A Critical Analysis of N.T. Wright's View of Spiritual Formation in His "Paul and Faithfulness of God"

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PREFACE

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Key Words

Calling, election, faith, justification, sons of God, plight, spiritual transformation

Concept Clarification

o   Calling: the invitation of God addressed to sinners in the gospel.

o   *Ecclesia semper reformanda*: the Protestant conviction that the church should always re-examine itself to maintain its purity of doctrine and practice.

o   Election: God's choice of humans to salvation or to service. The doctrine is based either on divine foreknowledge, middle-knowledge or divine sovereign will, depending on one's theological persuasion.

o Faith: the assent of the mind to the truth of something of which we do not have an immediate conception (Cairns, 2002:175). Some think that saving faith is a gift of God; others that it is a free response to divine grace.

o Exegesis: the scientific interpretation of the meaning of a passage by means of specific steps (Van Rensburg, 2015:319).

o Hermeneutics "is the science (principles) and art (task) by which the meaning of the biblical text is determined" (Zuck, 1991:19).

o The Holy Spirit: "an eternal, essential trinitarian person, a personal subsistence in the divine essence. He exists eternally in perfect union with the Father and the Son" (Cairns, 2002:212).

o Justification: the establishment of a sinner in a righteous standing before God (Cairns, 2002:243).

o *Sola scriptura*: the Protestant principle that Scripture must rule over the practice and doctrine of the church.

o Spiritual transformation: the process of divine-human interplay by which a person's character goes through a transformation process that results in progress in one's spiritual and ethical life.

Abbreviations

BDAG   Danker, F.W. (ed.) 2000. Greek-English Lexicon of the New Testament and other early Christian Literature. Logos Bible Software Edition. (BDAG). Based on Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker. Chicago; London: The University of Chicago Press (BDG).

DA   Discourse Analysis.

Louw-Nida   Louw, J.P. & Nida E.A. 1996. Greek-English lexicon of the New Testament: based on semantic domains. New York: United Bible Societies.

NPP   New Perspective on Paul.

PFG   Paul and the Faithfulness of God.

STJ   Second Temple Judaism.

ABSTRACT

The New Perspective on Paul is one of the most discussed theological approaches of the modern era. It has raised several theological debates regarding the doctrine of justification. One of its most famous proponents is N.T. Wright. This research seeks to extend the discussion beyond that debate, and analyses Wright's view of humanity's plight and the solution to the plight. The research attempts to show Wright's solution to the plight of a believer.

N.T. Wright's hermeneutical and soteriological frameworks are surveyed. His soteriology strongly depends on his hermeneutics and demythologised apocalyptic. Wright's soteriology, despite his strong association with the New Perspective on Paul, is Augustinian throughout. The Augustinian influence can clearly be seen in his exclusion of free choice from his soteriology.

In Wright's intertextual study of key passages in the New Testament, the Holy Spirit plays an important role as the *Shekinah*-glory. Wright seems to use *Shekinah* for practical reasons and not to be intentionally anachronistic. Regardless of one's view on the felicitousness of the term *Shekinah*, Wright showed that there are clear references in the Old Testament to God's presence. However, the Old Testament concept of God's presence does not refer to the Holy Spirit in all occasions.

The literature survey shows that the Holy Spirit has a substantial role in Wright's approach. He postulates that a cognitive renewal leads to the right behaviour, so believers can respond to God with worship, suffering, and serving in the ministry by using spiritual gifts. However, Wright does not clearly denote how the spiritual enablement happens, which implies an idea of a mysterious non-interactive intervention of the Holy Spirit.

N.T. Wright uses Philippians 2:5 and Romans 12:2 to support the importance of a cognitive renewal. The researcher provides an alternative translation for Philippians 2:5 and showed that Romans 12:2 was decontextualized in Wright's discussion. This has led him to exaggerate the role of a cognitive renewal in spiritual transformation.

Four biblical texts are discussed (Isa 63:7-14; Gal 4:1-12a; 2 Cor 2:15-18; Rom 7:25b-8:27). The New Testament passages are evaluated in the light of N.T. Wright's research. The analyses are performed by using Zuck's exegetical methodologies, which focus primarily on the biblical text in its historical-linguistic context.

Galatians 4:1-12a shows the possibility that believers can regress from spiritual maturity. 2 Cor 2:15-18 pointed out the importance of the multifaceted inter-relatedness within the community of the believers. The inclusion of Isaiah 63:7-14 is presented as an Old Testament antecedent for

Romans 7:25b-8:17. These texts both support and complete Wright's view that the Christian walk has similarities with Israel's Exodus from Egypt, as it is described in Isaiah 63:7-14. The discussion of these passages shows that interrelatedness in the Christian community has an important role in the spiritual formation process as it forms a sphere where the Holy Spirit empowers and enables.

This research is an attempt to analyse N.T. Wright's view of the spiritual transformation and especially his 'New Exodus' paradigm, and use it as a platform from which theories of spiritual transformation can proceed. The 'New Exodus' paradigm as the re-told Israel's Exodus to the church is a four-step process: redemption, baptism and the new life, ongoing sin and life according to the Spirit. The same pattern is evident in the Old Testament, in Israel's Exodus. Apparently, God has had the same redemptive pattern to provide a solution to the plight of humanity.

N.T. Wright's narrative approach and the historical, grammatical, literary interpretation (or hermeneutics) of this research are sometimes difficult to reconcile. However, the narrative approach does not necessarily contradict with those who hold the propositional nature of the Bible (e.g. historical, grammatical, literary Interpretation). Moreover, the interaction between the approaches could open the fruitful field for further research.

OPSOMMING

Die Nuwe Perspektief op Paulus is een van die mees besproke teologiese benaderings van die moderne era. Dit het gelei tot teologiese debatte wat meestal handel oor die leer van regverdiging. Een van die bekendste voorstanders van hierdie teorie is NT Wright. Hierdie navorsing poog om hierdie debat verder uit te brei aan die hand van Wright se siening van die mensdom se dilemma, sowel as die oplossing daarvoor. Die navorsing poog om Wright se oplossing vir die tweede-orde probleem te toon. Die tweede-orde probleem of die tweede-orde dilemma is NT Wright se term om die dilemma van die gelowige, of dit wat verkeerd is in die lewe van die gelowige definieer.

NT Wright se hermeneutiese en soteriologiese raamwerke word bespreek. Sy soteriologie is hoofsaaklik gebou op sy hermeneutiek en gedemitologiseerde apokaliptiek. Wright se soteriology is deurgaans Augustiniaans. Die Augustynse invloed kan duidelik gesien word in sy uitsluiting van vrye keuse.

Die Heilige Gees speel 'n belangrike rol in N.T Wright se intertekstuele studies rakende sleuteltekste in die Nuwe Testament. Die aanwending van die Shekina tema by Wright wend die Shekinah is in wese nie anachronisties nie, maar 'n poging om God se teenwoordigheid in praktyk te illustreer. Alhoewel die gepastheid van die term *Shekinah* bevraagteken kan word, toon Wright aan dat daar duidelike verwysings in die Ou Testament is aangaande God se teenwoordigheid. Die Ou Testamentiese konsep van God se teenwoordigheid dui egter nie in alle gevalle op die Heilige Gees nie.

Die literatuurstudie toon aan dat die Heilige Gees 'n substansiële rol in Wright se benadering speel. Hy veronderstel dat 'n kognitiewe vernuwing tot die regte gedrag lei, met die gevolg dat gelowiges kan reageer op God met aanbidding, lyding, en arbeid binne 'n bediening deur die aanwending van spesifieke geestelike gawes. Dit beteken egter nie dat Wright nie duidelik aandui hoe die geestelike aktivering as 'n misterieuse, eensydige ingryping van die Heilige Gees plaasvind nie.

NT Wright gebruik Filippense 2:5 en Romeine 12:2 om die belang van 'n kognitiewe vernuwing te ondersteun. Die navorser verskaf 'n alternatiewe vertaling vir Filippense 2:5 en toon dat Romeine 12:2 deur Wright gedekonstekstualiseer word. Hierdie interpretasie het uiteindelik 'n oordrywing van die kognitiewe vernuwing in geestelike transformasie tot gevolg gehad.

Vier bybelse tekste word bespreek: word (Jes 63:7-14; Gal 4:1-12a; 2 Kor 2:15-18; Rom 7:25b-8:27). Die Nuwe Testamentiese gedeeltes word geëvalueer in die lig van NT Wright se navorsing. Die analise word gevorm deur die gebruik van eksegetiese metodes Zuck se, wat hoofsaaklik fokus op die Bybelse teks in sy historiese-taalkundige konteks.

Gal 4:1-12a toon die moontlikheid dat gelowiges kan agteruitgang van geestelike volwassenheid. 2 Kor 2:15-18 uitgewys hoe belangrik die vele fasette inter-verwantskap binne die gemeenskap van die gelowiges. Die insluiting van Jesaja 63:7-14 word aangebied as 'n Ou Testamentiese antesedent vir Romeine 7:25b-8:17. In die bespreking van hierdie tekste word aangetoon dat onderlinge verhoudinge in die Christelike gemeenskap 'n belangrike rol in die geestelike transformasieproses speel, aangesien dit die sfeer vorm waarbinne die Heilige Gees gelowiges bemagtig en toerus.

Hierdie navorsing is 'n poging om N.T. Wright se seining oor geestelike transformasie, in besonder sy "Nuwe Eksodus" paradigma NT Wright se analiseer, en te gebruik dit as 'n platform vanwaar teorieë van geestelike transformasie kan ontwikkel. Die 'Nuwe Eksodus' paradigma as die oorvertelde uittog van Israel na die kerk is 'n viervoudige proses: verlossing, die doop en die nuwe lewe, voortgesette sonde en lewe volgens die Gees. Dieselfde patroon is duidelik in die Ou Testament, in Israel se Eksodus. Dit blyk dat God dieselfde patroon van verlossing aanwend om 'n oplossing vir die lot van die mensdom te voorsien.

NT Wright se narratiewe benadering is dikwels moeilik om met die positivistiese benadering van hierdie navorsing te versoen. Dit beteken egter nie dat die narratiewe benadering nie noodwendig in stryd met die proposisionele aard van die Bybel(positivistiese benadering) nie. Daarbenewens kan die interaksie tussen die benaderings die weg berei vir verdere navorsing in die area.

TABLE OF CONTENTS

CHAPTER 1 INTRODUCTION

CHAPTER 2 PRELIMINARY ISSUES OF N.T. WRIGHT'S FRAMEWORK FOR SPIRITUAL TRANSFORMATION

LIST OF FIGURES

LIST OF TABLES

CHAPTER 1 INTRODUCTION

1.1 Background and problem statement

The NPP is not a unified movement but there are most probably as many sub-views as there are proponents (Wessels, 2013:321-322). Due to the wide spectrum of the views this research only touches lightly the phenomenon and mainly through the writings of its well-known proponent N.T. Wright. The focus of the research is to analyse critically N.T. Wright's view of spiritual transformation as the solution to humanity's plight and its second order problem. The second order problem describes what is wrong in the life of the believer.

1.1.1 Nicholas Thomas Wright

Nicholas Thomas Wright was born in 1948. He has earned a Bachelor's degree in theology, a master's in Anglican ministry, and a DPhil, and a Doctor of Divinity all from the University of Oxford. In addition to that, he has been rewarded with several honorary doctorates. He has had a long and productive academic career starting from fellow and chaplain at Cambridge (1978-1981). After that, he served as an assistant professor of New Testament language and literature at McGill University in Montreal, and then he was a chaplain, tutor, lecturer, and fellow at Oxford in 1986. Wright was the dean of Lichfield Cathedral (1994-1999), then the canon theologian of Westminster Abbey in 2000, and the bishop of Durham from 2003 to 2010. Since his retirement from Durham, he has been a professor of New Testament and early Christianity at St. Andrews University. His academic work is usually published under the name 'N.T. Wright,' but his works written for a popular readership were published under the name of 'Tom Wright.' He is one of the most prominent proponents of the New Pauline Perspective.

1.1.2 N.T. Wright among the scholarship of the New Perspective on Paul (NPP)

Wright entered into the New Perspective on Paul (NPP) controversy by delivering the Tyndale New Testament Lecture, at Tyndale House, Cambridge, on 4 July 1978. It was an article that was originally published in Tyndale Bulletin 29 (1978): 61-88. The article is dealing with a controversy between German scholar Ernst Käsemann (1971:60-78) and the Swedish scholar Krister Stendahl (Wright, 1978:61). Stendahl (1963) suggested in his article 'Apostle Paul and the Introspective Conscience of the West' that Jews did not need to follow the Law of Moses to earn salvation—the Law was needed to maintain their position as saved persons. Stendahl postulated the New Testament analogy that good works cannot earn salvation, but the evaluation of the works will take place on the eschatological judgment. Stendahl thought that the traditional Protestant view of justification by faith alone was more rooted in Augustinian influence than in the early Christian perspective. He suggested, that Paul did not suffer introspection but has a robust

conscience. Wright (1978:63) agrees with Stendahl in this regard and writes: "Stendahl is absolutely right to draw attention to Paul's robust conscience". The New Perspective on Paul (NPP) as presented by Wright (1978:64) is rooted in that controversy and the respective articles presented by Käsemann and Stendahl. N.T. Wright's (1978:71) position is to incorporate the strengths of both parties while avoiding their weaknesses. This research considers that Stendahl's and N.T. Wright's claim that western Christianity should not be introspective is justifiable. Hence, the NPP and N.T. Wright can contribute to Protestant theology especially to the field of spiritual transformation. However, the agreement concerning Paul's robust conscience does not demand to agree with other main arguments of the NPP and N.T. Wright.

E.P. Sanders, J.D.G. Dunn, and N.T. Wright "are often considered to be the three musketeers" of the New Perspective on Paul" (Gathercole, 2002:16). All of them, have developed the NPP at least partially based on Stendahl's theological breakthrough. The common thing to this NPP scholarship is that they reject Luther's concept of imputed righteousness, a crucial component of the doctrine of justification by faith alone. The term "imputed righteousness" refers to the divine forensic act that those who believe in the death and resurrection Christ, are "declared righteous" by God with the result that Christ's righteousness is "imputed" on them (Anderson, 2012; 101; Grudem, 2004:722). The doctrine of "imputed righteousness" has traditionally been regarded as a cornerstone in Protestant theology. The imputed righteousness and justification through faith alone is considered as a core doctrine within protestant theology. It is proposed by most Arminian, Dispensational and Reformed scholarship who have criticized the NPP formulations of the justification. Wright (PFG:925-966) defines that justification is a declaration of membership of the one people of God. This research agrees with traditional protestant view of justification through faith and the concept of imputed righteousness.

A common element between Wright and the so-called Old Perspective is that justification leads to a changed status of the person before God and the remission of sins. In this regard, the difference between N.T. Wright and so-called "Old Perspective" might be smaller than the polemic debate hints. The keyword in the debate is 'δικαιοσύνη', meaning righteousness. Wright (PFG:804) asserts that it is "an attribute of God himself and more specifically of the attribute of covenant faithfulness". One of the purposes of this research is to assess how Wright understands the relationship between divine faithfulness and believers' response to the faithfulness of God as faithful living.

Another distortion from the traditional protestant thinking is the NPP's view on Judaism and especially Paul's opponents. A remarkable and pioneering proponent of the NPP is E.P. Sanders (1977, 2015), who claims, in opposition to the traditional scholarship, that Second Temple Judaism (STJ) was not a legalistic religion. In his book 'Paul and Palestinian Judaism' Sanders

(1977:543) defines 'covenantal nomism' and the relationship between grace and works: "Salvation is by grace, but the judgment is according to works; works are the condition of remaining 'in' but they do not earn salvation".

Sanders' definitions of legalism and grace-oriented religion are self-contradictory because works of the believer are needed to remain "in" and achieve eschatological salvation (Eskola, 1998:56, 271-272; Gathercole, 2002:23; Gundry: 1985:1-38) James Dunn (1983; 2008:16), who first introduced the term the "New Perspective on Paul," in 1983 developed his view based on Sanders' reconstruction of Second Temple Judaism. His conclusion regarding the soteriological relationship between grace and work largely follows Sanders' view. Dunn (2008:72-81, 97) sees eternal salvation as a synergistic process where the final justification in the final judgment depends on the believer's good works and love that works through faith. N.T. Wright developed his Pauline theology at least partially independently from E.P. Sanders and James Dunn but his assertions are in accordance with their views of the STJ as a grace-based religion and soteriological formulations.

The NPP scholarship has tried to reconstruct the understanding of the historical setting of Second Temple Judaism (STJ). Wright and other New Perspective scholars have taken advantage of the discoveries of archaeology and contemporary historical research relating to Second Temple Judaism. These resources, such as Qumran manuscripts, were not available to the scholars of past times. The claims of the NPP scholars have challenged some aspects of traditional Protestant thinking of Pauline theology. Especially they accuse the proponents of the traditional view of having anachronistic formulations especially the doctrine of justification by faith alone.

Theological discussions have taken place among those who have been influenced by Reformed theology. The most notable opponents of the NPP have been Stephen Westerholm (1998, 2013), Peter O'Brien and D.A. Carson (2001, 2004), and John Piper (2002, 2007). These scholars have published books relating to the NPP debate. Some multi-author books where different positions are presented have been published which at least remotely related to the debate (Beilby, Eddy & Eenderlein, 2011; McCormack, 2006; Stanley & Gundry, 2013). In addition, numerous journal articles have been written from the Reformed camp and some from the Dispensational perspective.

One possible reason for critics from Reformed scholarship is that Wright defines himself as belonging to the Reformed camp. He further defines his Reformed position in his first scholarly article, where he sees that it is essential that *ecclesia catholica* is to remain *ecclesia semper reformanda*, meaning that the Reformed movement should always be reforming and giving the authority to the Spirit and the Word over tradition (Wright, 1978:88). Also, Wright (PFG:747) is

clear that he wants to separate himself from Lutheran and to some degree from Augustinian thinking as he writes: "Paul and Augustine at least, and especially since Luther, was that Paul had been labouring under the problem of a guilty conscience".

Since the present research is done in the broad sense from an evangelical perspective it was natural to choose N.T. Wright as a thinking partner on the basis of his strong commitment to the *sola scriptura* principle (Wright, 2006:244), his critical standing within the tradition (Wright, 2006:244) and his influence on the evangelical community. N.T. Wright follows the pattern of soteriology in which good works are needed for the final justification. He asserts that the good works in the life of the believer are the work of God through the Spirit. The believer's good works show who is justified, meaning who belongs to God (Wright, 2006:253-254). N.T. Wright (2006:254) writes about Paul's self-consciousness: "He is clear that the things he does in the present by moral and physical effort will count to his credit on the last day, precisely because they are the effective signs that the Spirit of the living Christ has been at work in him". His view differs from the standard protestant or Reformed positions[1] in which good works are not the ground or basis for eternal salvation.

N.T. Wright (2006:246) sees Dunn as his thinking partner, maybe the closest thinking partner in his academic work. Though, they do not always agree with the issues which can be seen in N.T. Wright's statement on his relationship with Dunn: "Much of my writing on Paul, over the last twenty years at least, has been in implicit dialogue with Dunn, and I find his exposition of justification itself less than satisfying".

1.1.3   N.T. Wright and "The Turn" in biblical studies

The hermeneutical turn that took place in the 1970s is a relevant phenomenon relating to Pauline studies. One form of the hermeneutical turn is that metanarratives have partially replaced the grammatical-historical principles. According to Thomas (2005:294), the NPP, and N.T. Wright has been a part of that turn. Thomas (2005:292) asserts that the NPP system is supported "through a neglect of the established principle of single versus multiple meanings for a given passage and through disregarding the importance of immediate context in interpretation". For example, for N.T. Wright (1992:31) exegesis must lead "to a theology that can be presented as a narrative". According to Farnell (2005:189-243), the hermeneutical turn and tendency towards historical

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[1]   There are different positions among the Reformed camp regarding the role of works in the final judgment. This particular issue is not part of the purpose of this study. However, this researcher does not agree with the NPP position in which someone can lose salvation in the eschatological judgment or works are needed to maintain the position in the group of saved.

criticism, existential philosophy, and denial of the Biblical inspiration have been key components that have enabled theories and interpretations of the NPP but the influence cannot be limited only to the NPP. Thomas' assertions are taken into consideration in this research when N.T. Wright's use of the scripture is evaluated and his metanarrative approach is contrasted with historical, grammatical, literary hermeneutics that is leaning on the language system.

Wright describes his methodology and methodological framework: critical realism as an epistemological pre-condition, worldview narrative, and the five-act hermeneutics as the core of his theological prolegomena. In addition to biblical theology, Wright (PFG:1-601) has combined history and theology into biblical studies. Biblical theology is drawn from the writings of the Old Testament and the New Testament (Erickson, 2013:8). Wright's (1992:137) presentations include a reformulation of different doctrines, a task that is usually seen as the concern of systematic theology. In his book Paul and the Faithfulness of God, he also follows the principles of systematic theology by expressing his interpretation in logical and philosophical categories (Zuck & Merrill, 1991:1-2). Other disciplines typical of systematic theology, such as historical theology, history, and extra-biblical sources (Erickson, 2013:45-66), are also included in his research. His systematic approach has led him to combine the Bible passages from here and there around the topic at hand.

Wright uses his view of history and theology as the starting point to form a worldview. According to N.T. Wright (1992:31), it is necessary to form a worldview before doing any exegesis. He wants exegesis to lead to a theology that can be presented as a story. He (1992:143). presents critical realism as an intermediate solution between phenomenalism and positivist epistemology. N.T. Wright (1992:140) defines positivism: "The positivist believes that there are some things at least about which we can have definite knowledge." He writes (1992:140): "We have abandoned biblicistic proof-texting". Wright (1992:66) reacts against a "right", "true" or "objective" meaning of the text, but he does not deny the possibility of finding out the meaning of the text by analysing the text with grammatical tools as such. However, he (PFG:166) asserts that "worldview, rather than the language-system determines how metaphors work" which implies that he gives priority to his worldview narrative over the grammatical analysis in his interpretation.

N.T Wright offers a continuous interaction between the worldview and exegesis as a replacement for proof-texting. In this formula, the reader's perspective and the context must both be taken into consideration in such a way that the metanarrative of the Bible and its sub-narratives are integrated with the worldview. According to Robert L. Thomas (2005), Wright represents a paradigm change that occurred in evangelical hermeneutics in the 1970s and early 1980s. In this change, the theology of the interpreter replaced the grammatical-historical principles as the

starting point. Thomas (2005:294) sees that the change does not let the Scripture speak for itself and thereby the objectivity is lost.

Moyise (2017:167) agrees with Thomas concerning Wright's retreat from the grammatical principles, as he writes that "worldview trumps language-system". N.T. Wright's metanarrative is also debated among contemporary liberal (Fredriksen, 2015:388-391) and conservative New Testament scholarship (Peter O'Brien & D.A. Carson, 2001; 2004). The discussion of his worldview metanarrative is included in this research because it is clearly a part of his soteriology and transformational formulations (PFG:1096)[2]. Furthermore, he asserts that Paul regarded "renewed human life as among the key elements of symbolic praxis within his worldview (PFG:438). Actually, N.T. Wright (PFG:1096) asserts that moral behaviour and moral effort are major themes in Paul.

1.1.4   N.T. Wright's View on spiritual transformation

Theological discussions between N.T. Wright and the Reformed camp have basically circulated around the doctrine of justification. The central issue in these debates has been the role of works in relation to eternal salvation. The purpose of this research is not to enter into this debate, although some issues relating to the justification debate cannot be avoided. The focus of this study is on evaluating N.T. Wright's assertions concerning the actions and processes that potentially transform the believer's spiritual life and ethical conduct. These complex actions within the transformation process can be termed 'spiritual transformation'. Spiritual transformation as it is understood in this research denotes the ways in which the believer's character and ethics are transformed. N.T. Wright's interpretations around the issue are critically analysed with the purpose of finding out patterns of interaction of the Holy Spirit and the believer in this process.

Wright (PFG:742) defines evil as "an intruder, a force not only bent on distorting and destroying the good creation but also on resisting comprehension. N.T. Wright uses the term 'plight' to describe what is the consequence of evil in humanity. For N.T. Wright the plight is wrong thinking that is revealed in the wrong behaviour. Therefore, he locates 'the plight' in the inner being. He uses Galatians 5 and Romans 7 to support his claims in this regard.

Even though N.T. Wright locates the plight in the inner being, the effects of the plight are reflected in human behaviour. Sometimes he equates good behaviour with good works which are the work of God through the Spirit. This understanding has led him to think that the indicative (justification) necessarily results in the imperative (sanctification). The results either good or bad behaviour

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[2]   Or soteriology is a part of his Metanarrative.

prove who is justified and who is not (PFG:253-254, 973). He claims that the Spirit works through the communal aspects described in 1 Corinthians 3:5-16, where Paul uses the temple of God as a metaphor concerning the church (PFG:710-713). Wright (PFG:710-713) extends his temple metaphor (2 Cor 3:15-18[3]) to individual believers and connects the presence of the Holy Spirit to the *Shekinah* in the tabernacle and in the temple, as the dwelling of the Holy Spirit in the church enables the church to be united and holy. He writes that "the *Shekinah,* the glory which supposedly dwelt in the Temple but would also dwell 'where two or three study Torah'" (PFG:95). He uses m. Pirqe Abot 3:2 to support his claim. However, the concept of *Shekinah* in the Old Testament can be identified as an anachronistic[4] assertion, since Wright uses Rabbinic literature to support his claim (2013:95, note 84).

N.T. Wright understands Romans 4-5 within the hermeneutic framework of Israel's Exodus from Egypt. In Romans 5-8, God is on the mission to rescue believers and lead them to the blessings of covenantal renewal in the same manner as he rescued Israel from Egypt. The final purpose of the rescue is to renew the whole creation (PFG:715-720). N.T. Wright (2015:501) uses several Old Testament quotes[5] to support his 'New Exodus' and the role of the Holy Spirit in the Tabernacle as the *Shekinah*. He also builds a Pneumatological intertextual link between Romans 8:1-27 and the Old Testament. However, none of these passages mention directly the Holy Spirit. A key text missed by Wright which refers to the Holy Spirit's pivotal role in Israel's Exodus is in Isaiah 63:7-14. This passage makes a direct connection between Israel's Exodus and the Holy Spirit. The noun 'רוּחַ', (meaning 'the Spirit') is mentioned in the Old Testament in connection with another noun 'קֹדֶשׁ', (meaning 'the holy') only in Isaiah 63:10-11[6] and Psalm 51:11[7]. This research does not deny that the Holy Spirit is present among God's people in several Old

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[3] 2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

[4] It is possible that N.T. Wright uses the *Shekinah* for practical reasons. However, it is still anachronistic concept, which could potentially lead to misinterpretations of biblical texts.

[5] Exodus 13.21; 14:19,24; 40:38; Numbers 9:15-23; 10:34; 14:14; Deuteronomy 1:33; Nehemiah 9:12,19; Psalm 78:14; 105:39. These are textual references to the presence of the Lord. It will be discussed later in this study in chapter 4 concerning the Pneumatological relevance of these passages.

[6] Isa 63:10-11: "[10] But they rebelled and offended his holy Spirit, so he turned into an enemy and fought against them. [11] His people remembered the ancient times. Where is the one who brought them up out of the sea, along with the shepherd of his flock? Where is the one who placed his holy Spirit among them,

[7] In Psalm 51:11 the Holy Spirit is referred in relation to David: "…Do not take your Holy Spirit away from me!". The Lord's Spirit was upon or in the many Old Testament leaders. However, on those occasions the Spirit is without attributive noun 'קֹדֶשׁ'

Testament passages e.g. Ezekiel 11:19-20,[8] 36:27,[9] 37:14[10] but these passages are dealing with Israel's future restoration and the Spirit is mentioned without attributive noun 'קֹדֶשׁ '. This reasoning is presented to justify the inclusion of Isaiah 63:7-14 into the research as a unique Pneumatological text that mentions the Holy Spirit and Israel's Exodus in the same context. The inclusion of Isaiah 63:7-14 strengthens Wright's "New Exodus" paradigm by giving the direct intertextual link to Romans 7:25b-7:27 the key Pneumatological key text in N.T. Wright's 'New Exodus'.

Wright (PFG:723-724) also sees the spiritual gifts as an important factor in spiritual formation. He uses 1 Corinthians 12:4-6[11] and 2 Corinthians 2:14-6:13 to support the importance of participating and serving in the Community of the believers. According to Wright (PFG:726), the work of the Spirit leads to the irresistible transformation process (2 Cor 4:4[12]). Transformation results in believing obedience (Rom 1:6[13]) caused by the Holy Spirit and is revealed in public confession (Rom 10:9-10[14]). Initial faith is the work of the Spirit because believing is inflicted through the Spirit and through the word of the gospel (2 Thess 2:13[15]). In the same manner, God energizes believers for good works (PFG:915-919). The role of the believer's self-determination is crucial in spiritual formation. N.T. Wright (PFG:1117) asserts that "those who have already died and been raised with the Messiah, as in Galatians 2:19-20[16], must learn to crucify the flesh with its passions

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[8] Ezek 11:19-20: "[19] I will give them one heart and I will put a new spirit within them; I will remove the hearts of stone from their bodies and I will give them tender hearts, [20] so that they may follow my statutes and observe my regulations and carry them out. Then they will be my people, and I will be their God."

[9] Ezek 36:27: "I will put my Spirit within you; I will take the initiative and you will obey my statutes and carefully observe my regulations."

[10] Ezek 37:14: "I will place my breath in you and you will live; I will give you rest in your own land. Then you will know that I am the LORD - I have spoken and I will act, declares the LORD."

[11] 1 Cor 12:4-6: "[4]Now there are different gifts, but the same Spirit. [5] And there are different ministries, but the same Lord. [6] And there are different results, but the same God who produces all of them in everyone."

[12] 2 Cor 4:4: "among whom the god of this age has blinded the minds of those who do not believe so they would not see the light of the glorious gospel of Christ, who is the image of God."

[13] Rom 1:6: "You also are among them, called to belong to Jesus Christ."

[14] Rom 10:9-10: "[9] because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes and thus has righteousness and with the mouth one confesses and thus has salvation."

[15] 2 Thess 2:13: "But we ought to thank God always for you, brothers and sisters loved by the Lord, because God chose you from the beginning for salvation through sanctification by the Spirit and faith in the truth."

[16] Gal 2:19-20: "19 For through the law I died to the law so that I may live to God. 20 I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I

and desires" (Rom 8:13[17]; Gal 2:19-20; 5:24[18]) and give up the pagan way of life (Col 3:5[19]). N.T. Wright's assertion implies that spiritual transformation is a process that involves a human response to divine initiation. However, for N.T. Wright the human response is both a part and a result of the fruit of the Spirit.

N.T. Wright uses Ephesians 3:17[20] to show that Jesus has made his home in the hearts of believers through faith (Eph 3:17) which helps them to fulfil the requirements of God. Obedience takes place in the fellowship of the Messiah's people, where the Spirit is at work. N.T. Wright asserts that cognitive reconstruction is the heart of transformation (Rabens, 2017:567) and he uses Romans 12:2[21] and Philippians 2:5[22] (Rabens, 2017:569; PFG:1104; PFG:1121) to support this claim. Wright also connects the temple of God metaphor with Romans 8:1-4[23] and Galatians 4:3-11). These assertions can be found in his thematic approach but also in his narrative approach.

Wright correctly gives a major role to the Holy Spirit in spiritual transformation. The result of transformation is explained—the transformed believer. The temple metaphor implies that transformation happens progressively through the infiltration or infusion of the Holy Spirit in the believer. The believer's self-determination is understood as the fruit of the Spirit, and faith as the work of the Spirit, which gives further support for an idea of irresistible infiltration or infusion. The idea of infiltration/infusion as a means of transformation probably dismisses some if not substantial aspects of the interaction between the Holy Spirit and the believer and the agency of

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now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me."

[17] Rom 8:13: "for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body you will live."

[18] Gal 5:24: "Now those who belong to Christ have crucified the flesh with its passions and desires."

[19] Col 3:5: "So put to death whatever in your nature belongs to the earth: sexual immorality, impurity, shameful passion, evil desire, and greed which is idolatry. "

[20] Eph 3:17: "that Christ may dwell in your hearts through faith, so that, because you have been rooted and grounded in love."

[21] Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

[22] Phil 2:5: "You should have the same attitude toward one another that Christ Jesus had."

[23] Romans 8:1-4: "[1] There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. [3] For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, [4] so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

the Holy Spirit in creating intimacy between the believer and other members of the Trinity. Also, the definition of what is the result of transformation remains misty.

1.2   Problem statement

The research is built around the central research question: How does N.T. Wright define humanity's plight and spiritual transformation?

The questions that stem from the central research question are as follows:

o   What is N.T. Wright's framework and content of humanity's plight?

o   What is N.T. Wright's framework and content for spiritual transformation?

o   What is the role of the Holy Spirit in relation to the human response in the transformation process according to N.T. Wright?

o   How does N.T. Wright understand the human role in the transformation process?

o   How does N.T. Wright use the Bible and especially Pauline texts to support his view?

o   What are some potential similarities and differences between N.T. Wright's view and the research results?

N.T. Wright's assertions on the solution to humanity's plight do not pay enough attention to the relational aspects between the believer and God, between the believer, and other believers, and the transforming work of the Holy Spirit in the dynamic of relationships. Also, the role of cognitive renewal is overemphasised. These issues need to be addressed as they indicate the gaps in N.T. Wright's transformational view.

1.3   Aim and objectives

1.3.1   Aim

The main aim of this research is to critically assess N.T. Wright's presentation of humanity's plight and spiritual transformation.

1.3.2   Objectives

o   to assess the framework and content of N.T. Wright's view on humanity's plight.

o   to assess the framework and content of N.T. Wright's view on spiritual transformation.

o   to define and analyse N.T. Wright's view of the role of the Holy Spirit in relation to the human response.

o   to define and analyse N.T. Wright's view of the human role in spiritual transformation.

o   to analyse N.T. Wright's usage of the Bible and especially Pauline texts relating to spiritual transformation.

o   to form a theory or conceptual coherent model that takes into consideration the evaluations of N.T. Wright's presentation in a unified way.

1.4   Central theoretical argument

The central theoretical argument of this research is that N.T. Wright's discussion of spiritual transformation in his "Paul and the Faithfulness of God" is a relevant resource to define believers' transformational process towards improved ethical conduct. However, this study seeks to contribute to N.T. Wright's research by showing that he overemphasises the role of cognitive renewal and understates the role of the Spirit in enabling inter-relationships in the transformational process. The inclusion of Isaiah 63:7-14 in terms of a direct intertextual link with Israel Exodus is an attempt to complete and strengthen N.T. Wright's transformational paradigm of the 'New Exodus'.

This research discusses N.T. Wright's view on saving faith and his key supporting verse in Ephesians 2:8[24]. His claim that faith is a gift of God undermines the human response in divine-human interplay. Thus, Wright's assertion is challenged. Furthermore, the exegesis of Romans 12:2[25] and Philippians 2:5[26] will show that N.T. Wright exaggerates the role of cognitive renewal in Romans 12:2 and decontextualizes and mistranslates the usage of Philippians 2:5. N.T. Wright's the decontextualization and mistranslation have led him to overemphasise the role of cognitive renewal.

The inclusion of Isaiah 63:7-14 to the research gives a direct intertextual link between Israel's Exodus and N.T. Wright's 'New Exodus' paradigm which re-tells the Exodus of Israel to the

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[24]   Eph 2:8: "For by grace you are saved through faith, and this is not from yourselves, it is the gift of God."
[25]   Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."
[26]   Phil 2:5: "You should have the same attitude toward one another that Christ Jesus had,".

Church as a whole. The inclusion completes and challenges N.T. Wright's biblical prooftexts[27] concerning the presence of the Spirit as the *Shekinah* in the Tabernacle. N.T. Wright uses Galatians 4:1-11; 2 Corinthians 3:15-18 and Romans 7:25b-8:27 as the key Pneumatological texts to support his "New Exodus" paradigm. Galatians 4:1-11 explains that the Holy Spirit has replaced the Law as believers' guide as the Spirit leads believers towards maturity. 2 Corinthians 3:15-18 provides an explanation for the relationship between the fellowship of the believers and spiritual transformation. In Romans 7:25b-8:17 the Holy Spirit generates intimacy between the believer and God. The intimacy between the believer and God leads the believer to suffer. Sufferings have an important role in the character formation when the Holy Spirit empowers the believer to undergo through hardships (Rom 8:18-27). Romans 7:25b-8:27 is a part of N.T. Wright's larger 'New Exodus' paradigm (Rom 5-8). However, this research is narrowed to analyse Pneumatological portion[28] of the narrative and review[29] N.T. Wright's view on humanity's plight in Romans 7:5-25a.

1.5 Methodology

1.5.1 Preliminary issues

This research is framed within the broad sense of Evangelical Protestant tradition. However, a balanced recognition of sources is given regardless of their persuasions. The Evangelical approach has a high view of the Scripture as the primary source of theology. A definitive statement of this aspect of evangelical faith is published by the National Association of Evangelicals (NAE, 2018): "We believe the Bible to be the inspired, the only infallible, authoritative Word of God." This research takes the view known as historical, grammatical, literary Interpretation (Zuck,1991: 241) to the interpretation of the Biblical texts in which the authorial meaning can be defined primarily by the text and in the cultural context of the original readers.

There are other transformational dimensions and crucial passages, however, the length and the scope of the research have set limits on how many biblical passages can be studied. The selection of passages is limited to pericopes and verses that are dealt with within N.T. Wright's transformational pattern of "the New Exodus" [with the exception of Isa 63:7-14, which is a crucial text in the Exodus paradigm but missed by Wright] and his assertion that the cognitive renewal is the driving force in the transformation process.

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27 Exodus 13.21; 14:19,24; 40:38; Numbers 9:15-23; 10:34; 14:14; Deuteronomy 1:33; Nehemiah 9:12,19; Psalm 78:14; 105:39
28 Romans 7:25b-8:27
29 The review is done in the form of cursory exegesis.

Quotations in the footnotes from the Bible are from the New English Translation (NET) if not mentioned otherwise. Unnecessary repletion is avoided. If the passage can be found in the text in the table or in the diagram it is not quoted in the near context. Also, four verses or longer references are not usually quoted.

This study discusses on a general level other passages that N.T. Wright uses to support his assertions. The length and the scope of this research sets limitations to the volume of the textual material that can be discussed in this study. So, the foci are limited to the Pneumatological texts of N.T. Wright's 'New Exodus' which functions as his narrative paradigm for spiritual transformation (Gal 4:1-12b; 2 Cor 3:15-18; Rom 7:25b-8:27) and passages that are dealing with the change of cognitive behaviour (in other words cognitive renewal).

1.5.2 Literature review

Chapters 2 and 3 define the key elements of N.T. Wright's framework for humanity's plight and spiritual transformation. The framework is constructed by performing a rough analysis of his metanarrative, soteriological framework and his presentation of humanity's plight and solution. The analysis is based primarily on a literature survey of his own written material. The key source of the study is his 'Paul and the Faithfulness of God'. The literature survey includes some of N.T. Wright's most important articles. These articles are published in the collection of 'Pauline Perspectives: Essays on Paul 1978-2003'. The completed books of his projected six-volume 'Christian Origins and the Question of God' series (Wright, 1992, 1996, 2003, 2013) and N.T. Wright's work on Romans in the New Interpreters Commentary' series (Wright, 2015) are occasionally visited. The research seeks to find a correlation between Wright's interpretation of the Pauline texts, theology and tradition, and to arrange the material for the purpose of leading the readers to understand this presentation in the form of a narrative (Stake, 1995:17, 20, 41).

Another purpose of the Literature Review is to discuss what the possible answers to the research questions are. The NPP and more traditional proponents are presented critically and fairly. Sometimes the discussions cannot be presented positively because of the polemical tone of the NPP debate. However, this research presupposes that all camps can contribute to the discussion concerning spiritual transformation and should be valued with great respect.

As the literature study and the research as a whole focus on N.T. Wright' s work, the research cannot take into account the whole spectrum of other views. It is well known that many issues are heavily disputed by the commentators. However, the purpose of the research is limited to analyse N.T. Wright's work critically. Sometimes but not always commentators are visited to show the

spectrum of the views[30]. The approach is justified by the fact N.T. Wright rarely refers to the technical commentaries in his treatments.

1.5.3   Exegetical approach

The Key texts that are analysed in this research are Ephesians 2:8 (the nature of faith in chapter 2), Philippians 2:5 (cognitive renewal in chapter 3), Romans 12:2 (cognitive renewal in chapter 3) Isaiah 63:7-14 (The Holy Spirit in Israel's Exodus in chapter 4), and N.T. Wright's key Pneumatological texts which he uses to support 'The New Exodus' paradigm: Galatians, 4:1-12b; 2 Corinthians 3:15-18; Romans 7:25b-8:27 (in Chapter 5).

In Chapter 4, Isaiah 63:7-14 is analysed to establish an Old Testament framework for 'The New Exodus' paradigm to show that parallel accounts of the Exodus narrative can be appropriately harmonized to give insight to the respective New Testament messages (Blomberg & Markley, 2010:221).

The hermeneutical approach used in this research follows the process presented by R.B. Zuck (1991:76-142, 279-292). The first three steps of this process are utilised in the following order: bridging the cultural gap, bridging the literacy gap, and bridging the grammatical gap. The fourth step, the application of the word of God to the contemporary culture, is limited to the discussion of spiritual transformation in the last chapter (conclusion). The application is general and drawn from several passages. Zuck's model offers a general guideline for the exegetical evaluation of Isaiah 63:7-14 and analysis of N.T. Wright's assertions of three Pneumatological passages: Galatians 4:1-11; 2 Corinthians 3:15-18 and Romans 7:25b-8:27. Another reason for the usage of Zuck's model is to challenge the canvas of N.T. Wright's critical realism and metanarrative approach. The starting point of critical realism as understood by N.T. Wright is not the text itself but his understanding of the worldview narrative. Zuck's historical, grammatical, literary Interpretation takes the view in which the authorial meaning can be defined primarily by the text and in the cultural context of the original readers.

The substantial differences between the methodologies will potentially lead to interpretational differences between the research results and the views of N.T. Wright. Zuck's approach sets the interpretational framework but it needs to be completed by other resources by exegetical methods presented by Van Rensburg (2015).[31] However, Zuck's and van Rensburg's theological positions

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[30]   Also some concepts found in exegesis have been presented before and it is appropriate to mention the reference for sake of academic honesty.

[31]   Van Rensburg has 25 steps in his model which is intended to produce a sermon. Homiletical aspects are not a part of this research. Some of Van Rensburg's steps are subpoints in Zuck's steps.

do not bind the researcher. The Biblical text is the beginning point of the research so interpretative material outside of the text is not usually based on a large commentary material. The commentaries that are selected are representing different theological traditions including the NPP, Reformed, and dispensational.

The exegetical evaluation of Romans 7:25b-8:27 utilizes recognized grammars that deal with syntax (Runge, 2010, 2009; Wallace, 1996). Variant readings of Romans 8:1 are taken into consideration based on the apparatus of the Novum Testamentum Graece (Aland, 2014), and the sources dealing with textual criticism are consulted when needed (Black, 2002; Metzger, 2005). Current literature contributions relevant to the topics at hand are used to get more insight into the results of exegesis (Anderson, 2013; Du Toit, 2013; Petrenko, 2011; Rabens, 2013; Wessels, 2009).

After Isaiah 63:7-14 has been included in the discussion and the exegetical disciplines used to analyse Romans 7:25b-8:27 (which is a key Pneumatological text in N.T. Wright's "The New Exodus" model), then we will be able to assess how well N.T. Wright alludes the Old Testament, how he uses the Scripture to support his assertions and what issues concerning spiritual transformation are not discussed sufficiently. The purpose is not to present an alternative model or to complete his view, but to discover what are the open research paths that can contribute to the topic of spiritual transformation.

1.5.4   Word studies

Word studies are performed to bridge the grammatical gap. Keywords in Isaiah 63:7-14, Galatians 4:1-11; Romans 7:25b-8:27. Romans 12:2, 2 Corinthians 3:15-18, Ephesians 2:8, and Philippians 2:5 will be defined and analysed. The preliminary word studies will be done by using reliable Greek lexicons (BDAG, 2000; Danker, 2009; Kittel, 1964; Liddell, 1996; Louw-Nida, 1996).

The prototype meaning and the variety of sub-meanings of keywords are defined. Then the sub-meaning of each word in the text is discovered based on contextual matters. Taylor's version of the prototype theory and linguistic categorization are used as the framework for defining the meanings of key vocabulary (Taylor, 2009:41-62).

1.5.5   Discourse Analysis (DA)

Discourse analysis is performed to bridge the literature gap. This research seeks to use discourse analysis to validate the observations and assertions of the word studies concerning key Pneumatological texts. Discourse Analysis (DA) is a method to discover how Paul helped his readers to understand his development of thought in Galatians 4:1-12b, 2 Corinthians 3:15-18,

and Romans 7:25b-8:27. Analysis are summarised in the form of hierarchical tables. DA is used in this research to give special attention to how Paul introduces new entities (Runge, 2007:35-44; 109-112). The usage of DA is helpful to determine what the pericopes are and how these pericopes relate to each other. The forward pointing devices are taking into consideration while Paul develops his argument concerning 'The New Exodus' in Romans 7:25b-8:27.

These linguistic methods belong to the larger category called discourse analysis. The form of discourse analysis used in this research uses the methodology developed by Steven Runge (2008a; 2010). The discourse analysis used in this research seeks to go above the sentence level and avoid the interpretational fallacies that are caused by linearization[32]. The methodology used here should not be confused with post-structuralist theories such as Critical Discourse Analysis or French School of Discourse Analysis theory, born in France in the 1960s. These theories are dealing with the analysis of the conditions where texts were produced such as socio-political power relations.

One discipline of DA is grounding. In grounding, foregrounding refers to a prominent portion of a text that contributes to the total meaning and draws readers' attention to that meaning. The purpose of this approach is to define what the prominent portion is in Galatians 4:1-11 which is the passage that N.T. Wright (PFG:717-727) uses as a beginning point to support his "The New Exodus" as a transformative theory.

1.5.6 Paul's intertextuality

N.T. Wright (2015:501) uses Exodus 13.21; 14:19,24; 40:38; Numbers 9:15-23; 10:34; 14:14; Deuteronomy 1:33; Nehemiah 9:12,19; Psalm 78:14; 105:39[33] as an Old Testament support for his 'New Exodus' and the role of the Holy Spirit in that paradigm. N.T. Wright asserts that these passages support that the Holy Spirit was present as *Shekinah* in the Tabernacle. This research will show that none of these passages mentions directly the Holy Spirit and the context is either the camp of Israel or the Land of Israel, not exclusively the Tabernacle. It also examines a crucial Old Testament passage missed by Wright, Isaiah 63:7-14. The purpose of the intertextuality analysis is not to build up another matrix of historical settings for the STJ and use it as an interpretational platform but to discover how Paul uses the Old Testament as a textual quotation found in Romans 8:14[34]. The analysis of Isaiah 63:7-14 will show that Wright's understanding of

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[32]   In DA lower-level features such as conjunctions and prepositions play a key role in defining higher levels such as pericopes and it is important to understand their role and interrelatedness at the higher levels.

[33]   Verses can be found in the Table 4-1 where they are analysed.

[34]   Rom 8:14: "For all who are led by the Spirit of God are the sons of God."

the Holy Spirit's presence as the *Shekinah* among believers is both anachronistic and unnecessary.

1.6   Conclusion

This study seeks to present N.T. Wright's models for spiritual transformation in a systematized way starting from his presuppositions and then deductively approaching his transformational framework. Diagrams are used to describe his development of thought. After a systematized thematic presentation, his sub-narrative 'The New Exodus' is analysed as a narrative paradigm for transformation and in relation to his thematic assertions.

The research seeks to perform exegetical evaluations between N.T. Wright's thematic approach and 'The New Exodus' paradigm. Furthermore, the research accommodates the various research results in N.T. Wright's model in chapter 6 and the researcher's own conclusions are explained. The approach remains within the field of biblical theology. Finally, the issues that remain open are presented and a need for further research is proposed.

CHAPTER 2 PRELIMINARY ISSUES OF N.T. WRIGHT'S FRAMEWORK FOR SPIRITUAL TRANSFORMATION

2.1 Introduction

In the previous chapter, it was outlined the preliminary definition of N.T. Wright's view of spiritual transformation. Also, the framework for the research was set. The main aim of this research is to critically assess N.T. Wright's presentation of humanity's plight concerning the second order problem and spiritual transformation. It was also presented an overview of how the research is performed.

The main objective of this chapter is to discover, what the underlying issues behind N.T. Wright's assertions on spiritual transformation are (and their interconnection). Therefore, this study recapitulates first his worldview metanarrative and then his soteriological framework. N.T. Wright provides clear and precise presentations of his worldview metanarrative and soteriological framework in his writings. We will critically discuss only the components of the worldview metanarrative and soteriological framework, which seem to have a connection to his assertions on spiritual transformation.

2.2 N.T. Wright's worldview metanarrative

2.2.1 Introduction

N.T. Wright presents his theological architecture in the form of a worldview metanarrative. 'The New Exodus' is a sub-narrative that functions as a paradigm for spiritual transformation. In this chapter N.T. Wright's metanarrative and soteriological framework are critically analysed. His soteriological framework forms the bridge between a more general worldview metanarrative and a more detailed newer 'Exodus'.

The first chapter of this study asserted that N.T. Wright's interpretative framework shares similarities with some aspects of 'the hermeneutical turn' in the New Testament studies. Boyd and Eddy (2009:294) describe 'the hermeneutical turn': "from a post-foundationalist perspective, the Bible is the inspired narrative of the saving acts and message of God. This means that the central locus of revelation is the narrative itself, not a set of propositions that can be distilled from and expressed outside of that narrative". As N.T. Wright gives priority to the metanarrative over the Biblical proof-texting, his formulations of spiritual transformation must be evaluated deductively starting from the whole, which is his worldview metanarrative. However, the presupposition of this study takes a different position concerning hermeneutics where an understanding of the Bible is known as propositionalism.

A propositionalist viewpoint claims that the Bible contains and offers information about God and that information can be expressed in propositions (Boyd & Eddy, 2009:293-294). It means that this research gives priority to the inductive analysis of the Scripture over the narrative approach. Regardless of the approach (historical, grammatical, literary Interpretation) of this study, N.T. Wright's assertions have to be first approached deductively before entering into his interpretation of the Bible passages. In this regard, it is necessary to observe the key components of his interpretative framework in order to understand his view of Pauline theology. Otherwise, there is a great danger of misrepresenting him. This chapter is organized based on N.T. Wright's theological architecture is illustrated in the following diagram:

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┌─────────────┐     ┌─────────────┐     ┌─────────────┐     ┌─────────────┐
│  Worldview  │ ──▶ │Soteriological│ ──▶ │Transformational│ ──▶ │ "The New  │
│  Narrative  │     │  Framework  │     │  Framework  │     │  Exodus"  │
└─────────────┘     └─────────────┘     └─────────────┘     └─────────────┘
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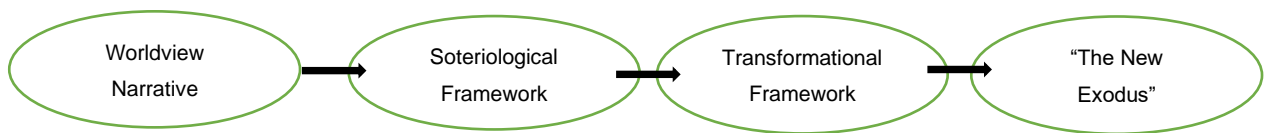
Figure 2-1:   N.T. Wright's Theological Architecture

N.T wright's interpretative framework has critical realism as an epistemological pre-condition. According to Stewart (2003:154), "Critical realism is both post-Kantian and post-Kuhnian in that it recognizes that one can never have knowledge of the thing-in-itself and that all knowledge is necessarily theory-based in nature". Stewart (2003:160) understands that N.T. Wright's critical realism first discerns "the larger worldview story that the New Testament texts are articulating, modern critical disciplines such as form and/or redaction criticism may fruitfully be used". Furthermore, it helps to read the Bible "in such a way that they are allowed to speak in a theological sense" (Stewart, 2003:163).

This approach has led N.T. Wright to discuss Paul and his letters in the context of systematic theology. However, N.T. Wright's (NTPG:87) approach is intended to remain as a narrative rather than systematic organization of the doctrines, as he writes: "the second mistake is reading the biblical text purely with an eye to organizing its data into theological conclusions." The objective evaluation of N.T. Wright's work is a demanding task, as 'Paul and the Faithfulness of God' fluctuates between N.T Wright's linear narrative approach and a systematic categorisation of theology. However, both approaches need to be evaluated to avoid the danger of misinterpreting him.

2.2.2 N.T. Wright's 'Five-Act Hermeneutics'

N.T. Wright's worldview metanarrative is a foundation for his hermeneutics. The five-act hermeneutics works as the hermeneutical method which forms the core of his theological prolegomena. N.T. Wright's worldview is a metanarrative that is presented in the form of a play. The plot of the play is composed of five acts. The first four acts are creation, fall, Israel, and Jesus (Wright, 1992:141). The fifth act is the church that needs to improvise the final act and the outcome is partly open (Wright, 1992:140). The definition of the fifth act implies that the transformation process is not automatic but the Church can improvise partially how the new creation looks like. This implies synergism where God and man are co-operating in the spiritual life. N.T. Wright (PFG:954) uses the concept of synergism in a positive light and presents 2 Corinthians 6:1[35] to support this assertion.

According to N.T. Wright (PFG:454) "for Paul, part of the astonishment of the gospel, generating this whole renewed worldview, is that what was wrong before has in principle (there it is again) been put right through the Messiah's death and resurrection". This statement is under the topic what's wrong, and what the solution is. His assertion points out that transformation is a core or at least an essential component of the core in his worldview metanarrative.

2.2.3 N.T. Wright and the Augustinian tradition

The metanarrative is supported by the metaphorical interpretation of the apocalyptic scenes told by Jesus, the New Testament authors and the authors of STJ (Wright, 2013:162-165). The metaphorical interpretation of apocalyptic language has been common in Christianity since Augustine shifted from pre-millennialism (Schaff, 1887:426) to Amillennialism. According to Fredriksen (1991:157), the shift was influenced by Tyconius' view of hermeneutics. Frey agrees with Fredriksen as he writes about N.T. Wright: "Hermeneutically, Wright follows an interpretation well-known in the interpretation of Revelation 20, going back to Tyconius and Augustine" (Frey, 2017:500). According to Anderson (2002:32-36), this shift influenced Augustine's soteriology. For example, the metaphorical interpretation of the Kingdom of God led Augustine to change his former literal interpretation of Matthew 24:13[36] to a metaphorical interpretation. To Augustine, perseverance in Matthew 24:13 used to mean survival from physical death, but when he changed his hermeneutics, perseverance meant moral endurance. Based on that he developed the new doctrine of perseverance. He understood that perseverance was an additional gift of God after

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[35]   2 Corinthians 6:1: "Now because we are fellow workers, we also urge you not to receive the grace of God in vain".
[36]   Matt 24:13: "But the person who endures to the end will be saved."

regeneration that led a person to eternal salvation. The shift influenced all western Christianity (Fredriksen, 1991:151) including N.T. Wright. Although, he might not accept that assertion.

Wright might be correct in his view that the apocalyptic passages do not always refer to the events of the end of the world, but he is taking his view beyond that by neutralizing apocalyptic language merely to symbolism (Frey, 2017: NTPG: 284-285). N.T. Wright (PFG:175) also asserts that "apocalyptic is deeply political" which gives strong socio-political reference to his alliance with 'the hermeneutical turn in the New Testament studies'. Furthermore, he understands eschatology within the creational and covenantal narrative which determines in advance what the apocalyptic images mean (PFG:461). His inaugurated eschatology gives priority to the "already" over "the yet to come" which reduces the future reign of Messiah to the battle against cosmic powers (Frey: 498; PFG:480, 1101, 1235).

Wright's position also disagrees with E.P. Sanders' (2015:214) view that Paul's eschatology refers "to concrete descriptions of the end based on visions or other revelatory events". Sanders' statements are in accordance with some experts of the STJ. For example, Heiser (2015:363) asserts that "Jews expected a military deliverer" and "the regathering of all the tribes of Israel and Judah". Fredriksen connects the expectation of violent national redemption of the Jews to the future hope of Christians in 1 Thessalonians 4:13-18, where the language has a military tone, and 1 Corinthians 15:22-26, which deals with the establishment of the Kingdom of God. Another way to interpret The Millennium literally is to present the coming Millennium as 'a Celestial Millennium'. This view argues that a Celestial Millennium can be understood as retaining much of the theological notions normally associated with Amillennialism (Du Toit, 2015:126). This research argues that a Celestial Millennium view does not water down the literal interpretation of the Scripture or demythologize the apocalyptic language.

Of course, the controversy between Wright's worldview narrative and more literal interpretations of apocalyptical and eschatological Bible passages cannot be resolved in this research. However, these examples show that an alternative view of eschatology is well established among recognized New Testament scholars. Moreover, N.T. Wright's argument does not have sufficient demarcation between the apocalyptic scenes and the events that precede them. His socio-political interpretation has extended metaphorical interpretations to the events preceding the Kingdom of God which has connected N.T. Wright's eschatology and perseverance of the believers together. This connection lines him up with Augustine regardless of his intention to exclude Augustine and Luther from his Pauline readings. This correlation will be discussed in this study especially under the sub-topic effective call and in relation to spiritual transformation.

Neutralized apocalyptic literature and metaphorical interpretation concerning eschatology have led N.T. Wright (2013:553) to focus on the present day and to demand that believers should learn to have "the way of life that belongs to the future and practice it even amidst the puzzles that continue". It is appreciated that he has a strong emphasis on developing a framework for daily Christian life.

2.2.4   N.T. Wright and his opponents

N.T. Wright's approach has subjective elements, as Wischmeyer writes: "Wright's own person is always in play". This is revealed in the dramatic language in his introduction to Paul and the Faithfulness of God (Wischmeyer, 2017:83). The following statement by Wright is used by Wischmeyer to support the claim: "I had been working on this book most of my life" (Wright, 2013:xxvi). Wischmeyer continues his argument by referring to Wright's childhood experience when he had the first encounter with the Bible while reading Paul's letter to Philemon on his mother's birthday, the Coronation Day of Queen Elizabeth II in 1953. Then N.T. Wright connects biographically the Queen's continuing rule and Philemon's continuing place as the beginning point in Pauline theology. Wischmeyer (2017:83-85) asserts that statements like this do not contribute anything to theological discussions. Wischmeyer's view is accepted in this research. Additional support for the view is presented in the next paragraph.

Wright's own person is evident especially when he responds to critics. Fredriksen (2015:387) argues that Wright has polemic rhetoric towards those he disagrees with. She writes that "W. scolds those who disagree with him, and uses the harsh language of his opponents concerning the doctrine of the Parousia". Here Fredriksen (2013:165) refers to Wright's statement about those who do not accept his view of the Parousia: "who wear their fringes long and their phylacteries wide". Wright complains that John Piper (Wright, 2009:5) did not understand him and hints that his reasoning to someone who thinks that the sun goes around the globe as he writes: "And now he has led me up the hill to show me the glorious sight of another sunrise. Yes, I want to say. I know about the sunrise. I know it looks to us as if the sun goes round the earth".

Most importantly, this reasoning is presented in the introduction of the book 'Justification: God's Plan and Paul's Vision', where he intends to define his views that have been challenged by John Piper. The comparison potentially side-tracks the reader to focus on non-essentials and presents his opponents in the questionable light. In the same book, N.T. Wright (2009:55) claims that D.A. Carson is tendentious. In none of these cases, Wright discusses the actual arguments of his opponents. The subjective approach could lead anachronistic conclusions that are reflecting more of 21st century theological discussions, than Pauline thought of the 1st century.

2.2.5 Conclusion

Wright tries to apply his presuppositions in two areas: a re-interpretation of Augustine and Luther, and a re-evaluation of first-century Judaism. How well he has succeeded is debatable. In practice, his theology seems to follow Augustinian hermeneutics and theology and the requirements of his worldview metanarrative rather than the cultural framework of the STJ. The collision between Wright's mind and Paul's is not only a possibility but a probability. His attempt to remove anachronism from Pauline interpretation has remained partial as some of his key assertions are shadowed by late ancient or early Middle Ages discussions (Augustine, Tyconius) rather than the apocalyptic understanding of the STJ.

N.T. Wright's claims concerning his opponents serve as examples of red herring.[37] He also uses an argumentative strategy where he questions Carson's intentions, Piper's intellect and the character of those who interpret the end times literally, as referenced in the previous sub-chapter. Furthermore, Wright does not assess his critics by developing counter-argumentation based on the substance of the arguments that criticize his theology. One example of this is his explanation that apocalyptic metaphors should not be understood in the light of the dramatic language of the authors of STJ. He supports this claim by writing "it is the worldview, rather than the language-system, which determines how the relevant metaphors work." Wright does not explain why the worldview approach should be preferred over the language-system approach. Neither does he give clear references or direct quotes to the sources when he refers to the writings of STJ to support his claim (PFG:165-166). When these types of argumentation are included in theological discussions, then the degree of objectivity is lowered.

N.T. Wright has received a lot of criticism and it seems that it has taken a toll on him, so the polemic tone of the discussion is understandable. This is unfortunate, as these debates sharpen the protestant and evangelical theology when the real arguments and counter-arguments are discussed. However, the negative formulations of his presentations have made it difficult to understand him if one does not know the debates that are behind these formulations. Also, the polemical tone could potentially limit the discussions to the 21st-century debates and the context of the STJ remains in a haze. In general, N.T. Wright develops his arguments objectively. Therefore, the occasional exaggerations could be avoided without any difficulty. In that way the

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[37]   Red herring is the fallacy of using irrelevant information to mislead or distract. This kind of argumentation is irrelevant to the theological discussion at hand because it diverts the attention of other researchers and common readers from the original argument and counter-argument.

opponents' views would not be presented in a questionable light and the arguments of the debate could be easier to follow.

2.3   N.T. Wright's soteriological framework

2.3.1   Introduction

N.T Wright delivered a lecture and presented a paper at the 10th Edinburgh Dogmatics Conference, Rutherford House, Edinburgh, 25-28 August 2003, in which he outlined his soteriological framework. The paper was later published in 2006. This paper is included in this research because N.T. Wright concluded his soteriological framework in that paper in logical manner. The same assertions can be found in his 'Paul and the Faithfulness of God', but they are scattered throughout the book. In that paper he identified himself with the Reformed Theology known as Calvinism and he wrote: "let me, as a good Calvinist, offer you five points about Paul" (Wright 2006:248). Furthermore, he asserted that "if I had to choose between Luther and Calvin, I would always take Calvin" (Wright, 2006:245). In this article N.T. Wright avowed himself to Sanders's formulations of the 'Palestinian Judaism' and admitted to be influenced by Dunn. However, a clear definition of who influenced who remained open but he confirmed his strong association with the New Perspective on Paul (Wright, 2006:243-248).

N.T Wright (2006:245) intends to "understand Paul in a way that does justice to all the letters as well as to the key passages in individual ones not because" he "learned it from E. P. Sanders or Dunn but because of the struggle to think Paul's thoughts after him as a matter of obedience to Scripture". Wright's 'Calvinistic' points are the gospel, the righteousness of God, judgment according to works, *ordo salutis* and justification. These points[38] form the key components of his soteriological framework and are directly or indirectly linked to the spiritual transformation process. Now, the attempt is made to have a discussion of these points in relation to the interplay between the human and divine agency which produces spiritual transformation. From the transformational viewpoint, the *ordo salutis* deserves a closer look.

2.3.2   Gospel

N.T. Wright's redefinition of the gospel includes elements that are supported by an inaugurated eschatology. He uses the herald in Isaiah 40 and 52 to announce that the Lord has arrived, and Jesus, not Caesar, is Lord. The contrast between Jesus and Caesar has added socio-political aspects to his view of the gospel. Spiritual transformation needs to take place on the level of the

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[38]   These points differ substantially from the five points of Calvinism (TULIP – acronym) or 'five *solas*' which is used to describe the broad sense of Reformation theology.

culture and society through the believer's way of life and individual single decisions (Wright: 2006:245). The gospel is not an invitation to be saved but the proclamation that Jesus is the Lord.

The proclamation carries the power and effectively calls some people under the Lordship of Jesus. 1 Corinthians 12:3[39] is used to support the claim that the obedience of faith is caused by the Spirit through the gospel message (Wright, 2006:249). The sentence in 1 Corinthians 12:3 starts with conjunction 'διό' translated as 'therefore'. The conjunction that starts the sentence (1 Cor 12:3) is considered in this study as a principle. The principle "is marked as drawing an inference or assertion from the preceding discourse". Principles are normally signalled by 'οὖν', 'διό', 'διὰ τοῦτο' or 'πλήν' (Runge, 2008a: Principle; Levinsohn, 2000:128-133).

The preceding discourse is dealing with spiritual gifts and the use of gifts in relation to the Corinthian's believers in their former life as pagans. The word 'εὐαγγέλιον' translated as 'gospel' is nowhere near the context.[40] N.T. Wright's use of 1 Corinthians 12:3 is considered as decontextualization. The decontextualization does not necessarily debunk his view on the gospel but the connection between the gospel and the Lordship of Christ based on 1 Corinthians 12:3 is dubious.

2.3.3 The righteousness of God

N.T. Wright follows the proposition of Ernst Käsemann, who sees that the phrase 'δικαιοσύνη θεοῦ', 'meaning righteousness of God' to refer to God's own righteousness and it is a technical term denoting God's salvation-creating power" (Käsemann 1965/1969 168-182; Käsemann 2010, 15-26; Wright, 2006:251). Wright (2006:250; 2010:54-60) uses Isaiah 40-55 to support Käsemann's view and completes it by claiming that the righteousness equals to justice and God's commitment to the covenant with Abraham in Genesis 15 to rescue Israel. God's rescue mission is extended to the whole creation in Romans 8. Romans 8 is a part of N.T. Wright's 'New Exodus' paradigm in which spiritual transformation and the role of the Spirit are foci which substantiates a closer look at the passage later in this study.

N.T Wright's (2006: 252) claims that his interpretation of the righteousness of God and the doctrine of imputed righteousness are mutually exclusive. "The believer's status as righteous refers to the status when the Divine court has decided in his favour". The favour is accredited to those who are in Christ, who have heard the gospel and responded with "the obedience of faith "(Wright, 2006: 253). The righteousness of God as N.T. Wright (2006:251) understands it, as a

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[39]   1 Cor 12:3: "So I want you to understand that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit."
[40]   The word 'gospel' occurs in 1 Corinthians 4:15, 9:12, 9:14, 9:18, 9:23 and 15:1.

Covenantal Faithfulness, is a central interpretative motif in his soteriological framework based on the topic of the article at hand (Understanding the Righteousness of God). N.T. Wright seeks to discover how the righteousness of God translates to the righteous living of the believers in Romans 8 which seems to be the grand finale of his transformational paradigm 'The New Exodus' and also the key text how he integrates the divine-human interplay into his transformational paradigm.

2.3.4 Final justification according to works

N.T. Wright argues that final judgment on the basis of works is an additional aspect of reworked Jewish eschatology. Although, in Romans 2:12-16; 2:25-29 the central figure in eschatology is Christ who acts as a judge but the Spirit has a role behind the scenes (PFG:1089-1090).

N.T. Wright (2006:253) admits that the third point 'final judgment according to work' is a controversial statement. The statement challenges the Reformational pillar '*sola fide*' where justification and final salvation is not granted based on human works. The challenge is possible when a difference is not made between believers' judgment and unbelievers' judgment. N.T. Wright uses Romans 14:10-12[41] and 2 Corinthians 5:10[42] to support the view that all people are judged in accordance with their entire life lived. The confusion between believers' and unbelievers' judgments leads to the understating that good works are not only a part of salvation but also a condition of salvation.

This assertion seems to be in contradiction with N.T. Wright's own views as he writes "Nor are justification and salvation the same thing, despite the confusions of popular usage" (Wright, 2011:50). In this view, the justification can be understood as a process where initial justification needs to be confirmed in the final judgment (Wright, 2006: 253-255). Stanley has concluded the N.T. Wright's position concerning the role of the works in the final judgment:" The point, again, is that by the Spirit those who are already justified by faith have their lives transformed, and the final verdict will be in accordance with that transformation, imperfect though it remains." (Stanley, 2013:23). This statement connects N.T. Wright directly to the Augustinian version of the perseverance where the ethical endurance is an additional gift of God and

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[41]   Rom 14:10-12: "¹⁰ But you who eat vegetables only - why do you judge your brother or sister? And you who eat everything - why do you despise your brother or sister? For we will all stand before the judgment seat of God. ¹¹ For it is written, "As I live, says the Lord, every knee will bow to me, and every tongue will give praise to God." ¹² Therefore, each of us will give an account of himself to God."

[42]   2 Cor 5:10:" For we must all appear before the judgment seat of Christ, so that each one may be paid back according to what he has done while in the body, whether good or evil."

necessary proof of being a saved. In that view including N.T. Wright's assertions the Holy Spirit guarantees the decree of transformation that can produce the positive final verdict.

2.3.5 Ordo Salutis

2.3.5.1 Introduction

N.T. Wright defines the ordo salutis as "a chronological sequence, of the events that occur from the time when a human being is outside the community" to the point when he is finally saved (Wright: 2006:255). His view of ordo salutis can be described by using the following diagram:

Divine Foreknowledge → Effective Call → Initial Justification → Faith → Final Justification → Glorification
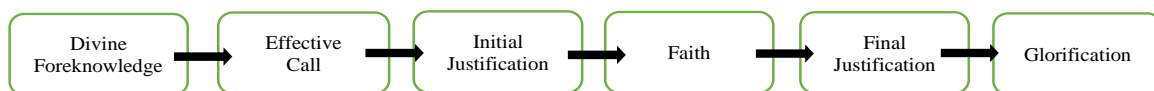
Figure 2-1:   Ordo Salutis according to N.T. Wright

2.3.5.2 Divine foreknowledge and election

From transformational viewpoint marking ahead of time (election/predestination), and the relationship between the effective call and faith need to be evaluated exegetically. For N.T. Wright election equals with God's marking those who will be saved ahead of time. This study does not aim to evaluate either the conditional or unconditional nature of election but how election relates to spiritual transformation. Also N.T. Wright seems to leave the door open regarding 'the conditional vs. unconditional debate' as he asserts that election was primarily the election of Israel. However, his assertions concerning foreknowledge and partially open future hint that he is leaning on conditional election. On the other hand, the following statements imply that N.T. Wright is agnostic on the election debate or election is not applied to the salvation of individuals at all. When Romans 9 and election is applied to people without reference to Israel, the definition some "hear and believe the gospel and others do not" is pure speculation and "Paul never encourages speculation of that sort" (PFG:1208). It is therefore possible that election for N.T. Wright is election for service.

N.T. Wright seems to apply the election of Israel to the revelation historical period of Church, and for him the divine election in that period is the election to service rather than to eternal salvation of the individuals (PFG.784). Obviously, the service is to fulfil God's overall plan to rescue the

fallen creation. It happens by being the light in the darkness. He uses Romans 2:19[43] forty-one times as the proof text for his claim in his Paul and Faithfulness of God, according to Logos Bible Software (Grindheim, 2017:330). N.T. Wright uses Israel's election as a platform to define the purpose of election which was "to deal with the sin of the world" finding an ultimate solution through an Israelite, the Messiah himself (PFG:1208) and his faithfulness. He claims that the views that suggest election were dealing with God's intention to love the elect intimately or being his close friends are "low-grade proposals!" (PFG:1208). The purpose of the election according to N.T. Wright can be concluded in the following diagram:
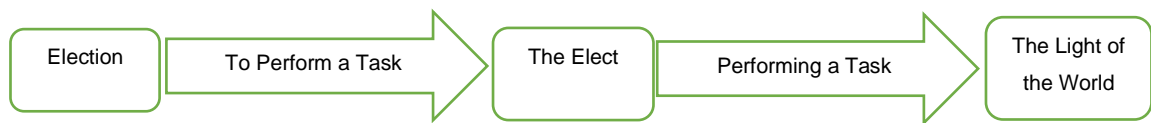
Figure 2-3:   The nature of election according to N.T. Wright

The diagram above illustrates that the election does not give any weight on those Old Testament passages that are dealing with God's intimate relationship with Israel. When these passages are included in the discussion of the purpose of the election would not be defined between to be loved by God or being given a task to perform. It can be both.
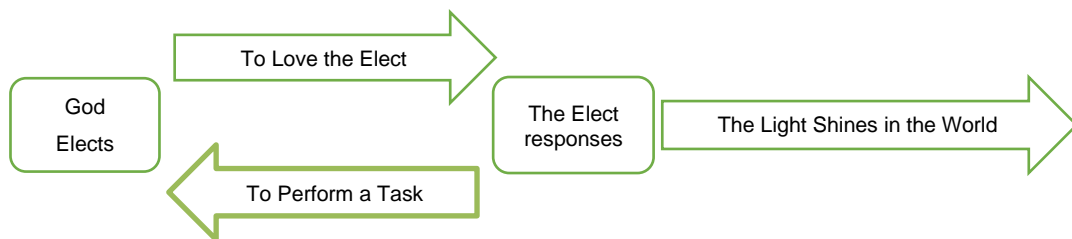
Figure 2-2:   N.T. Wright's View of Election Revisited

The double aspect to be loved and to respond in love comes to expression in the words of Exodus 19:5-6[44] (Grindheim, 2017:333) where Israel shall be the Kingdom of Priest representing the Lord

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43   Rom 2:19: "and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness,".

44   Exod 19:5-6: "5 And now, if you will diligently listen to me and keep my covenant, then you will be my special possession out of all the nations, for all the earth is mine, 6 and you will

before nations and them before the Lord. The verbal form of ' היה ', meaning to be is in jussive from which indicates that the representation does not take place automatically, but must meet the condition stated in verse 19:5: "if you will diligently listen to me and keep my covenant". How well or to what degree the elects are fulfilling this principle could well define the outcome of the last act of N.T. Wright's metanarrative the Church. The last and the fifth acts remain partially open and the Church performance is important in the worldview drama.

God's election to love Israel is even clearer in Deuteronomy 7:7-11[45]. This text can be connected with Exodus 19:5-6 where God elected Israel over other nations to love her and reveal himself to other nations through that interactive relationship. Actually, N.T. Wright leans to that type of solution in his polemical response to Grindheim (Wright, 2017:737-738). Although, he has an emphasis on the response where the elect is performing the task. In any case N.T. Wright's view of election differs from the traditional views and connects directly the discussion to the spiritual transformation and the participation in the ministry.

2.3.5.3 Effective call

According to N.T. Wright effective call through the gospel equals with the conversion. He uses 1 Corinthians 1:26,[46] Galatians 1:15[47] and Romans 8:29-30[48] to support his argument. He places two things before the effective call God's foreknowledge and God's marking out ahead of time (Rom 9; Eph 1:13,14[49]). He does not explain what the basis of the foreknowledge is, but logically

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be to me a kingdom of priests and a holy nation.' These are the words that you will speak to the Israelites."

[45]   Deut 7:7–9: "[7] It is not because you were more numerous than all the other peoples that the LORD favored and chose you - for in fact you were the least numerous of all peoples. [8] Rather it is because of his love for you and his faithfulness to the promise he solemnly vowed to your ancestors that the LORD brought you out with great power, redeeming you from the place of slavery, from the power of Pharaoh king of Egypt. [9] So realize that the LORD your God is the true God, the faithful God who keeps covenant faithfully with those who love him and keep his commandments, to a thousand generations,"

[46]   1 Cor 1:26: "Think about the circumstances of your call, brothers and sisters. Not many were wise by human standards, not many were powerful, not many were born to a privileged position."

[47]   Gal 1:15: "But when the one who set me apart from birth and called me by his grace was pleased."
    Rom 8:29-30: "[29] because those whom he foreknew he also predestined to be conformed to the image of his Son, that his Son would be the firstborn among many brothers and sisters. [30] And those he predestined, he also called; and those he called, he also justified; and those he justified, he also glorified."

[49]   Eph 1:13,14: "[13] And when you heard the word of truth (the gospel of your salvation) - when you believed in Christ - you were marked with the seal of the promised Holy Spirit, [14] who is the down payment of our inheritance, until the redemption of God's own possession, to the praise of his glory."

it must be the condition of the final justification which is good works. He insinuates that marking refers to the final transformed state of the believers. Then, God takes the initiative, on the basis of his foreknowledge and effectively call persons through the gospel. The Spirit is an effective agent in the call (Wright, 2006: 255-257).

The doctrine of effective call is an early Middle Age import to Christianity. It replaced a universal call to which everyone can respond when Augustine wrote his *'Ad Simpliciaunum'* in 396 first it replaced general call in 396 (Wilson, 2018:145) and later in his other works between years 396-412 (Burns: 1992:326-327; 2002:307). Pre-Augustine theologians exclusively taught that humans can respond to God's call and without the kind of divine assistance that overcomes human free choice (Wilson, 2017:36-45, 2018:11-94). This claim does not exclude an interplay between human volition and the work of the Spirit in conversion. It is always up to the individual to genuinely reject or accept the persuasion of the Spirit. Augustine's (and N.T. Wright's) view of the effective call reflects Stoic Manichean readings (Wilson, 2018:12-17).

N.T. Wright does not use sufficient scriptural proof (not even commentary quotes) to support his assertions. His only specific reference to 'divine call' of an individual from Pauline texts is in Romans 8:28[50]. However, he uses loose references (Rom 9-11; 1 Cor 1:2[51]; cf. 1 Cor 6:1, 2[52]) to the topic when he speaks about believers as a Church (PFG 1026). This research enters into theological evaluation concerning N.T. Wright's view on effective call because he does not provide biblical texts for exegetical analysis. Effective call also contradicts Wright's own presentation of election based on divine foreknowledge. Election according to N.T. Wright is based on divine foreknowledge which strongly implies the existence of human free choice. Also, his assertions form a platform for the view that God can work on the lives of believers deterministically. However, the following N.T. Wright's (PFG 1027) statement reveals his view on the relationship between believers' status and condition as believers "*are* 'saints', set-apart-for-God people, whether or not they behave like it." His assertion implies that a believer can resist the Holy Spirit's transformative work and implies non-deterministic interaction between The Holy Spirit and the believer. He

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[50] Rom 8:28: "And we know that all things work together for good for those who love God, who are called according to his purpose."

[51] 1 Cor 1:2; "to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, and called to be saints, with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours."

[52] 1 Cor 6:1, 2: "[1]When any of you has a legal dispute with another, does he dare go to court before the unrighteous rather than before the saints? [2]Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you not competent to settle trivial suits?"

obviously thinks that research takes a path that faith as a response to the grace of God and effective call are mutually exclusive concepts.

2.3.5.4 Faith

N.T. Wright (PFG:953) asserts that faith is not a means to receive salvation or divine righteousness but God's gift to believers. He asserts that " Paul does believe that when someone exhibits this faith, that person is, in fact, fulfilling the Torah in an extended or theological sense" (Wright, 2013:347).[53] In that sense faith is an identity marker that equals faithfulness.

For N.T. Wright (PFG:996-997), the first sign of being justified is faith. He defines faith as a badge and an identity marker of the membership of the one people of God. The Holy Spirit causes a person to believe the gospel (Wright, 2013:919-922). Wright uses Galatians 2:15-4:11 to support his claim. Faith can be either genuine saving faith or temporary faith, according to his understanding of Philippians 1:6[54]. His use of Philippians 1:6 is decontextualization. The noun 'πίστις', meaning faith or verb 'πιστεύω', meaning to believe are nowhere near in Philippians 1:6. The closest occurrence can be found in Philippians 1:27[55] (πίστις) and 1:29[56] (πιστεύω)[57] (Holloway, 2017:105, Sapaugh, 2010:898). In addition to that he uses Ephesians 2:8[58] to prove that saving faith is a gift of God (PFG:57, 544, 953-955). The content of saving faith for Wright (PFG:917) is the gospel: "The faith which believes the gospel is the faith which believes that Jesus rose from the dead and that he is now the world's true lord". In addition to that faith is one's faithfulness to God. He (PFG:975, 1027) uses Galatians 3:23-26 and Romans 3:21-4:25 as proof texts.

This research takes a different approach from Wright's concerning the concept of faith, and is based on the assertion that saving faith is not a gift of God, but a human response to the grace of God (Cranfield, 1975:90; du Toit, 2013:95; Moo, 1996:67). Paul presents faith as the antithesis

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[53] Originally published in *History and Exegesis: New Testament Essays in Honor of Dr E. Earle Ellis for his 80th Birthday* (ed. Sang-Won [Aaron] Son; London: T&T Clark International, 2006), 104–132.
[54] Phil 1:6: "For I am sure of this very thing, that the one who began a good work in you will perfect it until the day of Christ Jesus."
[55] Phil 1:27: "Only conduct yourselves in a manner worthy of the gospel of Christ so that - whether I come and see you or whether I remain absent - I should hear that you are standing firm in one spirit, with one mind, by contending side by side for the faith of the gospel."
[56] Phil 1:29: "For it has been granted to you not only to believe in Christ but also to suffer for him."
[57] *To believe* is used in the context of suffering with Christ because of the gospel propagation
[58] Eph 2:8: "For by grace you are saved through faith, and this is not from yourselves, it is the gift of God."

to the works of the law in Romans 3:27[59]. However the law can be understood here as a general principle, not as the Mosaic Law (Du Toit, 2013:98; Zerwick & Grosvenor, 1988:466). So, faith is a human response, not a human effort. This principle has importance for spiritual transformation in addition to initial and eschatological salvation.

N.T. Wright (PFG:57, 544, 953-955) uses Ephesians 2:8[60] to support his view that faith is a gift of God (Authorship of Ephesians is debated and some have suggested that it should not be included in the Pauline studies because it can be a pseudonym). However, N.T. Wright (2013:312,467) uses Ephesians frequently in his books and uses third-person singular Paul when discussing the author of the letter. Wright (2013:403) also demands NPP to have "a fresh look at the now traditional prejudice against Pauline authorship of Ephesians and Colossians". The following statement – "I hope, among evangelicals, I do not have to argue for the Pauline authorship" (Wright, 2013:423) proves that he sees Paul's Letter to Ephesians as an authentic Pauline letter. This research has been done from a broad evangelical perspective that does not see any reason to exclude N.T. Wright's use of Ephesians from the analysis.

N.T. Wright is lining up with the common misunderstanding among theologians that there is an ecumenical consensus about faith being a gift of God. Miroslav Volf (1998:161) has well summarized it: "even if it remains a matter of dispute both between the various churches and within these churches themselves whether one may understand faith as a gift of God that can be rejected". However, recognized contemporary New Testament scholarship from different theological positions has taken a different path and basically asserts that salvation as a whole is a gift from God that is received through faith. "In other words, believing is the role of the individual in securing the gift of salvation" (Sapaugh, 1994:31). Foulkes (1989:83) defines the same thing by asserting that saving faith is a response from the human part in receiving salvation which is a gift of God as a whole. He uses the following passages to support his interpretation of Ephesians

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[59] Rom. 3:27: "Where, then, is boasting? It is excluded! By what principle? Of works? No, but by the principle of faith!"

[60] Eph 2:8: "For by grace you are saved through faith, and this is not from yourselves, it is the gift of God."

2:8; John 1:12[61]; Romans 3:22,25[62]; Galatians 2:16[63]; 1 Peter 1:5[64]. Also, he asserts that faith is non-meritorious in its nature which differs from N.T. Wright's view that equals faith to faithfulness.

Hoehner agrees with Faulkner that faith is not a work but a means (Rom. 4:5[65]) to receive free salvation. He uses Romans 3:20[66], 28[67]; 11:6[68]; Galatians 2:16; 2 Timothy. 1:9[69]; Titus 3:5[70] to give additional support to his interpretation of Ephesians (Hoehner, 1985:624). Others who are lining up with this interpretation are for example Ernst Best (1998:226), F.F. Bruce (1984:289), Liefeld[71] (1997, Eph 2:8), Lincoln (1990:112), Bratcher and Nida (1993:46-47), Osborne (2017:55-56). The above mentioned interpreters are agreeing with John Calvin's interpretation of the passage (2010:228-289). As Calvin is considered one of the three main reformers along Luther and Zwingli the view presented by major New Testament Scholarship can be seen as one of the standard Reformed positions if not the standard position and N.T. Wright's view is contradicting that position. Because the opposing view is well recognized by the established contemporary scholarship it would be reasonable to expect some kind of discussion of how N.T. Wright's warrants his claim.

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[61] John 1:12: "But to all who have received him - those who believe in his name - he has given the right to become God's children."
[62] Rom 3:22: "namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction."
   Rom 3:25: "God publicly displayed him at his death as the mercy seat accessible through faith. This was to demonstrate his righteousness, because God in his forbearance had passed over the sins previously committed."
[63] Gal 2:16: "yet we know that no one is justified by the works of the law but by the faithfulness of Jesus Christ. And we have come to believe in Christ Jesus, so that we may be justified by the faithfulness of Christ and not by the works of the law, because by the works of the law no one will be justified."
[64] 1 Pet 1:5: "who by God's power are protected through faith for a salvation ready to be revealed in the last time."
[65] Rom 4:5. "But to the one who does not work, but believes in the one who declares the ungodly righteous, his faith is credited as righteousness."
[66] Rom 3:20: "For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin."
[67] Rom 3:28: "For we consider that a person is declared righteous by faith apart from the works of the law."
[68] Rom 11:6: "And if it is by grace, it is no longer by works, otherwise grace would no longer be grace."
[69] 2 Tim 1:9: "He is the one who saved us and called us with a holy calling, not based on our works but on his own purpose and grace, granted to us in Christ Jesus before time began."
[70] Titus 3:5:" he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit."
[71] The quote is from Logos Bible Software. The software does not provide page numbering in this source.

The critical word in the exegesis of Ephesians 2:8 is 'τοῦτο'. It is a demonstrative pronoun meaning 'this' (BDGA, 2000:740). The word starts the sentence 'this is not your own doing'. Wright and those who are siding with him have the interpretation which assumes that the word τοῦτο refers to the nearest antecedent which is faith and therefore they can see it as a gift of God. However, Wallace (1996:326), well-recognized linguist, suggests that "the nearest antecedent contextually might not be the nearest antecedent in the author's mind". Usually, the demonstrative pronoun agrees with the gender and number of the antecedent. In this case, 'τοῦτο' is neuter but the word 'πίστις', meaning 'faith' is feminine.

Wallace (1996:333) writes that "the neuter of 'οὗτος' is routinely used to refer to a phrase or clause". Accordingly, 'τοῦτο' refers to the whole sentence before it so salvation by grace through faith is not originated in the believer, but salvation as a concept should be regarded as a gift of God (Best, 1998:226; Lincoln, 1990:112;). If Paul had wanted to refer only to 'faith' he would have used the demonstrative pronoun in the feminine gender. The individual components of the sentence which are grace and faith are not called gifts (Sapaugh, 1994:40-41). The word χάριτι, meaning 'grace' is an instrumental dative, where a "substantive is used to indicate the means or instrument by which the verbal action is accomplished" (Wallace, 1996:162). Grace should be the basis of salvation based on the instrumentality of the dative (Hodges, 2014:219). The word 'πίστεως' is a genitive object for the preposition 'διὰ'. Faith should be understood as "the means by which the gift is received" (Sapaugh, 1994:40-41).

In Ephesians 2:9[72] salvation by grace through faith is contrasted with salvation by works. "Faith is not a 'work'."[73] It does not merit salvation; it is only the means by which one accepts God's free salvation" (Hoehner, 1985:624). Salvation is something that involves both divine and human agency but as a concept or a process, it should be understood as a gift of God. If God has never sent Jesus Christ as a redeeming sacrifice, then the saving object of faith would have lacked. Moreover, the role of the human agency is non-meritorious because salvation by grace through faith is contrasted with good works. The more literal interpretation presented here will support God's sovereignty to save people apart from their own accomplishments.

N.T. Wright and those who line up with him asserts that Ephesians 2:8 defines faith as a gift of God. This view is not popular among contemporary New Testament scholarship and their rationale is pretty diverse in this regard. Wright's position is that saving faith is a gift of God, but he does not explain how he came to that conclusion and does not provide any exegetical

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[72]   Eph 2:9: "it is not from works, so that no one can boast."
[73]   The works in this context refer to the good works, and not to the works of the law as it can be read from the next verse (Eph 2:10).

interpretation. He just assumes that his readers agree with him. John Stott (1979:83) is a rare exception among New Testament scholarship who asserts that "you were saved … through faith, and even this faith by which you were saved is God's gift." Though he understands faith is only theologically the gift of God not based on the grammatical-syntactical conclusions though grammatically it is still through faith.

Wright's understanding of the nature of faith is also based on a theological interpretation. His interpretation of Ephesians 2:8 prefers worldview metanarrative over the syntax of the respective Bible passage. His understanding of the nature of faith has a direct influence on his transformational framework. Moreover, it defines the nature of the divine-human interplay. N.T. Wright has removed faith from that interactive relationship and replaced it by hard work or to perform the task in the ministry. However, Paul uses several passages where faith and Christian life are connected together (e.g. Gal 5:22[74]; 2 Thess 1:4[75]; 2 Tim 2:22[76]). Of course, this is very consistent with his view of election and his interpretative framework as he has a strong preference to the worldview-metanarrative over the exegesis of a biblical text.

The removal of faith as a response to divine initiation both in the conversion and believer's life after the conversion has origins outside of orthodox Christianity. It first originated in the writings of the Manichean Basilides in his interpretation of Ephesians 2:8-9. The gnostic Valentinus was the first who presented faith as a gift of God, based most probably on his reading of Ephesians 2:8 (Clemens, Stromateis:2.3-4; Wilson, 2017:48). Also, the doctrine of effective call was imported to Christianity relatively late by Augustine around the year 412 (Burns: 1992:326-327; 2002:307).

According to Wilson's (2018:250) doctoral dissertation, Augustine quoted Ephesians 2:8-9 in at least eight different works to support his view that faith is a gift of God. He also claimed that pre-Augustine theology taught exclusively that humans can respond to God's call and without the kind of divine assistance that overcomes human free choice (Wilson, 2017:36-45; 2018:41-64). This claim neither excludes an interplay between human volition and the work of the Spirit in conversion. It is always up to the individual to genuinely reject or accept the persuasion of the Spirit and it is not contradicting to God's sovereign plan to save some.[77] N.T. Wright's view of the

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[74] Gal 5:22:" But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness. "

[75] 2 Thess 1:4:" As a result we ourselves boast about you in the churches of God for your perseverance and faith in all the persecutions and afflictions you are enduring."

[76] 2 Tim 2:22:" But keep away from youthful passions, and pursue righteousness, faithfulness, love, and peace, in company with others who call on the Lord from a pure heart."

[77] There are different views on election. Election could be either conditional or unconditional. This research does not take stances on these issues but assumes that genuine free choice

effective call reflects Stoic Manichean readings and lacks sufficient scriptural proof. This view also contradicts Wright's (2006:256) own presentation of election based on divine foreknowledge, because election based on divine foreknowledge strongly implies the existence of human free choice.

2.3.5.5 Justification

Justification follows on from the effective call. The call has a causal effect where a person turns from false gods and sin to believe in God and the resurrection of Jesus. Faith is a gift of God and the first sign that a person belongs to God (PFG:953,955) based on N.T. Wright's interpretation of Ephesians 2:8 (PFG:953,fn501). Faith is not seen as a response to the call or means to receive salvation. It is an identity marker and submission under the Lordship of Christ (Wright, 2006:256-257). This statement is considered as a decontextualization. Ephesians 2:4-10 is speaking the beginning of salvation and as Petrenko (2011:112) asserts "a spiritual-re-orientation of the believers". The language of the Lordship is nowhere near and the positive results of re-orientation are depending on many factors that Paul presents in his letter to Ephesians. The factors are e.g. loving relationship with the Father (Eph 2:18[78]) and with the Son (Eph 3:16-17[79]) mediated by the Spirit (Petrenko, 2013:88). These factors are examples but Ephesians is presenting a wide web of relational aspects of spiritual life that causes ethical transformation of the believers. For N.T Wright (2006:257), sanctification is not a part of the ordo salutis because it "has already happened to all baptized believers". N.T. Wright is correct in that statement as the sanctification word group is used almost exclusively in the New Testament to refer to the positional holiness (Bird, 2011:112). The next phase in salvation after faith is glorification when the believers' rule over the world, will be manifested.

2.3.6 Final justification

N.T. Wright denies that the 'δικαιόω' word group refers to conversion or beginning of the relationship between God and the believer. The word group reflects vindicatory language where God declares the verdict of the result upon conversion. Wright (2006:258) sees that declaration includes two things to believers: "(a) that someone is in the right (his or her sins having been forgiven through the death of Jesus) and (b) that this person is a member of the true covenant

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and divine sovereignty can work together. Obviously, this excludes the possibility that God providentially micromanages every detail in creation.

[78]   Eph 2:18: "so that through him we both have access in one Spirit to the Father."
[79]   Eph 3:16-17. "[16] I pray that according to the wealth of his glory he may grant you to be strengthened with power through his Spirit in the inner person, [17] that Christ may dwell in your hearts through faith, so that, because you have been rooted and grounded in love."

family". The vindication concerning covenant family (Galatians 2:11-21) means that believing Jews and believing gentiles share table fellowship as one family of God (Wright, 2006:258).

According to Wright, (2006:260) the declaration or vindication occurs twice. Initially after the conversion and in the future in the last judgment "on the basis of the entire life a person has led in the power of the Spirit—that is, it occurs on the basis of works". Between initial justification and final justification is a life lived in the Spirit and a person's response in believing obedience is an object of the final judgment.

Justification debate is set aside as it was defined in the first chapter. It does not mean that it does not have any influence on how believer's transformational process but the study must be limited as the scope and the length of the study set the boundaries for the research area.

2.4   Conclusion

N.T. Wright (2011:50-51) wants to deny the accusations that a New Perspective on Paul "is pushing us back towards Roman Catholicism". N.T. Wright is correct in his defence in an ecclesiological sense but his assertions concerning effective call and perseverance are lining up with Augustine who should be considered as an influential Roman Catholic theologian, especially in the areas of hermeneutics and soteriology. N.T. Wright's association with Augustine either intentional or subliminal has an impact to his transformational theology which will be discussed in this study. His strong statements that anachronisms should be avoided are not applied to his own work. 'Paul and Faithfulness of God' reflects well theological formulations of 5th century Roman Catholicism and ideas of 'the hermeneutical turn' that has taken place since the 1970s in the form of introspection that causes insecurity.

N.T. Wright's soteriological framework creates a legalistic background for spiritual transformation starting from his definition of election. For him, the election means to perform the task and God's desire to love the elect either Israel or the believer is neglected.

He systematically develops the formula where faith is excluded both in conversion and in the Christian life which eliminates effectively interactive elements from the divine-human interplay. For N.T. Wright faith is an identity badge that means faithfulness. However, based on the exegetical and historical discussion in this chapter faith should be understood as the non-meritorious response which could create a relationship based on mutual trust and confidence. If this element is lacking it is viewed here that the transformational relationship is leaning too much on the functionality of the believer at the expense of intimacy in a family experience.

CHAPTER 3 N.T. WRIGHT'S FRAMEWORK FOR SPIRITUAL TRANSFORMATION

3.1

3.2 Introduction

In the previous chapter, N.T Wright's interpretative framework was engaged with. He approached issues from two perspectives: through his worldview metanarrative (five-act hermeneutics) and thematically by utilizing disciplines typical to the field of systematic theology. To avoid misinterpretation, his work (PFG) needs to be approached from both viewpoints. Wright argues that spiritual transformation is part and parcel of soteriology. The bridge between his interpretative and soteriological framework is of Augustinian influence which gives a specific tone to his assertions.

This chapter seeks to continue the thematic approach to N.T. Wright's theology by analysing one aspect of N.T. Wright's soteriology: spiritual transformation. The research will review the main points of N.T. Wright's transformational framework which can be found in 'Paul and the Faithfulness of God' under the section 'the plight and the solution'. First, his view of humanity's plight is analysed. Second, N.T. Wright's assertions on divine-human interplay are discussed. He offers as the solution to the plight the ministry of The Holy Spirit and different human responses. The primary response is a cognitive renewal which leads to behavioural change (cognitive behavioural change). He uses Romans 12:2[80] and Philippians 2:5[81] to support his assertions. N.T. Wright's use of these passages is discussed. N.T. Wright presents worship, self-determination, participation in ministry and suffering as other means for the solution.

3.3 The plight

3.3.1 N.T. Wright's definition of the plight

N.T. Wright uses the term 'plight' to describe what is wrong in humanity. The Concise Oxford Dictionary defines 'plight' "a dangerous, difficult, or otherwise unfortunate situation (Soanes & Stevenson, 2004). N.T. Wright (PFG:737) introduced the concept of the plight in a lengthy

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[80]   Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

[81]   Phil 2:5: "You should have the same attitude toward one another that Christ Jesus had,".

discussion of the problem of evil in his "Paul and the faithfulness of God" under the title "the dark side of revised monotheism: the new vision of evil". N.T. Wright (PFG:738) gave two examples Stoic and Epicurean from the Greco-Roman culture how the problem of evil has been approached. He writes: "Stoic effectively denies the reality of evil, the Epicurean denies the relevance of the god(s)". N.T. Wright (PFG:739) denies both approaches and offers Romans 1:18-3:20 as Paul's analysis of the 'problem of evil' which is dealing with universal sinfulness, and its result death.

According to N.T. Wright (PFG:739-740) second-temple Jewish monotheism did not attempt "a coherent analysis of why evil existed within the good creation" but, it offered instead a 'solution' to the problem. The problem solving is divided into first-order and second-order problems. The first-order problem is solved through "the enthroning his adopted son as king in Zion" (PFG:741) which took place on the cross (PFG:752-756) and in the resurrection (PFG:756-758). "A second-order problem, which emerges in one form in Romans 8" is dealing with "Christian life in between the resurrection of Jesus and the ultimate renewal of all things" (PFG:747). The role of the Holy Spirit is to renew the hearts of believers (PFG:758-764). The second-order solution is equivalent to spiritual transformation which is a focus of this research. N.T. Wright (PFG:746) approaches the solution thematically and through "the ancient narratives of Genesis and Exodus".

3.3.2   N.T. Wright on the consequences of the plight

For N.T. Wright (PFG:753, 774) the plight or human depravity means foremost worshipping false gods. He (PFG:743) asserts that "from the Jewish perspective idols and their temples can be the means by which demons can get their barbed claws into the life of a human, a family or a nation". He also insinuates that it is imperative for the believer to be blameless (PFG:1111). Being blameless equals right behaviour and conduct. He (PFG:438, 1096) does not use much the word 'ethics' but 'behaviour'. N.T. Wright (PFG:796) thus interprets the ethical virtue of δικαιοσύνη, which is primarily about right behaviour in relation to others (Rabens, 2017:555). Ethics is the study of what is right and wrong and concerns a much larger sphere than behaviour and conduct. However, N.T. Wright (PFG:1096) avoids using the term as he writes: "the word 'ethics' is itself, of course, a problem. It comes to contemporary discourse carrying baggage from the philosophical debates of the last few centuries, which have often been framed in ways that meet Paul only at a tangent".

Rabens (2017:576-560) writes that Wright has localized the human plight in the human inner being and diminishes the role of the human exterior, including demonic powers and other negative human relationships. Rabens' statement concerning human relations is exaggerating N.T. Wright's assertions. Righteousness for N.T. Wright is primarily a relational term and he uses the

term to define the right behaviour in relation to others. However, N.T. Wright seems to give priority to the human interior over the exterior in this regard. Also, N.T. Wright (PFG:297) connects idolatry and pagan political leaders to the demons or at least demon activity. However, Rabens' analysis confirms that N.T Wright is preferring the human inner being over outward relationships especially cognitive renewal takes a major role in his transformational framework and diminishes the role of outward relationships (concerning the human plight). These relationships include believer's relation to the Trinity, other believers and the invisible world (demons and angels).

N.T. Wright (2013:725) asserts that flawed humans are incapable of responding appropriately, but that those who have the Holy Spirit are responding to God. Wright understands that human incapability is a cognitive disability, which can be healed by the Holy Spirit, but he does not clearly explain the work of the Spirit in this process.

Moreover, Wright (PFG:725) does not include the role of the flesh in the healing process. Rabens (2017:561) defined the human exterior as the flesh, and asserted that Wright limits the work of the Spirit mainly to the cognitive level or at least to the human interior (inner being). Rabens view is partly correct. The following text makes an attempt to locate flesh both in the human interior and exterior.

3.3.3 N.T. Wright on flesh-spirit dichotomy

N.T. Wright (PFG:1106) contrasts the words 'σάρξ', 'flesh' and 'πνεῦμα' 'the spirit'. They are two different spheres of life-based on N.T. Wright's assertions of Galatians 5:19-23 as he writes: "One thing we should note, however: when Paul speaks of the 'fruit of the spirit'[82], and contrasts them to the 'works of the flesh', he is not talking of things that happen 'automatically', as some contemporary romantic or existentialist thinkers would suppose". The contrast implies that flesh and the spirit are two forces that are influencing people either negatively or positively. N.T. Wright is not clear what the relationship is between the believer and flesh. The works of the flesh are kind of deeds that unbelievers are doing, but N.T. Wright seems to think that believers can perform them as well.

Table 3-1:   The Example Usage of Flesh in Pauline Texts

'σάρξ' contrasted to pneuma		
Romans 8:4	so that the righteous requirement of the law may be fulfilled in us, who do not **walk according to the flesh but according to the Spirit**.	Relevance: The contrast implies that flesh and the spirit are two forces that are influencing people's behaviour either negatively or positively
		The message addressed: Believers/Church

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[82]   N.T. Wright writes the Spirit is the lower case letter 'spirit'

		Similar passages: Romans 8:2-11, Galatians 5:17
'σάρξ' used as a reference to human behaviour		
Gal 5:19-20	Now **the works of the flesh** are obvious: sexual immorality, impurity, depravity, idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions,	Relevance: This is an example list of the behaviour that flesh produces.
		The message addressed: Believers/Church
		Similar passages: 1 Corinthians 5:5; Colossians 2:18
'σάρξ' used as a reference to human existence outside of Christ		
Romans 7:5	For when **we were in the flesh**, the sinful desires, aroused by the law, were active in the members of our body to bear fruit for death.	Relevance: The passage most probably refers to someone outside of Christ
		The message addressed: Believers/Church
		Similar passages: The preposition 'ἐν' is not used elsewhere in relation to the noun 'σάρξ' as a clear reference to someone outside of Christ.
'σάρξ' used as a reference to human existence inside Christ		
Romans 4:1	What then shall **we** say that Abraham, our ancestor **according to the flesh**, has discovered regarding this matter?	Relevance: The passage is used to refer to the spiritual family line based on the rhetorical 'we'. It means that gentile believers are included to the group, which indicates that Paul presented Abraham as a father of all believers.
		The message addressed: Believers/Church
		Similar passages: 2 Corinthians 4.11 (spiritual life is made visible through the flesh)
'σάρξ' used as a reference to family line		
Romans 1:3	…concerning his Son who was a descendant of David **with reference to the flesh,**…	Relevance: The passage is used to refer to the physical family line. The flesh is used here to describe Jesus's humanity. Flesh is a part of humanity.
		The message addressed: Believers/Church
		Similar passages: The same principle can be found in the LXX
'σάρξ' used as reference to physicality or body (tissue)		
1 Cor 15:39	All flesh is not the same: **People have one flesh**, animals have another, birds and fish another.	Relevance: The passage is used to denote that human flesh (body tissue) is different than animal body tissue.
		Message addressed: Believers/Church
		Similar passages: 1 Cor 15:50; Philippians 1:22 (reference to Paul's physical existence)

The table shows that Paul uses the word 'σάρξ' in relation to the plight, family line, status as a believer, status as an unbeliever, body tissue, physicality. Louw-Nida (1996:321-322) suggest following categories: "the psychological aspect of human nature which contrasts with the spiritual nature", or person's 'lower nature' rather than simply 'human nature. the adjectives rooted in the noun 'σάρξ' are 'σαρκικός' and 'σάρκινος'. They are often used to describe characteristic of human nature. At least the word 'σάρξ' refers to a wide spectrum of definitions of human identity.

Identity is a disputed word because it can mean different things to different people (including in New Testament scholarship). Identity could mean 'the fact of being who or what a person is'. This

definition is denied because it can lead to the debate do believers have one or two natures.[83] The issue is too deep and wide to be fixed in this research and could be a thesis on its own right. This research has chosen to use the word identity for 'a close similarity or affinity'.

Du Toit (2013:227) presents an example of such an affinity: "The expression flesh and blood in Matthew 16:17[84] denotes the limitation of a human being toward God, and specifically the inability to know God. Flesh and blood do not seem to be parts of a human being but include intellectual and religious capacities". This phrase implies affinity between flesh and blood and the meaning of the phrase indicates cognitive inability in relation to the divine domain. The different example is Paul's use of the expression 'flesh and spirit'. This expression implies a strong dichotomy between the terms. Paul uses them antithetically occasionally. For example, in the Spirit[85] or in the flesh[86] refers to a person's participation in the domain of flesh or condition marked by the flesh (Wright, 2015:470). Paul uses 'ἐν πνεύματι' in reference to a wide spectrum of identities in relation to God and other-worldly experiences. According to flesh or according to the Spirit refers to persons conduct and behaviour. Adjectives spiritual and fleshly to the identity (affinity) of the person based on his lifestyle (1 Cor 3:1-3[87]).

N.T. Wright (PFG:1117) asserts that believers "must learn to 'crucify the flesh with its passions and desires' (Gal 5:24[88]), to kill off the things which belong with the pagan way of life to be renounced (Colossians 3:5[89]), to 'put to death the deeds of the body' (Romans 8:13[90])". The flesh is a sphere of hostility towards God and; in contrast the spirit is the locus of God's sphere of influence and the believers' intimacy with God. This assertion does not limit the word to either the

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[83]   Example of this kind of identity is that in some countries a citizen can have another country's citizenship and some countries do not allow one to have two citizenships. In both cases a person is identified by travel documents and ID cards.

[84]   Matt 16:17: "And Jesus answered him, "You are blessed, Simon son of Jonah, because flesh and blood did not reveal this to you, but my Father in heaven!"

[85]   Paul uses 'ἐν πνεύματι'.

[86]   ἐν τῇ σαρκί (Rom 7:5) seems to have a narrow definition and might be limited to unbelievers only.

[87]   1 Cor 3:1-3: "¹So, brothers and sisters, I could not speak to you as spiritual people, but instead as people of the flesh, as infants in Christ. ² I fed you milk, not solid food, for you were not yet ready. In fact, you are still not ready, ³ for you are still influenced by the flesh. For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people?"

[88]   Gal 5:24: "Now those who belong to Christ have crucified the flesh with its passions and desires."

[89]   Col 3:5: "So put to death whatever in your nature belongs to the earth: sexual immorality, impurity, shameful passion, evil desire, and greed which is idolatry. "

[90]   Rom 8:13: "for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body you will live."

Holy Spirit or the human spirit. There are association and flexibility (e.g. 1 Cor 5:3,4[91]; 6:17[92]; 14:14,15[93]) between the human spirit and the Holy Spirit (Du Toit, 2013:232) and this association could be understood as the sphere of influences. For N.T. Wright (PFG:1130) believers are still influenced and experiencing both domains. However, those believers who are led by God's Spirit have a stronger tendency towards the domain of Spirit than towards the domain of the flesh.

One aspect that N.T. Wright misses in his treatments concerning the flesh is the analogy of Scripture. The Hebrew Bible uses the term flesh in several ways. According to De Witt Burton (1918:68-70) and Lewis (2018:141) the word 'בָּשָׂר', which is often translated as 'flesh' can be used in three different ways: it can refer to "the soft muscular portions of the body living or once living (Job 2:5[94]; Isa 22:13[95])". The second use in "the sense of body as in 1 Kings 21:27[96] and Proverbs 13:30[97]" The third use is a reference to the body "to describe a corporeal living creature". According to Punt (2005:364) the Old Testament seems to use flesh and body almost interchangeable but not in the sense that body is an entity possessed by a person but is "constitutive of being a person".

Paul uses the flesh in relation to physical aspects of life which can be seen in the vice list of works of the flesh in Galatians 5:19-21[98]. Physical aspects added to the definition of flesh extend the influence of flesh on human behaviour. According to Punt (2005:364) the Old Testament view of corporeality is "a site at which conflicting human impulses clashed". The vice list in Galatians 5:19-21 is a good reflection of these negative human impulses. Paul seems to use the flesh both as a

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[91]   1 Cor 5:3,4: "3 For even though I am absent physically, I am present in spirit. And I have already judged the one who did this, just as though I were present. 4 When you gather together in the name of our Lord Jesus, and I am with you in spirit, along with the power of our Lord Jesus."

[92]   1 Cor 6:17: "But the one united with the Lord is one spirit with him."

[93]   1 Cor 14:14,15: "14 If I pray in a tongue, my spirit prays, but my mind is unproductive. 15 What should I do? I will pray with my spirit, but I will also pray with my mind. I will sing praises with my spirit, but I will also sing praises with my mind."

[94]   Job 2:5: "But extend your hand and strike his bone and his flesh, and he will no doubt curse you to your face!"

[95]   Isa 22:13: "But look, there is outright celebration! You say, "Kill the ox and slaughter the sheep,   eat meat and drink wine. Eat and drink, for tomorrow we die!"

[96]   1 Kings 21:27: "When Ahab heard these words, he tore his clothes, put on sackcloth, and fasted. He slept in sackcloth and walked around dejected."

[97]   Proverbs 13:30: "The righteous has enough food to satisfy his appetite, but the belly of the wicked lacks food."

[98]   Gal 5:19-21: "19 Now the works of the flesh are obvious: sexual immorality, impurity, depravity, 20 idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions, 21 envying, murder, drunkenness, carousing, and similar things. I am warning you, as I had warned you before: Those who practice such things will not inherit the kingdom of God!"

reference to incorporeality and social faculties. Paul's view is contradictory to the Hellenistic thought that soul is imprisoned in body (Punt 2005:365). N.T. Wright's strong emphasis on cognitive renewal does not provide a full explanation of why some believers are carrying addictions and bad habits long after their conversion. One reason could be that he underestimates the corporeal dimension of the flesh.

Another intertextual issue is the Septuagint use of 'σάρξ' to describe the specific family line (Lewis, 2018:141). Lewis has provided many examples: Genesis 29:14[99] (Laban and Jacob), Exodus 37:27[100], Leviticus 18:6[101], 25:48-49[102] Judges 9:2; 2 Samuel 9:2[103], 19:13-14[104] (Lewis, 2018:141). Paul's use of 'σάρξ' in Romans follows the same pattern. Jesus is a descendant of David in Romans 1:3-4[105] and Abraham is the forefather of all believers by flesh in Romans 4:1[106] (Lewis, 2018:142-143). Of course, Paul does not use 'σάρξ' primarily in that way, but it adds a new dimension to the discussion by introducing family context to understand Romans.

The family context should be taken into consideration when the concepts of 'sons of God' and 'the adoption' are discussed. The family line and the use of 'σάρξ' can be connected to spiritual transformation in this regard. For example, Peter asserts in 1 Peter 1:18[107] that believers are ransomed from an empty way of life inherited from ancestors. Peter connects directly behaviour and conduct to the family line (without mentioning the flesh). When the Septuagint is included in

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[99]   Gen 29:14: Then Laban said to him, "You are indeed my own flesh and blood." So Jacob stayed with him for a month."

[100]   Exod 37:27: "He also made two gold rings for it under its border, on its two sides, on opposite sides, as places for poles to carry it with."

[101]   Exod 37:27: "He also made two gold rings for it under its border, on its two sides, on opposite sides, as places for poles to carry it with."

[102]   Lev 25:48-49: "48 after he has sold himself he retains a right of redemption. One of his brothers may redeem him, 49 or his uncle or his cousin may redeem him, or anyone of the rest of his blood relatives - his family - may redeem him, or if he prospers he may redeem himself."

[103]   Judg 9:2: " Tell all the leaders of Shechem this: 'Why would you want to have seventy men, all Jerub-Baal's sons, ruling over you, when you can have just one ruler? Recall that I am your own flesh and blood."

[104]   2 Sam 19:13-14: "13 Say to Amasa, 'Are you not my flesh and blood? God will punish me severely, if from this time on you are not the commander of my army in place of Joab!'"14 He won over the hearts of all the men of Judah as though they were one man. Then they sent word to the king saying, "Return, you and all your servants as well."

[105]   Romans 1:3-4: "3 concerning his Son who was a descendant of David with reference to the flesh, 4 who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord."

[106]   Romans 4:1: "What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter?"

[107]   1 Pet 1:18: "You know that from your empty way of life inherited from your ancestors you were ransomed - not by perishable things like silver or gold."

the discussion along with Paul's use of 'σάρξ' and Peter's statement the meaning of 'σάρξ' can be extended from human interior to the human exterior including relationships especially family relationships.

The extension of the meaning of the 'σάρξ' completes N.T. Wright's assertions. The plight is not merely a cognitive problem. Behaviour will not be changed only by knowing how to behave well but (according to Peter) unbelievers' behaviour patterns (in other words fleshly patterns) are passed through family lineages. This might be a partial answer to N.T. Wright's assertion on why transformation takes a long time.

Multifaceted use of the noun 'σάρξ' hints that the word is not used to describe ontological categories of the human being rather than propensity to sin. The word reflects at least physical and psychological human faculties and behaviour that is learnt through family and possibly through culture. The word is used in a positive, negative and neutral sense in relation to ethics. It is used in relation to unbelievers, believers, and all humans. However, human flesh will not enter to the future world (1 Cor 15:50[108]). As a conclusion 'σάρξ' seems to refer to a person as a whole when he is observed from one angle. It describes a person who is vulnerable, weak and has a propensity to sin. The person who is described can be either a believer or unbeliever. Assertions that it refers to sinful nature or lower nature may go too far, as these terms seem to refer to an ontological part of the person. However, 'σάρξ' seems to describe the human disposition and the sphere of influence rather than ontological entity. Usually the word has a physical dimension and is often contrasted with the Spirit of God or human spirit.

3.4 The solution: spiritual transformation

N. T. Wright offers spiritual transformation as the solution to the second-order plight. For N.T. Wright (PFG:1030) the spiritual transformation process is not automatic but supposedly takes place within the interplay between God and the believer. The role of the Spirit in the transformation process is to gift believers to perform a task and participate in ministry. The following diagram illustrates the sequence of the transformational process as N.T. Wright understands it. It is a detailed version of his own presentation that was presented previously. Also, it illustrates the sequence of the transformational process. The three steps that have been mentioned in the section 3.2.3 are shortened to the single word titles. The steps that illustrate the work of the Spirit are concepts that are explained later in this chapter.

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[108]   1 Cor 15:50: "Now this is what I am saying, brothers and sisters: Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable."
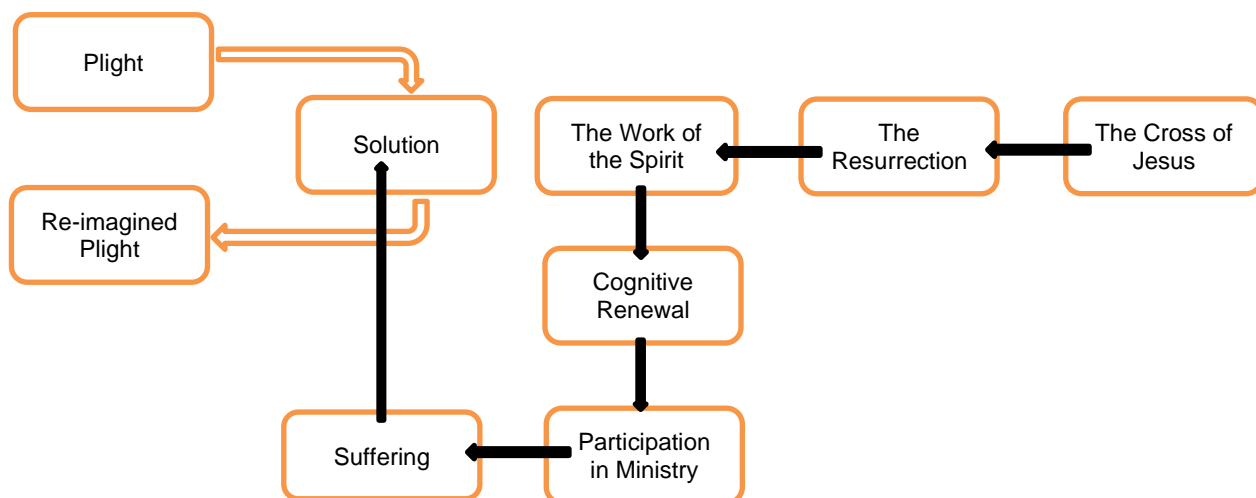
Figure 3-1: Spiritual transformation according to N.T. Wright

3.5 The Holy Spirit as a solution

N.T. Wright is correct in maintaining that cognitive renewal leads to spiritual transformation, but it is not the only or even the primary agent. Cognitive renewal must be placed in the sphere of the Spirit where believer's emotional, volitional and relational faculties are in interaction with God with the help of the Holy Spirit (Spirit-produced love). Divine-human interaction is an element that has a limited role in Wright's model, but it is a crucial means for spiritual formation. In chapter 5 this research attempts to discuss 2 Corinthians 3:15-18[109] and Romans 7:25b-8:27. These passages are providing the support that the Holy Spirit enables dynamic relationships that causes spiritual transformation.

"The gift of the spirit is not a further gift, out beyond initial Christian experience or even initial Christian faith, but is rather the life-giving energy by which someone is enabled, in the first place, to believe that the one God raised Jesus and to confess that Jesus is Lord. (PFG 917; Levinson, 451). The Holy Spirit "transforms the life of the believer so he/she can "live by the spirit and not fulfil the desires of the flesh" but believers must function in the domain of the Spirit through intimacy with God as Wright (PFG:1130; 1137) writes:" the spirit produces *agapē*, and this *agapē* is the fulfilling of Torah ".

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[109]   2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

N.T. Wright (PFG:747) asserts that "the standard assumption, since Augustine at least, and especially since Luther, was that Paul had been labouring under the problem of a guilty conscience, aware of his own inability to meet the inexorable demands of the Law". N.T. Wright (PFG:748) wants to differentiate himself from these assumptions as he writes "The standard Augustinian approach, in one form or another, is still the 'default mode' for many writers on Paul, not least many commentators on Romans, where these issues are sharply focused" and he (PFG:749) relocates the reimagined human plight to the following antithesis in "the much larger Jewish framework: monotheism versus idolatry, Torah-keeping versus immorality". This is intriguing as his hermeneutics and soteriology are throughout Augustinian.

For N.T. Wright the human plight is a two-dimensional idolatry, i.e. alienation from God, and immorality i.e. corrupt behaviour in relation to other humans. Paul's revised version of humanity's plight is indeed in the Jewish monotheistic context, but it was revised after he met Jesus on the road to Damascus (PFG:749). Paul moved, in other words, from his original understanding of 'the plight' to a 'solution' which revealed the full dimensions of the original 'plight' (PFG:750). Based on these assertions N.T. Wright has illustrated the solution to the plight in the following diagram which has been imported from his 'Paul and the Faithfulness of God'.

(a) original 'plight' ⟶ (b) solution
(c) reimagined 'plight' ⟵
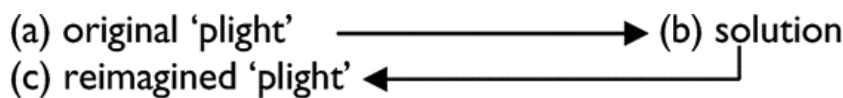
Figure 3-1:   The Holy Spirit as the Solution

The reimagined plight was also a new thing for Paul as Paul's expressions and "particularly his sharp words about the Jewish law, are simply random and scattered polemical outbursts" (PFG:750). For Wright (PFG:750), the solution is taken in three steps:

> "1. The most obvious element of Paul's revised version of the 'plight' follows directly from the fact of a *crucified* Messiah. 'If "righteousness" comes through the law, then the Messiah died for nothing (Gal 2:21). That is basic to everything else.
>
> 2. Not so obvious, but equally important, was the fact of the *risen* Messiah. Paul's understanding of the resurrection gave him a much more focused understanding of the creator's purposes for the whole cosmos—and hence of the problem, the 'plight', in which that whole creation had languished.
>
> 3. The revelation of the personal presence of Israel's God in the transforming work of the spirit[110] compelled Paul to a recognition of the depth of the human plight.

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[110]   Wright uses consistently the lowercase when writing the spirit.

> All humans, Jews included, were hard-hearted, in need of renewal in the innermost human depths."

N.T. Wright (PFG:752) asserts that Paul did not demand perfection from himself or others, as he writes: "Paul did not retain an original 'plight' and merely discover that Jesus was the 'solution' to it. Nor was he, plightless, confronted with a 'solution'". The focus of this study is step number 3, which is dealing with the transforming work of the Holy Spirit.

The transforming work of the Holy Spirit is described in the narrative form in N.T. Wright's transformational paradigm 'The New Exodus', especially in Romans 7:25b-8:27. N.T. Wright (PFG:758-759) asserts that "the Holy Spirit is transforming believers' lives from within both with spiritual gifts and with the more slow-growing but long-lasting 'fruit' of which he speaks in Galatians 5". First, the Holy Spirit transforms "inner thoughts and motivations. Second, the Holy Spirit enables believers to 'love God' as the *Shema* had commanded" (PFG:759).

N.T. Wright correctly sees spiritual transformation as a process where the role of the Holy Spirit is pivotal. However, he confuses two things: the means to spiritual transformation and the goal of spiritual transformation. The fruit of the Spirit in Galatians 5:22[111] is not a means to spiritual transformation, as N.T. Wright asserts, but it is the result of the work of the Holy Spirit. The fruit of the Spirit is not something that believers can produce themselves but something that the Holy Spirit enables them to have.

N.T. Wright is correct that motivational aspects are influential in spiritual transformation as Paul challenges believers in Galatians 5:25[112] to keep step with the Spirit. The verb 'στοιχέω' translated in ESV 'to keep step with' is in the subjunctive mood. The subjunctive mood represents the verbal action (or state) as uncertain but probable (Wallace, 1996:481). Here subjunctive is the hortatory subjunctive and it is used to urge Galatians to unite with Paul in used as hortatory "to urge someone to unite with the speaker "in a course of action upon which he has already decided" (Wallace, 1996:464). So an active human role cannot be neglected in the process of spiritual transformation. Another connotation of the verb relates to behaviour (Louw-Nida, 504). Behaviour patterns never happen in a vacuum but are in relation to others.

N.T. Wright is correct that spiritual gifts produce transformation but misses the point that exercising the gifts requires human choice (Rom 12.1-3[113]). Interrelatedness defines at least

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[111]　　Gal 5:22: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness."
[112]　　Galatians 5:25: "If we live by the Spirit, let us also behave in accordance with the Spirit."
[113]　　Rom 12:1-3: "¹Therefore I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice - alive, holy, and pleasing to God - which is your

partially the degree of transformation as the discussion concerning 2 Corinthians 3:15-18[114] will prove (Chapter 5). Moreover, N.T. Wright is again localizing the plight in the inner person and gives a strong emphasis on a cognitive renewal. However, the context implies that believers' outer relations (to other believers and unbelievers' behaviour) are playing an important role in how well the Holy Spirit can enable spiritual transformation and produce the fruit of the Spirit.

3.6   Cognitive renewal as a solution

3.6.1   Cognitive renewal as a driving force

N.T. Wright claims that a Christian is a genuine human being who has a renewed mind and a disciplined body. Moreover, the starting point in spiritual transformation is the human mind (Wright, 2013:1114, 1126, 1369-1370). For N.T. Wright (PFG:491-492) mind "indicates the human as thinking, reasoning creature" and "It is a particular way of looking at the human being *as a whole* but *from one particular angle*". The renewal of the mind takes place in the church (Rom 14:1-15:13; 1 Cor 8-10; 1 Cor 12-14) and results in healthy Christian communities (PFG:1120). The Christian community is the sphere in which believers learn to behave ethically and practice mutual acceptance (PFG:1104-1105). The service in unity is a necessary means to attend to spiritual warfare (Wright, 2013:1126-1127). However human faithfulness is achieved through the transformational process where the cognitive renewal or Cognitive Behaviour Modification as Rabens states it (Rabens, 2017:566) is a driving force.

N.T. Wright (PFG:725) asserts that flawed humans are incapable of responding appropriately, but those who have the Spirit are responding to God. Wright understands that human incapability is a cognitive disability that can be healed by the Holy Spirit, but he does not clearly explain the work of the Spirit in this process. Moreover, he does not include the role of the flesh as an active resisting force when he discusses the solution to the plight. However, he could have made an inclusion as he writes: "the 'flesh', however, though itself neither good nor bad, comes to connote the whole human being seen from the angle of being essentially corruptible, decaying, a

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reasonable service. [2] Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect. [3] For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you a measure of faith."

[114]   2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

quintessence of dust that has no permanence or stability" (PFG:491). N.T. Wright (PFG:492) asserts that "all of these aspects of humanity will be reaffirmed in the resurrection except flesh".

N.T. Wright (PFG:725) limits the work of the Spirit mainly to the cognitive level (and the cognition deals basically with thinking) and the human interior (Rabens, 2017:561). Although spiritual gifts are given to believers to perform a task in the ministry, spiritual gifts seem to play a complementary role in N.T. Wright's transformational framework.

Theologians do not live in a cultural vacuum, so good intentions often have unintended results. Stendahl's view was that the centrality of the mind (or inner life) based on Augustinian influence has had a negative influence on Christianity in the form of introspection (Stendahl, 1963). Some contemporary scholarship shares the same type of concern, although without mentioning the connection to Augustine. For example, Rabens (2017:568) writes: "The heart of Wright's model of ethical transformation is cognitive behavioural change. The renewed mind helps believers on the way to living the holy life that they are called to". Rabens (2017:571) continues: "The realization that the experience of love and fellowship is a life-transforming event is certified by modern psychological research". Rabens (2017:571) is informed by various qualified sources.[115] This research assumes that Stendahl's assessment is correct because introspection limits a believer's capacity to interact with God.

Wright correctly points out that cognitive renewal leads to spiritual formation, but it is not the only agent in that process. N.T. Wright asserts that cognitive renewal takes place in the community of believer's but he does not discuss how that renewal is in relation to other mental faculties such as emotions and volitions and how relations in that community are affecting to spiritual transformation.

3.6.2 The role of cognitive renewal exaggerated in Romans 12:1-2

Rabens (2017:566) has concluded that according to N.T. Wright "right thinking effects right behaviour" (PFG:1104, 1114, 1122). N.T. Wright's (PFG:1123) uses Romans 12:1-2 to support

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[115] See, e.g., Robert A. Hinde, *Towards Understanding Relationships,* EMSP 18 (London: Academic Press, 1979), 4, 14, 273, 326; John Bowlby, *A Secure Base: Parent-Child Attachment and Healthy Human Development* (New York: Basic Books, 1988), 119–36; Hugh LaFollette, *Personal Relationships: Love, Identity, and Morality* (Oxford: Blackwell, 1996), 89–90, 197–99, 207–209; Ludwig Stecher, *Die Wirkung sozialer Beziehungen: Empirische Ergebnisse zur Bedeutung sozialen Kapitals für die Entwicklung von Kindern und Jugendlichen* (München: Juventa, 2001), 249–50; Phillip R. Shaver and Mario Mikulincer, "Attachment Theory, Individual Psychodynamics, and Relationship Functioning," in *The Cambridge Handbook of Personal Relationships,* ed. Anita L. Vangelisti and Daniel Perlman (Cambridge: Cambridge University Press, 2006), 251–71.

the theory by asserting: "Once again we note the tight nexus between mind and behaviour", he even thinks that these two verses are a compendium of everything Paul writes about right thinking. N.T. Wright is correct that the passage speaks about cognitive renewal and human behaviour but his (PFG:1123) statement that "this is the key to Paul's regular motif about learning to think straight" is overstated. The pericope deals with service in the Church, which is enabled by the Holy Spirit through spiritual gifts. The renewal of mind should be dealt in the larger context that includes both service in the ministry and the spiritual gifts.

Service in the ministry is mentioned first (Rom 12:1) then the renewal of the mind (Rom 12:2) is connected with behaviour. The sequence of these components in Paul's presentation shows that the role of cognitive renewal in the transformation process is not as clear as N.T. Wright thinks. Human behavioural transformation does not necessarily follow the change in thinking.

N.T. Wright (PFG:1124) connects Romans 12:3 to the renewal of the mind in Romans 12:2[116] to strengthen his assertion concerning the importance of cognitive behavioural change. Romans 12:3 has indeed the verb 'φρονέω' that is usually translated as 'to think' and the occurrences of the verb 'φρονέω' in Philippians (Phil. 1:7[117]; 2:2[118] (twice), 5[119]; 3:15[120] (twice), 19[121]; 4:2[122],10[123] (twice) gives additional support for Wright's claim. The way how Paul uses the verb 'φρονέω' deals more with attitudes than logical thinking. The discussion in the next session gives additional support for this claim. Also, the context of Romans 12:1-8 supports that the object of thinking is the believer himself/herself and the believer should do that in humility. N.T. Wright should have been clearer about what he means with his assertions concerning the renewal of the mind.

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[116] Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

[117] Phil 1:7: "For it is right for me to think this about all of you, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel all of you became partners in God's grace together with me."

[118] Phil 2:2: "complete my joy and be of the same mind, by having the same love, being united in spirit, and having one purpose."

[119] Phil 2:5: "You should have the same attitude toward one another that Christ Jesus had."

[120] Phil 3:15: "Therefore let those of us who are "perfect" embrace this point of view. If you think otherwise, God will reveal to you the error of your ways."

[121] Phil 3;19: "Their end is destruction, their god is the belly, they exult in their shame, and they think about earthly things."

[122] Phil 4:2: "I appeal to Euodia and to Syntyche to agree in the Lord."

[123] Phil 4:10: "I have great joy in the Lord because now at last you have again expressed your concern for me. (Now I know you were concerned before but had no opportunity to do anything.)"

Attitudes are cognitive processes but he should be more informative what kind of cognitive processes he refers to.

3.6.3   Translation and decontextualization of Philippians 2:5

3.6.3.1   Introduction

N.T. Wright (PFG:1104) uses Philippians 2:1-5 to support his claim that cognitive renewal is the pivotal force in spiritual transformation. Also, the term cognitive behavioural change could describe that transformation process. According to Wright, the right thinking should lead believers to imitate Paul "as he imitates the Messiah, or perhaps to join him in imitating the Messiah". N.T. Wright uses 1 Corinthians. 4:6[124], 16[125]; 11:1[126]; Philippians 3:17[127]; 4:9[128]; Colossians 3:15[129]; 1 Thessalonians 1:6[130]; 2:14; [131] 2 Thessalonians 3:7, 9[132]; and 'imitating God' in Ephesians. 5:1[133] to support his claim. The right thinking is applied to central events of the gospel and the pattern they create. N.T. Wright (PFG:1104) uses, "Philippians 2:5-11 to 3:2-11 and thence to 3:17" to support his assertion. The right thinking should be translated into right behaviour and communal level spirituality (PFG:1104).

N.T. Wright translates Philippians 2:5: "This is how you should think among yourselves, with the mind that you have because you belong to the Messiah, Jesus" (PFG:1104). He bounds up the verse and the thought behind it to 'The New Exodus' (PFG:1105).

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[124]   1 Corinthians. 4:6: "I have applied these things to myself and Apollos because of you, brothers and sisters, so that through us you may learn "not to go beyond what is written," so that none of you will be puffed up in favor of the one against the other."

[125]   1 Cor. 4:16: "I encourage you, then, be imitators of me."

[126]   1 Cor. 11:1: "Be imitators of me, just as I also am of Christ."

[127]   Phil 3:17: "Be imitators of me, brothers and sisters, and watch carefully those who are living this way, just as you have us as an example."

[128]   Philippians 4:9: "And what you learned and received and heard and saw in me, do these things. And the God of peace will be with you."

[129]   Col 3:15: "Let the peace of Christ be in control in your heart (for you were in fact called as one body to this peace), and be thankful."

[130]   1 Thess 1:6: "And you became imitators of us and of the Lord, when you received the message with joy that comes from the Holy Spirit, despite great affliction."

[131]   1 Thess 2:14: "For you became imitators, brothers and sisters, of God's churches in Christ Jesus that are in Judea, because you too suffered the same things from your own countrymen as they in fact did from the Jews."

[132]   2 Thess 3:7-9 "[7] For you know yourselves how you must imitate us, because we did not behave without discipline among you, [8] and we did not eat anyone's food without paying. Instead, in toil and drudgery we worked night and day in order not to burden any of you. [9] It was not because we do not have that right, but to give ourselves as an example for you to imitate."

[133]   Eph 5:1: "Therefore, be imitators of God as dearly loved children"

3.6.3.2 Alternative translation

N.T. Wright's translation of 'φρονέω' needs to be revisited. Most commentators have translated 'should think' differently, usually as "having an attitude of Jesus Christ" (Hawthorne, 2004:105-106; Lightner, 1985:653; Reumann, 2008:339-340; Melick, 1991:100) or having 'a mindset' (Hansen, 2009:119). According to Hansen, that mindset is having the attitude of Jesus Christ. Runge and Sapaugh have connected their interpretations to the larger context and translated it as 'being like-minded' (Runge, 2011: Phil 2:1-4; Sapaugh, 2010:899).

Reliable dictionaries give several options for the translation. According to BDGA, the options are to give careful consideration, to have an opinion or to develop an attitude based on careful thought. Louw-Nida gives a bit different direction as defining the verb as "to employ one's faculty for thoughtful planning, with emphasis upon the underlying disposition or attitude" (Louw and Nida, 1996:324). The word appears 33 times in the New Testament. The subject of the verb is always a human. When the verb has an object, it is qualitative and sometimes contrasted with another object like things of flesh versus things of Spirit.

The objects of the verb are often in relation to ethics and concepts like things in above, arrogant things, etc. It is kind of thinking that have preferred certain things over others. It does not refer to the thinking process or rationale that defines the outcome of the process or a kind of thinking where a person acquires information or theoretical solution to the problem. Obviously, it is a cognitive process that is dealing with attitudes, opinions, and values but it is rarely used in relation to the learning or acquiring new information. The prototype meaning for the word is 'thinking' or having an attitude concerning the object of thinking. Sub-meanings could be to have a preference to something over another thing based on attitude. This sub-meaning is preferred in the context of Philippians 2:5.

N.T. Wright's translation and interpretation are not wrong but have the emphasis in the wrong place. The verb 'φρονέω' in Philippians 2:5 refers to an attitude change based on the change of the priorities, not behaviour change based on thinking by acquiring new information concerning the lifestyles of Paul and Jesus.

3.6.3.3 Decontextualization

The context will give additional support that Philippians 2:5 is speaking about attitude rather than rational thinking. In Philippians 2:2[134] the verb 'φρονέω' is in the Participial form. So, the sentence

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[134]   Philippians 2:2: "complete my joy and be of the same mind, by having the same love, being united in spirit, and having one purpose."

'τὸ ἓν φρονοῦντες' could be translated as one mind or being like-minded. Paul asserts that by having the same love, being united in spirit, and having one purpose are the means to be a like-minded. The loving community enabled its members to identify to each other and producing like-minded individuals. The unity of the Spirit refers to the ministry of the Holy Spirit in creating a loving community. Then Jesus Christ was set as an example of that kind of mindset in Philippians 2:5. That mindset was described as an example and in detail in Philippians 2:6-11 where Jesus gave up the form of God and became a man which is an example of identification that is taken to the ultimatum. Being like-minded was a necessary quality to fulfil Paul's exhortation where he suggests to the Philippians to battle for the Gospel (Phil 1:29-30[135]). Also, there were factions in the Church as Paul exhorts Philippians 4:2[136] Euodia and Syntyche to agree in the Lord. Here the verb 'φρονέω' can be translated as 'to agree'.

3.6.4 Conclusion

N.T. Wright is correct that cognitive renewal leads to spiritual transformation, but it is not the only or even the primary causal agent in that process. Cognitive renewal could be placed in the sphere of the Spirit where believer's emotional, volitional and relational faculties are in interaction with God and other believers with the help of the Holy Spirit.

N.T. Wright could have been clearer how he defined cognitive renewal as cognitive faculties are many and diverse. Moreover, he excluded external supernatural forces such as prince of the power of the air and demons from his discussion of Romans 12:1-2[137] and Philippians 2:5 and the cognitive renewal was limited to the battle of worldviews. However, the unbelieving world system has multiple ways (such as peer pressure and financial aspect of life) to conform believers to the 'worldliness'.

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[135]   Philippians 1:29: "[29]For it has been granted to you not only to believe in Christ but also to suffer for him, [30] since you are encountering the same conflict that you saw me face and now hear that I am facing."
[136]   Phil 4:2: "I appeal to Euodia and to Syntyche to agree in the Lord."
[137]   Rom 12:1-2: "[1]Therefore I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice - alive, holy, and pleasing to God - which is your reasonable service. [2] Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

3.7 Right behaviour as a solution

3.7.1 Introduction

N.T. Wright asserts that spiritual transformation is revealed in right behaviour but also, right behaviour is a means to the spiritual transformation. For him, right behaviour is closely linked to perform tasks. N.T. Wright asserts that performing a task is also a major content of the election. A believer performs individually and also as a member of the 'Messiah's body'. The right behaviour is revealed and developed through worship, participation in ministry, self-determination and self-sacrificing love. Suffering is a natural consequence of the right behaviour and important for character transformation.

3.7.2 Worship

N.T. Wright (Wright, 2013:1349-1350) asserts that public worship and personal devotional worship promote spirituality. Worship is addressed in Romans 8, which refers to the groaning of the Spirit. According to Wright, in Romans 8:26-27[138] the prayer inspired by the Holy Spirit is sub-conscious praying. That kind of prayer forms meaningful innermost life (Wright, 2013:1013). Wright does not limit worship to public service but extends it to the believer's personal devotional life. True worship connects a Christian to the future hope that transforms believers by means of the Holy Spirit (Wright, 2013:1091). According to Wright (PFG:1123), "Paul's whole written work, in fact, could be an extended application of Romans 12:1-2". Therefore, he connects the renewal of the mind and worship together. Then, family life forms a bridge between public worship and personal worship (PFG:1108-1110).

This study basically agrees with the principles described above. However, Wright gives the Spirit-inspired prayer as the only means by which worship transforms believers. It is suggested that his view can be supplemented by interpreting 2 Corinthians 3:18[139] as contemplation and also adding corporate aspects of the worship (Rabens, 2013: 174-202). For example, Ephesians 5:18-19 connects Spirit filling to the corporate singing together. When these aspects are added to personal or public worship, it affects spiritual formation positively.

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[138]   Rom 8:26-27 "[26] In the same way, the Spirit helps us in our weakness, for we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groanings. [27] And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes on behalf of the saints according to God's will."

[139]   2 Cor 3:18: "And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

3.7.3 Self-determination

For N.T. Wright (2013:491-492), the believer's self-determination is imperative in spiritual formation. He thinks that the believer must learn to crucify the flesh[140] (Rom 8:13[141]; Gal 2:19-20[142]; 5:24[143]) and give up the pagan way of life (Col 3:5[144]). The human response is both a part of and a result of the fruit of the Spirit (PFG:1117). This is possible because the Holy Spirit drives the believer in the right direction and energizes the process (PFG:1103), which produces spiritual transformation (PFG:694,956,349,1370).

Wright links self-determination to good works. His view implies that good works are the proof, the result and the means of spiritual transformation. He (PFG:1118) also connects self-determination and love together as he writes "Paul famously highlights love, the self-giving love for which he, like other early Christians, adopted the previously more general word *agape*". N.T. Wright (PFG:1119) connects spiritual gifts (1 Cor 12) and self-giving love together (1 Corinthians 13). The purpose of love is to build up the 'Messiah's body' (Eph 4) as love keeps it together. For N.T. Wright (PFG:1120) the concept of love means unity in the Church as opposed to the divisions. Love of God also causes to a *personal transformation* that enables believers "to love the One God with a spirit-given love, and thus to keep the *Shema* itself" (PFG:1426). The emphasis is on how a believer loves God and other believers rather that God loves a believer. However, the beginning point is that God loves a believer first and that love transforms a believer to love God and others (1 John 4:19[145]).

Wright understands that good works are imperative for eternal salvation. He also emphasises that believers' self-determination is crucial so he/she can love God and others. Strong emphasis on believers' self-determination leads necessarily to the self-concentration, which limits believers' capacity to experience intimacy with God and reliance on Him. The degree of good works strongly depends on the transforming work of the Spirit and the believers' interrelationships with God and the church. So, the transformation is relative and, in some cases, less than ideal. Moreover, it is

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[140]   N.T. Wright uses the term flesh as involving the whole human person in this context.
[141]   Rom 8:13: "for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body you will live."
[142]   Gal 2:19-20: "[19] For through the law I died to the law so that I may live to God. [20] I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me."
[143]   Gal 5:24: "Now those who belong to Christ have crucified the flesh with its passions and desires."
[144]   Col 3:5: "So put to death whatever in your nature belongs to the earth: sexual immorality, impurity, shameful passion, evil desire, and greed which is idolatry. "
[145]   1 John 4:19 "We love because he loved us first."

asserted that good works cannot automatically be connected to the believer's status as a saved person nor to the degree of spiritual formation.

His conclusion is that good works can be the visible expression of divine-human interplay, but it is limited to the moment when the good work is performed. So, good work does not necessarily reflect a permanent change of the performer's value system or a spiritually transformed character. It is also contended that an unbelieving good person can perform good works.

3.7.4 Participation in the ministry

This study has already touched on different dimensions of ministry and how believers should participate in it. Now, this participation is connected to the spiritual enablement through spiritual gifts. The gifts which are multiple can be used either to create unity the Messiah's followers or used selfishly to create divisive corporate life (PFG:728). The Holy Spirit uses spiritual gifts to transform believers' lives (758-759). N.T. Wright often touches on the importance of spiritual gifts to create community life and their ability to transform believers (PFG:2013: 413,723-724,1400, 1421,1173,1333). However, his presentation is on the general level and he does not explain in detail the nature of the spiritual gifts and how they should be used in real-life ministry.

3.7.5 Suffering

For N.T. Wright, the purpose of suffering is to produce godly character. He sees that alienation from God has twisted humanity. Godly character means being a genuine human (PFG:1116-1117). Genuine humanity is fully experienced in the eternal state when the believers are co-glorified with Jesus (PFG:1092).

This study agrees with the general principle described above. However, early Christian tradition shows that suffering does not automatically prove or produce godly character. James is even clearer in this as the crown of life is rewarded only for those who have endured testing (Jas 1:3-12). The crown of life will be given immediately after the test is passed so it does not deal with eschatological aspects of soteriology. The principle of 'suffering well' can be found in 2 Timothy 2:11-13[146]. However, this text connects eschatological aspects of theology to believer's sufferings.

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[146] 2 Tim 2:11-13 "[11] This saying is trustworthy: If we died with him, we will also live with him. [12] If we endure, we will also reign with him. If we deny him, he will also deny us.[13] If we are unfaithful, he remains faithful, since he cannot deny himself."

3.8 Conclusion

The centrality in N.T. Wright's transformational theology is a cognitive renewal or cognitive behavioural change. The right thinking causes believers to behave rightly and fulfil the *Shema.* N.T. Wright also considers participation in the ministry, self-determination, and sufferings as important factors in spiritual transformation. One reason for the strong emphasis on cognitive factors in the transformation process is his view on the plight of humanity. N.T. Wright gives priority to the human interior concerning the concept of flesh. However, Paul's use of the flesh is in correlation with how it is used in the Septuagint and in the Hebrew Bible, which supports the idea that flesh is connected to the physical realm. The connection gives at least equal priority to the human exterior in relation to the human interior in spiritual formation.

Relationships are an important part of the human exterior and also the human plight. When the human exterior is given more emphasis N.T. Wright's assertion concerning the participation of ministry can be better integrated to his transformational paradigms. Participation in the ministry is a multi-faceted function that includes worship, and service in the ministry by using spiritual gifts. For N.T. Wright, the purpose of the ministry is to partner with God in his mission to rescue the world. The rescue mission can cause confrontation with the cosmic powers and take believers to sufferings. Suffering should not be taken negatively as it shapes Christian character. These components form the core of N.T. Wright's framework for spiritual transformation.

CHAPTER 4: N.T. WRIGHT'S 'NEW EXODUS' AND INTERTEXTUALITY

4.1   Introduction

This chapter builds on the discussion that proceeds from N.T. Wright's formulations concerning the plight of humanity and the solution to the plight. In the previous chapter special attention was paid to spiritual transformation as the solution to the second-order plight[147]. The second-order plight describes what is wrong in the lives of the believers. N.T. Wright offered cognitive renewal/renewal as a primary solution to the second-order problem. The cognitive renewal/renewal causes behavioural change in the lives of believers.

This chapter moves from N.T. Wright's thematic approach to his narrative approach. The focus is to analyse how N.T. Wright uses intertextuality to support his 'New Exodus' paradigm. Attention is paid on the intertextuality, the Holy Spirit as the *Shekinah* and Isaiah 63:7-14 (a key text missed by Wright). By addressing these issues, it can be discovered how N.T. Wright has built up the bridge between the Old Testament and Pauline texts to support his claims concerning the role of the Holy Spirit in 'The New Exodus' paradigm.

4.2   N.T. Wright's 'New Exodus' and intertextuality

N.T. Wright is not the only scholar who uses the term 'The New Exodus'. Rolling Grams (2004:242) and Steven Longenecker (Grams, 2004:243) also use 'The New Exodus Narrative' in New Testament studies. According to Grams, if the interpreter wants to use 'The New Exodus' as a paradigm one must establish the connection between the Old Testament Narrative and the New Testament Narrative (Grams, 2004:242). Grams' approach is accepted in this study. Based on that presupposition this study analyses N.T. Wright's intertextuality in his 'New Exodus' paradigm in Romans 5-8, especially in verses 8:1-17. The primary sources are PFG and his commentary on Romans (Wright, 2015).

The discussion concerning intertextuality must be limited to Israel's Exodus and the 'New Exodus' in order to build a parallel between these two narratives. Wright correctly uses the following passages from Israel's Exodus to prove the presence of the Lord within Israel: Exodus 13.21; 14:19, 24; 40:38; Numbers 9:15-23; 10:34; 14:14; Deuteronomy 1:33; Nehemiah 9:12,19; Psalm 78:14;105:39 (Wright, 2015:501). The above-mentioned passages describe symbols in relation to the Lord's presence in the pillar of cloud and fire or as the Angel of the presence of the Lord who led Israel. However, if Wright understands the role of the Holy Spirit as the transformative

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[147]   The term second order plight is rooted in N.T. Wright's term second order problem. The second order problem defines what is wrong in the life of the believer.

agent within the framework of the Exodus narrative, none of these passages directly mentions the Holy Spirit. The following chart was created to show that the presence of the Lord in those passages is a theophany but the texts are not providing direct support that theophany represents the Holy Spirit. However, a few verses share some similarities with Isaiah 63:9-14 which is a clear Pneumatological reference to the Holy Spirit. In those cases, similar words are compared between the respective verses and Isaiah 63:9-14.

Table 4-1:   The presence of the Lord during Israel's Exodus in the Old Testament

Exodus 13.21-22: Now the LORD was going before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire to give them light, so that they could travel day or night. 22 He did not remove the pillar of cloud by day nor the pillar of fire by night from before the people.	Relevance: The pillar of cloud and fire is a theophany but the text does not directly indicate which person of the Trinity is present in the Pillar. The verb 'to lead' is in Hebrew 'נחה' a different word than in Isaiah 63:13-14 (to guide) 'נחה' (to lead/walk). The verbal difference may be the sign that the subject is different as well.
	Revelation history: Israel's Exodus
Exodus 14:19: The angel of God, who was going before the camp of Israel, moved and went behind them, and the pillar of cloud moved from before them and stood behind them.	Relevance: The pillar of cloud and fire is a theophany. It is possible that the angel of God is Christophany.
	Revelation history: Israel's Exodus[148]
Exodus 14:24: In the morning watch the LORD looked down on the Egyptian army through the pillar of fire and cloud, and he threw the Egyptian army into a panic. 25 He jammed the wheels of their chariots so that they had difficulty driving, and the Egyptians said, "Let's flee from Israel, for the LORD fights for them against Egypt!"	Relevance: The pillar of cloud and fire is a clear theophany but the text does not indicate which person of the Trinity is present in the pillar.
	Revelation history: Israel's Exodus
Numbers 9:15-19: 15 On the day that the tabernacle was set up, the cloud covered the tabernacle - the tent of the testimony - and from evening until morning there was a fiery appearance over the tabernacle. 16 This is the way it used to be continually: The cloud would cover it by day, and there was a fiery appearance by night. 17 Whenever the cloud was taken up from the tabernacle, then after that the Israelites would begin their journey; and in whatever place the cloud settled, there the Israelites would make camp. 18 At the commandment of the LORD, the Israelites would begin their journey, and at the commandment of the LORD they would make camp; as long as the cloud remained settled over the tabernacle they would camp. 19 When the cloud remained over the tabernacle many days, then the Israelites obeyed the instructions of the LORD and did not journey.	Relevance: The cloud covered the tabernacle as N.T. Wright claimed. However, the text does not give any direct support who is present in the cloud.
	Revelation history: Israel's Exodus

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[148]   This research does not follow Zuck's or Van Rensburg's presentations how the Bible should be divided. It is presupposed here that Israel's Exodus was a period of time when God gave Torah or at least substantial part of Exodus-Deuteronomy to Israel.

Numbers 9:20-23: ²⁰ When the cloud remained over the tabernacle a number of days, they remained camped according to the LORD's commandment, and according to the LORD's commandment they would journey. ²¹ And when the cloud remained only from evening until morning, when the cloud was taken up the following morning, then they travelled on. Whether by day or by night, when the cloud was taken up they travelled. ²² Whether it was for two days, or a month, or a year, that the cloud prolonged its stay over the tabernacle, the Israelites remained camped without traveling; but when it was taken up, they travelled on. ²³ At the commandment of the LORD they camped, and at the commandment of the LORD they travelled on; they kept the instructions of the LORD according to the commandment of the LORD, by the authority of Moses.	Relevance: The cloud covered the tabernacle as N.T. Wright claimed. However, the text does not give direct support who is present in the cloud.
	Revelation history: Israel's Exodus
Numbers 10:34: And the cloud of the LORD was over them by day, when they travelled from the camp. ³⁵ And when the ark travelled, Moses would say, "Rise up, O LORD! May your enemies be scattered, and may those who hate you flee before you!"	Relevance: The pillar of cloud and fire is a clear theophany but the text does not indicate which person of the Trinity is present in the pillar.
	Revelation history: Israel's Exodus
Numbers 14:14: then they will tell it to the inhabitants of this land. They have heard that you, LORD, are among this people, that you, LORD, are seen face to face, that your cloud stands over them, and that you go before them by day in a pillar of cloud and in a pillar of fire by night.	Relevance: This is only passage where textual support connects the presence of the Lord hypothetically to Israel. Same preposition (בְּקֶרֶב) is used in connection with the Holy Spirit in Isaiah 63:11. However, it is not clear if the presence of the Lord among his people (Isa 63:11) is the same as the pillar of cloud and fire in Numbers 14:14.
	Revelation history: Israel's Exodus
Deuteronomy 1:33 ³² However, through all this you did not have confidence in the LORD your God, ³³ the one who was constantly going before you to find places for you to set up camp. He appeared by fire at night and cloud by day, to show you the way you ought to go.	Relevance: the LORD your God is clearly manifested in the cloud and fire. The text could refer to the Trinity in general or one person of the trinity. The text does not give any direct proof that the person is the Holy Spirit
	Revelation history: Israel's Exodus
Nehemiah 9:7, 12: You are the LORD God who chose Abram and brought him forth from Ur of the Chaldeans. You changed his name to Abraham. You guided them with a pillar of cloud by day and with a pillar of fire by night to illumine for them the path they were to travel.	Relevance: The pillar of cloud and fire is identified as the LORD God
	Revelation history: The remnant of Israel is reminded of Israel's Exodus from Egypt.
Nehemiah 9:19 "Due to your great compassion you did not abandon them in the desert. The pillar of cloud did not stop guiding them in the path by day, nor did the pillar of fire stop illuminating for them by night the path on which they should travel.	Relevance: the pillar of cloud and fire guides Israel here. The verb 'to guide' 'נחה'. In Isaiah 63:13[149] the verb is 'הלך'and In 63:14 the verb is. 'נהג'. The verbal difference may be the sign that the subject is different as well.
	Revelation history: The Remnant of Israel
Psalm 78:14: He led them with a cloud by day, and with the light of a fire all night long.	Relevance: the pillar of cloud and fire is a theophany who led (נחה) Israel in the wilderness. The verb is different than in Isaiah 63:13-14

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149   Isaiah 63:10-14 mentions the Holy Spirit and God's Spirit directly in the context of Israel's Exodus.

	Revelation history: The Kingdom of Israel is reminded of Israel's Exodus from Egypt.
Psalm 105:39: He spread out a cloud for a cover, and provided a fire to light up the night.	Relevance: Theophany covered Israel in the cloud and fire.
	Revelation history: The remnant of Israel is reminded of Israel's Exodus from Egypt.

N.T. Wright does not provide clear scriptural proof in his 'Paul and the Faithfulness of God' to build up the intertextual connection between the Exodus of Israel (in the OT) and 'The New Exodus' paradigm (in the NT). It cannot be denied that the pillar of the cloud and fire could be the visual manifestation of the Holy Spirit. However, it would be an argument from silence as the Bible [the Old Testament] does not say that.

However, this research includes Isaiah 63:7-14 in the discussion. The idea that Wright provides no clear antecedent for God's presence and that Isaiah 63:7-14 fills that gap, comes from Levison (2017:457). The passage is one of the two Old Testament passages that use 'רוּחַ', meaning a spirit with defining noun 'קׇדְשׁ', meaning a holy. Furthermore, Isaiah 63:7–14 is part of the pericope that explains to exiles retroactively the role of the Holy Spirit during the Exodus

of Israel from slavery to freedom and hope. The central figure in Isaiah 63:7–14 is the Holy Spirit. "Isaiah 63, therefore, is an indication that early, high pneumatology (to use Wright's categories) existed centuries prior to Paul" (Levinson, 2017:456). The absence of Isaiah 63:7-14 from N.T. Wright's OT selection of texts misses a crucial intertextual link in his (Wright 2015:426) argument that the Holy Spirit is a central figure in his 'New Exodus' paradigm.

Also, Psalm 51:11 mentions the Holy Spirit but not in the context of the Exodus narrative. There are texts in the Old Testament such as Ezekiel 11:19-20,[150] 36:27,[151] 37:14[152] that mention the soteriological role of the Spirit, as an eschatological hope for Israel. These passages are not speaking about Israel's Exodus but the future restoration of the nation.

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[150]   Ezek 11:19-20:"[19] I will give them one heart and I will put a new spirit within them; I will remove the hearts of stone from their bodies and I will give them tender hearts, [20] so that they may follow my statutes and observe my regulations and carry them out. Then they will be my people, and I will be their God."

[151]   Ezek 36:27: "I will put my Spirit within you; I will take the initiative and you will obey my statutes and carefully observe my regulations."

[152]   Ezek 37:14: "I will place my breath in you and you will live; I will give you rest in your own land. Then you will know that I am the LORD - I have spoken and I will act, declares the LORD."

4.3 The Holy Spirit as the *Shekinah*

N.T. Wright uses two closely related intertextual components to formulate Paul's pneumatology. The first one is the coming of the Spirit. It is understood to be the fulfilment of God's personal return that is prophesied in the Old Testament and illustrated in N.T. Wright's 'The New Exodus' paradigm (Macchia, 2017:624; PFG:710). 'The New Exodus' is a process in which the Spirit deliverers the people of God from slavery to sonship. The second component is the Lord's indwelling presence among his people as the *Shekinah*.

N.T. Wright understands the Holy Spirit and the *Shekinah* to be the components that correct what is wrong with humanity. The two components are related. N.T. Wright (PFG:710-713) uses the rabbinic concept of the *Shekinah* to describe the infusion-transformation of the Holy Spirit in the believer and in believing communities by claiming that the Spirit works through the communal aspects described in 1 Corinthians 3:5-16. In this passage Paul uses the temple of God as a metaphor for the church. He extends his temple metaphor to apply to individual believers. Wright (PFG:657) asserts that the presence of the Holy Spirit in the lives of the believers and in the church is connected to the rabbinic concept of *Shekinah* that was assumed to be present in the tabernacle and in the temple. Wright (PFG:715-720) connects the temple of God metaphor with Romans 8:1-4[153]. In this passage, God deals with individual believer as a member of the believing community. N.T. Wright understands that the passage relates to the larger Exodus narrative. In that narrative, God's mission is to rescue believers from the world in the same manner as he rescued Israel from Egypt. The final purpose of the rescue mission is to renew the whole creation N.T. Wright's argument connecting the temple of God metaphor to Romans 8:1-4 is acceptable.

The word *Shekinah* "is derived from Heb. škn, 'to dwell, abide, settle down'. "The term does not appear in the OT or NT" (Cleaver-Bartholomew, 2000:1203), but "the term enters Christian theology from its use in the Targums and rabbinic literature to describe the immanent presence in the world of the transcendent Deity" (Elwell, 1988:1943). N.T. Wright's use of the word is considered anachronistic. Even though the word itself is not mentioned the parallel understanding 'the presence of the Lord' (Exodus 34:9) is mentioned. Wright seems to use the *Shekinah* for practical reasons and not be intentionally anachronistic. Moreover, an anachronistic reading regarding the presence of the Holy Spirit does not debunk the fact that God was present in Israel

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[153] Romans 8:1-4: "[1] There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. [3] For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, [4] so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

in the Old Testament. For example, Isaiah 63:7-14 mentions directly that the Exodus-generation grieved the Holy Spirit in relation to God's presence among his people. This passage describes the Exodus of Israel and the role of the Holy Spirit within the Exodus-generation. Isaiah 63:7-14 can be directly connected to N.T. Wright's transformational paradigm, i.e. 'The New Exodus'. Regardless of one's view on the felicitousness of the term Shekinah, there are clear references in the Bible to God's presence, and N.T. Wright refers to this biblical concept.

N.T. Wright (PFG:714) says that "the remarkable web of biblical allusions amplifies what we might have deduced already from the straightforward statement that 'we are the temple of the living God". The principle can be found directly in the New Testament in 1 Corinthians 3:17[154]. However, his assertion" that God will place his tabernacle in the midst of the people; he will dwell with them and 'walk among them'" (PFG:714) actually extends the Lord's presence outside the Tabernacle to the camp of Israel. Wright (PFG:714) uses the following passages to support his assertion concerning the presence of the Lord in the Tabernacle: Exodus 29:45[155]; Leviticus 26:11-13[156]; Numbers. 5:3[157]; 35:34[158]; Deuteronomy 6:15[159]; 7:21[160].

All these passages are connected at best indirectly to the Tabernacle in Exodus 29:45 and Leviticus 26:11-13 but the presence is extended to the whole of Israel. However, there is a direct connection with the Lord living among Israel in the camp like Numbers 5:3 speaks: "their camps, among which I live" or in the Land of Israel like Numbers 35:34 speaks: "Therefore do not defile the land that you will inhabit, in which I live, for I the LORD live among the Israelites." The survey of Exodus 29:45; Leviticus 26:11-13; Numbers. 5:3; 35:34; Deuteronomy 6:15; 7:21 implies that the Lord's presence was not limited to the Tabernacle (or to the Rabbinic *Shekinah* as God's indwelling presence especially in the Tabernacle). The Old Testament provides a more dynamic

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[154]   1 Cor 3:17: "If someone destroys God's temple, God will destroy him. For God's temple is holy, which is what you are."

[155]   Exod 29:45: "I will reside among the Israelites, and I will be their God."

[156]   Lev 26:11-13: "[11] "'I will put my tabernacle in your midst and I will not abhor you. [12] I will walk among you, and I will be your God and you will be my people. [13] I am the LORD your God who brought you out from the land of Egypt, from being their slaves, and I broke the bars of your yoke and caused you to walk upright."

[157]   Num 5:3: "You must expel both men and women; you must put them outside the camp, so that they will not defile their camps, among which I live."

[158]   Num 35:34: "Therefore do not defile the land that you will inhabit, in which I live, for I the LORD live among the Israelites."

[159]   Deut 6:15: "for the LORD your God, who is present among you, is a jealous God and his anger will erupt against you and remove you from the land."

[160]   Deut 7:21: "You must not tremble in their presence, for the LORD your God, who is present among you, is a great and awesome God."

and larger sphere of influence for the presence of the Lord than Rabbinic concept of Shekinah. N.T. Wright follows Rabbinic Judaism in this regard.

4.4   Isaiah 63:7-14

4.4.1   Bridging the cultural gap

According to Zuck (1991:78), it is important to bridge the cultural gap "because of the gap that exists between our culture in the West and those in Bible times". "Understanding the Bible properly requires that we clear our minds of all ideas, opinions, and systems of our own day and attempt to put ourselves into the times and surroundings of the Apostles and Prophets who wrote."

Those cultural issues that are important to the interpretation of Isaiah 63:7-14 are taken into consideration. These issues are author, implied readers, revelation historical period of the passage. Also, the issues "that prompted the author to write the book?" (Zuck, 1991:78) are discussed to discover the overall message of the Book of Isaiah.

The Book of Isaiah has been named according to the prophet Isaiah. Until late eighteenth century, it was a general "assumption that Isaiah wrote the whole book" but in the eighteenth century, Ibn Ezra questioned the unity of Isaiah (Grogan, 1986:6). Today there is a disagreement among Old Testament scholars concerning the unity of the book. Some think that Isaiah 40-66 has a different author than the first part of the book (Oswalt, 2012:22). Goldingay proposes a unity of Isaiah but the book is composed of the following units: Chapters 1-39, 40-55 and 56-66 (Goldingay, 2012:8-9).

This study claims that the unity of Isaiah is probable based on Oswalt's assertion: "it must still be said that there is no concrete evidence that any part of the book ever existed without the other parts" (Oswalt, 1986:18). Either way, the intended readers were post-exilic Jews who were returning to the Promised Land. The intended readers in chapters 1-39 were pre-exilic Israelites, The change between the intended readers explains the change in the literature style between chapters 39 and 40. However, the authorship and the provenance do not influence the interpretation of the text at hand, as it is generally agreed that the message was directed to the post-exilic Jews. Chapters 40-66 were either written by Isaiah to a future audience or were written during or after the exile by an anonymous author. In either case, the message was directed to the post-exilic Israelites.

4.4.2 Bridging the literature gap

4.4.2.1 Place of the pericope in Isaiah

Goldingay (Oswalt, 2014:304) recognizes Isaiah 56:9-57:15b and 63:7-66:17 as the B–B' element in Isaiah's chiastic structure. The passages are dealing with the need to restore Israel spiritually. Goldingay attempts to prove that the spiritual transformation referred to in Isaiah is linked to the overall narrative of Israel. According to Grams (2004:245) Isaiah 40-66 includes also the nations in God's missional plan, as he uses Israel to rescue the gentiles. But God also uses gentile nations to return the remnant of Israel after they have recognized that Israel is God's (Grams, 2004:249; Is 56:3). Grams statement obviously can be connected to the salvation of all Israel in Romans. Nevertheless, Grams view supports N.T. Wright's assertion that God's plan to rescue Israel is extended to be the rescue of the whole world. Gram's (2004:243) assertion that the salvation of Israel and the salvation of the (individual members from) nations are two separate procedures is reasonable and fits better into the overall Israel narrative than the more limited Exodus of Israel from Egypt.

Isaiah 63:7-14 is a part of the larger unit of Isaiah 63:7-64:11. The literary genre of Isaiah 63:7-64:11 is a psalm. The psalm has both communal and lamenting characteristics. The psalm includes also the message of hope, as the post-exilic Israelites recognized God as their father and they approach God to remind themselves of his faithfulness during the first Exodus. In Isaiah 63-7-14 the main divine agency is the role of the Holy Spirit and his ministry to guide Israel during their Exodus from Egypt.

4.4.3 The outline of Isaiah 63:7-14

Isaiah 63:7-14[161] should be analysed in such a context so that the exact meaning of the passage can be defined. This research follows Motyer's (1999:393) view that the book of Isaiah is divided

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[161]   Isa 63:7-14:" 7 I will tell of the faithful acts of the LORD, of the LORD's praiseworthy deeds. I will tell about all the LORD did for us, the many good things he did for the family of Israel, because of his compassion and great faithfulness. 8 He said, "Certainly they will be my people, children who are not disloyal." He became their deliverer. 9 Through all that they suffered, he suffered too. The messenger sent from his very presence delivered them. In his love and mercy he protected them; he lifted them up and carried them throughout ancient times. 10 But they rebelled and offended his holy Spirit, so he turned into an enemy and fought against them. 11 His people remembered the ancient times. Where is the one who brought them up out of the sea, along with the shepherd of his flock? Where is the one who placed his holy Spirit among them, 12 the one who made his majestic power available to Moses, who divided the water before them, gaining for himself a lasting reputation, 13 who led them through the deep water? Like a horse running on flat land they did not stumble. 14 Like an animal that goes down into a valley to graze, so the Spirit of

into three main sections: The Book of the King (1-37), The Book of the Servant (38-55) and The Book of the Conqueror (56-66). The last book deals with prophecy, including the end times. Isaiah 63:7-14 reminds post-exilic Israelites about God's faithfulness and the presence of the Holy Spirit during their exodus from Egypt.

Outline of Isaiah 63:7-14:

> 1. Isaiah 63:7-10 God's Faithfulness in 'the First Exodus'
>
>> A. Isaiah 63:7 God' goodness and loving-kindness
>>
>> B. Isaiah 63:8 God is the saviour
>>
>> C. Isaiah 63:9 God is the saviour and redeemer
>>
>> D. Isaiah 63:10 God is the Holy Spirit
>
> 2. 63:10-14 God's Faithfulness in the New Exodus
>
>> A. Isaiah 63:11-12 The Leadership of Moses remembered
>>
>> B. Isaiah 63:13-14 The Leadership of the Holy Spirit remembered.

The pericope is divided into two parts. The first part includes several statements concerning divine faithfulness during the first Exodus and the second part is building up the bridge between the 'First Exodus' from Egypt and the expectation of the 'New Exodus' from the Captivity.

4.4.4   The exposition of Isaiah 63:7-14

Isaiah 63:7-8 presents as the main figure 'יהוה ', often translated as the Lord or described with the acronym 'YHWH'. In Isaiah 64:16 is the phrase "You, Lord, are our father". The Lord (יהוה) is presented as the father of Israel. The Lord is referred to as the father of Israel in Exodus 4:22,23[162] and Hosea 11:1-4[163] (Niskanen, 2006:397) and Israel is identified as a son of the Lord

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the LORD granted them rest. In this way you guided your people, gaining for yourself an honored reputation.

[162]   Exod 4:22,23: "[22] You must say to Pharaoh, 'Thus says the LORD, "Israel is my son, my firstborn, 23 and I said to you, 'Let my son go that he may serve me,' but since you have refused to let him go, I will surely kill your son, your firstborn!"'"

[163]   Hos 11:1-4: "[1] When Israel was a young man, I loved him like a son, and I summoned my son out of Egypt. [2] But the more I summoned them, the farther they departed from me. They sacrificed to the Baal idols and burned incense to images. [3] Yet it was I who led Ephraim, I took them by the arm; but they did not acknowledge that I had healed them. [4] I led them with leather cords, with leather ropes; I lifted the yoke from their neck, and gently fed them."

in Deuteronomy 32:6; Psalm 68:5[164]; Jeremiah 3:4[165]; 19[166]; 31:9; [167] Mal 1:6[168] and 2:10[169] (Niskanen, 2006:398). Isaiah 64:7 which is a part of the same Psalm with Isaiah 63:7-8 presents YHWH not only as the father of Israel but also as a potter – imagery that is used to describe YHWH's providence to Israel and in Jeremiah (18:4-6) [170] an, attributed to him. Malachi 2:10 connects YHWH's fatherhood with his power to create. In the economic Trinity, God the Father functions as a creator who takes providential care of the creation, so most probably Isaiah 63:7-8 presents YHWH as God the Father. Isaiah 63:7 describes YHWH with the attributes of loving-kindness and goodness, which are a foundation for his saving acts. Moreover, Isaiah 63:8 presents him as a saviour of Israel. Salvation in this context refers to the temporal salvation from slavery in Egypt.

Isaiah 63:9 introduces the new person 'the angel of his face'. The word ' פָּנָיו ‬ ', meaning his face(s) is used here to signify the Lord's presence but it could refer to the Lord himself, as Oswalt asserts the angel of his face" is an expression that does not occur elsewhere in the Bible but does occur in rabbinic writings (Oswalt, 1998:606). Oswalt (1998:607) asserts that the angel here is a visual

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[164] Ps(s) 68:5:" He is a father to the fatherless and an advocate for widows. God rules from his holy palace."

[165] Jer 3:4: "Even now you say to me, 'You are my father! You have been my faithful companion ever since I was young."

[166] Jer 3:19: "I thought to myself, 'Oh what a joy it would be for me to treat you like a son! What a joy it would be for me to give you a pleasant land, the most beautiful piece of property there is in all the world!' I thought you would call me, 'Father' and would never cease being loyal to me."where is my honor? If I am your master, where is my respect? The LORD who rules over all asks you this, you priests who make light of my name! But you reply, 'How have we made light of your name?"

[167] Jer 31:9: "They will come back shedding tears of contrition. I will bring them back praying prayers of repentance. I will lead them besides streams of water, along smooth paths where they will never stumble. I will do this because I am Israel's father; Ephraim is my firstborn son.'"

[168] Mal 1:6: "A son naturally honors his father and a slave respects his master. If I am your father,

[169] Mal 2:10: "Do we not all have one father? Did not one God create us? Why do we betray one another, in this way making light of the covenant of our ancestors?"

[170] Jer 18:4-6: "4 Now and then there would be something wrong with the pot he was molding from the clay with his hands. So he would rework the clay into another kind of pot as he saw fit.5 Then the LORD said to me, 6 "I, the LORD, say: 'O nation of Israel, can I not deal with you as this potter deals with the clay? In my hands, you, O nation of Israel, are just like the clay in this potter's hand."

manifestation of the Lord himself (see Exod 20:21-23[171]; 33:2[172], 14-15[173]; Num 20:16[174]; Josh 5:13-15[175]; Judg 13:6[176], 21-22[177])". Oswalt (1998:606) points out that the angel is Christ based on Colossians 1:15[178] which mentions that Christ is the image of the invisible God.

Motyer (1999:438) asserts that the angel is "an Old Testament anticipation of Christ". The angel appears in these passages as an intermediary. Isaiah 63:9 presents him as a redeemer and a separate person from YHWH who is the main figure in Isaiah 63:7-8 and also in Isaiah 63:15ff. Most probably, YHWH the Father acted through the angel to redeem Israel and that angel could be agency metonymy. Stein (2018:17) asserts: "Agency metonymy enables narrators and speakers to deploy a referential anomaly so as to mention only the principal yet refer to both the principal and the agent". If Stein's view is accepted then the YHWH the Father was principal who acted through the agent (angel) and both principal and agent retain distinct identities (Stein, 2018:18). Another option is that angel was the pre-incarnated Christ. However, the narrative does not give a direct attestation for that. Metonymic agency is a more probable interpretation. That interpretation presents divine providence to the foreground of the passage.

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[171]   Exod 20:21-23: "[21] The people kept their distance, but Moses drew near the thick darkness where God was.[22] The LORD said to Moses: "Thus you will tell the Israelites: 'You yourselves have seen that I have spoken with you from heaven. [23] You must not make gods of silver alongside me, nor make gods of gold for yourselves."

[172]   Exod 33:2: "I will send an angel before you, and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite."

[173]   Exod 33;14-15: "[14] And the LORD said, "My presence will go with you, and I will give you rest." [15] And Moses said to him, "If your presence does not go with us, do not take us up from here."

[174]   Num 20:16: "So when we cried to the LORD, he heard our voice and sent a messenger, and has brought us up out of Egypt. Now we are here in Kadesh, a town on the edge of your country."

[175]   Josh 5:13-15: "[13] When Joshua was near Jericho, he looked up and saw a man standing in front of him holding a drawn sword. Joshua approached him and asked him, "Are you on our side or allied with our enemies?" [14] He answered, "Truly I am the commander of the LORD's army. Now I have arrived!" Joshua bowed down with his face to the ground and asked, "What does my master want to say to his servant?" [15] The commander of the LORD's army answered Joshua, "Remove your sandals from your feet, because the place where you stand is holy." Joshua did so."

[176]   Judg 13:6: "The woman went and said to her husband, "A man sent from God came to me! He looked like God's angelic messenger - he was very awesome. I did not ask him where he came from, and he did not tell me his name."

[177]   Judg 13:21-22: "[21] The LORD's messenger did not appear again to Manoah and his wife. After all this happened Manoah realized that the visitor had been the LORD's messenger. [22] Manoah said to his wife, "We will certainly die, because we have seen a supernatural being!"

[178]   Col 1:15: "He is the image of the invisible God, the firstborn over all creation."

The Holy Spirit is a major figure in Isaiah 63:10b-14. Israelites grieved the Holy Spirit in Isaiah 63:10. The Hebrew word for grieving is 'עצב ', meaning 'to hurt someone's feelings' in the *Piēl* stem (Koehler, 1994-2000:864). The verse implies that the ministry of the Holy Spirit can be emotionally influenced. The same principle can be found in Ephesians 4:30, where Paul warns believers against aggrieving the Holy Spirit. Emotions are a part of the personality. This passage refers to the person of the Holy Spirit who is YHWH himself, as well as a person apart from YHWH. In this pericope it is functioning as a father and the angel of the presence of the Lord. Isaiah 63:7-14 gives a direct reference to the theme of 'The Holy Spirit and the Exodus'.

The possibility to aggrieve the Holy Spirit is an implication that the outcome of the ministry of the Holy Spirit depends on the response of the believers. In Isaiah 63:13 the Hebrew word "הלך ', is translated as 'to lead'. Some understand that it is "the metaphor of providential leading in the wilderness experience" (Watts, 2005:902) or under the superintendence of the Spirit (Motyer, 1999:439). The verb is in the *Hiphil* stem. The stem adds a causative element to the meaning (Ross, 2001:213). The subject of the verb "causes the object of the verb to participate in the action of the verb" (Heiser & Setterholm, 2013). The word 'הלך ', has the basic meaning 'to walk'. The textual context implies that the verb refers to the physical movement. Because the Holy Spirit is incorporeal, he did not walk physically hand in hand with Israelites, but his role could be understood as providential leading or superintendence which led the Exodus-generation to move around in the wilderness. Thus, the ministry of the Spirit cannot be limited to the Lord's presence in the Tabernacle. He was present in the camp of Israel in the causative or providential role that caused physical movement.

More support for this providential superintendence can be found in the Septuagint. It uses the word 'ἄγω', meaning to 'lead' in verse 13 in place of הלך to describe this causative walking. The same Greek word is also used in Romans 8:1-4[179] where believers are urged to walk according to the Spirit, In the LXX the verb is 'ἄγω'. The verb is same in Romans 8:14[180] where the sons of God are "led" by the Holy Spirit. When Paul quoted the Old Testament, he used the Septuagint from memory (Sanders, 2015:75) and this discussion indicates that he knew the Hebrew Bible from memory too. It is possible he alluded to Isaiah 63:13 in Romans 8:1-14, and if so, he would have used the Hebrew and Greek versions of the Old Testament. It could have meant that Paul

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[179]   Romans 8:1-4: "¹ There is therefore now no condemnation for those who are in Christ Jesus. ² For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. ³ For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, 4 so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

[180]   Rom 8:14: "For all who are led by the Spirit of God are the sons of God."

connected Isaiah 63:10-14 and Romans 7:25b-8:17 closely together or use Isaiah 63:10-14 in the new way to make his point to the new audience.

Motyer (1999:439) writes, "The Exodus redemption set up a permanent relationship which (Isa 63:8,11) has not changed". The Exodus-generation was unfaithful, even faithless, in their walk with God (Isa 63:7,13), but the faithfulness of God kept them safe regardless of their ability and willingness to resist the Spirit. The language of walking implies an intimate companionship between the Exodus-generation of Israelites and the Holy Spirit. The claim that the Holy Spirit ministered to individual Israelites is a probability. The claim is supported by the fact that the Spirit and the Spirit's presence (Isa 63:9[181]) are identical and the presence of the Spirit was in the camp of Israel (Levison, 2017:454). Levison (2017:455) asserts that "it is no longer the Shekinah but God's holy spirit that God put within the people to accompany them through the wilderness (Isa 63:11)".

Jesus' conversation with Nicodemus indicates that the concept of individual spiritual renewal and transformation was clear within the time of Jesus' public ministry (John 3:3-11). John has most probably recorded Jesus' discourse with Nicodemus later than 70 AD but the discourse itself took place before the destruction of the Second Temple and reflects Jewish thought in the period of the STJ. In verse 10 Jesus challenges Nicodemus with the following words: "Are you the teacher of Israel and yet you don't understand these things?" This indicates that the Old Testament believers already had an understanding of the role of the Spirit in spiritual transformation (Isa. 32:15-18; 43:14-18; 65-66).

The probability that the Holy Spirit ministered to individual Israelites is based on the context as the Holy Spirit in the pericope is in relation to the camp of Israel (Isaiah 63:9[182]). In Isaiah 63:1[183], the word 'בְּקִרְבֹּו ', meaning 'in the midst of him' the suffix is third-person singular which points to the Holy Spirit in relation to one single group or one individual. Interpretative options about who

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[181]　　Isa 63:9: "Through all that they suffered, he suffered too. The messenger sent from his very presence delivered them. In his love and mercy he protected them; he lifted them up and carried them throughout ancient times."

[182]　　Isa 63:9: "Through all that they suffered, he suffered too. The messenger sent from his very presence delivered them. In his love and mercy he protected them; he lifted them up and carried them throughout ancient times."

[183]　　Isaiah 63:1: "Who is this who comes from Edom, dressed in bright red, coming from Bozrah?　Who is this one wearing royal attire, who marches confidently because of his great strength?"

were the object of the indwelling presence of the Holy spirit are Moses, the camp of Israel or the leadership of Israel's 70 leaders in Numbers 11:25.[184]

If the text-critical decision is made based on the Masoretic text as it is presented in the Biblia Hebraica Stuttgartensia then the verb 'רעה' is in the *Qal* Participle plural, meaning shepherds . The Shepherds refer to the leaders of Israel. It is possible that Isaiah alludes to Numbers 11:7: "Then I will come down and speak with you there, and I will take part of the spirit that is on you, and will put it on them". Then the 70 elders experienced the presence of the Spirit: "When the Spirit rested on them, they prophesied, but did not do so again" (Num 11:25).

The Septuagint (LXX) has the pronoun αὐτοῖς in the third person plural 'αὐτός', meaning 'them'. It is preceded by the preposition 'ἐν', meaning "in". So, YHWH put the Holy Spirit in them. However, the word shepherd (ποιμήν) is in masculine singular making the reference (most probably) to Moses. It is possible that Isaiah made a rhetorical question: "Who brings the shepherd of the flock from the sea?". Maybe the statement indicates the eschatological hope that the Lord will act in the future through the 'second Moses' (Deut 18:15-19). In any case, the translator of the LXX understood that the Holy Spirit was put into many believers and not only in Moses. However, the possibility that the Spirit ministered only as a metonymic agent through the leaders is possible as the Holy Spirit is an object in Isaiah 63:11-13 and God is the subject. Another support can be found in Numbers 14:11[185], where miracles were performed in the camp through Moses and the reference could be the camp of Israel as a whole. In any case, the language in these passages conveys the idea that YHWH was relationally present with his people or even with individual Israelites.

In Isaiah 63.14 the Spirit of the Lord becomes a subject who led Israel to the rest. This could establish an intertextual principle in Romans 8:18-27 where Paul encourages believers to live according to the future hope (Rom 8:28-39).

4.4.5 Conclusion

In conclusion, the camp of Israel was the sphere in which the Holy Spirit ministered to believers either directly or intermediately through the 70 leaders (If the presence of the Lord among Israelites is attributed to the person of the Holy Spirit in the following passages Numbers. 5:3;

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[184]   Num 11:25: "And the LORD came down in the cloud and spoke to them, and he took some of the Spirit that was on Moses and put it on the seventy elders. When the Spirit rested on them, they prophesied, but did not do so again."

[185]   Num 14:11." The LORD said to Moses, "How long will this people despise me, and how long will they not believe in me, in spite of the signs that I have done among them?"

35:34; Deuteronomy 6:15; 7:21).[186] The Holy Spirit caused spiritual interrelatedness in the community based on the fact that Israel walked corporeally in the wilderness. Israel went to the Promised Land stumbling and grieving the Holy Spirit, but the faithfulness of God overcame the faithless walk of Israel. All persons of the Trinity were present in the process that delivered Israel from the slavery of Egypt through the wilderness into the Promised Land.

4.5   Conclusion

N.T. Wright builds up his 'New Exodus' paradigm on a few Pauline allusions. He lacks the sufficient Old Testament proof texts to support his assertions which is consistent with his hermeneutics, as he gives priority to the metanarrative over the proof-texting. Moreover, N.T. Wright's assertions concerning the Holy Spirit in the Old Testament are considered anachronistic because he uses rabbinic *Shekinah* concept to describe the presence of the Holy Spirit in the Tabernacle. However, the Old Testament references proved that the presence of the Lord was both in the camp and in the Land of Israel. The widespread presence refers that the Lord was unlimited in relation to matter and space. These qualities equal to the ministry of the Holy Spirit in the New Testament.

The denial of the *Shekinah* concept by the replacement of the dynamic ministry of the Holy Spirit adds an interactive component to the Exodus narrative and to the story of Israel in large. Interaction was seen also in the role of the human response. Israel resisted the Holy Spirit and the same principle can be found in the New Testament in Ephesians 4:30[187]. This is a strong implication that transformation is not automatic but the results are depending on human response and ethical living achieves different levels among believers. In 2 Corinthians 3:18[188], Paul writes that transformation from glory to glory is a New Testament quote, which confirms the same principle. N.T. Wright uses 2 Corinthians 3:18 as a part of the one key pneumatological text to support 'The New Exodus' paradigm.

N.T. Wright's approach to build the bridge between Israel's Exodus and 'the New Exodus' paradigm is based on general level. N.T. Wright's bridge between the Old Testament and the Pauline texts is his narrative approach and general idea how God releases the people of God from slavery towards victory and reward. This research offered Isaiah 63.7-14 as an intertextual

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[186]   See the discussion 4.3. The Holy Spirit as *Shekinah*
[187]   Eph 4:30: "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption."
[188]   2 Cor 3:18: "And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

link to understand Romans 8 based on the plotlines of the pericopes and the activities of the Holy Spirit (to walk/lead).

CHAPTER 5: N.T. WRIGHT'S 'THE NEW EXODUS' AND THE HOLY SPIRIT

5.1 Introduction

In the previous chapter, it was argued that N.T. Wright's approach to building the bridge between Israel's Exodus and 'the New Exodus' paradigm is based on general level intertextuality. However, N.T. Wright missed the only Old Testament text that directly connects Israel's Exodus and the Holy Spirit together (Isa 63:7-14). Isaiah 63.7-14 could have formed a direct textual link between Israel's Exodus and 'The New Exodus' paradigm.

The present chapter seeks to evaluate in what sense N.T. Wright uses his key pneumatological texts to support 'The New Exodus' paradigm. We also aim to analyse how he connects the narrative approach of 'The New Exodus' to his thematic approach discussed in chapter 3. The analysis proceeds pericope by pericope. Finally, this chapter makes an attempt to explain how spiritual transformation occurs among believers based on N.T. Wright's assertions. This explanation seeks to discover how N.T. Wright uses the texts to support his claims, what are the issues he has not discussed and how coherent is his 'New Exodus' paradigm.

N.T. Wright has built up his 'New Exodus' paradigm around the larger textual unit of Romans 5-8. Then he uses three key Pneumatological texts: Galatians 4:3-11, 2 Corinthians 3:15-18[189] and Romans 8, especially verses 8:1-27 to define the role of the Holy Spirit and spiritual transformation in 'The New Exodus' paradigm. According to N.T. Wright, (PFG:713) Paul is retelling the story of the Exodus in these passages. 'The New Exodus' follows a three-step process where "God rescues his people from their slavery, and then, addressing them as his 'sons', he comes with his own strange presence to accompany them on the journey to their inheritance" (PFG:713).

N.T. Wright (PFG:719-725) gives special attention to Romans 8:1-21, as it forms a key text to define the divine-human interplay. However, this research seeks to extend the pericope to Romans 7:25b-8:27[190]. The supporting texts are Galatians 4:3-11 and 2 Corinthians 3:15-18. This

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[189]   2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

[190]   The extension is justified by the fact that the Holy Spirit is mentioned in Romans 8:22–27 several times. Although, his role is not as substantial as in Romans 8:1-21. Also, Romans 7:25b is included because it is a conclusion of Romans 7:5–25a. Romans 7:25b serves also as an introduction to the Romans 8.1ff.

chapter discusses N.T Wright's writings in 'Paul and the Faithfulness of God' under the title 'Spirit and the New Exodus' and N.T. Wright's commentary on the Romans (Wright, 2015), and occasionally his 'Paul for Everyone series' commentaries are referred to.

5.2 Galatians 4:1-12a

5.2.1 Introduction

N.T. Wright (PFG:718) claims that he follows Sylvia Keesmaat's treatments in her dissertation concerning Galatians 4:3-11 (Keesmaat, 1999)[191]. Based on these treatments, he asserts that Galatians are "trying to sneak off back to Egypt, trying to return to the slavery from which they had been rescued". Actually, Paul approaches the issue in a reversed order. In Israel's (original) Exodus from Egypt, the Torah was given after the redemption from the slavery of the Pharaoh and was seen as a positive revelatory act from God (PFG:718). During the original Exodus Israelites wanted to go back to Egypt several times, as N.T. Wright points out (Wright 2004:48c): "again and again the cry went up: why did we leave Egypt? We were better off as slaves than following this crazy dream (Exodus 14:11-12[192]; 16:3[193]; 17:3[194]; Numbers 14:1-4[195])!" N.T. Wright (PFG:718) asserts that the Spirit has replaced the *Torah* in the New Exodus with the purpose to transfer from 'a slave' to 'a son' "just as in the Exodus story"." The God who is revealed in this new-Exodus story is the son-sending, spirit-sending God" (PFG:719). Paul's reverse order seems to be an allusion to where Israel's slavery and Christian walk according to the Law (or flesh as well) are parallelised.

N.T. Wright's (2004:43c) translation of Galatians implies that Paul uses the legal term adoption to describe this transformational process. For N.T. Wright (PFG:719) transformation enables believers to "know the name of God". The situation within the Galatian church(es) is "precisely of

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[191]   Especially chapter 5.
[192]   Exodus 14:11-12: "[11] and they said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the desert? What in the world have you done to us by bringing us out of Egypt? [12] Isn't this what we told you in Egypt, 'Leave us alone so that we can serve the Egyptians, because it is better for us to serve the Egyptians than to die in the desert!'".
[193]   Exodus 16:3: "The Israelites said to them, "If only we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full, for you have brought us out into this desert to kill this whole assembly with hunger!"
[194]   Exodus 17:3: "But the people were very thirsty there for water, and they murmured against Moses and said, "Why in the world did you bring us up out of Egypt - to kill us and our children and our cattle with thirst?"
[195]   Numbers 14:2: "And all the Israelites murmured against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt, or if only we had perished in this wilderness!"

people who stand to inherit a fortune (of sorts) but who are quite unaware of the fact" (Wright 2004c:44). Wright's statement implies that he makes a separation between salvation by divine call and rewards according to maturity (or good works). The implication finds further textual support when Romans 8:14-17[196] is discussed later in this research.

The person in the passage has not reached "the age of maturity" so "the father appoints trustees and guardians to look after him, much like the babysitter" (Wright 2004b:44). According to Wright the story of Galatians follows the pattern of "the classic narrative of Jewish monotheism in action: Abraham's God fulfils the covenant by rescuing his people from slavery and leading them home to their inheritance" (PFG:719). "But now the slave masters are not the Egyptians, but 'the elements of the world' which probably refers to the guardian angels or deities which, in Jewish thought" (Wright 2004c:45)[197]. The form of slavery that threatened Galatians was "to acquire a new identity to mark the Law to be identified as Jews" (Wright 2004:45) and Paul challenged them to make a choice between the freedom or turning back to "become an idolater again, and so become enslaved" (Wright 2004c:50). N.T. Wright's assertion implies that being an idolater or being a follower of the Mosaic Law system are basically interchangeable standings before God. In addition to that, N.T. Wright (2004c:48-49) connects the situation of Galatians (Gal 4:4-7[198]) to the picture of the wilderness wanderings during the Exodus of Israel.

5.2.2   Evaluation: bridging the cultural gap

The first step in the evaluation is to bridge the gap between contemporary culture and Pauline times (Zuck, 1991:78). The important cultural issue is who the recipients of the letter are. N.T. Wright discusses Galatians 4:3-11 in the framework of the STJ and interprets keywords within that framework.

Concerning the recipients of the letter, there are two views. Both views claim that "the word *Galatia* refers to land settled by Celts" (Sanders, 2015:443). The North Galatian view is associated with

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[196]   Rom 8:14-17:" [14] For all who are led by the Spirit of God are the sons of God. [15] For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father." [16] The Spirit himself bears witness to our spirit that we are God's children. [17] And if children, then heirs (namely, heirs of God and also fellow heirs with Christ) - if indeed we suffer with him so we may also be glorified with him."

[197]   N.T. Wright's assertion implies an involvement of evil spiritual powers such as demons.

[198]   Gal 4:4-7: "[4] But when the appropriate time had come, God sent out his Son, born of a woman, born under the law, [5] to redeem those who were under the law, so that we may be adopted as sons with full rights. [6] And because you are sons, God sent the Spirit of his Son into our hearts, who calls "*Abba!* Father!" [7] So you are no longer a slave but a son, and if you are a son, then you are also an heir through God."

the area inhabited by Celts and is called "regional Galatia' (Sanders, 2015:444). The South Galatian view is based on the Roman province that extended beyond the area which was inhabited by Celts. This was called "provincial Galatia" (Sanders, 2015:444). This research is leaning towards South Galatian view based on the missionary strategy and journeys[199] of Paul and Barnabas in South Galatia (Timothy, 1994:44; Witherington, 1998:5) regardless of some opposition from the recognized contemporary scholarship (Betz, 1997:15-17; Sanders, 2015:445-446).

The interpretation of the text does not depend on which hypothesis is chosen. Both hypotheses support the view that the recipients were gentile believers who " belonged to the Hellenized town population" (Betz, 1997:2) under the influence of the Roman culture. "At least thirteen Roman colonies were established in the province of Galatia, mainly in its southern portion" (Witherington, 1998:3). These colonies gave assumable Roman favour to Galatia. "Paul's churches were socially distinct from Judaism, and this was probably also true of other churches in the gentile world, such as the church in Rome (Sanders, 2015:453).

When the view that the recipients were gentile believers is accepted, it raises up three problems concerning the interpretation. First, the Galatians were mainly gentiles who lived in the Roman province and the letter should be understood in the Greco-Roman cultural framework. This view challenges N.T. Wright's interpretation within the STJ context. Secondly, N.T. Wright does not sufficiently discuss the legal term 'υἱοθεσία' that is exclusively translated as adoption in modern English translations. Moreover, the adoption was unknown within Judaism, so N.T. Wright's interpretation should be challenged in this regard as well. Thirdly, the change of cultural framework has changed the meanings of slave ('δοῦλος') and 'small child or an infant ('νήπιος)'; and son ('υἱός'). Especially, the meaning of son provides further understanding concerning the transformational process presented in this pericope.

5.2.3   Evaluation: bridging the literature gap
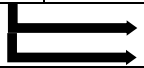
Paul has used several literary devices and rhetorical tactics to formulate his letters. In order to understand Paul's development of thought some of these devices need to be analysed. According to Zuck (1991:124) "rhetorical interpretation is the process of determining the literary quality of a writing by analysing its genre (kind of composition), structure (how the material is organized), and figures of speech (colourful expressions for literary effect) and how those factors influence the meaning of the text."

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[199]   Paul and Barnabas used the main roads and visited relatively big cities.

Another purpose of bridging the literature gap is to discover the thought pattern of the pericope (Van Rensburg, 3015:77). The length and scope of the research set limit how many linguistic disciplines can be in the analysis. The method which was chosen to be used is the DA (Discourse Analysis). DA helps to understand the information structure of the pericope and compare that information with N.T. Wright's assertions.

N.T. Wright (2004c) has written a commentary of Galatians for the popular audience (Galatians for Everyone). This research seeks to create an outline based on his Galatians for Everyone. N.T. Wright's outline is composed of a thematic pericope. According to Van Rensburg "the pericope is a single thought unit in which a certain theme or a part of it is being discussed" (2015:37). Wright's outline does not have introduction, conclusion, and hierarchy between units. Because of that his outline is completed with the outline created by Ronald Fung (1988). Fung's outline was chosen based on its affinity with Wright's pericopes. The discourse analysis was performed based on Runge's (2008) presentations to set the beginning and the end for the pericope.

Table 5-1:   The Outline of Galatians

The Outline of Galatians		
1	Introduction – Paul's distress over the Galatians	1:1-9
2	Narrative	1:11-2:14
3	Proposition: justification by faith	2:15-21
4	The body of the letter/the arguments for the proposition	3:1-6:10
	The Son and the Spirit – 4:1-7	4:1-12a
	Paul's supplication: true God and false gods – 4:18-12a	
5	Conclusion: boasting in the cross	6:11-18

N.T. Wright omitted Galatians 4:1-2[200]. The omission of the verses could cause misconceptions in his discussion because he continuously refers to Galatians 4:1-2 and uses the concepts found in those verses (child, inheritance, guardians, etc.). Also, the key terms are used here as an introduction to the topic proper. The terms were familiar to the readers and Paul used them to make his point relevant to the Galatians.

Based on the grounding, these two verses define the background of the plot. Wårvic (2002:34) asserts that "a situation which is defected as simultaneous with the foregrounded situation is defined as backgrounded". Galatians 4:1-2 forms a simultaneous background with the illustration of a Greco-Roman family using the terms, heir ('κληρονόμος'), minor ('νήπιος'), slave ('δοῦλος'), guardians ('ἐπιτρόπους'), managers ('οἰκονόμος') and the father ('πατήρ'). In the context of

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[200]   Gal 4:1-2: "1Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything. 2 But he is under guardians and managers until the date set by his father."

Gal 4:1-2 on the experiential level a minor does not differ from a slave, though their statuses are very different. The inclusion of Galatians 4:1-2 to the discussion is justified because they support the plot of the pericope but the DA gives even more syntactical support for the inclusion. This research has made the discourse analysis based on Runge's Greek Discourse New Testament. The structure of the pericope has been presented in the following table:

Table 5-2:   **The Discourse Analysis of Galatians 4:1-12a**

Galatians 4:1-12 – Discourse Analysis			
SENTENCE			1 **Λέγω** δέ ἐφ' ὅσον χρόνον ὁ κληρονόμος Τνήπιός ἐστιν οὐδὲν διαφέρει δούλου
	ELABORATION		κύριος πάντων ὤν
SENTENCE			2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός
SENTENCE			3 **οὕτως** καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι·
SENTENCE			4 ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ
	ELABORATION		γενόμενον ἐκ γυναικός
	ELABORATION		γενόμενον ὑπὸ νόμον
	SUB-POINT		5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ
		SUB-POINT	ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν
SENTENCE			6 Ὅτι δέ ἐστε υἱοί ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον
SENTENCE			" Ἀββα ὁ πατήρ "
	SENTENCE		7 **ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός**
SENTENCE			εἰ δὲ υἱός καὶ κληρονόμος διὰ θεοῦ
SENTENCE			8 Ἄλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσιν θεοῖς
COMPLEX			9 νῦν δὲ
	CIRCUMSTANCE		γνόντες θεόν
	CIRCUMSTANCE		μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ
	SENTENCE		πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα
		SUB-POINT	οἷς πάλιν ἄνωθεν δουλεύειν θέλετε
SENTENCE			10 ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς
SENTENCE			11 φοβοῦμαι ὑμᾶς
	SUB-POINT		μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς
SENTENCE			12 ἵνεσθε ὡς ἐγώ
	SUB-POINT		ὅτι κἀγὼ ὡς ὑμεῖς ἀδελφοί δέομαι ὑμῶν

The word 'Λέγω', meaning *I say* functions as a meta-comment. According to Runge (2008b:meta-comment; 2010:124) "The effect of the meta-comment is to slow down the flow of the text, and to attract the reader's attention to some important proposition that follows". Here, the meta-comment seems to introduce the new pericope which includes important information. Therefore,

Galatians 4:1-2[201] forms an introduction to the pericope by presenting the topic of being spiritually underage.

The word 'οὕτως', translated 'in the same way' functions here as a comparative frame. According to Runge (2008a[202]:comparative frame) the comparative frame 'οὕτως' is "a device that alerts the reader to when the writer is connecting two related points of information. The counterpoint usually comes first and creates the expectation that another point, more important one is about to come". It is suggested that Galatians 4:3[203] develops a plot which Paul introduced in Galatians 4:1-2. Runge[204] (2010:68) refers to Gundry's and Howell's article to make "the point that most uses of οὕτως are backward-pointing rather than forward-pointing". Based on Runge's reasoning οὕτως in Galatians 4:3 connects the rest of the pericope (Gal 4:3-12a) to Galatians 4:1-2.

Galatians 4:3-11 forms the body of the pericope in Galatians 4:7 **'ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ υἱός'** functions as a counterpoint. In this sentence the counterpoint is "drawing more attention to the 'point' that it would not otherwise have received (Runge, 2008a:counterpoint). It is suggested that it splits the pericope to the two parts. Finally, Galatians 4:12a[205] concludes the development of thought to Paul's supplication: "I beg you, brothers and sisters, become like me." Paul's supplication connects Galatians to be spiritually transformed by following him as a role model. The functional outline based on our discussion is presented in the table below.

Table 5-3:   The Outline of Galatians 4:1-12a

The Outline of Galatians 4:1-12a		
1	Introduction – Paul introduces the theme of under-aged spirituality	4:1-2
2	Body – Spiritual transformation and regression contrasted	4:3-11
	A child and a son compared – 4:3-6	4:1-12a
	A child and a slave contrasted 4:7-11	
3	Conclusion: Supplication for spiritual transformation	4:12a

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201   Gal 4:1-2: "¹Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything. ² But he is under guardians and managers until the date set by his father."

202   The Lexham Discourse Glossary does not have page numbering.

203   Gal 4:3: "So also we, when we were minors, were enslaved under the basic forces of the world."

204   Runge refers to Robert H. Gundry and Russell W. Howell, "The Sense and Syntax of John 3:14–17 with Special Reference to the Use of οὕτως … ὥστε in John 3:16," *NovT* 41 [1999]: 24–39) to ".

205   Gal 4:12: "I beg you, brothers and sisters, become like me, because I have become like you… "

5.2.4 Evaluation: bridging the grammatical gap

Paul uses 'δοῦλος' in multiple ways but in Galatians 4:1 the word is both contrasted and compared with the word 'νήπιος'. These words share an affinity concerning the conduct. However, 'νήπιος' has the status of being a family member unlike δοῦλος' who is still waiting to be redeemed from the slave market. Most probably 'δοῦλος' is here used to refer to someone who is an unbeliever and 'νήπιος' to someone who behaves like an unbeliever[206]. In addition to that, Paul makes a clear distinction between the terms 'νήπιος' and 'υἱός'. Paul uses 'νήπιος' as reference to the infanthood (1 Cor 3:11[207]; 1 Thess 2:7[208]), spiritual immaturity (1 Cor 3:1[209]; Eph 4:4[210]) or a person living under the Law (Rom 2:20). In Galatians the word is used to refer to underage persons who are under 'ἐπίτροπος' and 'οἰκονόμος' the Law, or fleshly believers who are sliding back to elementary things of the world (Gal 4:3). N.T. Wright (2004c:44) defines 'νήπιος' as reference to "the condition of such a person before reaching the age of maturity". Then he (2004c:44) uses the term 'The New Exodus' to refer to God's act of transformation of the believer towards maturity.

De Witt Burton (1920:212) asserts that the basic meaning of 'νήπιος' is 'one without understanding,' and the word is used by Greek writers and in the LXX meaning 'child'. In the New Testament it is used apparently in the latter sense (1 Cor 13:11; Eph. 4:14[211]) with the added implication of immaturity, intellectual or moral. However, the language used brings only a general perspective of Israel's Exodus where the people of God was gradually transformed from minors to the sons of God. However, the background of the story is the Greco-Roman family setting, which is used to describe the maturing process. Obviously N.T. Wright presents the new interpretation by using the new genre, 'The New Exodus'. However, he misses the family context.

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[206] In this context an unbeliever is either someone who is positionally under the Law or under the elementary things of the world. The discussion concerning Romans 7:1-25a will prove (under section 5.4) that the Law cannot justify neither sanctify.

[207] 1 Cor 3:11: "For no one can lay any foundation other than what is being laid, which is Jesus Christ.

[208] 1 Thess 2:7: "although we could have imposed our weight as apostles of Christ; instead we became little children among you. Like a nursing mother caring for her own children

[209] 1 Cor 3:1: "So, brothers and sisters, I could not speak to you as spiritual people, but instead as people of the flesh, as infants in Christ."

[210] Eph 4:4: "There is one body and one Spirit, just as you too were called to the one hope of your calling."

[211] Eph. 4:14: "So we are no longer to be children, tossed back and forth by waves and carried about by every wind of teaching by the trickery of people who craftily carry out their deceitful schemes."

A closer look at the terms 'νήπιος' and 'υἱός' within the Greco-Roman culture shows that Paul used the terms to refer to a male in different age stages to illustrate the growth towards spiritual maturity. If 'νήπιος' and 'υἱός' are understood in the cultural context of Rome (and they should be because the recipients are mainly gentiles strictly under the Roman Law), then the difference is clear.[212] The Greek language was commonly used in Rome and the Roman world, and Greek equivalents were found for Latin words. In the Roman culture, son under the age 7 were called 'νήπιος' or 'infant', whilst a son over 7 but under 14 years was called *imputes* (Latin) or 'τέκνον' (Greek). At puberty, he became a *filius* (Latin) or 'υἱός' (Greek), a son (Anderson, 2013:169; Kaser, 1968:61).

Sons under 14 years were given to be trained in morals and education under a tutor. A tutor is also a term used in the Vulgate in Galatians 4:2a instead of 'ἐπίτροπος' which means 'a guardian'. According to Betz (1979:202) "Paul refers to a practice in Roman law called *tutela impuberis* ("guardianship for a minor"), specifically the *tutela testamentaria* ("guardianship established by testament")". After he received a toga at the age of 14, the tutor gave up a son to the hands of a curator.

Furthermore, according to Betz (1997:204) in Galatians 4:2b Paul could have used a loan word from the Greek κουράτωρ, meaning curator instead of 'οἰκονόμος', meaning a supervisor but "probably, Paul's association of the two terms came about because of the mention of slavery (4:3; also 4:1), since 'οἰκονόμος' (administrator) can designate the supervisor of slaves". The curator's role was like the tutor's role, but a curator gave more freedom to the son, though the son remained under the control of his father (Anderson, 2013:170). After he turned the age of 25, he was released from the curator but remained under the authority of his natural father (*patria potestas*) until his father died (Anderson, 2013:169; Kaser, 1968: 256-257).

Spiritual transformation forms the foreground of the storyline. Family terms are used to illustrate the situation to Paul's gentile readers and make it relevant so they can understand what they read. Paul could have used the Old Testament to illustrate the principle to Jewish readers but as a diaspora Jew (Sanders. 2015:56) he knew the Greco-Roman culture and was able to use cultural scripts in his presentations. The guardianship of the Law concerning Israel has come to an absolute end but the role of the Spirit as a tutor and curator still applies to the believers. Both Jews and gentile members of the Galatian church(es) were slaves to 'ὑπὸ τὰ στοιχεῖα τοῦ κόσμου' in their pre-salvation state. Paul's concern was that the Galatian church was backsliding towards

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[212]   It is well known fact that this view is disputed by many commentators. However commentary support goes along with the theological persuasions. The view presented here is rarely discussed by its opponents.

'νήπιος' state (or at least many members were backsliding) in the other words towards spiritual immaturity which equals with the spiritual condition of the unbeliever.

The possibility to go back to some form of Judaism or moral reversion from maturity is possible for believers which is in clear contradiction to N.T. Wright's assertion that the basic moral direction of the believer is a foundation for the vindication in the last judgment. One way to reconcile his view with the interpretation is to accept the principle that a believer can lose his position as a saved person. However, better explanation for the contrast between 'νήπιος' and 'υἱός' is that believers have various degrees of spiritual maturity and the process of spiritual transformation is not always progressive and in the worst case could include serious setbacks.

As the Holy Spirit has replaced the Law it is sufficient to assume that guardians and supervisors refer to the Holy Spirit. Romans 7:25b-8:27 is a parallel passage concerning spiritual transformation and will be discussed later in this study. The parallel passage gives further insight into how the Holy Spirit leads believers towards maturity.

Paul uses the metaphor of 'υιοθεσία' five times (Gal 4:5[213]; Rom 8:15[214], 23[215]; 9:4[216]; Eph 1:5[217]) and only in relation to "communities directly under the rule of Roman law" (Burke, 2006:61), which is an indication that the Roman law is the context where 'υιοθεσία' should be understood. Additional support that adoption here is not used in the context of Jewish tradition is the process to create filial relationship between two persons, not one's own child – "that properly belong only to father and child—is unknown to both Biblical and Talmudic law" (Singer, 1901-1906:206-207). So, most probably Paul uses the Roman law to build up the metaphor of adoption, which is in accordance with the storyline.

The term "adoption" in Greek υιοθεσία "is originally a legal term referring to adoption as sons of those who are not kin by birth" (Betz, 1997:208). Longenecker (1990:172) asserts that Paul used the term "with various connotations depending on context: the Christian's present sonship (Rom 8:15); the Christian's future resurrection body (Rom 8:23); Israel's past special relationship with God (Rom 9:4); and that predestined by God for believers through Jesus Christ (Eph 1:5)".

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[213]   Gal 4:5: "to redeem those who were under the law, so that we may be adopted as sons with full rights."

[214]   Rom 8:15: "For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father."

[215]   Rom 8:23: "Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies."

[216]   Rom 9:4: "who are Israelites. To them belong the adoption as sons, the glory, the covenants, the giving of the law, the temple worship, and the promises."

[217]   Eph 1:5: "He did this by predestining us to adoption as his sons through Jesus Christ, according to the pleasure of his will."

According to Longenecker, (1990:172) the article 'τήν' is restrictive in function, "pointing to the time referred to in vv 1-2 when the boy reaches the age of maturity, 'the time set by the father'." Longenecker's interpretation diverges from Betz's and many others who view adoption as a legal procedure when someone is taken into God's family. However, the term adoption needs to be evaluated in the previous context where the verb 'ἀπολάβωμεν' is an Aorist Subjunctive combined with ἵνα and is subjunctive of purpose. According to Wallace, 1996:472) "the focus is on the intention of the action of the main verb, whether accomplished or not." Therefore, the intention of redemption is the adoption but a degree of maturity qualifies believers to be adopted. Several modern translations (ESV, LEB, NASB) correctly translate the phrase as 'might receive'.

N.T. Wright's view that adoption has an eschatological connotation is also possible in that sense, even a 'νήπιος' believer will become mature. Both Longenecker and N.T. Wright's views support the progressive nature of spiritual transformation, which may include serious moral or theological (such as going back to the Law) setbacks. Especially, 'legalism' is considered as a fatal moral setback and sign of spiritual immaturity.

The concept of adoption can be loosely used to refer to Israel's wandering in the wilderness where the nation was prepared for spiritual maturity and was rewarded by the entrance to the Promised Land. The theme 'from slavery to freedom' can be found both in this pericope and Israel's rescue from Egypt. However, the foreground of the pericope is dealing with the Greco-Roman family setting and 'The New Exodus' can be found only as a generic idea behind the story-line. N.T. Wright does not offer any Old Testament scriptural quote to build up the bridge between Galatians 4:3-11 and Israel's Exodus.

5.2.5 Conclusion: Paul's communicative goal

The contextual benefits of reading Galatians 4:3-11 in the light of 4:1-2[218] including Paul's closing statement in Galatians 4:12a[219], are strengthening N.T. Wright's argument that bearing spiritual fruit is a process that takes a long time. Galatians 4:1-2 forms the background for the spiritual transformation process. Without entering into that process, a believer's conduct does not differ much from the Jew (who is not yet a Christian) or an unbelieving gentile. The inclusion of Galatians 4:12a directly to the theme of spiritual transformation.

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[218]   Gal 4:1-2: "¹Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything. ² But he is under guardians and managers until the date set by his father."

[219]   Gal 4:12: "I beg you, brothers and sisters, become like me, because I have become like you… "

Another important point is that the believer can regress from maturity ('υἱός') back to immaturity ('νήπιος'). The text indicates that at some point spiritual maturity should be a normal Christian experience and the regression is an unfortunate abnormal situation. The text does not tell how Galatians responded to Paul's supplication.

Paul uses in this pericope family language to describe the ideal platform for spiritual transformation. Using family language was natural for Paul as family was a central figure of Greco-Roman culture. According to Wright, (1992:761-769) a family form a pattern for a local church. The view presented in this research can be concluded to Punt's (2012:155) assertion: "With God as the head of, Christ portrayed as his son and followers of Christ as adopted sons, with intimate and mature relations between father and adult children model." This view is contrasted with the view in which God the father functions as the head of his family that is composed of his children (minors). Even this view is well argued the text seems to give more evidence for the adult children model. Although, the family is composed of minors and adult children the ideal relationship is between the adult children (sons) and God.

Paul's assertion in Galatians 4:12a entreats Galatians to identify themselves with Paul. Paul calls Galatians as brothers and sisters ('ἀδελφός'), which is another family term. Paul's use of the family language indicates that healthy family could be a type of the healthy local church, such forms the platform where spiritual growth can take place. Paul's consistently used family vocabulary in Galatians. The brotherhood language implies that he wanted build up community identity based on family (Punt 2012:162). Paul's supplication connects spiritual transformation and a healthy community of the believers together. N.T. Wright could have discussed this relationship more extensively and include family type of interrelatedness to his model. The point of interrelatedness is missed because Wright placed the pericope to the STJ context instead of discussing it in the Greco-Roman family context.

God is revealed in the passage through the work of the Holy Spirit. He is presented here as a person who causes transformation. His work is contrasted with the Law and the elementary things of the world. In this regard the Law or man-made religious systems cannot sanctify believers.

5.3   2 Corinthians 3:15-18

5.3.1   N.T. Wright's exposition of 2 Corinthians 3:15-18

The Holy Spirit acts in this short passage as a major figure and his work leads believers towards freedom (PFG:724; Wright, 2004a:36). Freedom is an important theme for N.T. Wright as his

discussion of Galatians 4:1-12a confirms. 2 Corinthians 3:15-18[220] completes and follows the same 'from slavery to freedom' pattern that Paul presented in Galatians 4:1-12a and can be found in Israel's Exodus from Egypt.

N.T. Wright (2004a:36) again insists based on 2 Corinthians 3:14[221] that the real problem of humanity is "hard hearts of the people" which equals a hardened mind (PFG: 1226). The problem which caused Moses to wear a veil in the first place was the state of heart of Israel (Wright, 2004a:36). The veil lies, "not just over the law when it's read, but over their actual hearts" (Wright, 2004a:37). According to N.T. Wright (2004a:37) the veil is removed in the presence of the Lord. "So, Paul takes Exodus 34:34 ('whenever he turns back to the Lord, the veil is removed')" and connects it to turning back towards conversion or repentance. Then, the Holy Spirit "softens hearts and changes lives" (Wright, 2004a:38). N.T. Wright views transformation as a natural consequence of the conversion if believers fulfil the condition of spending time in the presence of the Lord.

The glory of God in 2 Corinthians is Christ who lives in believers (PFG: 411). This conclusion has led N.T. Wright (2004a:38; PFG: 983) to assert that 'gaze at the glory of the Lord as in a mirror' is talking about "the way we gaze at the life-giving spirit in the faces of our fellow-Christians", which leads to various degrees of spiritual transformation. N.T. Wright (2004a:38) argues that the congregation is reflecting divine glory and writes: "when they look at one another, everybody is looking at somebody else in whose heart and life the spirit, the Lord, has been at work, to heal, to soften, to change, to give life—in other words, to give glory.". The working of the Spirit in this context is within believers in boldness "face-to-face clear speech" especially this applies to ministers of the Gospel (Wright, 2004a:39). N.T. Wright put a strong emphasis on interrelatedness and verbal communication among believers as a means towards spiritual transformation.

5.3.2 Evaluation: bridging the cultural gap

Bridging the cultural gap in 2 Corinthians is not an easy task, as the scholarship is divided between two views. One view promotes the unity of the letter (Harris, 2005:70; Witherington, 1995:328-333) another view considers 2 Corinthians as a merger of several letters (Sanders; Thrall,

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[220]   2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

[221]   2 Cor 3:14: "But their minds were closed. For to this very day, the same veil remains when they hear the old covenant read. It has not been removed because only in Christ is it taken away."

2004:46). N.T. Wright (2004a) seems to treat the letter as a one single unit. This research views on the unity of the letter based on Harris' (2005:10) and Witherington's (1995:328-329) assertions that the Manuscript tradition does not provide any proof for textual dislocation.

Important interpretative issues concerning the situation in Corinth are in relation to Paul's apostleship. His apostleship was challenged by 'super apostles'. Harris (2005:70) provided the scriptural proof from 2 Corinthians to support the claim in this regard: "He lacked the genuine marks of an apostle (12:12[222]), and in the absence of evidence that Christ was using Paul as his spokesman to the Corinthians (13:3a[223]), it was clear that he was an imposter (6:8[224]), a false apostle (11:13[225]), and inferior to the Twelve (11:5[226]; 12:11[227]). Whether he really belonged to Christ (10:7[228]) and was holding to the faith (13:5-6[229]) was open to question."

It is suggested that Paul's offer to serve Corinthians without accepting financial support (2 Cor 11:7, 9[230]; 12:13[231]), is closely related to the defence of his apostleship and also to the message of 2 Corinthians. However, defence of the apostleship was not only reason for Paul to offer the gospel freely. Wessels (2011:165) asserts that "Paul's refusal to receive a salary and his tent making are only tools in his endeavour to remove all stumbling blocks to the gospel, making it also accessible to the poor and the weak in the city of Corinth – and wherever Paul ministered".

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[222]   2 Cor 12:12: "Indeed, the signs of an apostle were performed among you with great perseverance by signs and wonders and powerful deeds."
[223]   2 Cor 13:3: "since you are demanding proof that Christ is speaking through me. He is not weak toward you but is powerful among you."
[224]   2 Cor 6:8: "through glory and dishonor, through slander and praise; regarded as impostors, and yet true."
[225]   2 Cor 11:13: "For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ."
[226]   2 Cor 11:5: "For I consider myself not at all inferior to those "super-apostles."
[227]   2 Cor 2:11: "so that we may not be exploited by Satan (for we are not ignorant of his schemes)."
[228]   2 Cor 10:7: "You are looking at outward appearances. If anyone is confident that he belongs to Christ, he should reflect on this again: Just as he himself belongs to Christ, so too do we."
[229]   2 Cor 13:5-6: "⁵ Put yourselves to the test to see if you are in the faith; examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ is in you - unless, indeed, you fail the test! ⁶ And I hope that you will realize that we have not failed the test!"
[230]   2 Cor 11:7: "Or did I commit a sin by humbling myself so that you could be exalted, because I proclaimed the gospel of God to you free of charge."
       2 Cor 11:9: "When I was with you and was in need, I was not a burden to anyone, for the brothers who came from Macedonia fully supplied my needs. I kept myself from being a burden to you in any way, and will continue to do so."
[231]   2 Cor 12:13: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

Wessels' assertion helps to connect the message of 2 Corinthians 3:15-18 and especially verse 3:18 to the one aspect of message of 2 Corinthians: gospel proclamation. Paul concerned that Corinthians would act as the living letters from Christ to the world (2 Cor 3:1-3[232]) and Paul's self-presentation supports that assertion. Paul's concern served the following purposes: the defence of his apostleship and the responsibility of every believer to reflect the gospel to the world through his/her behaviour. Therefore, gospel proclamation would not be relying on super apostles who are charging their services but spiritual transformation of the (Corinthian) believers.

5.3.3 Evaluation: bridging the literature gap

N.T. Wright (2004a:36) presents 2 Corinthians 3:15-18 as one of the three pneumatological texts to support his 'New Exodus' paradigm. The short passage is a part of the pericope that covers verses 2 Corinthians 3:12-18 and also a part of the large textual unit 2 Corinthians 2:14-6:13 (or to 7:16), which "is all about the strange character of Paul's apostleship (PFG:724). However, N.T. Wright has limited his discussion in 2 Corinthians 3:15-18 in his 'Paul and the Faithfulness of God'. The following table is an outline based on N.T. Wright's assertions and the visitation of Harris' (2005) commentary.

Table 5-4:   The Outline of 2 Corinthians

The Outline of 2 Corinthians			
1	Opening statement: The God of all comfort		1:1-7
2	Narrative		1:8-2:13
3	Paul's apostolic ministry		2:14-7:16
	Veil and the Glory		3:12-18
	A	Veil and the hardening	3:12-14
	B	Removal of the Veil	3:15-18
4	2 Collections for the Saints of Jerusalem		8:1-9:
5	Paul's apostolic authority		10:1-13:10
6	Conclusion		13:11-13

N.T. Wright correctly connects the passage to the interaction between God and Moses and between Moses and Israel. However, the context of transformation is the life and ministry of Moses and the passage touches Israel's Exodus only remotely or through Moses's ministry. Furthermore, the history of Israel is presented here from Moses to Paul and not only through the

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[232]   2 Cor 3:1-3: "Are we beginning to commend ourselves again? We don't need letters of recommendation to you or from you as some other people do, do we? 2 You yourselves are our letter, written on our hearts, known and read by everyone, 3 revealing that you are a letter of Christ, delivered by us, written not with ink but by the Spirit of the living God, not on stone tablets but on tablets of human hearts."

Exodus from Egypt, although the focus is on the event during the Exodus. Paul presents Israel's current state where the veil remains in their hearts. So, Paul's presentation covers two different revelation-historical periods: Israel and the church or as E.P. Sanders (2015:605-609) asserts the old and the present dispensation.

The passage should not be understood as a survey of the Exodus because it reflects Israel's history as a whole. However, the passage strengthens and completes the role of the Holy Spirit in 'The New Exodus' paradigm. Together with Galatians 4:1-11 it forms the platform in which N.T. Wright builds up the sub-narrative that gives insight to the fifth act of his meta-narrative (Church).[233] Especially it gives insight into how he understands spiritual transformation as a process towards maturity.

The larger pericope (2 Cor 3:1-18) reveals Paul's concern to persuade "his audience through effective communication" and "this concern led Paul to contextualize the Jewish Scriptures for his gentile believers" by "taking into account his Greco-Roman audience's social, cultural, and religious context, their current needs and concerns, and their level of biblical knowledge. audience" (Jung, 2010:431). In this pericope, Paul uses a sub-narrative which is part of the larger Israel's Exodus. In that sub-narrative God communicated through Moses to Israel. This sub-narrative forms the background for the foreground of the story-line, which is Paul's defence of his apostolic ministry.

Paul's self-presentation as a minister of the gospel could be connected to spiritual transformation of the Corinthian believers so they can also reflect the glory of God. According to Gleason (1997:66) "the key to understanding 2 Corinthians 3:1-11 lies in its connection with 2:15-16[234]". This connection presents the propagation of the gospel as another background for the story-line. N.T. Wright could have discussed this connection which has helped him to connect the pericope to his assertion that God has the plan to rescue the whole creation through believers. Also, one of his interpretative motifs from slavery to freedom could have been connected into his discussion of 2 Corinthians 3:15-18 (assuming that these passages have been discussed in the larger textual context).

The following table is a modified version from Runge's (2008b) discourse analysis:

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[233]   This research is not in the agreement with the view called Open Theism. Also, N.T. Wright has never claimed to be the proponent of that view. However, his assertions share some similarities with the respective views.

[234]   2 Cor 2:15-16: "[15] For we are a sweet aroma of Christ to God among those who are being saved and among those who are perishing - [16] to the latter an odor from death to death, but to the former a fragrance from life to life. And who is adequate for these things."

Table 5-5: The Discourse Analysis of 2 Corinthians 3:15-18

SENTENCE		
SENTENCE		¹⁵ ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ^{TP]} ἐπὶ τὴν καρδίαν αὐτῶν κεῖται
	SENTENCE	¹⁶ ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον περιαιρεῖται τὸ κάλυμμα
	SENTENCE	¹⁷ ὁ δὲ κύριος τὸ πνεῦμά ἐστιν
	SENTENCE	οὗ δὲ τὸ πνεῦμα κυρίου ἐλευθερία
SENTENCE		^{18 [TP} **ἡμεῖς δὲ πάντες** ^{TP]} ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν
	SUB-POINT	καθάπερ ἀπὸ κυρίου πνεύματος

The phrase 'ἡμεῖς δὲ πάντες' forms a topical frame that "introduces brand new participants or concepts" (Runge, 2008b). The new concept is that Paul makes his presentation from Israel's Exodus relevant to the Corinthian believers by encouraging them to reflect God's glory to each other through the Holy Spirit. The DA reveals also the importance of 2 Corinthians 3:18, which is considered as an interpretative key to understand Paul's communicative goal of the pericope.

5.3.4 Bridging the grammatical gap

N.T. Wright correctly gives strong emphasis on interrelatedness between believers as a means to spiritual transformation. N.T. Wright's assertion is correct that Christ can be seen in believers. Believers have union with Christ after conversion and in that sense, believers are reflecting God's glory as true believers. Litwa (2008:121) agrees with N.T. Wright and asserts that "Christ is the 'elder brother' who models and mediates transformation into the image of God for all other believers (Rom 8:29)".

This model or pattern is seen indirectly in other believers. Again, Wright's assertions raise the importance of cognitive renewal and verbal communication as human efforts and means towards spiritual transformation. However, 2 Corinthians 3:18 defines that the Holy Spirit enables transformation over a human effort towards Christ-likeness. Also, the other important phrases such as gazing from the mirror and the glory of God need clearer definition.

N.T. Wright is correct that cognitive renewal is needed to be spiritually transformed. The need for cognitive renewal finds its support in 2 Corinthians 3:14[235]. The word 'νόημα', can be translated as thinking. The veil hinders right thinking and it is removed through Christ which takes place in conversion when the union between believers and Christ is established. However, the removal of

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[235]   2 Cor 3:14: "But their minds were closed. For to this very day, the same veil remains when they hear the old covenant read. It has not been removed because only in Christ is it taken away."

the veil cannot be reduced to once in a lifetime moment but should be understood as consistently repeated action.

According to 2 Corinthians 3:14 veil is on their hearts (Israel) whenever Moses is read refers obviously to repeated action. Also 2 Corinthians 3:13[236] says that the glory of God in the face of Moses was fading but regained later. So, Moses was in constant interaction with the Lord. Paul uses the allusion to prove to the Corinthian church that repeated action of 'turning to God' is needed to maintain the transformation and progress towards higher stage of glory (maturity). For Moses it was a change in appearance without neglecting the possibility of spiritual transformation of the inner person.

N.T. Wright's model has a strong emphasis on the cognitive renewal in this passage but it diverges from the texts in several ways. First, the context is 'we all' but N.T. Wright attributes the pivotal role only to the ministers who help the Corinthians to receive cognitive revelation. N.T. Wright does not exclude 'lay believers' from his discussion but asserts that the textual support gives a major role for the church leaders or teachers of the church. Paul as an apostle and the minister of the gospel here uses his self-presentation to extend the principle to touch 'we all'.

Another deviation from the text is how he understands the word 'κατοπτρίζω', meaning 'to gaze', 'to behold', or 'to mirror'. The word is mentioned only once in the New Testament so it is necessary to take a look at the LXX. The metaphor of mirroring implies that the glory of God is seen indirectly. Webster (2012:367) correctly quotes Litwa: "The rabbinic belief that Moses saw God through a mirror in Numbers 12:8[237] (mainly to add a level of mediation that would avoid contradicting Exodus 33:20[238])"[239] provides an Old Testament background for 'mirroring'. The allusion from rabbinic belief rooted in the respective passages in Pentateuch points to the indirect vision concerning the Glory of God. This principle is presented with the purpose to confirm N.T. Wright's assertion that the glory of God can be seen in other believers.

The definition of beholding (or gazing or mirroring) depends on how the object of the verb is defined. Based on N.T. Wright's assertions the Glory of God is seen indirectly in other believers. This view is supported by Barnett (1997:205-206) but not limited to him (Furnish, 2008:214; Harris, 1976:338; Lowery, 1985:562; Thrall, 2004:285). The commentary support is exemplary

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[236]   2 Cor 3:13: "and not like Moses who used to put a veil over his face to keep the Israelites from staring at the result of the glory that was made ineffective."
[237]   Num 12:8: "With him I will speak face to face, openly, and not in riddles; and he will see the form of the LORD. Why then were you not afraid to speak against my servant Moses?"
[238]   Exod 33:20: "But he added, "You cannot see my face, for no one can see me and live."
[239]   The direct quote in the quotation marks.

and it is not limited to the proponents presented here. This claim is in accordance with Paul's definition that the Corinthian believers were living letters. This statement includes important information. Others can read believers and learn from them. This applies to other believers and also to unbelievers.

The opposing view asserts that the glory of God is the Word of God (Hunt, 2010:780) and beholding refers to receiving cognitive revelation. However, the transformational process in 2 Corinthians 3:18 should not be reduced to the reception of propositional knowledge as Garland (1999:200) and Rabens (2017:566-568) assert. Rabens (2013:182) correctly offers Philippians 3:8-9[240] and 2 Corinthians 4:4; 4:6[241] and 5:16 as biblical support for his claim.

The word 'κατοπτρίζω' meaning *beholding* has a wide spectrum of meanings. BDAG suggests that basic meaning "to look at something as in a mirror". BDAG offers as a secondary meaning to contemplate something based on Philo's interpretation of Exodus 33:13ff (Philo, Leg. All. 3, 101)." Louw-Nida offers the following translations to see indirectly or by reflection as in a mirror—to see as in a mirror or to see by reflection. The prototype meaning that combines all sub meanings is to have a vision through reflection. In 2 Corinthians 3:18 this reflection is not seen exclusively through physical images as Humphrey (2017:669) asserts but "in *the pattern of community* that is the life of Jesus Christ".

Additional support that the context is dealing with the community of the believers can be found in some recent research which asserts that "the beholders participate in the mirror image and are transformed by what they see" (Rabens, 2013:186; Weissenrieder 2005: 315, 339, 342-342). If this conclusion is applied to the communal aspects of spiritual transformation, as it is presented in 2 Corinthians 3:18, then the life of Jesus Christ is experienced through participation. Participation in this context means to have intimate relationships within the community where individual believers are sharing life with each other. N.T. Wright's assertion that the working of

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[240]   Phil 3:8-9: "[8] More than that, I now regard all things as liabilities compared to the far greater value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things - indeed, I regard them as dung! - that I may gain Christ, [9] and be found in him, not because I have my own righteousness derived from the law, but because I have the righteousness that comes by way of Christ's faithfulness - a righteousness from God that is in fact based on Christ's faithfulness."

[241]   2 Cor 4:4-4:6: "[4] among whom the god of this age has blinded the minds of those who do not believe so they would not see the light of the glorious gospel of Christ, who is the image of God. [5] For we do not proclaim ourselves, but Jesus Christ as Lord, and ourselves as your slaves for Jesus' sake. [6] For God, who said "Let light shine out of darkness," is the one who shined in our hearts to give us the light of the glorious knowledge of God in the face of Christ."

Spirit in this context is within "face-to-face clear speech" is a too narrow approach. Interrelatedness among believers enabled by the Holy Spirit goes far beyond that.

5.3.5 Conclusion and Paul's communicative goal

The larger textual unit presents believers as living letters. When that phrase is connected to 2 Corinthians 3:18 the living letters are read by the unbelievers. The degree of the divine glory defines how well unbelievers can read those letters. A Christian community is a group of believers whose members have union with Christ. Love binds this group together. All have been loved by Jesus himself and Jesus' love has removed the veil. However, the constant interrelatedness in the loving community is needed to assure spiritual transformation. Inter-relatedness includes cognitive transformation but intimacy in loving relationships is even a more important factor. Transformation is enabled by the Holy Spirit but also consistent human effort is needed. However, Paul does not give detailed instructions concerning human response.

When and if Paul's communicative goal is understood to have the elements of intimacy within the body of Christ and individual responsibility to act as a living letter, N.T. Wright's argument that God's plan to rescue the creation by using the Church is strengthened.

5.4 The Holy Spirit and 'The New Exodus' paradigm in Romans 7:25b-8:27

5.4.1 Introduction

N.T. Wright (PFG: 719-724) offers Romans 8 and especially Romans 8:1-21 as his key Pneumatological text to define his 'New Exodus' paradigm. However, in his Romans commentary he has divided this unit into the two pericopes: Romans 7:6-8.17 and Romans 8:18-30 which extends the discussion. This research discusses Romans 7 concerning the plight of humanity to give insight to Romans 7:25b-8:27 in which the role of the Holy Spirit is predominant.[242] The focus of exegetical evaluation of N.T. Wright's assertions is Romans 7:25b-8:27.

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[242]   This research presupposes that Romans 8.28-39 supports the strong view on eternal security The term eternal security is used to make distinction with the NPP where positive moral progress is a condition for final salvation. The analysis of Romans 7:25b-8:27 is not intended to weaken assurance of salvation.

5.4.2 Bridging the cultural gap

5.4.2.1 Introduction

The research follows Zuck's (1991:78) methodology and his assertion that it is important to bridge the cultural gap "because of the gap that exists between our culture in the West and those in Bible times".

Those cultural issues that are important to the interpretation of the pericope are taken into the consideration. These issues are the implied readers, and the reasons "that prompted the author to write the book?" (Zuck, 1991:78). The reasons to write a letter are discussed under the section 5.4.3 the Message of Romans. Authorship and provenance are usually included when the cultural framework of the letter is constructed. However, Pauline authorship is not challenged in contemporary scholarship and this research does not seek to challenge the status quo concerning the authorship.

5.4.2.2 The implied readers

This research presupposes that Paul directed his message for believers (Hodges, 2013:13) whose majority were gentiles. The claim finds support from the recognized Pauline scholarship. Sanders (2015:617) asserts that regardless on Paul's discussion concerning the Law as a part of 'two dispensations'[243], the church was predominantly composed of gentiles and written within in general culture of the Greco-Roman world. N.T. Wright (2015:320) is in agreement with Sanders in this regard. According to Sanders (2015:617-618) "In Romans he says nothing of a mission to Jews, but only to gentiles." His apostleship was directed to serve all categories of the gentiles both Greek speakers and non-Greek speakers (Rom 1:5-6[244]; 1:13[245]). In this regard it is assumed that the message is directed primarily at gentile believers (Moo, 1996:10-11; Mounce, 1995:24) regardless of the fact that some of the members of the Roman church were Jews (Cranfield, 2004:18; Hodges, 2015:14; Moo, 1996:9).

The opposing view has been presented by Lopez (2005:21-21) and Morris (1998:2-5) who argue for mixed audience which led Paul to use terms typical to Hebrew-Christians. However, the mixed

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[243]   Or the tension between two revelation-historical periods.

[244]   Rom 1:5-6: "[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name. [6] You also are among them, called to belong to Jesus Christ."

[245]   Rom 1:13: " I do not want you to be unaware, brothers and sisters, that I often intended to come to you (and was prevented until now), so that I may have some fruit even among you, just as I already have among the rest of the Gentiles.

audience had the gentile majority based on the message of Romans. No one is arguing that the message was directed primarily to the Jewish Christians.

Based on the arguments presented above this research takes a position that the Roman Church was predominantly gentile. Therefore, the message of Romans should be understood, as N.T. Wright (2015:320) asserts in the general Hellenistic and Greco-Roman cultural context.

5.4.2.3   The message of Romans

N.T. Wright asserts that the theme of Romans is 'righteousness of God is revealed through the Gospel'. N.T. Wright (2015:319-325, 341-343) uses Romans 1:16-17 to define the theme in his Romans commentary, but in his 'Paul for everyone series' he has included those verses to the larger pericope of Romans 1:14-17. The latter view is more consistent with the Greek syntax, as verses 1:16-17[246] form the series of subordinating clauses. Wright (PFG:161) connects his 'New Exodus paradigm' closely to the "question of Paul's argument" for the letter. Romans 1:14[247] and 1:15[248] are sentences that are followed by four subordinating clauses in Romans 1:16-17. These subordinating clauses are starting with the preposition 'γάρ', that is usually translated in this passage 'for'.

According to Heckert (1996:31-36; Runge, 2010:52), the preposition 'γάρ' introduces new information that strengthens or confirms a previous proposition.[249] Levinsohn (2000:91; Runge, 2010:52) agrees with Heckert in this regard but limits the force of 'γάρ' by asserting that it strengthens one aspect of the previous proposition. Runge (2010:52) goes even further when he concludes that the preposition 'γάρ' "does not advance the discourse but adds background information that strengthens or supports what precedes".

Based on the claims of above mentioned reliable linguistic and Greek scholarship, Romans 1:16-17 should be understood in the light of Romans 1:14-15. Romans 1:14-15 or as Jewett (2006:135) asserts Romans 1:13-15 "takes up the issue of Paul's intended missionary enterprise mentioned". So, there is scholarly support that the previous context could be included somehow in the *propositio* of Romans. If there is a widespread consensus in contemporary New

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[246]   Rom 1:16-17: "[16]For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek."[17] For the righteousness of God is revealed in the gospel from faith to faith, just as it is written, "The righteous by faith will live.".

[247]   Rom 1:14: "I am a debtor both to the Greeks and to the barbarians, both to the wise and to the foolish."

[248]   Rom 1:15: "Thus I am eager also to preach the gospel to you who are in Rome."

[249]   The preposition 'γάρ' is analysed in that sense in most of the discourse analysis of this research.

Testament scholarship that Romans 1:16-17 forms the thesis statement or *propositio* for the letter then Romans 1:14-15 could form the background for the foreground that is found in Romans 1:16-17. The inclusion of Romans 1:14-15 to the pericope strengthens N.T. Wright's argument because it connects directly Romans 1:16-17 to Paul's concern that the gospel will be propagated (Rom 1:14-15).

N.T. Wright affirms that the righteousness of God is another key component in the theme of the letter. His assertions are in accordance with prominent New Testament scholarship that claims that the thesis statement is usually seen as dealing with the righteousness of God (Bruce, 1985:83-87; Dunn, 1988: 36-49; Harrison, 1976: 18-19; Lopez, 2005:38-42; Morris, 1988:65-72; Runge, 2014:19-21). One exception among contemporary scholarship is Douglas Moo (1996:24-25), who asserts that there are multiple themes in Romans and the gospel is a common thread that keeps these themes together.

N.T. Wright (2015:346) extends the concept of righteousness by including Romans 1:18-3:20 as a further explanation for Romans 1:16-17. The passage presents God as the righteous judge who will put everything right. N.T. Wright's assertions follow consistently the Greek syntax. Romans 1:18 starts with 'γάρ' which introduces new information that strengthens information presented in Romans 1:14-17. Romans 1:18ff connects the theme wrath of God to Romans 1:14-17. Paul presents in Romans 1:18ff things that are under the divine wrath regardless of who is performing these things.

The language of the pericope lacks apocalyptic scenes and the description of eschatological judgment. N.T. Wright (PFG 767) writes: "Paul speaks about 'the wrath of God', this 'wrath' is something that is going to come upon the world". So, N.T. Wright correctly connects the wrath of God to the present-day situation and therefore salvation is a deliverance from the wrath of God poured out to the world. In this regard, the message is transformational and touches the lives of believers and the solution to the second-order problem.

Another important factor concerning the theme of the letter is the nature of salvation described in Romans 1:16. N.T. Wright (2004f:12) denies that the primary meaning in this context is eschatological salvation. He asserts that 'the meaning we normally assume is 'going to heaven when we die'. But the New Testament in general, and Paul in particular, have almost nothing to say about that". N.T. Wright (2004f:12) explains that this salvation "makes its way forwards into the present, rescuing people from the state of sin, and rescuing God's people from trouble and persecution".

'Salvation' is a present reality as well as a future hope" (Wright, 2004f:12). Then, God uses believers "to put everything to rights" and "rescue the rest of the world as well". When Christian service is combined with the transformational nature of the letter, it can be concluded that that N.T. Wright's claim that service plays important role in spiritual transformation[250] is justified. For N.T. Wright Romans is all about spiritual transformation as a solution to the second-order plight. The solution to the second order-plight enables Christian service which is a means to rescue the rest of the world. So, God uses believers as agents as a part of the solution to the first-order-problem.

N.T. Wright's view is supported by many respected scholars. For example, Jewett (2006:138-139) writes that deliverance from the present evil age and the restoration of wholeness are implied along with preservation from the wrath to come and the fulfilment of salvation when the new age is fully present. Also, Zane Hodges (2013:17) shares the same view with N.T. Wright. He asserts that salvation in this context does not refer to deliverance from eternal condemnation in the lake of fire but to temporal deliverance from God's wrath. Moreover, Hodges (2013:10) understands that the argument of Romans instructs believers "to have abundant fellowship with God".

Moo (1996:66-67) offers an opposite view: "Salvation and its cognates are widely used in both the Greek world and the LXX to depict deliverance from a broad range of evils".[251] The NT as a whole uses 'salvation' and its cognates with much of the same broad range of meaning as the OT, whereas Paul uses the words only of spiritual deliverance." Both Moo and N.T. Wright do not warrant their claims by offering scriptural proof but N.T. Wright's argument of the nature of salvation is considered stronger in this research based on the fact that the noun *salvation* and verb *to save* are absent in Romans 1:18-5:8 where the doctrine of justification is discussed.

Therefore, the larger textual unit does not give support to deviate from the basic meaning of salvation (deliverance from all kinds of evils). Jewett (2006:138) provides Romans 8:24 as a scriptural proof to back up his view that salvation has a prototype meaning of deliverance from all

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[250] See section 3.6.4 of this research.

[251] In the OT, as we might expect, salvation is usually attributed to God, who delivers his people from their enemies (cf. Exod 14:13; 15:2; Judg 15:18; 1 Sam 11:9). The peculiar OT interplay between the historical/temporary and the spiritual/eternal, and the frequent use of the former to represent the latter, makes it difficult to determine the degree of spiritual significance in the use of this word group. Some texts, however, clearly use σωτηρία (salvation) to depict God's eschatological deliverance (cf. Isa 12:2; 25:9; 46:13; 49:6; 52:7, 10). Of these, Isaiah 52:7 is particularly significant: in addition to σωτηρία, it also uses εὐαγγελίζομαι ("preach good news"); note that Paul quotes it later in the letter (10:15). See the survey in W. Foerster and G. Fohrer, TDNT VII, 965–1024. (This is a direct footnote from Moo's comment that is in the brackets).

kinds of evils. Hodges (2013:35, 141) asserts, based on Romans 5:9-10[252], that salvation in Romans is deliverance from wrath. N.T. Wright's view is both supported and opposed by diverse and recognized New Testament scholarship. This research views that N.T. Wright's position is more convincing based on contextual issues.

The wrath of God in Romans 1:18 is objected to by everyone and the language does not support that eschaton is in the mind of Paul. N.T. Wright's view that temporal deliverance is at hand is consistent with the scriptural support mentioned in the above paragraph (from elsewhere in Romans).

Punt (2017:2) correctly asserts: "The broader Romans 1:18–3:20 is a polemical argument against society in the widest sense, accusing first Gentiles of idolatry and then also Jews of disobedience." Based on this assertion it can be concluded that Paul addresses society as whole not unbelievers as a separate part of that society.[253] Society is temporal in nature and composed of believers and unbelievers in the Roman imperial context. Therefore, Paul's concern is that all people are rescued from that temporal situation, including believers. The above-mentioned reasoning supports N.T. Wright's view that the message of Romans is dealing with temporal salvation.

Wright (2015:343) uses Paul's quote from prophet Habakkuk 2:4 where the phrase 'וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה ', meaning 'righteous shall live by faith', to support his argument that Romans 1:16-17 refers to temporal aspects of salvation. N.T. Wright's readings on Habakkuk are not without a dispute. Debbie Hunn (2009:228) argues that the word 'אֱמוּנָה ', should be translated as 'faith', not faithfulness and the object of that faith is Habakkuk's vision. The important word in Habakkuk to define the nature of salvation is the verb 'חיה '. Hunn (2009:229) defines that the basic meaning of the verb 'חיה ', is 'to live' (which is opposite to the verb to die) and it is not used in the Old Testament outside of Habakkuk to refer to conduct. If the word 'אֱמוּנָה ', as Hunn (2009:228) asserts, modifies 'חיה' then the sentence means that a righteous person gains life through faith and that life is eschatological life.

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[252]   Rom 5:9-10: "9 Much more then, because we have now been declared righteous by his blood, we will be saved through him from God's wrath. 10 For if while we were enemies we were reconciled to God through the death of his Son, how much more, since we have been reconciled, will we be saved by his life?"

[253]   This claim stands against the generally accepted view that Paul addresses here unbelievers, but this research views that Paul addresses here society as a whole especially the Roman empire and its cultural context.

N.T. Wright's argument is preferred over Hunn's interpretation on the basis of the content of Habakkuk's vision, who prophesied about a great catastrophe coming on Israel and encouraged Israel to have faith in God's faithfulness. Habakkuk's vision does have eschatological dimension but the clear content is the revelation of God's righteousness through his wrath which is consistent with Romans 1:16-18[254] and also with the Deuteronomist principle of the blessings and curses. The coming exile was the revelation of divine wrath well recorded in Deuteronomy 28:36. Habakkuk only hints about the future restoration of Israel[255] but never clearly presents it.

Among distinguished Old Testament scholarship, salvation in Habakkuk is considered as abundant life (Achtemeier, 1986:48) or the preservation of the life of an individual and the nation (Barker, 1999:324-326). In both cases salvation refers to temporal salvation. The context seems to support the idea that a righteous person will endure through trial by faith (Andersen, 2008:210). The coming trial was Judah's impending captivity (Hab 2:4b). The verb 'חיה ', that is translated "to live" refers to physical life. Clendenen (2014:509) correctly states that "Habakkuk 2:4[256] favours the meaning stay alive".

Paul used the Septuagint in his quotations but as a Pharisee, he most probably knew Hebrew thinking behind that translation. However, Paul quotes only a portion of this passage, 'ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται', leaving out the pronoun μου, so that it reads "but the righteous shall live by faith" (Rom 1:17; Gal 3:11[257]) (Smith, 1998:107). He took the quote and used it to point to the temporal aspects of salvation that concerned the Roman Christian community. Faith is used in Habakkuk and Romans 1:17 to refer to a human response concerning life and keeping life. This is not excluding Paul's discussion in Romans 4:1-4:25 which clearly points that faith as a human response is a means to enter to the final salvation (Du Toit, 2013:99).

N.T. Wright's view on the message seems to have enough textual proof both from the New Testament and the Old Testament. The bridge between Habakkuk 2.4 and Romans 1:16-17 supports the temporal salvational view.

The temporal salvation view fits the theme of God's righteousness based on the connection between Romans 1:14-15 and Romans 1:16ff. Romans 1:14-15 can be presented as a

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[254] Rom 1:18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth by their unrighteousness."

[255] When eschaton is hinted at in Habakkuk then corporate salvation of Israel is mind, not individual.

[256] Hab 2:4: "Look, the one whose desires are not upright will faint from exhaustion, but the person of integrity will live because of his faithfulness."

[257] Gal 3:11: "Now it is clear no one is justified before God by the law, because the righteous one will live by faith."

background for the foreground presented in Romans 1:16-17, the clear inclusion could have strengthened his argument that the gospel is an integral part of the theme of the letter.

Another background for the storyline is that the righteousness of God is revealed in his wrath (Romans 1:18ff). If N.T. Wright had clearly included this background to his discussion he could have strengthened his argument that salvation in Romans refers to temporal aspects of life and believers are part of that deliverance. The theme or message of the letter can be said in other words as well by quoting Wright (2013:642): 'God's righteousness is manifested by those who are already justified'. It is asserted that manifestation is possible when justified persons are delivered from the influence of flesh (Lopez, 2005:38-39). The letter discusses divine-human interplay that helps believers to enter into a spiritual transformation process.

5.4.3   Bridging the literature gap

5.4.3.1   Introduction

5.4.3.2   The place of the pericope in Romans

N.T. Wright (PFG: 659) has argued "…that Romans 6-8 as a whole constitutes (among other things) a massive retelling of the Exodus-narrative". N.T. Wright (PFG: 659) has split the narrative to the three sub-sections. The slaves are released when they crossed the Red Sea (Rom 6), the Torah is given, with "the fact of indwelling sin (Rom 7)", …"and then on the homeward march to the inheritance" (Rom 8). Romans 5 serves as an introduction to the 'Exodus-narrative'.

Sometimes N.T. Wright (2013:160-168; PFG: 422) includes Romans 3 and 4 in 'The New Exodus' paradigm. The inclusion of chapters 3 and 4 give a more coherent view of Israel's Exodus. Romans 3:24[258] could be traced back to the Exodus' first Passover by mentioning that "men are being justified freely by His grace through the redemption that is in Christ Jesus". According to Hodges (2010:82)"the implication here is that Christ Jesus has bought us out of some form of servitude". Apparently, this servitude is slavery to sin or person's existence as an unbeliever and it can be alluded to Israel's slavery in Egypt. At least intertextual reference is possible. The redemption of Israel took place when the first Passover lamb was slaughtered in Exodus 12, especially in verse 12: "The blood will be a sign for you on the houses where you are, so that when I see the blood I will pass over you, and this plague will not fall on you to destroy you when I attack the land of Egypt."

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[258]   Rom 3:24: "But they are justified freely by his grace through the redemption that is in Christ Jesus."

Israel had faith in the promise of God to save their first-borns from the destruction and they acted accordingly. If N.T. Wright had consistently discussed the connection between the first Passover and redemption in Romans 3:24, it could have strengthened his argument for 'The New Exodus paradigm'. However, the inclusion of faith as a human response to the grace of God would have challenged his assertions concerning salvation. Possibly, he wanted to preserve his view that faith is a badge, not a response.

N.T. Wright's (PFG:962-963) underrating of Romans 3-4 in his 'New Exodus' paradigm has also led him to put strong emphasis on baptism as he writes that "God 'reckons' that all who believe are 'righteous' in baptism". The baptism is understood very differently among different Christian traditions but N.T. Wright's assertion that those who believe and are baptized are righteous indicating that Romans 6-8 is dealing with believers only.

The following chart is an attempt to describe the chronological order of the main events (those events that seem to follow the intertextuality between the Exodus and Romans 3:24-Romans 8:39 of Israel's Exodus.
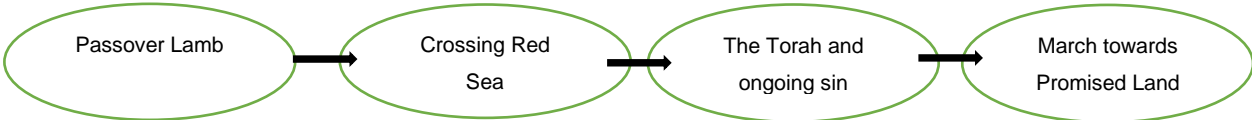
Figure 5-1:   Israel's Exodus

The following chart is a revisited presentation of N.T. Wright's 'The New Exodus' paradigm as it is presented in Romans 3:24-8:39. The assumed intertextuality follows N.T. Wright's assertion of how Paul is retelling the Exodus narrative and applies it to the church as a whole (Wright, 2015:426).
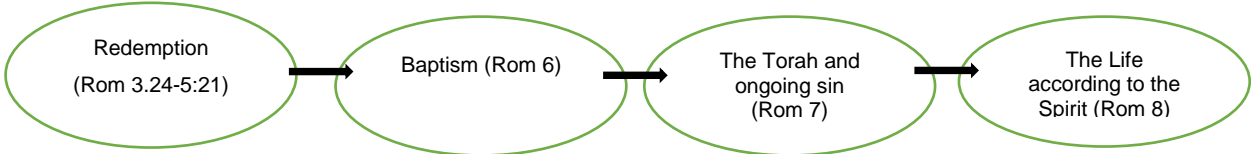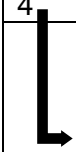
Figure 5-2:   'The New Exodus' Paradigm revisited

By comparing these two diagrams N.T. Wright's argument of retelling the Exodus narrative seems to be possible. When it is attributed to the church as a whole it should be understood to be written

to the believers. This pericope (Rom 7:25b-8:27) provides crucial information on how Paul understood divine-human interplay at the practical level.

The following table is an attempt to show the place of 'The New Exodus paradigm within Romans. The outline of Romans is based on the combination of the above-mentioned discussion and N.T. Wright's (2015:329-331) presentation in his commentary:

Table 5-7: **Outline of Romans**

The Outline of Romans			
1	Opening statement		1:1-13
2	Thematic statement		1:14-18
3	Challenge for God's righteousness		1:19-3:23
4	The New Exodus paradigm		3:24-8.39
	A	Redemption	3:24-5:21
	B	Baptism and freedom	6:1-23
	C	The Torah and ongoing sin	7:1-25a
	D	**Life according to the Spirit**	**7:25b-8:27**
	E	Doxology	8-28-39
5	The faithfulness of God and Israel		9:1-11:36
6	Call to worship, holiness, and unity		12:1-16:27

The key texts concerning the research topics deal with two textual units where the Holy Spirit is playing the key role. N.T. Wright (2015:425) presents them as Romans 7:1-8:11 and 8:12-30. He admits that the theme of the Holy Spirit is introduced in Romans 8:1-11 and different themes are over-lapping the above-mentioned textual units. The Holy Spirit is not mentioned in Romans 8:28-39. So, the key Pneumatological text is defined as Romans 7:25b-8:27. This pericope is also the focus of this research. However, the plight in Romans 7 and its relationship to Romans 8 needs to be defined.

5.4.3.3 The Information Structure of Romans 7:25b-8:27

The information structure is based on Runge (2008b). The exception is how the usage of the conjunction 'γὰρ' is defined. The conjunction is used as a forward-pointing device that introduces the new information to bring more clarity to the preceding context. So sentences starting with 'γὰρ' are subordinating concerning the previous sentence or the previous textual context such as a principle or sentence.

The most important verse is Romans 7:25b-8:1[259]. Romans 7.25b introduces the principle that concludes Romans 7:1-25a and serves as a link between Romans 7 and 8. The principle is opened up first in Romans 8:1-17 then in Romans 8:18-27.

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[259] Romans 7:25b-8-1: "¹So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.¹ There is therefore now no condemnation for those who are in Christ Jesus."

Table 5-1: Discourse Analysis of Romans 7:25b-8:17

Romans 7:25b-8:17				
PRINCIPLE				ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ
↕ BULLET				**τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας**
SENTENCE				¹ **Οὐδὲν** ἄρα νῦν **κατάκριμα** τοῖς ἐν Χριστῷ Ἰησοῦ
	SUPPORT			² ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου
	COMPLEX			³ τὸ γὰρ ἀδύνατον τοῦ νόμου
			SUB-POINT	ἐν ᾧ ἠσθένει διὰ τῆς σαρκός
	COMPLEX			ὁ θεὸς
	CIRCUMSTANCE			**τὸν ἑαυτοῦ υἱὸν** πέμψας
			BULLET	ἐν ὁμοιώματι σαρκὸς ἁμαρτίας
			BULLET	καὶ περὶ ἁμαρτίας
		SUPPORT		κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί
			SUB-POINT	⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα
	SUPPORT			⁵ οἱ γὰρ κατὰ σάρκα ὄντες **τὰ τῆς σαρκὸς** φρονοῦσιν
	SENTENCE			οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος
	SUPPORT			⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος
	SENTENCE			τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη
		SUB-POINT		⁷ διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν
			SUPPORT	τῷ γὰρ νόμῳ τοῦ θεοῦ **οὐχ ὑποτάσσεται**
			SUPPORT	οὐδὲ γὰρ δύναται
SENTENCE				⁸ οἱ δὲ ἐν σαρκὶ ὄντες **θεῷ ἀρέσαι** οὐ δύνανται
SENTENCE				⁹ ὑμεῖς δὲ οὐκ ἐστὲ **ἐν σαρκὶ** ἀλλὰ **ἐν πνεύματι**
	SUB-POINT			εἴπερ **πνεῦμα θεοῦ** οἰκεῖ ἐν ὑμῖν
SENTENCE				εἰ δέ τις πνεῦμα Χριστοῦ **οὐκ ἔχει** οὗτος οὐκ ἔστιν αὐτοῦ
SENTENCE				¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν
	BULLET			τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην
SENTENCE				¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν
PRINCIPLE				¹² Ἄρα οὖν ἀδελφοί **ὀφειλέται** ἐσμὲν οὐ τῇ σαρκὶ
	ELABORATION			τοῦ **κατὰ σάρκα** ζῆν
SUPPORT				¹³ εἰ γὰρ **κατὰ σάρκα** ζῆτε μέλλετε ἀποθνήσκειν
SENTENCE				εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε
	SUPPORT			¹⁴ ὅσοι γὰρ **πνεύματι θεοῦ** ἄγονται οὗτοι **υἱοὶ θεοῦ** εἰσιν
	SUPPORT			¹⁵ οὐ γὰρ ἐλάβετε **πνεῦμα δουλείας** πάλιν εἰς φόβον
SENTENCE				ἀλλὰ ἐλάβετε **πνεῦμα υἱοθεσίας**
SUB-POINT				ἐν ᾧ κράζομεν "Αββα ὁ πατήρ"
SENTENCE				¹⁶ αὐτὸ τὸ πνεῦμα ᵀᴾ] συμμαρτυρεῖ τῷ πνεύματι ἡμῶν
	SUB-POINT			ὅτι ἐσμὲν τέκνα θεοῦ
SENTENCE				¹⁷ εἰ δὲ τέκνα καὶ κληρονόμοι
	BULLET			κληρονόμοι μὲν θεοῦ
	BULLET			συγκληρονόμοι δὲ Χριστοῦ
		SUB-POINT		εἴπερ συμπάσχομεν
		SUB-POINT		ἵνα καὶ συνδοξασθῶμεν

Table 5-8:   Discourse Analysis of Romans 8:18-27

SUPPORT			**¹⁸ Λογίζομαι** γὰρ ὅτι οὐκ **ἄξια** τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν **μέλλουσαν** δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς
	SUPPORT		**¹⁹** ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ **ἀπεκδέχεται**
	SUPPORT		**²⁰ τῇ** γὰρ **ματαιότητι** ἡ κτίσις ὑπετάγη οὐχ **ἑκοῦσα** ἀλλὰ **διὰ τὸν ὑποτάξαντα** ἐφ' ἐλπίδι
		SUB-POINT	**²¹** ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ
			SUPPORT **²²** οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν
SENTENCE			**²³** οὐ μόνον δέ
SENTENCE			ἀλλὰ καὶ αὐτοὶ **τὴν ἀπαρχὴν τοῦ πνεύματος** ἔχοντες **ἡμεῖς καὶ αὐτοὶ** ἐν ἑαυτοῖς στενάζομεν **υἱοθεσίαν** ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν
	SUPPORT		**²⁴ τῇ** γὰρ ἐλπίδι **ἐσώθημεν**
SENTENCE			ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς
	SUPPORT		ὃ γὰρ βλέπει **τίς** ἐλπίζει
SENTENCE			**²⁵** εἰ δὲ **ὃ οὐ βλέπομεν** ἐλπίζομεν **δι' ὑπομονῆς** ἀπεκδεχόμεθα
SENTENCE			**²⁶** Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν
	SUPPORT		**τὸ** γὰρ **τί προσευξώμεθα καθὸ δεῖ** οὐκ οἴδαμεν
SENTENCE			ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις
SENTENCE			**²⁷** ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος
	SUB-POINT		ὅτι **κατὰ θεὸν** ἐντυγχάνει ὑπὲρ ἁγίων

Romans 8:18 functions as support, which is "a sentence that strengthens or supports what precedes, but does not advance it. If a section begins with a 'support' proposition, then the paragraph that follows is best understood as strengthening or supporting the argument from the preceding paragraphs" (Runge, 2008a:support). The verb '**Λογίζομαι**' functions as a meta-comment. "When a speaker stops saying what they are saying in order to comment on what is *going* to be said" the linguistic feature is called meta-comment (Runge, 2008a:meta-comments). Paul uses meta-comment to start the new paragraph that completes the previous paragraph. Therefore, the nature of Romans 8:18 is subordinating to Romans 7:25b-8:17. Support and meta-comment together confirm the idea that Romans 7:25b-8:27 should be dealt as a single pericope.

Romans 8:28[260] is an independent sentence that starts with the meta-comment. Most probably the meta-comment starts the new pericope unlike Romans 8:18 which was a supporting clause.

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[260]   Rom 8:28: "And we know that all things work together for good for those who love God, who are called according to his purpose."

Therefore, the exegetical decision of this research is that the pericope starting from Romans 7:25b[261] ends to Romans 8:27.[262]

Table 5-9:   The Outline of Romans 7:25b-8:27

The Outline of Romans 7:25b-8:27			
1	Life according to the Spirit		7:25b-8:12
	A	Entrance to the sphere of the Spirit	7:25b-8-1
	B	Conduct according to the Spirit	8:2-4
	C	Thinking according to the Spirit	8:5-11
2	Submission according to the Spirit		8:12-17
	A	Indebtedness according to the Spirit	8:12-13
	B	Sonship according to the Spirit	8:14-16
	C	Inheritance according to the Spirit	8:17
3	Sufferings according to the Spirit		8:18-27
	A	Sufferings and the future glory with God	8:18-22
	B	Sufferings and the present-day intimacy with God	8:23-27

5.4.3.4 The preceding context – Romans 7:1-25a

The preceding pericope (Romans 7:1-25a) is important to analyse before entering into the interpretation of Romans 7:25b-8:27 as the former deals with the plight of humanity and its relationship to the *Torah* and the law of sin and death.

According to N.T. Wright (PFG:508), Romans 7 is an intertextual reference to Sinai in Israel's Exodus. In Sinai God gave the Law to the Israelites through Moses. He articulates that the "Torah tells Israel to remain separate from the nations, and provides the basic symbolic markers to indicate how that is to work" (PFG:508). N.T. Wright (PFG:508) asserts that the "Torah is the necessary guardian, to look after God's people, to keep them heading in the right direction like a paidagōgos, one who looks after a child and keeps it (as it were) house trained".

N.T. Wright's assertions support the view that the primary function of the *Torah* is to be a boundary marker between Israel and other nations. Also, N.T. Wright's position is consistent with the view of adoption presented in this research where Galatians 4:1-12b was discussed. N.T. Wright also contrasts his presentation with "a non-narratival would-be soteriology" and claims that if the meta-narrative is right, then "the other elements of the worldview emerge into clarity and consistency" (PFG:508). These assertions imply that the Law is limited to the collective level and has the

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[261]   Romans 7:25b: "So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin."
[262]   Rom 8:27: "And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes on behalf of the saints according to God's will."

potential to save individuals from temporal challenges but it cannot justify individuals. These implications are in accordance with N.T. Wright's view on the message of Romans, which is built around the theme of temporal deliverance.

According to N.T. Wright (2015: 470), the phrase 'ἦμεν ἐν τῇ σαρκί' seems to refer to the form of existence outside the Spirit (supported by Dunn, 1988a:364;373; Käsemann 1980:188-189; Cranfield; 1975:337; Jewett 1971:145). He refers to Romans 8:9[263] to support his view that phrases 'ἦμεν ἐν τῇ σαρκί' and 'ἐν πνεύματι' are describing two different forms of existence being a believer or an unbeliever. The statement is coherent if Romans 7 speaks about what the Law cannot do and Romans 8 what the Spirit can do.

In the Exodus of Israel, the sub-narrative of Sinai is attributed to the people who have been redeemed (the first Passover) and baptized (walking through the Red Sea). This shows the tension between N.T. Wright's exegesis and his narrative sub-plot. Also, the larger context connects Romans 7:5[264] to the sanctification process which is possible only for the believers. In Romans 7:4[265] the message is directed to the brothers (ἀδελφοί) which again indicates that Paul is dealing with believers[266] so they can bear fruit. Romans 7:6[267] postulates that the context is service and not eternal salvation, which corresponds to the assumption that the large part of the Law dealt with temple worship and purification. Ritual purity was necessary to attend the temple service or contacting something holy and is not needed to apply to daily life (Sanders, 1985:182-185,186-190,202-208).

N.T. Wright's (PFG:508-509) treatment of 'I' as a rhetorical device is problematic. He gives up *sensus unum* principle by using rhetorical 'I' in "two ways to approach 'the story of Adam' and 'The New Exodus' in Romans 7:7-12 and 7:13-25. Though this is Paul's own story as Jew who had lived under Torah himself" (Wright, 2015:463). N.T. Wright (2015:462) suggests that

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[263]   Rom 8:9: "You, however, are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. Now if anyone does not have the Spirit of Christ, this person does not belong to him."

[264]   Romans 7:5: " For when we were in the flesh, the sinful desires, aroused by the law, were active in the members of our body to bear fruit for death."

[265]   Romans 7:4: So, my brothers and sisters, you also died to the law through the body of Christ, so that you could be joined to another, to the one who was raised from the dead, to bear fruit to God"

[266]   According to Punt (2012) brotherhood is an important theme in Paul's letters. Paul used the term to describe his relationship with other believers and sometimes his association with fellow workers. Based on that assertion it is reasonable to claim that Paul would be shocked it his readers' family relationship with God should have been questioned.

[267]   Romans 7:6: "But now we have been released from the law, because we have died to what controlled us, so that we may serve in the new life of the Spirit and not under the old written code."

rhetorical 'I' points to the person for whom the Exodus has and has not happened, "This is exactly Paul's analysis of the plight of Israel under Torah". This is an implication of believers' internal struggles. He correctly asserts that those struggles do not refer to the normal Christian experience, though it seems to be a possible Christian experience (see explanation above). However, for N.T. Wright the primary use of 'I' seems to be the reference to Paul's pre-Christian state (N.T. Wright uses Philippians 3 support the assertion[268]) or a person in the flesh from the viewpoint of Israel under the Law (Wright, 2015:462-464). The phrase 'in the flesh' refers to the status of the unregenerate and he suspects that the text cannot be applied beyond Jews, or those who attached themselves to Israel, God-fearers, and proselytes (Wright, 2015:462).

Philippians 3:4-6[269] can be used to prove that Paul was blameless before the Law. However, he found himself serving the Lord without the newness of the Spirit before he had known Christ. It is doubtful that he was blameless before God (not even in his own opinion). It is a different thing to be blameless before the Law and before God. So, the context is the believer's service under the *Torah* as a means of sanctification. Paul tries to convince his readers that the Law is unnecessary for sanctification,[270] not to discuss being in Christ or out of Christ.

When the story is told to believers, however, the message is that the Law cannot sanctify (to bear fruit) and it is useless for service (the newness of the Spirit). This assertion is based on immediate textual context (Rom 7:4 and 7:6). N.T. Wright attributes the message to those who attached themselves to Israel, God-fearers, and proselytes. His attribution seems to be too narrow and could be applied to anyone who is serving God without divine enablement.

N.T. Wright's assertions concerning Romans 7:13-25 fail to adequately and coherently interact with his own statements concerning 'The New Exodus' paradigm. His assertions fluctuate among three different positions. These positions are attempts to retell the Exodus narrative to the church, the larger Israel story in which Israel remains under the Law (which was the situation when Paul wrote the letter) and autobiographical 'I' which refers Paul's pre-Christian state.

Obviously, Israel's Exodus and the larger Israel narrative are mutually exclusive concepts as was discussed in section 5.3. However, the rhetorical 'I' could be included in the Exodus narrative

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[268] Assumable Philippians 3:4-6. Thought he does not mention these verses in the referenced text of his discussion.
[269] Phil 3:4-6: "4 - though mine too are significant. If someone thinks he has good reasons to put confidence in human credentials, I have more: 5 I was circumcised on the eighth day, from the people of Israel and the tribe of Benjamin, a Hebrew of Hebrews. I lived according to the law as a Pharisee. 6 In my zeal for God I persecuted the church. According to the righteousness stipulated in the law I was blameless."
[270] Possibly influenced by Judaizers.

when understood as identification with Israel's Exodus-generation. In that case Romans 7:1-12 shows that the Law cannot save anyone eternally and the purpose of the Law was to be 'a magnifying glass' on the problem of sin (Runge, 2014:124-125). N.T. Wright (2015:464) asserts that the change of tense in Romans 7:13[271] does not refer to Paul's autobiographical situation. The theological debate that "revolves around whether Paul is talking about his pre-Christian struggle with sin or describing a present struggle" (Runge 2014:129) is non-essential if 'The New Exodus' paradigm is preserved. If Romans 7 is understood as a part of 'The New Exodus' paradigm, it describes the role of the Law and its limitation within Israel and within Church age believers. Moo (1996:409) correctly suggests that Romans 7:13-25 tells that the Law cannot justify or release from the influence of sin (sanctify) and that it was not intended to do so during the Exodus of Israel. Also, the inclusion of Isaiah 63:7-14 in the discussion strengthens the role of the Holy Spirit in the Exodus, because he led Israel in the wilderness (Isa 63:7-14). As 'The New Exodus' paradigm is the re-telling of the Exodus narrative to the church as a whole, the point is not to describe a person who is either unbeliever or believer with internal struggles but to show that the Law cannot sanctify believers (and of course cannot justify unbelievers) – sanctification has something to do with the service mentioned in Romans 7:6. The group that the message is addressed to is believers (Wright, 2015:426), which is consistent with redemption (Rom 3:24[272], 4:25[273]) and baptism (Rom 6) having already taken place.

According to Moo (1996:445) "many are insisting that autobiographical elements cannot be eliminated from Rom. 7, and the interpretation of *egō* in vv. 14-25 in terms of "normal" Christian experience is enjoying a resurgence". Also, Moo (1996:445) asserts that theological persuasions influence the interpretation but "much will depend on the particular perspective from which one approaches the passage and which arguments are given greater weight".

One approach defining the meaning of 'I' is to discover how an interpreter understands 'flesh'. Moo (1996:445) writes "The strong connection of *egō* with 'the flesh' (vv. 14, 18, and 25) suggests that Paul is elaborating on the unregenerate condition mentioned in 7:5: being "in the flesh." He is correct that 'ἦμεν ἐν τῇ σαρκί' refers to the unregenerate persons in Romans 7:5. However, the phrase 'ἐν τῇ σαρκί' is also used elsewhere also to refer Paul's current status as a believer (Phil

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[271] Rom 7:13: "Did that which is good, then, become death to me? Absolutely not! But sin, so that it would be shown to be sin, produced death in me through what is good, so that through the commandment sin would become utterly sinful."

[272] Rom 3:24: "But they are justified freely by his grace through the redemption that is in Christ Jesus."

[273] Rom 4:25: "He was given over because of our transgressions and was raised for the sake of our justification."

3:4[274]; Gal 2:20[275]).[276] Moreover, the verb 'ἦμεν' is an Imperfect active Indicative first-person plural form from the verb 'εἰμί', meaning we were in the flesh. However, in Romans 1:14 Paul uses the Present tense: 'ἐγὼ δὲ σάρκινός εἰμι'.

There are three grammatical differences among Romans 7:5 and 7:14[277]. The three grammatical differences are used to undermine the opposing argument, not to establish an argument of our own. Thus, the view described here is still open as the counter-argument has been undermined. First, the tense has changed from Imperfect to the Present tense. Second, the person is changed from the plural to singular. Third the preposition has been moved out. In Romans 7:18[278] the phrase 'ἔστιν ἐν τῇ σαρκί μου' does not refer to Paul's position in the flesh but what is in his flesh (or actually what is not there: anything good). So, Paul uses the phrase differently. Also, in Romans 7:25[279] 'νοῒ δουλεύω νόμῳ θεοῦ τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας', the flesh is used to describe the human exterior which is vulnerable and open to becoming the avenue how the temptation goes in. Also, the sentence is in the Present tense.

It is well-known that the view presented here is contested by many others besides Moo and more arguments are offered by those who are proponents of the opposing view. However, the exegetical decisions need to be made based on the weight of grammatical[280] and contextual aspects concerning the nature of the flesh[281]. As Moo asserts, the interpretation depends on which arguments are given the greater weight.

In this research, three grammatical differences support the view that Paul retold the Exodus narrative to the church as a whole and that the negative experience could be possible for believers as well. However, the experience is abnormal though similar to Galatians 4:1-11 where the

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[274]   Rom 3:24: "But they are justified freely by his grace through the redemption that is in Christ Jesus."
[275]   Gal. 2:20: "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me. So the life I now live in the body, I live because of the faithfulness of the Son of God, who loved me and gave himself for me."
[276]   Flesh means different things in different contexts, evidenced by Louw & Nida and BDAG. Flesh does not always point to the same thing.
[277]   Rom 7:14: "For we know that the law is spiritual - but I am unspiritual, sold into slavery to sin."
[278]   Romans 7:18: "For I know that nothing good lives in me, that is, in my flesh. For I want to do the good, but I cannot do it."
[279]   Romans 7:25: "Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin."
[280]   Theological arguments have also a place in this debate. However, if theological debates are included to the discussion, then supporting material is needed to bring outside of the immediate textual context e.g. from systematic theology.
[281]   Flesh is not used to refer here as sinful nature as some translations are interpreting the word.

Galatians were in danger to become small children in Christ (section 4.2.2). Also, Paul's assertion in 1 Corinthians 3:1-3[282] proves that a believer can be fleshly or behave in a fleshly way. It is debated whether the fleshly state is possible only occasionally and for short periods of time or whether the negative experience can last a long time. However, believers' strong identification of fleshly behaviour or character cannot be denied.

Paul describes the unfortunate Christian experience in Romans 7:13-25 and Galatians 4:1-12a[283] in which believers are alienated from the provision of the Holy Spirit and are leaning on the Law as means to please God. The analysis of this passage proves that N.T. Wright does not actually have a dialogue between his metanarrative and exegesis in this regard. However, one aspect of his hermeneutical paradigm is the continuous interaction between the worldview-narrative and exegesis (Wright, 1992:66; PFG:162; 166). At least he should have explained why he included autobiographical 'I' in his discussion on how that 'I' can be consistent with his 'New Exodus' paradigm which functions as a sub-narrative in his worldview metanarrative.

N.T. Wright (PFG:1120) postulates that the flesh is an exclusively negative concept and that it cannot be attributed to the believers. He backs up this view by making a strong dichotomy between the flesh and the body[284]. N.T. Wright's opinion is most probably rooted in the concept that believers have only one nature and they do not have a sin(ful) nature. This approach has some strengths and it is most probable that believers do not have two ontological categories (e.g. new and/or sinful nature). However, some modern translations translate flesh as sinful nature (NLT, NIV-2002, The Living Bible) but this translation is disputed and not well accounted for in the New Testament lexicons (BDAG and Louw-Nida). Based on the fact (see explanation above) that believers have an association[285] with flesh, the word 'σάρξ' should not be understood as an ontological category such as sinful nature. It is better to understand the words 'σάρξ' and 'πνεῦμα'

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[282] 1 Cor 3:1-3: "¹So, brothers and sisters, I could not speak to you as spiritual people, but instead as people of the flesh, as infants in Christ. ² I fed you milk, not solid food, for you were not yet ready. In fact, you are still not ready, ³ for you are still influenced by the flesh. For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people?"

[283] 1 Corinthians 3:1-3 could have been added to the discussion but the context is a bit different because the passage is not in the context of Law but unacceptable behaviour such as party-spirits, conflict orientation and sexual misconduct.

[284] In his discussion concerning Gal 4:1-11 he does not reveal any clear dichotomy between flesh and Spirit.

[285] See the discussion under the sections 3.2.2 and 5.5 where it is defined that believers can be fleshly, conduct according to the flesh and set up their minds to the flesh.

(if not used as a reference to the Holy Spirit but the sphere of the Holy Spirit) as metaphors of human dispositions.[286]

5.4.4 Bridging the grammatical gap

5.4.4.1 Introduction

5.4.4.2 Romans 7:25b-8:11

For N.T. Wright Romans 8:1-11 forms a sub-pericope that introduces the new agent the Holy Spirit to his 'Exodus' paradigm. However, this research has included Romans 7:25b[287] to the pericope based on discourse analysis. The inclusion strengthens N.T. Wright's (2015:426) argument that Romans 5-8 is written (to the believers or) church as a whole. One contextual issue that influences on the interpretation is the place of the beginning of the pericope. If the beginning point is seen to start in the middle of the previous verse (Rom 7:25b), then the context deals with the struggle between a believer's positive (mind) and the negative (flesh) dispositions[288] (Lopez, 2005:156) when the believer is left alone with the Law. Romans 7:25b along with Romans 8:1[289] forms a textual unit that is established as a key 'verse' in the pericope. According to Van Rensburg (2015:135) "the key verse is a part of the pericope where the central theme and main thought converge". This research diverges from the traditional verse division and treats the principle (7:25b) and the following explanatory sentence (8:1) as one thought unit. Then, the rest of the pericope develops that thought.

Romans 7:25b sets up a different framework, as in N.T. Wright's (2015:482-490) analysis of Romans 8:1-11 where he presents two different groups of people, unbelievers and believers. For him those who are walking according to flesh, who is from the flesh and who are in the flesh are unbelievers, and those who are walking according to the Spirit, are from the Spirit and are in the Spirit are believers. For him, this pericope does not include exhortative material but it is descriptive and refers to the status of people.

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[286]   Or propensities or tendencies.
[287]   Romans 7:25: "Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin."
[288]   The word disposition is used because this researcher pre-supposes that flesh does not refer to theological concepts such as old nature or sinful nature as some modern translations are translating the term. The term disposition is used to refer to an ethical propensity or tendency.
[289]   Romans 7:25b-8-1: "[1]So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.[1] There is therefore now no condemnation for those who are in Christ Jesus."

However, if the Exodus narrative is re-told to the church as a whole N.T. Wright is contradicting his own presentation that these are the people who are baptized believers (crossing the Red Sea) and who are marching towards the Promised land with the possibility to resist the Holy Spirit as was discussed in chapter 4 concerning Isaiah 63:7-14. If the resistance is possible as Israel's Exodus narrative clearly proves, then N.T. Wright's assertion that this passage is purely "positional and descriptive without any exhortation" (Lambrecht, 2000:441) should be re-evaluated.

The pericope is starting from the declaration that there is no condemnation. It is important to define who are those released from condemnation, what is the condition for the release and what is the nature of the condemnation. When the discourse analysis is performed then special attention is paid on the two coordinating conjunctions which are forming a pair 'ἄρα οὖν'. According to Runge and Titrud, this double conjunction may introduce a paragraph (Runge, 2010:48; Titrud, 1992:251). Subsequently, Runge (2014:134) applies this principle to Romans 7:25. It is suggested that Romans 7:25b "serves as a principle — summarizing the previous section and presenting the big idea for the next one".

The principle is "a sentence which relates an inference drawn from the preceding context. These sentences typically provide either a summary/conclusion at the end of a section, or they introduce a new idea at the beginning of a section" (Runge, 2008a:principle). Here, the principle is drawn from the preceding context and it introduces two spheres of life. "So then, I myself serve the law of God with my mind, but with my flesh, I serve the law of sin". In application, in one sphere a believer has a propensity to serve the law of God and in another sphere, he has a propensity to serve the law of sin. It is suggested that neither of the laws mentioned above refers to the Mosaic Law but general principles of life. This type of internal experience can belong to believers only. Unbelievers cannot serve God with their minds (Rom 1:28[290]).[291]

N.T. Wright (2015:484) understands that the word κατάκριμα in Romans 8:1 refers to eternal damnation. He also claims that the phrase "those in Christ Jesus" refers to the status of being a believer. His interpretation of the passage divides humanity into two groups. Wright (2004f:137) writes: "There are two types of human beings and you are the spirit-type, because these two types

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[290] Rom 1:28: "And just as they did not see fit to acknowledge God, God gave them over to a depraved mind, to do what should not be done."

[291] It is noted that that opponents of this view argue that the will/mind to do the law is indeed present with unregenerate, legalistic persons, but the ability to perform it (to actually perfectly do the law) is absent.

are heading, respectively, for death and life. There is no condemnation, because of all this". However, Romans 8:1 completes what is told in the previous verse and contrasts the negative experience of Romans 7:25b to the positive experience of Romans 8:1 by defining the sphere where believers can have a positive experience in Christ Jesus, in contrast to suffering 'κατάκριμα'.

It is suggested that the word 'κατάκριμα' does not refer to final judgment, as Wright (PFG:898,939,1024) claims. Actually, the word κατάκριμα is not used in ancient literature to mean condemnation or judgment. The word κριμα can be translated as 'judgment'. The better translation for κατάκριμα is 'punishment'. The word is used by Paul only three times. All of them are in Romans (Rom 5:16; 5:18; 8:1). In Romans 5:16[292] and 5:18[293], its meaning is the verdict of judgment or the result of the judgment. Dunn (1998:415) suggests that a better translation would be "penal servitude".

Penal servitude means that a believer must serve the consequences of the punishment. These consequences could well be traced back to Romans 7:14 where Paul writes "εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν". In his translation, Dunn follows F.F. Bruce, who defines the meaning as "the punishment following sentence — in other words, penal servitude" (Bruce, 2008:161). Reliable lexicons confirm this idea presented by Dunn and Bruce (BDGA, 2000:518; Louw-Nida, 1996:555-556).

The translation 'penal servitude' is in accordance with Greek literature; for example, Dionysius of Halicarnassus uses the word for the termination of debt and the removal of punishment (*Antiq. Rom.* 13.5.1). However, 'penal servitude' seems to be a too narrow definition for 'κατάκριμα.' The better translation is 'punishment', though penal servitude can be that punishment. The principle of penal servitude can be found in the Exodus narrative when Israel wandered almost 40 years in the wilderness because of their rebellion.

The words 'ἄρα νῦν' (Rom 8:1) define the time and nature of punishment. The word 'νῦν' is a temporal adverb (Porter, 1999:213). The word 'ἄρα' is used "to provide an emphatically inferential connective" (Porter 1999:207) or it "expresses some sort of correspondence between the

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[292] Romans 5:16: "And the gift is not like the one who sinned. For judgment, resulting from the one transgression, led to condemnation, but the gracious gift from the many failures led to justification."

[293] Rom 5:18: "Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people."

sentences or clauses" (Robertson, 1919:1189). In this case, the connection is to Romans 7:25b which functions as a conclusion of the former pericope (Rom 7:6-25a).

The punishment (in this context) is a mental conflict described in the previous pericope and executed in the now-moment. According to Dunn, the ἄρα phrase normally used by Paul is 'ἄρα οὖν'[294]. In those cases, "the two particles together strengthen each other" (Dunn, 1988:415). It is possible that it happens also with 'ἄρα νῦν', in which case the words strengthen each other, implying that punishment takes place now, not in the future. Further support can be found in the writings of Plato, where the phrase 'ἄρα νῦν' always refers to the immediate situation (Plato, *Alcibiades Maj.* 106el; *Lysis* 212d1; *Hippias Maj.* 281d9; 295e5; *Respublica* 438d12). So, there are two alternatives for the interpretation of the time and nature of punishment. In both cases, the punishment is served now, not in the (eschatological) future.

Another supporting argument for the understanding of punishment as taking place in the present is that there is only one clear passage in Romans (9:22[295],), that refers to the final destiny of unbelievers. In this verse, Paul uses the word 'ἀπώλεια', meaning destruction, to define the final destiny of unbelievers. Romans 2:5-8 could be another passage if wrath and fury are the same as destruction. However, wrath and fury "are not necessarily the same as destruction, though they might be" (Sanders, 2015:421).

Paul did not use the idea of destruction in Romans 8:1[296] simply because he did not mean it. The passages are not in the immediate context, so it is difficult to form a literary connection between Romans 8:1 and the above-mentioned passages. The change of definition concerning 'κατάκριμα' from an eschatological penalty to the temporal penalty strengthens N.T. Wright's arguments that salvation in Romans refers to the temporal deliverance and Romans 5-8 or 'The New Exodus' paradigm is attributed to the believers.

It is suggested, therefore, that the punishment refers to the believers and in the immediate context of Romans 7:25b the laws to be broken are the law of the mind and the law of sin and death (7:23, 25[297]). If these laws are violated then a believer receives a judgment in this time and ends up

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[294]   Occurs in Romans 5:18; 7:3, 25; 8:12; 9:16, 18; 14:12, 19.
[295]   Romans 9:22: "But what if God, willing to demonstrate his wrath and to make known his power, has endured with much patience the objects of wrath prepared for destruction?"
[296]   Romans 8:1: "There is therefore now no condemnation for those who are in Christ Jesus."
[297]   Romans 7:23-25: "23 But I see a different law in my members waging war against the law of my mind and making me captive to the law of sin that is in my members. 24 Wretched man that I am! Who will rescue me from this body of death? 25 Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin."

serving the penalty immediately in the internal conflict of the mind (Rom 7:18, 19[298],) and in the enslavement of sin that can ultimately lead to physical death (Rom 8:13[299]).

1 Peter 5:14[300], clarifies the meaning of the phrase "those in Christ Jesus" (Romans 8:1) because 'τοῖς ἐν Χριστῷ Ἰησου' appears again only in 1 Peter 5:14 in the New Testament in the following textual variants: Textus Receptus, along with אK P 81 614 1739 it[h] syr[h] cop[bo] arm and others, add 'Ἰησοῦ' (Metzger, 1994:628). Even if the shorter reading is preferred, the phrase "those in Christ Jesus" does not refer to believers' mystical union with Christ. Instead, the preposition 'ἐν' points to the ecclesiastical realm created and ruled by Christ (Jewett, 2006:480). So, it is suggested that the phrase 'those in Christ Jesus' refers to the sphere of Christ where intimacy with Christ and other believers is experienced.

The phrase 'those in Christ Jesus' has a strong ecclesiastical dimension. Paul uses the term 'the body of Christ' (1 Corinthians 12) to describe the inter-connectedness of believers in relation to Christ. Therefore, Romans 7:25b-8:17 is consistent with the previous discussion concerning the Exodus of Israel (Isa 63:7-14) where the presence of the Spirit was in the camp of Israel. The ecclesiastical dimension of the sphere of Christ Jesus refers to the inter-connectedness among believers in the real-life situations and church context.

If the phrase "those in Christ Jesus" and its strong ecclesial dimension are accepted, Romans 8:1 can be understood as an allusion to Israel's Exodus. The discussion concerning the role of the Holy Spirit and especially in Isaiah 63:7-14 showed that the Holy Spirit was functioning in the camp of Israel. In the same manner, Christian fellowship forms a sphere where the Holy Spirit functions. In the preceding context (Rom 7:1-25a) the discussion indicated that Paul had in his mind believers' service, which gives additional implication for the allusion.

The argument for the ecclesial dimension may not be strong, but the principle can be found in Romans 8:2-17, where the Spirit leads believers and finds further support in Paul's discussion of the fruit of the Spirit and works of the flesh (Gal 5:18-22). The fruit of the Spirit is sanctification a positive result of being led by the Spirit (Rom 6:22). The fruit describes well the qualities that help believers to form meaningful social relations.

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[298]   Romans 7:18-19: "[7]For I know that nothing good lives in me, that is, in my flesh. For I want to do the good, but I cannot do it. [8]For I do not do the good I want, but I do the very evil I do not want!"
[299]   Rom 8:13: "for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body you will live."
[300]   1 Peter 5:14: "Greet one another with a loving kiss. Peace to all of you who are in Christ."

Romans 7:25b-8:1 explains the sphere of Christ Jesus where believers can overcome the dominion of sin that Paul presented in Romans 7:6-25a. The postpositive conjunction 'γὰρ' in Romans 8:2 is used to connect the verse with the previous passage (7:25b-8:1). Paul develops in Romans 8:2-4[301], what it means to be in Christ Jesus by providing a supporting argument for how believers can overcome the dominion of sin in their lives.

To begin with, God did not leave believers without empowerment but gave the Holy Spirit to help them. Subsequently, Paul clarifies that life according to the law of the Spirit of life has set the believer free from the law of sin (Romans 7:23, 25[302]). Both above-mentioned laws should be understood as gnomic principles which are true always. The law of the Spirit of life "brings life (a dynamic reality)" (Lopez, 2005:161) or, in Paul's terms, eternal life to believers (Rom 6:23[303]). On the other hand, serving the law of sin "results in a death experience"[304] (Lopez, 2005:161).

When these contextual elements are taken into consideration, the verb 'ἠλευθέρωσέν' should be understood to be a gnomic Aorist and translated as 'sets free'. It means that before conversion a believer was a slave of sin, but after conversion (s)he has a free choice either to be freed from sin by the help of the Spirit or to serve penal servitude as a result of ongoing sin.

Romans 8:3 serves as a link by defining a divine solution to the plight: "what the Law was powerless to do, God did by sending His Son. He condemned sin in the flesh by being incarnated in flesh" (Runge, 2014:141). This means that before conversion a believer was not truly free but was obligated to serve sin, but the work of Jesus broke the bondage and a believer has two options. These options are explained in Romans 8:4 where "Paul contrasts living with a focus on the flesh versus living with a focus on the spirit; he is speaking to believers" (Runge, 2014:141).

In that sense, a believer is truly free. Paul uses the word 'περιπατέω', often translated 'to walk', but understood as 'to behave or to conduct' (BDGA, 2000:803) to describe these different focuses.

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301   Romans 8:2-4: "[2] For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. [3] For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, [4] so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

302   Romans 7:23-25: "[23] But I see a different law in my members waging war against the law of my mind and making me captive to the law of sin that is in my members. [24] Wretched man that I am! Who will rescue me from this body of death? [25] Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin."

303   Rom 6:23: " For the payoff of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

304   The assertion mentioned in Romans 5:15, 17, 21; 6:16, 21, 23; 7:5, 10-11, 13; 8:6, 10, 13.

A believer can conduct his or her life either according to the Spirit or according to the flesh. The language of walking connects the passage with the Exodus-generation and the walk of Israel in the wilderness. According to Isaiah 63:7-14, Israel was guided by the Holy Spirit but also the nation resisted Him.

Paul uses in Romans 8:4 the verb 'πληρωθῇ' meaning 'might fulfil'. It is an Aorist Passive Subjunctive of purpose which implies intentionality of the action of the main verb. So, Paul does not take it for granted that the righteous requirement of the Law would be fulfilled in the (Roman) believers. Lambrecht (2000:442) gives more support by suggesting that "Greek Participle with negative me gives a proviso or conditional sense for the expression 'provided we walk not according to the flesh'. This interpretation implies the possibility that believers can have fleshly conduct. This claim can be supported by the way Paul uses the verb 'περιπατέω' meaning 'to walk' as an expression of conduct (Louw-Nida, 504) 28 times.[305] Sometimes the action is performed by believers sometimes by unbelievers as the following examples will prove.

Paul uses the verb 'περιπατέω' in Romans three times in addition to Romans 8:4. In Romans 6:4 Paul uses the walking motif to encourage believers to conduct themselves according to the new life (ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν). Paul expects believers to perform the action as a result of the baptism (crossing the Red Sea). However, the subjunctive mood is combined with ἵνα to form a purpose clause which indicates a potentiality or an intentionality of the action. The verb 'περιπατέω' occurs again in Romans 13:13[306] and in the Subjunctive mood. Paul encourages believers to live decently contra living according to carousing, drunkenness, sexual immorality, sensuality, discord, jealousy. Furthermore, Paul uses 'περιπατέω' once more in Romans 14:14 but the verb is now in the Indicative mood. Here the action of conduct (walking) is negative: a believer is not conducting according to love because (s)he is provoking a fellow-believer. In Romans 14:14[307] Paul presents a simple statement of fact that believers are provoking other believers occasionally.

In 1 Corinthians 3:3[308], the verb 'περιπατέω' is used in the Indicative mood and attributed to the Corinthian believers who conduct (walk) according to human way. Paul equals conduct according

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[305]   If Ephesians is included into the Pauline corpus which is justified as N.T. Wright often quotes the letter and never challenges its Pauline authorship

[306]   Rom 8:13: "(for if you live according to the flesh, you will die), but if by the Spirit you put to death the deeds of the body you will live."

[307]   Rom 8:14: "For all who are led by the Spirit of God are the sons of God."

[308]   1 Cor 3:3: "for you are still influenced by the flesh. For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people?"

120

to the human way with the phrase 'σαρκικοί ἐστε.' meaning you are of the flesh. In 1 Corinthians 3:3 being of the flesh is characterized by jealousy and strife.

In Galatians 5:16[309] the verb 'πεἰμίπατέω' is in the Imperative mood. Paul mandated Galatian believers to walk spiritually 'πνεύματι περιπατεῖτε' otherwise they would gratify the desires of the flesh. Imperative indicates a possibility to refuse to follow the mandate. The phrase 'ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε' includes the verb 'τελέσητε' is an Aorist Subjunctive Aorist and combined with double negative 'οὐ μὴ'. Therefore, it is considered as a Prohibitive Subjunctive and it is used to forbid the occurrence of an action (Wallace 1996:469).

The Aorist Subjunctive (+ μή) is "the prohibitive Aorist is normally used, as its positive counterpart, in specific situations. The force of the Aorist is used to prohibit the action as a whole" (Wallace 1996:723). Here Paul contrasts spiritual and fleshly conducts and both are attributed to the Galatian believers. In Galatians 5:19-21[310] Paul gives and exemplary list of the fleshly conduct: "…sexual immorality, impurity, depravity, idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions, envying, murder, drunkenness, carousing, and similar things". The list includes the activities attributed to the believers mentioned in the Corinthian correspondence and Paul's letter to the Romans. The above mention examples prove that Paul uses the word 'περιπατέω' as an interpretative motif describe human conduct and that kind of conduct can be attributed to both unbelievers and believers. Like in Romans 8:4 'περιπατέω' is often in the association either with spiritual disposition (spirit) or sinful disposition (flesh).

It is suggested that Romans 8:1-4[311] presents the solution to the dilemma described in Romans 7:25b. It speaks about the believer's intimacy with Christ and with other believers which is experienced in the community of the believers. These relations are enabled by the Holy Spirit. The Holy Spirit has formed the community and the Spirit transforms believers in the community

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309   Gal 5:16: "But I say, live by the Spirit and you will not carry out the desires of the flesh."

310   Gal 5:19-21: "[19] Now the works of the flesh are obvious: sexual immorality, impurity, depravity, [20] idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish rivalries, dissensions, factions, [21] envying, murder, drunkenness, carousing, and similar things. I am warning you, as I had warned you before: Those who practice such things will not inherit the kingdom of God!"

311   Romans 8:1-4: "[1] There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death. [3] For God achieved what the law could not do because it was weakened through the flesh. By sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh, [4] so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

by walking with its members and causing interrelatedness between them. The believer's walk with the Spirit means interaction and just being together with the Spirit in different life situations.

Spiritual transformation should not be understood as either existent or non-existent. The exhortative nature of the pericope points out that the degree of transformation depends on the degree of the believer's intention to walk with the Spirit and participate in the sphere of Christ Jesus. The interpretation is consistent with the discussion in chapter 4 where the Holy Spirit led Israelites and his sphere of influence was the camp of Israel (Isaiah 63:7-14).

N.T. Wright's view that walking motif is speaking about existence either in Christ or outside or before Christ is improbable. The prototype meaning of the verb 'περιπατέω' is 'to walk'. The sub-category is 'to behave'. Sometimes behaviour characterises conduct which is typical to certain group of people. In that case the way of existence could be subordinating category (Taylor, 2009: 72). However, the verb seems to be used here to refer to the conduct that can be driven either positive or negative human disposition.[312] The way of existence proposition does not find sufficient textual support, it is contrary to N.T. Wright's view of the central message of Romans,[313] and 'The New Exodus' paradigm[314].

Paul uses the verb 'περιπατέω' to refer to human conduct, not to human position or status (believer/unbeliever). At least supportive material from the scripture needs to be provided to build up the bridge between the status and conduct in this regard. Carson (1996:122) defines this type of exegesis, where no supportive arguments are offered, as a logical fallacy. "It is a simplistic appeal to the audience, based on the author's academic reputation, not on a reasoned defence or argument".

N.T. Wright (PFG:1120) builds up his interpretation of Romans 8:5-9 for his assertions concerning Romans 8:1-4. He writes that "the mind that is focused on the flesh will die, but the mind that is focused on the spirit will have life and peace. All this depends once more on *status*: flesh or spirit?"

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[312] A person driven by the Spirit can be called spiritual and a person driven by the flesh fleshly. Both descriptions are still attributive that may or may not indicate person's status (1 Cor 2:14-3.3) but his or her conduct in the moment of behaviour.

[313] As discussed before in this research. Wright understands that Romans is dealing primarily with the temporal aspects of salvation.

[314] At this point Israel has been given the Law and they are marching towards the Promised Land under the supervision of the Holy Spirit (Isaiah 63:7-14). When 'The exodus narrative* is retold to the Church then this sub-narrative logically would deal with baptized believers. Of course N.T. Wright can withdraw or alienate him from Stendahl's assertions in his article 'Paul and the Introspective conscience of the West' and think that this passage is written so Christians can introspect are they believers or not.

He asserts that being according to the flesh equals being in the flesh and in the same manner being according to the Spirit is same as being in the Spirit.

N.T. Wright's interpretation includes several problems. First, it continues to contradict with his 'New Exodus' paradigm.[315] Secondly, the discussion in this research concerning Romans 7:25b-8:4 provided support from the scripture that believers are able to perform the works of the flesh. It means that believers are able to conduct according to the flesh. Thirdly, Romans 8:5 starts with the conjunction 'γάρ' and starts the subliminal sentence that explains the preceding context. The conjunction γάρ connects Romans 8:5-11 to Romans 7:25b-8:4. The passage explains more specifically what the phrases 'according to the Spirit' and 'according to the flesh' mean. Life according to the Spirit is life in relation to the Spirit or an orientation towards the Spirit. Of course, life according to the flesh means orientation towards sin, as described in Romans 8:13-25. The purpose of Romans 8:5-11 is to explain why believers are conducting either according to the flesh or Spirit. The explanation is thinking and thinking in the sense that attitude matters which connects the passage directly with the cognitive renewal. N.T. Wright missed the opportunity to build up the bridge between his strong emphasis on cognitive behaviour change and his narrative approach: 'The New Exodus' paradigm.

The keywords in Romans 8:5-7[316] are 'φρονέω', meaning 'to think,' or 'having an attitude' and φρόνημα, meaning 'mind' or 'mindset.' This research discussed under section 3.5.3 the nature of the verb 'φρονέω' which means 'having the attitude' or 'to think'. Paul states elsewhere in Romans that believers should not think proudly (Romans 11:20), not think highly of yourself (Rom 12:3), have the same mind (Rom 12:6).

In Philippians 2:5 he encourages believers to have the same attitude as Christ has and Philippians 3:16 he connects the ethical standard in life in connection to thinking. So, there is a link between behaviour and mindset. Paul makes this correlation in Romans 12:2[317] (in parallel with Romans 8:5-6). Paul encourages believers in Romans 12:2 to renovate their thinking so that they would not conform to this world.

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[315]   See discussion in the first paragraph

[316]   Romans 8:5-7: "[5] For those who live according to the flesh have their outlook shaped by the things of the flesh, but those who live according to the Spirit have their outlook shaped by the things of the Spirit. [6] For the outlook of the flesh is death, but the outlook of the Spirit is life and peace, [7] because the outlook of the flesh is hostile to God, for it does not submit to the law of God, nor is it able to do so."

[317]   Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

Paul connects cognitive renewal to the orientation towards the Spirit and interaction with God. Believers learn and are transformed when they are dwelling in that atmosphere. Romans 8:8-9 further clarifies this principle of a loving secure relationship by discerning the meaning of 'in the flesh' as living according to the flesh. According to Lambrecht (2000:446), Paul is speaking in Romans 8:5-9[318] two different kinds of mind-sets that "are aspirations ad strivings of existing not only in the two opposite groups but also within Christian community itself".

In Romans 8:9 "in the Spirit refers to a Christian's position, as the preposition 'ἐν' indicates, not practice, as the other preposition κατά (cf. 8:1, 4-5) dictates" (Lopez, 2005:165). And those who are in the Spirit have two possibilities either to live according to flesh or according to the Spirit (Lambrecht, 2000:444-445). These two possibilities explain why believers conduct (walk) can fluctuate between different paths as Paul presented in Romans 8:4[319].

5.4.4.3   Romans 8:12-17

N.T. Wright (2015:501) asserts that according to Romans 8:12-17 all Christians are led by the Spirit on the basis of adoption. His view excludes the possibility that believers can resist the Holy Spirit. His assertion is based on the assumption that the adoption equals entering into the family of God. However, as the discussion concerning Galatians 4:1-11 showed there was not a concept of adoption in the STJ. Also, adoption in the Greco-Roman culture does not necessarily refer to the entrance into the family but a transition ritual from one state of life to another. The context of Romans 8 is supporting this transitional form of the word as Romans 8:23[320] uses the concept of 'υἱοθεσία' for the redemption of the body. So, adoption means here the eschatological expectation not the real-life reality for the believers.

To begin with, Romans 8:12-17 cannot be interpreted separately from Romans 7:25b-8:11. The passage continues to present practical solutions as to how spiritual transformation happens. The double conjunction "Ἄρα οὖν' is used in the same manner as it is used in Romans 7:25b. It connects Romans 8:1-11 and 8:12-17 together (Lopez, 2005:168). Romans 8:12 reviews the fact

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[318]   "[5] For those who live according to the flesh have their outlook shaped by the things of the flesh, but those who live according to the Spirit have their outlook shaped by the things of the Spirit. [6] For the outlook of the flesh is death, but the outlook of the Spirit is life and peace, [7] because the outlook of the flesh is hostile to God, for it does not submit to the law of God, nor is it able to do so. [8] Those who are in the flesh cannot please God. [9] You, however, are not in the flesh but in the Spirit, if indeed the Spirit of God lives in you. Now if anyone does not have the Spirit of Christ, this person does not belong to him."

[319]   Rom 8:4: "so that the righteous requirement of the law may be fulfilled in us, who do not walk according to the flesh but according to the Spirit."

[320]   Rom 8:23: "Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies."

that Paul's readers are believers. He calls' his readers brothers and uses the rhetorical 'we' to exhort them not to live according to the flesh.

This is a clear implication that the phrase 'κατὰ σάρκα ζῆν', meaning 'to live according to the flesh' is a possibility for believers (Dunn, 1988:448, Hodges, 2013:219-220; Lopez, 2005:168; contra Moo, 1996:494). Paul speaks here about his indebtedness for the second time in the letter. In Romans 1:14 he spoke about his indebtedness to all humanity. Romans 8:13[321] declares that if a believer continues in this pattern, there is a great probability that in (the extreme cases) the believer will die physically, which is in accordance with the punishment that results from the verdict of the law of sin and death. The death here refers to physical death which connects the passage to the *propositio found* in Romans 1:17 (and Hab 2:4) — the righteous shall live by faith. But a believer has a better option that leads to life under the leadership of the Holy Spirit. The Spirit helps a believer to overcome fleshly desires and practices through the body (Black, 1984:428).

Romans 8:14 calls believers who are led by the Spirit 'υἱοὶ θεοῦ', meaning 'grown-up sons of God'. The context of Romans 8:14-17[322] strengthens the argument. Here Paul uses two different words to describe believers: 'υἱοὶ θεοῦ' and 'τέκνα θεοῦ'. The first term is often translated as "the sons of God" and occurs in Romans 8:14 and in the next pericope in Romans 8:19[323]. The latter term, often translated "the children of God," is used twice in Romans 8:16-17 and in the next pericope in Romans 8:21. In addition to that, the 'υἱοθεσία', meaning 'adoption', is used in Romans 8:15 and again in Romans 8:23[324]. Most probably Paul did not use the term 'υἱοὶ θεοῦ' to make a negative difference between two groups of believers as he did in Galatians 4:1-11 where Paul contrasted 'νήπιος' with 'υἱός'[325]. Here Paul uses the word τέκνον in a positive way. However these words need to be understood in the cultural context of Rome (as the recipients are Roman believers, though the group was composed of both Jews and gentiles), then the difference is between these two words can be explained[326]. The word *imputes* (Latin) or 'τέκνον' (Greek) was

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[321]   Rom 8:13: "for if you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body you will live."
[322]   Rom 8:14-17:" 14 For all who are led by the Spirit of God are the sons of God. 15 For you did not receive the spirit of slavery leading again to fear, but you received the Spirit of adoption, by whom we cry, "Abba, Father." 16 The Spirit himself bears witness to our spirit that we are God's children. 17 And if children, then heirs (namely, heirs of God and also fellow heirs with Christ) - if indeed we suffer with him so we may also be glorified with him."
[323]   Rom 8:19: "For the creation eagerly waits for the revelation of the sons of God."
[324]   Rom 8:23: "Not only this, but we ourselves also, who have the firstfruits of the Spirit, groan inwardly as we eagerly await our adoption, the redemption of our bodies."
[325]   In the Roman culture, sons under the age 7 were called infant or νήπιος sons over 7 but under 14 years were called imputes (Latin) or τέκνον (Greek), at puberty, he became a filius (Latin) or υἱός (Greek), a son (Anderson, 2013:169; Kaser, 1968:61).
[326]   See the discussion of this research under section 5.2.

used for children between 7 and 14. At puberty, he became a *filius* (Latin) or 'υἱός' (Greek), a son (Kaser, 1968:61; Anderson, 2013:169). Sons under 14 years were given to be trained in morals and education under a *tutor*. After he received a toga at the age of 14, the *tutor* gave up a son into the hands of a *curator*.

Most probably, Paul uses the concept 'υἱοι θεοῦ' to refer those believers who are fulfilling the condition being led by the Spirit. Arguably, Paul has described here the roles of the *curator* and *tutor* to the Holy Spirit (Anderson, 2013:170). This assumption is based on how Paul uses these concepts elsewhere especially in Galatians 4:1-2[327]. After the son turned 25 he was released from the *curator* but remained under the authority of his natural father (*patria potestas*) until his father died (Kaser, 1968: 256-257, Anderson, 2013:169). This may refer to the adoption that takes place in Romans 8:23. So, Paul uses the term adoption differently in different contexts. Here it refers to the redemption of the body which is an eschatological reality. When these facts are applied to the text in hand, 'τέκνον' can refer to all believers[328]. Subsequently, 'υἱός' refers to those who walk according to the Spirit and are now led by the Holy Spirit. Paul wants to show here how the Holy Spirit leads believers in the world and how he helps them to experience a filial relationship[329] with God the Father.

According to N.T. Wright (PFG:1349), it is normal for believers to call God the Father *Abba*. He also connects the phrase to the temple worship (PFG:1012). When these assertions are connected, it makes it possible to think that it is easier for Christians to call God the Father *Abba* in corporate worship. However, an intimate relationship between God and the believer cannot be limited to corporate worship but it is possible for sons of God in general. The phrase 'ὁ υἱὸς τοῦ Θεοῦ' means a grown-up son is supported by the argument that the Gospels call Jesus 'ὁ υἱὸς τοῦ Θεοῦ'. Rabens (2013:223) understands that the word for 'adoption' in Romans 8:15 equals being a friend of God.

In John 15:14[330] Jesus calls apostles his friends because they have been obedient to him a few years by following him and learning from him. Obviously, apostles share more intimacy with Jesus

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327   Gal 4:1-2: "¹Now I mean that the heir, as long as he is a minor, is no different from a slave, though he is the owner of everything. ²But he is under guardians and managers until the date set by his father."

328   Or in the narrow sense those believers under the sphere of influence of the Spirit who has not yet reached the stage of maturity. However, Paul seem to use the word child in a positive way, contra minor which he used exclusively in a negative way.

329   Filial relationship exists between the believer and the father in the moment when a person enters into a relationship with God, However, a believer needs to experience the relationship to be spiritually transformed.

330   John 15:14: "You are my friends if you do what I command you."

than those who just believed in him and received him (Joh 1:12). This is consistent with Rabens's (2013:223) assertion that being a friend of God means being a mature child of God who shares secrets and intimacy with the Father and who is able and allowed to call God the Father *Abba*. Jesus used the word *Abba* in his communication with God the Father provides intertextual link between the Gospels and Romans 8:23.

This parallel—both a mature believer and Jesus being called υἱός, and both a mature believer and Jesus calling the father *Abba*—points to the conclusion that the Holy Spirit enables believers to come to maturity, and those mature believers are enabled to experience an intimate filial relationship with the Father. This type of intimacy would not be possible if a believer has a wrong view of the Father or tries to approach him through the Law as it was the situation in Romans 7. Also, the discussion of this research concerning Galatians 4:1-12b dealt with the contrast between slavery and freedom and the law and the Spirit. Moreover, in Matt 5.9 the special status is given to the believers who are fulfilling the condition of being a peacemaker. In Luke 6.35[331] to be a son of the Most-High will be a reward for those who are loving their enemies.

In Luke 20:36 Jesus calls saved persons who are dead sons of God. Luke' s statement is consistent with Paul's claim concerning adoption in Romans 8:23 where adoption is equalled with the redemption of the body. It means that at least when sin is totally removed all believers receive the status of son of God in the coming world. These characteristics of 'υἱοὶ Θεοῦ' imply maturity or special status before God: they are identified as "inheritors of the nature of God" and "participants in the glory of God" (Liddell, 2000:1847).

When these texts are compared to the texts where the phrase 'τέκνα θεοῦ' is found, the distinction can be drawn between υἱοὶ and τέκνα. John 1:12[332] uses 'τέκνα' of those who receive salvation through faith. In Philippians 2:14-16[333] Paul describes those believers as 'τέκνα' who still need to make a decision to be blameless and reflect God's glory to the world. However, they have 'τέκνα' status regardless of the quality of their conduct.

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[331] Luke 6.35: "But love your enemies, and do good, and lend, expecting nothing back. Then your reward will be great, and you will be sons of the Most High, because he is kind to ungrateful and evil people."

[332] John 1:12: "But to all who have received him - those who believe in his name - he has given the right to become God's children."

[333] Phil 2:14-16: "14 Do everything without grumbling or arguing, 15 so that you may be blameless and pure, children of God without blemish though you live in a crooked and perverse society, in which you shine as lights in the world 16 by holding on to the word of life so that on the day of Christ I will have a reason to boast that I did not run in vain nor labor in vain."

In Romans 8:17 the state of being a mature believer is connected to suffering. The exposition presented here asserts that suffering is not a test of who is a believer, but only those believers who are walking according to the Spirit and are led by the Spirit have the capacity to suffer well. They will inherit with Christ or becoming co-heirs with Christ if they fulfil the condition of suffering.

5.4.4.4 Romans 8:18-27

Romans 8:18 starts the new pericope that according to N.T. Wright will end in the last verse of chapter 8. His assertion is accepted but the discussion is limited to verse 8:27[334] which is the last verse where the Holy Spirit is mentioned. The role of the Holy Spirit is not as substantial in Romans 8:18-27 as it is in the first part of Romans 8. For N.T. Wright this passage is a sub-plot, "the story of the human creatures through whom the creator intended to bring order to his world" (PFG, 485). N.T. Wright is consistent in Romans 8:18-21 that believers will inherit God and will be co-heirs with Christ. Now, N.T. Wright (PFG, 485) asserts when the redeemed humans are reigning "it seems, is part at least of what Paul means by humans sharing the 'glory', and the inheritance, of the Messiah". "But the 'glory' in question is not now something apart from the humans involved, something at which they might (or might not) be allowed to gaze" (PFG, 1091). He uses 2 Corinthians 3:18[335] to round off his assertion by pointing out that there are different levels of glory (PFG, 1091). N.T. Wright's assertion implies that those 'believers' who are not co-suffering with Christ are not believers. The ruling means that believers "are to become at last the wise stewards of God's world" (PFG, 1091) to renew and restore the creation (PFG, 1091).

N.T. Wright's view is consistent with his discussion in Romans 8:1-17 in which he asserts that the pericope is dealing with two different statuses. His view leads readers to do introspection as to whether they are true believers or unbelievers. However, this view was challenged and the text seems to deal with an exhortation, not with introspection. Nevertheless, the tone of the texts is changing in Romans 8:18 when Paul is gradually moving from the present reality towards future hope. Hope is essential for Christianity and this passage connects the concept of hope to spiritual transformation, the future anticipation produces present-day experience.

In Romans 8:18[336] Paul contrasts the present sufferings to the future glory. Lopez (2005:175) correctly asserts that "One should distinguish between two kinds of glory expressed in chapter 8.

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[334]   Rom 8:27: "And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes on behalf of the saints according to God's will."

[335]   2 Cor 3:18: "And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

[336]   Rom 8:18: "For I consider that our present sufferings cannot even be compared to the glory that will be revealed to us."

Glorification corresponds to the third stage of Christian salvation that occurs at the resurrection as a result of solely believing in Christ (5:2[337]; 8:21[338], 30-39; 1 John 3:2[339]) and the glory that is revealed through 'υἱοὶ Θεοῦ'". The glory here refers to the latter glory based on Romans 8:19. However, Romans 8:21 confirms that all children of God are equally inheriting the earth (Lopez, 2005:176). Though, N.T. Wright (2015;503) seems to have some reservations with this view as he writes:" provided we suffer with him". Nevertheless, he connects the sufferings of the believers and spiritual transformation together.

Romans 8:23 informs the implied reader that the last stage of the adoption process will take place in the redemption of the body (PFG, 720). A believer is finally released from the presence of sin. Future anticipation produces hope and perseverance. Then, Paul connects the intercession of the Holy Spirit and the present-day reality to future anticipation. This divine-human interrelatedness produces the "Messiah-shaped cruciform life of holiness and suffering, by the spirit's transforming work" (PFG, 960).

5.4.5   Conclusion: Paul's communicative goal in Romans 7:25b-8:27

The main passage of the research into Romans 7:25b-8:17 sets the framework in which spiritual formation takes place. The Holy Spirit releases believers from temporal punishment and leads them towards life and maturity. Romans 7:25b-8:1 connects the pericope to Israel's Exodus. Believers who are attending to those who are Christ Jesus are participating in the sphere where the Holy Spirit influences on their lives.

According to Romans 7:25b-8:11 the Spirit enables believers to experience intimacy with Christ and the body of Christ. In that atmosphere, believers can change their conduct according to the Spirit, have renewed minds and live their lives under the leadership of the Spirit. Spiritual transformation is a process that can be resisted which is in accordance with Ephesians 4:30 and Isaiah 63:7-14. As a result, the degree of intimacy and the quality of inter-relatedness define the degree of spiritual transformation. The interpretation of the pericope confirms N.T. Wright's strong emphasis on cognitive behavioural change. However, the text has placed cognitive renewal into

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[337]   Rom 5:2: "through whom we have also obtained access by faith into this grace in which we stand, and we rejoice in the hope of God's glory."

[338]   Rom 8:21: "that the creation itself will also be set free from the bondage of decay into the glorious freedom of God's children."

[339]   1 John 3:2: "Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that whenever it is revealed we will be like him, because we will see him just as he is."

the sphere of the Spirit. The pericope gives generic not specific guidelines how the Holy Spirit enables believers to grow.

In Romans 8:12-17, the role of the Holy Spirit is being a curator. Paul uses family-related vocabulary, which adds the time factor to the discussion. To advance in maturity takes time and maturity is an important factor in character transformation. The passage shares some similarities with Israel's Exodus. The role of the Holy Spirit is a guide and a trainer both in Isaiah 63.7-14 and in Romans 8:14-17. Sufferings are a part of the mature Christian life. On the other hand sufferings cause maturing.

Paul uses Romans 8:18-27 to support his assertions in Romans 7:25b-8:17. Paul's uses meta-comment 'οἶδα' to start the new paragraph that completes the thought development of the previous paragraph (7:25b-8:17). Therefore, the nature of Romans 8:18-27 is subordinating to Romans 7:25b-8:17 it functions as a support to confirm Paul's assertions in Romans 7:25b-8:17. The important new information in Romans 8:18-27 is the theme of the future hope. It adds motivational aspects to believers' lives.

The discussion diverges from N.T. Wright's assertions in two areas. First, for N.T. Wright the pericope is merely positional but the research has shown the possibility that the passage is merely exhortative or at least includes an exhortative element that is directed to the believers. Second, N.T. Wright has correctly asserted that cognitive behavioural modification, participation (in the ministry) and sufferings are means to be spiritually transformed. However, these means are functioning in the sphere of the Spirit. The text indicates that the Spirit works in the lives of the believers within the Christian community.

CHAPTER 6 CONCLUSION

6.1 Introduction

This chapter focuses on the conclusions of the research. The conclusions stem from the results reached in order to form a theory or conceptual coherent model. The model is formed from the answers to the research questions. The model takes into consideration the evaluations of N.T. Wright's works in a unified way. Evaluations are drawn from N.T. Wright's thematic and narrative approaches and an attempt is made to reconcile the claims of these two approaches.

Finally, the findings of this study are consummated to establish a contribution to the practical application and produce sketches for further research. At this point, the discussion is limited to N.T. Wright's assertions and other views are excluded from the analysis.

6.2 Implications of N.T. Wright's view on humanity's plight

6.2.1 The definition of plight

N.T. Wright argues that the correct view on the plight of humanity is defined by second-temple Jewish monotheism. This view does not answer why evil exists but offers a solution to the evil. The solution to the evil in other words the humanity's plight is divided into first-order and second-order. The first-order plight is solved on the work of the Cross and resurrection of Jesus. The death and resurrection of Jesus opened the way for humanity to enter into a relationship with God. The second-order plight is present in the lives of the believers when they are producing the works of flesh. It is a figure of speech that believers can perform the same negative deeds as unbelievers.

6.2.2 The influence of plight

N.T. Wright's hermeneutical and soteriological frameworks were surveyed in a purpose to understand N.T. Wright's framework for his use of the Bible. His hermeneutics on eschatology follows the metaphorical interpretation of Augustine and Tyconius (Fredriksen, 1982:59-75) despite his strong association with the New Perspective on Paul. N.T. Wright's hermeneutics influences his soteriology which is both Augustinian and deterministic.

Furthermore, N.T. Wright asserts that faith is God-given identity marker to believers, not a response to divine initiation. N.T. Wright's assertion that Ephesians 2:8[340] proves that faith is a

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[340]   Eph 2:8: "For by grace you are saved through faith, and this is not from yourselves, it is the gift of God."

gift of God (contra vast majority of the contemporary New Testament scholarship) is an example of Wright's following the tradition that originated in Augustinian thinking.

The elimination of faith in the soteriological process has several consequences. First, it eliminates the non-meritorious human response of the divine-human interplay concerning the entrance of salvation. Second, the exclusion of faith eliminates interactive non-meritorious elements from the divine-human interplay concerning the believer's spiritual transformation. Third, when the elimination of faith (as a human response) is combined with N.T. Wright's view of the nature of election – it reduces the divine-human dynamic relationship to the works-oriented system (election means to perform the task). Wright's view of election neglects God's desire to love the elect. Love is God's self-presentation (Deut 7:9[341]; John 3:16[342]; Romans 5:8[343]; Eph 2:4-5[344]) and this research views that love should characterize God's relationship with believers.

6.2.3   The location of plight

N.T. Wright's framework for humanity's plight was approached and analysed thematically. The narrative approach was touched when Romans 7:1-25a was discussed. N.T. Wright located the plight mostly in the human inner being, especially in its cognitive or rational faculties. The external reflection of the inner plight is wrong behaviour, similar to Paul's vice list of the works of the flesh. This research extended the location of plight to the human exterior including human relationships and family lineages. The negative human impulses are learnt both in cultural and family contexts.

6.3   Implications of N.T. Wright's view on spiritual transformation

6.3.1   The role of the Holy Spirit in relation to human response

According to Wright, the second-order plight (which means what is wrong in the life of the believer) is solved when the Holy Spirit renews believers' hearts primarily through cognitive renewal. The exegetical analysis of Romans 12:2[345] and Philippians 2:5 showed that cognitive renewal does

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[341]   Deut 7:7: "It is not because you were more numerous than all the other peoples that the LORD favored and chose you - for in fact you were the least numerous of all peoples."

[342]   John 3:16: "For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life."

[343]   Rom 5:8: "But God demonstrates his own love for us, in that while we were still sinners, Christ died for us."

[344]   Eph 2:4-5: "⁴ But God, being rich in mercy, because of his great love with which he loved us, ⁵ even though we were dead in transgressions, made us alive together with Christ - by grace you are saved!"

[345]   Rom 12:2: "Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God - what is good and well-pleasing and perfect."

not happen in a vacuum and N.T. Wright could have paid more attention to the Pneumatological enablement and corporate aspects of the spiritual life. The larger context of Romans 12:2 is dealing with Christian service and spiritual gifts (12:1-3). Philippians 2:5 follows the passage (Phil 2:1-4) that deals with internal relationships of the Philippian Church.

The discussion showed that Paul extensively used family terminology in his writings to build up believers' identity individually and corporately (local church). A new understanding of the new identity could form household churches where believers are experiencing Spirit-enabled intimate relationships. Ideal relations are described between God and mature believers. Such communities form platforms for spiritual transformation. The correlation between Israel's Exodus camp (Isa 63:7-14) and the community of the believers in the 'New Exodus paradigm' (Gal 4:1-12a; 2 Cor 3:18; Rom 8:1) showed that that corporate Spirit-enabled learning is a biblical principle.

For N.T. Wright (PFG:758-759) another work of the Holy Spirit is spiritual gifts. First, the Holy Spirit transforms "inner thoughts and motivations. Second, the Holy Spirit enables believers to 'love God' as the *Shema* had commanded" (PFG:759). The Holy Spirit enables the human response to divine initiation in Wright's (2013:725) approach. However, Wright does not clearly denote how the spiritual enablement happens, which implies an idea of a mysterious non-interactive intervention of the Holy Spirit. He could have pointed out more motivational human faculties over cognitive faculties. The discussion of Philippians 2:5[346] showed the importance of attitude (motivation) and how attitudes are conformed to in the community of the believers.

In N.T. Wright's intertextual study of key passages in the New Testament, the Holy Spirit plays an important role as the *Shekinah*. Regardless of one's view on the felicitousness of the term *Shekinah*, Wright showed that there are clear references in the Old Testament to God's presence. N.T. Wright connected the *Shekinah* concept to the presence of the Holy Spirit in the tabernacle and in the temple. Then he extended the temple of God as a metaphor to refer to the church where Holy the Spirit works through the communal aspects causing progressively spiritual transformation (2 Cor 3:18). However, the presence of the Lord in Israel in the Old Testament was not limited to the Tabernacle. The Old Testament provides a more dynamic and larger sphere of influence of the Holy Spirit in the camp of Israel and in the land of Israel than the Rabbinic concept of the *Shekinah*. This is an implication that the Holy Spirit creates spheres of influences where spiritual transformation proceeds.

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[346]   Phil 2:5: "You should have the same attitude toward one another that Christ Jesus had,".

6.3.2 The role of the human response to divine initiation

According to N.T. Wright, believers can respond to God through relational activities: worship, self-determination, and participation in the ministry and suffering. The results of the proper response can be seen in substantially changed behaviour. However, N.T. Wright's view understates relational experiences and overemphasises individual responses.

For N.T. Wright the role of the human volition (self-determination) plays a substantial role in cognitive renewal, self-determination and in behaviour modification. However, he underestimates the point that a person's behavioural patterns rarely change in a vacuum but in relation to other persons.

N.T. Wright correctly points out that the purpose of the ministry is to partner with God in his mission to rescue the world. However, partnership should be understood as a multi-faceted function that includes worship, and service in the ministry by using spiritual gifts. Also, the discussion of Galatians 4:1-12a and 2 Corinthians 3:18 showed that intimate dynamic relationships are enabled by the Holy Spirit in a community of believers. In that sphere believers can help each other to make good choices and grow towards greater glory (maturity).

6.3.3 N.T. Wright's use of the Pauline texts

N.T. Wright uses three Pauline texts to support his 'New Exodus' paradigm. He presented these texts in the following order in his 'Paul and the Faithfulness of God (PFG: 717-727): Galatians 4:1-12b, 2 Corinthians 3:15-18[347] and Romans 8:1-27.

The N.T. Wright correctly gives an important role to the need for cognitive renewal as a solution to the second-order problem in humanity's plight. However, this research asserts that the role of cognitive renewal should be placed into the sphere of the Spirit where the believer can experience inter-relatedness in loving relationships. This claim is based on three principles of N.T. Wright's Pneumatological texts. Galatians 4:1-12a presents Greco-Roman family where mature children are in relationship with God as an ideal which forms the platform where spiritual transformation can proceed and regression to legalism and carnality can be avoided. The discussion of 2

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[347]   2 Cor 3:15-18: "[15] But until this very day whenever Moses is read, a veil lies over their minds, [16] but when one turns to the Lord, the veil is removed. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is present, there is freedom. [18] And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."

Corinthians 3:18[348], and more detailed in Romans 8:1, suggested that this sphere takes place within the believing community where the Holy Spirit enables believers to renew their thinking, correct their conduct and prepare them for sufferings.

6.3.4 Contribution to N.T. Wright's work

This study seeks to contribute to N.T. Wright's research by showing that he overemphasises the role of cognitive renewal and understates the role of the Spirit in enabling inter-relationships in the transformational process. N.T. Wright's model is simplified and illustrated by using the following diagram.

Figure 5-1: **Cognitive Behavioural change according to N.T. Wright**

N.T. Wright is correct concerning the importance of cognitive renewal. Paul puts strong emphasis on right thinking and changing thinking patterns, and exhorts believers to conduct according to the change thinking. However, Paul does not give detailed information how other psychological processes transform believers. So, N.T. Wright's strong emphasis on cognitive renewal is justified. However, Paul places cognitive renewal in the church context and points out the importance of the dynamic Spirit-driven relationships. The following diagram is an attempt to illustrate a re-worked cognitive modification model.

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[348]   2 Cor 3:18: "And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit."
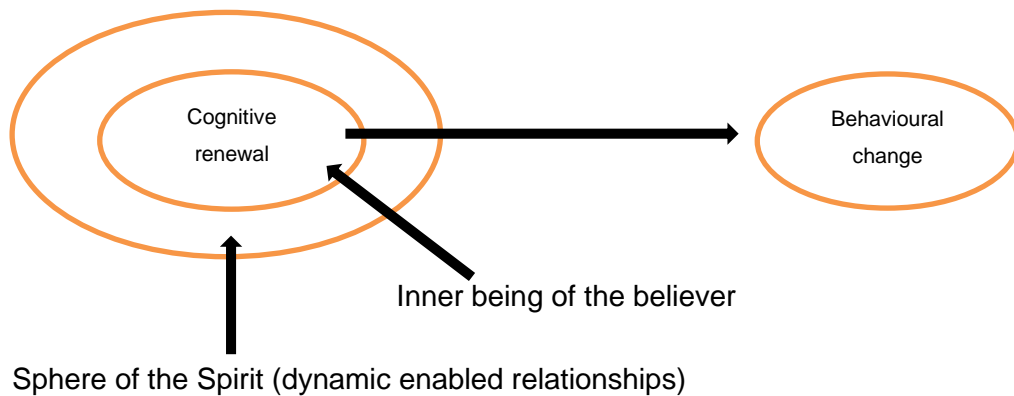
Cognitive renewal

Behavioural change

Inner being of the believer

Sphere of the Spirit (dynamic enabled relationships)

Figure 5-2:   Re-worked Behavioural Change

Differences between N.T. Wright's assertions and the current research is the change of focus from master-worker relation to the family relationship. The latter relationship is empowered by the Holy Spirit and the optimal outcome is the father-son[349] mature relationship.

6.4   Application to the contemporary culture

Spiritual transformation does not happen automatically, which challenges the contemporary Church life. N.T. Wright gave a coherent solution to the problem. He touched most if not all areas concerning the topic. His presentation was general and a practical solution was absence. One reason for that is Paul's own approach. Paul gave straightforward instructions concerning Church life and some areas of conduct. However, he did not deal in detail with the processes of human inner being except cognitive renewal.

The application to the contemporary culture is limited to Finland and Nordic countries. In past decades this part of the world has become culturally postmodern and secular. Immigration has changed the cultural environment. As a result, many Churches are formed by different nationalities. The major challenges of the ministry are to integrate young believers and immigrants in the Christian community. Cultural diversity, including generational gaps and immigration, causes many internal problems and believers are going through cultural and psychological shock. These shocks are causing cultural and individual stress and marginalization, which has led to negative behavioural patterns.

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[349]   Son means here an adult male or female child. In application it is a reference to a mature believes.

The regression from maturity as described in Galatians 4:1-12a is seen amongst individualistic young Finnish believers in relation to immigrant believers. Individualism hinders inter-relatedness. Both groups have difficulties to change their thinking and modify their cultural patterns.

This research provides three solutions to the contemporary second-order plight. First, counselling, mentoring and preaching must help the believers in developing personal interaction with God and with each other. Second, the role of the leadership in the Church needs to be revisited. One of its primary tasks should be to improve inter-relatedness between its members to create a tight-knit network which follows God-child mature ideal. Third, spiritual transformation should be understood as less idealistic process. According to N.T. Wright, fruit bearing takes long time but it is long lasting and is a good guideline to follow. Patience and compassion are needed from mature believers to walk with younger believers.

Paul's use of different anthropological terms such as minor, son, child, flesh and the Spirit have crucial practical implications concerning expectations. The terms should not be used in the introspective sense (who is 'in group' and who does not) but in exhortative sense to build up brotherhood.[350] The terms add a realistic time dimension to the spiritual transformation process. This is something that is rarely accepted in the contemporary Evangelical culture in Finland and Nordic countries where transformation is not only expected but demanded.

6.5 Further research

N.T. Wright's narrative approach follows the contemporary trends of New Testament interpretation. These trends are criticized by those who are giving priority to the text over a narrative approach. However, this research could not debunk N.T. Wright's New Exodus paradigm. It is possible that God has the same pattern to rescue people both in the Old Testament and the New Testament. It may follow the following order: atonement/redemption, new life/baptism, the law/human viewpoint, the spiritual enablement and human response and inheritance. This order of salvation may work in different theological traditions. The shift between narrative approach and systematic theology could contribute to the theme of spiritual transformation and could be an area of further research.

It is very possible that historical, grammatical, literary hermeneutics could use narratives without compromising the propositional nature of the Bible. However, N.T. Wright's fluctuation between 'The New Exodus' and the larger Israel narrative implies that his worldview meta-narrative is too ambitious. However N.T. Wright's 'Paul and the Faithfulness of Paul' showed that Paul used

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[350] This research uses the term 'brotherhood' to refer to both male and female believers.

allusions from the Old Testament. Usually these sub-narratives were made relevant to the new audience that received Paul's letters. The analysis of these narratives opens interesting research areas including the possibility that smaller narratives or sub-narratives are forming interpretive motifs that help understand Pauline texts.

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