

# CHRIST AND SPIRIT IN PAUL<sup>1</sup>

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THREE years ago I gave a lecture here on "Paul and the Historical Jesus"—a lecture which was designed in part as a protest against the tendency to represent Paul as having no interest himself in the character and teaching of the historical Jesus, and as deprecating any such interest on the part of others. "The empty tomb and the resurrection appearances", I said, "mark the transition from the historical Jesus to the exalted Christ."<sup>2</sup> Paul maintained the continuity and identity of the historical Jesus with the exalted Christ. But the historical Jesus was known to him only by hearsay, whereas he claimed a profound personal acquaintance with the exalted Christ.

## I. THE GLORY OF THAT LIGHT

The present lecture is designed to examine Paul's conception of the exalted Christ. The exalted Christ appeared to him on the Damascus road, but he makes little attempt to describe that appearance—perhaps because words were inadequate for the purpose. Radiant light is the chief feature of the appearance that emerges from Paul's references to it, for when he speaks of the ministry of the new covenant with which he was then entrusted, he contrasts it with the inferior ministry granted to Moses by setting over against the fading glory reflected on Moses' face the unfading glory associated with the gospel. He describes the dawn of faith as "seeing the light of the gospel of the glory of Christ, who is the image (*εἰκὼν*) of God"—"for", he goes on, "it is the God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Cor. iv.

<sup>1</sup> A lecture delivered in the John Rylands University Library on Wednesday, 13th October 1976.

<sup>2</sup> BULLETIN, lvi (1973-4), 317-35, especially 325.

4, 6). As the old creation was inaugurated by the shining of light to dispel the darkness which lay "upon the face of the deep" (Gen. i. 2 f.), so the new creation was inaugurated by the shining of light to dispel the blindness of unbelief; and Paul's choice of this figure was probably dictated by his own experience. We recall the reference in Acts ix. 3 to the "light from heaven" which "flashed about him" on the Damascus road; in the parallel account of the experience in Acts xxii. 11 Paul himself says that he could not see "because of the glory (*δόξα*) of that light", and in all three records of the incident in Acts it is made fairly clear that in that light the risen Christ appeared to him (ix. 17; xxii. 14; xxvi. 16).

While Paul had no doubt about the personal identity of the earthly Jesus and the heavenly Christ, he equally had no doubt that the heavenly Christ's mode of existence was different from that of the earthly Jesus. When he affirms that "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50)—i.e. the resurrection order—he makes it plain that this is as true of the Lord as of his people. The earthly Jesus was a man of woman born who endured a real death; but the risen Christ, while still man, was now vested with heavenly humanity, a different order of humanity from that of this present life. "The first man was from the earth, a man of dust; the second man is from heaven" (1 Cor. xv. 47). While the creation narrative of Genesis ii. 7 tells how "the first man, Adam, became a living soul", the character of the new creation is disclosed in the affirmation that "the last Adam became a life-giving spirit" (1 Cor. xv. 45). The risen Christ, for Paul, exists no longer in a body of flesh and blood but in a "spiritual body" (1 Cor. xv. 44).

Those who, even while living on earth in mortal bodies, are by faith united to the risen Christ have something of this new order of existence communicated to them. This is a different kind of personal union from those which bind human beings together in their present life. The closest personal union in this life is that between man and woman, described in the words of the creation narrative as their becoming "one flesh" (Gen. ii. 24)—"but", says Paul, "he who is united to the Lord

becomes one spirit with him " (1 Cor. vi. 17). It is difficult to dissociate " one spirit " in this sense from the " one Spirit " in whom all the people of Christ are united into one body with him, just as it is difficult to dissociate the " life-giving spirit " that Jesus became in resurrection from the Spirit of life that indwells his people. To this we shall return.

If even while in mortal body a believer in Christ becomes " one spirit " with him, this unity is to become more fully experienced in resurrection. For the " spiritual body " worn by the risen Lord is the prototype for his people, who are to share his resurrection and have their present bodies of humiliation transmuted into the likeness of his body of glory (Phil. iii. 21). " As we have borne the image of the man of dust ", says Paul, " we shall also bear the image of the man of heaven " (1 Cor. xv. 49). It was as the " man of heaven " that Jesus appeared to Paul on the Damascus road, we gather, vested with his body of glory ; but when Paul attempts to describe what he saw, the only vocabulary he can use is that of light.

Paul looked forward to the parousia of Christ, his manifestation in glory ; but the appearance of Christ at his parousia would be of the same character as his appearance on the Damascus road, except that it would not be a momentary flash but a more enduring experience, and that it would be accompanied by the instantaneous glorification of his people—whether by the resurrection of those who had died or the transformation of those still alive. The revelation of the Son of God would be attended by the simultaneous " revelation of the sons of God " (Rom. viii. 19), a prospect also described as their liberation from bondage to decay and futility, their adoption as sons, the redemption of their bodies (Rom. viii. 20–23). This is the climax of their salvation, the consummation of God's eternal purpose of grace towards them.

" In this hope ", says Paul, " we were saved. . . . But if we hope for what we do not see, we wait for it with patience " (Rom. viii. 24 f.). The subject-matter of this paper relates to the present period of hope—the interval between the past event of Christ's death and resurrection and the future event of his parousia.

## II. THE EXALTED LORD

Paul may well have been brought up to think of the days of the Messiah as an interval separating this age from the age to come, the resurrection age.<sup>1</sup> But whether he had entertained the belief in such an interval before his conversion or not, the logic of the Christ-event imposed it on him now. Only, the days of the Messiah were not characterized by Messiah's reigning from an earthly throne, like the throne of his father David, but by his reigning from the right hand of God. The oracle of Psalm cx. 1 (cix. 1 in the Greek Bible), "Sit at my right hand, till I make your enemies your footstool", is one of the most primitive Christian *testimonia*. If, as was widely held, this oracle was addressed to the Messiah,<sup>2</sup> then, since in the eyes of his followers Jesus was the Messiah, the oracle was fulfilled in him.

Paul does not often use the expression about the right hand of God; when he does so, it is probably because it had already become familiar to Christians when they confessed their faith in the Christ "who died, . . . who was raised from the dead, who is at the right hand of God, . . ."—as Paul puts it in Romans viii. 34, apparently quoting such a confession of faith. (That is the only place where the expression occurs in his "capital" epistles; it appears also in Col. iii. 1 and Eph. i. 20.) Like his fellow-Jews, he knew "the right hand of God" to be a metaphor denoting supreme authority, but he may have preferred to use it sparingly lest some of his Gentile hearers or readers should imagine that it had physical or local significance. It is, of course, difficult to think or speak of exaltation or supremacy without the use of spatial imagery. Christian astrophysicists who recite the historic creeds are not charged with inconsistency for employing the terminology of the three-decker universe; this terminology provides serviceable metaphors for the expression of transcendence, or of communication in both directions between God and man. Even in the first century such terminology was recognized by many thinking people as metaphorical, and among those thinking people Paul is entitled to be included.

<sup>1</sup> Cf. my lecture "Paul and the Law of Moses", BULLETIN, lvii (1974-5), 262-4.

<sup>2</sup> Cf. Mark xii. 35-37.

Instead of referring to Christ as being seated at God's right hand, Paul speaks of him as "highly exalted",<sup>1</sup> endowed with "the name which is above every name" (Phil. ii. 9).<sup>2</sup> The "name which is above every name" is the designation "Lord". It is the divine purpose, says Paul (or the source which he quotes), that "every tongue should confess that Jesus Christ is Lord" (Phil. ii. 11). The Greek noun he uses is *κύριος*, which because of the Septuagint usage lent itself happily to this exalted connotation. In the Septuagint it is used not only to render such a Hebrew word as *'ādōn* ("lord") but also to render the ineffable name of the God of Israel—the name which we commonly reproduce as Yahweh. Thus the Septuagint of Psalm cx. 1 uses *κύριος* twice—"κύριος said to my κύριος"—just as most of our English versions use "Lord": "The LORD said to my lord". But the Hebrew text means "Yahweh's oracle to my lord (*'ādōn*)". The person addressed by the psalmist as "my lord" was probably the Davidic king, so that the later messianic interpretation was not inappropriate.<sup>3</sup> But in the Septuagint the person addressed in the oracle is designated by the same word as Yahweh himself: in that sense he shares "the name which is above every name".

The wording of Philippians ii. 10 f. is based on Isaiah xlv. 23, where Yahweh swears by himself: "To me every knee shall bow, every tongue shall swear".<sup>4</sup> Here, however, it is in

<sup>1</sup> Perhaps the compound verb *ὑπερύψωσεν* echoes *ὑψωθήσεται* ("shall be exalted"), used of the Servant of Yahweh in Isa. lii. 13. Cf. Eph. i. 20–22.

<sup>2</sup> Whether the passage Phil. ii. 6–11 is Pauline or pre-Pauline, Paul makes it his own. See E. Lohmeyer, *Kyrios Jesus* (Heidelberg, 1928, <sup>2</sup>1961); D. Georgi, "Der vorpaulinische Hymnus Phil. 2, 6–11" in *Zeit und Geschichte: Dankesgabe an R. Bultmann*, ed. E. Dinkler (Tübingen, 1964), pp. 263–93; R. P. Martin, *Carmen Christi* (Cambridge, 1967); I. H. Marshall, "The Christ-Hymn in Philippians 2: 5–11", *Tyndale Bulletin* xix (1968), 104–127; C. F. D. Moule, "Further Reflexions on Philippians 2: 5–11", in *Apostolic History and the Gospel*, ed. W. W. Gasque and R. P. Martin (Exeter, 1970), pp. 264–76; M. D. Hooker, "Philippians 2: 6–11", in *Jesus und Paulus: Festschrift für W. G. Kümmel*, ed. E. E. Ellis and E. Grässer (Göttingen, 1975), pp. 151–64; O. Hofius, *Der Christushymnus Philipper 2, 6–11* (Tübingen, 1976).

<sup>3</sup> Cf. A. R. Johnson, *Sacral Kingship in Ancient Israel* (Cardiff, 1955), pp. 120 ff.; H. Ringgren, *The Messiah in the Old Testament* (London, 1956), pp. 13 ff.

<sup>4</sup> Quoted by Paul in Rom. xiv. 11 with the appended comment: "So each of us shall give account of himself to God" (i.e. before his judgment seat).

Jesus' name that every knee shall bow, and it is Jesus' lordship that every tongue shall confess. Nor is this by any means the only instance in the New Testament where an Old Testament passage containing *κύριος* as the equivalent of Yahweh is applied to Jesus.<sup>1</sup> In any case, the title Lord in the highest sense that it can bear belongs distinctively to the risen and exalted Jesus, and not for Paul only. Luke's testimony is to the same effect: his account of Peter's address in Jerusalem at the first Christian Pentecost ends with the quotation of Psalm cx. 1 and the peroration based on it, calling on all the house of Israel to know assuredly that God has made the crucified Jesus "both Lord and Christ" (Acts ii. 34-36).

To Paul, however (and to other early Christians), the acknowledgment of Jesus as Lord in the highest sense which that title can bear was far from being the result of a linguistic accident; it was far, too, from being but an *ex officio* designation of the Messiah. It was the most adequate term for expressing what he (and his fellow-believers) had come to understand and appreciate of Jesus' person and achievement and his present decisive rôle in the outworking of God's purpose of blessing for the universe.<sup>2</sup>

If it be asked if this use of the title "Lord" goes back to the earliest Aramaic-speaking phase of the church's life, the answer is Yes. The Aramaic equivalent of Greek *κύριος* is *mar*, as in the invocation *maranatha* ("Our Lord, come"), which found its way untranslated into the vocabulary of Greek-speaking Christians (1 Cor. xvi. 22)—more particularly, into the eucharistic liturgy (*Didache* x. 6).<sup>3</sup> That *mar* could be used (as *κύριος* was) to denote the God of Israel is shown by the targum on Job from Cave 11 at Qumran, where the form *mārē* appears as an

<sup>1</sup> Another example is 1 Pet. iii. 15, where Isa. viii. 13, "Yahweh of hosts (LXX *κύριον αὐτόν*), him you shall sanctify", is adapted in the form: "sanctify Christ as Lord in your hearts".

<sup>2</sup> I have discussed this more fully in "Jesus is Lord" in *Soli Deo Gloria: New Testament Studies in Honor of William Childs Robinson*, ed. J. McD. Richards (Richmond, Va., 1968), pp. 23-36, and in *Paul and Jesus* (Grand Rapids, 1974), pp. 81-91.

<sup>3</sup> Cf. H. Lietzmann, *Mass and Lord's Supper*, E. T. (Leiden, 1953 ff.), p. 193; C. F. D. Moule, "A Reconsideration of the Context of *Maranatha*", *New Testament Studies*, vi (1959-60), 307 ff.

equivalent of Shaddai, and in the Aramaic fragments of 1 Enoch from Cave 4, where *maranā* (ix. 4) and the emphatic state *maryā* (x. 9) are used with reference to God.<sup>1</sup>

The title "Son of God" is also given to Jesus in a distinctive sense in resurrection: he was "designated Son of God in power, according to the Spirit of holiness, by his resurrection from the dead" (Rom. i. 4). In Paul's thought, of course, he did not *begin* to be Son of God at the resurrection: speaking of his coming into the world Paul says that "God sent forth his Son, born of a woman" (Gal. iv. 4). But during his earthly life he was the Son of God, comparatively speaking, "in weakness";<sup>2</sup> as the risen Lord he is the Son of God "in power".<sup>3</sup>

Like the title "Lord", "Son of God" was also confirmed by an oracular *testimonium*—by Psalm ii. 7, where Yahweh addresses his anointed one in the words: "You are my Son; today I have begotten you".<sup>4</sup> But (like the title Lord) "Son of God" is for Paul much more than a designation which Jesus, as Messiah, bears *ex officio*;<sup>5</sup> it expresses the unique personal relation which Jesus bore to God, as indeed it appears to have done for Jesus himself.<sup>6</sup>

<sup>1</sup> Cf. M. Black, "The Christological Use of the Old Testament in the New Testament", *New Testament Studies*, xviii (1971-2), 10; "The Maranatha Invocation", in *Christ and Spirit in the New Testament: Studies in Honour of C. F. D. Moule*, ed. B. Lindars and S. S. Smalley (Cambridge, 1973), pp. 189 ff.; and see now most recently *The Books of Enoch: Aramaic Fragments of Qumran Cave 4*, ed. J. T. Milik (Oxford, 1976), pp. 171, 175. The form *maryā* corresponds to ὁ κύριος in (Greek) 1 Enoch x. 9. <sup>2</sup> Cf. 2 Cor. xiii. 4a.

<sup>3</sup> There is a close connection between his being "designated Son of God in power" and the coming of the kingdom of God "in power" in Mark ix. 1. During Jesus' earthly ministry the kingdom of God was subject to limitations (cf. Luke xii. 50).

<sup>4</sup> Like the oracle of Ps. cx. 1, this one also probably had its original life-setting in the enthronement of a Davidic king. The clause "You are my Son" is part of the utterance of the heavenly voice to Jesus at his baptism in Mark i. 11 (cf. John i. 34, "I have seen and have borne witness that this is the Son of God"); in the Western text of the parallel in Luke iii. 22 the heavenly voice repeats the full wording: "You are my Son; today I have begotten you".

<sup>5</sup> Cf. A. D. Nock, "'Son of God' in Pauline and Hellenistic Thought", in his *Essays on Religion and the Ancient World*, ed. Z. Stewart, ii (Oxford, 1972), pp. 928-39; M. Hengel, *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion*, E.T. (London, 1976).

<sup>6</sup> Cf. the Q-logion Matt. xi. 27 // Luke x. 22; but Jesus' use of *Abba* is evidence enough. See p. 282.

Luke seems to recognize the special place that the designation of Jesus as Son of God had in Paul's ministry, for whereas he makes other preachers of the apostolic message in its early days proclaim Jesus as Lord and Messiah, he sums up Paul's earliest public testimony to Jesus in the words, "He is the Son of God" (Acts ix. 20). Perhaps the language in which Paul himself describes his call and commission, "God . . . was pleased to reveal his Son in me, that I might proclaim him among the Gentiles" (Gal. i. 15 f.), implies that an appreciation of Jesus as the Son of God was inherent in his conversion experience.

Although Paul makes infrequent use of the metaphor "the right hand of God", he takes the oracle of Psalm cx. 1 seriously as a messianic *testimonium*, and in fact in 1 Corinthians xv. 24-28 he gives a fuller exposition of it than does any other New Testament writer. "Sit at my right hand", ran the oracle, "till I make your enemies your footstool"—and Paul undertakes to identify these enemies. They are not flesh-and-blood enemies; they are "principalities and powers", forces in the universe which work against the purpose of God and the well-being of man. It is to forces of this order that Paul has referred earlier in 1 Corinthians as the "rulers of this age" who, in ignorance of the hidden wisdom decreed by God from ages past for his people's glory, "crucified the Lord of glory" (1 Cor. ii. 6-8). Pontius Pilate and others may have played their historic part in this, but without realizing it they were agents of those hostile forces in the spiritual realm. Now, thanks to the victory of the cross and the reign of the risen Lord, those forces are being progressively destroyed. The last and most intractable of those forces is death, which is to be destroyed at the final resurrection of which the resurrection of Christ is the first instalment.

"Sit at my right hand", said the oracle, "till I make your enemies your footstool"—so, says Paul, "Christ must reign till God has put all his enemies under his feet" (1 Cor. xv. 25). But when all those enemies are subjugated, including death itself, then the reign of Christ is merged in the eternal reign of God. The reign of Christ, "the age of the Messiah", is thus an intermediate phase between the present age and the endless age



to come, or from certain points of view it may be regarded as the overlapping of the two, a phase in which the present age is not fully ended and the age to come has not been fully established.

A further word must be interjected here about those principalities and powers. A close examination of what Paul has to say about them shows that, to his way of thinking, they are largely those elemental forces that dominate the minds of men and women and are powerful so long as men and women believe in them and render them allegiance. But when their minds are liberated by faith in the crucified and risen Christ, then the bondage imposed by those forces is broken, their power is dissolved and they are revealed as the "weak and beggarly" nonentities that they are in themselves. To mention two of the most potent, the strength of sin and the fear of death could bind men and women's lives in an iron grip, but those who enjoyed the liberation effected by Christ knew that sin had no more dominion over them and that even death, in advance of the coming resurrection, could be greeted as pure gain. The destruction of the principalities and powers may be expressed in figurative language, but the reality is the enjoyment of inward release and freedom experienced by the believer.<sup>1</sup>

In the passage already quoted from Romans viii. 34, where Paul seems to echo a primitive confession of faith in "Christ Jesus who died, yes, who was raised from the dead, who is at the right hand of God", he continues with the clause: "who indeed intercedes for us". The reigning Christ, that is to say, is not passively waiting for the Father to fulfil his promise to make his enemies his footstool; he is actively engaged on his people's behalf. The confessional words are placed by Paul in a forensic context, in imitation of a recurring Old Testament motif:<sup>2</sup> he begins with the challenge, "Who shall bring any charge against God's elect?" and affirms that no one will dare

<sup>1</sup> Cf. "St. Paul in Rome, 3. The Epistle to the Colossians", BULLETIN, xlvi (1965-6), 274-80, 284 f., and "Galatian Problems, 3. The 'Other' Gospel", *ibid.* liii (1970-1), 266-70. For the characterization of those elemental powers as "weak and beggarly" see Gal. iv. 9.

<sup>2</sup> Cf. the challenge of the Servant of Yahweh in Isa. l. 8 f.

to fill the rôle of the Old Testament *sāṭān*<sup>1</sup> and attempt to prosecute them in the heavenly court because God himself is their justifier and the Christ who died and rose is present as counsel for their defence.

The ascription of an intercessory ministry to the ascended Christ may be based on Isaiah liii. 12, where the humiliated and vindicated Servant of the Lord is said to have “made intercession for the transgressors”;<sup>2</sup> it is not peculiar to Paul among the New Testament theologians, for in 1 John ii. 1 “Jesus Christ the righteous” is presented as his people’s “advocate with the Father”, while the theme is elaborated by the writer to the Hebrews in his portrayal of Jesus as the enthroned high priest, who “is able for all time to save those who draw near to God through him, since he always lives to make intercession for them” (Heb. vii. 25).<sup>3</sup>

In other words, Christ’s active concern for his people is not exhausted by his death on their behalf; in his new order of existence he is still their friend and helper, supplying spiritual sustenance to meet their varied need.

### III. THE GIFT OF THE SPIRIT

But when Paul deals with this supplying of the present spiritual need of the people of Christ, he does so for the most part in terms of the activity of the Spirit—to the point where much that he says of the ministry of the ascended Christ can be paralleled by what he says of the ministry of the Spirit.

Paul is by no means the only New Testament writer to speak of the Spirit as communicating to the people of Christ the living power of their risen Lord, although he develops this theme in his own way. It was a matter of common belief to

<sup>1</sup> Cf. the abortive attempt to prosecute Joshua the high priest in the heavenly court in Zech. iii. 1–5.

<sup>2</sup> This intercession is obscured in LXX, but the Targum of Jonathan introduces the theme elsewhere in the fourth Servant Song, e.g. at Isa. liii. 4, 11 (“for their trespasses he will make entreaty”), 12 (“he will make entreaty for many trespasses”).

<sup>3</sup> Cf. E. G. Rupp, “The Finished Work of Christ in Word and Sacrament”, in *The Finality of Christ*, ed. D. Kilpatrick (Nashville/New York, 1966), pp. 175 ff.

Christians of the first generation that the special gift of the Spirit which they had received was the sign of the inbreaking of the new age.

Two strands of Old Testament prediction about the Spirit of God are depicted as fulfilled in the New Testament. One is the promise that the Spirit will be bestowed in unstinted measure on a servant-ruler to equip him for a ministry of mercy and judgement for Israel and the nations.<sup>1</sup> The other is the promise that in the latter days the same Spirit would be poured out "on all flesh".<sup>2</sup>

The earliest Christians recognized that the former strand of prediction had been fulfilled in Jesus, anointed at his baptism "with the Holy Spirit and power" (Acts x. 38). As for the latter-day outpouring of the Spirit, two of the evangelists (Luke and John) unambiguously make it depend on the prior passion and triumph of Jesus,<sup>3</sup> who is uniformly identified throughout the gospel tradition with the Coming One who, according to the preaching of John the Baptist, would baptize men and women with the Holy Spirit.<sup>4</sup>

This baptism with the Spirit, as Paul saw it, was not simply an experience of individual believers, but the means by which they were brought together into a corporate unity, which he calls the body of Christ: "in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all watered with one Spirit" (1 Cor. xii. 13). His language may point to their baptism in water as the occasion of this experience, but insists on its inward and spiritual significance.

This corporate unity, in Paul's thought, is animated by the Spirit of God as the body of a living person is animated by the human spirit, and the individual believers who make up this corporate unity co-operate for the well-being of the whole just

<sup>1</sup> As the coming "shoot from the stump of Jesse" is endowed with the Spirit in Isa. xi. 2, so is the Servant of Yahweh in Isa. xlii. 1.

<sup>2</sup> Joel ii. 28-32, quoted in the context of the first Christian Pentecost in Acts ii. 17-21. Part of the peroration of the prophecy ("every one who calls upon the name of the Lord will be saved") is quoted by Paul as a gospel *testimonium* in Romans x. 13.

<sup>3</sup> Acts ii. 22-33; John vii. 39.

<sup>4</sup> Mark i. 8; Matt. iii. 11 // Luke iii. 16; John i. 33.

as the limbs and organs of a healthy body co-operate when they discharge their proper functions.<sup>1</sup>

Occasionally Paul expresses this corporate unity not in terms of a body but in terms of a temple: "Do you not know", he says to the church of Corinth, "that you are God's temple and that God's Spirit dwells in you?" (1 Cor. iii. 16).<sup>2</sup> While the image of the body seems to be original with him, that of the temple has earlier antecedents: the Qumran community, for example, looked upon itself as a living temple.<sup>3</sup>

The temple image, moreover, is used by Paul not only for the community but also for the individual believer: "your body", he says, "is a temple of the Holy Spirit within you, which you have from God" (1 Cor. vi. 19).

The distinctive mark of a Christian, indeed, is that the Spirit dwells within him: "Any one who has not the Spirit of Christ", says Paul, "is none of his" (Rom. viii. 9b). Again, in remonstrating with his Galatian converts for their readiness to seek security in legal observances, he assumes that when they believed the gospel they received the Spirit, and assumes that they know this to be so: "Did you receive the Spirit by works of the law, or by hearing with faith? . . . Having begun with the Spirit, are you now achieving completeness with the flesh? . . . Does he who supplies the Spirit to you and performs mighty acts among you do so by works of the law, or by hearing with faith?" (Gal. iii. 2-5).

This receiving of the Spirit, which the Galatian Christians, for all their regrettable tendencies, are expected to acknowledge as a real experience of theirs, was no mere matter of logical conviction or of an inner glow: it was accompanied by more substantial evidences. Not only were there the tokens of divine power which attended their response to the preaching—miraculous healings, it might be, or glossolalic utterances—but there were the more durable tokens of changed lives, lives in which the fruit of the Spirit, a harvest of ethical graces, had

<sup>1</sup> 1 Cor. xii. 12-27; Rom. xii. 4 ff.

<sup>2</sup> Cf. Eph. ii. 20-22; also 1 Peter ii. 4 f.

<sup>3</sup> Cf. 1 QS viii. 5 f., where the community is the holy place and its inner council the holy of holies.

begun to manifest itself. If in Galatians v. 22 love takes pride of place in the ninefold fruit of the Spirit, this is in keeping with Paul's emphasis elsewhere. "God's love", he reminds the Roman Christians, "has been poured into our hearts through the Holy Spirit who has been given to us" (Rom. v. 5), while, in writing to his friends at Corinth, he concludes his hymn in celebration of heavenly love by affirming that "faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. xiii. 13).

Nor is this love, the primary fruit of the Spirit, an abstraction; the hymn describes it in almost personal terms, as though the character of Christ were being portrayed. This becomes specially clear in 2 Corinthians iii. 18, where the primary function of the Spirit in the believer is to transform him progressively into the image of Christ, "from one degree of glory to another; for this comes from the Lord who is the Spirit".

#### IV. THE LORD AND THE SPIRIT

This phrase, "the Lord who is the Spirit", is based on a midrashic interpretation which Paul has just been giving of the narrative in Exodus xxxiv. 29-35. Moses, his countenance shining from his confrontation with the divine glory, wore a veil to conceal the radiance from his fellow-Israelites, but removed it when he "went in before the LORD". Paul takes this to mean that each time Moses went into the presence of God he was "re-charged" with the divine glory, and veiled his face when he went out so that the Israelites should not see that this glory was a fading one which required repeated renewal. The fading glory on Moses' face is contrasted, as we have seen, with the unfading "glory of God in the face of Christ" (2 Cor. iv. 6), by way of pointing the contrast between the inferior glory of the law, introduced for a limited period and destined to pass away, and the surpassing glory of the gospel, "the dispensation of the Spirit" (2 Cor. iii. 8).

But even in the Exodus narrative Paul sees the gospel age adumbrated: as Moses removed the veil from his face when he "went in before the LORD" (Exod. xxxiv. 34), so, "when a man turns to the Lord, the veil is removed. Now [Paul adds]

the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom " (2 Cor. iii. 16 f.).<sup>1</sup> That is to say, " the LORD " in the Exodus narrative corresponds to the Spirit in this new order, and where the Spirit of the Lord is, there is freedom of access to the divine presence " with unveiled face ".<sup>2</sup> Access to God in the dispensation of law, he implies, was difficult and hedged about with restrictions and inhibitions ; access to God in the dispensation of the Spirit is free and unreserved.

This antithesis of the law, leading to bondage and death, and the Spirit, imparting liberty and life, is of crucial importance in Paul's understanding of the ways of God with man : if it is not dealt with now, that is because of the detailed treatment it received here two years ago in a lecture on " Paul and the Law of Moses ".<sup>3</sup> The dead letter has given way to the living Spirit, thanks to whom the law's requirements are now spontaneously fulfilled in those " who walk not according to the flesh but according to the Spirit " (Rom. viii. 4).

The statement, " the Lord is the Spirit ", has been taken to assert an identity between Christ as Lord and the Spirit of God, but this is probably not Paul's intention. The statement is rather Paul's interpretation of Moses' entering the divine presence, or his adaptation of Moses' experience to that of the believer under the new covenant. What the Lord was to Moses, the Spirit is to the believer ; yet in saying " the Lord is the Spirit " and in his later reference to " the Lord who is the Spirit "—literally " the Lord the Spirit "—Paul suggests, not indeed the identity, but certainly the close association that exists between the ascended Christ and the Spirit in the believer. His language, in the circumspect words of George Smeaton, a nineteenth-century Scottish theologian, " shows how fully he apprehended their joint mission, and how emphatically he

<sup>1</sup> Cf. J. D. G. Dunn, " 2 Corinthians iii. 17 —'the Lord is the Spirit'", *JTS*, n.s. xxi (1970), 309 ff. ; C. F. D. Moule, " 2 Cor. 3 : 18b, *Kathaper apo kuriou pneumatou*", in *Neues Testament und Geschichte, Oscar Cullmann zum 70. Geburtstag*, ed. H. Baltensweiler and B. Reicke (Zürich/Tübingen, 1972), pp. 231 ff.

<sup>2</sup> Cf. Paul's use of *παρηγορία* in 2 Cor. iii. 12 ; see W. C. van Unnik, " The Christian's Freedom of Speech ", *BULLETIN*, xlv (1961-2), 466 ff., and " With Unveiled Face ", *Novum Testamentum*, vi (1963), 153 ff.

<sup>3</sup> *BULLETIN*, lvii (1974-5), 259-79.

intimates that Christ is never to be conceived of apart from the Spirit, nor the Spirit conceived of apart from Him".<sup>1</sup> In our own day Ernst Käsemann is more forthright, if less circumspect, and describes the Spirit as "the earthly *praesentia* of the exalted Lord".<sup>2</sup>

But this is Professor Käsemann's comment not on "the Lord who is the Spirit" but on a statement to which we have already alluded: that Jesus in resurrection became "a life-giving Spirit" (1 Cor. xv. 45). And whatever may be said of "the Lord is the Spirit", *prima facie* an identity of the risen Christ with the Spirit would seem to be affirmed in the clause: "the last Adam became a life-giving Spirit". Elsewhere Paul knows of only one life-giving Spirit, and that is "the Spirit of life in Christ Jesus" (Rom. viii. 2), the Spirit whose indwelling power quickens mortal bodies (Rom. viii. 11), the Spirit whose life-giving property is set in contrast with the death-dealing effect of the law (2 Cor. iii. 6), the Spirit through whom the believer's inner being is renewed from day to day even while the outer being disintegrates (2 Cor. iv. 16), the Spirit whose presence within is the guarantee of the believer's investiture with a heavenly and imperishable body (2 Cor. v. 5).

True, in using the phrase *πνεῦμα ζωοποιούν* of the last Adam, Paul may be moved by the desire to find an appropriately balancing phrase to the *ψυχὴ ζῶσα* predicated of the first Adam in Genesis ii. 7. But the phrase chosen to describe the last Adam is particularly suitable in view of two crucial articles of faith which Paul repeatedly emphasizes: (i) that Christ, by his resurrection from the dead, is the first-fruits of the resurrection harvest in which all his people will share, and (ii) that the Spirit has been given to his people here and now as the pledge and first instalment of their eventual participation in their Master's resurrection life and glory. Here and now "he who is united to the Lord becomes one Spirit with him" (1 Cor. vi. 17). This is another balancing phrase, chosen by Paul as a counterpoise to the "one flesh" which man and woman become in marital

<sup>1</sup> G. Smeaton, *The Doctrine of the Holy Spirit* (Edinburgh, 1882), p. 57.

<sup>2</sup> E. Käsemann, *Religion in Geschichte und Gegenwart*<sup>3</sup>, ii (Tübingen, 1958), col. 1274 (s.v. "Geist").

union (Gen. ii. 24), but it is not chosen for stylistic reasons only. It expresses a recurring theme in Pauline thought: "he who is united to the Lord" by faith derives from him eternal life now and the hope of glory to come; but since it is through the Spirit that the life and hope are mediated, "he who is united to the Lord becomes one Spirit with him"—and with all those who are similarly united to him.

#### V. PARALLEL MINISTRIES

Time and again in Paul we come upon parallel affirmations in which now the risen Christ and now the Spirit are spoken of as communicating to believers the blessings of salvation. "The Spirit conveys what Christ bestows."<sup>1</sup> But this close association of Christ and the Spirit, far from tending to depersonalize the risen Lord,<sup>2</sup> imparts a more personal quality to the Spirit.

For example, if the exalted Christ makes intercession for his people (Rom. viii. 34), "the Spirit himself intercedes for us with sighs too deep for words" (Rom. viii. 26). What Christ does on high the Spirit does within; we may recall that, while in 1 John ii. 1 Christ is his people's "advocate (paraclete) with the Father", in John xiv. 16 he speaks of the Spirit as "another advocate (paraclete)" to be perpetually with them. Believers have been called by God "into the fellowship of his Son" (1 Cor. i. 8); they enjoy the "fellowship of the Spirit" (Phil. ii. 1).<sup>3</sup> Perhaps there is a slight difference in meaning between these two genitives: the fellowship of the Son of God is their fellowship with him, their being his joint-heirs; the fellowship of the Spirit is, as the RSV puts it, their "participation in the Spirit". Again, Paul speaks of "the love of Christ" (Rom. viii. 35; 2 Cor. v. 14, etc.) and of "the love of the Spirit" (Rom. xv. 30); but the former is the love lavished by Christ on his people while the latter is that same divine love implanted and fostered within them by the Spirit. When he speaks of "our

<sup>1</sup> C. H. Pinnock, "The Concept of Spirit in the Epistles of Paul" (unpublished Ph.D. thesis, University of Manchester, 1963), p. 105.

<sup>2</sup> Cf. H. J. Holtzmann, *Lehrbuch der neutestamentlichen Theologie*, ii (Tübingen, 1911), p. 88: "eine gewisse Entpersönlichung desselben Christusbegriffes".

<sup>3</sup> Cf. 2 Cor. xiii. 14; also the "unity of the Spirit" in Eph. iv. 3.



freedom which we have in Christ Jesus" (Gal. ii. 4) or the freedom for which "Christ has set us free" (Gal. v. 1), he has in mind the identical freedom which is present wherever the Spirit of the Lord is (2 Cor. iii. 17).

If it is by the Spirit that the people of Christ know themselves to be sons of God (Rom. viii. 14, 16), they are equally sons of God "in Christ Jesus, through faith" (Gal. iii. 26). They are "sanctified in Christ Jesus" (1 Cor. i. 2) and "sanctified in the Holy Spirit" (Rom. xv. 16).<sup>1</sup> But there is in essence no difference between the two concepts, as appears from Paul's more comprehensive statement in 1 Corinthians vi. 11: "you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God". If the blessings secured by Christ are conveyed by the Spirit, it matters little whether Christ or the Spirit is named in relation to those blessings, or both Christ and Spirit together.

While Paul normally speaks of believers as being "in Christ", "in Christ Jesus" or "in the Lord" (especially when he has in mind their joint sharing in his risen life), he can when appropriate (e.g. by way of contrast with their former existence "in the flesh") speak of them as being "in the Spirit". Equally, it is immaterial whether Christ or the Spirit is said to be in them. "You are not in the flesh, you are in the Spirit", says Paul to the Romans, "if the Spirit of Christ really dwells in you. . . . But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you" (Rom. viii. 9-11).

In such statements, the indwelling Christ and the indwelling Spirit are practically interchangeable. The adverb "practically" is used here with its full force. Theoretically and in principle the indwelling Christ and the indwelling Spirit are distinguishable,

<sup>1</sup> Actually it is the "offering" of the Gentile Christians, presented to God by Paul in pursuance of his "priestly service" (*ἱερωσύνη*) in the gospel, that is "sanctified by the Holy Spirit", but since they are the offering, it is they who are so sanctified.

but practically and in experience they cannot be separated. To obtain a rounded picture of Paul's doctrine of the Spirit, especially in relation to the ascended Christ, we must not concentrate on one set of texts and ignore the others but attain as comprehensive a conspectus as possible—primarily from his capital epistles. Paul was not a systematic theologian, and his thought and teaching cannot be organized into a neat and coherent system: attempts to do this regularly omit or do less than justice to features of value. Moreover, unlike Christian theologians of the post-Nicene era, he was free of all obligation to conform his language about Christ and the Spirit to established credal formulations.

Paul spoke of what he knew to be true in his own life and in the lives of his converts; and one of the most important things that he knew to be true was that the ascended Christ imparted his life and power to them through his Spirit. Dynamically, therefore, the ascended Christ and the indwelling Spirit were one, even if they were otherwise distinct. Paul plainly did distinguish them, as for example in the triadic benediction of 2 Corinthians xiii. 14, or in his discussion of the Spirit's distribution of gifts to the body of Christ in 1 Corinthians xii. 4-11, which is introduced by the tripartite declaration that "there are varieties of gifts, but *the same Spirit*; and there are varieties of service, but *the same Lord*; and there are varieties of working, but it is *the same God* who inspires them all in every one".<sup>1</sup>

## VI. ILLUMINATION AND PROPHECY

The Spirit, for Paul as for others before him, is the source of illumination, especially where the realities of the unseen world are involved. Quoting an extract from an unknown source—

What no eye has seen, nor ear heard,  
nor the heart of man conceived,  
what God has prepared for those who love him<sup>2</sup>—

<sup>1</sup> Cf. Eph. iv. 4-6, "one Spirit, . . . one Lord, . . . one God and Father of all". On such triadic patterns in the New Testament see most recently C. F. D. Moule, "The New Testament and the Doctrine of the Trinity", *Expository Times*, lxxxviii (1976-7), 16-20.

<sup>2</sup> This quotation is introduced by Paul with the words "as it is written", implying that it comes from holy writ, but the source cannot be identified. The

he adds that God has revealed all this to his servants through the Spirit, for “no one comprehends the thoughts of God except the Spirit of God” (1 Cor. ii. 9–11). But Paul and others, who have received the Spirit of God, are enabled to “understand the gifts bestowed . . . by God” and to communicate them to those who have the spiritual wisdom to take them in. Without the Spirit it is impossible to appreciate the depths of the divine purpose, that “wisdom in a mystery” which God decreed before the ages for his people’s glory.<sup>1</sup> No ordinary human intelligence is capable of grasping this, “for”, asks Paul (quoting Isa. xl. 13), “who has known the mind of the Lord so as to instruct him?” “But”, he adds immediately, “we have the mind of Christ” (1 Cor. ii. 16)—and in this context no sharp distinction can be drawn between the mind of Christ and the Spirit of God (cf. 1 Cor. vii. 40b, “I think that I have the Spirit of God”).

The illumination supplied by the Spirit of God is acknowledged in the Old Testament, as by Elihu (Job xxxii. 8) :

it is the spirit in a man,  
the breath of the Almighty,  
that makes him understand.

It forms an important aspect of the Qumran doctrine of the Spirit, as when the worshipper in one of the Hymns of Thanksgiving, speaking as a *maskîl*, an instructor, says :

I have come to know thee, O God, by the spirit which  
thou hast placed within me,  
and by thy holy spirit I have listened faithfully  
to thy wonderful secret counsel.<sup>2</sup>

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words resemble Isa. lxiv. 4, but are not directly derived from it. Origen (on Matt. xxvii. 9 ; cf. Jerome on Isa. lxiv. 4 and Ambrosiaster on 1 Cor. ii. 9) says they appear in the *Secrets (Apocalypse) of Elijah* ; in *Acts of Peter*, 39, and *Gospel of Thomas*, 17, they are ascribed to Jesus. See also E. von Nordheim, “Das Zitat des Paulus in 1 Kor 2, 9 und seine Beziehung zum koptischen Testament Jakobs”, *ZNW*, lxxv (1974), 112–20 (this Coptic work is a christianized version of a Jewish testament from which, it is suggested, Paul may have quoted), with reply by H. F. D. Sparks, “1 Kor 2, 9 a quotation from the Coptic Testament of Jacob?” *ZNW*, lxxvii (1976), 269–76.

<sup>1</sup> It was through their ignorance of this hidden wisdom that the “rulers (ἄρχοντες) of this age” were so misguided as to seal their own doom by “crucifying the Lord of glory” (1 Cor. ii. 8) ; cf. p. 266.

<sup>2</sup> 1 QH xii. 11 ff.

But the distinctive feature of Paul's doctrine of the Spirit, in this as in other functions, lies in the emphasis which he places on the Spirit's inseparability from the living Christ.

Closely akin to the Spirit's gift of illumination is his gift of prophecy; it would be difficult, indeed, to say where the one gift ends and the other begins. Paul mentions a number of "spiritual gifts" which are exercised in the church—some relatively trivial, others of high importance<sup>1</sup>—but he plainly sets great value on prophecy, the declaration of the mind of God in the power of the Spirit. Such prophecy is not outside the intelligent control of the speaker;<sup>2</sup> mere ecstatic utterance, such as was quite familiar in paganism, was not necessarily genuine prophecy. Genuine prophecy could be recognized by its content: if it promoted the honour of Christ, then it was prompted by the Spirit of God. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. xii. 3).<sup>3</sup>

According to the Qumran texts, it was their anointing with the Holy Spirit that enabled the prophets to foretell what God was going to do,<sup>4</sup> as it was by the aid of the same Spirit that the Teacher of Righteousness and his disciples interpreted the writings of the prophets, with special reference to the time at which their predictions would come to pass.<sup>5</sup> But here again, it is the close association of the Spirit of prophecy with the acknowledgement of Christ as Lord that distinguishes the Christian—more specifically the Pauline—understanding from that of the Qumran community.

## VII. THE IMAGE OF GOD

Paul, as we have seen, associates "the light of the gospel of the glory of Christ" with the fact that Christ is "the image of God". If the former phrase recalls his Damascus road experience, what about the latter phrase? Was there something about the appearance of the risen Christ which instantaneously

<sup>1</sup> 1 Cor. xii. 8–10, 28; xiv. 1 ff.

<sup>2</sup> "The spirits of prophets are subject to prophets" (1 Cor. xiv. 32).

<sup>3</sup> For the parallel invocation of God as *Abba* see p. 282.

<sup>4</sup> CD ii. 12.

<sup>5</sup> CD i. 11 f.; 1 Qp Hab. vii. 1–8.

impressed him as being the image of God? We cannot be sure ; it is difficult to know what meaning the expression “ the image of God ” would have had for Paul. Yet when he speaks of seeing “ the light of the knowledge of the glory of God in the face of Christ ” he uses language which practically amounts to seeing in Christ the image of God.<sup>1</sup>

Paul is not the only New Testament writer to present Christ in these terms : the Fourth Evangelist records the progressive revelation of God in the ministry of the incarnate Word, until it finds its climax on the cross ; and the writer to the Hebrews speaks of the Son of God as “ the effulgence of his glory and the very stamp of his being ” (Heb. i. 3). But it is in Paul that the presentation of Christ as the image of God is worked out most fully and consistently, with its corollary of the increasing transformation of the people of Christ into that same image by the power of the indwelling Spirit,<sup>2</sup> until nothing remains of the earthly image in those who finally display the image of the heavenly man.<sup>3</sup>

Man, according to the Old Testament, was made in God's image (Gen. i. 26 f.) and for his glory (Isa. xliii. 7) : in the order of creation he is, as Paul says, “ the image and glory of God ” (1 Cor. xi. 7).<sup>4</sup> It is difficult to dissociate Paul's portrayal of the risen Christ as the second man, the last Adam, from his view of Christ as the image of God and the revealer of his glory. What the first man was, imperfectly, in the old creation, Christ is perfectly, in the new creation—the resurrection order.

It is tempting to go farther and relate another aspect of Paul's christology to this appreciation of Christ as the image of God. In the Alexandrian book of Wisdom, which was evidently

<sup>1</sup> The foundation of Paul's appreciation of Christ as the image of God in his conversion experience is receiving close attention from one of my research students, Mr. Seyoon Kim, whose studies have provided a welcome stimulus to my thought on this and related subjects.

<sup>2</sup> 2 Cor. iii. 18 (see p. 271) ; cf. Gal. iv. 19.

<sup>3</sup> 1 Cor. xv. 49.

<sup>4</sup> Paul says this of the *ἀνήρ*, the male, although in Gen. i. 26 f. it is said of *ἄνθρωπος*, mankind. But he read Gen. i. 26 ff. in the light of ii. 18 ff., and concluded that it was first in the form of the male that mankind was created to bear the image of God : “ male and female he created them ” being taken to mean “ first male and later female ”.

known to Paul, wisdom is not only personified but described as the "image" (εἰκὼν) of God's goodness.<sup>1</sup>

One thing is certain: that Paul, in common with some of his fellow-theologians among the New Testament writers, identified Christ with the wisdom of God and ascribed to him certain activities which are predicated of personified wisdom in the wisdom literature of the Old Testament. When, for example, Paul speaks of the "one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. viii. 6), or describes him as "the image of the invisible God" in that "all things were created through him and for him" (Col. i. 15 f.), this identification of Christ with divine wisdom underlies such statements, just as it underlies the affirmation of John i. 4 that "all things were made through him" (i.e. the pre-incarnate Word) and that of Hebrews i. 2 that the Son of God is the one "through whom also he made the worlds".<sup>2</sup> But here it is not particularly the *risen* Christ that is in view: it is the eternal Christ, whose entry into the world of mankind was no involuntary experience but a deliberate act of condescension: "being in the form of God, . . . he emptied himself and took the form of a servant" (Phil. ii. 6 f.);<sup>3</sup> "though he was rich, yet for your sake he became poor" (2 Cor. viii. 9).

If this aspect of Paul's christology is not related to his vision of Christ as the image of God, then it is difficult to relate it to Paul's subsequent personal experience of Christ. Before his conversion he probably identified divine wisdom with the Torah, the "desirable instrument"<sup>4</sup> by which God made the

<sup>1</sup> Wisdom vii. 26, where wisdom is also described as "a reflection (ἀπαύγασμα, cf. Heb. i. 3, where the Son is the ἀπαύγασμα of God's glory) of eternal light, a spotless mirror of the working of God" (with ἑσοπτρον, "mirror", cf. κατοπτριζόμενοι, "beholding", "reflecting", in 2 Cor. iii. 18 and δι' ἑσόπτρου, "in a mirror", in 1 Cor. xiii. 12).

<sup>2</sup> Cf. Rev. iii. 14, where Christ speaks as "the Amen, . . . the beginning of God's creation"—an echo of Prov. viii. 22, 30 where Wisdom speaks as "the beginning of his way", his ἄμων ("master workman") at the creation.

<sup>3</sup> The wording echoes that of Isa. lii. 13–liii. 12, but in another Greek rendering than that of the Septuagint (where the servant is παῖς, not δούλος as here): ἐκένωσεν ἑαυτὸν . . . εἰς θάνατον reflects "he poured out his soul to death" (Isa. liii. 12).

<sup>4</sup> Cf. Rabbi Aqiba in *Pirqê Aboth*, iii. 19.

world, if not the goal for which he made it.<sup>1</sup> After his conversion the centrality of the Torah in Paul's thought and life was displaced by the centrality of Christ, and this might suggest the transference to Christ of properties and activities previously ascribed to the Torah. But this is less likely: Christ displaced the Torah in Paul's scheme of things, but, far from being its equivalent, he was for Paul "the end of the law" (Rom. x. 4).<sup>2</sup> But he was not the end of divine wisdom; he was its very embodiment.

It is probably significant, however, that the pre-existent Christ is not associated by Paul with the Spirit as the risen Christ is: for Paul, the Spirit is distinctively the herald and sign of the new age, coming into his purview first of all in relation to Christ's being "designated Son of God in power according to the Spirit of holiness by his resurrection from the dead" (Rom. i. 4). Why the phrase "Spirit of holiness" should be used here rather than Paul's more usual "Holy Spirit" is a matter for inquiry, but it is a literal translation of the Hebrew construction for "holy spirit"<sup>3</sup> and so cannot be distinguished in meaning from "the Spirit of him who raised Jesus from the dead", whose residence in the lives of the people of Christ is the pledge of their resurrection too (Rom. viii. 11).

### VIII. THE PLEDGE OF THE FUTURE

One of the most distinctive features of Paul's teaching about the Spirit is his presentation of the Spirit as the pledge of the future. At present the people of Christ have the "hope of glory",<sup>4</sup> but not the glory itself; they have the promise of resurrection, but they are still subject to mortality. Thanks to the indwelling Spirit, however, the hope of glory and the promise of resurrection are present realities, in the good of which they can live.

In this regard the Spirit is described by Paul as the "first-fruits" and as the "seal" or the "guarantee".

<sup>1</sup> Cf. Rabbi Eleazar in TB *Pesahim*, 68b.

<sup>2</sup> See BULLETIN, lvii (1974-5), 264-7.

<sup>3</sup> Heb. *rûah haqqôdeš*.

<sup>4</sup> Cf. Rom. v. 2; Col. i. 27.

As the "firstfruits" (*ἀπαρχή*), the Spirit conveys to those whom he indwells the assurance of coming resurrection with its attendant blessings. "We ourselves", says Paul, "who have the firstfruits of the Spirit, . . . wait for adoption as sons, the redemption of our bodies" (Rom. viii. 23). Their "adoption as sons", as we have seen, is the climax of their salvation; but their present possession of the Spirit enables them to live as sons of God here and now. "All who are led by the Spirit of God are sons of God", for he is the "Spirit of sonship (adoption)" (Rom. viii. 14 f.). So, Paul adds, "when we cry 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God" (Rom. viii. 15 f.). So, calling God "Abba", like calling Jesus "Lord", is a token of the indwelling Holy Spirit.

This relation between the invocation of God as "Abba" and the indwelling of the Spirit is further clarified by the parallel passage in Galatians iv. 4-6: "God sent forth his Son . . . so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" The point is that "Abba" was the distinctive term by which Jesus addressed God<sup>1</sup> and spoke of him, and when his people spontaneously invoke God in this way, that shows that they are inspired by the same Spirit as indwelt Jesus. Thus, while their manifestation in the glory that belongs to them as the children of God lies in the future, the relationship itself is made good to them already by the Spirit. Paul is here in complete agreement with John: "we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (1 John iii. 2).<sup>2</sup>

It is worth observing, in passing, that Christ is also called the firstfruits in relation to his people's resurrection—not in the sense in which the Spirit is so called, but in the sense that he, by his being raised from the dead, is "the firstfruits of those who have

<sup>1</sup> Cf. Mark xiv. 36. See J. Jeremias, *The Central Message of the New Testament* (London, 1965), pp. 9-30; *Abba* (Göttingen, 1966), pp. 15-67.

<sup>2</sup> John uses *τέκνα*, not *υἱοί*, of the children of God, reserving *υἱός* for the Son of God *par excellence*; Paul uses both words interchangeably.



fallen asleep " (1 Cor. xv. 20). As the firstfruits were presented in the sanctuary as the pledge of the harvest to follow, so is " Christ the firstfruits, then at his parousia those who belong to Christ " (1 Cor. xv. 23).

When Paul speaks of God as having " sealed (*σφραγισάμενος*) us and given the guarantee (*ἀρραβών*) of his Spirit in our hearts " <sup>1</sup> (2 Cor. i. 22), he speaks very much to the same effect. In 2 Corinthians v. 1-5 he looks forward to the heavenly " housing " or " embodiment " waiting to be " put on " by the believer at death, and sums up his confident hope by saying that " he who has prepared us for this very thing is God, who has given us the Spirit as a guarantee ". The same idea is expressed in Ephesians, where those who have come to faith in Christ are said thereby to have been " sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until we acquire possession of it " (i. 13 f.), " sealed for the day of redemption " (iv. 30).<sup>2</sup> The Spirit, that is to say, is viewed as the first instalment or initial down-payment of the inheritance of glory which lies in store for the people of God. " First instalment " or " initial down-payment " may seem inappropriately commercial metaphors for a spiritual reality, but they are no more commercial than the Greek word *ἀρραβών*. The Spirit is well spoken of as " the Holy Spirit of promise ", for his presence and power in the lives of believers here and now constitute an eloquent and valid promise. Some modern versions<sup>3</sup> give the rendering " the promised Holy Spirit " in Ephesians i. 14 but, while this is a possible interpretation of the genitive construction, the context suggest that he is here considered not as the Spirit who was promised but as the Spirit who is himself the promise.<sup>4</sup>

<sup>1</sup> In this context " seal " and " guarantee " are practically interchangeable. Gk. *ἀρραβών* is derived from a Phoenician mercantile term, which appears in Hebrew as 'erābōn, and even if it is nothing more than a coincidence, it is worth recalling that on the first occasion where 'erābōn appears in the Hebrew Bible, in the sense of " guarantee " or " pledge " for the payment of a debt, the debtor's " seal " (Heb. *hōtām*) was an important part of the pledge (Gen. xxxviii. 18, 25).

<sup>2</sup> Cf. G. W. H. Lampe, *The Seal of the Spirit* (London, 1951).

<sup>3</sup> E.g. RSV, NEB; cf. TEV (" the Holy Spirit he had promised "), New American Bible (" the Holy Spirit who had been promised ).

<sup>4</sup> Cf. Acts i. 4; ii. 33.

When the Spirit is further called in Ephesians i. 14 “ the guarantee of our inheritance (κληρονομία) ”, we are brought back to his rôle as “ the Spirit of sonship ”. In Galatians iv. 6 f. the Spirit-inspired cry “ Abba! ” is the token that, as Paul says, “ you are no longer a slave but a son, and if a son then an heir (κληρονόμος) ”. Similarly in Romans vii. 15–17 the same cry is the Spirit-borne witness that those who utter it “ are children of God, and if children, then heirs (κληρονόμοι), heirs of God and fellow-heirs (συνκληρονόμοι) with Christ, provided we suffer with him in order that we may also be glorified with him ”.

Of the rôle of the Spirit in the age to come Paul has nothing to say. The age to come is the resurrection age, introduced by the manifestation of Christ and leading on to the realization of God’s eternal purpose “ to unite all things in him, things in heaven and things on earth ” (Eph. i. 9 f.). The rôle of the Spirit with which Paul is concerned belongs to the present age, when Christ indeed is reigning, but reigning in a realm perceptible only by faith, to those who are quickened, enlightened and empowered by the Spirit. But the Spirit is not only the present pledge of the glory of the age to come ; by his ministry in this period “ between the ages ” he keeps the hope of glory alive in the people of God and enables them to live in the good of it here and now. Not only so : by his daily renewal of their inner being he is creating that immortality which is to be consummated at the parousia—an immortality already enjoyed by them even while they live in mortal bodies. But their present hope and its future consummation spring from their participation in the risen Christ. The Spirit, as Albert Schweitzer put it, “ is the life-principle of His Messianic personality ” ;<sup>1</sup> it is the living Christ himself who is his people’s hope of glory and it is in him that the hope is to be realized : “ When Christ who is our life appears ”, says Paul, “ then you also will appear with him in glory ” (Col. iii. 4). When the people of Christ in resurrection share fully in the glory of their exalted Lord, the Spirit’s present ministry has been fulfilled. But the Spirit who fulfils this present ministry is the Spirit that came upon Jesus before he

<sup>1</sup> A. Schweitzer, *The Mysticism of Paul the Apostle*, E.T. (London, 1931), p. 165.

came upon his followers : for Paul, in other words, the exalted Lord whose risen life and power are conveyed to his people by the indwelling Spirit is identical and continuous with him who lived among men as a servant, the crucified one, the historical Jesus.