

GENERAL EDITOR: SCOT MCKNIGHT

ASSOCIATE EDITORS: LYNN H. COHICK *and*
NIJAY K. GUPTA



DICTIONARY OF PAUL AND HIS LETTERS

● ● ● SECOND EDITION

*A Compendium of Contemporary
Biblical Scholarship*



InterVarsity Press
ivpress.com

Taken from *Dictionary of Paul and His Letters* by Scot McKnight, General Editor.

Copyright ©2023 by InterVarsity Christian Fellowship/USA.

Published by InterVarsity Press, Downers Grove, IL.

www.ivpress.com.

Contents

Preface	<i>ix</i>
How to Use This Dictionary	<i>xi</i>
Abbreviations	<i>xiii</i>
Transliterations	<i>xxiii</i>
Contributors	<i>xxv</i>
Dictionary Articles	<i>1</i>

Abraham <i>1</i>	Corinthians, First Letter to the <i>168</i>	Food Laws and Customs, Jewish and Roman <i>319</i>
Adam and Christ <i>8</i>	Corinthians, Second Letter to the <i>181</i>	Foreknowledge, Divine <i>324</i>
Adoption <i>11</i>	Cosmology <i>194</i>	Forgiveness <i>325</i>
Afterlife <i>15</i>	Covenant <i>199</i>	Freedom/Liberty <i>328</i>
Almsgiving and Rewards <i>16</i>	Coworkers, Paul and His <i>207</i>	Friendship <i>335</i>
Anthropology, Pauline <i>18</i>	Creation and New Creation <i>212</i>	Fruit of the Spirit <i>339</i>
Apocalyptic Paul <i>24</i>	Cross <i>214</i>	Fullness <i>342</i>
Apocalypticism <i>34</i>	Cruciformity <i>218</i>	Galatians, Letter to the <i>344</i>
Apocryphal Pauline Literature <i>42</i>	Curse, Accursed, Anathema <i>220</i>	Gentiles <i>355</i>
Apostasy <i>46</i>	Cursus Honorum <i>221</i>	Gifts Of The Spirit <i>361</i>
Apostle <i>49</i>	Death <i>224</i>	Glory, Glorification <i>367</i>
Ascension <i>53</i>	Demons and Exorcism <i>226</i>	Gnosis, Gnosticism <i>370</i>
Atonement <i>57</i>	Disability and Paul <i>228</i>	God <i>373</i>
Baptism <i>69</i>	Discipline, Church <i>231</i>	Gospel <i>380</i>
Birth Pangs, Maternal imagery <i>74</i>	Ecological Paul <i>235</i>	Grace <i>392</i>
Body <i>77</i>	Election and Predestination <i>238</i>	Head <i>399</i>
Body of Christ <i>83</i>	Empire <i>242</i>	Healing, Illness <i>402</i>
Call, Calling <i>86</i>	Ephesians, Letter to the <i>250</i>	Hellenism, Roman <i>405</i>
Canon of Paul's Letters <i>87</i>	Ephesus <i>261</i>	Hermeneutics/ Interpreting Paul <i>412</i>
Christ, Messiah <i>91</i>	Eschatology <i>265</i>	Holiness, Sanctification <i>423</i>
Christology <i>96</i>	Ethics <i>279</i>	Holy Spirit <i>429</i>
Chronology of Paul <i>109</i>	Ethnicity in Paul's World <i>288</i>	Homosexuality <i>436</i>
Church <i>116</i>	Faith <i>296</i>	Honor/Shame <i>443</i>
Church Structure <i>128</i>	Faith of Christ <i>301</i>	Hope <i>446</i>
Circumcision <i>131</i>	Fear, Reverence <i>307</i>	Hospitality <i>449</i>
Citizenship <i>134</i>	Fellowship, Communion, Sharing <i>309</i>	Households and Household Codes <i>453</i>
Collection for the Saints <i>136</i>	Financial Support <i>310</i>	Hymns, Hymn Fragments, Confessions <i>457</i>
Colossians, Letter to the <i>139</i>	Firstborn <i>313</i>	Identity <i>461</i>
Complete, Mature (Perfect) <i>156</i>	Flesh <i>314</i>	Idolatry <i>467</i>
Conversion and Call of Paul <i>157</i>		Image of God <i>469</i>
Corinth <i>164</i>		Imitation of Paul / of Christ <i>473</i>

In Christ 476
 Interpretation of Paul 483
 Interpretation:
 African American 483
 Interpretation: Asian and
 Asian American 487
 Interpretation: Augustine 492
 Interpretation: Calvin 496
 Interpretation: Jewish 499
 Interpretation: Luther 503
 Interpretation: Medieval 507
 Interpretation: Modern
 European 511
 Interpretation:
 New Perspective 516
 Interpretation: Patristic 521
 Interpretation: Postcolonial
 524
 Interpretation: Reading
 Paul Latinamente 529
 Israel 532
 James and Paul 539
 Jerusalem, City of 543
 Jerusalem, Council of 546
 Jesus, Sayings of 552
 Jesus and Paul 558
 Joy, Rejoicing 569
 Judaizers 571
 Judgment 574
 Justification 578
 Kingdom of God/Christ 587
 Kinship Language In Paul 592
 Knowledge And Mind 600
 Law 608
 Law Of Christ 622
 Leadership 625
 Legal System, Roman 629
 Letters, Letter Forms 639
 Light and Darkness 646
 Lord 647
 Lord's Supper 656
 Love 663
 Magic 671
 Man And Woman 675
 Man Of Lawlessness
 and Restraining Power 685
 Marriage And Divorce,
 Adultery And Incest 686
 Mercy 692
 Ministry 694
 Mission 703
 Mystery 714
 Name 717
 Narrative 718
 Old Testament In Paul 722
 Opponents Of Paul 739
 Pastor, Paul As 749
 Pastoral Epistles 755
 Patronage 769
 Paul and Judaism 772
 Paul in Acts 779
 Peace, Reconciliation 792
 Performance 796
 Peter 800
 Philemon, Letter To 801
 Philippians, Letter To The
 808
 Philosophy 818
 Political Systems 825
 Politics And Power 831
 Prayer 838
 Preaching, First-Century
 845
 Preaching From Paul Today
 853
 Principalities And Powers
 860
 Prison, Prisoner 866
 Prophecy, Prophesying 871
 Prophet, Paul as 874
 Pseudepigraphy/Forgery 877
 Purity and Impurity 882
 Qumran and Paul 886
 Religions, Greco-Roman 890
 Resurrection 902
 Rhetorical Criticism 912
 Righteousness 917
 Roman Christianity 927
 Romans, Letter to the 930
 Sacrifice, Offering 944
 Salvation 945
 Satan, Devil 954
 Savior 957
 Servant, Service 962
 Sexuality, Sexual Ethics 965
 Signs, Wonders, Miracles
 973
 Sin, Guilt 976
 Singleness and Celibacy 982
 Slave, Slavery 990
 Social-Scientific Approaches
 to Paul 997
 Son of God 1005
 Spirituality 1010
 Strong and Weak 1017
 Stumbling Block 1018
 Suffering 1020
 Supersessionism 1027
 Syrian Antioch 1030
 Teaching, Teachers 1033
 Temple 1035
 Tentmaking 1039
 Textual Criticism 1041
 Thessalonians, Letters to the
 1048
 Tongues 1059
 Tradition 1063
 Travel and Itinerary Plans
 1064
 Travel in the Roman World
 1075
 Triumph 1081
 Truth 1085
 Universalism 1088
 Urban Setting of
 Paul's Churches 1094
 Violence 1106
 Visions, Ecstatic Experience
 1109
 Wealth and Poverty 1112
 Wisdom 1116
 Witness 1124
 Women 1126
 Women Named in Paul
 1136
 Works of the Law 1143
 Worship 1151
 Wrath, Destruction 1157

Scripture Index _____ 1161

Subject Index _____ 1198

Preface

Over the space of three years, one of the editors of this volume was involved in soliciting scholarly essays for two books on various perspectives on the apostle Paul's theology and mission. One book had four views (Reformation, New Perspective, Apocalyptic, Participationist) and the other had five that weren't the same as the four (Roman Catholic, Traditional Protestant, New Perspective, Paul Within Judaism, and Gift). Even then the creators of those books recognized that other voices were not included.

The first edition of this dictionary, published in 1993, spilled considerable energies in the spaces occupied by the Old and New Perspectives. However, so much has changed in the last thirty years that a new edition updating the discussions on all the topics was needed. In addition, many new topics have risen to the surface, and we have done our best to present as wide a view of these studies as can be mustered in one hefty volume.

The DPL2, as we editors call it, is not a mere touch-up of the original DPL but truly a completely new dictionary. Fifteen articles were revised or reused from the first edition, but the rest were written specifically for this edition (though some draw from their DPL1 predecessors). Some of the authors of the original volume have passed into the hands of our Lord, while new authors have entered the lecture hall with new ideas and fresh expressions of old and new topics. Any study of Paul has to discuss justification and the church, for example, but in the hands of our authors fresh light has been shed on these topics. New topics—such as ecology, patronage, and various historical and cultural interpretations—also deserve a place at the table, and readers of the DPL2 will discover their distinct insights for reading the letters of the apostle.

IVP Academic's design is for these volumes to be useful to pastors and professors, so our aim is to be comprehensive, accessible, and suggestive. We have also worked to make the essays accessible enough for beginning students as well as the educated layperson who wants to dig deeper into the apostle's writing. The bibliographies will serve a new generation of readers for a long time. Each author was given the freedom to work out their ideas as deemed most appropriate, which will mean the reader keen on comparison may well find tensions at times between articles—such is the cacophony of voices in the conversation about the apostle Paul today.

In the last decade more than one academic has approached editors at IVP to inquire if a new edition was in the making. We are honored to be those contacted by the publisher to determine entries and solicit authors. To harvest these exceptional entries appearing in this volume was a privilege for us. We express our gratitude to Jon Boyd, Anna Moseley Gissing,

Rebecca Carhart, and the rest of the IVP staff for their ability to turn a massive bundle of digital manuscripts into a final product fit for publication. They did so with customary grace, technological adaptations, and collegiality as they worked with professors whose skills in at least one of those areas just mentioned was lacking.

You hold in your hands the work of 141 scholars and editors who have devoted their time to forming a tool accessible for the next generation of Paul's students. One of our contributors informed us that he spent 140 hours writing his entry, demonstrating how much our writers have done out of love.

We also wish to celebrate here the contributions of the first edition's editors, Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, and we honor the Pauline scholars whose scholarship changed the landscape but who have passed since the first DPL was published.

Finally, to quote Paul in Philippians: "This is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God" (Phil 1:9-11 NIV).

Scot McKnight

Lynn H. Cohick

Nijay K. Gupta

How to Use This Dictionary

Abbreviations

Comprehensive tables of abbreviations for general matters and for scholarly, biblical, and ancient literature may be found on pages xiii-xxii.

Authorship of Articles

The authors of articles are indicated by their first initials and last name at the end of each article. A full list of contributors may be found on pages xxv-xxx, in alphabetical order of last name. The contribution of each author is listed following their identification.

Bibliographies

A bibliography at the end of each article contains works cited in the article and other significant related works. Bibliographical entries are listed in alphabetical order by the author's name, and where an author has more than one work cited, they are listed chronologically by publication date. Bibliographies for most Pauline letters include a special listing of commentaries on that letter.

Cross-References

This dictionary has been extensively cross-referenced in order to aid readers in making the most of material appearing throughout the volume. Three types of cross-referencing are used.

1. One-line entries appearing in alphabetical order throughout the dictionary direct readers to articles where a topic is discussed:

Abba. *See* ADOPTION; GOD; SON OF GOD.

2. An asterisk before a word in the body of an article indicates that an article by that title (or a closely worded title) appears in the dictionary. For example, “*Christology” directs the reader to an article titled “Christology.” Asterisks typically are found only at the first occurrence of a word in an article.

3. Cross-references have been appended to the end of articles, immediately preceding the bibliography, to direct readers to articles significantly related to the subject.

See also JUSTIFICATION; RIGHTEOUSNESS.

Indexes

A Scripture index is provided to assist readers in gaining quick access to the numerous Scripture texts referred to throughout the dictionary

Since most of the dictionary articles cover broad topics in some depth, the subject index is intended to assist readers in finding relevant information on narrower topics that might, for instance, appear in a standard Bible dictionary. For example, while there is no article titled “Expiation,” the subject index might direct the reader to pages where the topic is discussed in the articles “Atonement” and “Romans, Letter to the.”

A full list of articles appears in the table of contents. Those who wish to identify the articles written by specific contributors should consult the list of contributors at the front of the book.

Transliteration

Hebrew and Greek words have been transliterated according to a system set out on pages xiii-xxiii.

Abbreviations

General Abbreviations

//	parallel text(s)	Lat.	Latin
Aram.	Aramaic	lit.	literally
cf.	confer, compare	mg.	margin
esp.	especially	MS(S)	manuscript(s)
ET	English translation	par(s).	parallel passage(s)
flor.	floruit	pl.	plural
frg(s).	fragment(s)	repr.	reprint
Gk.	Greek	sg.	singular
Heb.	Hebrew	s.v.	<i>sub verbo</i> , under the word

Ancient Texts, Text Types, and Versions

LXX	Septuagint	OT	Old Testament
MT	Masoretic Text	Theod.	Theodotion
NT	New Testament		

Modern Editions

NA ²⁸	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28th ed.	UBS ⁵	<i>The Greek New Testament</i> , United Bible Societies, 5th ed.
SBLGNT	The Greek New Testament: SBL Edition		

Translations of the Bible

ASV	American Standard Version	NET	New English Translation
CEB	Common English Bible	NETS	<i>A New English Translation of the Septuagint</i>
CEV	Contemporary English Version	NIV	New International Version
CSB	Christian Standard Bible	NJB	New Jerusalem Bible
ESV	English Standard Version	NLT	New Living Translation
GNT	Good News Translation	NRSV	New Revised Standard Version
HCSB	Holman Christian Standard Bible	REB	Revised English Bible
KJV	King James Version	RSV	Revised Standard Version
LEB	Lexham English Bible	TLV	Tree of Life Version
NABRE	New American Bible, Revised Edition	WEB	World English Bible
NASB	New American Standard Bible		

Books of the Bible

<i>Old Testament</i>	1-2 Kings	Is	Mic	Lk	1-2 Tim
Gen	1-2 Chron	Jer	Nahum	Jn	Titus
Ex	Ezra	Lam	Hab	Acts	Philem
Lev	Neh	Ezek	Zeph	Rom	Heb
Num	Esther	Dan	Hag	1-2 Cor	Jas
Deut	Job	Hos	Zech	Gal	1-2 Pet
Josh	Ps (Pss)	Joel	Mal	Eph	1-2-3 Jn
Judg	Prov	Amos	<i>New Testament</i>	Phil	Jude
Ruth	Eccles	Obad	Mt	Col	Rev
1-2 Sam	Song	Jon	Mk	1-2 Thess	

Apocrypha and Septuagint

Add Esth	Additions to Esther	1-4 Macc	1-4 Maccabees
Bar	Baruch	Sir	Sirach
Jdt	Judith	Tob	Tobit
1-2 Esd	1-2 Esdras	Wis	Wisdom of Solomon
1-4 Kgdms	1-4 Kingdoms		

Old Testament Pseudepigrapha

Apoc. Ab.	Apocalypse of Abraham	Pss. Sol.	Psalms of Solomon
Apoc. Dan.	Apocalypse of Daniel	Sib. Or.	Sibylline Oracles
Apoc. Mos.	Apocalypse of Moses	Testaments of the Twelve Patriarchs	
Apoc. Zeph.	Apocalypse of Zephaniah	T. Ash.	Testament of Asher
As. Mos.	Assumption of Moses	T. Benj.	Testament of Benjamin
2 Bar.	2 Baruch (Syriac Apocalypse)	T. Dan	Testament of Dan
3 Bar.	3 Baruch (Greek Apocalypse)	T. Jos.	Testament of Joseph
1 En.	1 Enoch (Ethiopic Apocalypse)	T. Jud.	Testament of Judah
2 En.	2 Enoch (Slavonic Apocalypse)	T. Levi	Testament of Levi
4 Ezra	4 Ezra	T. Naph.	Testament of Naphtali
Jos. Asen.	Joseph and Aseneth	T. Reu.	Testament of Reuben
Jub.	Jubilees	T. Sim.	Testament of Simeon
L.A.B.	Liber antiquitatum biblicarum (Pseudo-Philo)	T. Ab.	Testament of Abraham
LAE	Life of Adam and Eve	T. Job	Testament of Job
Let. Aris.	Letter of Aristeas	T. Mos.	Testament of Moses
Ps.-Phoc.	Pseudo-Phocylides	T. Sol.	Testament of Solomon

Dead Sea Scrolls

CD	Damascus Document	4Q372 (4QapocrJoseph ^b)	4QApocryphon of Joseph ^b
1QH ^a	1QHodayot ^a		4QApocryphon of Joshua ^b
1QpHab	1QPesher to Habakkuk	4Q379 (4QapocrJoshua ^b)	4Qpapyrus paraphrase of Kings et al.
1QS	1QRule of the Community	4Q382	4QHalakhic Letter ^a
1Q28a (1QSa)	1QRule of the Congregation	4Q394 (4QMMT ^a)	4QHalakhic Letter ^b
1Q28b (1QSb)	1QRule of Benedictions	4Q395 (4QMMT ^b)	4QHalakhic Letter ^c
1Q33 (1QM)	1QWar Scroll	4Q396 (4QMMT ^c)	4QHalakhic Letter ^d
1Q34 + 1Q34bis (1QLitPr)	1QFestival Prayers	4Q397 (4QMMT ^d)	4QHalakhic Letter ^e
1Q35 (1QH ^b)	1QHodayot ^b	4Q398 (4QMMT ^e)	4QHalakhic Letter ^f
2Q23 (2QapocrProph)	2QApocryphon Prophecy	4Q399 (4QMMT ^f)	4QInstruction ^b
4Q161 (4QpIsa ^a)	4QIsaiah Pesher ^a	4Q416	4QInstruction ^c
4Q164 (4QpIsa ^d)	4QIsaiah Pesher ^d	4Q417	4QHodayot ^a
4Q174 (4QFlor)	4QFlorilegium	4Q427 (4QH ^a)	4QNarrative A
4Q177	4QCatena ^a (Midrash Eschatology ^b)	4Q458	4QNarrative Work and Prayer
4Q185	Sapiential Work	4Q460	4QSelf-Glorification Hymn ^b
4Q215a	4QTime of Righteousness	4Q471b	4QMillhamah ^a
4Q246	4QApocryphon of Daniel	4Q491	4QDibre Hame'orot ^a or Words of the Luminaries ^a
4Q252 (4QcommGen A)	4QCommentary on Genesis A	4Q504 (4QDibHam ^a)	4QFestival Prayers ^c
4Q258 (4QS ^d)	4QRule of the Community ^d	4Q509 + 4Q505 (4QPrpapFêtes ^c)	4QMessianic Apocalypse
4Q259 (4QS ^e) + 4Q319 (4QOtot)	4QRule of the Community ^e + 4QOtot	4Q521	4QBeatitudes
4Q369 (4QPEnoh [?])	4QPrayer of Enosh (?)	4Q525 (4QBéat)	11QMelchizedek
		11Q13 (11QMelch)	11QTemple ^a
		11Q19 (11QT ^a)	

Naḥal Ḥever/Seiyal

8ḤevXII gr Naḥal Ḥever Minor Prophets Greek

Tractates in the Mishnah, Tosefta, and Talmud

m.	Mishnah	Meg.	Megillah
t.	Tosefta	Pesah.	Pesahim
b.	Babylonian Talmud	Qidd.	Qiddushin
y.	Jerusalem Talmud	Rosh Hash.	Rosh Hashanah
Abod. Zar.	Abodah Zarah	Shabb.	Shabbat
Abot	Abot	Sanh.	Sanhedrin
‘Arak.	‘Arakin	Sotah	Sotah
Ber.	Berakot	Sukkah	Sukkah
Giṭ.	Giṭṭin	Ta’an.	Ta’anit
Kel.	Kelim	Yebam.	Yebamot
Ketub.	Ketubbot	Yoma	Yoma (= Kippurim)
Mak.	Makkot		

Other Rabbinic Works

Avot R. Nat.	Avot of Rabbi Nathan	Pirqe R. El.	Pirqe Rabbi Eliezer
Pesiq. Rab.	Pesiqta Rabbati		

Apostolic Fathers

1-2 Clem.	1-2 Clement	Ign. Phld.	Ignatius, <i>To the Philadelphians</i>
Barn.	Epistle of Barnabas	Ign. Pol.	Ignatius, <i>To Polycarp</i>
Did.	Didache	Ign. Rom.	Ignatius, <i>To the Romans</i>
Herm.	Shepherd of Hermas	Ign. Smyrn.	Ignatius, <i>To the Smyrnaeans</i>
Ign. Eph.	Ignatius, <i>To the Ephesians</i>	Pol. Phil.	Polycarp, <i>To the Philippians</i>

Inscriptions and Papyri

CIIP	<i>Corpus Inscriptionum Iudaeae/Palaestinae</i> , 6 vols. (Berlin: de Gruyter, 2010–)	I Olympia	<i>Die Inschriften von Olympia</i> , ed. W. Dittenberger and K. Purgold (Berlin, 1986)
CIJ	<i>Corpus Inscriptionum Judaicarum</i> , ed. J. B. Frey, 2 vols. (Rome, 1936–1952)	MAMA	<i>Monumenta Asiae Minoris Antiqua</i> , 10 vols. (Manchester and London, 1928–1993)
CIL	<i>Corpus Inscriptionum Latinarum</i> , 17 vols. (Berlin: Berlin-Brandenburg Academy of Sciences and Humanities, 1871–)	NewDocs	<i>New Documents Illustrating Early Christianity</i> , ed. G. H. R. Horsley et al. (North Ryde, NSW: Macquarie University, 1981–)
IBM	<i>Ancient Greek Inscriptions in the British Museum</i> , 4 vols. (Oxford, 1874–1916)	OGI	<i>Oriens graeci inscriptiones selectae</i> , ed. W. Dittenberger, 2 vols. (Leipzig, 1903–1905)
IEph	<i>Die Inschriften von Ephesos</i> , 10 vols. (Bonn, 1979–1984)	P.Dura	Dura-Europos Papyri
IG	<i>Inscriptiones Graecae</i> , Editio Minor (Berlin: de Gruyter, 1924–)	P.Mich.	Papyrology Collection of the University of Michigan Library
IGRR	<i>Inscriptiones Graecae ad res Romanas pertinentes</i> , ed. R. Cagnat, 3 vols. (Paris, 1906–1927; repr., Chicago, 1975)	P.Oxy.	Oxyrhynchus Papyri
IKorinthKent	<i>Corinth</i> , 8.3, <i>The Inscriptions, 1926–1950</i> , ed. J. H. Kent (Princeton, 1966)	P.Ryl.	Papyri in the John Rylands Library
IKorinthWest	<i>Corinth</i> , 8.2, <i>Latin Inscriptions, 1896–1926</i> , ed. A. B. West (Cambridge, 1931)	P.Tebt.	Tebtunis Papyri
ILS	<i>Inscriptiones Latinae Selectae</i> , ed. H. Dessau, 3 vols. (Berlin, 1892–1916)	P.Zen.	Papyri from the Zenon Archive
		SEG	Supplementum epigraphicum graecum
		SIG	<i>Sylloge inscriptionum graecarum</i> , ed. W. Dittenberger, 4 vols, 3rd ed. (Leipzig, 1915–1924)
		Tab. Vindol.	Vindolanda Writing Tablets

Greek and Latin Works

Aelian (Claudius)		Util. cred.	<i>De utilitate credendi (The Usefulness of Believing)</i>
<i>Var. hist.</i>	<i>Varia historia (Various History)</i>		
Appian		Cassius Dio	
<i>Bell. civ.</i>	<i>Bella civilia (Civil Wars)</i>	<i>Hist.</i>	<i>Historia romana (Roman History)</i>
Apuleius		Cicero	
<i>Metam.</i>	<i>Metamorphoses (The Golden Ass)</i>	<i>Acad.</i>	<i>Academicae quaestiones</i>
Aristotle		<i>Arch.</i>	<i>Pro Archia</i>
<i>Ath. pol.</i>	<i>Athenaion politeia (Constitution of Athens)</i>	<i>Att.</i>	<i>Epistulae ad Atticum (Letters to Atticus)</i>
<i>Eth. nic.</i>	<i>Ethica nichomachea (Nichomachean Ethics)</i>	<i>Brut.</i>	<i>Brutus or De claris oratoribus</i>
<i>Poet.</i>	<i>Poetica (Poetics)</i>	<i>Dom.</i>	<i>De domo sua (On His House)</i>
<i>Pol.</i>	<i>Politica (Politics)</i>	<i>Fam.</i>	<i>Epistulae ad familiares (Letters to Friends)</i>
<i>Probl.</i>	<i>Problemata (Problems)</i>	<i>Fin.</i>	<i>De finibus (On the Ends of Good and Evil)</i>
<i>Rhet.</i>	<i>Rhetorica (Rhetoric)</i>	<i>Flac.</i>	<i>Pro Flacco (In Defense of Flaccus)</i>
<i>Virt vit.</i>	<i>De virtutibus et vitiis (Virtues and Vices)</i>	<i>Inv.</i>	<i>De inventione rhetorica</i>
Arrian		<i>Leg.</i>	<i>De legibus (Laws)</i>
<i>Epict. diss.</i>	<i>Epicteti dissertationes</i>	<i>Nat. d.</i>	<i>De natura deorum (On the Nature of the Gods)</i>
Augustine		<i>Off.</i>	<i>De officiis</i>
<i>Bapt.</i>	<i>De baptismo contra Donatistas (Baptism)</i>	<i>Opt. gen.</i>	<i>De optimo genere oratorum</i>
<i>C. Jul. op. imp.</i>	<i>Contra secundam Juliani responsionem imperfectum</i>	<i>Orat.</i>	<i>De oratore (On the Orator)</i>
<i>Opus (Against Julian: Opus Imperfectum)</i>		<i>Quint. frat.</i>	<i>Epistulae ad Quintum fratrem</i>
<i>Civ.</i>	<i>De civitate Dei (City of God)</i>	<i>Rep.</i>	<i>De republica</i>
<i>Conf.</i>	<i>Confessionum libri XIII (Confessions)</i>	<i>Tusc.</i>	<i>Tusculanae Disputationes</i>
<i>Doctr. chr.</i>	<i>De doctrina christiana (On Christian Instruction)</i>	<i>Verr.</i>	<i>In Verrem (Against Caius Verres)</i>
<i>Faust.</i>	<i>Contra Faustum Manichaeum (Against Faustus the Manichaeon)</i>	Clement of Alexandria	
<i>Fid. op.</i>	<i>De fide et operibus (Faith and Works)</i>	<i>Ecl.</i>	<i>Eclogae prophetae (Extracts from the Prophets)</i>
<i>Fort.</i>	<i>Contra Fortunatum (Against Fortunatus)</i>	<i>Paed.</i>	<i>Paedagogus (Christ the Educator)</i>
<i>Gen. Man.</i>	<i>De Genesi contra Manichaeos (On Genesis against the Manichaeans)</i>	<i>Strom.</i>	<i>Stromata (Miscellanies)</i>
<i>Gest. Pelag.</i>	<i>De gestis Pelagii (Proceedings of Pelagius)</i>	Demosthenes	
<i>Grat. Chr.</i>	<i>De gratia Christi, et de peccato originali (The Grace of Christ and Original Sin)</i>	<i>Timocr.</i>	<i>In Timocratem (Against Timocrates)</i>
<i>Nat. grat.</i>	<i>De natura et gratia (Nature and Grace)</i>	Dio Chrysostom	
<i>Peccat. mer.</i>	<i>De peccatorum meritis et remissione et de baptismo parvulorum (On Merits and Remission of Sin, and Infant Baptism)</i>	<i>1 Regn.</i>	<i>De regno i (Or. 1) (Kingship 1)</i>
<i>Perf.</i>	<i>De perfectione justitiae hominis (Perfection in Human Righteousness)</i>	<i>1 Tars.</i>	<i>Tarsica prior (Or. 33) First Tarsic Discourse</i>
<i>Praed.</i>	<i>De praedestinatione sanctorum (The Predestination of the Saints)</i>	<i>2 Tars.</i>	<i>Tarsica altera (Or. 34) (Second Tarsic Discourse)</i>
<i>Quaest. Hept.</i>	<i>Quaestiones in Heptateuchum (Questions on the Heptateuch)</i>	<i>3 Regn.</i>	<i>De regno iii (Or. 3) (Kingship 3)</i>
<i>Serm.</i>	<i>Sermones (Sermons)</i>	<i>4 Regn.</i>	<i>De regno iv (Or. 4) Kingship 4</i>
<i>Serm. Dom.</i>	<i>De sermone Domini in monte (Sermon on the Mount)</i>	<i>Alex.</i>	<i>Ad Alexandrinos (Or. 32) To the People of Alexandria</i>
<i>Spir. et litt.</i>	<i>De spiritu et littera (The Spirit and the Letter)</i>	<i>Avar.</i>	<i>De avaritia (Or. 17) (Covetousness)</i>
<i>Tract. Ev. Jo.</i>	<i>In Evangelium Johannis tractatus (Treatise on the Gospel of John)</i>	<i>Compot.</i>	<i>De comotatione (Or. 27) (Symposia)</i>
<i>Trin.</i>	<i>De Trinitate (The Trinity)</i>	<i>Dei cogn.</i>	<i>De dei cognitione (Or. 12) (Man's First Conception of God)</i>
		<i>Invid.</i>	<i>De invidia (Or. 77/78)</i>
		<i>Ven.</i>	<i>Venator (Or. 7) (The Hunter)</i>
		<i>Virt.</i>	<i>De virtute (Or. 8) (Virtue)</i>
		Diodorus Siculus	
		<i>Bib. hist.</i>	<i>Bibliotheca historica (Library of History)</i>
		Diogenes Laertius	
		<i>Vit.</i>	<i>Vitae philosophorum (Lives of Eminent Philosophers)</i>
		Epictetus	
		<i>Diatr.</i>	<i>Diatribai (Dissertationes)</i>
		Epiphanius	
		<i>Pan.</i>	<i>Panarion (Adversus haereses) (Refutation of All Heresies)</i>

Euripides		2 Apol.	<i>Apologia ii (Second Apology)</i>
Hipp.	<i>Hippolytus</i>	Dial.	<i>Dialogus cum Tryphone (Dialogue with Trypho)</i>
Iph. aul.	<i>Iphigenia aulidensis (Iphigenia at Aulis)</i>		
Eusebius		Juvenal	
Hist. eccl.	<i>Historia ecclesiastica (Ecclesiastical History)</i>	Sat.	<i>Satirae (Satires)</i>
Praep. ev.	<i>Praeparatio evangelica (Preparation for the Gospel)</i>	Livy	
		Hist.	<i>The History of Rome (Ab urbe condita libri)</i>
Herodotus		Lucian	
Hist.	<i>Historiae (Histories)</i>	Alex.	<i>Alexander (Pseudomantis) (Alexander the False Prophet)</i>
Hesiod		Fug.	<i>Fugitivi (The Runaways)</i>
Op.	<i>Opera et dies (Works and Days)</i>	Hermot.	<i>Hermotimus (De sectis) (Hermotimus, or Sects)</i>
Theog.	<i>Theogonia (Theogony)</i>	Nigr.	<i>Nigrinus</i>
Hippolytus		Salt.	<i>De saltatione (The Dance)</i>
Comm. Dan.	<i>Commentarii in Daniele (Commentary on Daniel)</i>	Tox.	<i>Toxaris (On Friendship)</i>
Haer.	<i>Refutatio omnium haeresium (Refutation of All Heresies)</i>	Syr d.	<i>De syria dea (The Goddess of Syria)</i>
Trad. ap.	<i>Traditio apostolica (The Apostolic Tradition)</i>	Marcus Aurelius	
		Comm.	<i>Commentariorum quos ipse sibi scripsit (Meditations)</i>
Homer		Martial	
Il.	<i>Iliad</i>	Epig.	<i>Epigrammata (Epigrams)</i>
Od.	<i>Odysea (Odyssey)</i>	Origen	
Horace		Cels.	<i>Contra Celsum (Against Celsus)</i>
Ars.	<i>Ars poetica</i>	Comm. Rom.	<i>Commentarii in Romanos (Commentary on Romans)</i>
Carm.	<i>Carmina (Odes)</i>	Princ.	<i>De principiis (First Principles)</i>
Ep.	<i>Epistulae (Letters)</i>	Orosius	
Sat.	<i>Satirae (Satires)</i>	Adv. Pag.	<i>Historiarum Adversum Paganos Libri vii (Seven Books of History Against the Pagans)</i>
Irenaeus		Ovid	
Epid.	<i>Epideixis tou apostolikou kerygmatos (Demonstration of the Apostolic Preaching)</i>	Con. Liv.	<i>Consolatio ad Liviam (Consolation to Livia)</i>
Haer.	<i>Adversus haereses (Against Heresies)</i>	Metam.	<i>Metamorphoses</i>
Jerome		Pausanias	
Comm. Eph.	<i>Commentariorum in Epistulam ad Ephesios libri III</i>	Descr.	<i>Graeciae descriptio (Description of Greece)</i>
Jov.	<i>Adversus Jovinianum libri II</i>	Philo	
Vir. ill.	<i>De viris illustribus (On Illustrious Men)</i>	Abr.	<i>De Abrahamo (On the Life of Abraham)</i>
John Chrysostom		Aet.	<i>De aeternitate mundi (On the Eternity of the World)</i>
Hom. 2 Cor.	<i>Homiliae in epistulam ii ad Corinthos (Homilies on 2 Corinthians)</i>	Agr.	<i>De agricultura (On Agriculture)</i>
Hom. 2 Thess.	<i>Homiliae in epistulam ii ad Thessalonicenses (Homilies on 2 Thessalonians)</i>	Cher.	<i>De cherubim (On the Cherubim)</i>
Hom. Eph.	<i>Homiliae in epistulam ad Ephesios (Homilies on Ephesians)</i>	Conf.	<i>De confusione linguarum (On the Confusion of Tongues)</i>
Hom. Phil.	<i>Homiliae in epistulam ad Philippenses (Homilies on Philippians)</i>	Congr.	<i>De congressu eruditionis gratia (On the Preliminary Studies)</i>
Hom. Rom.	<i>Homiliae in epistulam ad Romanos (Homilies on Romans)</i>	Contempl.	<i>De vita contemplativa (On the Contemplative Life)</i>
Nom. hebr.	<i>De nominibus hebraicis (Liber nominum)</i>	Decal.	<i>De decalogo (On the Decalogue)</i>
Virginit.	<i>De virginitate</i>	Det.	<i>Quad deterius potiori insidari solet (That the Worse Attacks the Better)</i>
Josephus		Deus	<i>Quad Deus sit immutabilis (That God Is Unchangeable)</i>
Ag. Ap.	<i>Against Apion (Contra Apionem)</i>	Ebr.	<i>De ebrietate (On Drunkenness)</i>
Ant.	<i>Jewish Antiquities (Antiquitates judaicae)</i>	Flacc.	<i>In Flaccum (Against Flaccus)</i>
J.W.	<i>Jewish War (Bellum judaicum)</i>	Fug.	<i>De fuga et inventione (On Flight and Finding)</i>
Life	<i>The Life (Vita) Fragmenta (Fragments)</i>	Gig.	<i>De gigantibus (On Giants)</i>
Justin		Her.	<i>Quis rerum divinarum heres sit (Who Is the Heir?)</i>
1 Apol.	<i>Apologia i (First Apology)</i>		

<i>Hypoth.</i>	<i>Hypothetica (Hypothetica)</i>	<i>Pomp.</i>	<i>Pompeius (Life of Pompey)</i>
<i>Ios.</i>	<i>De Iosepho (On the Life of Joseph)</i>	<i>Quaest. conv.</i>	<i>Quaestionum convivialium libri IX (Table Talk)</i>
<i>Leg.</i>	<i>Legum allegoriae (Allegorical Interpretation)</i>	<i>Sept. sav. conv.</i>	<i>Septem sapientium convivium</i>
<i>Legat.</i>	<i>Legatio ad Gaium (On the Embassy to Gaius)</i>	<i>Tu san.</i>	<i>De tuenda sanitate praecepta (Advice About Keeping Well)</i>
<i>Migr.</i>	<i>De migratione e Abrahami (On the Migration of Abraham)</i>	<i>Q. Cicero</i>	
<i>Mos.</i>	<i>De vita Mosis (On the Life of Moses)</i>	<i>Comm. pet.</i>	<i>Commentariolum Petitionis</i>
<i>Mut.</i>	<i>De mutatione nominum (On the Change of Names)</i>	<i>Quintilian</i>	
<i>Opif.</i>	<i>De opificio mundi (On the Creation of the World)</i>	<i>Inst.</i>	<i>Institutio oratoria (Institutes of Oratory)</i>
<i>Post.</i>	<i>De posteritate Caini (On the Posterity of Cain)</i>	<i>Rhet. Her.</i>	<i>Rhetorica ad Herennium</i>
<i>Praem.</i>	<i>De praemiis et poenis (On Rewards and Punishments)</i>	<i>Seneca</i>	
<i>Prob.</i>	<i>Quid omnis probus liber sit (That Every Good Person Is Free)</i>	<i>Ben.</i>	<i>De beneficiis (On Benefits)</i>
<i>QE</i>	<i>Quaestiones et solutiones in Exodum (Questions and Answers on Exodus)</i>	<i>Clem.</i>	<i>De clementia</i>
<i>QG</i>	<i>Quaestiones et solutiones in Genesim (Questions and Answers on Genesis)</i>	<i>Const. sap.</i>	<i>De constantia sapientis (On the Constancy of the Wise Man)</i>
<i>Sacr. De sacrificiis</i>	<i>Abelis et Caini (On the Sacrifices of Cain and Abel)</i>	<i>Contr.</i>	<i>Controversiae</i>
<i>Sobr.</i>	<i>De sobrietate (On Sobriety)</i>	<i>Dial.</i>	<i>Dialogi</i>
<i>Somm.</i>	<i>De somniis (On Dreams)</i>	<i>Ep.</i>	<i>Epistulae morales (Moral Epistles)</i>
<i>Spec.</i>	<i>De specialibus legibus (On the Special Laws)</i>	<i>Helv.</i>	<i>Ad Helviam</i>
<i>Virt.</i>	<i>De virtutibus (On the Virtues)</i>	<i>Herc. Ot.</i>	<i>Hercules Otaeus</i>
<i>Philostratus</i>		<i>Lucil.</i>	<i>Ad Lucilium</i>
<i>Vit. Apoll.</i>	<i>Vita Apollonii (Life of Apollonius)</i>	<i>Nat.</i>	<i>Naturales quaestiones</i>
<i>Vit. soph.</i>	<i>Vitae sophistarum (Lives of the Sophists)</i>	<i>Prov.</i>	<i>De Providentia (On Providence)</i>
<i>Plato</i>		<i>Tranq.</i>	<i>De tranquillitate animi (On the Tranquility of the Mind)</i>
<i>Def.</i>	<i>Definitiones (Definitions)</i>	<i>Strabo</i>	
<i>Euthyd.</i>	<i>Euthydemus</i>	<i>Geogr.</i>	<i>Geographica (Geography)</i>
<i>Leg.</i>	<i>Leges (Laws)</i>	<i>Suetonius</i>	
<i>Menex.</i>	<i>Menexenus</i>	<i>Aug.</i>	<i>Divus Augustus (Augustus)</i>
<i>Parm.</i>	<i>Parmenides</i>	<i>Claud.</i>	<i>Divus Claudius (Claudius)</i>
<i>Phaedr.</i>	<i>Phaedrus</i>	<i>Gramm.</i>	<i>De grammaticis (On Grammarians)</i>
<i>Prot.</i>	<i>Protagoras</i>	<i>Jul.</i>	<i>Divus Julius</i>
<i>Resp.</i>	<i>Respublica (Republic)</i>	<i>Tib.</i>	<i>Tiberius</i>
<i>Symp.</i>	<i>Symposium</i>	<i>Vesp.</i>	<i>Vespasianus (Vespasian)</i>
<i>Tim.</i>	<i>Timaeus</i>	<i>Vit.</i>	<i>Vitellius</i>
<i>Pliny the Elder</i>		<i>Tacitus</i>	
<i>Nat.</i>	<i>Naturalis historia (Natural History)</i>	<i>Agr.</i>	<i>Agricola</i>
<i>Pliny the Younger</i>		<i>Ann.</i>	<i>Annales (Annals)</i>
<i>Ep.</i>	<i>Epistulae (Letters)</i>	<i>Hist.</i>	<i>Historiae (Histories)</i>
<i>Ep. Tra.</i>	<i>Epistulae ad Trajanum</i>	<i>Tertullian</i>	
<i>Plutarch</i>		<i>Adv. Jud.</i>	<i>Adversus Iudaeos (Against the Jews)</i>
<i>Adv. Col.</i>	<i>Adversus Colotem (Against Colotes)</i>	<i>An.</i>	<i>De anima (The Soul)</i>
<i>Alex.</i>	<i>Alexander</i>	<i>Apol.</i>	<i>Apologeticus (Apology)</i>
<i>Alex. fort.</i>	<i>De Alexandri magni fortuna aut virtute</i>	<i>Bapt.</i>	<i>De baptismo (Baptism)</i>
<i>Amat.</i>	<i>Amatorius (Dialogue on Love)</i>	<i>Idol.</i>	<i>De idolatria</i>
<i>Ant.</i>	<i>Antonius</i>	<i>Marc.</i>	<i>Adversus Marcionem (Against Marcion)</i>
<i>Cat. Min.</i>	<i>Cato Minor (Cato the Younger)</i>	<i>Mon.</i>	<i>Monogamia (Monogamy)</i>
<i>E Delph.</i>	<i>De E apud Delphos</i>	<i>Praescr.</i>	<i>De praescriptione haereticorum (Prescription against Heretics)</i>
<i>Frat. amor.</i>	<i>De fraterno amore</i>	<i>Pud.</i>	<i>De pudicitia (Modesty)</i>
<i>Galb.</i>	<i>Galba (Life of Galba)</i>	<i>Res.</i>	<i>De resurrectione carnis (The Resurrection of the Flesh)</i>
<i>Is. Os.</i>	<i>De Iside et Osiride (Of Isis and Osiris)</i>	<i>Scorp.</i>	<i>Scorpiace (Antidote for the Scorpion's Sting)</i>
<i>Mor.</i>	<i>Moralia (Morals)</i>	<i>Spect.</i>	<i>De spectaculis (The Shows)</i>
<i>Pel.</i>	<i>Pelopidas</i>	<i>Valerius Maximus</i>	
		<i>Fact. dict.</i>	<i>Factorum et dictorum memorabilium libri IX (Memorable Doings and Sayings)</i>
		<i>Virgil</i>	
		<i>Aen.</i>	<i>Aeneid</i>

Xenophon		<i>Hell.</i>	<i>Hellenica</i>
<i>Anab.</i>	<i>Anabasis</i>		
<i>Cyr.</i>	<i>Cyropaedia</i>	<i>Mem.</i>	<i>Memorabilia</i>

Periodicals, Reference Works, and Serials

AB	Anchor Bible	BMCRE	<i>Coins of the Roman Empire in the British Museum</i> , 6 vols. (London: British Museum Press, 1923–1962)
ABD	<i>Anchor Bible Dictionary</i> , ed. D. N. Freedman, 6 vols. (New York: Doubleday, 1992)	BNTC	Black's New Testament Commentaries
ABQ	<i>American Baptist Quarterly</i>	BPC	Biblical Performance Criticism
AcBib	Academia Biblica	BR	<i>Biblical Research</i>
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums	BSac	<i>Bibliotheca Sacra</i>
AIL	Ancient Israel and Its Literature	BSL	Biblical Studies Library
AJEC	Ancient Judaism and Early Christianity	BT	<i>Bible Translator</i>
AJP	<i>American Journal of Philology</i>	BTB	<i>Biblical Theology Bulletin</i>
AJPS	<i>Asian Journal of Pentecostal Studies</i>	BTF	<i>Bangalore Theological Forum</i>
AnBib	Analecta Biblica	BTS	Biblical Tools and Studies
ANEM	Ancient Near East Monograph Series	BZ	<i>Biblische Zeitschrift</i>
ANRW	<i>Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Rom im Spiegel der neuen Forschung</i> , ed. H. Temporini and W. Haase (Berlin: de Gruyter, 1972–)	BZNBW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
ANTC	Abingdon New Testament Commentaries	CBET	Contributions to Biblical Exegesis and Theology
ANTF	Arbeiten zur neutestamentlichen Textforschung	CBQ	<i>Catholic Biblical Quarterly</i>
ANWAW	Abhandlungen der Nordrhein-Westfälischen Akademie der Wissenschaften	CCCM	Corpus Christianorum: Continuatio Mediaevalis
ARel	<i>Archiv für Religionsgeschichte</i>	CCT	Contours of Christian Theology
ARGU	Arbeiten zur Religion und Geschichte des Urchristentums	CIM	Christianity in the Making
ATHR	<i>Anglican Theological Review</i>	CIQ	<i>Classical Quarterly</i>
AUSS	<i>Andrews University Seminary Studies</i>	COMS	Civitates Orbis Mediterranei Studia
AYB	Anchor Yale Bible	ConBNT	Coniectanea Biblica: New Testament Series
AYBRL	Anchor Yale Bible Reference Library	COQG	Christian Origins and the Question of God
BAFCS	The Book of Acts in Its First-Century Setting	CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
BAR	<i>Biblical Archaeology Review</i>	CTQ	<i>Concordia Theological Quarterly</i>
BBR	<i>Bulletin for Biblical Research</i>	CurBR	<i>Currents in Biblical Research</i>
BDAG	F. W. Danker, W. Bauer, W. F. Arndt, and F. W. Gingrich, <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> , 3rd ed. (Chicago: University of Chicago Press, 2000)	CurTM	<i>Currents in Theology and Mission</i>
BECNT	Baker Exegetical Commentary on the New Testament	DBWE	Dietrich Bonhoeffer Works in English
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium	DJG2	<i>Dictionary of Jesus and the Gospels</i> , 2nd ed., ed. J. B. Green, J. K. Brown, and N. Perrin (Downers Grove, IL: IVP Academic, 2013)
BFCT	Beiträge zur Förderung christlicher Theologie	DNTB	<i>Dictionary of New Testament Background</i> , ed. C. A. Evans and S. E. Porter (Downers Grove, IL: IVP Academic, 2000)
BHT	Beiträge zur historischen Theologie	DOTHB	<i>Dictionary of the Old Testament: Historical Books</i> , ed. B. T. Arnold and H. G. M. Williamson (Downers Grove, IL: IVP Academic, 2005)
Bib	<i>Biblica</i>	DOTP	<i>Dictionary of the Old Testament: Prophets</i> , ed. M. J. Boda and J. G. McConville (Downers Grove, IL: IVP Academic, 2012)
BibInt	Biblical Interpretation Series	DOTWPW	<i>Dictionary of the Old Testament: Wisdom, Poetry and Writings</i> , ed. T. Longman III and P. Enns (Downers Grove, IL: IVP Academic, 2008)
BibInt	<i>Biblical Interpretation</i>		
BJRL	<i>Bulletin of the John Rylands Library</i>		

DPL	<i>Dictionary of Paul and His Letters</i> , ed. G. F. Hawthorne, R. P. Martin, and D. G. Reid (Downers Grove, IL: IVP Academic, 1993)	JFSR	<i>Journal of Feminist Studies in Religion</i>
DSD	<i>Dead Sea Discoveries</i>	JGRChJ	<i>Journal of Greco-Roman Christianity and Judaism</i>
EC	<i>Early Christianity</i>	JJS	<i>Journal of Jewish Studies</i>
ECL	<i>Early Christianity and Its Literature</i>	JPTSUP	<i>Journal of Pentecostal Theology Supplement Series</i>
EDNT	<i>Exegetical Dictionary of the New Testament</i> , ed. H. Balz and G. Schneider, ET, 3 vols. (Grand Rapids, MI: Eerdmans, 1990–1993)	JQR	<i>Jewish Quarterly Review</i>
EEC	<i>Evangelical Exegetical Commentary</i>	JRA	<i>Journal of Roman Archeology</i>
EJL	<i>Early Judaism and Its Literature</i>	JRASUP	<i>Journal of Roman Archeology Supplement Series</i>
EKKNT	<i>Evangelisch-katholischer Kommentar zum Neuen Testament</i>	JRE	<i>Journal of Religious Ethics</i>
ES	<i>Emerging Scholars</i>	JRH	<i>Journal of Religious History</i>
ETL	<i>Ephemerides Theologicae Lovanienses</i>	JRS	<i>Journal of Roman Studies</i>
EvQ	<i>Evangelical Quarterly</i>	JSHJ	<i>Journal for the Study of the Historical Jesus</i>
EvT	<i>Evangelische Theologie</i>	JSJ	<i>Journal for the Study of Judaism</i>
ExpTim	<i>Expository Times</i>	JSJSUP	<i>Supplements to the Journal for the Study of Judaism</i>
FC	<i>Fathers of the Church</i>	JSNT	<i>Journal for the Study of the New Testament</i>
FRLANT	<i>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</i>	JSNTSUP	<i>Journal for the Study of the New Testament: Supplement Series</i>
FzB	<i>Forschung zur Bibel</i>	JSOTSUP	<i>Journal for the Study of the Old Testament: Supplement Series</i>
GE	F. Montari, <i>The Brill Dictionary of Ancient Greek</i> (Leiden: Brill, 2015)	JSP	<i>Journal for the Study of the Pseudepigrapha</i>
GELS	T. Muraoka, <i>A Greek-English Lexicon of the Septuagint</i> (Leuven: Peeters, 2009)	JSPSUP	<i>JSPSup Journal for the Study of the Pseudepigrapha Supplement Series</i>
GTJ	<i>Grace Theological Journal</i>	JSPHL	<i>Journal for the Study of Paul and His Letters</i>
HALOT	L. Koehler, W. Baumgartner, and J. J. Stamm, <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> , trans. and ed. under the supervision of M. E. J. Richardson, 4 vols. (Leiden: Brill, 1994–1999)	JSS	<i>Journal of Semitic Studies</i>
HBT	<i>Horizons in Biblical Theology</i>	JSSR	<i>Journal for the Scientific Study of Religion</i>
HeyJ	<i>Heythrop Journal</i>	JTC	<i>Journal for Theology and the Church</i>
HSM	<i>Harvard Semitic Monographs</i>	JTI	<i>Journal for Theological Interpretation</i>
HThKNT	<i>Herders Theologischer Kommentar zum Neuen Testament</i>	JTS	<i>Journal of Theological Studies</i>
HTR	<i>Harvard Theological Review</i>	L&N	J. P. Louw and E. A. Nida, eds., <i>Greek-English Lexicon of the New Testament: Based on Semantic Domains</i> , 2nd ed. (New York: United Bible Societies, 1989)
HUCA	<i>Hebrew Union College Annual</i>	LCL	Loeb Classical Library
HUT	<i>Hermeneutische Untersuchungen zur Theologie</i>	LNTS	Library of New Testament Studies
IBC	<i>Interpretation: A Bible Commentary for Teaching and Preaching</i>	LSJ	Liddell, H. G., R. Scott, and H. S. Jones, <i>A Greek-English Lexicon</i> , 9th ed. with rev. supplement (Oxford: Clarendon, 1996)
ICC	<i>International Critical Commentary</i>	LW	<i>Luther's Works</i> [American edition], 82 vols. planned (St. Louis: Concordia; Philadelphia: Fortress, 1955–1986, 2009–)
IDB	<i>The Interpreter's Dictionary of the Bible</i> , ed. G. A. Buttrick, 4 vols. (New York: Abingdon, 1962)	NCBC	<i>New Cambridge Bible Commentary</i>
Int	<i>Interpretation</i>	Neot	<i>Neotestamentica</i>
IRM	<i>International Review of Mission</i>	NIB	<i>The New Interpreter's Bible</i> , ed. L. E. Keck, 12 vols. (Nashville: Abingdon, 1994–2004)
IVPNTC	<i>IVP New Testament Commentaries</i>	NIBC	<i>New International Biblical Commentary</i>
JA	<i>Judaisms of Antiquity</i>	NICNT	<i>New International Commentary on the New Testament</i>
JAOS	<i>Journal of the American Oriental Society</i>	NIDNTT	<i>New International Dictionary of New Testament Theology</i> , ed. C. Brown, 4 vols. (Grand Rapids, MI: Zondervan, 1975–1978)
JBL	<i>Journal of Biblical Literature</i>		
JCBRF	<i>Journal of the Christian Brethren Research Fellowship</i>		
JCTCRSS	<i>Jewish and Christian Texts in Contexts and Related Studies Series</i>		
JECS	<i>Journal of Early Christian Studies</i>		
JETS	<i>Journal of the Evangelical Theological Society</i>		

NIGTC	New International Greek Testament Commentary	SBLBS	Society of Biblical Literature Sources for Biblical Study
NIVAC	New International Version Application Commentary	SBT	Studies in Biblical Theology
NKZ	<i>Neue kirchliche Zeitschrift</i>	SCJ	<i>Stone Campbell Journal</i>
NovT	<i>Novum Testamentum</i>	SE	<i>Studia Evangelica</i>
NovTSup	Supplements to Novum Testamentum	SemeiaSt	Semeia Studies
NPNF ¹	<i>The Nicene and Post-Nicene Fathers</i> , Series 1, ed. P. Schaff (1886–1889, 14 vols.; repr., Peabody, MA: Hendrickson, 1994)	SERAPHMIE	Studies in Education and Religion in Ancient and Pre-Modern History in the Mediterranean and Its Environs
NSBT	New Studies in Biblical Theology	SGBC	Story of God Bible Commentary
NTC	New Testament in Context	SHBC	Smyth & Helwys Bible Commentary
NTL	New Testament Library	SJT	<i>Scottish Journal of Theology</i>
NTM	New Testament Monographs	SNTSMS	Society for New Testament Studies Monograph Series
NTR	New Testament Readings	SNTW	Studies of the New Testament and Its World
NTR	<i>New Theology Review</i>	SP	Sacra Pagina
NTS	<i>New Testament Studies</i>	ST	<i>Studia Theologica</i>
NTTSD	New Testament Tools, Studies and Documents	STDJ	Studies on the Texts of the Desert of Judah
NTT	New Testament Theology	StBibLit	Studies in Biblical Literature
OBT	Overtures to Biblical Theology	Str-B	H. L. Strack and P. Billerbeck, <i>Kommentar zum Neuen Testament aus Talmud und Midrasch</i> , 6 vols. (Munich, 1922–1961)
OCDC	<i>Oxford Classical Dictionary</i> , ed. S. Hornblower and A. Spawforth, 3rd ed. (Oxford: Oxford University Press, 1996)	StPatr	<i>Studia Patristica</i>
OECS	Oxford Early Christian Studies	SwJT	<i>Southwestern Journal of Theology</i>
OTP	<i>Old Testament Pseudepigrapha</i> , ed. J. H. Charlesworth, 2 vols. (New York: Doubleday, 1983–1985)	SymS	Symposium Series
PBM	Paternoster Biblical Monographs	TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
PG	Patrologia Graeca [= <i>Patrologia Cursus Completus</i> : Series Graeca], ed. J.-P. Migne, 162 vols. (Paris, 1857–1886)	T@C	Texts@Contexts
PGM	<i>Papyri Graecae Magicae: Die griechischen Zauberpapyri</i> , ed. K. Preisendanz, 2nd ed. (Stuttgart: Teubner, 1973–1974)	TDNT	<i>Theological Dictionary of the New Testament</i> , ed. G. Kittel and G. Friedrich, trans. G. W. Bromiley, 10 vols. (Grand Rapids, MI: Eerdmans, 1964–1976)
PL	Patrologia Latina [= <i>Patrologia Cursus Completus</i> : Series Latina], ed. J.-P. Migne, 217 vols. (Paris, 1844–1864)	TDOT	<i>Theological Dictionary of the Old Testament</i> , ed. G. J. Botterweck and H. Ringgren, trans. J. T. Willis et al., 8 vols. (Grand Rapids, MI: Eerdmans, 1974–2006)
PNTC	Pillar New Testament Commentary	TECC	Theological Explorations for the Church Catholic
PPSD	Pauline and Patristic Scholars in Debate	TENTS	Texts and Editions for New Testament Study
PriscPap	<i>Priscilla Papers</i>	TGST	Tesi Gregoriana, Serie Teologia
PRSt	<i>Perspectives in Religious Studies</i>	THAT	<i>Theologisches Handwörterbuch zum Alten Testament</i> , ed. E. Jenni, with C. Westermann, 2 vols. (Munich: Chr. Kaiser Verlag; Zürich: Theologischer Verlag, 1971–1976)
PSN	Paul's Social Network	THNTC	Two Horizons New Testament Commentary
PzB	<i>Protokolle zur Bibel</i>	ThSt	Theologische Studiën
RB	<i>Revue biblique</i>	TLNT	<i>Theological Lexicon of the New Testament</i> , C. Spicq, trans. and ed. J. D. Ernest, 3 vols. (Peabody, MA: Hendrickson, 1994)
RBS	Resources for Biblical Study	TLZ	<i>Theologische Literaturzeitung</i>
ResQ	<i>Restoration Quarterly</i>	TNTC	Tyndale New Testament Commentaries
RevQ	<i>Revue de Qumran</i>	TrinJ	<i>Trinity Journal</i>
RGRW	Religions in the Graeco-Roman World	TS	<i>Theological Studies</i>
RRA	Rhetoric of Religious Antiquity		
RRBS	Recent Resources in Biblical Studies		
RSECW	Routledge Studies in the Early Christian World		
R&T	<i>Religion and Theology</i>		
RTR	<i>Reformed Theological Review</i>		
SBL	Studies in Biblical Literature		
SBLDS	Society of Biblical Literature Dissertation Series		
SBLMS	Society of Biblical Literature Monograph Series		

ABBREVIATIONS

TSAJ	Texte und Studien zum antiken Judentum	WGRW	Writings from the Greco-Roman World
TU	<i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i>	WGRWSup	Writings from the Greco-Roman World Supplement Series
<i>TynBul</i>	<i>Tyndale Bulletin</i>	WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
TZ	<i>Theologische Zeitschrift</i>	WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
USQR	<i>Union Seminary Quarterly Review</i>	WEC	Wycliffe Exegetical Commentary
VC	<i>Vigiliae Christianae</i>	WTJ	<i>Westminster Theological Journal</i>
VCSup	Supplements to <i>Vigiliae Christianae</i>	WW	<i>Word and World</i>
VT	<i>Vetus Testamentum</i>	ZBK	Zürcher Bibelkommentare
WA	<i>D. Martin Luthers Werke: Kritische Gesamtausgabe</i> , 66 vols. (Weimar: Hermann Böhlhaus Nachfolger, 1883–1987)	ZCINT	Zondervan Critical Introductions to the New Testament
WA DB	<i>D. Martin Luthers Werke: Kritische Gesamtausgabe: Deutsche Bibel</i> , 12 vols. (Weimar: Hermann Böhlhaus Nachfolger, 1906–1961)	ZECNT	Zondervan Exegetical Commentary on the New Testament
WBC	Word Biblical Commentary	ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
WC	Wisdom Commentary	ZSNT	Zacchaeus Studies—New Testament
		ZTK	<i>Zeitschrift für Theologie und Kirche</i>

Transliterations

HEBREW

<i>Consonants</i>				<i>Short Vowels</i>	<i>Long Vowels</i>			
א	=	ʾ	א	=	l	אֵ	=	â
ב	=	b	ב	=	m	אֵי	=	ê
ג	=	g	ג	=	n	אִי	=	î
ד	=	d	ד	=	s	אִו	=	ô
ה	=	h	ה	=	ç	אִוּ	=	û
ו	=	w	ו	=	p	אִוּ	=	â
ז	=	z	ז	=	ş	אִוּ	=	ē
ח	=	ḥ	ז	=	q	אִוּ	=	ō
ט	=	ṭ	ח	=	r			
י	=	y	ט	=	ś			
כ	=	k	י	=	š			
			כ	=	t			

				<i>Very Short Vowels</i>	
				=	ă
				=	ě
				=	ě (if vocal)
				=	ö

GREEK

Α	=	A	θ	=	th	Π	=	P	Ψ	=	ps
α	=	a	Ι	=	I	π	=	p	Ω	=	Ō
Β	=	B	ι	=	i	Ρ	=	R	ω	=	ō
β	=	b	Κ	=	K	ρ	=	r	ῥ	=	Rh
Γ	=	G	κ	=	k	Σ	=	S	ῥ	=	rh
γ	=	g	Λ	=	L	σ/ς	=	s	ῥ	=	h
Δ	=	D	λ	=	l	Τ	=	T	γξ	=	nx
δ	=	d	Μ	=	M	τ	=	t	γγ	=	ng
Ε	=	E	μ	=	m	Υ	=	Y	αυ	=	au
ε	=	e	Ν	=	N	υ	=	y	ευ	=	eu
Ζ	=	Z	ν	=	n	Φ	=	Ph	ου	=	ou
ζ	=	z	Ξ	=	X	φ	=	ph	υι	=	yi
Η	=	Ē	ξ	=	x	Χ	=	Ch			
η	=	ē	Ο	=	O	χ	=	ch			
Θ	=	Th	ο	=	o	Ψ	=	Ps			

A

ABBA. See ADOPTION; GOD; SON OF GOD.

ABRAHAM

In Paul's letters Abraham is explicitly named in Romans 4:1-3, 9, 12-13, 16; 9:7; 11:1; 2 Corinthians 11:22; and Galatians 3:6-9, 14, 16, 18, 29; 4:22 (he is always called Abraham in the NT, and never his original name, Abram). Of course, Abraham is discussed in surrounding texts as well, despite not being mentioned by name (e.g., Rom 4:10-11, 17-23; Gal 3:17; 4:23-31 [obliquely]). Abraham plays an important role in Paul's argument in his letters to the Galatians and to the Romans, especially for the purposes of supporting Paul's arguments about *justification, the nature of God's blessing of the nations/*Gentiles, and the identifying marks of God's *covenant people in *Christ.

1. Abraham in the Old Testament
2. Abraham in Second Temple Judaism
3. Abraham in Galatians
4. Abraham in Romans
5. Abraham in 2 Corinthians
6. Circumcision as Abrahamic Material
7. Common Themes in Paul's Discussions of Abraham

1. Abraham in the Old Testament.

Abraham's story is told in Genesis 11:26–25:10. He is called to leave his family and homeland to travel to Canaan with the promise that he will be blessed and become a great and powerful nation (Gen 12:1-3) that will be the source of great blessing. *God promises that Abram will have innumerable descendants, and when Abram believes that promise God credits that *faith to him as *righteousness (Gen 15:6). God then establishes a covenant with Abram that includes the gift of the land “from the river of Egypt to . . . the river Euphrates” (Gen 15:18 NRSV). A significant part of the narrative revolves around the fact that Abraham and his wife, Sarai, are unable to have

children. He takes his wife's slave-girl, Hagar, and has a son by her, Ishmael (Gen 16). God changes Abram's name to Abraham because he will be the father of many peoples, and Sarai's name to Sarah, and he establishes *circumcision as the sign (and requirement) of his covenant, which includes a reiteration of the earlier promises (Gen 17).

God's plan is to provide a son through Sarah, despite the fact that both Abram and Sarai are elderly. Abraham's behavior seemingly undermines the promise when, more than once, he allows his wife to be taken into the harem of another man, until God intervenes (Gen 12:10-20; 20:1-18). God eventually provides a son, Isaac, through Sarah (Gen 21). At one point God asks Abraham to offer up Isaac (who is referred to as his “only son”) as a *sacrifice, and Abraham is ready to complete that sacrifice when God intervenes and accepts a ram in Isaac's place (Gen 22). Abraham lives a long life, dying at the age of 175. The promises given to Abraham are reiterated to Isaac on the grounds that “Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws” (Gen 26:5 NRSV).

In the rest of the OT Abraham's name is most frequently invoked when identifying God as “the God of Abraham [Isaac, and Jacob]” or when referring to the promises God gave to Abraham (on which Israel's hope depended) or to his role as the father of the nation (see Gen 28:13; 31:42, 53; Ex 3:6, 15, 16; 4:5; 1 Kings 18:36; 1 Chron 29:18; 2 Chron 30:6; Ps 47:9; Is 41:8; Jer 33:26).

2. Abraham in Second Temple Judaism.

Abraham is referred to in innumerable Second Temple Jewish texts. One of the major themes is that Abraham is the father of the Jewish people, with whom God established his covenant with *Israel, and the belief that God will continue to show Israel *mercy and *forgiveness for the sake of Abraham and the covenant (e.g., T. Levi 15.4; T. Asher 7.6-7;

Pss. Sol. 9.8-11; As. Mos. 3.8-10; 4.2-5; 4 Ezra 3.13-15; Josephus, *Ant.* 1.233-234; 11.169). Abraham is often presented as the archetypal proselyte, who rejected *idolatry and turned to the God of Israel instead (see Jub. 12.1-14; Apoc. Ab. 1-8).

Another key theme has to do with Abraham's unique righteousness and faithfulness to God (e.g., Josephus, *Ant.* 1.225). The opening lines of the Testament of Abraham say, "All the years of his life he lived in quietness, gentleness, and righteousness, and the righteous man was very hospitable" (T. Ab. 1.1; *OTP* 1:882). At 4.7 Michael the archangel tells God about Abraham, "I have not seen upon earth a man like him—merciful, hospitable, righteous, truthful, God-fearing, refraining from every evil deed" (*OTP* 1:884). Throughout the book he is referred to as "righteous Abraham." Many texts present Abraham as one who obeyed the *law of Moses even before it was given, including the Levitical laws and festivals (Sir 44:19-22; Jub. 15.1-2; 16:20, 26; 17:17-18; 23:10; CD III, 2-41; XVI, 6; 1 Macc 2:50-52; T. Levi 9.1-14; T. Benj. 10.2-5; T. Ab. 17; 2 Bar 57.1-3). According to Jubilees 23.10, "Abraham was perfect in all of his actions with the Lord and was pleasing through righteousness all of the days of his life" (*OTP*).

Philo's treatment of this theme (*Abr.* 1.5; 46.275-276) reflects a (seemingly Platonic) distinction between the law of Moses and a natural law that Abraham obeyed that anticipated that given to Moses (see 2 Bar. 57.1-3; also see Bekken's explorations of various differences and parallels between Philo's treatment of Abraham and Paul's arguments, including the redemption of Gentiles as proselytes who remain Gentiles, the distinction between Abraham's faithfulness and obedience to the law of Moses, and the reception of the Spirit as a result of believing in God). Philo's presentation presents Abraham as the ideal representation of the best of Greek *philosophy. Along the way, Philo repeatedly returns to Genesis 15:6 and the theme of Abraham's faith in God (Philo, *Leg.* 3.228; *Deus* 4; *Migr.* 44, *Her.* 90-95, 101; *Mut.* 177, 181-182, 186, 218; *Abr.* 262-274; *Virt.* 216-218; *Praem.* 27-30, 49-51). Philo argues on the basis of Genesis 17:17 that Abraham had a fleeting doubt about God's promise (because he was a mortal man and not God), but by speaking of what Abraham thought in his mind, "Moses has represented the doubt not as long-lived, or prolonged to reach the mouth and tongue, but staying where it was with the swiftly moving mind. . . . So then in the case of the virtuous man the swerving was short, instantaneous and infinitesimal, not belonging to sense but

only to mind, and so to speak timeless" (Philo, *Mut.* 177-182 [LCL]).

Abraham's faithfulness in the midst of testing and trials is a common motif, especially (but not exclusively) with respect to the offering of Isaac (Sir 44:19; Jub. 17.17-18; 19.8; 1 Macc 2:50-52; Jdt 8:25-27). Anachronism is not infrequently present, with Abraham's faithfulness given as the grounds for the granting of the covenant or his being reckoned righteous (e.g., in 1 Macc 2:50-52 Mattathias declares that Abraham was "found faithful when tested, and it was reckoned to him as righteousness" [NRSV], and Sir 44:19-22 suggests God's promises [in Gen 12] were given because Abraham had kept God's law).

Josephus presents Abraham as the consummate philosopher and polymath (*Ant.* 1:154-156, 165-168) who (in what seems to be Josephus's interpretation of Gen 15:6) "began to have more lofty conceptions of virtue than the rest of mankind, and determined to reform and change the ideas universally current concerning God. He was thus the first boldly to declare that God, the creator of the universe, is one" (LCL, 155). In the context of his offering of Isaac, Josephus says that Abraham submitted himself to God as a response to his *grace (225, 229).

3. Abraham in Galatians.

A key question regarding both Galatians and Romans is why Paul spends so much time on Abraham to make his arguments. Is it because his opponents are using Abraham in their arguments, and he must counter them? Does Paul need to provide a foundation based on Abraham because in a Jewish debate about soteriology any proposal that "does not work for Abraham . . . simply cannot be correct" (Gathercole, 156)? Is it because Abraham, as the father of Israel, provides the paradigm of faith that prefigures that of the Messiah (Hays 2005, xii-xiii)? Or is Paul expounding on the Abrahamic promises and covenant to show that the revelation of God's righteousness entails the fulfillment of these ancient promises (Wright 2013, 208)? Although the exact combination of motivations may differ between Galatians and Romans, it seems likely that a combination of the factors above is involved. Paul has not simply found Abraham to be a convenient but random biblical proof-text for his understanding of justification by faith.

In his letter to the Galatians, Paul's interest in Abraham is focused on the question of the identification of Abraham's true descendants (an issue that

seems to have been a live one within Second Temple Judaism) and the blessings that he received and that are also received by his “children.” Abraham is mentioned for the first time in Galatians 3:6, where Paul quotes Genesis 15:6 to indicate that believers’ experience of miracles and the presence of God’s Spirit (Gal 3:1-5) is predicated on their faith (or *pistis*), just as in Abraham’s case his experience of being reckoned righteous by God took place when he believed God’s promise about having innumerable descendants (Gal 3:6). In fact, faith that emulates Abraham’s faith is what marks people as Abraham’s descendants (Gal 3:7). That argument underwrites the assertion, involving a personification of Scripture, that Abraham had had the *gospel preached to him beforehand in the form of the promise that all the Gentiles (or nations) would be blessed in him, because Scripture had foreseen that God would one day justify Gentiles (reckon them righteous) on the basis of faith (Gal 3:8). So, Paul argues, those who believe (*in Christ) are, inasmuch as they experience justification through their faith, experiencing the blessing that Abraham experienced (Gal 3:9, reinforcing again the idea that such people are Abraham’s true children).

Although Abraham is not mentioned in Galatians 3:10-13, that Paul mentions him again in Galatians 3:14 as he brings that passage to a conclusion suggests he has never been far from mind. Rather, all that was said about Christ being the key to being redeemed from a *curse was to show how Christ made it possible for Gentiles who have faith like Abraham did to experience “the blessing of Abraham,” which would include justification and the promised Spirit (Gal 3:14 NRSV). Regarding the relationship between Abraham and reception of the Spirit in Galatians 3:1-5, 14, see the suggestion of Jarle Bekken (151-58, 198-202) that there is a parallel in Philo, *De virtutibus* 212-219, in that when Abraham believed God he received the divine Spirit, and the same would happen to other proselytes (see also Hays’s suggestion that Is 44:1-3 provides the key background [Hays 2002, 182-83]).

Paul continues in Galatians 3:15-18 to explain how it is that the promises to Abraham are realized in Christ, addressing the question of the relationship between the promises given to Abraham and the establishment of the law of Moses. Paul’s argument trades on the fact that the Greek word used for “covenant” (*diathēkē*) was the word for a testament or will, and Paul argues that such a legal document, once ratified, cannot be annulled or revised. Since God made his promises to Abraham in the form of a

diathēkē, the law, which was not given until later, cannot be construed in a way that would make it an annulment or revision of the promise given earlier. Scholars debate whether Paul’s use of *diathēkē* suggests he has a will or a covenant in mind. Bradley Trick argues for the former, positing that Paul has testamentary *adoption in mind and that Paul understands the Abrahamic *diathēkē* as God’s testamentary adoption of the patriarch and of Christ as Abraham’s unique seed who also shares in that inheritance. It seems Paul may be exploiting the polyvalence of the term *diathēkē* and blending together concepts related to covenants and testamentary adoptions. He is specifically concerned with the terms according to which the promised blessings are realized, wanting to establish that it cannot be on the basis of keeping the law since it was not introduced until “four hundred thirty years later” (Gal 3:17 NRSV). Interestingly, in this passage, Paul refers to the promises given to Abraham as a *diathēkē* but does not use the same term when referring to the law (although Gal 4:24-26 suggests he understood the latter to simply be another, later, *diathēkē*). The semantic domain of fatherhood and descendants is still essential, as Paul’s argument turns on his understanding of laws of inheritance.

Significant attention has been given to Paul’s argument in Galatians 3:16 based on the singular grammatical form (and referent, in his argument) of the word translated “offspring” or “seed” (*sperma*). Paul’s argument across Galatians is to the effect that all those who have faith in Christ are Abraham’s children or offspring, as Galatians 3:29 makes perfectly clear (see also Gal 3:7; 4:28-31). But here he exploits the fact that the word *sperma*, as a collective noun (a noun that denotes a group of individuals), is grammatically singular to interpret it (for the purposes of the argument in the near context, at least) as a reference to Jesus Christ. Here Christ is highlighted as the messianic descendant of Abraham in whom (as Paul understands it) all people of faith find their status as children of Abraham to be established. Paul thus draws a straight line from Abraham to Christ, and from the promises given to Abraham (and their anteriority to the giving of the law) to their fulfillment in Christ and those who have faith in Christ.

Paul had previously argued that those who have faith are children of Abraham based on their sharing of the family resemblance inasmuch as they also have faith (Gal 3:6-7), and has just argued that Jesus Christ is the exclusive referent of the term *sperma* in the promises to Abraham (Gal 3:16). In

Galatians 3:27-29 Paul argues from believers' union with Christ through *baptism (with faith implied) that they are all Abraham's *sperma* (seed/descendants) and heirs entitled to the promises given to Abraham.

Paul comes back to Abraham again in Galatians 4:21-31 (or Gal 5:1). Here Paul interprets the Genesis narratives about the births of Abraham's sons, Ishmael (Gen 16) and Isaac (Gen 18; 21), allegorically. The focus is more on the mothers (Hagar and Sarah) and sons than on Abraham himself, but the argument is ultimately about distinguishing the true children of Abraham. Scholars debate whether Paul means to say the Genesis texts themselves are an allegory, or whether he simply means he finds an allegorical interpretation appropriate for the purposes of distinguishing two types of Abrahamic descent, one that is by natural descent and one that is by spiritual descent. This is again about who counts as a child of Abraham, with the right to inherit (Gal 4:30) the blessing from their ancestor ("father") Abraham. Paul's reference to "two covenants" in Galatians 4:24 concerns not the covenant with Moses and the new covenant (the two that come most naturally to the Christian mind) but instead God's covenants with Abraham and with Moses (see Hays 1989, 114-15). Here Paul perhaps takes the people referred to in the text he quotes from Isaiah (Is 54:1) as references to Sarah (the "childless one" who bears no children and who endures "no birth pangs"; "the desolate woman"; Gal 4:27 NRSV) and Hagar ("the one who is married"; Gal 4:27 NRSV). Or he simply sees Sarah and Hagar fitting a pattern in which God eventually blesses barren women with more children than those who did not struggle to give birth (it would be odd to think a reference to "the one who is married" would refer to Hagar rather than Sarah, if Isaiah actually had these two women in mind).

In Galatians 4:28-31 Paul makes it clear that his interest in the two sons of the two women is based on the desire to identify different communities with each of the sons. The (predominantly Gentile) believers in Galatia are identified with Isaac as a "true" (or covenantal) son of Abraham (through Sarah). Those of Jewish/Judean descent and insisting on circumcision as a mark of God's covenant people are identified with Ishmael (and his mother, Hagar). Paul highlights the two different ways in which Abraham's sons were born (with Isaac understood to be the result of a miraculous intervention by God and Ishmael understood to have been conceived in the normal, natural, or "fleshy" way). His argument is that those of Jewish/Judean descent (and all

who are circumcised) are children of Abraham by mundane or worldly means while the Galatian (Gentile) believers are children of Abraham by a more supernatural or spiritual means, thus having a stronger claim to the line of Isaac. It seems quite likely that Paul is turning the tables on an argument by which his opponents in Galatia argued that the Gentile believers were not yet proper sons of Abraham because they were not circumcised—so, if they had any relationship with Abraham, it was more along the lines of Ishmael, who had a connection but did not count as a son of Abraham for the purposes of God's covenant promises about Abraham's innumerable descendants.

Having reviewed the passages in Galatians where Paul explicitly mentions Abraham, it is now suitable to consider a few places where he or his story are or may be in mind even if he is not mentioned by name. It has been suggested (see especially Ehorn) that Paul's hypothetical reference to "an angel from heaven" (Gal 1:8 NRSV) preaching a contrary gospel may have Abraham's own well-known experience of receiving divine messages from angels in mind, especially given Paul's extensive engagement with Abraham traditions in the rest of the letter.

Even though Paul does not mention Abraham and quote Genesis 15:6 explicitly until Galatians 3:6, his discussion of being "justified by faith in Christ" in Galatians 2:15-16 may well already have him (and Hab 2:4) in mind. This is suggested by his extended argument in Galatians 3 to the effect that believers' experience of justification by faith results from following the footsteps of Abraham, who also was reckoned righteous based on his faith in God's promise. It is also consistent with Paul's argument that the promise that Abraham believed was about his offspring/seed (*sperma*), which Paul identifies as referring specifically to Christ in Galatians 3:16. Paul may well have understood that for Abraham to believe God about his *sperma* is equivalent to saying Abraham believed God about Christ and was reckoned righteous for that faith.

4. Abraham in Romans.

Paul introduces Abraham in Romans 4:1, and he remains at the center of the argument throughout Romans 4. He is brought up again in Romans 9:6-9 and in Romans 11:1.

The meaning of Paul's introduction to Abraham in Romans 4:1 has been debated. It is usually translated as in the NRSV ("What then are we to say was gained by Abraham, our ancestor according to the

*flesh?") or the NET ("What then shall we say that Abraham, our ancestor according to the flesh, has discovered regarding this matter?"). Richard Hays and N. T. Wright, among others, have proposed it should rather be translated as "What shall we say? Have we found [on the basis of Scripture] that Abraham is our forefather according to the flesh?" (Hays 1985) or "What shall we say, then? Have we found Abraham to be our ancestor in a human, fleshly sense?" (Wright 2013). They point out that much of Paul's argument undermines the idea that "fleshly" descent from Abraham is the descent that matters, and certainly in Romans 4:1b-25 the spiritual or theological nature of Abrahamic descent is central to Paul's argument. However, in the near context (Rom 3:21-31; 4:2-11a) the argument seems to be more focused on whether righteousness is conferred on people on the basis of faith (*pistis*) or of the works of the law (esp. Rom 3:28; 4:2-8; see R. N. Longenecker, 486-91).

4.1. Abraham, "Works," and Faith. Paul argues in Romans 4:2-5 that Abraham was not justified (or reckoned righteous) by God on the basis of works but on the basis of his faith in God. "Works" or "*works of the law" are usually understood to refer to adhering to those things required by the covenant and law of Moses, and in this case Paul may have in mind the common Second Temple *tradition that Abraham kept the law of Moses (or a more universal set of divine laws) despite the fact that it was not yet established by God. The tradition that Abraham had kept all of God's laws (and that obedience was the foundation for God's blessing being extended through him) finds clear and early precedent in Genesis 26:4-5, where God tells Isaac, "I will make your offspring as numerous as the stars of heaven, and will give to your offspring all these lands; and all the nations of the earth shall gain blessing for themselves through your offspring, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws" (NRSV).

Paul argues that Abraham's experience of justification had nothing to do with his performance of God's law or commandments but was a matter of trusting God as one "who justifies the ungodly" (Rom 4:5 NRSV). It may be that Paul here echoes the Jewish tradition about Abraham as the first and archetypal proselyte: that he had been an idolater (from a family of idolaters) and had come to faith in God. Thus Paul would hold that Abraham's status was as one of "the ungodly" up to the time he believed God's promise to him and was reckoned righteous as a result. Abraham's experience of being

reckoned righteous by faith (Gen 15:6) is identified by Paul as the blessing to which David refers in Psalm 32 when he talks about the blessedness of not having *sin reckoned but having iniquities forgiven instead (Rom 4:6-8). However, the totality of Paul's treatment of Abraham leaves some ambiguity concerning whether Paul understands Abraham to have been included among "the ungodly."

4.2. Abraham's Chronology as an Interpretive Key for Paul. As in Paul's argument in Galatians 3, a key part of Paul's argument in Romans 4 turns on his understanding of the chronological sequence of the Abraham narrative in Genesis. In Galatians 3 Paul emphasizes that the law was established 430 years after the promises were given to Abraham. In Romans 4 it is crucial to Paul's argument and understanding of Genesis that Abraham was not yet circumcised (which is recounted in Gen 17) when the promises were given in Genesis 12 and when Abraham was reckoned righteous based on his faith in Genesis 15. Abraham had not yet had the opportunity to hear or respond to God's requirement of circumcision. Having been declared or reckoned righteous *before* the introduction of circumcision (Rom 4:9-11), this reckoning could not have been based on "works."

4.3. The Nature of Abrahamic Descent. Having established that Abraham was justified while uncircumcised (Rom 4:1-11a), Paul again (as in Galatians) moves to establish faith as the key to Abrahamic descent and inheritance, making him the father or ancestor "of all who believe without being circumcised" (Rom 4:11b NRSV) and also "of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised" (Rom 4:12). The argument that faith is the key to Abraham descent is reiterated again in Romans 4:16-17, where Paul asserts that the promise (which "depends on faith") is "guaranteed to all [Abraham's] descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written [citing Gen 17:5], 'I have made you the father of many nations')" (Rom 4:17 NRSV). Paul reiterates the promise of Genesis 17:[4-]5 in Romans 4:18 ("he believed that he would become 'the father of many nations,'" NRSV) and connects that to the original promise of Genesis 15:5: "according to what was said, 'So numerous shall your descendants be'" (NRSV). In Romans 4:23-24 Paul does not explicitly mention the idea of Abrahamic fatherhood or descent, but the previous argument

leads the reader to understand that the words from Genesis 15:6, “it was reckoned to him” (Rom 4:23 NRSV), will apply not only to Abraham but also to Christian believers because Paul has already established that it is faith like Abraham’s that establishes the family tie as far as the covenant is concerned.

Paul briefly returns to the nature of Abrahamic descent in Romans 9:6-9, where he rehearses an argument reminiscent of the one in Galatians 4:21-31 about the difference between “children of the flesh” and “children of the promise,” with only the latter “counted as descendants” (Rom 9:8 NRSV). This supports Paul’s statement that “not all Israelites truly belong to Israel, and not all of Abraham’s children are his true descendants” (Rom 9:6 NRSV), since in Genesis 21:12 God says, “It is through Isaac that descendants shall be named for you” (NRSV). The children of the promise are those who have a supernatural conception, rather than a natural or fleshly one.

The question of Abrahamic descent is mentioned one last time in Romans 11:1, where Paul identifies himself as “an Israelite, a descendant of Abraham, a member of the tribe of Benjamin” (NRSV) as part of his argument that God has not rejected the people of Israel. In this case, Paul has natural or physical descent in mind; the question being addressed is that of God’s faithfulness to the Jewish people in light of the rejection of the gospel by the majority of that community.

4.4. Abraham as a Paragon of Faith. In his extended portrayal of Abraham’s faith in Romans 4:18-21, Paul presents Abraham as a perfect paragon of unstinting faith:

He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, being fully convinced that God was able to do what he had promised. (Rom 4:19-21 NRSV)

It was this remarkable faith in God’s power to deliver what he promised that “was reckoned to him as righteousness” (Rom 4:22 NRSV). Of course, the rest of the Abraham narrative suggests this portrayal of unblemished faith does not reflect the whole story of his life. In Genesis 12:10-20 and in Genesis 20 Abram has Sarai identify herself as his sister, for his own protection. In Genesis 16, in what does seem to be a failure of faith as he “considered the barrenness of Sarah’s womb” (Rom 4:19 NRSV), Abraham

agrees to take Hagar as a second wife in order to have children through her rather than Sarai. It remains unclear whether Paul followed the line of Jewish interpretation that tended to overlook Abraham’s weaknesses to present him as a consistent paragon of faith throughout his life, whether Romans 4:18-21 is concerned merely with Abraham’s immediate response in Genesis 15:6 to the promise given in Genesis 15:4-5, or whether Paul has a more radical definition of “doubt” in mind (Schliesser’s discussion of this issue is helpful).

Before his encounter with Christ, Paul would probably have seen adherence to the law of Moses and faith in God as perfectly complementary concepts. But he now perceives a strong distinction or even opposition between adherence to the law and adherence to faith in Christ (Rom 4:13-14), with the latter (unlike the former) being accessible to both Jews and Gentiles (that is, not requiring Gentiles to become Jewish proselytes). Abraham and his portrayal in Genesis is a key to this distinction.

4.5. Abraham as Heir of “the World.” In Romans 4:13, Paul refers to “the promise that [Abraham] would inherit the world” and says that it “did not come to Abraham or to his descendants through the law but through the righteousness of faith” (NRSV). There are at least two interesting features of this verse. One is the suggestion that Abraham was promised that he would inherit “the world.” The other is that this promise is said to have come to Abraham “through the righteousness of faith.”

First, regarding the promise coming “through the righteousness of faith,” one notes that God promises Abraham the land of Canaan in Genesis 12:7 and reiterates this promise in Genesis 13:14-15, 17, all of which is before Abraham is reckoned righteous by faith in Genesis 15:6. But the promise continues to be reiterated (and possibly reinterpreted) in Genesis 15:7, 18-20; 17:8; 26:3; 28:13-14. Inasmuch as the promise is given (Gen 12-13) before the establishment of the covenant of circumcision (Gen 17) or the giving of the law of Moses (Exodus), Paul’s primary point may be that the promise was independent of and prior to any obedience to those covenants and thus has more to do with “the righteousness of faith” than the law, however the latter was conceived. Certainly, the contrast between faith and law (as two possible warrants for God’s blessing) governs Romans 4:13-16.

Second, regarding the idea that Abraham was promised that he would inherit “the world,” it seems that already in the OT some had come to understand that God’s intention was not merely to give his

people the land of Canaan but the whole world as the object of God's redemptive concern (see, e.g., Is 55:3-5). Perhaps the promise regarding Abraham's inheritance came to be understood in light of Psalm 2:7-8, where God promises to give the Davidic king "the nations" as his heritage/inheritance and "the ends of the earth" as his possession (see Ps 72:8, 11; Mic 5:1-4; Zech 9:9-10). Some Second Temple texts also suggest Israel's inheritance will be of a global nature (e.g., Sir 44:21; Jub 22.14; 32.19; 2 Bar. 14.13; 51.3). Other references in the NT suggest that the hope regarding the inheritance God had in mind for his people had been transformed, including Matthew 5:5 ("inherit the earth," NRSV); Matthew 19:29; Mark 10:17; Luke 10:25; 18:18 ("inherit eternal life," NRSV); and Matthew 25:34 ("inherit the *kingdom," NRSV). Paul himself talks about inheriting "the kingdom of God" (1 Cor 6:9-10; 15:50; Gal 5:21 NRSV; see also Eph 5:5), and elsewhere in the Pauline letters there are other indications that the anticipated inheritance has to do with something other than land (1 Cor 15:50b; Gal 3:18; 4:30; Eph 1:11, 14, 18; Col 1:12; 3:24).

4.6. Echoes of Abraham in Romans 8:32. Although Abraham is not explicitly mentioned, many find an allusion to his sacrifice of Isaac in Romans 8:32 ("He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?"; NRSV) with that sacrificial offering serving as the prism through which Paul presents God's own offering of Christ (see Segal and many Romans commentaries, including those of Cranfield; Moo; R. N. Longenecker; Wilckens).

5. Abraham in 2 Corinthians.

Paul's only explicit reference to Abraham outside Galatians and Romans is found in 2 Corinthians 11:22, where Paul is responding to those he calls superapostles (*hyperlian apostolōn*) in 2 Corinthians 11:5; 12:11. Speaking of them and their supposed credentials, he asks, "Are they descendants of Abraham?" and answers, "So am I" (2 Cor 11:22 NRSV). Once again, Abrahamic descent is the issue, but in this case, Paul has natural or physical descent in mind, as traditional Jewish heritage is the credential being claimed in this case.

6. Circumcision as Abrahamic Material.

Given the clear and ancient direct association between Abraham and the covenant requiring circumcision (Gen 17), Abraham's story may be lurking just under the surface whenever Paul refers to circumcision as a requirement of God's covenant (e.g.,

Gal 2:3; 5:2-3; 6:6, 12-15; 1 Cor 7:19; Phil 3:3, 5; Col 2:11; 3:11; Rom 2:25-3:1; 3:30; 15:8 [not to mention the numerous references to circumcision in Rom 4, where Abraham is explicitly key to Paul's argument]).

7. Common Themes in Paul's Discussions of Abraham.

Most of Paul's discussions of Abraham revolve around the motif of his role as father of Israel and the implication of that fatherhood for the promises God made to him. The heirs of those promises and thus the correct identification of the children of Abraham are recurring themes. Abraham's descendants are to be identified not on the basis of genetic descent or a combination of genetic descent and family resemblance based on a similar obedience to God's law, but on the basis of family resemblance based on a similar faith in God and in God's promised seed of Abraham (in this case, Jesus Christ). In the Abraham narrative not all who descend from Abraham are counted as his children (e.g., Isaac and Jacob but not Ishmael and Esau), and for Paul that means that physical descent may not be a valid factor at all, but rather faith like Abraham's is the determinative factor. This faith is a marker of a spiritual or supernatural conception (analogous to that of Isaac) as opposed to a merely natural one (as in the case of Ishmael). In this the motif of father Abraham's role as the archetypal proselyte remains, but it is conceived in a way that does not entail, for Gentiles, full assimilation into the Jewish identity, but rather a way of being children of Abraham while remaining Gentiles. Some key Jewish themes regarding Abraham are abandoned (e.g., Abraham as one who was the ideal keeper of God's law and whose personal righteousness was the foundation for God's *election), others are maintained (e.g., Abraham's trust in God and the centrality of the promises to Abraham in God's redemptive plans), and some are radically transformed (e.g., the criteria for the identification of Abraham's children and the inclusion of Gentiles along with Jews in the Abrahamic family).

See also CIRCUMCISION; CORINTHIANS, SECOND LETTER TO THE; COVENANT; FAITH; GALATIANS, LETTER TO THE; GENTILES; ISRAEL; JUDAIZERS; JUSTIFICATION; LAW; OLD TESTAMENT IN PAUL; RIGHTEOUSNESS; ROMANS, LETTER TO THE; WORKS OF THE LAW.

BIBLIOGRAPHY. **W. B. Barclay**, "The Law and the Promise: God's Covenant with Abraham in Pauline Perspective," in *Perspectives on Our Father Abraham: Essays in Honor of Marvin R. Wilson*, ed. S. Hunt (Grand Rapids, MI: Eerdmans, 2010), 138-52; **P. J. Bekken**, *Paul's Negotiation of Abraham in*

Galatians 3 in the Jewish Context: The Galatian Converts Lineal Descendants of Abraham and Heirs of the Promise, BZNTW 248 (Boston: de Gruyter, 2021); **L. L. Belleville**, “Under Law’: Structural Analysis and the Pauline Concept of Law in Galatians 3:21–4:11,” *JSNT* 26 (1986): 53–78; **A. Borrell**, “Abraham and His Offspring in the Pauline Writings,” in *History and Identity: How Israel’s Later Authors Viewed Its Earlier History*, ed. N. Calduch-Benages and J. Liesen, Deuterocanonical and Cognate Literature: Yearbook (Berlin: de Gruyter, 2006), 359–68; **J. E. Bowley**, “Abraham,” in *The Eerdmans Dictionary of Early Judaism*, ed. J. J. Collins and D. C. Harlow (Grand Rapids, MI: Eerdmans, 2010), 294–95; **B. Byrne**, *Son of God—“Seed of Abraham”: A Study of the Idea of the Sonship of God of All Christians in Paul Against the Jewish Background* (Rome: Biblical Institute, 1979); **R. E. Ciampa**, “Abraham and Empire in Galatians,” in *Perspectives on Our Father Abraham: Essays in Honor of Marvin R. Wilson*, ed. S. Hunt (Grand Rapids, MI: Eerdmans, 2010), 153–68; **M. Cranford**, “Abraham in Romans 4: The Father of All Who Believe,” *NTS* 41 (1995): 71–88; **S. M. Ehorn**, “Galatians 1:8 and Paul’s Reading of Abraham’s Story,” *JTS* 64, no. 2 (October 2013): 439–44; **C. A. Evans**, “Abraham,” in the *Encyclopedia of the Dead Sea Scrolls*, ed. L. H. Schiffman and J. C. VanderKam (New York: Oxford University Press, 2000), 1:2–4; **G. D. Fee**, “Who Are Abraham’s True Children? The Role of Abraham in Pauline Argumentation,” in *Perspectives on Our Father Abraham: Essays in Honor of Marvin R. Wilson*, ed. S. Hunt (Grand Rapids, MI: Eerdmans, 2010), 126–37; **S. J. Gathercole**, “Justified by Faith, Justified by His Blood: The Evidence of Rom 3.21–4.25,” in *Justification and Variegated Nomism*, vol. 2, *The Paradoxes of Paul*, ed. D. A. Carson, P. T. O’Brien, and M. A. Seifrid, WUNT (Tübingen: Mohr, 2004), 147–84; **G. W. Hansen**, *Abraham in Galatians: Epistolary and Rhetorical Contexts* (Sheffield: JSOT Press, 1989); **R. B. Hays**, “Have We Found Abraham to Be Our Forefather According to the Flesh? A Reconsideration of Rom 4.1,” *NovT* 27, no. 1 (1985): 76–98; idem, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989); idem, *The Faith of Jesus Christ: The Narrative Substructure of Galatians 3:1–4:11* (Grand Rapids, MI: Eerdmans, 2002); idem, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids, MI: Eerdmans, 2005); **N. L. C. Koyzis**, *Paul, Monotheism and the People of God: The Significance of Abraham Traditions for Early Judaism and Christianity* (London: T&T Clark International, 2004); **J. L. Kugel**, *Traditions of the Bible: A*

Guide to the Bible as It Was at the Start of the Common Era (Cambridge, MA: Harvard University Press, 1998); **C.-C. Lee**, *The Blessing of Abraham, the Spirit, and Justification in Galatians: Their Relationship and Significance for Understanding Paul’s Theology* (Eugene, OR: Pickwick, 2013); **A. T. Lincoln**, “Abraham Goes to Rome: Paul’s Treatment of Abraham in Romans 4,” in *Worship, Theology and Ministry in the Early Church*, ed. M. J. Wilkins and T. Paige, *JSNTSup* 87 (Sheffield: JSOT Press, 1992), 163–79; **B. W. Longenecker**, *The Triumph of Abraham’s God: The Transformation of Identity in Galatians* (Nashville: Abingdon, 1998); **R. N. Longenecker**, *The Epistle to the Romans: A Commentary on the Greek Text*, ed. I. H. Marshall and D. A. Hagner, *NIGTC* (Grand Rapids, MI: Eerdmans, 2016); **D. J. Moo**, *The Epistle to the Romans*, *NICNT* (Grand Rapids, MI: Eerdmans, 1996); **P. Perkins**, *Abraham’s Divided Children: Galatians and the Politics of Faith* (Harrisburg, PA: Trinity Press International, 2001); **B. Schliesser**, “Abraham Did Not ‘Doubt’ in Unbelief’ (Rom. 4:20): Faith, Doubt, and Dispute in Paul’s Letter to the Romans,” *JTS* 63 (2012): 492–522; **A. F. Segal**, “‘He Who Did Not Spare His Only Son . . .’: Jesus, Paul, and the Akeidah,” in *From Jesus to Paul: Studies in Honour of Francis Wright Beare*, ed. P. Richardson and J. C. Hurd (Waterloo, ON: Wilfrid Laurier University Press, 2006), 169–84; **J. Siker**, *Disinheriting the Jews: Abraham in Early Christian Controversy* (Louisville, KY: Westminster, 1991); **T. H. Tobin**, “What Shall We Say That Abraham Found? The Controversy Behind Romans 4,” *HTR* 88, no. 4 (1995): 437–52; **B. Trick**, *Abrahamic Descent, Testamentary Adoption, and the Law in Galatians: Differentiating Abraham’s Sons, Seed, and Children of Promise*, *NovTSup* 169 (Leiden: Brill, 2016); **U. Wilckens**, *Der Brief an die Römer*, 3 vols., *EKKNT* 6 (Zurich: Neukirchener, 1978–1982); **M. Wilcox**, “The Promise of the ‘Seed’ in the New Testament and the Targumim,” *JSNT* 5 (1979): 2–20; **N. T. Wright**, “The Seed and the Mediator: Galatians 3.15–20,” in *The Climax of the Covenant* (Minneapolis: Fortress, 1991), 157–74; idem, “Paul and the Patriarch: The Role of Abraham in Romans 4,” *JSNT* 35 (2013): 207–41.

R. E. Ciampa

ACTS. See **CHRONOLOGY OF PAUL; PAUL IN ACTS; TRAVEL AND ITINERARY PLANS.**

ADAM AND CHRIST

For Paul, the juxtaposition “Adam and *Christ” signals some of the deepest and most profound, if also

some of the least appreciated, elements of his theological vision. This juxtaposition concerns not only his doctrine of *sin and his soteriology but also his *Christology and his theological *anthropology. Paul's "Adam and Christ" discourse, and not least the way in which it presupposes and sometimes explicitly evokes the notion of the *imago Dei* from Genesis 1:26-28, reflects Paul's macro-theological vision.

1. Adam in the Old Testament
2. Adam in Second Temple Judaism
3. Adam in Paul

1. Adam in the Old Testament.

The Hebrew word of which the English word *Adam* is a transliteration appears first in Genesis 1:26-27, where the text states,

Then God said, "Let us make humankind [Heb. *'ādām*; Gk. *anthrōpos*] in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind [Heb. *'ādām*; Gk. *anthrōpos*] in his image,
in the image of God he created them;
male and female he created them. (NRSV)

That these early instances of Hebrew *'ādām* refer to humanity in general and not to the primogeniture in particular is indicated both by the third-person plurals ("let *them*") and by the reference to creating *'ādām* "male and female." The singular figure "Adam" is not in view until Genesis 2:7, where one first encounters Hebrew *'ādām* in conjunction with first-person pronouns. Adam is not referenced again in the OT after Genesis 5:5: "Thus all the days that Adam lived were nine hundred thirty years; and he died" (NRSV).

2. Adam in Second Temple Judaism.

There was, however, considerable reflection on and speculation about Adam in later Second Temple sources. The most obvious examples are the Apocalypse of Moses and the related Latin Life of Adam and Eve, but there are similar themes in Jubilees 1-4; 4 Ezra 3-4; 6-7; 2 Baruch 4; 17-18; 23; 48; 54-56; and Philo (see especially Levison; Kugler, 61-88). These texts and traditions concern an array of issues: (1) theological anthropology: Adam's/humanity's relationship to *God (often as a creature made in his *image and likeness; e.g., LAE 12-16); (2) Adam's/humanity's vocation as stewards of God's *creation

(e.g., throughout Apocalypse of Moses and Life of Adam and Eve); (3) the nature and consequences of the fall (e.g., Apocalypse of Moses; Life of Adam and Eve; 4 Ezra 3-4; 6-7; 2 Bar. 4; 17-18; 23; 48; 54-56); and (4) the relationship between the original creation and the *temple, the Torah, and the requirements of the latter for proximity to the former (e.g., Jub. 1-4). Moreover, there is also a relationship between Adam in the original creation and the high priest in the temple (e.g., Jub. 1-4; Sir 49:16-50:21; see Fletcher-Louis, 69-113). In some texts and traditions, the high priest was and is in the microcosm of the temple what Adam was created to be in the macro-temple of creation.

3. Adam in Paul.

Paul presents Christ in some kind of explicit typological (see the use of Greek *typos* in Rom 5:14) relationship to Adam in Romans 5:12-21 and 1 Corinthians 15:20-49. The connection is implicit in passages where Paul refers to the image of God (Rom 8:29; 1 Cor 11:2-16; 15:35-49; 2 Cor 3:18; 4:4; Col 1:15-20; 3:9-10). Moreover, a theology of Adam/humanity and of the consequences of the fall is presupposed in Pauline passages about *baptism (esp. Rom 6:1-11; Col 3:9-10; Eph 4:22-24). Likewise, Paul even, however subtly and implicitly, presents *Israel apart from the Messiah as no better than the rest of Adamic humanity (esp. Rom 7:11).

3.1. Christ and Adam: The Typological Relationship. In Romans 5:12-21, Christ and Adam stand in typological relationship. Adam is presented as the prototype of sinful humanity, the one through whose disobedience Sin and *death came into the world and so spread to all people. Christ, on the other hand, is presented as the prototype of the new humanity, the one through whose obedience "many will be made righteous" (Rom 5:19). Similarly, in 1 Corinthians 15:20-49, Paul depicts Adam as the one through whom death came into the world, and Christ as the one through whom comes the *resurrection of the dead. In other words, Christ more than reverses the effects of Adam's disobedience.

Whence, however, comes this explicit typology into Paul's thought? That some Jews reflected deeply on Genesis 1-3 is clear from (e.g.) the Apocalypse of Moses; the Life of Adam and Eve; Jubilees 1-4; 4 Ezra 3-4; 6-7; 2 Baruch 4; 17-18; 23; 48; 54-56; and Philo. But, in the Pauline typology, the emphasis lies on the way in which the resurrection that comes through Christ overcomes the death that had come through Adam. In other words, a major impetus for Paul's thinking in the area of his Adam-and-Christ

typology is the meaning of the resurrection of Christ. Because, for Paul, Jesus was raised as the firstfruits of the general resurrection (Rom 8:23; 1 Cor 15:20, 23), and because, therefore, Jesus was raised ahead of the eschaton and *all by himself*, it was perhaps natural for Paul to contrast Jesus directly with the singular primal man through whom Sin and death came into the world.

There is, however, even more to this typology. Paul is also interested in the way in which Jesus and his people assume the sovereignty that God had originally intended for Adam but which the latter forfeited to the forces of Sin and death (Rom 5:14). This sovereignty will fully and finally be reclaimed in the resurrection by those in the Messiah (Rom 5:17; 8:18-23). This is also, moreover, at the heart of the argument of 1 Corinthians 15:20-58. In and through the death-defeating victory of the Messiah's resurrection, and in and through believers' participation in such, they will reign with the Messiah and so inherit God's eschatological rule (i.e., God's "kingdom"; 1 Cor 15:50).

3.2. Adam and Image Christology. Furthermore, there is in 1 Corinthians 15:35-49 and particularly in 1 Corinthians 15:42-49 something also evident in Paul's other image-of-God passages: namely, a little-noticed but crucial teleological dimension to his thought. Adamic humanity, as a creation of the good creator God, was good, but it was created to grow into the *fullness of the incarnate, crucified, resurrected, and glorified image of the second, heavenly man.

Paul's other image-of-God passages likewise reflect this teleology. For Paul, the preexistent Jesus himself was and is the cosmogonical (i.e., the creating) and protological image of God according to which Adam was made and toward the eschatological fullness of which he was destined (Rom 8:29; 1 Cor 15:45-49; 2 Cor 3:18; 4:4; Col 1:15-20; 3:9-10). This image Christology is present not only in Colossians (which, for many, is deuterio-Pauline) (see Col 1:15-20; 3:9-10), but it is also presupposed in the terse, famous statement of Paul's macro-theological vision in Romans 8:29: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family" (NRSV).

Is Paul's image Christology, however, an Adam Christology or something else? J. D. G. Dunn influentially argued that one could detect here resonances of both Adam and *wisdom traditions (Dunn, 98-128, 163-212). But Dunn's reductionistic construal of wisdom Christology has tempted some

"early high christologists" to reject a wisdom Christology in Paul altogether (so, e.g., Fee, 595-619, with discussion in Kugler, 24-26). Strictly speaking, it is correct to see Paul's image Christology as a wisdom Christology rather than an Adam Christology (Kugler). On the one hand, for Paul, indeed, there is a tight typological connection between Adam and Jesus, insofar as the former brought death into the world and the latter brought the resurrection of the dead. On the other hand, however, for Paul, Jesus is not to be conceived simply on a parallel with Adam but as the cosmogonical and protological image of God according to which Adam himself was made and toward the eschatological fullness of which he was destined (esp. Rom 8:29; Col 1:15-20; 3:9-10). Nor is this any small point.

Paul, like John (Jn 1:1-18) and the author of Hebrews (Heb 1:1-6), ascribes to Jesus some kind of preexistence and a role in the creation of the *kosmos*. For this purpose, he made christological use of the Jewish wisdom *tradition and of Middle Platonic intermediary doctrine (Cox; Kugler, 89-110). The Jewish wisdom tradition had already said that God's divine Wisdom—in Proverbs 8; and Sirach 1; 24, probably only as a literary personification—was present with God before the creation of the *kosmos*, existing as a mediator between God and humans and the rest of creation, imbuing the latter with divine Wisdom and enjoining humans to a life of wisdom. But it is later strands of this tradition, particularly Wisdom 7 and Philo, that provide the strongest parallel to Paul's image Christology. These Jewish traditions adopt elements of Middle Platonic intermediary doctrine, within which a distinct, divine ontological status is assigned to intermediary *sophia* ("Wisdom") and/or *logos* as God's cosmogonical and archetypal image (Cox; Kugler, 95-104).

Paul further uses this image-of-God concept to make a number of other exegetical and theological moves. First, this concept allows him, à la the Jewish wisdom tradition (Wis 7:26; Philo), to present the preexistent Jesus in Wisdom's place and so as the means by which the one God created the *kosmos* (especially Col 1:15-20). Furthermore, because of the resonances of the image-of-God concept in the Greek philosophical and cosmological tradition, and because of the way in which elements of the latter had already been taken up into traditions such as Wisdom 7 and Philo, Paul was able to present the preexistent Jesus not only as the cosmogonical and protological image of God but also as the teleological image of God toward the eschatological fullness of which humanity was destined. Finally, because of

the use of the concept of the image of God in Genesis 1:26-28, Paul was able to ground his macro-christological and macro-theological vision in the foundational creation narrative of his sacred Scriptures (Kugler, 95-104).

3.3 The Old and New Humanity. Moreover, in Paul, Adam and Jesus respectively originate and represent the old and new humanities. This comes to particularly potent expression in Paul's theology of baptism. The old, Adamic humanity has been crucified and buried through baptism, while the new humanity has been proleptically raised in Christ and by the Spirit (Rom 6:1-11; Eph 4:20-24).

3.4 Adamic Israel. Paul also makes the point, especially in the difficult section of Romans 7:7-25, that Israel too is corrupted by an Adamic humanity. In Romans 7:7-25, Paul offers a speech-in-character where he assumes the role of a typical, Torah-faithful Israelite apart from the Messiah. There he contends that—not unlike what he had argued in Romans 2-3—though Israel had been called by God and given the Torah, because she was “fleshly” like the rest of Adamic humanity, Sin was able to seize an opportunity through Torah and so “deceive [Israel] and . . . kill [her]” (Rom 7:11). The language of “deceiving” and “killing” reflects an allusion to Genesis 3:13 and thereby makes the point that, despite and even through Torah, Sin and death had come upon Israel just as much as it had come upon the rest of Adamic humanity.

In many ways, the Adam and Christ juxtaposition refers to and represents the macro-vision within which Paul did much of his theologizing, living, church planting, pastoring, and teaching. He and his churches are “in Christ,” but the “in Adam” nature rumbles along during the overlap of the ages and the overlap of the two kinds of humanity. But for Paul, all is not discontinuity here. After all, the preexistent Son created Adam in view of the day when the latter might grow in to his own incarnate, crucified, resurrected, and glorified fullness.

See also CHRISTOLOGY; COLOSSIANS, LETTER TO THE; CORINTHIANS, FIRST LETTER TO THE; CORINTHIANS, SECOND LETTER TO THE; CREATION AND NEW CREATION; DEATH; IMAGE OF GOD; RESURRECTION; ROMANS, LETTER TO THE; SALVATION; SIN, GUILT.

BIBLIOGRAPHY. **C. K. Barrett**, *From First Adam to Last* (London: A&C Black, 1962); **K. Barth**, *Christ and Adam: Man and Humanity in Romans 5* (Edinburgh: Oliver & Boyd, 1956); **R. Bultmann**, “Adam and Christ According to Romans 5,” in *Current Issues in New Testament Interpretation: Essays in Honor of O. A. Piper*, ed. W. Klassen and G. F. Snyder

(London: SCM Press, 1962), 143-65; **R. Cox**, *By the Same Word: Creation and Salvation in Hellenistic Judaism and Early Christianity*, BZNTW 145 (Berlin: de Gruyter, 2007); **C. E. B. Cranfield**, *The Epistle to the Romans*, 2 vols. (Edinburgh: T&T Clark, 1975); **W. D. Davies**, *Paul and Rabbinic Judaism*, 4th ed. (Philadelphia: Fortress, 1980); **J. D. G. Dunn**, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1996); **G. D. Fee**, *Pauline Christology: An Exegetical-Theological Study* (Grand Rapids, MI: Baker Academic, 2007); **C. Fletcher-Louis**, “The Temple Cosmology of P and Theological Anthropology in the Wisdom of Jesus ben Sira,” in *Of Scribes and Sages: Early Jewish Interpretation and Transmission of Scripture*, ed. C. A. Evans, Library of Second Temple Studies 50, Studies in Scripture in Judaism and Early Christianity 9 (Sheffield: Sheffield Academic Press, 2004), 69-113; **M. D. Hooker**, *From Adam to Christ: Essays on Paul* (Cambridge: Cambridge University Press, 1990); **L. J. Kreitzer**, “Christ as Second Adam in Paul,” *Communio Viatorum* 32 (1989): 55-101; **C. Kugler**, *Paul and the Image of God* (Lanham, MD: Lexington Books/Fortress Academic, 2020); **J. Levison**, *Portraits of Adam in Early Judaism: From Sirach to 2 Baruch* (New York: Bloomsbury, 2015); **R. Scroggs**, *The Last Adam* (Oxford: Basil Blackwell, 1966); **M. Thrall**, “Christ Crucified or Second Adam? A Christological Debate Between Paul and the Corinthians,” in *Christ and Spirit in the New Testament: Studies in Honour of C. F. D. Moule*, ed. B. Lindars and S. Smalley (Cambridge: Cambridge University Press, 1973), 143-56; **N. T. Wright**, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1989).

C. Kugler

ADOPTION

The term *adoption* (*huiiothesia*) does not appear frequently in Paul's letters (Gal 4:5; Rom 8:15, 23; 9:4; Eph 1:5), but it is a term of significant importance for understanding those passages where it appears. In each instance, Paul's use of the term builds on the logic of the Roman practice of adoption while also incorporating themes and echoes from the OT. It bears mentioning at the outset that *huiiothesia* is a gendered term, meaning “adoption to sonship” and not “adoption as children.” Paul uses the term *sonship* to forge a clear link to inheritance, and therefore this article will speak of “sons” rather than “children” to reflect the logic of Roman adoption. However, it is equally important to note that Paul is not privileging

men nor excluding women by his use of a gendered term. In Paul's letters both men and women are equal inheritors of the promise and together are co-heirs with Christ (Rom 8:17).

1. Adoption in Greek and Roman Practice
2. The Old Testament and Pauline Adoption
3. Adoption in the Pauline Texts

1. Adoption in Greek and Roman Practice.

Since ancient adoption practices differ substantially from contemporary Western notions of adoption, it is necessary to first examine the practice itself. In scholarly treatments on Pauline adoption that emerged in the 1970s and 1980s, there was some disagreement on whether the term *huiiothesia* (adoption to sonship) was best understood as *adoption* specifically, or with the more general term *sonship*. However, this question has been largely settled by J. M. Scott, whose 1992 monograph conclusively demonstrated that *huiiothesia* always connotes adoptive sonship in particular and never is used to describe more general sonship. Yet, it is also important to point out that *adoption* describes an event that results in a permanent change in status—that is, adoption results in the *sonship* of the adopted son. Through adoption, a son of one father becomes the legal son of another father and is legally estranged from the family of his birth. All of his debts are canceled, and he is the heir apparent in his adoptive family.

There are some small distinctions between Greek and Roman practices of adoption, but it is likely that the term *adoption* in Paul's letters is trading primarily on the Roman concept, since Greek adoption practices were in decline by the time of Paul's writing (Heim). In any case, the two systems share much in common. In both earlier Greek practices and then Roman practices, the purpose of adoption was to secure the lineage and legacy of a father and a household, rather than to protect a vulnerable child. In both Greek and Roman adoptions, a father, through adoption, would name an adult male to be his son and heir in order to pass on his family name, inheritance, and estate.

There are three types of Roman adoption—testamentary adoption, *adrogatio*, and *adoptio*—all of which illuminate the inner logic of the Roman *familia* and so are relevant to discussion of the Pauline adoption texts. In Roman adoption the *paterfamilias* (the head of a Roman household; usually the oldest male) chose an adult male (usually a younger son of a relative, or at least of a family of similar social status) to name as his son through an act of *huiiothesia*. As son and heir, the adopted son of a Roman

paterfamilias, upon the death of the father, inherited the father's power as the head of the household (*patria potestas*), and his estate. The son (as the new *paterfamilias*) was also tasked with the maintenance of the *gens* (family name and religion) of his adoptive family. In most instances, adoptions were testamentary; the adopted son and heir was named in the last will and testament of the deceased *paterfamilias*. Testamentary adoptions also feature most prominently in extant legal sources, likely because they were the most contested since the adoptive son was not named while a father was still living.

The two forms of adoption that involved a living father naming a new son and heir (*adoptio* and *adrogatio*) were likely less common but still highly recognizable cultural practices. *Adrogatio*, which was the rarest form of adoption, was the practice by which one *paterfamilias* adopted another *paterfamilias* along with his whole household. This was a serious matter, since it extinguished the *gens* of the adopted *paterfamilias*, and so *adrogatio* only took place after an investigation of the Roman pontiffs, and the adoption needed to be validated by the Roman *curia* (and so took place only in Rome). In contrast to the public affair of *adrogatio*, *adoptio* was a private transaction between the *paterfamilias* of an adoptive family and the *paterfamilias* of an *in potestate* (a son still under the authority of his *paterfamilias*) son's natural family, which was carried out before a local magistrate. As in the practice of Roman emancipation of sons to release them from the *potestas* and the right to their inheritance (*emancipatio*), a *paterfamilias* who wished to give his son in adoption sold his son three times, which nullified his *potestas* over the son. Upon the third instance, the adoptive *paterfamilias* claimed *potestas* over the adoptive son, thereby securing the son's place as the son and heir of his new *paterfamilias*. In the legal practice of Roman adoption, an adopted son's status in the family matched a natural firstborn son's status in every way, and thus adoption was a legitimate and legal way of establishing kinship ties apart from (and sometimes as a remedy for) biological lineage.

The three practices of Roman adoption illuminate several important cultural assumptions that likewise are present in Paul's own use of the term. Significantly, the practices of adoption uphold the logic and structure of the patriarchal society of the Roman Empire. In order to adopt, one had to possess *patria potestas* (the power of the father), and thus one had to be male. The purpose of Roman adoption was to pass on one's *patria potestas*, and since women could not possess *patria potestas*,

women were also not typically adopted (there are rare exceptions, but the term used in those instances is typically *thygatrothesia*, “adopted as daughter,” and never *huiiothesia*). The wife of the adoptive *paterfamilias* did not become a mother to the adopted son; however, the children of the *paterfamilias* did become the adopted son’s sisters and brothers. Thus adoption was, in every respect and in keeping with Roman social norms, centered on the *paterfamilias*. Nowhere was this more evident than in imperial adoptions. The emperor, who was the Pater Patriae (“Father of the Fatherland”), adopted his successor beginning with the adoption of Octavian by Julius Caesar, and continuing throughout the time the NT authors were writing. These imperial adoptions were marked through public celebrations and broadcast on coinage and through monuments.

2. The Old Testament and Pauline Adoption.

In some respects, Paul’s use of *huiiothesia* is unprecedented. The word group of Greek adoption terms does not appear anywhere in the LXX, and indeed Israelite religion and Second Temple Judaism do not contain evidence of a practice of adoption that is analogous to the adoptions practiced by the Greeks and Romans. However, in Romans 9:4 Paul lists *huiiothesia* among the historic privileges of the Israelites, and thus it is equally clear that he sees *Israel’s sonship of *God as *adoptive sonship* in particular.

Scott has argued that although the Greek word group is absent from the LXX, some OT texts (esp. 2 Sam 7:14) contain a Hebrew adoption formula. According to Scott, this formula, which in 2 Samuel 7:14 reads, “I will be a father to him, and he will be a son to me,” signifies God’s adoption of the Davidae as the representative Israelite. Scott also argues that Paul has this text and its reception in mind in all of his uses of *huiiothesia*.

However, it is also possible that Paul does not have a particular text in mind when he speaks of Israel’s adoption in Romans 9:4, but instead is evoking Israel’s identity as God’s son (e.g., Exod 4:22; Deut 8:5; 14:1; Is 1:2; Mal 3:16-17) in order to highlight the nature of sonship (which Paul, uniquely, sees as *adoptive sonship*). If this is the case, then Paul both evokes and reinterprets the sonship texts of the OT in his use of *huiiothesia* in Romans 9:4.

3. Adoption in the Pauline Texts.

Although the various cultural and textual influences from Greek, Roman, and Jewish sources must be taken into account when interpreting each of the Pauline occurrences of *huiiothesia*, in each instance

Paul has taken a term from his surrounding cultural context and put it to use within his own theological matrix, which is conditioned not only by his surrounding culture, but also, more importantly, by his encounter with the risen *Christ and his commission to preach the *gospel to the *Gentiles. It is most fruitful to examine each instance of *huiiothesia* individually since each occurrence contains subtly different emphases.

3.1. Adoption in Galatians. In Galatians, which Paul wrote in order to combat the “agitators” who were attempting to compel the Galatian Gentiles to observe the Jewish *law, the adoption metaphor forms an integral component of Paul’s larger argument for Gentile inclusion in the people of God on the basis of the Spirit rather than by their observance of Jewish law (Gal 3:1–5:1). The word *adoption* itself appears in the context of an extended analogy about an underage heir in a household (Gal 4:1–7). Paul offers this analogy in order to explain further how the Galatians, through Christ, have also become descendants of *Abraham (Gal 3:29). Appealing to the Galatians’ shared experience of receiving the Spirit (Gal 3:1), Paul explains that the presence of the Spirit testifies to their adoption into Christ, and thus also into the lineage of Abraham.

The analogy Paul uses in Galatians 4:1–7 has several oddities that further reveal his theological reasoning. First, the heir introduced at the beginning of the analogy is presumably the natural heir of the household (Gal 4:1), but Paul insists that he is no different from a *slave when he is underage. While it is true that the *paterfamilias* over a Roman household had authority over his children, it is a striking statement indeed to claim that the free-born children of a Roman father were no different from slaves. Likewise, in Paul’s analogy the sons do not come of age but instead are delivered from slavery at the time appointed by the Father and through the coming of his *Son. The Galatians’ sonship is therefore solely the prerogative of the Father, and the son in God’s household in Galatians 4:1–2 turns out *not* to be a natural-born heir (Gal 4:5). Furthermore, the Son’s coming effects the redemption of those under the law and secures their adoption to sonship, and Paul insists that the household of God therefore has many heirs rather than a solitary son who is the heir apparent. Finally, the Spirit testifies to their adoption, crying out, “Abba, Father,” from the hearts of believers. Thus adoption in Galatians 4:1–7 is a trinitarian action that resulted in a new status and familial bonds for the Galatian believers.

3.2. Adoption in Romans. Paul uses the term *huiiothesia* three times in his letter to the Romans, in relatively short succession in Romans 8–9. In Romans 8:15–23, Paul uses the term *huiiothesia* twice, and these two instances have puzzled interpreters since they are seemingly at odds with each other. Indeed, some ancient manuscripts elide the second occurrence of *huiiothesia*, presumably because of a perceived contradiction with Romans 8:15. However, the weight of the manuscript tradition favors viewing both occurrences of the term as original to Paul’s letter.

The two occurrences of *huiiothesia* in Romans are embedded in Paul’s contrast between life according to the Spirit and life according to the *Flesh (*sarx*), which, in this context is Paul’s word for anti-God powers. Life in the Spirit endows the believer with the mind of the Spirit (Rom 8:5), which leads to *peace and *righteousness. In contrast, those who live according to the Flesh have the mind of the Flesh, which is destined for *death, and those of the Flesh are unable to submit to God’s law. In Romans 8, the Spirit and Flesh are best viewed eschatologically; they are the two possible modes of existence that have been brought about by the death and *resurrection of Christ. Those in the Flesh belong to the old order of *creation, which is destined for death and is passing away because it has been co-opted by the anti-God powers (*Sin), and those in the Spirit are participants in God’s new creation. In Romans 8, *huiiothesia* is primarily functioning as a term of eschatological transfer between the realm of the Flesh and the realm of the Spirit, and it likewise captures the change in believers’ allegiance inherent in that transfer. In Romans 8:15 the believers’ participation in the Spirit is marked by the Spirit’s own testimony that they are sons of God and thus co-heirs with Christ. However, their participation in the age to come highlights their current displacement within the present age. Thus in Romans 8:23 Paul can likewise insist that those who have the Spirit groan inwardly as in the pains of childbirth as they eagerly await their adoption, which will be consummated upon the redemption of their bodies.

The occurrence of *huiiothesia* in Romans 9:4 shares the least in common with Paul’s use of the term elsewhere, though like the other occurrences it does still draw on the notion of sonship by decree. In Romans 9:4, Paul lists *huiiothesia* in the privileges of the Israelites, which also include the giving of the law, the covenants, *temple *worship, and the promises (Rom 9:4). Some interpreters have posited

that Paul is evoking Exodus 4:22 (Israel is my first-born son), and others have seen Paul identifying Israel’s adoption with the giving of the law at Sinai. However, Paul has likely chosen the term in order to emphasize the nature of Israel’s sonship (sonship by divine decree/election), which nicely foreshadows his defense of God’s faithfulness to Israel in Romans 9–11.

3.3. Adoption in Ephesians. In Ephesians, *huiiothesia* occurs in the letter’s opening benediction, as part of a series of rich and superlative blessings that are lavished on believers. In Ephesians, Paul speaks of believers being predestined in Christ for adoption (Eph 1:5), which marks adoption out as the *telos* of human existence. As in Galatians, adoption in Ephesians is a trinitarian act. The *Father* (Eph 1:3) has predestined believers for adoption *in Christ* (Eph 1:5), and they are marked by the **Holy Spirit* as a sign and seal of their inheritance (Eph 1:13–14). Paul is also clear that this trinitarian action is grounded in the *love of God, and that it takes place before the foundation of the world (Eph 1:4). Such a statement makes clear that God’s plan was always to welcome his people through divine adoption (rather than through biology); God’s adoption of his people, both Jew and Gentile, was not a savvy political calculation (as in Roman adoption) but an expression of his lavish love and the good pleasure of his will.

Although the occurrences of *huiiothesia* in Paul’s letters do not speak in unison, and therefore each must be taken on its own terms, they do speak in harmony with one another. All draw on the logic of Roman adoption, which entails kinship by the decree of the Father. In every case of *huiiothesia* in the Pauline letters, it is the Father who acts to graciously bring many children into his family though the mission Son. These believers are joined together through the Spirit as children of God and as brothers and sisters of one another. Having received the Spirit, they groan with one another and with all of creation as they wait for their final redemption, which is the very thing God had planned for them from the foundation of the world.

See also EPHESIANS, LETTER TO THE; FLESH; GALATIANS, LETTER TO THE; HOLY SPIRIT; KINSHIP LANGUAGE IN PAUL; MAN AND WOMAN; OLD TESTAMENT IN PAUL; ROMANS, LETTER TO THE; SON OF GOD.

BIBLIOGRAPHY. **T. Burke**, *Adoption into God’s Family* NSBT (Downers Grove, IL: IVP Academic, 2006); **B. Byrne**, “Sons of God”—“Seed of Abraham”: *A Study of the Idea of the Sonship of God of All Christians in Paul Against the Jewish Background* (Rome:

Pontificio Istituto Biblico, 1979); **K. Corley**, “Women’s Inheritance Rights in Antiquity and Paul’s Metaphor of Adoption,” in *A Feminist Companion to Paul*, ed. Amy-Jill Levine (Cleveland: Pilgrim, 2004), 98-121; **E. M. Heim**, *Adoption in Galatians and Romans* (Leiden: Brill, 2017); **C. Johnson Hodge**, *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul* (New York: Oxford University Press, 2007); **R. B. Lewis**, *Paul’s “Spirit of Adoption” in Its Roman Imperial Context* (London: Bloomsbury, 2016); **F. Lyall**, “Roman Law in the Writings of Paul: Adoption,” *JBL* 88 (1969): 458-66; **M. Peppard**, *The Son of God in the Roman World* (New York: Oxford University Press, 2011); **J. M. Scott**, *Adoption as Sons of God: An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus* (Tübingen: Mohr, 1992); **J. C. Walters**, “Paul, Adoption, and Inheritance,” in *Paul in the Greco-Roman World: A Handbook*, ed. J. Paul Sampley (Harrisburg, PA: Trinity Press International, 2003), 42-76.

E. M. Heim

AFFLICTIONS. See *SUFFERING*.

AFTERLIFE

Christ’s life, *death, *resurrection, and *ascension brought a portion of the eschaton into the present as a revelation that heaven and earth, then and now, are no longer separate. The veil between heaven and earth, between eternity and the present, has been removed. Paul calls attention to this heavenly inbreaking and instructs Christians to live Spirit-centered lives as God’s new *creation.

1. Removing the Veil
2. Reorienting Space and Time in Christ
3. Living on Earth as Present in Heaven
4. Conclusion

1. Removing the Veil.

Prior to *Christ, heaven was considered the abode of God and earth the abode of humanity, each space separated by a veil that, on occasion, *God uniquely penetrated to accomplish his purposes. This veil between heaven and earth was assumed to be quite thick. As Psalm 115:16 declares, “The highest heavens belong to God, but the earth he has given to humanity” (NIV, slightly modified). Even God’s presence in the *Jerusalem *temple was considered an aberration (1 Kings 8:27), and death provided little resolution, whether envisioned as Sheol (Job 7:9; Ps 88:3-6) or the later paradise (2 En. 8.5-6; 2 Bar. 50.1-51:16; cf. Lk 16:19-31). Humanity and, to some extent, God were confined to their designated locations behind the veil.

Yet, according to Paul, Christ removes the veil (2 Cor 3:12-18). Christ’s incarnation, death, resurrection, and ascension disrupt the separation between heaven and earth, God and humanity. Christ pierces the veil by making visible what was invisible (Col 1:15), by escorting the future into the present (2 Tim 1:10), by reorienting space and time under his sovereignty (Eph 1:20-21; Rom 14:8-9). This is all so that, by Christ’s *light, believers can have “the eyes of [their] heart[s] enlightened” to his “incomparably great power” (Eph 1:18 NIV) on earth and in heaven, both now and in the age to come.

2. Reorienting Space and Time in Christ.

Removing the veil offers a new perspective on humanity’s access to God. In fact, Paul compels Christians to gaze heavenward to correct their earthly perception: “We do not fix our attention on what is seen, but the things unseen. For what is seen is temporary, but what is unseen is eternal” (2 Cor 4:18). Paul wants believers to see that, through Christ, heaven is invading earth and vice versa.

Because of Christ, space and time do not function as before, now offering avenues of intimacy heretofore unknown. So, in 2 Timothy 4:16-17a, Paul is deserted by *human* presence at his defense, yet he claims, “But the Lord stood beside me and strengthened me”—a heavenly presence similar to Christ’s intercession in heaven on behalf of Christians on earth (Rom 8:34; cf. 1 Cor 10:20-22). Thus, heaven invades earth even as the events of earth echo in heaven’s halls.

Even death no longer separates humanity from God’s presence (1 Cor 15:12-19), in contrast to the common portrayal in Jewish literature (see section 1 above). To some extent, the dead in Christ hold a more privileged position than the living (1 Thess 4:13-16; 5:10). Paul argues, however, that Christians alive on earth are still uniquely connected to heaven in Christ: “Even when we were dead in *sin, [God] made us alive together with Christ . . . and raised us up together and sat us together in the heavenlies in Christ Jesus, so that in the coming ages, he might demonstrate the incomparable richness of his *grace in kindness toward us in Christ Jesus” (Eph 2:5-7). Christ’s life, death, resurrection, and ascension reorient space and time, and humanity’s interaction with them, for Christians on earth are present in heaven in ways that defy understanding.

Indeed, Paul himself appears perplexed narrating the report of “a man in Christ” who, some “fourteen years ago,” was “caught up to the third

heaven” (2 Cor 12:2 NIV; cf. 2 En. 8.1; Apoc. Mos. 37.5; T. Levi 2.6-10; 3.1-9). Recounting this heavenly journey, Paul exclaims twice in two verses, “whether in the *body or outside the body I do not know, only God knows” (2 Cor 12:2-3). But what Paul *does* know is that, in Christ, the abode of God is a present reality for Christians, alive or dead (2 Tim 2:11). God is present with believers, and they with him, now and in the age to come, for through Christ Christians can “take hold of eternal life” today (1 Tim 6:12).

3. Living on Earth as Present in Heaven.

This is not to say that living on earth is no different from living in heaven. Paul is quite clear that “to depart and to be with Christ . . . is better by far” (Phil 1:23 NIV). In Christ, the perishing of the physical body results in life eternal (1 Cor 15:22-23), the defeat of all enemies (1 Cor 15:24-26, 54-55), and a bodily resurrection—the perishable clothed with the imperishable, the ignoble resurrected in glory, the forlorn transformed to power, the mortal replaced with immortality (1 Cor 15:42-43, 53). Or as Paul celebrates this metamorphosis, “Just as we bore the image of the dust, we will also bear the image of the heavenly” (1 Cor 15:49).

However, because of Christ, embracing death in the present (Gal 2:20) allows Christians to live as new creations on earth today (2 Cor 5:17). Christ’s death led to a resurrection (1 Cor 15:3-4), releasing him to traverse earth unfettered by space and time (1 Cor 15:5-8) even in bodily form (1 Cor 15:42-44). As citizens of heaven on earth (Phil 3:20), the same is true for believers: “If then you were raised together with Christ, seek the things from above, where Christ is sitting at the right hand of God. Set your minds on things from above, not on things from the earth, for you died and your life has been hidden with Christ in God” (Col 3:1-3). The resurrection of Christ, then, does not just give Christians unique access to heaven in the future, but frees them to “reap eternal life” in the present (Gal 6:8 NIV), to harvest *fruit of the Spirit (Gal 5:16-26) as God’s new creations living on earth (Gal 6:15). To be sure, there is also a future resurrection and new creation at the eschaton (1 Cor 15:12-23, 29-34; cf. 2 Tim 2:17-18). Yet, because Christ reoriented space and time, the *Holy Spirit, living in Christians, does not have to wait until the consummation to start transforming them into new creations (2 Cor 5:17; cf. 2 Cor 1:21-22; Eph 1:13-14), even if what is *now* is only “in part” and will be made whole when “completeness” comes (1 Cor 13:9-12; 2 Cor 5:1-5; 1 Tim 4:8-10).

4. Conclusion.

In the incarnation, heaven came to earth, eternity came to humanity, and Christ removed the veil between *glory and mortality. His death, resurrection, and ascension did not diminish this evolution but enhanced it. Now the *church as the *body of Christ (Eph 1:23), entrusted with “every spiritual blessing in the heavenly places” (Eph 1:3 NRSV), can, like Christ, traverse earth as an entry point to heaven. Christians can live in the present in light of the future as answers to the Lord’s prayer: “Let your *kingdom come. Let your will be done, on earth as it is in heaven” (Mt 6:10).

See also CORINTHIANS, SECOND LETTER TO THE; CREATION AND NEW CREATION; DEATH; EPHESIANS, LETTER TO THE; ESCHATOLOGY; HOLY SPIRIT; RESURRECTION.

BIBLIOGRAPHY. **W. Baird**, “Visions, Revelation, and Ministry: Reflections on 2 Cor 12:1-5 and Gal 1:11-17,” *JBL* 104, no. 4 (1985): 651-62; **P. R. Gooder**, “Eden and Beyond: Images of Paradise in Biblical and Extra-biblical Literature,” *New Blackfriars* 83, no. 971 (2002): 3-15; idem, *Only the Third Heaven: 2 Corinthians 12.1-10 and Heavenly Ascent*, LNTS 313 (New York: T&T Clark, 2006); **M. J. Gorman**, *Cruciformity: Paul’s Narrative Spirituality of the Cross* (Grand Rapids, MI: Eerdmans, 2001); **J. B. Hood**, “The Temple and the Thorn: 2 Corinthians 12 and Paul’s Heavenly Ecclesiology,” *BBR* 21, no. 3 (2011): 357-70; **A. T. Lincoln**, *Paradise Now and Not Yet: Studies in the Role of the Heavenly Dimension in Paul’s Thought with Special Reference to His Eschatology*, SNTSMS 43 (Cambridge: Cambridge University Press, 1981); **J. A. Loubser**, “Paul and the Politics of Apocalyptic Mysticism: An Exploration of 2 Cor 11:30-12:10,” *Neot* 34, no. 1 (2000): 191-206; **C. R. A. Morray-Jones**, “Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul’s Apostolate, Part 1: The Jewish Sources,” *HTR* 86, no. 2 (1993): 177-217; idem, “Paradise Revisited (2 Cor 12:1-12): The Jewish Mystical Background of Paul’s Apostolate, Part 2: Paul’s Heavenly Ascent and Its Significance,” *HTR* 86, no. 3 (1993): 265-92.

S. J. Wood

AGE TO COME. See AFTERLIFE; APOCALYPTICISM; COSMOLOGY; ESCHATOLOGY.

ALLEGORY. See OLD TESTAMENT IN PAUL.

ALMSGIVING AND REWARDS

Provision of material support for the needy was a key practice of the Pauline *mission (Rom 12:13, 16;

BUY THE BOOK!

ivpress.com/dictionary-of-paul-and-his-letters