

of the Gentiles have been announced in the OT (Rom 9:6-32). Israel's infidelity proceeds from its own refusal to accept him in whom a new mode of uprightness is now open to all humanity. It is only a partial infidelity (Rom 11:1-10), because "a remnant chosen by (God's) grace" (Rom 11:5) has accepted Jesus as the Christ. And it is only temporary, for through Israel's false step "salvation has gone to the Gentiles to make Israel jealous. But if their false step means riches for the world, and if their failure means riches for the Gentiles, how much more will the addition of their full number mean!" (Rom 11:11-12). Indeed, "only partial insensibility has come upon Israel, to last until all the Gentiles have come in, and then all Israel will be saved" (Rom 11:25). This corporate aspect envisages the effects of the Christ-event on "the Israel of God" (Gal 6:16; cf. Rom 9:6). One must stress this aspect of the salvific plan, since it dominates many passages in Paul's writings, such as Rom 5:12-21; Rom 9-11 (cf. Eph 1:3-12; 2:4-16). It warns us against interpreting Paul's teaching too narrowly or exclusively in an individualistic sense, or as some I-Thou relationship between the Christian and God or, less sophisticatedly, as an individual, personal piety or an exaggerated anthropology. This corporate aspect appears above all in the incorporation of both Jewish and Gentile Christians into Christ and his church.

44 (3) The cosmic dimension of the divine plan is seen in Paul's relating the entire created *kosmos* to human salvation: "God has put all things in subjection under the feet" of the risen Christ (1 Cor 15:27; cf. Ps 8:7; Phil 3:21). This is why Paul views physical creation itself "eagerly awaiting" its share in the freedom from bondage to decay and in "the glorious freedom of the children of God" (Rom 8:19-21), proleptically attained in the redemption wrought by Christ Jesus. Again, Paul also views the *kosmos* sharing in the reconciliation of sinful humanity achieved by Christ (2 Cor 5:18-21; cf. Rom 11:15). But significantly, he never relates "justification" to this cosmic dimension. (In Col and Eph Paul's disciples develop the cosmic dimension still further in depicting the cosmic role of Christ himself: "All things have been created through him and for him" [Col 1:16]; "that he might be preeminent in all things" [Col 1:18; cf. Eph 1:19-23; 2:11-18].)

45 (4) The eschatological dimension of the divine plan is also important, since the first two periods of salvation history (Adam to Moses, Moses to Christ) have been brought to a close, and Christians are already living in the last period. If the *eschaton* has thus been inaugurated, from another point of view the "end" has not yet come (1 Cor 15:24 [according to a most probable interpretation of that verse]). Christ the Lord of the *kosmos* does not yet reign supreme; he has not yet handed the kingdom over to the Father. All this is related to the "parousia of the Lord" (1 Thess 2:19; 3:13; 4:15; 5:23; 1 Cor 15:23). It is scarcely to be denied that Paul expected it in the near future. However, we find him at times gradually reconciling himself to his own imminent death (Phil 1:23) and to an intermediate phase between his death and his "appearance before the tribunal of Christ" (2 Cor 5:1-10). In either case, there is a future aspect in his salvation history, whether its term be near or far off, and Paul's one hope is "to make his home with the Lord" (2 Cor 5:8), for "to be with the Lord" is the way Paul conceives of the destiny of all Christians (1 Thess 4:17; Phil 1:23). The undeniable elements of his futurist eschatology are the parousia (1 Thess 4:15), the resurrection of the dead (1 Thess 4:16; 1 Cor 15:13-19), the judgment (2 Cor 5:10; Rom 2:6-11; 14:10), and the glory of the justified believer (Rom 8:18,21; 1 Thess 2:12). Some commentators would even regard this

perspective as "apocalyptic" (Käsemann, *NTQT* 133; cf. J. L. Martyn, *NTS* 31 [1985] 410-24; L. E. Keck, *Int* 38 [1984] 234); → 33 above; → NT Thought, 81:49.

But along with this future aspect there is also the present aspect, according to which the *eschaton* has already begun and human beings are already in a sense saved. "Now is the acceptable time, now is the day of salvation" (2 Cor 6:2). The "firstfruits" (Rom 8:23) and the "pledge" (2 Cor 1:22; 5:5; [Eph 1:14]) are already the possession of Christian believers. Christ has already "glorified" us (Rom 8:30; cf. 2 Cor 3:18; Phil 3:20; [in Eph 2:6 and Col 2:12 this is formulated in terms of Christ's having already transferred us to the heavenly realm]). At times Paul speaks as if Christians have already been "saved" (Rom 8:24 [where he adds, "in hope"]; cf. 1 Cor 15:2; 1:18; 2 Cor 2:15); yet at other times he intimates that they are still to be saved (1 Cor 5:5; 10:33; Rom 5:9,10; 9:27; 10:9,13).

This difference of viewpoint is owing in part to a development of Paul's thought about the imminence of the parousia. In 1 Thess there are future references; but with the passage of time, and especially after an experience that Paul had in Ephesus when he came close to death (1 Cor 15:32; 2 Cor 1:8) and the parousia had not yet occurred, his understanding of the Christian situation developed. (This development is further seen in the full-blown vision of the Father's plan that emerges in Col and Eph.)

46 The double aspect of Pauline eschatology has been variously explained. Some, like C. H. Dodd and R. Bultmann, would label the predominant aspect "realized eschatology." This expression is partly acceptable, but care must be had in defining it. For Bultmann, Paul is not interested in the history of the nation of Israel or of the world, but only in the "historicity of man, the true historical life of the human being, the history of which every one experiences for himself and by which he gains his real essence. This history of the human person comes into being in the encounters which man experiences, whether with other people or with events, and in the decisions he takes in them" (*The Presence of Eternity: History and Eschatology* [NY, 1957] 43). In other words, the future elements in Paul's eschatology are only a symbolic mode of expressing human self-realization, as one is freed from self by the grace of Christ and continually asserts oneself as a free individual in decisions for God. In such acts one continually stands "before the tribunal of Christ." Bultmann would thus write off the future elements of Paul's eschatology listed above; they would be vestiges of an apocalyptic view of history, which is meaningless for the people of today. Indeed, he thinks, Paul would have already reinterpreted it in terms of his anthropology. "The Pauline view of history is the expression of his view of man" (*ibid.* 41).

Such an interpretation has the advantage of emphasizing the "critical" moment that the Christ-event brings into the life of everyone: a challenge of faith is presented by it. But this interpretation of Paul's eschatology denies, in effect, some major elements of his view of salvation history. Although truly "the history into which Paul looks back is the history not of Israel only, but of all mankind" (*ibid.* 40), it hardly seems accurate to say that Paul "does not see it as the history of the nation with its alternations of divine grace and the people's obstinacy, of sin and punishment, of repentance and forgiveness" (*ibid.*). Such a view of Pauline history is too much dominated by the polemics of Rom and Gal and actually minimizes the problem that Paul tried to face in composing Rom 9-11. Israel's history and role in human destiny are factors in Paul's whole theology; they are scarcely theologoumena that one can simply relegate to the realm

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of myth. Moreover, even if Paul calls Christ "the end of the law" (Rom 10:4), he is not saying that "history has reached its end" (ibid. 43). Rather, he would seem to be saying that a new phase of salvation history has begun because "the ends of the ages have met" (1 Cor 10:11).

47 An alternative to such a "realized eschatology" is to interpret Paul's teaching as an "inaugurated eschatology," or even as a "self-realizing eschatology" (with "self" referring to the *eschaton*). For, in Paul's view, Christians live in the *eschaton*, in the age of the Messiah. This is an age of dual polarity; it looks back to the first Good Friday and Easter Sunday and forward to a final glorious consummation, when "we shall always be with the Lord" (1 Thess 4:17). This age has initiated a status of union with God previously unknown and one destined to a final union with him in glory. This is the basis of Christian hope and patience (Rom 8:24–25).

Such a view of Paul's eschatology reckons with an objective mode of existence in which Christians find themselves through faith, a mode of existence inaugurated by Christ, which will find its perfection in an event that Paul refers to as the parousia of the Lord. Such an interpretation, however, does not commit one to a naïve credulity that fails to reckon with the apocalyptic paraphernalia and stage props used by Paul to describe the forms of the parousia, resurrection, judgment, and glory – see 1 Thess 4:16–17; 1 Cor 15:51–54 (cf. 2 Thess 2:1–10).

(Allan, J. A., "The Will of God: III. In Paul," *ExpTim* 72 [1960–61] 142–45. Barrett, C. K., *From First Adam to Last* [London, 1962]. Benoit, P., "L'Evolution du langage apocalyptique dans le corpus paulinien," in *Apocalypses et théologie de l'espérance* [LD 95; ed. L. Monloubou; Paris, 1977] 299–335. Dietzfelbinger, C., *Heilsgeschichte bei Paulus?* [TEH ns 126; Munich, 1965]. Dinkler, E., "Prädestination bei Paulus," in *Festschrift für Günther Dehn* [ed. W. Schneemelcher; Neukirchen, 1957] 81–102. Goppelt, L., "Paulus und die Heilsgeschichte," *NTS* 13 [1966–67] 31–42. Kümmel, W. G., "Heilsgeschichte im Neuen Testament?" in *Neues Testament und Kirche* [Fest. R. Schnackenburg; ed. J. Gnilka; Freiburg, 1974] 434–57. Scroggs, R., *The Last Adam: A Study in Pauline Anthropology* [Phl, 1966].

Baird, W., "Pauline Eschatology in Hermeneutical Perspective," *NTS* 17 [1970–71] 314–27. Gager, J. G., Jr., "Functional Diversity in Paul's Use of End-Time Language," *JBL* 89 [1970] 325–37. Longenecker, R. N., "The Nature of Paul's Early Eschatology," *NTS* 31 [1985] 85–95. Mayer, B., "Elpis, etc." *EWNT* 1. 1066–75.)

48 (IV) Christ's Role in Salvation History. Against the background of the gospel, the mystery, and the Father's plan of salvation, we must now try to depict the role of Christ himself as seen by Paul. For although Abraham and Israel play roles in the execution of that plan and the church is deeply involved in it, Christ's role is central to Paul's thought. Only rarely does Paul refer to "Jesus" solely by his proper name (1 Thess 1:10; 4:14; Gal 6:17; Phil 2:10; 1 Cor 12:3 [probably a quoted slogan]; 2 Cor 4:5 [see *app. crit.*], 10, 11, 14; 11:4; Rom 8:11), in contrast to an abundant use of titles for Jesus, with one even as his second name (→ 51 below). This immediately indicates the primary interest of Paul in the significance of Christ Jesus, or, in our terms, *christology*.

49 (A) Preexistent Son. Paul calls Jesus "the Son of God" (Gal 2:20; 3:26; 2 Cor 1:19) or "his [i.e., the Father's] Son" (1 Thess 1:10 [in a kerygmatic fragment]; Gal 1:16; 4:4, 6; 1 Cor 1:9; Rom 1:3, 9; 5:10; 8:3, 29, 32 ["his own Son"]); [cf. Col 1:13; Eph 4:13]. What did he mean by the title "Son of God"? Given its long history in the ancient Near East, the title could imply many things. Egyptian pharaohs were looked on as "sons of God," because the sun-god Rê was regarded as their father (C. J. Gadd, *Ideas of Rule in the Ancient East*

[London, 1948] 45–50). Its use is attested also in references to Assyrian and Babylonian monarchs. In the Greco-Roman world it was used of the ruler, especially in the phrase *divi filius* or *theou huios* applied to the Roman emperor (see A. Deissmann, *LAE* 350–51). It was also given to mythical heroes and thaumaturges (sometimes called *theioi andres*) and even to historical persons such as Apollonius of Tyana, Pythagoras, and Plato (see G. P. Wetter, *Der Sohn Gottes* [FRLANT 26; Göttingen, 1916]). The basis of the Hellenistic attribution of this title was apparently the conviction that such persons had divine powers. Although some have maintained that the application of this title to Jesus stems entirely from such a Hellenistic background (since it could scarcely have been used by Jesus himself or even applied to him by the early Palestinian community [Schoeps, *Paul* 158]), that contention is by no means clear (→ Jesus, 78:35–37).

50 In the OT, "son of God" is a mythological title given to angels (Job 1:6; 2:1; 38:7; Ps 29:1; Dan 3:25; Gen 6:2); a title of predilection for the people of Israel collectively (Exod 4:22; Deut 14:1; Hos 2:1; 11:1; Isa 1:2; 30:1; Jer 3:22; Wis 18:13); a title of adoption for a king on the Davidic throne (2 Sam 7:14; Ps 2:7; 89:27); for judges (Ps 82:6); for the upright individual Jew (Sir 4:10; Wis 2:18). It is often said to have been a messianic title, but there is no clear evidence of such usage in pre-Christian Palestinian Judaism; not even Ps 2:7 is clearly to be interpreted as messianic. "Son of God" and "Son of the Most High" are attested in QL (4Q246 2:1) even if the subject of attribution is lost because of the fragmentary state of the text (see Fitzmyer, *WA* 90–94). One also hesitates about the use of "son" in 4QFlor (= 4Q174) 1:11, which cites 2 Sam 7:14 in a context that some claim is messianic. See further 1QSa 2:11–12, where God's begetting the Messiah seems to be mentioned (*JBL* 75 [1956] 177 n. 28; cf. J. Starcky, *RB* 70 [1963] 481–505; → Apocrypha, 67:84, 92). None of these texts is unequivocal. The identification of the Messiah and the Son of God is made in the NT (Mark 14:61; Matt 16:16), and Cullmann may be right in thinking that the fusion of the two titles "Son of God" and "Messiah" first takes place in reference to Jesus. The dominant idea underlying the use of "Son of God" in the Jewish world was that of divine election for a God-given task and the corresponding obedience to such a vocation. The Hebraic notion of sonship is at the root of the NT application of the title to Christ.

Paul is scarcely the creator of this title for Christ; he inherits it from the early church. It is found in fragments of the kerygma that he incorporates into his letters (e.g., Rom 1:3, "God's gospel concerning his Son" [see Conzelmann, *OTNT* 77]). But the term does not always have the same connotation. When Paul says that Jesus was "set up as a Son of God in power with a spirit of holiness as of the resurrection from the dead" (Rom 1:4), he uses the title in the Hebraic sense. It expresses the role of Jesus endowed with a life-giving spirit for the salvation of human beings (1 Cor 15:45). Elsewhere Paul presupposes, if he does not allude to, the preexistence of Christ. "God sent his Son, born of a woman, subject to the law, to redeem those who were under the law" (Gal 4:4); cf. "his own Son" (Rom 8:3, 32). Theoretically, one could say that this "sending" refers to nothing more than a divine commission. But is that all that Paul implies? The ambiguity seems to be removed by Phil 2:6, "Who, though of divine status" (*en morphē theou hyparchōn*); cf. 2 Cor 8:9. The status that the Son enjoyed was one of "being equal to God" (*to einai isa theō*; → Philippians, 48:19). (In Col 1:15, 17; 2:9 reference is made to Jesus as the Son, who was "the image of the invisible God, the firstborn of all creation.") In 1 Cor 15:24–25, 28 Paul