This position has been (rightly) criticized in a number of studies.[1092] Fiore concludes, "While examples can also add authority to the argument or exhortation, the notion of obedience advanced by Michaelis finds no precedent in the theoretical works surveyed earlier."[1093] In fact, in antiquity, imitation seems to be contrasted with mere obedience to spoken words. It also is important to note that nowhere else does Paul demand this kind of obedience.[1094]

2) Imitation as Sameness: A more sophisticated analysis of Paul's imitation language has resulted in a criticism of it as engendering "sameness."[1095] In this understanding, Paul is advocating uniformity, suppressing individuality and exerting power.[1096] While there are indeed qualities, behaviors and attitudes that Paul does condemn and others he espouses, it is incorrect to understand "imitation" as requiring rigid uniformity or sameness.[1097] Paul's willingness to allow his converts to make decisions for themselves (Rom 14; 1 Cor 7, 8, 10:15), his focus on diversity (e.g. 1 Cor 14) and his own willingness to reinterpret and contextualize the teachings of Jesus[1098] mitigate against the idea that imitation is somehow designed to bring about external uniformity. It is more likely that Paul intended a recontextualization of certain principles and attitudes for specific situations in his use of imitation.[1099]

[1091] TDNT:4.669.

[1092] See Fiore, 1986; Stanley, 1959; Betz, 1967; deBoer, 1962.

[1093] Fiore, 1986:168.

[1094] Schütz, 1975:228.

[1095] E.g. Castelli, 1991; Boyarin, 1994:17; Reinhartz, 1987.

[1096] Castelli argues that Paul does this by being vague in what exactly he wants his follower to imitate about him. However, as noted above, Paul is not nearly as vague as Castelli portrays him. Also Castelli only examines passages where the word-group for "mimesis" appears (so too, Reinhartz, 1987:403). The related ideas of personal example and moral exemplars are not discussed.

[1097] Castelli's study in particular has a number of problems, among them is the seeming "illegitimate totality transfer" in her analysis of "mimesis" from antiquity. Clearly the sense of the word in artistic settings, for example, is often different than the sense in educational or ethical settings. Castelli also ignores the classical data where what is to be imitated are attitudes and virtues, not specific actions, and that there is some level of freedom in this type of imitation. In her citation of Epic.Dis:2.14.11-13, Castelli, 1991:76, passes over one line of text right in the middle of the quote, which espouses that the imitator must be free as the deity is free.

[1098] Furnish, 1993:65.

[1099] Cf. Fowl, 1998:145 (and his concept of "exemplar," which he defines essentially as a "concrete expression of a shared norm"); Blenkinsopp, 1995:132 (and the imitation of God in the Old

3) Imitation and Discipleship: Betz states, "Hatten die Evangelien die Existenz des Christen als Nachfolge Jesu bescrieben, so besteht doch nach Terminologie und Vorstellung zwischen der "Nachfolge Jesu" und der "Nachahmung Christi" keine erkennbare Kontinuität"[1100] Likewise, D. M. Stanley argues in his 1959 article that imitation in Paul has nothing to do with being a disciple of Jesus.[1101]

Other scholars, however, have argued that imitation is related to discipleship.[1102] We saw above that in the ancient world "imitation" and "discipleship" could be used in the same context with overlapping meaning. In addition, a comparison with the gospels shows strong correspondence between how Paul uses "imitation" and how "discipleship" is presented by the gospel writers.[1103] However, Paul does not use μαθητής language. This may simply be because Paul's audience would have been more familiar with imitation language than discipleship language, especially in a religious setting.[1104] More likely, his imitation language expresses a different nuance (one that reflects that Jesus was no longer present on earth) and allows him to use the same terminology to express the means (imitating Paul and others) as well as the end (imitating Christ).[1105] His choice of "imitation" language may also place more emphasis on ethical action.[1106] Therefore, discipleship and imitation are probably related in that they both point to becoming like

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Testament); Adam, 2001 (whose model is one of recontextualization); deBoer, 1962:esp.211-215 and Duyndam, 2004:11. Hays' criticism of Käsemann's position on Phil 2:5-11 is instructive: "Käsemann's rejection of a literal imitation of Christ's cosmic act depends on a rigid notion of one-to-one correspondence between example and imitator. If we adopt a more supple notion of metaphorical correspondence, the dissimilarities between Christ and his people are to be expected, because metaphor always posits a startling likeness between unlike entities" (Hays, 1996:30).

[1100] Betz, 1967:186. Betz does allow for some connection between imitation in Paul and following Jesus in the gospels, but this connection is anthropological and is in the self-understanding of man.

[1101] Stanley, 1959:859-60. Cf. Stanley, 1984; Schulz, 1962:195-197,269-270,288-90; perhaps Fee, 1987:186.

[1102] Cf. Longenecker, 1996.

[1103] See Samra, 2003.

[1104] Longenecker, 1996:72-73.

[1105] Hence one could imitate Paul (1 Cor 4:16) without being "of Paul" (1 Cor 1:12).

[1106] "Become imitators" stresses action in a way that "become disciples" does not.

the master or the one being imitated but within this overlap there may be different emphases and nuances.[1107]

6.6.2 Paul and Others as Ethical Examples[1108]

The idea of following the example of Paul is a strong theme in the Pauline letters. About 1 Corinthians, Margaret Mitchell says "Because the appeal to himself as example is the unifying rhetorical strategy of the letter enumerating and describing Paul's self-references in 1 Corinthians almost amounts to a summary of the contents of the letter."[1109] Mitchell lists 1:13-17, 2:1-6,6-13, 3:6, 4:1-16, 5:3,12, 6:15, 7:7,8,25,40, 8:13, 9:23-27 and 10:23-11:1 as places where Paul identifies himself as an example.[1110] In 2 Corinthians Paul uses himself as a model of servanthood,[1111] and makes constant reference to his behavior while he was in Corinth (1:12,17, 2:17, 4:2, 7:2, 10:2,10, 11:5-7, 12:11-13:17).[1112] Kurz argues that the whole of Phil 2-3 is set up to provide a parallel pattern of imitation of both Christ and Paul, in addition to the explicit commands to imitate Paul found in the letter (3:17 and 4:9).[1113] Paul's life as example is also in the background of 1:19-26[1114] and 1:29-30.[1115] In 1 Thessalonians Paul states that his readers became imitators of him (and his co-workers) and of the Lord (1:6), using his own life and ministry among them as an example to them (2:1-20). He even describes his ministry

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[1107] Cf. Lambrecht, 2003:330.

[1108] Bandura, 1977:29, summarizes what he believes are the keys to effective modeling: "A model who repeatedly demonstrates desired responses, instructs others to reproduce the behavior, prompts them physically when they fail, and then rewards them when they succeed may eventually produce matching responses in most people... In any given instance, then, the failure of an observer to match the behavior or a model may result from any of the following: not observing the relevant activities, inadequately coding modeled events for memory representation, failing to retain what was learned, physical inability to perform, or experiencing insufficient incentives."

[1109] Mitchell, 1991:54.

[1110] Best, 1988:66 adds 14:6,19.

[1111] Especially 1:24 and 4:5. Belleville, 1996:137-139.

[1112] Though as Best, 1988:66, points out he is not as explicit in instructing them to follow his example because his character and ministry are under attack.

[1113] Kurz, 1985. Cf. Bloomquist, 1993. Hawthorne, 1996, is helpful here although we disagree with his assessment that Paul's use of suffering is primarily rhetorical and not theological.

[1114] Fowl, 1998:146-148.

[1115] Best, 1988:67; Wick, 1994b:105.

among them (2:10) using the same term (ἀμέμπτως) with which he defines maturity for them (3:13).[1116] When he prays for their spiritual growth (3:12-13), he uses his own love for them as the model for their love for each other (3:12). Likewise in Galatians, Paul explicitly spells out that the Galatians are to be like him (4:12). He presents his autobiographical narrative in 1:13-2:21 as a paradigm of the gospel of Christian freedom.[1117] While Paul does not employ personal example in Romans to the same extent since he has not been there, he acknowledges it as part of the maturation process (Rom 15:19) and offers himself as an example of love for others (Rom 9:1-3). Finally, the parent imagery that Paul uses (cf. 1 Cor 3:1-3, 4:6-21; Gal 4:19; Phil 2:22; 1 Thess 2:7-11) implies the idea of imitation.[1118]

Paul not only puts himself forward as an example to follow but encourages the imitation of others as well. Timothy (1 Cor 4:17; Phil 2:19-24), Epaphroditus (Phil 2:25-30) and Titus (2 Cor 12:18) are presented paradigmatically. Using a phrase[1119] parallel to his description of Titus' behavior in 2 Cor 12:18, Paul offers Abraham as a model of faith and faithful behavior. Also, Paul employs "negative" examples who model behavior that is to be avoided: Rom 16:17-18; 1 Cor 3:11-12, 10:1-12 and Phil 3:18-19.

By setting forth himself and others as example to imitate, Paul reveals that imitating mature examples is a means of becoming like Christ.[1120]

6.7 CONCLUSION

[1116] On Paul as paradigm in 1 Thessalonians, cf. Malherbe, 1987:chapter 2; Getty, 1990. Lyons, 1985:212f, lists aspects of Paul's ethos which he makes explicit in the paranaesis section of 1 Thessalonians.

[1117] Lyons, 1985:171. See now Barclay, 2002, whose criticisms of Lyons seem unfounded.

[1118] Ph.Conf:63; Iso.Philip:113; Iso.Dem:9,11. Aristotle talks of imitation as being an instinct of human beings from childhood (Poet:1448b). See Best, 1988:29ff; Fiore, 1986:26-36. For parallels from our studies of chapter 2, see §2.2.3.2 and §2.4.3.2.

[1119] Περιπατέω/στοιχέω τοῖς ἴχνεσιν. This phrase is semantically similar to "imitation" (LN:41.44-41.49).

[1120] Cf. deBoer, 1962:esp.213-215, although we disagree with him (and Rowland, 1985a:257) that the need for mediated examples diminishes as one matures. Paul gives no indication that this is the case and the deBoer's appeal to "father" imagery actually makes the opposite point since children can always learn from their parents no matter what age they are.

This chapter has attempted to more specifically answer the question of how Paul thought a believer *becomes* mature. The five means identified in the study of the motif of conformity to the image of Christ in chapter 5 and suggested by the parallel studies of chapter 2 were examined in the larger Pauline corpus. This examination has yielded further evidence that identifying with Christ, enduring suffering, experiencing the transforming presence of God, receiving instruction from God and imitating a mature example are the means by which a believer is conformed to the image of Christ. As such they can be described as components of the process of maturation. It should be noted that Paul associates each of these components with Christ[1121] and the Spirit[1122] confirming the observations from §5.7 that the maturation process is made possible through participation in Christ and is facilitated by the Spirit. Because the process of maturation is in Christ and through the Spirit, these components should not be understood as making up a mechanical or sequential process nor are they mutually exclusive (e.g. to receive instruction from God can also be to experience the presence of God through teaching; to endure suffering can also involve identifying with Christ). Rather, taken together they represent aspects of the process that the Spirit uses to achieve conformity to the image of Christ for those who are in Christ.

[1121] Being "in Christ" (Rom 6:1-10) makes identifying with Christ possible (Rom 6:11-14); the sufferings of Christ overflow to believers and the corresponding comfort comes through Christ (2 Cor 1:5); believers behold the glory of God in the face of Christ (2 Cor 3:18, 4:6); Christ is believers' wisdom from God (1 Cor 1:30) and it is "in Christ" that Paul is the father of his converts and it is his way of life in Christ that they are to imitate (1 Cor 4:15-17).

[1122] The Spirit is how one knows that he/she belongs to Christ (Rom 8:9); connected to the growth that occurs through suffering (Rom 5:5) and vital to enduring suffering (Rom 8:26-27; Phil 1:19; 1 Thess 1:6); central to experiencing the presence of God (1 Cor 12:7; 2 Cor 3:17); the revelatory agent for God's instruction and integral to the understanding of it (1 Cor 2:9-14; 1 Thess 4:8); and the Spirit facilitates the necessary obedience to God's instruction and Paul's personal example (Rom 15:19).

CHAPTER 7
THE ROLE OF THE LOCAL COMMUNITY IN THE MATURATION PROCESS

7.1 INTRODUCTION

In chapter 3 we observed that Paul's apostolic mission entailed delivering mature believers on the day of Christ, establishing the importance of maturity to Paul's life, work and thought. In chapter 4 we argued that Paul's conception of maturity involves a process of maturation within an apocalyptic framework in which Christ provides the defining standard of maturity. In chapter 5 we explored the central motif of maturity in Paul, conformity to the image of Christ. Chapter 6 presented five components of the process of being conformed to Christ: identifying with Christ, enduring suffering, experiencing the presence of God, receiving and living out instruction from God and imitating a Christ-like example.

In this chapter we take up a point foreshadowed at the end of chapter 3: Paul expected the maturational aspect of his apostolic commission to be carried out in and by the local church. To substantiate and unpack this point we will begin by outlining our understanding of Paul's theological conception of church, an important foundation for the two major sections of this chapter. The first major section (§7.3) investigates the letter of 1 Corinthians to uncover Paul's expectations for the local church with regard to maturity. Since 1 Corinthians reveals both believers who are not as mature as Paul expected and a community which is not functioning as Paul intends, it is the ideal letter for uncovering the relationship between the two. The purpose of §7.3 is to argue *that* Paul expected believers' participation in the local community to be beneficial for their maturation. Section 7.4 returns to the corpus of undisputed letters and further explores the relationship between maturity and community by looking at *how* Paul expected the

church to be beneficial for maturation. We hope to demonstrate that Paul understood the local community to be the sphere in which and the means through which the five components of the maturation process were facilitated, thus concluding that Paul expected believers to be conformed to Christ in community.

7.2 PAUL'S THEOLOGICAL CONCEPTION OF CHURCH

The two foci around which Paul's theological conception of church revolves are the body of Christ motif and the people of God motif.[1123] Both images stress two elements: identity and community. Believers are members of the body *of Christ* and the people *of God*, drawing their identity from Christ and God. They are also *members* of the *body* of Christ and of the *people* of God and by definition are united in community with other believers.

The centrality of the interrelated notions of identity and community in Paul's conception of church can be detected in his choice and use of the term ἐκκλησία.[1124] Both the Greco-Roman and the Septuagintal usage of the word emphasize assembling together (community). In addition, the LXX background of the word emphasizes *who* is involved (the identification of the people with YHWH), at times (e.g. Deut 23; Neh 13) irrespective of whether they had assembled into a congregation or not (identity).[1125]

[1123] Roloff, 1993:§1.2.3. Cf. Ridderbos, 1975:327; Goppelt, 1982:145-147; Campenhausen, 1969. Oepke, 1954:367, uses the metaphor of Wurzel/Stamm and Krone. Some have tried to argue one image is more central than the other (e.g. Schweitzer, 1931:116f; Käsemann, 1971a:106f).

[1124] Since ἐκκλησία is the term used most often by Paul to refer to the believing community and it is used in contexts simply to identify the community and not to make explicit theological points (such as in the start of letters), it is best to regard ἐκκλησία as a technical term for the community of believers (so Roloff, EDNT:1.411-413; Schmidt, TDNT:4.506. Gnilka, 1996:267, says it functions as "Sammelname." Klaiber, 1982:49, categorizes it under "soziologische Begriffe." Minear, 1960, rightly does not include it as an image of the church). However, as a technical term ἐκκλησία retains its theological background as Klaiber, 1982:49, notes.

[1125] Schmidt, TDNT:4.513-514. Some scholars emphasize the "community" aspect of ἐκκλησία (e.g. O'Brien, 1993; Campbell, 1965:41-54; Barr, 1961:119-129; Volf, 2002:216-217), others the "identity" aspect (e.g. Giles, 1995:113-121; Schillebeeckx, 1987:42-43; Küng, 1968:82-83; Gnilka, 1996:269).

A second central aspect of Paul's conception of church is the idea of apocalyptic/eschatological in-breaking.[1126] As the body of Christ, the church is the manifestation in this world of the cosmic realm in which Christ is Lord because it is a manifestation of Christ himself.[1127] As the people of God, the church is the manifestation of the end-time congregation of God in the present.[1128] Although the first metaphor (body of Christ) is spatial in nature and the second (people of God) is temporal, they refer to the same thing – the actualization of the realm of God/Christ in the 'here' (apocalyptic in-breaking) and 'now' (eschatological in-breaking).[1129] This has happened as a result of the Spirit.[1130]

It is easy to recognize that as the Spirit actualizes the body of Christ "here" and the end-time congregation of God "now," he actualizes the aforementioned aspect of "identity." Because believers have been baptized into the body of Christ through the Spirit (1 Cor 12:12-13) they have the status of being "in Christ." Because they are members of the end-time congregation they have the status of being new creations (2 Cor 5:7).[1131] Thus believers as individuals who have the Spirit (Rom 8:9-11; 1 Cor 6:19) are already declared children of God (Rom 8:14-17) and are rightfully declared righteous and holy (e.g. 1 Cor 6:11), whether they are assembled in community or not.

However, for Paul (and this is perhaps less widely noted) when believers actually do assemble together, the Spirit actualizes the aforementioned "community" aspect of the body of Christ/people of God in the present. When believers assemble together the Spirit is not only in each one of them but also becomes manifest through them (1 Cor 12:7) and

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[1126] Schweitzer, 1931:103-104. Cf. Strecker, 1996:207-208; Stuhlmacher, 1992:357.

[1127] Käsemann, 1971a:115; Käsemann, 1933:184-186; Schweizer, 1961:92.

[1128] Bultmann, 1951:308-310; Beker, 1980:317-318.

[1129] On spatial and temporal in Paul's conception of the church, see Schweizer, 1961:91f. He attributes the spatial to Hellenism and the temporal to Judaism.

[1130] Schweitzer, 1931:103-104. Cf. Hainz, 1972:324f; Schweizer, 1961:95; Delling, 1967:301.

[1131] Bultmann, 1951:311; Sanders, 1977:453 (who rightly notes against Bultmann that this does not deny the soteriological aspects of union with Christ).

dwells among them (1 Cor 3:16). As a result, God (1 Cor 3:17, 14:25; 2 Cor 6:16)[1132] and Christ (1 Cor 5:4, 11:17-34) become present in the assembled community in a *unique way.*[1133]

Paul's conception of church has two ramifications for this thesis. First, it provides the theological rationale for why Paul saw church as essential for maturity. If maturation is the on-going realization of the eschatological reality of conformity to Christ *and* if church is the actualization in the present of the end-time assembly when this conformity will be complete, *then* church must be essential to facilitating the process of effecting this transformation (i.e. maturation) in the present. To say it another way, though somewhat awkwardly, since participation in Christ makes maturation possible, when believers assemble together their "being-in-Christ" is uniquely actualized and maturation is made "uniquely possible." Or, since maturation is a work of the Spirit, when believers assemble together and the Spirit is uniquely or more fully present then the work of maturation is uniquely or more fully facilitated. One of the purposes of this chapter is to confirm this theological proposition by providing exegetical evidence that Paul did indeed believe that participation in the local community was essential to the process of maturation.

Second, the church is both the *place where* and the *means through which* maturation occurs. As the place where God, Christ, the Spirit and the end-time assembly are manifested, the church is the place where the process of maturation is facilitated.[1134] As the means through which God, Christ, the Spirit, and the end-time assembly are manifested, the church is also the means through which the process of maturation is facilitated.

[1132] Cf. Delling, 1967:301; Stuhlmacher, 1992:355.

[1133] Cf. Bultmann, 1951:308-309, who speaks of the eschatological assembly taking "its purest form" in the gathered assembly. This unique presence of God in the gathered assembly is similar to the unique presence of YHWH in the temple/tabernacle.

[1134] Cf. Donfried, 2003:395, who describes Paul's eschatological understanding of church as "the arena in which God's revelation in Jesus Christ has become present and active and in which the Holy Spirit is preparing those called in holiness in anticipation of the eschatological consummation."

7.3 PAUL'S EXPECTATION FOR THE LOCAL COMMUNITY: AN EXAMINATION OF 1 CORINTHIANS

In chapter 2 we looked at three conceptual parallels: a survey of modern psychology and historical analogies from the community of Qumran and the community of the Therapeutae. In the survey of modern psychology we highlighted the central role of group/others in bringing about change and development in individuals. The study of the community at Qumran demonstrated that they, too, believed that maturation of individual members was facilitated by their participation in the community. Likewise, Philo's description of the Therapeutae reveals that assembling as a community was essential for the formation of character.

In this section we examine 1 Corinthians to show that Paul, too, believed that participation in the local community was essential for facilitating the maturation process.[1135]

7.3.1 1 Corinthians 1:4-9: Κοινωνία: The Provision of a Faithful God

Paul opens the letter by expressing thanksgiving for the "grace of God given to you in Christ Jesus." He gives thanks because (ὅτι) this grace from God has made them rich in all things (namely "every word and all knowledge") in Christ, and this is the means by which (καθώς)[1136] the testimony about Christ was confirmed (ἐβεβαιώθη) in

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[1135] It is easy in the study of 1 Corinthians to overlook the *reciprocal* relationship between the failure of the community and the immaturity of the believers. Clearly the community is failing because the individuals are immature, but our reading hopes to show that it is also true that the believers are immature because the community is failing (seemingly overlooked in Fee, 1993a and Furnish, 1993 (cf. Furnish, 1999:14-27), but implied in the work on boundaries in Adams, 2000:85-103 and Martin, 1995). This highlights a weakness in Margaret Mitchell's work on 1 Corinthians. Mitchell claims that Paul's singular focus in 1 Corinthians is unity (Mitchell, 1991; cf. Mitchell, 1994. Note also Pickett, 1997:86; Baird, 1990; Hays, 1997), but she does not address why unity is so important. Unity is necessary for community, but it is not the reason for community (cf. Chester, 1997:112). Rather, 1 Corinthians reveals that community provides the building up of others (Witherington, 1995:97) and this is central to the letter's theme (cf. Lindemann, 2000:15; Schlier, 1956:147-159).

[1136] Comparative sense of καθώς indicates the means by which the testimony was confirmed (so Fee, 1987:40; contra BDAG; Weiss, 1910:8; Thiselton, 2000:94).

them. In other words, because God is at work among them – as evidenced in their "enrichment" – the gospel which Paul shared with them has been confirmed (1:4-6).

As a consequence (ὥστε) of God's grace, the Corinthians are not lacking in any spiritual gift (1:7). This ties the enriching in words and knowledge with spiritual gifts, something Paul will address more fully in chapter 14. The reference to the community must not be missed here, for it is in the community that the gifts of grace are manifested and the testimony of Christ confirmed.[1137] At this point Paul introduces an aspect of eschatological tension. Even though the Corinthians have been given every gift, they are still awaiting the revelation of Jesus Christ. The process of enrichment has begun, but it is awaiting final consummation. Verse 8 goes on to explain that while they are awaiting Christ's revelation, God (or Christ) will establish[1138] the Corinthians as blameless[1139] until the end,[1140] which is the day of the Lord Jesus.[1141] "To establish as blameless until the day of the Lord" means "so that you will be blameless when it comes."[1142] This passage is parallel to Phil 1:6: God who has begun a work in them (i.e. enriched them and thereby confirmed the truth of the gospel) will see it to completion (he will continue to strengthen and establish the Corinthians until Christ comes).

Paul then adds the comment "God is faithful" (πιστὸς ὁ θεός), which contextually must refer to the strengthening of the Corinthians. This indicates that God *will provide the means* for them to become what they need to be on the day of judgment. The parallel constructions of πιστὸς ὁ θεός in 1 Cor 10:13 and 2 Cor 1:18 support this

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[1137] Conzelmann, 1975:26-27.

[1138] Βεβαιόω is used, but with a different sense than in 1:6 (BDAG; Fuchs, EDNT:1.210-211). The reason for the difference is the change in object: the "testimony" is "confirmed;" the Corinthians are "strengthened." Fee, 1987:43 thinks because στηρίζω is not used as in Rom 1:11, Paul is not talking about strengthening. On the contrary, the parallel with Rom 1:11 (and 1 Thess 3:2,12 and Rom 16:25) suggests βεβαιόω is used synonymously with στηρίζω here. Note the use of βεβαιόω in 2 Cor 1:21 (Martin, 1986:27-28, citing Dinkler, 1962).

[1139] Thiselton, 2000:102, argues that ἀνέγκλητος is completely a judicial term but this misses the point that the "verdict" God will pronounce is based on moral issues. (Also cf. the moral sense of Col 1:22; 1 Tim 3:10; Tit 1:6f. Lindemann, 2000:31).

[1140] Intriguingly, P46 has τελείους. The context is eschatological so ἕως τέλους probably does not mean "völlig," (pace Schlatter, 1934:65).

[1141] Ἐν τῇ ἡμέρᾳ τοῦ κυρίου modifies ἀνεγκλήτους not βεβαιώσει.

[1142] BDAG, "ἀνέγκλητος."

reading. In 1 Cor 10:13 God is faithful because *he provides the means* for believers to withstand temptation. In 2 Cor 1:18 God is faithful because he keeps his promises (1:20) and *provides the means* for them to be established (βεβαιόω) in Christ (1:21) by giving them the Spirit (1:22).[1143]

What are the means God has provided for completing the work he has begun in the Corinthians? Paul describes God as the one "through whom you were called into the fellowship (κοινωνία) of his son Jesus Christ, our Lord."[1144] This suggests that the fellowship of Jesus is the means through which God will assure that the Corinthians will be established as blameless in the eschatological day of judgment. There is debate as to the meaning of κοινωνία and the use of the genitive in τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χρστοῦ τοῦ κυρίου ἡμῶν. Either Paul is referring to the ἐκκλησία here, i.e. the association of believers with one another (subjective genitive or genitive of identification);[1145] or the participation/sharing in Christ (objective genitive);[1146] or both.[1147] This last option of both subjective and objective is the best choice for the following reasons:

First, most studies of κοινωνία recognize it has two aspects – a divine and a human – but that these two aspects are really two sides to the same coin. Communion with Christ entails fellowship with other believers and true community with other

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[1143] Although the mention of God's faithfulness (in a context of sanctification and blamelessness) in 1 Thess 5:24 does not include specific means (probably given its position in the letter), it still supports the idea that, "was Gott angefangen hat, führt er zu Ende" (Friedrich, 1976a:250). Broer, 1989:324, notes that in all three passages there is a direct or indirect reference to the believing community. Cf. 2 Thess 3:3. Note also, Ps.Sol:14.1-5 (cited by Lewis, 2003:70) where the faithfulness of God is not only in the provision of an eternal paradise, but also in the giving of the law which provides the means for life (14:2).

[1144] Schlatter, 1934:66, connects this to the motif of conformity to Christ.

[1145] E.g. Fee, 1994a:872; Furnish, 1993:85; Dodd, 1936:62; Lindemann, 2000:32. Campbell, 1965:28, claims this is the dominate position of commentators in 1932.

[1146] E.g. Seesemann, 1933:47-51; Panikulam, 1979:13-16; O'Brien, 1977:132; Schrage, 1991:123-124; Furnish, 1999:35-36; Hainz, 1982:17, though the last four recognize the innate connection to the Christian community. Seesemann, 1933:48, argues: 1) that κοινωνία cannot refer to the church because it lacks the article (but this ignores the fact that it is in a prepositional phrase); 2) in the Greco-Roman world κοινωνία was rarely used to translate "societas" (but this is irrelevant since Seeseman sees Paul using κοινωνία in this way in Gal 2:9 (p.86)) and 3) that if κοινωνία refers to the community it must indicate that church exists apart from Christ (but this is a false inference).

[1147] Cf. Thiselton, 2000:104; Collins, 1999; Ladd, 1993:588; Barrett, 1968:39-40.

believers is not possible without communion with Christ.[1148] It is difficult to think of one aspect without the other, even though at times one may be emphasized more than another.

Second, Paul often appears to combine the subjective and objective uses of the genitive.[1149] Examples include 2 Cor 5:14 (love of Christ) and Rom 1:1, 15:16; 1 Thess 2:2,8,9 (gospel of God). Other possible examples include: 1 Cor 12:7 (manifestations of the Spirit); 2 Cor 1:5 (sufferings of Christ) and 2 Cor 3:8 (ministry of the Spirit).[1150] It seems to be especially relevant when God, Christ or the Spirit is in the genitive, both producing something and being the object of it at the same time. The usages of κοινωνία in 2 Cor 13:14 and Phil 2:1 very likely are both objective and subjective, as well.

Third, standing at the head of a letter that is both about participation in Christ (e.g. 1 Cor 1:30, 3:23, 8:6, 10:4,14-17) and association with others as a result of that participation (e.g. 1 Cor 10:17, 12:12-13f) one might expect that Paul would be intentionally vague so as to include both, as perhaps in Rom 1:17.[1151] In fact, Paul's discussion of the schisms in the Corinthian church necessarily includes a discussion of their participation in Christ (1:13-15,30, 2:16 cf. 2:12), showing that the interrelationship of these concepts is on Paul's mind at the beginning of the letter.

Therefore we understand κοινωνίαν τοῦ υἱοῦ to refer both to participation in Christ and the community of humans (ἐκκλησία) that results from this participation. *Thus God is faithful because he has provided the means to ensure that the Corinthians arrive blameless on the day of Christ: participation in Christ and the local community*

[1148] "Κοινωνία = Gemeinschaft mit jemandem durch gemeinsame Teilhabe an etwas" (Hainz, 1982:89; cf.17 where he is commenting on 1 Cor 1:9). Cf. Thornton, 1963:71; Panikulam, 1979:13-16; Hahn, 1979a:14-17; Nickle, 1966:105-106; Campbell, 1965:1-28; Schnackenburg, 1979:61-63.

[1149] For grammars which acknowledge this, see Zerwick, 1963:sect 36-38; Wallace, 1996:119-121; Turner, 1963:210-211. None deal specifically with 1 Cor 1:9, but Turner, 1963:211, lists 2 Cor 13:14 (a very parallel passage) as possibly both objective and subjective (cf. Moule, 1960:41).

[1150] Cf. also 2 Thess 3:5.

[1151] In Rom 1:17 the possible vagueness comes both with ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (cf. Dunn, 1988a:45-46; Barrett, 1991:32) and whether God's faithfulness or man's faith is in mind (Barth, 1933:41-42). On multiple senses in Paul, see Dunn, 1988a:45.

which participation in Christ creates.[1152] At the beginning of this letter Paul reveals his expectation that the local community will play a central role in delivering blameless believers when the day of Christ comes (as well as confirming that participation in Christ makes maturation possible).

7.3.2 1 Corinthians 1:10: Being Made Complete

Certainly 1:10 is a key verse in 1 Corinthians, whether it applies to the whole letter[1153] or only to chapters 1-4.[1154] No matter the extent of the application of the verse almost all scholars see it as simply a plea for unity. However, we would like to suggest[1155] that rather than merely being a plea for unity, 1:10 also contains inherent within it Paul's reason for unity and thus an important affirmation of the role of the local church in the maturation process.

Paul begins 1:10 by beseeching the Corinthians in the name of Christ ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα. Normally, Paul follows παρακαλῶ/παρακαλοῦμεν with an infinitive,[1156] but at times he uses ἵνα+subjunctive as here.[1157] Although there may be no difference between the two constructions, the use of ἵνα+subjunctive seems to emphasize the result of the exhortation over the content.[1158] Paul encourages the Corinthians "(so) that everyone might speak the same [i.e. agree] and

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[1152] Roloff, 1993:135, states, "Er [Paul] musste sein ekklesiologisches Konzept der örtlichen Versammlung als Bereich der Verwirklichung der in Christus gründenden *koinonia* gegen ein Pneumatikertum durchsetzen, das nicht am Gedanken der Gemeinde orientiert war, sondern dem Leitgedanken der Realisierung des individuellen Heilsbesitzes folgte." Cf. Collins, 1999:66. This is better than O'Brien, 1977:107-137, who reads 1:4-9 simply in light of divine "forensic" activity and therefore has difficulty tying the thanksgiving to the rest of the letter (pp.134-135).

[1153] E.g. Witherington, 1995:94-97; Mitchell, 1991; Meeks, 1995:805.

[1154] E.g. Bjerkelund, 1967:141; Fiore, 1985:86. Konradt, 2003:201; Vos, 1996:87; Conzelmann, 1975:93; Fee, 1987:46-50. Those that partition the letter at the end of chapter 4 obviously believe it applies only to this section (on this see Hurd, 1965:chapter 2; Hurd, 1994).

[1155] Our case is not built on this reading of 1:10, but if correct it supports our position.

[1156] Rom 12:1, 15:30, 16:17; 1 Cor 4:16; 2 Cor 2:8, 6:1; Phil 4:2; 1 Thess 4:10, 5:14; cf. Eph 4:1; 1 Tim 1:3, 2:1.

[1157] 1 Cor 16:12,15; 2 Cor 12:8; 1 Thess 4:1. Cf. 2 Thess 3:11.

[1158] 1 Thess 4:10f is instructive in that it has both constructions following the verb παρακαλέω. See also 2 Cor 12:8 where the emphasis is clearly on result.

schisms might not be among you." One imagines that if he wanted to emphasize the fact of agreeing he would have done so with the infinitival construction as he does in Phil 4:2.

Paul then proceeds to say ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. Why does Paul add this phrase? It is possible that this is the third exhortation Paul is making so that it reads, "I urge you to: 1) agree; 2) don't have schisms and 3) be united in mind and purpose."[1159] However, one might have expected καὶ rather than δὲ to introduce the phrase. Another possibility is that this phrase is a restatement of the content of the exhortation so that Paul is saying, "agree and don't have schisms but rather be united in mind and purpose."[1160] This takes into account the presence of the δὲ but seems redundant and awkward. Having already contrasted agreeing with having schisms, it is more likely that the δὲ functions to introduce more information (i.e. to function as an aside) rather than to introduce a contrast.[1161] A third possibility is that it is a result (or purpose) phrase so that Paul is saying, "agree and don't have schisms so that you might be united in mind and purpose."[1162] This most plausibly accounts for the

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[1159] E.g. Brown, 1995a:70-71; cf. TEV,ASV,KJV,NASB.

[1160] E.g. Barrett, 1968:40; Fee, 1987:53; Thiselton, 2000:110; Schrage, 1991:133. Cf. ESV,RSV,NRSV,NKJV.

[1161] Of the multiple short-span uses of δὲ, the two most common are the contrastive and the aside. One of the markers for an aside is that "some lexical item already mentioned is taken up again in the δέ clause, and something new is added, which is not then further referred to"(Callow, 1992:185-186; on δέ as "explanatory parentheses" cf. Pridik, EDNT:1.279). If this were an aside, αὐτό would be the lexical item already mentioned. Paul has urged them to τὸ αὐτὸ λέγητε and now in the clause following the δέ, he speaks of τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. The new concept in the aside not referenced again is ἦτε κατηρτισμένοι. At the moment he is concerned with laying out the evidence that they are not in agreement but will return in chapter 3 to the issue of "maturity," which is to what ἦτε κατηρτισμένοι points. Examples of asides that use δέ can be found in 1 Cor 3:23, 11:3 (both asides refer to Christ's subjection to God, a point finally addressed in 15:24-28) and 14:2 (after mentioning that the one who speaks in a tongue speaks to God, Paul has an aside to explain that this is because that person is uttering unintelligible mysteries - a point to which he returns in 14:9-11). Levinsohn, 2000:112-118, in demonstrating that asides can still develop the point at hand cites the example of Phil 1:23 in which Paul introduces the aside from his question in 1:22. He then returns to answer his own question in 1:25, but uses material from the aside to do so. Gal 2:2 is another example of this (Pridik, EDNT:1.279).

[1162] E.g. Lindemann, 2000:37. Cf. ISV,NIV.

presence of the phrase as it best explains the use of δέ and fits with the possibility that Paul uses παρακαλέω with ἵνα+subjunctive to emphasize result.[1163]

But, is Paul saying that the result of agreeing and not having schisms is being united in mind and purpose? We argued in §4.4.2.8 that καταρτίζω is more likely to mean "make complete, make perfect, prepared" than "be reconciled"[1164] or "be united," given its use by Paul in contexts of maturation. Additionally, if κατηρτισμένοι means "be reconciled" or "be united" then the subject of the verb must be the Corinthians,[1165] and this would make κατηρτισμένοι a direct middle. Direct middles are relatively rare in the New Testament and we have no other instance where καταρτίζω is a direct middle in the New Testament.[1166] However, if κατηρτισμένοι means "made complete, made perfect, prepared" then it would be passive and God would be the subject. This would tie 1:10 to the string of passive verbs which dominate 1:4-9.[1167] The human action of agreeing and not having schisms would then come with the promise of resultant action by God alluded to in the passive verb. This would be similar to Rom 12:1-2.

What then does Paul mean by ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ? Ἦτε κατηρτισμένοι is a periphrastic construction, which most likely designates the perfect passive subjunctive.[1168] The focus with the perfect is on the resulting state, the mood of the subjunctive implies that this is a state which is not yet

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[1163] Even if he does not intend to emphasize result with ἵνα+subjunctive, Paul tends to include the result in the context when he uses παρακαλέω in the first person: Rom 12:1 (result-12:2), 15:30 (result-15:32); 2 Cor 2:8 (result-2:7), 10:1 (result-10:2); 1 Thess 4:10 (result-4:12).

[1164] As put forward influentially by Mitchell, 1991:74-76.

[1165] If there are conflicts among the church that need to be "restored" it is not God that is responsible for "restoring" them. Some may argue that since the verb appears in a verse begun by παρακαλέω it is natural that the humans should be the subject of the following verbs. However, Paul has already urged the Corinthians to do something (i.e. to agree and not have schisms). It would not be unusual for Paul to follow up exhortations to human actions with the corresponding divine actions.

[1166] See Wallace, 1996:418, for a discussion of καταρτίζω in the middle/passive form in the NT. We have been unable to find an example in extrabiblical literature of καταρτίζω being used as a direct middle.

[1167] Δοθείσῃ (1:4); ἐπλουτίσθητε (1:5); ἐκλήθητε (1:9). God is also the active subject of βεβαιώσει (1:8). Cf. O'Brien, 1977:112f.

[1168] Cf. BDF§352. Classical Greek always used the periphrastic construction for the perfect middle-passive subjunctive (Wallace, 1996:647, citing Dana-Mantey), but unfortunately this is a rare form in the NT (and perhaps Classical Greek, cf. Smyth, 1920:§599).

realized at the present moment, and the passive indicates that it is the state of the subject that is in view.[1169] Therefore, ἦτε κατηρτισμένοι can be read as "might be made perfect" or "might move toward a state where your perfection is being actualized." In such a scenario, ἐν is probably being used instrumentally[1170] so that ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ indicates that it is through having one mind and purpose that the Corinthians can be made complete. Therefore, in 1:10 we would like to suggest that Paul is saying, "I urge you, brothers and sisters, through the name of our Lord Jesus Christ that you might all agree and there might be no schisms among you so that you might be made perfect through one mind and one purpose."[1171]

Such a meaning seems to fit better contextually within the letter of 1 Corinthians. First, it connects 1:10 closely with 1:4-9.[1172] In 1:8-9 Paul stated that God has shown himself faithful to the Corinthians by providing the κοινωνία so that they will be blameless on the day of Christ. Therefore Paul argues that the Corinthians need to agree and not have schisms so that the κοινωνία can accomplish its purpose: making perfect the Corinthians. Therein lays the need for unity of purpose (ἡ αὐτή γνώμῃ in 1:10).

[1169] The best NT parallel construction is John 16:24. (Cf. 1 John 1:4; 2 John 2:12. See McKay, 1981:324 for other NT examples of the perfect subjunctive and McKay, 1980:32 for examples from non-literary papyri). In John 16:24 a present subjunctive copulative is used with a perfect passive participle (ᾖ πεπληρωμένη) as here. John 16:24 says, "ask and you shall receive in order that your joy might be fulfilled." This indicates a state of fullness of joy that is anticipated, but is not yet actualized and John 16:24 is speaking of the possibility of moving toward the state where that joy is actualized.

[1170] As in e.g. Rom 5:9, 14:21; 2 Cor 7:6-7.

[1171] Cf. Schlatter, 1934:68, who says, "Durch die Übereinstimmung in der Denkweise und im Urteil wird die Gemeinde 'fertiggemacht, völlig hergestellt', κατηρτισμένοι. Solange sie im Widerstreit ihrer An- und Absichten verharrt, hat sie das, was ihr obliegt, noch nicht völlig zustande gebracht und leidet noch an einem mangelhaften Zustand."

[1172] Although 1:10 signals an abrupt change from 1:4-9 on the grounds of form (O'Brien, 1977:107ff. Cf. Schubert, 1939b; Bjerkelund, 1967:141ff), there is every indication that we should expect continuity on the basis of content. First, introductory thanksgivings lay the foundation for arguments made in Paul's letters (cf. O'Brien, 1977. For this trait in extrabiblical literature see Schubert, 1939b). Second, δὲ is used to begin 1:10. Admittedly it is difficult to establish a pattern for how Paul emerges from his thanksgiving sections since: 1) it is not always clear where the thanksgivings stop and the body begins; 2) he does not always use thanksgiving sections and 3) he uses at least two different types. However, Paul uses ἀμήν in Gal 1:5 to signal an abrupt change between his opening greeting and his accusations, while in Phil 1:11 he uses δὲ and is clearly picking up themes (e.g. being in chains) from the thanksgiving section. Third there is a verbal link between τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (1:10) and τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν (1:9). Fourth, a conceptual link exists between the importance of the κοινωνία (1:9) and the need to agree and not have schisms (1:10). Cf. Schmithals, 1971:90. Contra Funk, 1966:295n82.

Second, Paul's interest in 1 Corinthians is not simply that the Corinthians have "the same mind" (ὁ αὐτός νοῦς in 1:10), but more specifically that "the same mind" be the mind of Christ (νοῦς Χριστοῦ in 2:16). Paul is not interested in unity for the sake of unity,[1173] but in seeing the Corinthians unified in their actualization of the mind of Christ.[1174] Therefore, for those who hold that 1 Corinthians is about more than just resolving divisions, this reading of 1:10 makes room for the introduction of the larger purpose of actualizing the mind of Christ in this important verse at the beginning of the letter.[1175]

With this interpretation of 1:10 we are suggesting that Paul has built upon his argument of 1:4-9. God is faithful to make the Corinthians blameless for the day of Christ because he has made the Corinthians participants in Christ and in the local fellowship that participation in Christ creates. Therefore, it is imperative that the Corinthians agree and avoid schisms so that they can move toward a state of completion through unity of mind and purpose.

7.3.3 1 Corinthians 3: The Place of Growth

As Collins noted, Paul often makes use of a chiastic pattern in his argumentation style.[1176] When Paul introduces an issue for discussion he first puts the matter into a larger more general theological perspective (1:10-2:5), he then has a crucial, explanatory section which at first seems off the point (2:6-16) and then he returns with a very specific

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[1173] The one area in the epistle that Paul portrays the Corinthians as being unified (1 Cor 5) certainly does not please him. This is reminiscent of Stendahl's proposition that love rather than integrity is Paul's central norm, which was criticized by Via-Jr., 1990:62-63; cf. Käsemann, 1969a:68-81.

[1174] Hahn, 2003:300, says, "Die Kirche als eschatologische Wirklichkeit kann für Paulus nur eine und nur allumfassend sein. Darum ist die Einheit der Kirche ein notwendiges Kriterium. Einheit ist so verstanden, dass sie Vielfalt zusammenschliesst. *Voraussetzung ist dabei jedoch, dass ein gemeinsames Grundbekenntnis für alle verbindlich ist.* Insofern sind Grenzen dort gesetz, wo das "unterscheidend Christliche" (Guardini) verlorenzugen droht. Hinsichtlich der Lehre und den Formen der Lebenspraxis besteht dagegen eine grosse Freiheit, *wenn sie nur dem "Aufbau" der Gemeinde zugute kommen* (1 Kor 10,23)" (Emphasis changed). Cf. Dahl, 1963:217-229; Lindemann, 2000:14-17.

[1175] Bjerkelund, 1967:141-142, seems to sense this should be the case when he notes that beginning the letter with παρακαλῶ "da dieser dem 1 Kor eine eigenartige Struktur verleiht," but is forced to conclude that "Obwohl er nicht das Thema für den gesamten Brief abgibt, bestimmt er doch die Ausführungen der ersten vier Kapitel."

[1176] Collins, 1963. Cf. Hurd, 1994:61-62.

response to the problem (3:1-23).[1177] We argued above that Paul's concern about disunity comes in a framework (1:4:9,10) in which he understands participation in Christ and with one another in the local fellowship of believers as the means through which God is making them complete for the day of Christ Jesus. Therefore, if chapter 3 is Paul's main solution to the problem of chapter 1 (and if we have read 1:4-9,10 correctly), then we can expect to find that the ideas of local community and maturity are central to this section.

7.3.3.1 Paul's Expectations for Maturity (3:1-4): Paul was not expecting to write this type of letter to the Corinthians and in this chapter, especially, he reveals that his expectations for the Corinthian church were not being met. He begins by stating that he cannot speak to them as "spiritual" (πνευματικοῖς) but as "fleshly" (σαρκίνοις), "babies" (νηπίοις)[1178] in Christ.[1179] This was to be expected when he was first with them and therefore he gave them milk and not solid food. Beverly Gaventa has highlighted Paul's role as a nurturing mother implied by this passage.[1180] However, it is important to go beyond Gaventa's analysis and note that *Paul did not expect to stay in his role as nursing mother*. 1 Thess 2:7 is helpful in this regard for there Paul uses an aorist tense (ἐγενήθημεν) to describe his "nursing mother" relationship with the Thessalonians. In 1 Cor 3:2b Paul bemoans that they are still not able to digest solid food, implying that they should no longer be babies drinking only milk.[1181] We have discussed the obvious accusation of immaturity in this passage in chapter 4. Here, it is important to note that

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[1177] Fee, 1987:15-16. Cf. Collins, 1999:14-16. Other examples include 1 Cor 8-10, 12-14 and Rom 9-11.

[1178] Epict.Ench:51.1; Epict.Dis:2.23.40 and Ph.Agr:9 (Conzelmann, 1975:71; cf. his footnote 26) reinforce "making progress" as the imagery of this passage. Conzelmann, in attempting to nullify this background, says, "Paul's concern is not with education and development, but with the antithesis of the movement" (p.72). We disagree. It is *through* the development of the Corinthians that the factionalism will cease. Cf. Fiore, 1985:96.

[1179] See §4.2.1.2.

[1180] Gaventa, 1996a.

[1181] The temporary nature of this state is implicit in the metaphor of babies and nursing mothers, neither of which is expected to remain long in those roles.

Paul clearly was expecting that the Corinthians would have developed more than they have to this point. The question is *why* did Paul expect this?

7.3.3.2 The Idea of Growth (3:5-15): Although Paul switches from a "human maturity" metaphor to an agricultural metaphor, the theme is still "growth." This harmful factionalism is ridiculous because the unity of the church is derived from the unity and supremacy of God. Paul claims that he "planted" and Apollos "watered" but God gave the growth (αὐξάνω). While αὐξάνω could imply both qualitative and/or quantitative growth, qualitative growth fits the context best.[1182] The focus here is not on individual conversions, since both Apollos and Paul were servants through whom the Corinthians believed (3:6). What then does Paul mean when he says that he planted? It has to be that he is referring to the church at Corinth.[1183] Paul started the church (planted) and Apollos came after Paul and cared for the church (watered). So as in 3:1-4 growth language is applied to the Corinthians, but within a framework of church, the institution in which they were placed.[1184] Why did Paul have expectations for the "growth" of the Corinthians? It is because he "planted" them in a "field," which is the ἐκκλησία at Corinth (3:9).

At the end of 3:9, Paul switches metaphors once again from agriculture to construction (θεοῦ οἰκοδομή ἐστε),[1185] but the idea of growth is still the focus. He is concerned with building on this building.[1186] In concert with 1:8 Paul introduces eschatology as an impetus towards growth. A day is coming when the growth will be

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[1182] Cf. §4.4.2.1.

[1183] So too, Konradt, 2003:223f. The idea of "community" as "plantation" is found in Is 60:21, 61:3; Jubilees 16:26, 21:24; 1QS.8.5, 9.8; 1QH.14.15, 16.4ff; CD.1.7 (cf. §2.3.5.1 below).

[1184] Contra Davis, 1984:131, who tries to downplay the reference to ecclesiology in 3:5-17 claiming instead that Paul is focused on factionalism. The two are completely intertwined and the metaphors in 3:5-17 most assuredly have ecclesiological references.

[1185] Cf. 1QS.8:5, 11:8.

[1186] Contra Kerr, 2000:88-89, who argues that it is not the Corinthians who are doing the building because they cannot be builders and the building at the same time. Paul is urging the Corinthians constantly in this epistle toward the "building up" of others, indicating precisely that they are both builders and the building. On ἄλλος δὲ ἐποικοδομεῖ being unspecific see Thiselton, 2000:309.

tested (3:10-15). Again we can see where his expectations for the Corinthians' growth must have come from: he left them as part of an on-going construction project.

7.3.3.3 The Church as Temple (3:16-17): Paul reminds his readers that as a community they are the temple of God because God's Spirit dwells among them (3:16). The connection to the preceding verses is important. Paul has already stated that it is God who gives "growth" (3:6). By invoking Temple language for the community, Paul is invoking images of growth and transformation associated with the Temple and the presence of God.[1187] This is the reason why the ἐκκλησία is a field and a growing building, and the most important reason why Paul expected the Corinthians to be more mature. He had left them in the Temple of God and expected they would be further along in the transformation process.

He goes on to warn that God will destroy anyone who destroys the Temple. This is why unity is so important. Disunity effectively destroys the Temple and nullifies the ability of God to provide growth through the community. But Paul is not only concerned in 1 Corinthians about unity but also about holiness (e.g. 1 Cor 5-6). This is because being united in holiness allows God to be present making the community His Temple and facilitating the growth of its members.

7.3.3.4 Becoming Wise (3:18-23): Paul closes his argument in this chapter by indicating that there is a path to becoming wise, but it is not the path that the Corinthians have chosen. Although he is critical of the means they have chosen, *he is not critical of "growing" wise*. Rather, he says that true wisdom lies not with this world but with God and Christ, which is the same point he makes in 2:6-16. Ironically, access to God and his wisdom comes through the community, the very institution the Corinthians are threatening to destroy in their desire for wisdom. Paul had expected the Corinthians to be wiser (i.e. more mature) at this point because he had provided them through the

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[1187] Cf. Ezek 47:7-12; Jub:1.16; 1Enoch:24-25, 90:37-38. See §7.4.3.1.

ἐκκλησία access to God so that their community could be a field, a building and a Temple where growth would naturally occur.

7.3.4 1 Corinthians 6:1-11: Another Defeat for the Corinthians

7.3.4.1 Failing to Be Conformed to Christ and Despising the Church: This passage is structured around two complaints Paul has against the Corinthians. The first is that they are going to court[1188] before the unrighteous (ἄδικος, i.e. non-believers)[1189] instead of deciding matters in the church[1190] (6:1-6).[1191] The second is failing to follow the example of Christ by not willingly allowing themselves to be wronged and defrauded (6:7-8).[1192]

Behind these complaints lie two related accusations.[1193] First, Paul is accusing the Corinthians of immaturity and specifically of failing to conform to Christ. When he reminds the believers at Corinth that they are going to judge the world and angels (6:2-3), Paul is not only pointing out the relative insignificance of their petty squabbles,[1194] but is also highlighting their failure to recognize their own qualifications. If they *will* judge angels and the world then they *should* be able to judge current issues in the community.

[1188] On the legal terminology being used, see Dinkler, 1952:169f.

[1189] Whether or not the courts were actually unjust (Winter, 1991:562-564) is of little importance to our argument here.

[1190] Contra Witherington, 1995:165, who argues that ἐκκλησία refers to the secular assembly and not to the Christian church in 6:4. Paul is differentiating between those inside the believing community and those outside the believing community so it is highly unlikely he would risk confusion by applying ἐκκλησία to the secular assembly in an instance like this.

[1191] A difficult exegetical problem in 6:4 is whether καθίζετε should be taken as an indicative or an imperative. We take it as indicative (see Mitchell, 1993:568; Fee, 1987:235f; Dinkler, 1952:171; Konradt, 2003:330; Thiselton, 2000:432-33), but the major thrust of the passage – do not go to court before non-believers – is unaffected.

[1192] Fee, 1987:241. Some go so far as to assert that this is a reference to the teaching of Jesus (e.g. Witherington, 1995:166; Wenham, 1995:252, but see Weiss, 1910:152). Hays, 1997:96-98 simply states that their behavior is inconsistent with their identity in Christ, but the reason it is inconsistent with their identity is because it is inconsistent with the character of Christ. Pace Rosner, 1994:116, Christ's example seems more to the fore than Paul's.

[1193] Some see Paul accusing the believers of failing in their witness to the world in this passage (e.g. Conzelmann, 1975; Witherington, 1995:164; Rosner, 1994:109-11; Delcor, 1990:69; Fee, 1987:230). This may be, but it seems more to the fore in Rom 2:24 and 1 Thess 4:12 than here.

[1194] Κριτήριον probably means "matters" and not "law court" (pace Derrett, 1991:27f; Richardson, 1983:39).

On what basis will believers be qualified to judge angels and the world in the future? The best explanation is that as members of Christ's body (1 Cor 10:16-17, 12:12) who will bear Christ's image (1 Cor 15:49), the Corinthians will participate with Christ in his activity as judge (1 Cor 4:5).[1195] How does this qualify them to judge current issues in the present? It must be because Paul expects the Corinthians, as inheritors of the kingdom (6:11), to be actualizing their future conformity to Christ in the present (note the link between 6:11 and 15:50). They already have the mind of Christ (1 Cor 2:16) and therefore should be πνευματικόι who examine (ἀνακρίνω) all things (1 Cor 2:14) and therefore *are qualified* and *should be capable* to discern and judge[1196] these matters (as he himself demonstrates in 1 Cor 5). When Paul asks "is there no one among you who is wise to be able to judge," it is not simply an ironic device[1197] to deflate their pride but an indictment of immaturity if no one capable can be found to judge these matters. Furthermore, Paul accuses them of failing to conform to Christ by not allowing themselves to be wronged (6:7). Both complaints reveal an accusation of immaturity and of failure to be conformed to Christ.

But there is a second accusation underlying Paul's complaints. In addition to immaturity, Paul is accusing the Corinthians of having disdain for the church, an accusation that surfaces in 6:1-6.[1198] "In der Frage, 'Seid ihr unwürdig?' wird wieder sichtbar, daß Paulus am Verhalten der Korinther zuerst ihre geringschätzige Beurteilung der Gemeinde as unerträglich abwehrt."[1199] By choosing law courts over the believing assembly, the Corinthians have failed to realize the power of the community to produce mature believers who are conformed to Christ and therefore qualified to judge all matters.

[1195] Cf. Thiselton, 2000:427.

[1196] Ανακρίνω seems to be related in this way to διακρίνω and κρίνω.

[1197] Roetzel, 1972:128; Winter, 1991.

[1198] This would also include the charge of failing to have unity as Mitchell, 1991:230 and Mitchell, 1993 see in this passage.

[1199] Schlatter, 1934:191. Cf. Derrett, 1991:30 who notes the Corinthians' failure to grasp "the character of the church as an ascetical-mystical society." He unfortunately does not develop this point.

7.3.4.2 Suffering Loss: Both complaints – trying cases before non-believers and being unwilling to be wronged – come together in 6:7 and are labeled "defeats." By saying that even before they go to court the Corinthians (ὑμῖν is plural)[1200] have "already" (ἤδη) suffered an actual defeat (ὅλως ἥττημα) implies that not only is the unwillingness to be wronged a defeat but so is going to court before non-believers.[1201]

What does Paul mean when he claims the Corinthians have suffered "defeat"? Unfortunately, ἥττημα is a rare word, appearing only in Rom 11:12 and Is 31:8. However, in both cases ἥττημα is the "loss" that comes as the result of moral failure.[1202] In Rom 11:12 Paul uses it to describe the "loss" that ethnic Israel suffers when salvation is given to the Gentiles, contrasting ἥττημα with πλήρωμα. Πλήρωμα represents the eschatological fulfillment of the promises of God[1203] and the ἥττημα Israel is experiencing in the present is the "loss" of the riches of this fullness, which have instead been given to the Gentiles. Although this is Paul's only other use of ἥττημα, given the eschatological emphasis in 1 Cor 6:1-11 and the failures of the Corinthians it seems reasonable to suggest that Paul believes the Corinthians are suffering the "loss" that comes from failing to actualize their eschatological position in the present.[1204]

By calling this a "loss," Paul reveals that through their participation together as a community believers are provided an opportunity to actualize their conformity to Christ in the present and thus to become more like Christ.

[1200] Probably not just the people going to court, pace Field, 1899:171; cf. Fee, 1987:240.

[1201] So Héring, 1962:41. Cf. Weiss, 1910:151.

[1202] This is only implied in Is 31:8, but is explicit in Rom 11:11-12. Regarding the latter, Cranfield, 1979:557, argues that ἥττημα derives its meaning more from παράπτωμα than πλήρωμα. But it is *because* of παράπτωμα that ἥττημα comes and therefore these words are not synonymous but complementary. Therefore ἥττημα probably does not mean moral failure because this is the semantic ground that παράπτωμα is covering (contra Schlier, 1977:329; also, with regard to 1 Corinthians, Thiselton, 2000:436; Mitchell, 1993:566-67; Weiss, 1910:151; Witherington, 1995:166; Barrett, 1968:138; Brodie, 1996:445). Furthermore, although it is used of "defeat" in battle in Is 31:8, the idea of "contest" should not be imported into the semantic sense of the word (contra Field, 1899:160-161) as Rom 11:12 does not support the idea of "contest."

[1203] Cf. Schlier, 1977:330.

[1204] There are similarities here to Schrage, 1991:416. Perhaps this is what Roetzel, 1972:128, means when he speaks of "eschatological defeat" and jeopardizing God's work.

7.3.4 1 Corinthians 11:17-22: Doing More Harm Than Good

Paul begins his injunctions against the Corinthians for their practice of the Lord's Supper in 1 Cor 11 with the statement in 11:17 that he is unable to praise them because (ὅτι) their gathering together "results not in the good" (οὐκ εἰς τὸ κρεῖσσον) "but in the worse" (ἀλλὰ εἰς τὸ ἧσσον). This latter phrase signifies a possible connection to the passage we examined above. In 1 Cor 6:7 Paul describes the results of their lawsuits as ἥττημα and here he uses a related word.[1205] As with 1 Cor 6:1-11, Paul seems to be implying that although "bad" has happened, he was expecting something "good" to have occurred through their meeting together.

Paul signifies the "good" he was expecting by using the term κρείττων/κρείσσων. In 1 Cor 7:9 the term designates being married as "better" than being overcome with passion. In Phil 1:23 it indicates that it is "better" for Paul to be with Christ than to remain on earth. Here, in the context of gathering together, the idea seems to be the "bettering" of others so that it is perhaps parallel to σύμφορος or οἰκοδομή (cf. 10:23).[1206]

What is the good that Paul was expecting? Because of the σχίσματα in the church,[1207] Paul claims the Corinthians are not actually celebrating the Lord's Supper, but their own (11:20).[1208] Understanding why this was such a problem makes clear the "good" Paul was expecting. For Paul, the Lord's Supper afforded an opportunity for the church to remember the self-sacrificial love of Christ.[1209] This remembrance seems

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[1205] Ἧσσων is an alternate spelling of ἥττων which is probably related to ἥττημα.

[1206] Lindemann, 2000:249. Note especially the use of σύμφορος (1 Cor 7:35) in relation to κρείττων (1 Cor 7:9).

[1207] Probably along socio-economic lines (Theissen, 1982:esp.160). Barrett, 2003:28-29, lists three different ways the church was divided.

[1208] Theissen, 1982:160.

[1209] "Remembrance" can either be objective (humans remembering what Jesus has done) or subjective (Jesus' death functioning as a memorial for God). The tie to Ex 13:9 and the Passover support the objective reading (cf. Behm, TDNT:1.348-349; Jeremias, 1966:237-255) and Num 10:10 the subjective (cf. Peters, 1948:247-253, who admits the objective is present also). Chenderlin, 1982:225-227, argues it is both, but the context seems to favor the objective view: 1) the remembrance is a proclamation and 2) Paul concern is the Corinthians' behavior at the Lord's Supper, not God's.

intended, among other things, to bring about Christ-like behavior in the participants.[1210] This can be seen especially in Paul's reference to "remembering" Christ as paschal lamb and the resulting holy behavior this remembrance demands (1 Cor 5:7).[1211]

That Paul expected their participation in community to be beneficial for their maturation is further strengthened by Paul's criticisms in 11:22 where he accuses them of doing two separate, but related things. First, they are "despising" (καταφρονέω) the church of God. The only other use of καταφρονέω in the undisputed letters is Rom 2:4 where the generosity, patience and forbearance of God are being "despised." The despising results from a lack of knowledge of the positive results of God's generosity – that it leads to repentance.[1212] Likewise here, Paul is indicating that the Corinthians attitude towards the church of God *indicates a failure to understand the benefits that participation in the church of God brings*. The second thing Paul accuses the Corinthians of doing is "putting to shame the 'have-nots'." Most commentators essentially equate these two charges,[1213] or gloss over the first charge in their detailed discussion of the second.[1214] Though closely related - it is through the humiliation of the less fortunate that the despising of the church is brought to the surface - *the charge of despising the church*

[1210] On the Lord's Supper as call to imitate the Lord in self-sacrifice, see Henderson, 2002 (cf. Merrill, 2000, on the theme of "remembering" in the OT). How the Lord's Supper was to bring about Christlikeness is addressed in §7.4.1.2; §7.4.3.2 and §7.4.4.2.

[1211] Remembrance and behavior are also tied together in 1 Cor 1:26-31. On remembrance and the founding of the Pauline communities (with the unemphasized implication that this should affect behavior) see Klaiber, 1982:sect 2.1.1, and his conclusion that, "Es ist wichtig, sie an diese grundlegenden Erfahrungen immer wieder zu erinnern" (p.83).

[1212] Often the use of καταφρονέω in the ancient world carried with it the idea of overlooking the potential benefits or power of something whether in a good way (i.e. willfully ignoring the supposed benefits of truly non-beneficial things) or in a bad way (i.e. ignorantly overlooking the potential of something which should not be overlooked). Examples of the former include Ph.Abr:48; Ph.Virt:15-17; Ph.Prob:30; Ph.Praem:17,24; Jos.Life:80; Jos.Apion:2.255; Heb 12:2. More relevant here are examples of the latter, which include 1 Tim 4:12; Tit 2:15 (where no one should overlook what Timothy and Titus have to offer); 2 Pet 2:10; Ph.Mos:1.102 (rather than despise those who corrected them, the subjects learned from the punishment); Ph.Mos:1.324 (rather than despise the other tribes, Moses encourages the two tribes on staying east of Jordan to recognize the mutual benefit that they each bring to the whole); Ph.Mos:2.276; Ph.Decal:85; Ph.Spec:4.150; Jos.Ant:1.313 and Jos.Apion:2.264.

[1213] Schrage, 1999:28, recognizes "die Verachtung der Gemeinde Gottes" as dealing primarily with "die Beshämung ihrer Habenichts." Cf. Barton, 1986:237; Fee, 1987:543; Witherington, 1995:249.

[1214] E.g. Thiselton, 2000:856-64, who also glosses over the "more harm than good" from 11:17. Cf. Barrett, 1968:264.

of God appears to be the more fundamental and significant charge. It stands behind a number of Paul's issues with the Corinthians (e.g. 1 Cor 3:16-17; 6:1-6).

Therefore, it is not *just* the failure to understand the power and purpose of the Lord's Supper that Paul is taking issue with, but the failure to understand the power and purpose of the believing assembly (συνέρχομαι is the dominant verb of the passage, appearing in 11:17,18,20,33 and 34).[1215] While what they are doing has ceased to be the Lord's Supper, it is the *church* Paul accuses them of despising, not the rite.[1216] Paul's concern is not just to see that the Lord's Supper is done correctly but to ensure that it contributes to the church's mission of facilitating maturation as intended.

From this passage we can see that Paul had strong expectations that the Corinthians' participation in the church of God and practice of the Lord's Supper should have been doing them good by facilitating the development of Christlikeness.

7.3.6 1 Corinthians 14: The Common Good which is the Building Up of Others

1 Cor 14 presents the culmination of an idea prevalent throughout the letter – what is "beneficial." In 6:12-7:40 Paul focuses on what is "beneficial" for the individuals within the community, regarding their individual choices.[1217] The community is never far from view, because the community is affected by the behavior of the individuals within the community, but the focus is on the individual.[1218] However, from 8:1 to 10:32 the

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[1215] Weiss, 1937:649, and other scholars miss this by focusing solely on the Lord's Supper.

[1216] Cf. (perhaps) 11:29 and the failure to "discern the body" if this includes, "failure to discern communal solidarity in Christ" (Minear, 1960:188. Cf. Schrage, 1996:197-198).

[1217] In 6:12 Paul argues that not all things are beneficial (συμφέρω) regarding the issue of sexual immorality. In 7:35 Paul tells them about remaining single for their own benefit (σύμφορος).

[1218] Contra Mitchell, 1991:36, who argues regarding 1 Cor 6:12-20, "Paul counters this assumption [that the individual is in mind] by defining the basic sphere of advantage for the Christian not as the individual but as the entire ekklesia." Her arguments depend on "your bodies" in 6:15 referring to the church and not to individuals, and 6:19-20 being parallel to 3:16. However, Paul does not refer to the community at Corinth (or any other) as "your body," "your church" or "your anything" (note Phil 4:15 and Phlm 2 where he could have done so). Paul's other uses of τὰ σώματα ὑμῶν (6:15) in Rom 8:11 and 12:1 refer to individuals. Regarding 6:19-20, the plural ὑμῶν is used with the singular σῶμα to refer to individuals (Rom 6:5; 1 Thess 5:23), following Aramaic and Hebrew practices where "something belonging to each person in a group of people is placed in the singular." Turner, 1963:23 (cited by Fee, 1987:263). 1 Cor 3:16-17, on the other hand, has the plural ὑμῖν, which is why the community is the focus

focus shifts to what is beneficial for other individuals. This is introduced in 8:1 where Paul notes that love "builds up" (οἰκοδομέω) (others) but knowledge makes (oneself) proud. The idea of self-sacrifice for the good of others continues in chapter 9 where Paul presents himself as an example. The Corinthians' slogan from 6:12 is repeated in 10:23, as is his qualification that not everything is beneficial (συμφέρω), but this time Paul focuses on what is beneficial for others, as the parallel construction, which uses οἰκοδομέω, in the second half of 10:23 makes clear. *That which is beneficial to others is that which builds them up.* However, 10:32 indicates that Paul is not thinking just of the local community of believers. Paul closes this section by saying that he does not seek his own[1219] benefit (σύμφορος),[1220] but the benefit of many, so that they might be saved and that this is following the example of Christ (10:33-11:1).

In chapters 12-14 the theme of "building up" others continues, but the focus narrows to the context of the local community.[1221] In 12:7 Paul makes the statement that "manifestations of the Spirit,"[1222] have been given to each "which results in the common good" (πρὸς[1223] τὸ συμφέρον[1224]). It is clear from the context of chapter 12 that Paul is talking of the church as the body of Christ and is therefore speaking of the benefits that believers receive through the manifestations of the Spirit.[1225]

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there. Contra, as well, Draper, 1987:62-63, who ignores: 1) the Spirit being given to individuals *is* a prominent idea in Pauline theology (e.g. Rom 8:11); 2) the community is never described as being "bought" as a community (6:19), only the individuals who make up the community and 3) the connection to 12:12-13 and 6:15 (body of Christ) does not eliminate the level of the individual but strengthens the idea of individual, albeit individual within community. Cf. Via-Jr., 1990:65-76; Robinson, 1952:esp.31.

[1219] Pace Schrage, 1995b:147, μὴ ζητῶν τὸ ἑμαυτοῦ is the means and not its own parallel idea.

[1220] The implication contextually is seeking his own benefit *at the expense* of others, not that Paul does nothing beneficial for his own spiritual growth.

[1221] Contra Käsemann, 1964a:72f. Klaiber, 1982:220-21, argues that the non-believer is in mind in 14:23f and therefore the building up of the church is not the only focus. This is correct, but, the church as gathered (συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό) is still the focus of 14:23f. Cf. Mitchell, 1991:33-38,142-147, who sees a progression in Paul's idea of σύμφορος and cognates from a more individualistic nature to the more communal sphere of the church. However, we disagree with her rendering σύμφορος as a political term indicating "advantage," "interest," or "expediency." This ignores the theological element of what Paul is arguing (cf. Thiselton, 2000:39) and what he thinks the church is doing.

[1222] Cf. §6.4.

[1223] Πρός is used to show result, as in 1 Cor 14:12 and 26.

[1224] We have translated it as "common good" on a contextual and not necessarily lexical basis.

[1225] Note the contrast with ἑκάστῳ in 12:11. Schrage, 1999:146.

In chapter 14 Paul brings to a climax his discussion on "benefiting/building up." Paul begins by contrasting speaking in (uninterpreted) tongues and prophesying. He notes that "building up" is the major distinguishing criterion for the valuation of these gifts.[1226] Our goal here is not to understand the gift of prophecy[1227] or identify the ways in which prophecy builds up the community,[1228] but simply to point out that Paul's expectation for the gathered community is it will be built up. This is clear from the usage of οἰκοδομή and related forms throughout the chapter (14:3,4,5,12,17,26). Although Paul has chosen prophecy as the charisma to highlight this up-building, it is clear from 12:7 and 14:26 that all spiritual gifts contribute to the building up of the church.[1229]

Who is the object of "building up?" In 14:3 it is "other humans" (ἄνθρωπος) as opposed to the individual (ἑαυτοῦ). In 14:4,5 the "church" (ἐκκλησία) is the object of building up as in 14:12. In 14:17 it is ὁ ἕτερος, while in 14:26, Paul provides no object and simply demands that all things be done in such a way that building up results. Since Paul can speak of building up others and the ἐκκλησία interchangeably it is clear that when Paul speaks of the building up of the church he is referring to the building up of the individuals in the church (the focus of this thesis) and the building up of the community itself.[1230]

[1226] Although Paul also uses παράκλησις (encouragement, exhortation) and παραμυθία (comfort) in 14:3 (cf. 14:31), οἰκοδομή appears to be his favorite term for summarizing the benefits of prophesying.

[1227] See Turner, 1996:185-220, as well as literature cited there (pp.196-197).

[1228] Note Dunn, 1975:229-233.

[1229] Cf. Turner, 1996:205-206. We understand 14:12 in this way. The contrast is not between gifts that build up and others that do not, but between the private exercise of gifts and the use of gifts within the community. Prophecy may deserve pride of place or it may have been chosen because it cannot be exercised in a personal, non-communal manner.

[1230] Michel, TDNT:5.141, commenting on 1 Thess 5:11 says, "Here the pastoral exhortation of the individual is the form in which he participates in the upbuilding of the community and the development or spiritual growth of the brother," and later "οἰκοδομή refers, then, to the spiritual furtherance both of the community and also of the individual by Christ." Roloff, 1993:136, argues the "Kriterium der 'Erbauung'" is exemplified in the Body of Christ as an organism whereby both the individual and the whole are in mind at the same time. Cf. Kuck, 1992:174; Beardslee, 1961:71; Banks, 1994:66. Klaiber, 1982:52 observes that Paul (usually) refuses to differentiate between individual and institution in his argumentation style in his letters, which supports this point. The analysis of Kitzberger, 1986:282-283, also supports this though the wording of her conclusions (e.g. Kitzberger, 1986:304-305) might be misleading on this point.

What does it mean for individuals to be "built up?" Since "building up" is a maturation term, on the basis of our argument thus far, to be built up is to have facilitated the process of becoming more like Christ.[1231] This is obvious contextually as well in 1 Cor 12-14. First, 12-14 is surrounded by explicit statements affirming Christ as the goal of the process of growth (esp. 11:1 and 15:49). Second, the "excursus" on love is a "character sketch" of Christ.[1232] Third, the whole discussion is predicated upon the church being the body of Christ (12:12,27) and the place where Christ's lordship is proclaimed (12:1-3).

The theme of what is "beneficial" in 1 Corinthians comes to a climax in chapters 12-14 when Paul reveals that when the church is functioning properly it should result in the building up of the individuals in the church to be conformed to Christ.

7.3.7 Conclusion

We have considered passages in chapters 1, 3, 6, 11, 12 and 14 in the letter of 1 Corinthians. This analysis confirms exegetically what we proposed theologically in §7.2 - the church is essential for facilitating the process of maturation. It further supports what was foreshadowed in §3.5 where we suggested Paul expected the church to play a role in accomplishing the maturational aspect of his apostolic commission. Taken together it is clear that Paul expected the process of maturation to be facilitated in his coverts through their participation in the ἐκκλησία.

7.4 THE LOCAL CHURCH AND THE COMPONENTS OF THE MATURATION PROCESS

If Paul expected participation in a local community would be beneficial for facilitating the process of maturation (§7.3), then how did he think this was to happen?

[1231] Cf. Kitzberger, 1986:299-300.
[1232] Dunn, 1998a:43. Cf. Bornkamm, 1969:165-166.

This section argues that Paul expected the components of the maturation process (identified in chapter 6) to occur in and though the community. By facilitating the components of the process of maturation, the community would bring about conformity to Christ in its members.

7.4.1 Church and Identifying with Christ

Chapter 6 argued that Paul thought the more believers identified themselves with Christ (or self-categorized themselves as believers in Christ) the more their character would be conformed to Christ's character. The impetus for looking for this idea in Paul came from the study of modern psychology. In modern psychology it is self-evident that self-categorization must take place within the context of a group since it is the group that provides the shared norm to which members assimilate. So too, in Paul, the community facilitates the process of identifying with Christ.

7.4.1.1 The Church as the Body of Christ: In 1 Cor 12:12-27 Paul speaks of the church as the body of Christ, naming it as such explicitly in 12:27 and by metonymy in 12:12. Rom 12:4-5 uses similar language to speak of the community as being one body in Christ. Body of Christ imagery is employed in relation to the Eucharist (1 Cor 10:16-17, 11:24,27-29) and seems to be behind 1 Cor 6:15, although the focus is on the individual in 6:15.[1233] From where Paul derived the concept[1234] and the nature of the reality to which it points[1235] have been the subject of much debate but do not concern us here. The important point is the recognition that for Paul the believing community is the body *of Christ* (or one body *in Christ*). Although Paul can use other designations to connect the

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[1233] Wedderburn, 1971:75, misses the point that the body of Christ may be in the background of this passage even if the focus is on the individual but cf. Dahl, 1963:222; Minear, 1960:178-182.

[1234] Suggestions include Gnosticism (Käsemann, 1933:159ff); references to the state as body (Dunn, 1992); corporate personality (Best, 1955); Paul's conversion experience (Robinson, 1952:58); the words of the institution of the Eucharist (Bouttier, 1962:45) and Hellenism in general (Banks, 1994:66).

[1235] Suggestions offered include a "cosmic thing" before and above believers (Bultmann, 1951:310); the earthly body of the Risen Lord (Käsemann, 1971a:111); Christ's physical, crucified body (Cerfaux, 1959a:351, Schlier, 1978:197) and an ecclesiastical body of believers distinct from Christ's individual body (Gundry, 1976:228).

local community to Christ (e.g. Rom 16:16), the idea of the church as the body of Christ reveals the closeness of the relationship between the church and Christ.[1236] Because of this closeness of relationship, believers can strengthen their identification with Christ through identifying with the local community.[1237] That is, through thinking of themselves as members of their local community (by gathering regularly together and participating as members), believers are given an opportunity to think of themselves as members of Christ. Two specific means, both tied to the idea of the church as body of Christ,[1238] that enable this process are the Eucharist and baptism.

7.4.1.2 Eucharist and Baptism: Peter Lampe notes that "both sacraments [Eucharist and baptism] can be described as identification processes" by which he means that through the sacraments Paul thought believers were drawn into Christ's death and thus were encouraged to imitate him.[1239] Baptism served to remind believers "that they had already been caught up in, involved in, Christ's past death and resurrection, in that God had addressed his word represented by the eschatological Adam, Christ."[1240] In the Eucharist the community provided a regular opportunity for individual believers to self-categorize themselves as being Christ-persons. Paul makes clear that partaking of the bread and the cup is a reminder (in addition to whatever else it may be) that those who partake are participants in Christ (1 Cor 10:16-17). This activity should keep those who partake from idolatry (10:14,20-21) as well as encourage behavior consistent with the Lord whose supper it is and whose death is being proclaimed.[1241] These communal-based rites serve to facilitate the process of identifying with Christ and therefore bring about conformity to Christ.

[1236] Banks, 1994:60; Dahl, 1963:224.

[1237] This touches on the larger scholarly issue of whether groups have their own "collective identity." Addressing whether such an identity exists, the extent to which the Pauline communities had such an identity and the affect of such a collective identity upon the identifying of individuals with Christ is beyond the scope of this thesis. (See e.g. Börschel, 2001).

[1238] E.g. 1 Cor 12:13 and 10:3f. Käsemann, 1964a:113-114.

[1239] Lampe, 1994:46-48, quote from 46. Cf. Käsemann, 1964a:123.

[1240] Wedderburn, 1987:358.

[1241] On the latter point see Lampe, 1994.

7.4.2 Church and Enduring Suffering

Chapter 6 noted an analogy between Paul and modern psychology with regard to "coping," whereby individuals become stronger as they cope with "stress." Furthermore, psychologists have found that "social support" can be integral in helping individuals cope with stress[1242] and it appears Paul, too, recognizes that the community is essential to enduring suffering.

7.4.2.1 Philippians 1:27-2:4: Paul begins this new section in Philippians by emphasizing one thing which is of great importance: having conduct worthy of the gospel of Christ.[1243] Paul wants the Philippians to actualize in their own lives the attitudes and actions displayed in the incarnation, life and death/resurrection of Christ, "so that I might hear concerning you that you are standing firm in one faith by striving together in one Spirit[1244] for the faith of the gospel (1:27)." To "stand firm" (στήκω) implies opposition.[1245] The main verb στήκω is modified by συναθλοῦντες and μὴ πτυρόμενοι. The former is more important for this study. Συναθλοῦντες means "to strive together with."[1246] Paul is saying that through mutual support and encouragement – being unified in one Spirit and contending as one person – the church at Philippi can strive together so that they might endure this opposition.

[1242] E.g. Cohen, 1985; Wills, 1987. Cf. Snyder, 2001b:288-290 (and literature cited there).

[1243] On the importance of Phil 1:27-30 for the letter see Watson, 1988:60.

[1244] Probably the Holy Spirit is in mind here (Bockmuehl, 1997:9; Collange, 1979; Fee, 1995:163-164; Müller, 1993:75), although potentially it is the human spirit (Hawthorne, 1983:56-57; Lightfoot, 1868:106; O'Brien, 1991:150; Bultmann, 1951:2.202-204) and perhaps even both (Martin, 1987:87).

[1245] Probably pagan opponents outside the congregation (O'Brien, 1991:153; cf. Pfitzner, 1967:117; Friedrich, 1976b:146).

[1246] See Ign.Pol:6.1 who uses συναθλέω in connection with a host of συν- compound verbs, including συνπάσχετε (cf. Phil 1:29).

After a brief excursus on the necessity of suffering in 1:28b-30,[1247] Paul builds on his point of 1:27 by turning to address their intra-communal relationships in 2:1-4.[1248] This is logical since contending together in one Spirit is the key to enduring the opposition they are facing. Paul reminds the Philippians that since[1249] there is "encouragement" (παράκλησις)[1250] being in Christ, "comfort" (παραμύθιον) from love, "fellowship" from the Spirit (κοινωνία),[1251] and "affection and compassion" (σπλάγχνα καὶ οἰκτιρμοί) (2:1), the Philippians should reject selfishness, embrace unity and care for and love others (2:2-4).

Paul's expectation for the community is that it would be a place where and a means through which encouragement, comfort, fellowship, affection and compassion[1252] might be found in the midst of suffering. Since Paul cannot be with them to help them make progress in their faith through enduring this suffering (presumably in mind in 1:22-25)[1253] his expectation is that the community of believers will fill this role. Therefore

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[1247] Enduring suffering is proof of salvation in 1:28b (ἥτις most likely refers to the suffering that the Philippians are enduring along with their corresponding response. Martin, 1987:90; Lightfoot, 1868:106. In this case ἥτις is feminine by attraction to ἔνδειξις. On αὐτοῖς as dative of disadvantage while ὑμῶν is a genitive of possession in 1:28b see Wallace, 1996:143-144). To suffer on behalf of Christ is "graciously given" (ἐχαρίσθη) to believers (1:29) and has been illustrated in Paul's own struggles (1:30).

[1248] The only imperative verb in 2:1-4 is πληρώσατε and this encourages the view that the overriding imperative driving this section is still πολιτεύεσθε from 1:27 and therefore Paul still has the suffering from external opposition in mind. Also, the οὖν of 2:1 logically connects the two passages. Contra Hays, 1996:31, Phil 2:1-4 is not speaking of suffering through service to others (as compared to "for the faith of the gospel" in 1:27), but is focused on helping one another endure the suffering which was described in 1:27-30. Likewise, while it is true that there was internal strife and discord at Philippi, Paul's plea for unity and mutual encouragement should not be separated from the immediate context of the external suffering they are facing (pace O'Brien, 1991:164).

[1249] On εἴ as "since," cf. Rom 6:8, 15:27; 2 Cor 5:17.

[1250] Pace Furnish, 1968:109 who thinks this is "moral encouragement" to have the mind of Christ. It is the encouragement necessary to endure suffering (cf. 2 Cor 1:3). Cf. O'Brien, 1991:169-170, who argues for "comfort" against the "majority interpretation" of "exhortation."

[1251] As discussed earlier, πνεύματος probably has both an objective and subjective use here, although the subjective seems to be emphasized in this context.

[1252] All of these ideas have communal orientations. Παράκλησις and παραμυθία were used together in 1 Cor 14:3 along with οἰκοδομή with regard to the church. Cf. Schweitzer, 1931:124-125 on the corporality of the encouragement being "in Christ." The communal focus of κοινωνία is obvious. Σπλάγχνον (when used metonymically, Bultmann, 1951:222) and οἰκτιρμός both require others on whom affection and compassion can be bestowed (as in Phil 1:8 for σπλάγχνον and Rom 12:1 and 2 Cor 1:3 for οἰκτιρμός).

[1253] Cf. Müller, 1993:73-74.

whether Paul is absent or present (1:27), the believers in Philippi will become more like Christ (i.e. act worthy of the gospel of Christ) because the believers are enabling one another to endure suffering.

7.4.2.2 1 Thessalonians: Abraham Malherbe's study of 1 Thessalonians draws attention to Paul's pastoral work regarding his converts at Thessalonica.[1254] He correctly identifies, as we have argued in this thesis, that the goal of conversion is the formation of Christ in the believer.[1255] He also brings attention to the stress that accompanies conversion and the place of the community in helping its converts endure that stress,[1256] especially in light of the sudden departure of Paul.[1257] All of this helps us to see that Paul considered the community at Thessalonica as a place designed to help believers endure suffering.[1258] That persecution and suffering has been a regular experience of the Thessalonian church is evident from 1:6, 2:14 and 3:3.

In 2:14-15[1259] Paul describes the church at Thessalonica as having become imitators of the churches of God which are in Christ Jesus[1260] in Judea.[1261] The church in Thessalonica is imitating the churches of Judea because they are enduring suffering from their own countrymen just as the churches in Judea suffered from the Jews.[1262] Two points are worth noting here. First, Paul links enduring suffering with the community. Second, since Paul is familiar with the suffering of the churches in Judea he is

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[1254] Malherbe, 1987.

[1255] Malherbe, 1987:33.

[1256] Malherbe, 1987:esp.45-52.

[1257] This reinforces our argument that Paul sees the community fulfilling his mission in his absence.

[1258] Cf. Meeks, 1986:126, who notes also that "indeed, very much of what is said in this letter works to suggest that the ties of kinship and friendship severed by conversion are replaced by even deeper connections with the new family of God in Christ."

[1259] On the authenticity of 1 Thess 2:13-16, recent discussion seems to begin with Pearson, 1971, who denies it. We follow Bockmuehl, 2001a:1-18, in seeing it as authentic. Cf. Weatherly, 1991; Jewett, 1986:36f; Legasse, 1997.

[1260] Cf. Gal 1:22. Bruce, 1982a:45.

[1261] The γάρ at the beginning of the verse, "connects the Thessalonians reception of the word [the gospel] with their suffering for it. That the word was active in them resulted in their suffering at the hands of their countrymen" (Malherbe, 2000:167).

[1262] On possible reconstructions of the persecution to which Paul is referring, see Jewett, 1970:204-206; Bockmuehl, 2001a:18-31.

consciously aware of prior instances where church provided the place and means to endure suffering. This may have played a formative role in his thinking about maturity and community.[1263]

One of the reasons Paul sent Timothy to the community at Thessalonica was so they would not be "moved, disturbed or agitated"[1264] by the persecutions that they were facing (3:2-3). This suggests that one of the reasons why the community is the best place to endure suffering is that the community has mature leaders who are able to help younger believers cope with suffering.

Paul begins a new topic in 4:13-18,[1265] which arises from concerns within the Thessalonian community about fellow believers who have died.[1266] After explaining the eschatological hope which Christians have, Paul states in 4:18 that they are to "encourage/comfort one another" (παρακαλεῖτε[1267] ἀλλήλους) with these truths. While Paul's encouragement "would have been recognized as good consolatory practice"[1268] it is important to note that this is not (only) a performative.[1269] Paul is not seeking just to

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[1263] As might his own personal experiences of suffering as a result of his conversion. Murphy-O'Connor, 1996:120, notes that these personal experiences were probably more formative than the philosophical traditions of the day given that Paul was trying to create a different kind of community.

[1264] BDAG, "σαίνω."

[1265] Best, 1972:180,184.

[1266] Even though Paul is correcting a deficiency in the Thessalonians' theology of death as it relates to a believer, 4:13-18 aims to help those who are grieving over dead friends and relatives. Jewett, 1986:94-96, appears guilty of overlooking this in his discussion of the historical situation which gave rise to 4:13-18.

[1267] The use of παρακαλέω might reflect a sense of paraenesis, based on its use in 5:11 and 4:1 (e.g. Klijn, 1982. Merklein, 1992:424 also argues from 1 Cor 15:58 and what he claims is Paul's rule for prophecy in 1 Cor 14:31). However, "comfort" seems more likely contextually given the tie to grieving in 4:13 (so Richards, 1995:228-229; Bruce, 1982a:103; Roetzel, 1999:79; cf. 1 Cor 14:3; Phil 2:1), but if it denotes "exhorting" the point remains: Paul wants the community to actively participate in consoling/exhorting one another. Cf. Chapa, 1990:227f38, who argues that in Greek consolatory literature, condolence was accompanied by exhortation. Holtz, 1986:205, may be correct that the usage is similar to 3:7 (and not divorced from 4:1 and 4:10), which he argues means the encouragement (Zuspruch) that assuredness imparts, but encouragement should not be divorced from the sympathy and care that would naturally be extended when someone in the community dies.

[1268] Malherbe, 2000:278. On Greco-roman background see further Malherbe, 2000:286, but cf. Chapa, 1990.

[1269] Contrast Rom 15:4 where encouragement comes simply from understanding the declarations of the Scripture.

comfort the Thessalonians, but to get them to comfort each other, thus emphasizing the role of the community in providing encouragement/comfort.

Finally, in 5:14 Paul tells the Thessalonians to "encourage" (παραμυθέομαι) the fainthearted (ὀλιγόψυχος).[1270] While it is impossible to determine why some at Thessalonica were fainthearted, certainly the persecutions (2:14; cf. 3:4), trials and temptations (3:3-5), fellow community members' deaths (4:13-18), as well as general conditions of suffering and struggle brought about through conversion or daily Christian life formed the background of this "faintheartedness."[1271] Paul's instruction to the community reveals his belief that the community is responsible for nurturing and caring for those who are suffering.[1272]

7.4.2.3 2 Corinthians 1:3-7: There is a threefold connection in this passage between God/Christ, the apostle and the church at Corinth.[1273] Earlier this passage was examined to show that suffering is a means through which maturation occurs.[1274] Now it is worth noting that this passage implies that the community is the best place to endure suffering for the church is where comfort (παράκλησις)[1275] flows to, both from the apostle[1276] and from God. As opposed to the passages we looked at in 1 Thessalonians and Philippians, the focus here is not so much on the community comforting each other, although surely Paul intends that. Rather, it is on the community as an entity receiving

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[1270] Arist.Nic:4.3.1ff is doubtful as the backdrop for ὀλιγόψυχος, contra Bruce, 1982a:123. Is 35:4, 54:6 and 57:15 use the word in contexts where suffering is implied.

[1271] Cf. Best, 1972:230; Malherbe, 2000:318. Pace Richards, 1995:270, who limits it to those who are grieving over the loss of loved ones. Holtz, 1986:252-253, remains agnostic on the referent because he argues that Paul already addressed the people of 4:13-18 in 4:18 and the group who are suffering persecution have already been confirmed by Paul through Timothy as standing firm in the faith. This, however, misses the point that anytime there are persecutions and suffering some are going to be fainthearted. The insistence on looking for a recognizable "group" of "fainthearteds" as if they were a faction within the church clouds the issue.

[1272] Cf. Malherbe, 1990:388-391.

[1273] In 2 Corinthians Paul reveals a conviction that "the bond between the gospel, the apostle, and the church is indissoluble" (Gaventa, 1993:184).

[1274] §6.3.

[1275] The repeated use of παράκλησις and related forms links this passage to the other passages examined here and provides impetus for seeing παράκλησις in those passages as comfort in the midst of suffering.

[1276] E.g. 2 Cor 4:7-15 and 2 Cor 6:10 (Hooker, 1990:7-8); cf. Hotze, 2003.

comfort from its apostle which is ultimately comfort from Christ. But with either focus, the point is that in and through community suffering can be endured.[1277]

7.4.3 Church and Experiencing God's Presence

In chapter 6 we pointed to the Therapeutae and the community at Qumran as historical analogies where experiencing the presence of the divine was an important aspect of the process of maturation. In both cases, ecstatic experiences and communion with God occurred when they assembled as a community. So too, in Paul, the local church makes it possible to experience God's presence.

7.4.3.1 Church as Temple: Paul refers to the church as a temple in two places:[1278] 1 Cor 3:16-17 and 2 Cor 6:14-7:1.[1279] Both passages are corporate in nature and refer to the community as the temple of God.

The temple imagery has both Hellenistic and Jewish background,[1280] but the Jewish background dominates Paul's usage of the image.[1281] With regard to the Jewish background, of first importance are the texts which speak of the eschatological temple or

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[1277] Additional possible texts include Rom 12:14; 1 Cor 12:26 and 2 Cor 2:7. The first two come in a context of the church as body of Christ and "weeping" suggests suffering, but they are less explicit than the passages analyzed here. In 2 Cor 2:7 the community is called upon to comfort the punished offender. Although his suffering is of his own making, the church is still presented by Paul as a place of comfort and love.

[1278] Temple imagery could lie behind Gal 2:9 (Wenham, 1994) and/or 1 Cor 3:9 (Schrenk, TDNT:3.247). Cf. Eph 2:19-22.

[1279] The origin of the latter passage is debated. We take it to be Pauline, but if it is pre-Pauline, there is little denying that Paul's usage of it confirms his acceptance of its theology, especially regarding the church as temple. More problematic is the claim, if true, made by Gnilka, 1990, that this is a post-Pauline interpolation. However, Gnilka's comparison between the passage's theology and Paul's theology is suspect at points. For example, he argues that the "radical separation from a heathen environment does not seem to harmonize" with 1 Cor 7:12-15 (mixed marriages), 1 Cor 14:22-24 (unbelievers at worship services) and 1 Cor 10:26f (eating with non-believers) (p.63). But, 1 Cor 7:12-15 refers to a situation where the believer and non-believer are already married, while 2 Cor 6:14 refers to one where they are not yet married (on 2 Cor 6:14 including marriage, cf. Lambrecht, 1999:117; Thrall, 1994:473). Paul's position on mixed marriages in 1 Cor 7:12-15 is *only necessary if Paul holds that a believer should not marry a non-believer*. 1 Cor 14:22-24 and 10:26f, on the other hand, are not speaking of the kind of intimate relationships that κοινωνία, ἑτεροζυγέω and μετοχή in 2 Cor 6:14-7:1 imply, so there is not necessarily any contradiction. In defense of 2 Cor 6:14-7:1 as Pauline see Martin, 1986:190-195; Fee, 1977.

[1280] Fee, 1987:114.

[1281] Paul seems to be using Jewish temple ideas to influence the Corinthians in 1 Cor 8 and 10.

the temple in the eschatological age.[1282] An analysis of these texts suggests that first and foremost the temple imagery is connected to the presence of God.[1283] This is explicit in 2 Cor 6:16 where the acknowledgement of the church as temple is tied to the quote from Lev. 26:12/Ezek 37:27,[1284] and the presence of God is reinforced with the allusion to Is 52:11/Ezek 20:34-41.[1285]

Because temple imagery is connected to the presence of God, it also invokes the necessity of holy behavior and obedience to God's Law.[1286] However, *God's presence not only demands holiness and obedience but brings them about as well.* Ezek 37:24-28, in addition to referring to the new covenant of 36:26-28, states that God's presence among Israel will make them holy. Is 2:3 speaks of God teaching the people his ways so that they will walk in his paths. Mal 3:3 talks of the purifying and refining effect of God's presence in the new temple.

Intertwined with the idea that the presence of God results in holiness is the idea that *the temple is an agent of growth, life and transformation.* Ezek 47:7-12 describes rivers of life flowing from the temple causing life. Trees will grow and produce everlasting fruit. Jub 1:16 talks of the people of God as righteous plants within the presence of God's sanctuary. 1Enoch:90.37-38 speaks of a snow white cow being born and a process of transformation whereby all the beasts of the field and birds of the air are transformed into being snow-white cows. There is a tree of life on the mountain which is

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[1282] Among the many: Ezek 37:26-28, 40-48; Is 2:2-4, 66:18-21; Zech 6:11-15; Mal 3:1-4; 1Enoch:90.28-29; Tobit 14:5-7; 2 Macc 2:4-8; Sib.Or:3.702-730,773-776; T.Benj:9:2-3; 4QFlor; 5Q15. That 4QFlor is referring to a future temple and not the sect itself see Marshall, 1989:216f, but cf. Gärtner, 1965:30ff for a dissenting opinion.

[1283] Ezek 37:26-28, 43:1-9, 48:35; 1Enoch:91.13; Jub:1.17, 28; Ph.Spec:1.67.

[1284] This is given an eschatological reference point in Ezek 37:27, which is conceptually closer to 2 Cor 6:16, although 2 Cor 6:16 is verbally closer to Leviticus. Pace Gnilka, 1990:51.

[1285] The allusion to 2 Sam 7:8,14 in 2 Cor 6:18 is a promise of relationship, but not necessarily the same promise of tangible presence as in 6:16-17.

[1286] Ezek 37:28, 43:10-12; Is 2:2-4; Mic 4:1-4; 1Enoch:91.12-19; Tobit 14:6; Jub:1.28; 4QFlor.1:4-6.

God's throne in 1Enoch:24-25, and the fruit of this tree gives life to the people who partake of it.[1287]

These ideas form the background of Paul's usage of the image of the temple in 1 Cor 3:16-17 and 2 Cor 6:14-7:1.[1288] Because the temple invokes the idea of the presence of God, 1 Cor 3:16-17 signals that "Gott ist durch seinen Geist in der Gemeinde gegenwärtig."[1289] Paul's use of ναὸς rather than ἱερόν may further emphasize God's presence.[1290] The presence of God in the community not only brings to the fore the idea of holiness (3:17) but also the idea that the community provides life and growth by facilititating the experience of God's presence. This description of church as temple comes at the crux of a passage where Paul is concerned with growth (see §7.3.3). Given that God is the one who causes the increase (3:6), the "growth" or the "life" of the believer is seen as flowing directly from their association with God just as Ezek 47 speaks of the rivers of life flowing from the temple causing growth and producing fruit for all those connected to it. This is why the Corinthians must become unified; their disunity is destroying God's temple and cutting off their access to the life-transforming power of His presence.

In 2 Cor 6:14-7:1, verse 15 not only states that a believer cannot have κοινωνία with an unbeliever but also implies that believers *do* have κοινωνία with other believers.[1291] This κοινωνία with other believers comes about because of their relationship with one another through their mutual participation in Christ (see §7.3.1),

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[1287] Cf. Congar, 1962:96-97.

[1288] In addition, the background imagery of the eschatological temple includes: the temple as the end point of a pilgrimage of all nations and is a symbol of universalism (Is 2:2-4, 66:18-21; Ezek 47:21-23; Tobit 14:6; T.Benj:9:2. Cf. McKelvey, 1969:15), and the new temple surpassing the old temple in glory (Haggai 2:9; T.Benj:9:2; Tobit 14:5; 1Enoch:90.29), but these aspects are not specifically alluded to in 1 Cor 3:16-17 or 2 Cor 6:14-7:1.

[1289] Delling, 1967:301 (though this implies more than "die Stätte, an der Gott anwesend ist und an der er angebetet wird"). Cf. Fee, 1994a:114.

[1290] In the LXX and NT ναός is used more of the inner sanctuary and ἱερόν is used of the temple as a whole (Michel, TDNT:4.880-90). Minear, 1960:96-97 adds that ναός is connected to the idea of tabernacling, "which stressed the definitive act of God in creating a temple: he created a temple by tabernacling with men, by dwelling in them and moving among them." Witherington, 1995:134, points out that ναός comes from the verb ναίειν, which means "to dwell."

[1291] Derrett, 1978, notes the passage has implications for intra-communal relationships.

hence the connection between 6:15a and 6:15b.[1292] This implies that the ἐκκλησία is where this true fellowship of believers with each other and with God – who is present among them because they[1293] are the temple of God – occurs. As with 1 Cor 3:16-17 this reveals that the commuity is the place to experience the presence of God.

7.4.3.2 The Lord's Presence during Discipline and the Lord's Supper:[1294] Two passages in 1 Corinthians point towards the presence of the Lord during corporate meetings. In 1 Cor 5:4 Paul encourages the believing community to excommunicate the man guilty of immorality. In a grammatically difficult verse, Paul says, "when you (and my spirit)[1295] gather together in the name of the Lord Jesus,"[1296] "with the power of our Lord Jesus." It is this last phrase which interests us most. One reasonable deduction is that Paul thinks the Lord himself (not just his power) was present for this disciplinary session.[1297]

Corresponding to and confirming this idea is the presence of the Lord during the Lord's Supper. In the analysis of 1 Cor 11:17ff above (§7.3.5), we argued that Paul expected the celebration of the Lord's Supper to benefit the participants. One of the ways it appears he expected the Lord's Supper to be beneficial is that the Lord is present at his supper.[1298] This assertion is contextually justified because the Lord is the one whom Paul says is doing the disciplining (1 Cor 11:27-32). The correspondence between these two

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[1292] Barrett, 1973a:198, recognizes this connection (although he applies it differently) when he says, "Since believers are believers in Christ, the next proposition follows." Cf. Furnish, 1984:371.

[1293] The variant reading ὑμεῖς is well attested and might make more sense. With ὑμεῖς the emphasis might be more on the local church and with ἡμεῖς the referent might be broader.

[1294] On Christ (and the Spirit) as being included in Paul's conception of God in 1 Corinthians, see Fee, 1993a:43-47. To experience the presence of the Lord (or the Spirit) is thus parallel to experiencing the presence of God.

[1295] Τοῦ ἐμοῦ πνεύματος is taken to be a compound subject with ὑμῶν of the genitive absolute.

[1296] Ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ is taken to modify συναχθέντων ὑμῶν, although no certainty seems possible (note different options in Thiselton, 2000:393-395).

[1297] Thiselton, 2000:394, follows Allo and gives the idea of "institutional authority" for δύναμις. But, the authority comes from "the name of the Lord." It is not that the church has the authority to hand a person over to Satan, but that this authority actualizes itself in the turning over of the person to Satan because of the presence of the Lord in their disciplinary dealings and the power that he brings (cf. Schlatter, 1934:176; NIV).

[1298] On Christ being present with the participants at the Lord's Supper, see Weiss, 1937:640-642; Barrett, 1968:262; Lampe, 1994; Käsemann, 1964a:108-135; Lietzmann, 1931:49.

passages suggests that Paul considered the Lord to be present when the community gathered for discipline and for the Lord's Supper.

7.4.3.3 The Presence of God during Worship: 1 Cor 12-14 are important chapters in understanding Paul's expectations for the church and maturation (see §7.3.6). As with the Lord's Supper, it appears that one of the reasons why Paul expects the church to facilitate maturation is that God is present in their gathered assembly. He is present because in the exercise of spiritual gifts[1299] the Spirit is manifested (1 Cor 12:7).[1300] Paul affirms God's presence through the exercise of gifts in 14:25 where an unbeliever comes into the gathered community during worship and recognizes that "truly God is among you (ἐν ὑμῖν)." The unbeliever is not recognizing that God is "in" each one of them individually,[1301] but rather that corporately through their manifesting the Spirit, God is present "among them" or "in their midst."[1302] This use of ἐν ὑμῖν is the same as in 1 Cor 3:16, a passage espousing this idea of church as the place of God's presence.[1303]

7.4.4 Church and Receiving and Living Out Wisdom from God

In chapter 6 we referenced all three studies from chapter 2 to highlight that in each case growing in wisdom and knowledge was central to the process of maturation. In both of the historical analogies (Therapeutae and Qumran) the instruction necessary for learning came (in part) within the context of the gathered community. Modern psychologists have also identified the fundamental role of social contexts for growth in knowledge and learning.

Paul, too, seemed to think that the community was central to receiving and living out wisdom from God. Wayne Meeks in his study of groups in the ancient world comments regarding the Pauline communities, "Only among the Pythagoreans and the

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[1299] On the corporate nature of spiritual gifts, see Schatzmann, 1987:66-72.

[1300] See §6.4.

[1301] Paul has apparently consciously changed the singular "you" of Is 45:14 to the plural here. Lim, 1991:181-182.

[1302] Cf. Dunn, 1975:419n161; Schrage, 1999:413-414.

[1303] 2 Cor 13:3 may also be alluding to the presence of God during worship.

Epicureans, on the pagan side, and in Judaism could we find a similar emphasis on a community shaped for the moral instruction and admonition of its members."[1304]

7.4.4.1 Church as Place Where Wisdom is Received: Chapter 6 argued that wisdom from God was found in three places: Scripture, apostolic teaching, and the teaching ministry of the community. While in Paul's mind the Old Testament scriptures are certainly about the church,[1305] and Paul's churches (most likely) used the scriptures, Paul does not give the interpretation and use of scriptures an explicitly communal setting.[1306]

There is a more explicit connection between the wisdom from God found in apostolic teaching and the community. Paul's letters, a primary means of receiving apostolic teaching, were addressed to communities and probably read aloud in the communities (cf. 1 Thess 5:27).[1307] These letters were considered by Paul to be instructional[1308] (1 Cor 4:14;[1309] cf. 1 Thess 5:1) and to contain wisdom from God (see §6.5.1). In addition to the letters, there was also personal apostolic ministry which brought instruction to the communities (e.g. 1 Cor 11:2,23, 15:3; 1 Thess 2:13) either through Paul's own visits or through his envoys.[1310]

[1304] Meeks, 1986:130.

[1305] Hays, 1989a:86f. Cf. Boyarin, 1994:57f.

[1306] Cf. 1 Tim 4:13, which Martin, 1964:69 calls the first allusion to Scripture as part of the liturgy. One could argue (correctly) that in the community one finds spiritual people and they are the ones who are best able to interpret the Scriptures (1 Cor 2:12-16; cf. Hays, 1989a:152, who makes this connection from 2 Cor 3:7-4:6), but Paul does not make this connection explicit.

[1307] Cf. 2 Cor 6:11; Gal 3:1 and Phil 4:5 where the congregations themselves are addressed. On the public nature of Philemon, see Patzia, 1993; Frilingos, 2000; McNeil, 2000.

[1308] Regardless of the background against which Paul as letter-writer should be viewed (on this see Deissmann, 1927; White, 1986; Berger, 1984; Stowers, 1986; Roetzel, 1999). We do, however, reject the dichotomy between "theological" and "epistolary situational" letters (Schubert, 1939a). The conclusion of Stowers, 1986:42, that, "Paul's focus is not on individual character but on building communities" misses the point that Paul's letters are designed to build individual character by building community and vice versa. Roetzel, 1999:78, rightly concludes, "Exhortation we may assume, was one of the main functions of Paul's letters as a whole and not restricted to paraenetic sections alone."

[1309] Νουθετέω in 1 Cor 4:14 focuses on the instruction necessary for proper behavior (LN). Cf. Wis 11:10. Pace Stowers, 1986:127-128.

[1310] E.g. 1 Cor 4:17; Phil 2:19-24; 1 Thess 3:2-4. On Timothy reminding the Corinthians of Paul's ways (1 Cor 4:17), cf. Greeven, 1952:18 and the OT background of ὁδόι.

Third, the teaching ministry that takes place within the church brings instruction from God. The charismata that Paul discusses (1 Cor 12-14 and Rom 12:3-8) include gifts that provide messages from God for the benefit of the community. In addition there appear to be "teachers" in the churches who provided instruction,[1311] perhaps a group of people left behind by Paul to continue the teaching that he was doing.[1312] Rom 12:7 speaks of ones who teach (ὁ διδάσκων), Gal 6:6 ones who instruct (ὁ κατηχῶν), 1 Thess 5:12 ones who instruct for correct behavior (νουθετοῦντας) and 1 Cor 12:28 teachers (διδάσκαλος). Paul declares that the Romans are competent to instruct each other (15:14) and the Corinthians bring a word of instruction (διδαχή) to their worship services (1 Cor 14:26).

7.4.4.2 Church as the Place Where Wisdom is Lived Out: In chapter 6 we noted that Paul is not simply interested in his converts receiving wisdom, but desires for them to put it into practice. An important aspect of putting received wisdom into practice is encouragement. For Paul, the church is the place where warnings, admonishment, rebukes and encouragement can be found, being done both by Paul to the communities (2 Cor 13:2; Gal 5:21; 1 Thess 4:6) and by members of the communities to each other (1 Thess 5:14).

Furthermore, the study of learning in chapter 2 suggested that true learning takes place when knowledge is put into practice.[1313] We would like to suggest that for Paul the church was to some extent a "laboratory" where truth could be learned by putting principles into practice. Wayne Meeks argued something similar in his exploration of how communities conduct the process of moral re-education.[1314] He claims that "practice

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[1311] Here is not the point to enter into the discussion between "office" and "charisma." For such discussion, see Sohm, 1892:26ff; Greeven, 1952; Schweizer, 1961:171-187; Hahn, 1979b; Gnilka, 1970 et al.

[1312] Martyn, 1997a:552.

[1313] §2.2.3.4.

[1314] Meeks, 1993:33.

makes morals"[1315] and in his chapter "The Grammar of Christian Practice," he explores this idea by investigating how the practices of hospitality, giving and ambivalence teach and ingrain morality. To grow in one's morality is part of the maturation process and we would like to offer three more examples of how Paul felt that community could facilitate maturation through putting morality into practice.

1) Learning and practicing love during worship. 1 Cor 13 is a digression from Paul's main discussion in chapters 12-14 designed to show that love for others should be the guiding rule for the use of spiritual gifts during the church's meeting.[1316] Interestingly, Paul's goal with 1 Cor 13 is to "show (δείκνυμι) them a more excellent way" (12:31). Although δείκνυμι is a hapax legomenon in Paul, it can be used to mean "to cause to experience"[1317] Paul's choice of δείκνυμι rather than a term more properly belonging to the semantic category of "teach," perhaps indicates Paul has a more demonstrative notion in mind.[1318]

It seems reasonable to suggest that one of the ways Paul is going to show them this more excellent way of love is by having them experience love in the context of their meetings together. Not only will learning how to love cause the Corinthians to have better worship gatherings, but proper worship experiences will continually "show" or remind the Corinthians what it means to love. When they gather for worship, they have a prime opportunity to put into practice the Christlike ethic of love and thus learn to love.

2) Learning and practicing unity during the Lord's Supper. For Paul, the Lord's Supper is tied to unity (1 Cor 10:17) and therefore the practice of the Lord's Supper is an opportunity to learn unity, in addition to remembering and proclaiming the Lord's death.

[1315] Meeks, 1993:109.

[1316] There is not a devaluating of the gifts (contra Smit, 1991:213f), but rather a critique of misunderstanding the idea of the body and failing to exercise the gifts in love. If Unnik, 1993, is correct in his translation of 12:31 this would only support the position here.

[1317] Schlier, TDNT:2.26-27, although he categorizes it as "to teach." LN defines it as "to explain the meaning or significance of something by demonstration." Cf. Smit, 1991:199.

[1318] Collins, 1999:474, recognizes this and argues that Paul is putting himself before the Corinthians as an example of love. Cf. Unnik, 1993:143. Yet there could be more to this demonstration than Paul himself.

If Gerd Theissen is correct, and we believe that he is, that the conflict in Corinth concerning the Lord's Supper was a socio-economic conflict between the "haves" and "have-nots,"[1319] then Paul's insistence that differing social classes celebrate the Lord's Supper together provides an opportunity for the participants to learn what it means to be unified in Christ through their practice of the Eucharist.[1320]

3) Learning and practicing κοινωνία through the weekly collection.[1321] In 2 Cor 8-9 Paul uses the term κοινωνία in regard to the collection (8:4, 9:13). As Hauck notes, "the gathering of money is not the main thing for the apostle. What really counts is the fellowship of Christians expressed in the collection."[1322] By giving of their financial resources when they gathered as a community (1 Cor 16:1-2), the Corinthians[1323] have an opportunity to learn what "fellowship" with others means.

7.4.5 Church and Imitating a Godly Example

Chapter 6 highlighted a parallel between Paul and modern psychology's social learning theory with respect to the importance of imitation for growth and maturation. The very nature of *social* learning theory implies the role of others in the learning process, but not necessarily a formal group.

Likewise, it is doubtful that Paul thought imitation demanded a communal setting, given the background of imitation in the Greco-Roman world. However, there is evidence that suggests that he saw the local community as central to facilitating this component of the maturation process.

[1319] Theissen, 1982:chapter 4.

[1320] Cf. Esler, 1994:52-69.

[1321] Although Meeks, 1993:107-108, addresses this issue he focuses more on issues of wealth and poverty. However his comments are worth noting.

[1322] TDNT 3.808. Cf. Gnilka, 2003; Nickle, 1966:chapter 4. Nickle argues correctly that the collection is also an expression of Christian charity.

[1323] Also the Philippians (Phil 4:14-18) and Galatians (1 Cor 16:1) as well as others from Macedonia and Achaia (Rom 15:26; 2 Cor 8:1f).

First, the local community is the place where godly examples to imitate can be found.[1324] In social learning theory the people with whom one regularly associates determine what behavior will be learned from observing others.[1325] In Phil 3:17 Paul not only commends his own example but urges his readers to "take note of those who walk according to our pattern." The people that Paul has in mind are others in the community[1326] (who would be well known to the community)[1327] and also include Timothy (2:19-22) and Epaphroditus (2:25-30), whom Paul has already presented as having displayed Christlike behavior and attitudes.[1328]

In 1 Cor 4:17 (cf. 1 Thess 3:2) Paul sends Timothy to the Corinthians because he wants the Corinthians to imitate him (1 Cor 4:16) and Timothy is to help this happen (4:17). Paul describes Timothy as his beloved son and as "faithful (πιστός) in the Lord," implying that Timothy is worthy of the respect of the Corinthians and is fit for this job.[1329] By sending Timothy to remind them of Paul's ways, Paul shows the necessity of having someone who is part of the community for the Corinthians to imitate.

In 1 Cor 16:15-18 Paul commends Stephanas and his household as well as Fortunatus and Achaicus[1330] to the church at Corinth and urges the Corinthians to ἐπιγινώσκετε such people. Most give ἐπιγινώσκω a sense of "recognize" whether meaning honoring, obeying or both.[1331] This is usually due to the parallel in 1 Thess 5:12-

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[1324] Examples to imitate are also found in Scripture (e.g. Abraham in Rom 4), but we would classify this under the component of receiving instruction from God (cf. Rom 4:23).

[1325] Bandura, 1977:24.

[1326] Cf. Betz, 1967:151.

[1327] "Retention" in social learning theory argues that people cannot be influenced by models they cannot remember. Bandura, 1977:24.

[1328] Hawthorne, 1996:177. Cf. Lightfoot, 1868:154; Collange, 1979:136.

[1329] As Paul's "son" Timothy is qualified to help the Corinthians imitate Paul. On "faithful in the Lord," cf. 1 Cor 7:25 where Paul claims he is a representative of the Lord with the authority to direct behavior through teaching and in using his own example of singleness because he is considered in the Lord's mercy to be faithful. Cf. BDAG, "πιστός."

[1330] Some manuscripts include Fortunatus and Achaiaus in 16:15 as well as 16:17, but the external evidence and the connection to 1 Cor 1:16 favor Stephanas receiving top billing.

[1331] E.g. Fee, 1987:832, has "recognize" (cf. Walther, 1976:362; Barrett, 1968:392; NIV,RSV); Witherington, 1995:320 understands it as "obey and accept their leadership" (cf. Lindemann, 2000:385; Schrage, 2001:459; perhaps Schlatter, 1934:458); NASB has "acknowledge such men" (cf. KJV,ASV);

13. However, it may be the case that in both 1 Cor 16:15-18 and 1 Thess 5:12-13 Paul intends that his readers should imitate such people.[1332]

Second, in Phil 3:17 Paul uses a word that he has apparently coined – συμμιμητής – to indicate that imitating a more mature example is something that ought to be done collectively within the community.[1333] Those who are not currently following the example of Paul, "sollen ihren Wandel nach dem οὕτω περιπατοῦντες ausrichten und mit ihnen zusammen die μιμηταί des Paulus bilden,"[1334] so that this is an activity done as a community. This communal aspect to the process of imitation is supported by Paul's contention that one community can imitate another community (2 Cor 8:2-5; 1 Thess 2:14).[1335]

Finally, in many of these cases (e.g. 1 Cor 16:15-16; Phil 2:25-30; 1 Thess 5:12) it is either service to the community or to Paul – which is viewed as an extension of the ministry of the community – that makes these examples worth imitating. This suggests that the community provides the opportunity for more mature believers to demonstrate their conformity to Christ for others to imitate.

7.5 CONCLUSION

The purpose of this chapter was to explore the role of the community with regard to the maturation process. In the first half of the chapter, we suggested from Pauline ecclesiology and then confirmed through the analysis of 1 Corinthians that Paul did have

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Thiselton, 2000:1342, has "recognize" in the sense of "appreciate;" Meeks, 1983:78,137, gives the sense of "show more respect."

[1332] In a significant parallel to 1 Cor 16:18, Paul uses ἐπιγινώσκω in 2 Cor 1:13-14 to describe the Corinthians' "understanding" of his letters, and more importantly of their "understanding" of him personally, which he describes as being in part, although his desire is for it to be "fully." This "understanding" of Paul is probably not only an intellectual assent and recognition of who he is and what he is doing, but also a willingness to imitate him.

[1333] In §6.6.1 we argued that συμμιμηταί μου γίνεσθε means "join together as a community and imitate me [Paul]."

[1334] Betz, 1967:151. Cf. deBoer, 1962:178-179.

[1335] Cf. Tinsley, 1960:140.

expectations that participation in a local community would be beneficial to the growth of the individual believers. In the last half of the chapter we explained how the community was beneficial for growth and maturation. By facilitating the components of the maturation process, which are the means the Spirit uses to conform believers to Christ, the believing community is able to facilitate the process of maturation. Thus, believers are being conformed to Christ in community.

CHAPTER 8
CONCLUSIONS

We began this thesis by claiming that the idea of maturity in the undisputed Pauline epistles is generally a neglected theme. Even when maturity is recognized as important to Paul, there is a lack of definition and explanation as to what Paul thinks maturity is, how it comes about and how the church facilitates the process. We attempted to address this neglect by exploring Paul's concept of maturity, paying specific attention to the maturation process and the role of the local church in facilitating that process.

Each succeeding chapter has built upon the previous one. Therefore an extensive conclusion drawing together the various points is unnecessary. However, the more major findings of our work can be enumerated as follows:

1) *Paul understood his apostolic commission as including delivering mature believers on the day of Christ indicating that the concept of maturity was central to his life, thought and work.* Texts such as 1 Thess 2:17-3:13; Phil 2:12-18 and Rom 15:14-21, as well as 1 Cor 9:1-10:13, 12:27-30; 2 Cor 1:12-14, 3:1-3, 10:8-11, 11:2-4,28, 12:19-21, 13:10; Gal 1:17-2:10, 4:8-20; Rom 1:8-15 and Phil 1:22-26 reveal a maturational aspect to Paul's apostolic commission (which is supported by the importance of Moses for Paul's conception of his commission). If Paul led the whole world to Christ but all his converts subsequently turned away from Christ he would have felt he had worked and labored in vain. Rather, he saw himself responsible for encouraging and building up his converts so that they might be blameless on the day of Christ.

2) *For Paul, those who can rightly be described as being mature are those whose attitudes and actions correspond to their status in Christ.* Paul conceived of mature believers within an eschatological/apocalyptic framework: that which is already true of all believers in status is at the same time a goal for believers to

pursue with regard to character. For this reason although Paul's descriptions of maturity are potentially true for the character of all believers, they can in reality only be accurately used of the character of some believers. In his writings Paul reveals various characteristics of mature believers, including "spiritual," "holy," "free," "wise" and "strong."

3) *For Paul, Christ's exemplification of the attitudes and actions appropriate to God's kingdom provides the defining standard of what it means to be mature.* The ultimate description of maturity is being like Christ. Paul desires his readers to live up to their status of being in Christ, follow the example of Christ (e.g. 2 Cor 8:9; Rom 13:14, 15:3-9; Phil 2:5), imitate Christ (1 Cor 11:1; 1 Thess 1:6) and obey the law of Christ (1 Cor 9:21; Gal 6:2). These point to Christ (and not the Law) as exemplifying and defining the attitudes and actions appropriate for believers. Most likely this includes the attitudes and actions of Christ revealed in his life as well as in the fact of his incarnation and death.

4) *Paul recognizes a process of maturation, and the language and imagery he uses in his letters are often process-oriented.* Although there is an aspect of Paul's exhortations that are more stative in nature whereby Paul encourages his reader to "be/remain" something, there is also a more process oriented aspect to his exhortations where he encourages his readers to "become" something. This process-oriented maturation language is quite prevalent in his writings. In addition to the process-oriented language and imagery, Paul explicitly reveals a process aspect to his conception of maturity in Phil 3:12-15. The more stative elements of Paul's thought must not be allowed to overshadow or contradict the more process-oriented concepts.

5) *The central motif in Paul's conception of maturity is the idea of conformity to the image of Christ, an expression of realized eschatology where believers, because of their participation in Christ and the work of the Spirit through five means, are*

and should be progressively becoming more like Christ in their attitudes and actions while they await the consummation of this transformation at Christ's appearing. Passages central to Paul's theology (Rom 8, 12; 1 Cor 15; 2 Cor 2-4; Gal 3-4; Phil 3) present this motif. This not only confirms that Christ does indeed provide the standard of maturity in Paul but reveals that the process of maturation is governed by this process of being transformed into Christ's image.

6) *Five components of the process of maturation (or five means the Spirit uses to bring about conformity to Christ) can be identified in Paul's writings: 1) identifying with Christ; 2) enduring suffering; 3) experiencing the presence of God; 4) receiving and living out wisdom from God and 5) imitating a godly example.* Identifying with Christ is an on-going process of conscious self-categorization whereby the extent to which believers think of themselves as belonging to the world decreases and the extent to which they consider themselves a Christ-person increases (as seen especially in Rom 6:1-14, 12:1-2; 1 Cor 6:9-20; Gal 2:19-20; Phil 3:7:14). Enduring suffering is not only evidence that the process of transformation has begun, but is also a means whereby the process of transformation is made possible (as seen especially in Rom 5:2-5; 2 Cor 1:3-7, 4:7-17). Experiencing the presence of God transforms the believer into something more closely resembling God (as seen especially in 2 Cor 2-3 and in the concept of spiritual gifts). Wisdom and instruction from God imparts to believers how they are to live in order to please God and by doing so facilitate conformity to Christ (esp. Rom 6:17; 1 Thess 4:1-12). Imitating others who are further in the process of being conformed to the image of Christ, by which Paul is referring to a process in accordance with the wider Greco-Roman world whereby a person internalizes and recontextualizes the attitudes and actions exhibited for them, results in growing in conformity to Christ's image (esp. 1 Cor 4:6, 11:1; Phil 3:17; 1 Thess 1:6, 2:14).

7) *Paul expected that believers' participation in their local church would be beneficial to them with regard to the process of maturation.* 1 Corinthians reveals that Paul expected the Corinthians' participation in their local assembly to be beneficial to them. He indicates that the fellowship of believers with one another, which derives from the participation of the believers in Christ, is the means by which God has shown himself faithful to ensure that these believers are blameless on the day of Christ (1 Cor 1:4-9) and therefore it is through the unity of mind and purpose that the believers will be made complete (1:10). Because the church is a field, a growing building and a place where God's transforming presence is mediated, Paul expected the Corinthians would be more mature than they were (1 Cor 3). He claims that the Corinthians' failure to take advantage of the opportunities to actualize the mind of Christ with regard to their intra-communal lawsuits was a "loss" of opportunity to be conformed to Christ (6:1-11). Although the Corinthians' practice of the Lord's Supper was doing more harm than good, under normal circumstances this act of the community should have been beneficial to them (11:17-22). Finally Paul reveals that the community facilitates the building up of one another (1 Cor 12-14), thus facilitating maturation.

8) *The way the local community facilitates the process of maturation is by facilitating the five components of the process of maturation.* For Paul the church is the place where and the means through which believers identify with Christ, endure suffering, experience the presence of God, receive and live out wisdom from God, and imitate godly examples.

This study also raises a number of questions for Pauline studies, which unfortunately cannot be addressed here. If conformity to the image of Christ is the goal of the process of salvation, should the question of Paul and the Law be reformulated (i.e.

rather than ask, "does Paul think a believer must adhere to the Law" should we not ask, "how does adherence to the Mosaic Law achieve conformity to the image of Christ")? How did Paul's own experience of maturation influence his thinking about maturity? To what extent was the idea of maturation present in Pharisaic Judaism, especially given Paul's statements in Gal 1:14 and Phil 3:5-6? Does Paul have a conception of how the maturity of believers should be evaluated as perhaps hinted at in 2 Cor 13:5-7? If the undisputed epistles of Paul do indeed reveal a strong conception of maturity (and community) in what ways does this compare to the conception of maturity (and community) in the disputed Pauline epistles, especially Ephesians and Colossians, and does this have any bearing on the debate regarding their Pauline authorship? Do the inter-related concepts of maturity and community provide a unifying theme to the seemingly disparate elements of the letter of 1 Corinthians? To what extent does Paul's thinking about maturity need to be re-integrated into the discussion of the "indicative and imperative in Paul"? How can Paul's more stative-oriented exhortations be integrated with more process-oriented ones?

Maturity in Paul is a broad, important and pervasive issue and more work on the issue is required. One could even argue, giving the purpose of his epistles, that every statement we have from the Apostle is in some way oriented toward the maturation of his readers. However, these epistles are not merely aimed at maturation but also reveal Paul's conception of maturity. This study has attempted to show that Paul does have a conception of maturity and that his writings reveal important insights into this conception, especially how the process of maturation occurs and the way in which the local church is central to the facilitation of that process. Believers who have been interested in the concepts of maturity, maturation and the local church throughout history have been right to turn to Paul. It is hoped that this thesis will remind us today that Paul has much to say on the subject and perhaps we can learn from his vision for seeing believers being conformed to Christ in community.

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